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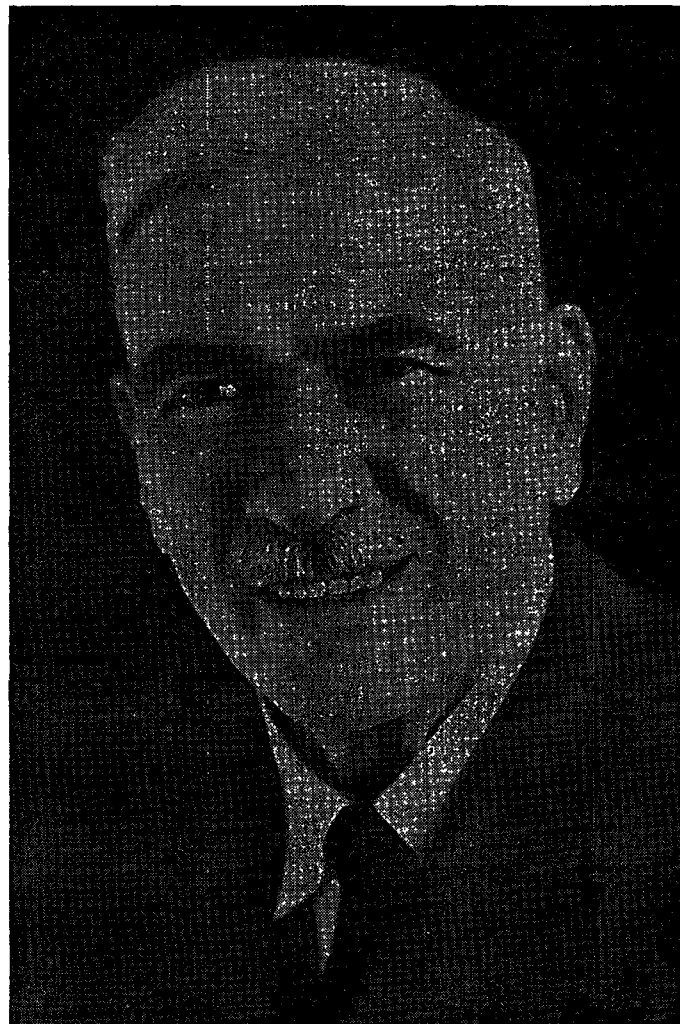
Whole Number 1356

A NEW HIGH FOR TORONTO BAPTIST SEMINARY

By REV. W. GORDON BROWN, M.A., Dean

IT PROMISED to be Toronto Baptist Seminary's greatest Graduation. For years we had hoped for the day, and, indeed, planned for it, when we could offer degrees in theology for those who had earned them. Now that day had come. Throughout this last school year, as other school years, a class of excellent young men and women really worked hard to accomplish the required courses and pass stiff examinations in order to qualify for Seminary Diplomas. This year we were to have our largest graduating class, and this fact, combined with the first giving of degrees, raised great anticipation. The Seminary authorities had never been minded to scatter honorary degrees amongst those who scarcely deserved them, simply to curry their favour. But here at our first degree conferring ceremony one was to be made Doctor of Divinity whom to make an honorary alumnus would be an honour to the Seminary itself.

The evening began with an Alumni dinner, which was a time of fellowship



REV. ROBERT DUBARRY, D.D.
Pastor of the Church at Nimes, France, for forty-seven years, and
President of the French Bible Mission.

specially arranged for those who graduated from the Seminary in years past. They sat with the students who regularly eat in the Dining Hall and with other friends. Rev. Stanley Wellington, in his usual happy style, presided at the brief and informal programme that followed the dinner. He called upon several to give a word of greeting, for instance, Rev. Jack Fullard who has returned to Toronto from Babylon, Long Island. He was among the earliest graduates of the Seminary and spoke of others who graduated with him who were present, whom he had not seen for many years, for example, Rev. S. Jeffery, who has been labouring in China, who also brought greetings. Another missionary speaker was Rev. Cecil Hodgson, on furlough from Liberia. He remarked upon the fine spiritual atmosphere he found when he addressed the Seminary Chapel. Madame L. H. Jones, a real friend of the Seminary, had come in for dinner, and she gave a truly spiritual message in song.

By the time the dinner

was over, Jarvis Street Baptist Church was filling up. With much bustle the parade was ready by 8 o'clock. Except for the space reserved for the Alumni and the Student Body, by this hour, the church was packed in every seat, even to the gallery aisles with their carpeted stairs, while many had to stand. They were kept there only by compelling interest.

Experienced Pastors Lead

The parade was a long one. The Senior Choir and Junior Choir occupied their usual places, the Senior Choir in their black gowns and the Junior in their white surplices with wine ties for the girls and black ones for the boys. Entering the Auditorium by the main door to the West, Rev. B. Jeffery, B.A., our Director of Practical Work, led the young veterans of the Cross. This group graduated from the Seminary, some of them as many as eighteen years ago, and have been engaged in successful Christian work ever since. They were returning to receive the degrees which they had earned, but which the Seminary on their graduation was unable to bestow. "Padre" Jeffery, as we all fondly call him because of his long war experience, conducted this special group to the pews reserved for them just north of the centre of the church. Along with these preachers and missionaries, were three girls, Miss Edith McCredie, Secretary of the Seminary; Miss Eileen Veals, Missionary to French-Canadians in Noranda; and Miss Audrey Sewell, Office Secretary at High Park Baptist Church, Toronto. Standing together in their places were three brothers, Revs. Stanley, Wilfred and Frank Wellington. The vital pastor of Forward Baptist Church, Toronto, Rev. J. Scott, appeared in an Air Force gown of midnight blue with black scarf; the others wore the regular college gowns.

Following these veterans came new recruits, some to graduate, some having completed only one year of the four-year course. Our present Student Body was led by the Head Boy of 1947-48, Mr. Lorne Heron, and the Head Boy of 1948-49, Mr. Ellard Corbett. With these men as marshals the new graduates took their places in the front row of the centre section of the church and the rest of the Student Body filled that section and overflowed into the section to the south. All the students wore gowns, the lady students also wore mortar-boards, and the graduate ladies each appeared with a beautiful corsage supplied by their friends.

The fourth section of the parade included the Trustees and Faculty, the latter in gowns, hats and hoods; at last and in the place of honour at the end came Dr. Shields. When all were assembled, the Doxology was sung with sincerity, and the President led in the opening prayer. Our first hymn was:

"O could I speak the matchless worth,
O could I sound the glories forth,
Which in my Saviour shine!
I'd sing His glorious righteousness,
And magnify the wondrous grace
Which made salvation mine."

Rev. H. C. Slade read the lesson and Professor A. C. Whitcombe led in prayer.

School Chorus

The Seminary Chorus, led by Mr. Robert Menzies, assembled on the lower platform and rendered, "Be Still My Soul", to the tune of Finlandia. This organization was brought about by the students themselves, and

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

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has visited a number of churches with programmes of music and testimony, that have brought blessing in each instance. In fact, the Chorus right now is on tour of a number of the large centres of this Province. We bade them a very happy farewell on Friday at two o'clock when they left for their first appointment at Hespeler, under direction of "Padre" Jeffery and with Miss Edith McCredie, the school secretary, as chaperon. The work which they did on graduation augured well for the series of programmes which they are to give over the Province. Later in the programme, the Ladies' Trio, made up of Misses Milloy, Purdy and Stewart, gave a beautiful rendition of "The Rock That Shelters Me".

After Twenty-one Years

In his President's remarks, Dr. Shields spoke of the founding of the Seminary, without capital, twenty-one years ago last January, and its continuance through hard times and good times until today. He also reminded us that this year we have acquired a Men's Residence and two small buildings which we will use, one as residence for single girls and the other for flats for married students, as soon as occupancy can be obtained.

Of course, he referred to the joy of the Senate at being able to bestow degrees in theology.

Prize-Winners

This year the Seminary had an unusually long list of prizes. Prize winners for the French Courses were called up by Prof. W. S. Whitcombe, with the following results:

French IB—First Prize	Mr. George White
Second Prize	Miss Rose Leschert
French IA—First Prize	Mr. Murray Spence
Second Prize	Miss Lorraine Valleau
French II—First Prize	Mr. Donald Reed
	By reversion to:
	Mr. Ewen Paras

French III—First PrizeMiss Dorothy Milloy
 Second PrizeMrs. Doris Woodley
 French IV—First PrizeMrs. Jean Knight
 Second PrizeMr. Geoffrey Adams
 By reversion to:
 Miss Catherine Nickolson

(Reversion means that the winner has another, perhaps superior prize, and so cannot have this one; for, according to the Seminary rules, one student may have only one prize.)

Professor W. W. Fleischer called the list of other prize winners, showing the following results:
 Mrs. Nellie Shankland Memorial Prizes: \$10.00 each—

Church History IV	Mr. Fred A. Vaughan	(88.3%)
By reversion to:	Mr. L. T. Heron	(81.3%)
Hebrew II & III	Mr. R. Mailey	(95.4%)
By reversion to:	Mr. G. Stephens	(91.9%)
By reversion to:	Mr. H. Duckworth	(90.9%)
Greek I	Miss M. G. Harris	(91.7%)
Greek II	Mr. Donald Reed	(103.7%, including bonus)
Biblical Introduction	Mr. Walter I. Lehn	(90.1%)
By reversion to:	Mr. G. A. Adams	(87.4%)
By reversion to:	Miss J. Cridland	(86.9%)

Hollister Memorial Prize for the best student in English III and IV—\$15.00—

To Mr. Robert Mailey (95.4%)

Paul Howarth Memorial Proficiency Prize for the best student in the 4th year—\$20.00—

To Mr. Fred A. Vaughan (89.6%)

Percy McKee Memorial Proficiency Prize for the best student in the 1st year—\$20.00—

To Mr. Walter I. Lehn (89.1%)

Wm. Reucassel Scholarship—value \$50.00, for the best man in the 2nd year going on to the 3rd.

To Mr. Geoffrey A. Adams (92.6%)

(Mr. Donald Reed had an average of 92.4%)

M. W. Campbell Memorial Scholarship—value \$50.00, for the best man in the 3rd year going on to the 4th.

To Mr. Geo. H. Stephens (87.1%)

The cash prizes were actually presented to the winners, but in the case of the two Scholarships the money will be paid at the opening of the school in the Fall, for it is donated with the idea of helping the student continue in the Seminary.

