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A LUXURIOUS DWELLING

"One thing have I desired of the Lord, That will I seek after; That I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." (Ps. 27, 4.)

RELIGION is still supposed, by some, to be the natural and proper employment of visionary and unpractical people. It is simple truth, however, that a moment's "gazing up into heaven" lightens the heart and speeds the feet of those who "return to Jerusalem" with its thronged streets, and busy marts, and multitudinous opportunities for the exercise of a varied ministry—"with great joy". And does not the verse we have quoted above speak of the stimulative effect of a holy desire? He who really desires a thing of the Lord will not be content with idle dreaming. "That will he seek after." In proportion as our desires are God-ward our lives will be God-like. "My Father worketh hitherto, and I work." Therefore who ever desires a knowledge of the Saviour Who seeks, will himself become an earnest seeker after Him. To desire a blessing of the working Christ will make you a working Christian.

Such holy desires will teach us to economize time, and talent, and energy. It will save us from all vain seeking after the impossible. We shall never go to the postoffice but when we have reason to expect an answer to some letter we have sent. We shall spend all our strength in going to meet the answers to our own prayers. Isaac will go out to meet the Rebekah for whom he has prayed. We shall esteem it folly to seek anything anywhere but "of the Lord", because all our desires are centred in Him, and apart from Him there is nothing worth seeking.

Such aspiration will give us a perspective and proportionate view of life, and will set before us a pre-eminently worthy aim whose prosecution will introduce into our lives an ordering and controlling power. The "one thing" upon which all our desire is fixed—"That," with all our strength we shall "seek after".

And if such desire is an incentive to work, is it not also an evidence of wisdom? He is a wise man, who, having swept the world in his vision, knows how to choose a climate, a country and a city, and in the city a house wherein he may dwell, and in whose gardens he may invest his capital of energy without fear of waste or ultimate loss. And would it not be wise for those

who study prospects of crops, the drift of population, the growth of cities and localities, that they may know how wisely to invest their capital, to consider the rising value of this bit of real "real estate",—"the house of the Lord?"

David did not mean the material tabernacle. He knew that that was but "a shadow of good things to come". Like Abraham, he "rejoiced to see Christ's day; he saw it, and was glad." The "one thing" of his desire was the "one thing needful" of Mary's choice; the house which could not be sold over her head, from which she could not be driven by foe or flame, "which shall not be taken away from her." It is the only house in which a Christian can really live. It is "beautiful for situation, the joy of the whole earth," and Jesus invites you to enter, saying "Abide in Me".

David wanted a life-lease of the house—"all the days of my life". Why should Sunday be a special day with us? Why take the house by the week? There is no sign in the window. "Boarding by Day or Week". Why not move your trunks, and furniture, and all your belongings, and take up your residence permanently in this spiritual "House of the Lord"? Ah, some one is saying, "Some of my furniture would not fit; the pictures would not be suitable, nor the servants, nor the guests: I should have to dismiss my company, and refurnish, if I were to go to dwell there." But whether is greater, the furniture, or the house? Is it not better to furnish a new house, than to house old furniture? Make choice of the House, and leave outside all that cannot pass the door. You are better without it.

There are many reasons why you and I should desire to dwell in this House of the Lord—Christ Jesus. It is storm-proof. Within you cannot hear even the thunders of Sinai. Here peace, and rest, and joy, and all good things abound. It is provisioned for eternity. The Holy Spirit is its atmosphere, its light, its heat, its power. Day and night its halls are thronged with angel servants "sent forth to minister to them who shall be heirs of salvation". The condition of tenancy is simply this, "If ye keep my commandments ye shall abide in my love;

even as I have kept my Father's commandments, and abide in His love."

Once more, whoever thus desires, and, seeking, comes to dwell, shall have eyes to discern "the beauty of the Lord". This beauty is in "the house of the Lord", i.e., in Christ. Apart from Him, in merely human characters, the spectrum is divided. You may see one color here, another there. His justice exemplified in an avenging Jehu, His pity in a patient David, His foreknowledge in an enlightened Joseph, His power in a conquering Joshua. In human temples, "the beauty of the Lord", if seen at all, is always partial, and therefore wanting in harmony. But in Jesus all the colors of the spectrum are united, all the qualities of Deity are blended into "the beauty of holiness" whose proper name is Love. However discordant the outshining of His several attributes may appear to men of partial vision, in "the House of the Lord", in Jesus, they are, as He is, "altogether lovely".