This Year's Graduates

The presentation of prizes was followed by the awarding of certificates and diplomas. Candidates for these were presented by Dr. O. L. Clark, and the awarding was actually done by the President himself. The following received certificates for the Two-Year Bible Course:

Miss Edna Kathleen Kitchen
 Newton Milton McKenzie
 Carl Frederick Robinson
 Dean William Sharpe

Those receiving the Three-Year Theology Diploma were:

Minnie Maude Brison
 Mildred Margaret Guest
 Marie Isabelle McCreadie
 Kathleen Newton
 Nellie Saxer

Those receiving the Four-Year Divinity Course Diploma were:

Carl Egil Close
 Lorne Taylor Heron
 Frederick Austin Vaughan

All of the last three and some of the others hope so to improve their standing as to qualify for a degree in the near future.

Valedictory by '48 Graduate

It is customary at the Graduation to have a valedictory, and this given by the best student in the class. This year's valedictorian was Mr. Fred Vaughan.

Alumni President's Address

Rev. Stanley Wellington, President of the Alumni Association gave a second valedictory on behalf of the young veterans, as we have called them, the men and women who graduated from our Seminary years ago but returned for degrees this year. Mr. Wellington said:

Mr. President, Senate and Christian friends: I deem it a great honour to be the spokesman for the Alumni Association upon this historic occasion, the first opportunity of our Alma Mater to confer degrees. To us, the graduates of former years, who have prayerfully followed the progress of the Seminary throughout its history, this is a night of considerable significance. It is a proper recognition of the high scholastic standards which have always been maintained—standards which have set Toronto Baptist Seminary right in the forefront of the theological field.

We accept the degrees conferred at this time with humility, "not as though we had already attained either were already perfect". And yet we receive them with a sense of deep appreciation, knowing that this academic recognition stands for a great deal.

First, I would say that degrees conferred by the Seminary will represent scholarship. This does not mean to imply that we believe that we are great scholars. Indeed we are continually learning how much we do not know. But we are thankful now that the courses of study were not easy nor elementary. Most of us found our poor intellects taxed to the uttermost and found that there was much that we failed to grasp. Nevertheless, by the help of God, somehow or other, we managed to meet the demands of an exacting faculty but they now hereby say that we know theology only "to a degree"!

I believe that it is generally recognized that ours is a day of greatly increased emphasis upon the academic. More and more of our young people are obtaining higher education to keep pace with a fast-moving civilization. Under the label of "scholarship", unfortunately, our youth in high school and university are swallowing lethal doses of infidelity. The Gospel ministry must meet the challenge of the serious reactions arising therefrom all over the land. Of what tremendous advantage then is a thoroughly trained ministry, whose informed and disciplined thinking is recognized academically! With sober confidence we who have had the privilege of studying at Toronto Baptist Seminary feel that we have received training second to none in any denomination.

But mental discipline in itself is utterly insufficient to perform the greatest task ever given to men. And so a Seminary degree also implies a real spiritual experience. Without spiritual power how can the best equipped cope with deep human problems which are the consequence of inbred sin? Mere knowledge and human persuasion cannot bring men to the Christian life. Unhappily, there are two scourges which plague modern pulpits—a theology without life, on the one hand, and zeal without knowledge, on the other. Such diseases are rare among Toronto Baptist Seminary graduates, and if any are so afflicted, it is their own fault. It is a delightful truth that the theology learned by Seminary men and women is vastly more than a well-arranged theory of religion, but is doctrine profoundly believed and vitally translated into personal life. In other words, the Christ of their theology, is a living reality to them. As a result, there are many thousands the world over who are thanking God, for an institution which is turning out Spirit-filled men and women who believe what they preach and know how to preach what they believe.

Then again, I say that Seminary-trained men are real Baptists by conviction. The faithful, unbiased study of the New Testament and the research of the facts of Church History have led us to the conviction that the doctrines and practices of the people called "Baptists" are the same

as those by which the primitive saints lived and for which they died. We thrill to the fact that we have a goodly heritage.

By the same token also, a theological degree from the Seminary brands the possessor as a militant Protestant. He cannot forget the rivers of good Baptist blood shed by the Roman monster all down through history. He is like Martin Luther who, saturated with the great Protestant doctrine of Justification by Faith in the perfect sacrifice of Christ, declared to the pagan Pope in the Vatican: "Here I stand, I can do no other. So help me God."

Brethren, as the battle grows steadily hotter in our evil day, God is not without His men. We who have seen some action in the front line against the powers of darkness take heart as we observe a continuous stream of reinforcements, well equipped and well trained, pouring from the portals of the Seminary. The future is bright with great promise as we see the spirit of the prophets and apostles still in action in the life and service of strong ministers of the new covenant.

Our prayers ascend to Almighty God that He will ever keep our Alma Mater faithful to the "high calling of God in Christ Jesus", and that He may greatly prosper her in spiritual power, in man-power and in financial power.

In conclusion, I must express what all the students and grads. would like to say. On behalf of all, therefore, I offer an eternal "thank you" to our beloved President, Dr. Shields, whose wise vision founded the Seminary; to our highly-esteemed Dean, Rev. W. G. Brown, whose efficiency, discipline and sympathy is appreciated by all; to all the members of the faculty whose untiring efforts and unexcelled teaching ability continue to make the Seminary. Long may your bows abide in strength.

These were good speeches as our readers have now seen. They look back and they look on. From the standpoint of a graduating student and an experienced minister, they revalued the work of our Seminary.

Colourful Degrees

The most colourful part of the evening was the conferring of degrees. The Dean presented for the Title of Licentiate in Theology, first, four girls of this year's class. This title means that the candidate has Secondary School Graduation, plus three years of prescribed work in the Seminary. As the name was called, the candidate came forward and knelt before the President, who clasped the hands of the student, and said:

"By the Authority of the Senate of Toronto Baptist Seminary, I admit you to the Title of Licentiate in Theology of Toronto Baptist Seminary with all the rights and privileges pertaining thereto."

At that moment, Professor W. W. Fleischer, acting as beadle, placed a hood of Toronto Baptist Seminary over the head of the candidate. Dr. O. L. Clark then presented the title-bearer with the official diploma, tied in the school colours of turquoise and purple. The first four candidates were:

Grace Leone Brown
Joyce Edith Lucy Cridland
Jean Anderson Knight
Doris Ellen Woodley

A number of those who had been passed for title or degree, could not be present because of distance. In this case the degree was conferred *in absentia*. We list below these other names receiving the L.Th., and, after each, the work in which the person is engaged:

Rev. Edward Vernon Apps, (*in absentia*),
Pastor of Vernon Baptist Church, Vernon, B.C.
Miss Mabel Bourne, R.N., (*in absentia*),
Victorian Order of Nurses, Timmins, Ontario.
Rev. Donald Scott Dinick,
Pastor of Scarboro Baptist Church.

Rev. Adam Galt, (*in absentia*),
Pastor of First Baptist Church, Spencer, Ohio.
Rev. John Edward Greening,
Pastor of First Baptist Church, Williamsville, N.Y.
Rev. William Lorne Hisey,
Pastor of First Baptist Church, Hespeler.
Rev. Samuel Rhodes Jeffery,
Missionary on furlough from China.
Rev. William Halley MacBain,
Pastor of Temple Baptist Church, Windsor.
Miss Edith McCredie,
Secretary of Toronto Baptist Seminary.
Miss Margaret McCreadie (*in absentia*),
Missionary of *La Bonne Nouvelle*, Moncton, N.B.
Mr. Howard Neely,
School Teacher in the Fairbank District, Toronto.
Miss Frances Audrey Sewell,
Office Secretary, High Park Baptist Church,
Toronto.
Miss Eileen Veals,
Missionary to French-Canadians, Noranda, Que.
Rev. John Watt,
Pastor at Campbell Ave. Baptist Church,
Windsor, Ontario.
Rev. Frank Richard Wellington,
Secretary of the Evangelical Sunday School Association of Canada.
Rev. W. J. Stanley Wellington,
Pastor of Beulah Baptist Church, New Toronto.
Rev. Wilfred J. Wellington,
Missionary to French-Canadians in North-Western Quebec.
Rev. Ernest Casson Wood,
Pastor of the Regular Baptist Church,
Chatham, Ontario.

The degree of Bachelor of Theology indicates four years of work in the Seminary or three years of Seminary work additional to Bachelor of Arts. This was bestowed upon the following brethren:

Rev. Robert Edward James Brackstone,
Pastor of First Baptist Church, Fenelon Falls,
Ontario.
Mr. Thomas Russell Delaney (*in absentia*),
Pastor of the Regular Baptist Church, Trenton,
Ontario.
Mr. Murray Atkinson Heron,
Pastor of Noranda Baptist Church,
Noranda, Que.
Rev. George Bowerman Hicks,
Pastor at Dalesville and Brownsburg
Baptist Churches, Quebec.
Rev. Harold George Hindry,
Pastor of Westboro Baptist Church,
Westboro, Ontario.
Rev. Duncan Macgregor,
Pastor of First Baptist Church,
Sault Ste. Marie, Ontario.
Rev. Edward Arthur McAsh (*in absentia*),
Pastor of Ebenezer Baptist Church, Detroit,
Michigan.
Rev. Grahame Montague Reeve (*in absentia*),
Pastor of Collingwood Baptist Church, Vancouver,
and teacher in North-Western Baptist Bible
School, Coquitlam, B.C.
Rev. Jack Scott,
Pastor of Forward Baptist Church, Toronto,
Ontario.
Rev. Bernard Jeffery, B.A.,
Pastor at Long Branch Baptist Church and
Director of Practical Work at Toronto Baptist
Seminary.

Only one former student qualified for Bachelor of Divinity. For this, one must hold graduation from a recognized university and have done four years work in Seminary. The one qualifying is Pastor Frédéric Martin Buhler who has his *Licence ès lettres* from l'Université de Montpellier, France. This was conferred *in absentia*, for Mr. Buhler is Pastor at Mulhouse in Northern France.

The One Doctorate of Divinity

THE GOSPEL WITNESS announced last week that there would be only one doctorate. The candidate was presented by Prof. W. S. Whitcombe in the following words:

The First Honorary Alumnus Presented

Mr. President, in the behalf of the Senate of Toronto Baptist Seminary, I have the high honour to present for the degree of Doctor of Divinity, *honoris causa*, the name of a dearly beloved brother in Christ whom all esteem highly for his works' sake. Born in the capital city of his land, which all his fellow-countrymen are convinced is the greatest city in the world, he was favoured with a good education under Protestant influences, though his parents were Roman Catholic. Oppressed by a deep conviction of sin at the age of fifteen years, he sought and found relief in a study of the Scriptures; he came to a personal knowledge of Christ as his Saviour and was led to share the fellowship of a Baptist church, and finally to devote himself to the work of the ministry. Business experience abroad pre-faced his course of training at Spurgeon's Pastors' College in London, England. In the first year of the present century, he went to the extreme south of his native land as a pioneer pastor. Those were days of small beginnings, hard work, disappointments, discouragements, and poverty, but our brother faced them all with a courage and success that the lapse of years has proved to be from on high. Since then, Europe has suffered two terrible holocausts, but the little pioneer church of 1901 with six members, is now recognized as one of the strongest churches in the land, and the same faithful pastor remains at the helm, beloved by a great company of members, adherents and friends, who in the course of the last half century have come within the orbit of his fruitful ministry of the Word. Mr. President, as it would be said in the mother tongue of this honoured servant of God, "J'ai nommé Monsieur le pasteur Robert Dubarry de Nîmes, France": I have described in a few words the career of Pastor Robert Dubarry of Nîmes, France, whose praise is in all the churches here in Canada and throughout the United States and England, as well as in his beloved France and also in Switzerland and Belgium. In 1913 Mr. Dubarry was elected President of the Franco-Swiss Association of Baptist Churches, and also each year thereafter until the Battle for the Book, in which he took a leading part on the French front; since that time he has been chosen year after year as President of "L'Association des Eglises Baptistes de langue Française de France, Suisse et Belgique", the missionary department of which we refer to in its briefer English title of The French Bible Mission. We were honoured and edified by his presence with us two years ago on a similar occasion to this, and at another convocation before the war he delivered a masterly address entitled, "Thinking Straight", which is still ringing in our hearts. In the judgment of the Senate of this institution set for the defense of the faith and for the training of faithful ministers of the Gospel, Toronto Baptist Seminary is honoured by having as its first honorary alumnus one whose blameless life, sweet spirit, clear thought and fruitful labours bear convincing witness to the blessing of God throughout the years of his long ministry. I therefore present, Mr. President, for the degree of Doctor of Divinity, *honoris causa in absentia*, a brother in the Lord, beloved by all who know

him and especially by the fellowship represented here to-night: Robert Dubarry, Pastor of the Baptist Church of Nîmes, France, and President of the Evangelical Association of French-speaking Baptist Churches.

Doctor Robert Dubarry

We are sure that President Shields was greatly thrilled as he said: "Robert Dubarry is admitted to the Degree of Doctor of Divinity *honoris causa, in absentia*, Toronto Baptist Seminary."

In view of the new workers being added to the many who are already engaged in full time Christian service, the next hymn was appropriately sung:

"Lord of the living harvest
That whitens o'er the plain,
Where angels soon shall gather
Their sheaves of golden grain,
Accept fresh hands to labour,
Fresh hearts to trust and love,
And deign with them to hasten
Thy Kingdom from above."

The Commissioning

Director B. Jeffery, now wearing both the regular B.A. hood and the new Seminary B.Th. hood in a particularly beautiful turquois, was called upon to announce the appointment of student work:

- Adams, G. A., Assistant Minister of First Baptist Church, Timmins, (?)
- Appéré, Guy, Grace (French) Baptist Church, Lavigne, Ontario.
- Bauman, W., summer preaching in Montreal, P.Q.
- Beck, G., missionary work in French with *La Bonne Nouvelle*, Moncton, N.B., Rev. Henri Lanctin, Director.
- Boillat, M., French work under the direction of Rev. W. Wellington, at Malartic, Quebec.
- Cairns, K., Student Pastor, Kimberley, Ontario.
- Coyle, J., Student Pastor, Rawdon Street Mission under Central Baptist Church, Brantford, Ontario.
- Corbett, E. C., Student Pastor, Picton, Ontario.
- Doohan, Jas., Student Pastor, River John, N.S.
- Duckworth, H., Student Pastor, Thurso, P.Q.
- Elston, N., pastoral work in Galt, Ont. (?)
- Habermehl, F., missionary work in French with *La Bonne Nouvelle*, Moncton, N.B.
- Harris, Marion, Counsellor at Pioneer Camp, Muskoka.
- Heron, Lorne, Permanent Pastor, Val d'Or, Quebec.
- Holmes, Robert, Student Pastor, Churchill, Ontario.
- Horner, R., pastoral work in Montreal, P.Q.
- Hurtubise, Y., French work at Lavigne, Ont., and Noranda, P.Q.
- Hussey, R., Student Pastor, Belleville, Ont.
- Kettyle, H., Student Pastor, Courtland, Ont.
- Lehn, W., to study Linguistics at Camp Wycliffe, held at the University of Oklahoma, U.S.A.
- McKay, J. W., Student Pastor, Alton, Ont.
- McKenzie, N., Pastor of the French Baptist Church at LaSarre, Quebec.
- Mailey, Robert, Student Pastor, Baker Hill, Ont.
- Morris, P., Sunday School work at Lansing, Ont.
- Nickolson, Miss K., GOSPEL WITNESS office.
- Oatley-Willis, B., to open new work in North Bay.
- Paras, Ewen, Student Pastor, Cooksville, Ont.
- Penny, K., Student Pastor, Queensville, Ont.
- Pickering, F. L., Assistant Pastor at Runnymede Baptist Church, Toronto.
- Piper, W., Student Pastor, Westport, Ont.
- Plant, J., Rural Evangelism.
- Reed, D., Student Pastor, Wilson Ave. Baptist Mission, Toronto, Ont.
- Richardson, Glen, Student Pastor, Maple Grove, Ont.
- Rogers, C. J., Permanent Pastor, Tilbury Baptist Congregation, Tilbury, Ont.
- Saxer, Nellie, French school teacher at Verner, Ont.
- Sharpe, D., missionary work under *La Bonne Nouvelle*, Moncton, N.B.
- Snell, R., Student Pastor, South River, Ont.

Spence, M., missionary work under *La Bonne Nouvelle*, Moncton, N.B.

Stephens, Geo., Student Pastor, Mitchell Square Baptist Church, Ont.

Vaughan, F., Sunday School and preaching work at Newtonbrook Baptist Mission under Willowdale Baptist Church.

Whitelaw, D., Student Pastor, Grand View Mission, Toronto, Ont.

In addition, Mr. C. Robinson who graduated this year is applying for missionary work abroad. Mrs. D. Woodley, L.Th., is also considering missionary service. Mrs. Jean Knight is appointed as Missionary to French-Canadians under *La Bonne Nouvelle*, Moncton. She will be assisted throughout the summer by Miss Dorothy Milloy. Doing visitation under Campbell Ave. Baptist Church, Rev. John Watt, L.Th., Pastor, will be Miss Anne Gignac and Miss Minnie Brison.

This long list of workers, lined across both platforms, upper and lower, after a brief word of exhortation, were publicly dedicated to these various tasks in an earnest prayer by Dr. Shields, for which all stood.

Before announcing the closing hymn Dr. Shields read the following telegrams.

FORT WILLIAM, ONT.
MAY 6TH, 1948

REV. W. G. BROWN,
337 JARVIS ST.,
TORONTO, CANADA.

CHRISTIAN GREETINGS, CONGRATULATIONS TO PRESIDENT, FACULTY, AND GRADUATES ON THIS MEMORABLE OCCASION.

REV. AND MRS. W. C. TOMPKINS.

COQUITLAM, B.C.
MAY 6, 1948

DEAN W. G. BROWN, M.A.
TORONTO BAPTIST SEMINARY,
337 JARVIS STREET,
TORONTO, CANADA.

HEARTY CONGRATULATIONS TO FACULTY, GRADUATES, AND SEMINARY FAMILY ON THIS GREATEST CONVOCATION. MAY GREAT GRACE BE UPON ALL. MAY FACULTY REJOICE IN FRUIT OF ITS LABOURS AS ANOTHER CLASS SETS FACE TOWARD THE WHITENED HARVEST FIELD. ON BEHALF OF BOARD OF GOVERNORS, FACULTY AND STUDENTS OF NORTHWEST BAPTIST BIBLE COLLEGE,

GEORGE R. DAWE, PRINCIPAL.

Dr. Shields later sent to Dr. Dubarry this cable:

THURSDAY, MAY 6TH, 1948.

REV. ROBERT DUBARRY,
9 RUE DES BENEDICTINS,
NIMES, FRANCE.

AT SEMINARY CONVOCATION TO-NIGHT CROWDING EVERY INCH OF SPACE THE SENATE OF SEMINARY AUTHORIZED ME CONFER UPON ROBERT DUBARRY THE DEGREE OF DOCTOR OF DIVINITY HONORIS CAUSA IN ABSENTIA STOP SENATE'S ACTION GREETED WITH TREMENDOUS APPLAUSE FROM TWO THOUSAND PEOPLE STOP MORE THAN THE DEGREE ALL MEMBERS OF SENATE, INCLUDING TRUSTEES AND FACULTY, SEND YOU THEIR WARMEST AFFECTION STOP TORONTO BAPTIST SEMINARY FEELS ITSELF HONOURED IN HAVING FOR ITS FIRST HONORARY ALUMNUS DOCTOR ROBERT DUBARRY STOP LETTER WITH HOOD AND DIPLOMA WILL FOLLOW SHORTLY.

T. T. SHIELDS

As usual our closing hymn was:

"Dismiss me not Thy service, Lord,
But train me for Thy will;
For even I, in fields so broad,
Some duties may fulfil;
And I will ask for no reward,
Except to serve Thee still."

Enthusiasm High

The service closed, friends crowded up to congratulate the graduates and alumni. All were full of enthusiasm. One heard most favourable comment everywhere, "It was a great evening." "I was impressed with the graduates." "The selection of Dr. Dubarry was most appropriate."

We have no reason to apologize for our enthusiasm. The list of prizes was good, and we thank each donor. The graduates are a fine group and will do good work. The alumni returning for degrees are really worthy and deserve the standing we were able to give them. The settling was colourful. The crowd was such as to pack the place almost to suffocation. Above and through all was a spiritual power manifest to the discerning. The Word was exalted. Christ was honoured. In the commissioning a noble band of young people were sent out into the greatest work in the world.

The Board of the Union of Regular Baptist Churches, which is responsible for most of the summer-work indicated above, is asking for \$4,000.00 to be used in this home mission effort. Contributions from individuals or churches may be sent to the Union, 337 Jarvis St., Toronto 2, Ont.