But you cannot see His beauty unless you abide in His house—in Christ. "It is folly to talk of the beauty of color to the blind. It is in accord with the very nature of things that our understanding of God is ever exactly proportioned to our faith in Him. You can behold His beauty only when you believe His benediction. Outside "there is no beauty that you should desire Him", but within Faith saith, "The beams of our house are cedar, and our rafters of fir." Only as she "enters into the king's palace" does it appear that "the king's daughter is all glorious within, her clothing is of wrought gold;" and so is it also with her Lord. These twain are most beautiful when at home with each other.

Only as we abide in Christ shall we see the beauty of His works.

"Oh that we knew the sacred emphasis:
The Word on nature's loveliness has thrown,
And how the world by Christ's face lighted is,—
As if new sunshine brake into the air,—
As if fresh odors burst from everything!
'In Christ' is a wide window, opening fair
Into the splendors of immortal spring."

Only as we abide in Christ shall we behold the beauty of the Lord in providence. Dwelling apart from Joseph, Jacob said, "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away, all these things are against me." But later, in Joseph's presence, as he laid his hands upon the heads of his sons, he said, "The angel that redeemed me from all evil bless the lads". And so the other side of "all these things are against me" always spells, "All things work together for good"—but you must come and live with Joseph or you cannot see it. The blended beauties of all attributes of Deity shine from the cross on Calvary, "Behold the Lamb of God!" "Behold the beauty of the Lord", for they are one.

The climax of David's desire is reached in this, that he may have a perpetual right to ask questions, "to enquire in his temple", which does not mean that he conceived it to be desirable that doubt should underlie, and permeate, and control his life. He had no doubt whatever of the reality and relationship of "the house of the Lord", he did not question "the beauty of the Lord", but because these things were to him eternal verities, he desired the privilege of enquiring into them, He declined to be taught by uncertain teachers. In "the temple" of which Jesus is the anti-type, he would find his dictionary and encyclopedia. He was quite sure that in Him

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all life's hard questions, all its problems and paradoxes would be finally and satisfactorily answered. Things which were "too painful" to be known without might easily be "understood" in "the sanctuary of God". He therefore desires the right to bring his questions to the temple and enquire there.

Come, my soul, and learn this lesson: Jesus is the Sum of thy desires—seek Him. He will be thy winter house, thy summer house, thy house "eternal in the heavens"—abide in Him. He is than all thy visions "fairer"; the light of His beauty will fall upon thee with the comfort of heaven, and thrill thee with the unwearying music of eternity. He is the only satisfying answer to life's great questions. Come, desire His presence, dwell in His love, behold His beauty, sit at His feet, and pour out thy heart's questions before Him, just to hear the music of His voice, and have the joy of learning truth at last from the sweetly patient lips of omniscient love.

A TRIP WEST

DEAN W. GORDON BROWN is taking the plane on Sunday night, June 13th, so as to be in Vancouver the next morning. On Monday evening, the 14th, he will address a Young People's Rally, and on Tuesday, Wednesday and Thursday, June 15th to 17th, will be special speaker at the afternoon and evening sessions of the Convention of Regular Baptists of British Columbia. On Friday, the 18th, in the Metropolitan Tabernacle, he will address a meeting of the Protestant League on "Purgatory, Fact or Fable?" On Tuesday, June 22nd, he will preach in the Westbourne Baptist Church, Calgary, Rev. John Cunningham, pastor; and on Thursday, June 24th, will speak at the prayer meeting of the Fundamental Baptist Tabernacle, Fort William, Rev. W. C. Tompkins, pastor.

The Jarvis Street Pulpit

Our Personal Responsibility to God

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 23rd, 1948

(Stenographically Reported)

"So then every one of us shall give account of himself to God."—Romans 14:12.

IT IS distinguishingly characteristic of the wicked, according to the teaching of God's word, that "There is no fear of God before their eyes". They have no sense of responsibility to God. They live—though perhaps giving lip service to His name—as though there were no God.

The chapter from which this verse is taken, is one which enunciates the great principle of our personal responsibility to God. We are not lost in the crowd. We may not charge others with our defaults, for "every one of us (without any exception) shall give account of himself to God." The text needs no extended exordium. It is like a house built on the side of the road, the door of which opens on to the highway, and any wayfarer may enter with but a single step. Anyone can understand this text—children and adults, wise and unwise. The great truth is that we are accountable to God, and some day "every one of us shall give account of himself (not somebody else, but of himself) to God."

So I want to pursue our reflection of this morning a little further, and remind you of this great principle. I think it was W. E. Gladstone who once remarked that to him the most solemn of all reflections was that, as an individual, he was personally responsible to God Himself. If every one of us would recognize that truth, and live continuously in the realization of it, how it would transform our lives! But in our day it seems that the vast majority of people belong to the other category: those before whose eyes there is no fear of God. He is not in any sense, at any time, anywhere, a Factor in their lives: He is not a Reality to them. They feel no sense of obligation to inquire as to His will, or, knowing it, to do it. So I would stir up your pure minds, and my own, this evening by way of remembrance, as we turn over this great principle, and see what admonitions and exhortations, and inspirations it may contain for us.