It goes without saying, of course, that the needs of the Seminary are always great. We regard ourselves as in key position in training young people for the work. "Brethren, pray for us." Recommend us to young people looking for good training for Christian service. Remember us in your will. If you have investments from which you need the income but which you would like the school to have upon your death, we shall be glad to submit a mutually agreeable plan. Invest in our cause, for we believe it to be part of the cause and kingdom of Jesus Christ.

CIVIL LIBERTIES INFRINGED

A PETITION for the disallowance of legislation passed by Premier Duplessis' government in Quebec, once again illustrates how civil liberties are infringed by those whose duty it should be to sustain them.

This legislation is intended to give power to city and rural municipalities to prohibit the distribution of circulars in streets, lanes, or roads without a permit. But it goes beyond the bounds of all reason and gives the municipalities power to forbid distribution of "other printed matter" as well. And to crown all, it extends this power to private dwellings!

The legal effect is that if in a Quebec municipality the Mayor and Council dislike what a newspaper says about them, they can prevent that newspaper as "printed matter" being sold on the streets or even distributed in the homes of its subscribers.

The legislation originally was devised to prevent a religious sect from distributing its tracts and pamphlets. But as it stands it could be used to suppress freedom of opinion, freedom of the press, and the citizen's freedom inside his own home.

Disallowance, whatever the political consequences, ought to be the quick answer to such Fascist-minded legislation.—*Ottawa Citizen*.

The Jarvis Street Pulpit

A FATHER'S PITY

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, August 31st, 1947
(Stenographically Reported)

(This sermon from last summer is published as an accommodation to the printer who asked to have the sermon this week before Sunday)

"Like as a father pitieth his children, so the Lord pitieth them that fear him.
"For he knoweth our frame; he remembereth that we are dust."

—Psalm 103:13, 14.

PRAYER BEFORE THE SERMON

We rejoice, O Lord that it pleases Thee to reveal Thy presence to us, for we cannot by searching find Thee out, nor by any means discover the Almighty to perfection. But Thou art pleased, in the condescension of Thy grace, to do for us what we cannot do for ourselves. Therefore dost Thou bow down Thine ear to hear us, who are poor and needy. And this is our first petition, O Lord, this morning, that Thou wilt make us aware of the nearness of God. We have been afar off, we have explored the utmost reaches of the far country. We were sufferers from its famine, from its loneliness, and want, until Thou didst bring us back again to the Father's house, with all its plenty.

So we pray this morning that whatever would hinder any one of us from consciously drawing nigh to God, may, by Thy Spirit's ministry, be removed from us. Evermore, it is our iniquities which separate between us and our God, save when Thou dost, for purposes of discipline, temporarily withdraw a sense of Thy presence from us.

We come to Thee this morning in humble acknowledgment of our sin, once again to appropriate to ourselves the gracious words of absolution. Being Thy children, and having the ear of our Father, which is in heaven, we come to pour out our hearts before Thee.

There are some who know not their own problems; some who are unaware of the reason for their being cast down, and their souls disquieted within them. We pray that Thou wilt enable all such, by the ministry of Thy Spirit, making intercession for them, to draw near to the Throne by grace, and obtain mercy in time of need.

We desire, this morning, to praise Thee. We cannot praise Thee as we ought. Our knowledge is so limited, and Thou art so high and lifted up, and we but worms of the dust! how is it possible for mortal man to praise Thee. Yet Thou dost admonish us to offer the sacrifice of praise, which is the fruit of lips, giving thanks to Thy name. So do Thou regard our hearts this morning, and hear the prayer of our desires, rather than the utterance, the poor, weak, utterance of our lips. Thou knowest that we love Thee. Help us to love Thee more and more.

Perhaps some here have lost the joy, and the sense of communion with Thee. It may be they have turned aside from Thee. They have not followed the Lamb whithersoever He goeth, and while they are still Thine, and still delight in the remembrance of Thy name, yet they have lost something of the bloom of their earlier experience. Bring them back to the King's highway. Bring them back into fellowship with the Father, and His Son, Jesus Christ.

Now look upon us as we give attention to Thy word. Help us to appreciate, and appropriate the simple things which come to us from this treasury of wisdom. Make us wise unto salvation through faith in Christ Jesus in the largest sense, not merely in the sense of the forgiveness of sin, great as that is, and wide as is salvation in this respect. But let us learn that we may from day to day draw from Thy storehouses, and find help for every exigency of life. We know nothing of to-morrow: Sufficient unto the day is the evil thereof. Bless us to-day, and by the blessings we

receive to-day, prepare us for whatever emergencies we may have to meet on the morrow. So teach us out of Thy word. Make us glad indeed, like children, happy in the Father's presence to-day.

We are not unmindful of multitudes of people who gather as we are gathered. We pray that Thy morning benediction will rest upon all the assemblies of the saints, according to each as they have need. Minister to them of Thy grace.

Look unto this troubled world with all its confusion. Let Thy blessing be upon the nations of the earth, and in Thine own way wilt Thou reduce this chaotic condition to order and peace.

Now bless us every one, for Jesus' sake, Amen.

I HEARD a very distinguished preacher on one occasion say that it occurred to him once to examine the Bible to discover, if possible, the first mention of the love of God, and that he read through the Old Testament without finding it. I could not help wondering if he had stumbled upon some other Old Testament than that which I was accustomed to reading, for the fact is, the Old Testament is just as full of the love of God as the New Testament; indeed the fact that God has communicated with us at all, is a disclosure of His love. Had He not loved us, He might easily have destroyed us without speaking to us.

The Old Testament abounds with passages which proclaim the love of God: "As one whom his mother comforteth, so will I comfort you"; "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hands double for all her sins." Take such a passage as this: "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

I could very easily multiply scriptures which breathe the love of God, and assure us that in this respect, as in all others, there is no conflict between God's revelation of Himself in the Old Testament and in the New Testament.

Now in the verses I have read, surely we can discern the voice of Eternal Love! "Like as a father pitieth his"

children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust."

I wonder if you find yourself, as I often do, in need of comfort, in need of some tender word from the word of God, which will re-assure my spirit? Have we not often had to cry, "Why art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God: for I shall yet praise him for the help of his countenance." When people learn to praise the Lord, even their faces disclose the joy that is in their hearts. So assuming that some such word will not be superficial this morning, let us look at this familiar text, in which in the Old Testament God likens Himself to a pitying father: "So the Lord pitieth them that fear him".

What children we are! How weak and foolish, and sometimes, to use a word that is applied to children, how naughtily we often behave! After all, in the view of the Eternal, we have, none of us, grown up yet. We are still as little children with Him, and it would be a blessing if we could always remember that we are nothing more. I knew a woman who had eight children. They were all fine young people; but, like other young people, in their late 'teens they began to give their father and mother a little anxiety. There was nothing flagrantly wrong in their conduct, but just enough of thoughtlessness, and careless, worldly, ways, to give their parents a little anxiety. Their mother said to me one day, "Sometimes I wish they could have remained just like little children. Then I had them always under my care. I knew where they were; and I was able to control them."

The Lord does not want us to remain as babes. We must become mature, and able to take strong meat, rather than milk. Notwithstanding, the oldest, and most mature Christian here this morning, before God is nothing more than a little inexperienced, and disposed to be, very wayward child. Children do many wrong things without any evil intention. They may be ill-mannered, not because they want to be, but because they do not know any better. Their conduct sometimes toward each other may be rather questionable, and yet there is no vicious element in their behaviour. They are just little children, and when these things are observed by their parents, they are not subject to severe punishment. Father and mother are well able to discern that there was no evil intention; but it is simply the manifestation of a childish spirit, and the disclosure of an inexperienced soul, who does not know very much as yet. So the father pities his child, and mother pities her children without any severe reprimand. There is much of that in the love of the true children of God. We are often ill-mannered. We lack, sometimes, the reverence that is becoming in children toward their elders. I do not like to see children too precocious. I do not like to see, or hear, saucy children, though there be nothing vicious in it, who have no respect for age, and for the difference that obtains between them and persons of larger experience. But not infrequently the Lord's children behave after that fashion. We are ill-mannered toward others, and we do not behave becomingly in the house of God. I don't mean the material temple—although that is important—but you remember the Apostle Paul wrote to one who was no longer a babe, regarding his behaviour in the house of God, and how he ought to deport himself in relation to others, and to the world about.

My dear friends, sometimes we are painfully conscious that we have not done the right thing. You did not in-

tend to do wrong, but you did so. Perhaps you may often ask, Have I made a mistake? Am I really a child of God? In such circumstances, the Lord regards us as a pitying father:

"He, with His all-pitying eye,
Looks upon our misery;
For His mercies aye endure
Ever faithful, ever sure."

He does not withdraw His lovingkindness from us. He does not cease to smile upon us because of these unintentionally erroneous ways, our unchristian attitude, and conduct, which grows out of a lack of knowledge. So let us conceive of Him as One Who never shuts the door upon His children, but is always ready to welcome him or her back into His presence.

These hearts of ours are not wholly pure. There is a good deal of the "old man" about all of us, and sometimes not a little of the "old woman", and neither is very attractive. We behave in an unseemly fashion, and not always from the best of motives. But even when we are conscious of wrong, which might be avoided, wrong which springs from a heart that is not quite right with God, when we know that we have done wrong, still the Father "pitieth his children".

You have observed that when a little boy or girl has done something which has been forbidden, which is contrary to the rules of the household, he, or she, without rebuke, becomes conscious of wrong-doing, and there is a significant restraint obtaining between him, and father or mother. Instead of seeking the presence of those whom he has wronged, he rather shuns it. And I have seen grown-ups behave like that toward each other. Once coming along Gerrard St. here, I met a man whom I knew. I recognized him as he approached me. As we drew near to one another, he dropped his head, and looked the other way, and passed me by. I wondered why. In a moment he turned, and called my name, and came back. He put his hand into his pocket, and said, "I think I may as well pay you back that ten dollars I borrowed now." I had forgotten all about it. But he remembered; hence his inclined head, and his look in the other direction.

The Lord's children behave like that sometimes. When they have done something wrong, they look the other way. They do not seek the divine presence. You miss them from prayer meeting, and from church. After a while they are disposed to find fault with their brethren and sisters, and that is why they don't come. Of course, in their hearts they know it is all their own doing. Let me assure you that you need never hesitate to return to the Lord.

We have had some people leave Jarvis Street Church. I have received letters sometimes, "Please have my name erased from the church roll." I do not know why, and I do not ask. They have gone away, and then after a while they came back. I have said to them, "We do not bolt the door. We have never done anything but love you anyway, and you are just as welcome as anyone can be, to come back home." Through the years I have known many such cases, people who said, "I was inclined to blame everyone but myself."

But we are not so much concerned about your relationship with us. The all-important thing is that you should remember that though you have offended God, and grieved Him much, He is still your Father: "Like as a father pitieth his children, so the Lord pitieth them that

fear him. For he knoweth our frame; he remembereth that we are dust." The door is always open for our return.

I have been impressed as I have thought of many I have known in my experience as a Pastor. I have said to myself, "What a multitude of people would come flocking home to God, if they would only find grace to acknowledge that they had done wrong, first to God, and if they have wronged others, then to others". Why should we stay away, prolonging the agony of this condition of estrangement from God, when there is nothing on His side to warrant it at all: "Like as a father pitieth his children, so the Lord pitieth them that fear him." The people who thus become the objects, or perhaps, more accurately, the subjects of His pity, will find that His pitying glance is always effectual in bringing them at last to repentance. It is for those who fear Him, not for the wilfully rebellious, not for the wicked, the sinner who deliberately, and of set purpose goes on still in his iniquity.

There is much twaddle preached to-day in the Christian name, about the universal Fatherhood of God. The Bible says nothing about that. We do not become His children until we learn to "fear" Him. "The fear of the Lord is the beginning of wisdom." Our Lord Jesus said to some religious people, "Ye are of your father the devil, and the lusts of your father ye will do." Do not flatter yourself that you are a child of God, entitled to His pity, if you have not first of all yielded yourself to Him for the cleansing of your sin, if you have not been born again, if you have not yet received that Spirit, of which we were speaking last Sunday morning, which He has sent forth into our hearts, teaching us to cry, "Abba, Father"—if that great miracle of grace has not taken place, then remember He is not your Father: He is your Judge. And "it is a fearful thing to fall into the hands of the living God." "Our God is a consuming fire." "God is angry with the wicked every day"; if they turn not, He will whet His glittering sword, and His hand will take hold on judgment, and He will render vengeance to His enemies, and will reward those who hate Him.

My dear friends, let us not be presumptuous, and foolishly assume that we belong to the divine family if we have not been born again, and adopted into the household of faith, by an act of divine grace. But if we have, in spite of all our shortcomings, and defects, and they are too many to enumerate, or to categorize—in spite of all our weaknesses, and our follies, and our inconsistencies, we know in our hearts that we really fear God, if we have rejoiced to know there is forgiveness with Him, that He may be feared; and if there is that filial fear within us, and we fear Him not as a Judge, but as a Father Who has been grieved with our sinning—if that be so, then I can assure you you may picture Him as our Lord Jesus has taught us to do: "He that hath seen me hath seen the Father"; we may construe God in terms of His self-disclosure in the Person of His well-beloved Son: "This man receiveth sinners and eateth with them."

Last Sunday night, out of doors, we dwelt for a few moments upon the saying of the Pharisees concerning Jesus: "He has gone to be the guest of a man, who is a sinner." Yes; He will accept our invitation. We have but to repent, and turn to Him, and we will instantly recognize that "like as a father pitieth his children, so the Lord pitieth them that fear Him."

II.

THEN A REASON IS ASSIGNED FOR THIS ATTITUDE OF PITY: "He knoweth our frame; he remembereth that we are dust". He knows what we are all made of; He knows the strength of the back, and of the heart, too. When I was going out West, not long ago, I went to a heart specialist for a check-up. I said to him, "Am I all right to fly above the clouds?" He examined me, and said, "If you were to go to a strange doctor, he never would know that you ever had anything the matter with you." I said, "That is fine; away I go!"

We do not need to go to the Great Physician for a check-up: "He knoweth our frame, he remembereth that we are dust". Do not go dragging yourself about as an octogenarian, when you have only passed your twenty-first birthday. I came across a cartoon in the evening paper last night, of a young girl lying in a hammock, and saying to her mother, as she was just about to wash the dishes, "Mother, excuse me for not helping you. I did not know how tired I was until I listened to the radio and heard someone tell me about it." That is enough to make anyone tired. Some young people say, "Flesh and blood has its limitations. I cannot do this, or that." Do not tell God that! He knows your frame.

I was impressed this morning as I was reading the seventy-eighth Psalm with this verse—I am going to try to preach on it some time: "They did flatter him with their mouth, and they lied unto him with their tongues. For their heart was not right with him, neither were they stedfast in his covenant". They thought by flattering God, and lying about their own condition that they might enjoy His pity. But my dear friends, we had better look at this from both sides. God knows what you can endure; and He knows what a good day's work is; and He knows whether you have done it or not. If you have not done it, He knows whether you were incapable of doing more. There are many professing Christians who seem to have formed for themselves a kind of spiritual Labour Union, which will guarantee them, not a five-day week, but something less. "We are his workmanship, created in Christ Jesus unto good works"—not to lie in a hammock! To spend half your life on vacation!

I used to have people here who had plenty of money, and some other people who were always waiting for them to come home. I said to some of my rich friends, "This practice of yours of taking six months' holidays twice a year, may be interesting to you, but it is devastating to the rest of us." They ran about until we learned to go on without them. Spiritually they were just downright lazy.

God knows whether or not you have the capacity for a job. He knows how little, at the best, we can stand; and He never overloads us. He never puts a heavier burden on our backs than His infinite knowledge knows that we are able to bear. You say, "I cannot stand it", and you begin to slump. Well, stand up, and you can stand it. Square your shoulders, and stand up to life's burdens, and you will find they are not so heavy after all. When I was in London, Ontario I had a friend, and we often walked back and forth Sunday evening before we parted for the night. He would take me home, then I would take him home! Sometimes we walked until two or three o'clock in the morning. We knew all the policemen about. I saw one of them one night standing splendidly erect. I said to him, "Don't you get tired on your beat all night?" "No," he said, "not if I stand properly. I find

it just the same when I walk. If I stand up to it I do not tire. But if I begin to slump, I am tired before half the night is over."

What we need to learn is to stand up to our burdens, carry them like men. Do not complain that they are heavier than you can bear. The Lord would not put such a burden upon His children. I have observed trucks marked—I think it is a legal requirement—"maximum load so many tons". You will see it on railway cars, too. And as you drive along the highway you will find Government scales, and a sign: "Trucks turn in here". As they come on, they have to go over the Government weigh scales, so that it may be seen whether they are carrying a greater load than the law permits.

You who go down to the sea in ships will have noticed the Plimsol mark or line on the ships. That line is called after a man in England, a member of Parliament, who secured the passage of an act that such a line should be painted on all sea-going ships. Ship owners were too disposed to overload their ships, endangering both their cargoes, and the lives of their crews. This act was passed, and a line was put around the hold of the ship, and it is known as the Plimsol mark. The ship is inspected before it sails, and it must not be loaded so that that line goes beneath the water.

Well, the infinite wisdom of God has put a Plimsol line upon all of us. He knows just exactly how much we can carry. Have you not been surprised to discover what you could carry sometimes? I have not carried much, but when I have looked back on it, I have said, "It is a good thing I did not know I had such a load." Many of you have said, "I don't know how I ever survived." Perhaps it was a case of sickness, and you were the nurse. I have seen cases where it seemed to me there was danger that the nurse would die before the patient. I said to a woman one day, "How do you live? How do you stand up to it?" She said, "I do not know. My only explanation is that the Lord must know, and gives me grace according to my day."

So you may be sure, my dear friends, when the heaviest load rests upon you, when the sorest affliction comes upon you, and when things are about as bad as they can be, when you are just a little England yourself—I hope you pray for great Britain. I do every day. I can hardly believe it is true. I hope they will have the sense to throw out these muddlers. At best it would have been difficult, but what has happened to that great little Country, the land of birth to many of us, what has happened to that country has happened to many of us, when everything goes awry, and you think you cannot stand it any longer, just remember:—"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it"; "He remembereth that we are dust".

It is well, then, that we should remember; we must not shirk our duty. Let us not magnify ourselves against God. Our duty is "to do justly, and to love mercy, and to walk humbly with thy God." You are only a particle of dust at the best. We have nothing to be conceited about, nothing to make us proud; but everything to make us humble. And if that be our attitude in the Father's presence, we may come with our tears, with all our troubles, with all our burdens, with all our problems, and perplexities, and we may come with the utmost confi-

dence, dare I say it, to the knee of Infinite Wisdom, to Him Who would put His arms about us.

Do you say, "I don't know how to pray"? Did you ever know a child to stay away from father or mother because he did not know how to talk? If you cannot pray, cry as children do. That is enough. At best after all, we are:

". . . but infants crying in the night,
Infants crying for the light,
And with no language but a cry."

Do you know what that means? Just to come into the presence of God, and like a little child, who leans upon his father's knee and sobs out his grief, because he cannot talk! Did you ever pray after that fashion? Then it is that "the Spirit itself maketh intercession for us with groanings which cannot be uttered." "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him." "When ye pray, say, Our Father Who art in heaven".

Let us pray:

Give us, O Lord, we pray Thee, the assurance of Thy favour. If there should be one who has never enjoyed it, bring such an one to Thy feet this morning, for Thy name's sake, Amen.

MUDDIED WELLS OF OPINION

SINCE with much complacency the press of this continent contrasts its own freedoms with that of the Soviet Union where the democratic nations are persistently misrepresented, it is well that Mr. H. W. Herridge, M.P. for Kootenay West, should remind the House of Commons during the debate on Canada's external affairs policy, how much of the news on which Canada depends for the formation of opinion is distorted or suppressed altogether.

Mr. Herridge pointed to the recent Russian-submarines-of-the-California-coast scare and of war-hints by speakers who never uttered them. But in fact there have been since the war ended, scores of reports printed in Canada as news that have been pure fiction. In recent months there have been such absurdities as the Pope leaving the Vatican City, Marshal Tito invading Italy, a rebellion in the Ukraine, the Arab invasion of Palestine, the impending "bankruptcy" of Britain, the Third World War "within 90 days from Feb. 12," hostilities over the Soviets closing the Berlin roads to the Allies—and many other similar essays in mythology.

Now, it should be explained that much of this fiction-served-as-fact springs sometimes from governments themselves, sometimes from propagandists of this or that "ism", sometimes from sheer ignorance in reporting, sometimes from groups, parties and patriots who, having political economic or even religious axes to grind, give out just what they know will influence opinion in their direction.

As this Dominion gets so much of its news from United States sources, inevitably that news bares the emphasis of United States controversies. As recent disclosures show, about one thousand business magnates manipulate United States policies, political and economic. They move behind the scenes and neither in the United States nor in Canada is anything known of their power and influence. And the reason is that between them they control most of the press and the radio time in the United States.—*Ottawa Citizen*.

ACCUSED OF "KISSING THE GROUND"

Senator Bouchard explains why he is accused of "groveling" before English-speaking Canadians

By T. DAMIEN BOUCHARD, Ottawa Citizen

IT IS traditionally supposed in our family that when the two Bouchard brothers left, around 1648, the village of Bernevaldt, situated some few miles from Larochele, to come to settle in New France, it was because they hated to submit to the mental oppression practised by the retrogrades of that time. It was the happy days of "believe or die" in France under the fleur-de-lys flag which has become ours. He who would not kiss the ground before the bigots of the age had to decide to die of hunger, expatriate himself to free England or exile himself in the unknown lands of North America.

My two ancestors were thirsting for liberty and they believed they could find it in the open spaces of New France; if the powers in existence continue to try to dominate the mind of the colonist he had always, here, a chance of isolating himself alone or with his family in the woods which offered him that peace which was necessary for the tranquility of his soul. Several of my ancestors and contemporary relatives can be mentioned who lived and died as lay hermits so as not to be ever worried and bothered by those who arrogate to themselves the right of imposing their every desire on other people.

Citizens of such mentality are not disposed to kiss the ground before anybody whatsoever. The original Bouchard stock had numerous offshoots. The women came from other families; the blood was mixed. This biological cross-breeding created among the descendants varied physical and intellectual types. All the Bouchards of today have not the temperament of their ancestors of long ago. Some have inherited the qualities and failings of the male stock; others from the maternal line. That is the law of nature.

An Oblate father bearing my family name has just given a sermon from the pulpit of the parish church of Saint-Pierre de Sorel. It is evident that through the generations we have moved quite considerably one from another—only our name remains the same. On the question of ideas, abstracting therefrom the essential principles of our common religion, we seem to be poles apart. Perhaps this is once again only an illusion. Father Bouchard had such little knowledge of his namesake, and probably of his distant forefathers, that had he known them better there might perhaps have been several points on which agreement could be reached.

At the eight o'clock mass, this good father, and I say good father, for the Bouchards, with rare exceptions, looking upon life with a grain of philosophy, are worthy fellows, accused me of having "kissed the ground before the English". This is the biggest insult which our politico-religious school puts into the mouth of its disciples. Such words, resounding from a Catholic pulpit, never miss their man, especially in the minds of narrow persons who regard him as forthwith dead.

It is not the first time I have been shot at in this way. In the minds of honest folk and even in the clericals who know me, these capital executions have left me very much alive. I am doing better than ever I was. Father Bouchard complains of my having humbled myself before the English. Why?

Is it because I said that our educators are wrong in not teaching the English language to our children? I think that we have absolute need of it in order to hold our proper place on this continent on which there is a population of about 150,000,000 speaking that language. Only people whose minds have been desiccated by the fanaticism of race and religion would pretend the contrary. As for those with clear heads, if they are against the teaching of English it is because they are out to maintain their total domination over our people from the intellectual as well as the material viewpoint.

Is it to "grovel before the English" to supply the children of French-speaking Canadians with the tool of which they have absolute need in the bitter struggle for their existence and for that of their family?

Is it to fawn like a dog in the dust when one fights the prejudices of race which our reactionary school wants to keep alight to fill the minds of our people in such a fashion as to hinder them from developing their intelligence and hardening their character?

Is it any proof of flabbiness to preach the unity of the two great races inhabiting our country, and thereby following the doctrine which the Founder of Christianity recommended as essential for mankind?

In order to avoid "kissing the ground" before the English the masters of Father Bouchard in temporal affairs demand that we spend our time in abusing them. I do not hold such a view. The English, like all citizens belonging to our race, have a right to our respect. If there are some among them who preach discord, they deserve our censure, but no more than Father Bouchard himself does. We have not the right to cast on a whole group of citizens the excess of language indulged in by the few. It is not honest to judge the English by the excesses of their little groups of chauvinists any more than it is for ourselves to be judged by the lucubrations of the unfortunately too-numerous Father Bouchards.

If the impetuous Oblate of Mary Immaculate would thoroughly examine his real thoughts on the matter it is not of kissing the ground before the English that he would have accused me, as he has done with my friend Jean Charles Harvey, but of standing upright against the politico-religious school which, to serve its temporal ends, is in process of doing harm to our religion much more than the so-called "maudits Anglais".

I conclude on a consoling note. It is evident, when all is said and done that priests who are intelligent and who understand the sublimity of their role, are far from agreeing with our insulters. Father Bouchard preached at more than one mass. His violent charge was made only at the first. The Holy Spirit, or perhaps a good Curé, recommended to him to put a bridle on his unruly tongue and at the other masses he followed the counsel of moderation which suits so well the pulpit of truth.

I will not go so far as to say that he has "kissed the ground" before anyone whatsoever; rare must be the descendants of the two brothers Bouchard, who came from Bernevaldt to show their independence, who would agree to grovel in the dust.

READ THE GOSPEL WITNESS
PASS IT ON!

HOW R.C.'s, LIKE COMMUNISTS, GAIN CONTROL

House of Commons Workers Indignant Charge Discrimination in New List of Promotions Being Passed

By AUSTIN F. CROSS, *Evening Citizen* Staff Writer

SENIORITY is allegedly being forgotten, and a "zombie" is better than a World War I veteran, in the new list of appointments contemplated in the House of Commons. Since much of the Commons staff is under the patronage of Mr. Speaker, it is felt that the only pressure that can be exerted to stop this, is political pressure.

Commons staff members have informed *The Evening Citizen* that some Conservative and CCF members have been "alerted" on this move.

Hot About It

Actually, the move to make a few favorites members of the permanent staff has most of the House of Commons personnel boiling.

"We are helpless, because we cannot see the lists of promotions, and then once they are slipped through, it will be too late," a veteran of the staff pointed out.

Members of the Canadian Legion are to be approached, it is understood.

Hon. Louis St. Laurent, chairman of the economy committee, is said to know nothing of the implications of these appointments. First there is the racial angle. Out of 11 that are to be appointed as permanents, three are English, and eight are French. These are stenographers and typists.

Of the eight French-Canadians one has 25 years' experience.

"We have no quarrel over that," said a member of the Commons staff. "We are glad to get it. But this is part of the window dressing for the others."

Some of the girls, who have done very little, and who are newly arrived since 1945, are to be given the grades of principal clerks. Their maximum will be about \$2,800. The other "temporaries" some of whom have been there more than 25 years, can hope only for \$5.90 per day, or about \$1,800 a year, as it works out.

Out of the whole staff, numbering well over 500, there are to be 70 permanents. Some are on the char staff, some are police, and so on.

It is specifically stated that increases go only to the permanent staff and veterans.

"One woman has been there 26 years and she isn't getting one extra nickel, and she is not going to be made permanent" said an authority.

"Why do the Liberal MP's not complain?" this source was asked:

"Just plain scared" was the answer.

"Does Mr. King know about this?" was the next question.

"No, they wouldn't tell him," was the reply.

Veterans are being discriminated against, it is alleged, but no one can get the list of appointments to see. There is however one case.

In the distribution office, a certain man from Quebec who has been here five years and who is reported to have been a "zombie" is to get a Grade IV post over the head of a World War I veteran.

What the Commons staff hope to do is to let enough opposition members know about this to prevent the appointments going through.

—*Ottawa Citizen*, April 24, 1948

"PROTESTANT LEAGUE" SPEAKER RAPS ARMCHAIR CHRISTIANS

OUR churches are being filled with aids to worship; what we need are not aids to worship but people who will worship," declared Rev. David A. MacLelland, secretary of THE CANADIAN PROTESTANT LEAGUE, speaking at Metropolitan United Church last night.

"We're trying to bring men and women back to simplicity of worship," said Rev. Mr. MacLelland, who is minister of Melrose Park Presbyterian Church, Toronto. "These aids to worship are the barnacles that are sinking the ship."

Armchair Christians

He urged churchgoers to "stand by your minister". Too often, asserted the speaker, "ministers are cowed by their congregations" into not speaking out boldly, directly inspired by the word of God.

"Not only have we been careless and churchless—we've been actionless," he went on. "We're armchair Christians. It's so easy to sit at home by the radio instead of going to church."

"In some homes, I don't think the radio is shut off at all. I have awful competition from the loudspeaker when I am visiting."

Soapsy-Sudsy

"When I walk in, I say, 'Hello, Mrs. Jones', and the radio says, 'Use Rift — it's soapsy-sudsy' — and the lady of the house smiles but doesn't hear a word I say. She must find the radio more interesting than I am."

The Roman Catholics have a new scheme for educating the youth of their own and other churches in their principles, he declared. It is Catholic comics, "very subtle and very clever" which were passed from the hands of Catholics to Protestant children and contained highly interesting reading matter and colored pictures all preaching Roman Catholic doctrine.

"Fifty-seven per cent of the present population of Canada under 15 is Roman Catholic," he went on. "The threat of mixed marriages hangs over every home in Canada. What that means in the future depends on how much Protestant backbone we can instil in our young people now. That means education."

Raps Phrasing

Use of the title "Catholic" instead of "Roman Catholic" was "a little bit of dishonesty on the part of the Roman Catholic Church," he declared. "When people change their name it means either they're ashamed of it or don't want people to know their true character under the new name."

"The Holy Catholic Church refers to all those people who love our Lord Jesus Christ in sincerity," said Rev. Mr. MacLelland. "Let's be Protestants not because we're against something else, but because we believe truly in our Lord Jesus Christ."

Love Roman Catholics

"Although we may criticize the Roman Catholic Church, let us love Roman Catholics and win them to Christ the Saviour," said Rev. Sidney Kerr, minister

of Briscoe Street Baptist Church, and chairman of the meeting, thanking the speaker.

Douglas Hume opened the meeting with prayer, and Rev. Norman Caswell, vice-president of the London branch of THE PROTESTANT LEAGUE, said the closing prayer.

Rev. W. A. Walden, retired, and Rev. W. E. MacNiven, of Metropolitan United Church, paid tribute to the late Rev. Dr. George Hazen, a former member of THE PROTESTANT LEAGUE.

—From *The London Free Press*.

VANCOUVER

WE HAVE received a communication from Mr. H. V. McLeod, Secretary for THE CANADIAN PROTESTANT LEAGUE in Vancouver, B.C., that a meeting was held in that City on April 30th, which was well attended.

Rev. Mr. Robertson was the speaker of the evening, and his subject "Rome — or Russia" was pointed and held the attention of the audience to the very end.

A number present renewed their subscriptions, and new members enrolled.

VICTORIA

AT A meeting of the Central Baptist Church, at Victoria, B.C., on May 3rd, fifteen new memberships were secured, and interest was keen, is the report of Mr. P. W. Cornock.

CONDITIONS IN FRANCE

In order to give GOSPEL WITNESS readers a first-hand picture of present living conditions in France, we asked a busy housewife in Paris, to tell us something of the privations of every-day life as she knows it. The family for which she speaks was "bombed out" and the son served with the French underground during the German occupation. All of the family is in fellowship with one of our churches in Paris.—W.S.W.

THE situation in France with respect to food is still very, very bad. This is in part the result of an exceedingly poor harvest last year. Here is a list of the rations in some of the staples required in an ordinary household. The ration of bread is less than a half a pound daily for children and two-fifths of a pound for adults. And what bread! It is made of a mixture of corn meal, soya bean, oats and rye or some other cereal. The proportion of wheat flour is very small. Flour cannot be purchased unless one uses bread ration tickets. As to butter, we have not seen any since Christmas. Children and young people are allowed less than a quarter of a pound a month! For cheese, the ration is a quarter of a pound for adults and double that amount for young people. Only children are allowed milk regularly; old people and young people get a half pint once or twice a week. Of spaghetti we have had about a pound every two or three months during the last year. Jams and preserves are for children and old people only. The ration of sugar is about a pound and a half per month for each person.

We are now paying up for the years of privations we suffered during the war under the heel of the German occupation. There is much tuberculosis among young people and many diseases among children arising from decalcification, such as deformation of the spine, defective teeth, and rickets. But worst of all, tuberculosis is making terrific inroads and all young people, and even

grown-ups, ought to have special examinations.

As to wages, while it is true that they have increased, yet the cost of living has gone up so much faster that the purchasing power of wages has diminished at each rise in prices. Here in Paris the least that one can live on is 10,500 francs a month, but there are many who do not receive that amount. For example, my daughter, who has a double baccalaureate and her state diploma as nurse (equivalent to "R.N."), works ten hours a day, five and a half days a week, for which she receives 10,555 francs per month, tax deductions made. Father earns 19,500 francs as a first-class inspector, with bonus for long service included.

Salaries such as these would be very good, if the cost of living were not so high, but the prices have skyrocketed even since the first of this year. Spaghetti, sugar and cheese have doubled in price. Two pounds of beefsteak (a kilo) cost 415 francs and the same amount of pork costs 400 francs. On the black market two pounds of butter may cost up to 1,200 francs: more than a tenth of a nurse's monthly salary. At this price only the rich can afford to eat it! A suit or an overcoat made of woollen material costs from 15,000 to 20,000 francs each: That is, approximately double the amount of a nurse's wages for a month. Fabrics are on the market without ration points, but the cost is prohibitive at 1,800 or 2,000 francs a meter (slightly more than an English yard). A garden fork for which father paid 74 francs two years ago, now costs 1,040 francs. You see what I mean—and everything else is like that. Knitting wool doubled in price within one month!

As to re-building of our house which was destroyed by a bomb during the war, nothing has been done. Credits have been voted for public services such as telephones, telegraphs, gas, electricity and the like, but nothing is done for the poor people who were made homeless by the war. As we have not the necessary funds to go ahead with our house, we must continue to wait in hope, but, for my part, I do not expect that anything will be done for us by way of indemnity for our ruined home.

What we need most of all is flour, sugar, milk, butter. These are more urgently needed than clothing, even though the latter are so dear. Food is essential for the health of all.

I hope to give you further information in my next letter, but I trust that this will give you a general idea of the situation we face here in France, and I can assure you that there is nothing exaggerated in what I have said. I forgot to mention the heart-rending situation of old people without sufficient resources. The old-age pensions of former workers (24,000 francs a year) is not sufficient. If grandfather were not living with us, his pension would give him just about enough to starve to death on.

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THE FRENCH BIBLE MISSION

FROM the latest circular of The French Bible Mission which has just come to hand from our good friend Pastor Emile Guedj of the Church at Colombes, Paris, we reprint the following list of churches which are so many lighthouses for the Gospel in strategic centres of Europe. In the pamphlet, which was prepared for distribution in England, the heading is "Where Our Welcome Awaits You", but as few Canadians will be able to avail themselves of the invitation to visit these churches in France, Belgium and Switzerland, we change the caption as follows:

Pray for These Churches

Paris, Saint-Lazare, 22 rue de Naples. Sunday 10.30 a.m.

Paris, 72, rue de Sèvres. Sunday 3.30 p.m.

Paris-Colombes, 50, rue du Maréchal Joffre.
Sunday 10.30 a.m.

Lyons, 4, rue Désiré. Sunday 10 a.m.; 5 p.m.

Nîmes, 4, rue Vespasien. Sunday 2.30 p.m.; 8.30 p.m.

Nice, 13, rue Vernier. Sunday 10 a.m.; 5 p.m.

Montbéliard, Oratoire, rue Viette. Sunday 10.45 a.m.

Valentigney, 31, rue Villedieu. Sunday 2 p.m.

Mulhouse, 8 rue des Tilleuls. Sunday 9.30 a.m.; 8 p.m.

Strasbourg, 3 quai Finkwiller. Sunday 3.30 p.m.

Croix-Lille, 86, Boulevard Emile Zola. Sunday 2.30 p.m.

Brussels, 24, Avenue Jean Volders (St. Gilles).

Sunday 10.30 a.m.; 7 p.m.

Court, Baptist Chapel, Court, Switzerland.

Sunday 9.15 a.m.; 8 p.m.

Tramelan, Oratoire. Sunday 9.30 a.m.; 7.30 p.m.

Pery, Maison Chausse. Sunday 10 a.m.

Biemme, Baptist Chapel. Sunday 10 a.m.; 8 p.m.

Moutiers, Galeries du Centre. Sunday 9.15 a.m.

Malleray, "Les Côtes." Sunday 9.15 a.m.

Those who follow the graduates of our Seminary in prayer will be glad to know that two of our men are pastors in churches of the above list. Pastor Frédéric Buhler, L.ès Lettres, B.D., ministers at Mulhouse, Alsace, and also serves Montbéliard and Valentigney as far as time and energy permit. Pastor William H. Frey now ministers in his native Switzerland at the church in Tramelan.

We note that Mr. Guedj informs us that the membership in eighteen churches and twelve mission halls is about 1,600, and that there are twenty-four paid workers and about the same number of unpaid workers, some of whom give full-time service. From personal experience we can vouch for the high quality of the membership of these churches. The difficulty under which their missionary work is carried on has the signal advantage of producing church members of the order of hardy oaks rather than of the frail variety of hothouse plants.

There is great need of trained workers in Europe, and our readers will rejoice to know that in addition to the two graduates of Toronto Baptist Seminary already at work in this field, one student from France and one from Switzerland are now preparing themselves in our school of the prophets with a view to coming to the help of our hard-pressed brethren engaged in this needy European missionary enterprise.—W.S.W.

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FRIENDSHIP WITH FRANCO?

A PLEA made in the House of Commons by Mr. Paul Edmond Gagnon, M.P. for Chicoutimi, that Canada should consider Franco, the dictator of Spain, as an "ally" and send him a Canadian ambassador because "we need Spain as a bastion against Communism", is as cogent as that we should have sent an ambassador to Hitler for the same reason.

But the case against diplomatic recognition of Franco rests on the hard facts of his treachery and not on logic. He won power by rebellion, using Mussolini's tanks and Hitler's bombers to murder his fellow-countrymen. He sought to enter the war on Hitler's behalf, suggesting that when the time came he would help in the capture of Gibraltar from Britain. He told Hitler personally at Hendaye, October 23, 1940, that Spain "would gladly fight at Germany's side". He agreed to a secret protocol banning any Anglo-American entry on Spanish soil in Africa. He allowed Spanish ports to be used as bases by the Nazi submarines. He set up a police state where there is no liberty of movement, security of person, or of home. He spends the bulk of the national revenue on the army, has restored feudal privileges and church property, keeps the jails full of political suspects, and allows no religious freedom such as Canada practises.

Two years ago, Britain, France, and the United States called on the Spanish people to remove him by peaceable means; and later a sub-committee of the United Nations Security Council found his regime "a potential menace to international peace and security".

Such an indictment is rare in this modern world. The only parallel is furnished by the Nuremberg trials. And they proved that because Fascism erects "barriers against Communism", that is no reason why democracy should make friends with it.

—Ottawa Citizen, May 6.

Note: That a plea in the Canadian House of Commons to recognize Franco as "an ally" by Mr. Paul Edmond Gagnon, M.P. for Chicoutimi, Quebec, is a symptom of political opinion in Quebec, that every "faithful" Roman Catholic, whether in Spain, or in the Penitentiary, is "an ally".—Ed. G.W.

ORDERS FROM MOSCOW

"The price of food is high"?

Why, you're a Communist!

"The same with all you buy"?

Why, you're a Communist!

You dare to seek relief

From cost of butter, bread and beef?

There isn't any doubt, Sis.,

You're a Communist!

You want a rise in pay?

Why, you're a Communist!

It should be the other way,

You're just a Communist.

"Your children underfed"?

Say, you seem to be a Red!

Oh brother! I'm afraid that

You're a Communist.

We'll have to isolate you.

You're both Communists!

Sterilize and fumigate you.

Decency insists.

We'll investigate you both.

And you'll have to take an oath,

Free Canadians ne'er protest,

Only Communists.

Ottawa.

A. T. McF.

OPINION MUST BE FREE

TO DEEM the Communist party of Canada and the Labor-Progressive Party of Canada to be "illegal organizations" and to make everyone who advocates or defends the acts, principles, or policies of such organizations liable to a fine of \$5,000 or 20 years' imprisonment, as the bill introduced into Parliament by Mr. W. Lacroix, Ind-Liberal, from Quebec-Montmorency provides, is to imitate the excesses of the "police state" which Mr. Lacroix himself would be the first to denounce.

For what is implied in such a law as that proposed? Nothing less than this: when these illegal organizations "go underground", as they will certainly do, every citizen will find himself under suspicion for his opinions. A student struggling with the obscurities of Karl Marx, anyone who has visited Russia, a professor who may want to refresh his memory about dialectical materialism, or indeed, those who say a good word inadvertently for collective farming, Shostakovich's music, or Shokolov's novels—any or all may find themselves in the hands of the police. Their telephones will be tapped; their mail will be opened; their enemies will spread tales and rumors. In short, a Canadian Gestapo, with spies and "snoopers" everywhere, will come into existence and that will be the end of Canadian liberties.

The present "red mania" that sees a Communist under every bed should not prevent the House of Commons rejecting a measure which is the very negation of the freedoms on which Parliament itself is founded. When Communists act so as to infringe the rights and liberties of others, punish them. But opinion must be free.

—Ottawa Citizen.

Notes and Comments

By W. S. Whitcombe

Is the Title of "Dominion" To Be Eliminated?

A Quebec Roman Catholic member of Parliament has introduced a measure in the House of Commons to eliminate the word "Dominion" from official terminology. These gentry are determined to do away with everything that might still suggest that Canada is a British Dominion. The most significant thing in connection with this undertaking, however, is given in a dispatch from the Ottawa correspondent of *The Toronto Evening Telegram* in the following words:

Nevertheless the Mackenzie King government has quietly accomplished without reference to parliament, the principal ends to which the Arsenault measure is directed. The word "Dominion" no longer appears on official government stationery and all statutes are now passed by the "Senate and House of Commons of Canada"—not "Dominion of" as it appears in old statutes.

In other words, while Quebec members bluster and talk, the astute and diplomatic Mr. King quietly gives them most of what they want, while in the rest of Canada he points to their much speaking as evidence that Quebec is not yet satisfied and must be further conciliated.

Is Penticton, B.C., About to Move to Quebec?

An item in a Vancouver paper reports as follows concerning the action of the Penticton, B.C., council:

A bylaw passed this week forbids "preaching or praying aloud, or making an oration or harangue, or boisterous outcry, or political or other demonstration

on any Penticton street without permission of the council."

In passing the bylaw, the council exempted the Salvation Army.

Why, we wonder, was one group specifically exempted from this strange denial of free speech? Penticton councillors should be sent to old London to see the Bobbies in Hyde Park protecting all sorts and conditions of men—Salvationists, Roman Catholics, and Communists included—letting off steam through this convenient safety valve and thus avoiding an explosion.

A New Quebec Bishop Who Specializes in R.C. Labour Unions

It has been announced that a new auxiliary bishop has been named for the archdiocese of Quebec City. The new incumbent of this office, it is reported in the French-language press, is a young man who has specialized in Catholic unionism (*syndicalisme catholique*). *Le Devoir* remarks that the recently nominated prelate has given himself to this work, "having been struck with the regret that His Holiness Pius XI expressed in his encyclical *Quadragesimo Anno* concerning the lack of success that the movement had had up to that time among employers". The Roman Church is a highly organized body that takes the long view in things. It will be interesting to see what it can accomplish in Quebec towards offsetting the influence of "neutral", that is to say, non-Romanist Unions, while at the same time attempting to organize employers' unions under ecclesiastical control.

Bible School Lesson Outline

Vol. 12 Second Quarter Lesson 8. May 23, 1948

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

ISRAEL OVERTHROWN

Lesson Text: 2 Kings 17:6-18.

Golden Text: "And the Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the LORD, that ye cannot prosper? because ye have forsaken the LORD, he hath also forsaken you."—2 Chron. 24:20.

INTRODUCTION

Since the first of the year we have been studying the history of the Israelites, commencing with the division of the kingdom into the Northern Kingdom of Israel and the Southern Kingdom of Judah (1 Kings 12). All the kings of Israel were wicked men, but Ahab exceeded all in sin. God pronounced judgment upon him, even the extinction of his house, a prophecy which was fulfilled through the agency of Jehu (1 Kings 21:17-25; 2 Kings 9, 10). Instead of studying in detail the reigns of the monarchs succeeding Jehu, we have been considering the messages of the prophets Jonah, Amos and Hosea, who lived during the long reign of one of the most noted of the rulers, Jeroboam II (2 Kings 14:23-29).

In the writings of these three prophets the social, moral and spiritual conditions of the people were reflected. Then, too, through Amos and Hosea God warned His people against the coming destruction. In the passage before us for study we have the fulfilment of those warnings, so far as Israel was concerned, in the overthrow of the kingdom during the reign of Hoshea.

EXPOSITION

I. The History of the Disaster from the Human Standpoint: vv. 1-6.

The strong Eastern nation of Assyria was at this time making a bid for world power and dominion. The first direct attack upon Israel was made during the reign of Menahem, the king of Israel, about 50 years before the time of Hoshea (2 Kings 15:

19, 20). King Menahem averted the danger by offering a bribe, which acted merely as a temptation to further aggression (2 Kings 15:29). The Israelites were reduced to weakness and forced to pay tribute (2 Kings 17:3).

King Ahaz of Judah applied to the Assyrians for aid against his enemies the Syrians and Philistines, but was forced to pay a heavy price for this assistance—the treasures from the temple, palace and homes of the princes (2 Kings 16:5-9). The Assyrian King Tiglath-pileser came to his aid by destroying the Syrian kingdom of Damascus. It is said of the Assyrian that he distressed King Ahaz, but "strengthened him not". (2 Chron. 28:16-21).

Hoshea, the 19th and last king of Israel, was probably the best king in the whole line from Jeroboam. It is worthy of note that while the kingdom of Judah boasted many good kings, the kings of Israel were without exception evil men.

Hoshea attempted to free his people from the Assyrian yoke. His motive was pure and his rebellion justifiable, but his method was wrong. Good King Hezekiah of Judah also rebelled, but he trusted in the Lord, and the Lord gave him victory (2 Kings 18:5-8). Hoshea made the mistake of relying upon Egypt, rather than upon God (1 Kings 18:21; Isa. 30:1-7; 31:1-3). Had he united with Hezekiah, the disaster might have been averted. The Lord alone is our Strength (Psa. 89:18; 107:10-13; Isa. 33:22).

The King of Assyria punished Hoshea for withholding tribute by casting him into prison (Mic. 5:1). His namesake, the prophet Hosea (Hoshea and Hosea are the same in Hebrew, compares this sudden destruction to the rapid disappearance of foam on water (Hos. 10:7). The Assyrian King then marched against Samaria, Hoshea's capital city, besieged it for 3 years and finally captured it (2 Kings 18:9, 10; Isa. 28:1-4). The remaining tribes of Israel, the people of Samaria and the adjacent towns were deported to Assyria, according to the ancient policy of transplanting conquered peoples to a foreign land in order to prevent them from uniting again to regain their independence (Lev. 26:32, 33; Deut. 28:36, 64; 29:26-28; 2 Kings 18:11). This took place about the year 722 B.C.

Some of the Israelites had already been taken to Assyria, especially the tribes which had settled on the east coast of the Jordan (Numb. 32:33; 2 Kings 15:29). They desired to be the first to settle the land, and they were the first to be captured by the foe.

The deportation was almost complete, more complete than the later deportation of Judah (2 Kings 25:12). The captivity of Israel was also final, as the ten tribes were almost lost to sight in Assyria and never returned to the land as a distinct people. Individuals alone returned with the people of Judah.

II. The Philosophy of the Disaster from the Divine Standpoint: vv. 7-18.

Thus did God punish His people for their disobedience to His laws and commandments (Deut. 28:15, 25; 2 Kings 18:12; Psa.

78:58-62; Isa. 30:12-17). The children of Israel were a highly privileged people (Deut. 4:32-35; 33:29; Amos 3:2), making their rebellion against the Lord a sin of the deepest dye.

The sins of the people of Israel for which judgment came upon them are listed in the sacred record, and the Lord is thus vindicated for His dealings with them in righteousness (Deut. 32:1-6; Psa. 111:1-3).

(1) The sin of compromise (v. 8); they refused to remain separate from the nations in the midst of which they lived (Deut. 12:29-32; Psa. 106:34, 35). God calls upon us to be separate from the world and from worldliness (John 17:15; Jas. 4:4; 1 John 2:15-17).

(2) The sin of deception (v. 9). They pretended to obey Jehovah, but in reality they were secretly doing that which was not right. Hypocrisy is the sin which Christ denounced in scathing terms (Matt. 15:7-9; 23:13-33).

(3) The sin of idolatry (vv. 9-12). Notwithstanding God's repeated prohibitions concerning the worship of idols, they continued to indulge in this practice (Exod. 20:4; Deut. 4:15-19). The Lord must have the first place in our lives (Lk. 14:26; 33; 1 Cor. 10:14; 1 John 5:21).

(4) The sin of rejecting the warnings of God given through His prophets (Neh. 9:30). Elijah, Elisha, Jonah, Amos and Hosea were among those who preached repentance and attempted to lead the people back to God. God in His mercy pleads for His wandering children to return to Him, but His love is frequently rejected (Rom. 2:4). Great will be the condemnation resting upon the many in our day who refuse to hear the word of the Lord and who repudiate His faithful messengers (2 Chron. 36:14-17; Isa. 30:8-10; Acts 7:51-53).

(5) The sin of worshipping the gods of the heathen nations (1 Kings 9:6, 7; 14:22-24; 2 Kings 17:3). The Israelites refused to worship Jehovah as the only true God, but turned also to the gods of the heathen—to Baal (1 Kings 16:31; 22:53; Psa. 106:37, 38; Acts 7:42, 43), to the hosts of heaven (2 Kings 21:3; 23:5), to Moloch (Lev. 18:21; 2 Kings 16:3) and to others. The Lord our God is a jealous God, and His glory will He not give to another (Exod. 20:1-5; 34:14; Deut. 4:23, 24; Josh. 24:19-23; Isa. 42:8).

DAILY BIBLE READINGS

- May 17—War between Israel and Judah 1 Kings 14:1-31.
- May 18—War between Jeroboam and Abijam 1 Kings 15:1-8.
- May 19—War between Baasha and Asa 1 Kings 15:16-24.
- May 20—War between Israel and Benhadad 1 Kings 20.
- May 21—Samaria Besieged 2 Kings 6:24-33.
- May 22—Israel Dispersed into Assyria 2 Kings 17:1-6.
- May 23—Sin Responsible for Israel's Overthrow 2 Kings 17:7-23.

SUGGESTED HYMNS

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