I.

To begin with, WE ARE, EVERY ONE, RESPONSIBLE FOR THE PROPER USE OF SUCH OPPORTUNITIES AS ARE GIVEN TO US, FOR KNOWING GOD. Ignorance of the law, any Court in the land will tell you, is no excuse for its transgression. If we do not know the law, we *ought* to know it. If we do not know God, we *ought* to know Him. It is our duty to know Him. It is our responsibility to know Him as well as mortals may. There is no exception to this rule. Every one of us—and this includes the heathen—is responsible; even those who have never heard the gospel. The measure of their responsibility is not precisely the same as ours; but they are responsible for the utilization of such opportunities as are given them.

Perhaps you will say, "How can anyone be responsible

who has never heard the gospel?" In this way: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse". Even the man to whom the gospel has never been preached, is without excuse for remaining in ignorance of His eternal power and Godhead, because there is a witness to God, His wisdom, and His power, in the works of God's hands. Paul, by inspiration, says in Romans: "So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." I do not believe that by the operation of the divine economy any man has been, or will be, finally punished for Adam's sin. Men are punished for their own sins: "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil". "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God"—not because of Adam's sin. The content of faith, to those who have been most highly privileged, undoubtedly, is vastly greater, and therefore their responsibility commensurate with their opportunity, than the content of the faith of the man who has no light but the light of nature. But whatever the measure of our illumination, we are responsible for making right use of it, in order that we may know God.

There is not a man or woman born anywhere who is not personally responsible to God: "He left not himself without witness."

Then it follows naturally that those whose lot has been cast in a Christian land, where opportunities for knowing God are greater than amid the gloom, the darkness, of heathendom—it follows, I say, logically that those who have enjoyed larger opportunities, and higher privileges, are commensurately more heavily responsible before God.

Most of us here have long enjoyed the privilege of an open Bible. There was a day—there are still parts of the earth where they have not such privilege—but there was a day when there was but one Bible in the community, and it was chained to a desk, or to the lectern of the church. People might go in turn, if they so desired, and read the Holy Scriptures. They had not the same opportunities that you and I have. We have our Bibles in our homes. They are published in such convenient form that we may carry the whole word of God at any time with us in our pockets, or purses, and enjoy the privilege of access to any part of the complete revelation of God in the Bible. How great is the responsibility of those who are so highly privileged! The dust may be upon the

Bible. The pages may not be carefully and studiously perused. It may not be read at all; but it is there, and we are responsible for our neglect, or for our right use of the opportunities presented to us. We ought to know Christ better than we do. We might know Him better than we do; but we are responsible. It is no one else's fault if we remain in ignorance of the full tale of Christian revelation.

What shall I say of those who have been born into Christian homes—born, if I may so say, so far as circumstances are concerned, at least *with a holy prejudice for the truth*? There are some who were taught from infancy to disregard it. Some of us cannot remember the time when we were not taught that this Bible is the word of God. I cannot remember a time when I did not regard it as the holiest thing on earth, the very word of God, inspired by the Holy Ghost. Scores of times, as a small boy, I have gone into my father's study when he was away, and looked at his open Bible. It was always open on his desk. And I have felt as Moses did, when the Voice said to him at the burning bush: "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground". Many of you here this evening have been similarly privileged. All your life-long this has been to you the word of God. Alas! there are some who know very little of what is between the covers of it. But be not unmindful of the fact that "every one of us shall give account of himself to God," to and for the extent of our knowledge of His holy word. Oh, how much better might we have known Him! How much more thoroughly instructed in the scriptures might we have been, if day by day, as opportunity presented itself, perhaps, hour by hour, if this text could have been heard ringing as a bell of warning: Remember "every one of us shall give account of himself to God".

If there is one here this evening who is not a Christian, I remind you, it is nobody's fault but your own. Some may have held you back; some may have been unfaithful to you; some may have failed signally in service to you at this point or that; notwithstanding, the path to the well was open. The way to the cross might have been known. If you are still without Christ, you have no one on earth to blame but yourself; and for that fact, while it remains a fact, and should it continue to be, a fact to the end of time—for what would then be that fatal fact before the Judgment Seat of God, you exclusively will bear responsibility: ". . . condemned already, because (you have) not believed in the name of the only begotten Son of God."

II.

Let me go a little farther, and say that we are responsible before God FOR THE DEVELOPMENT, SO FAR AS IT IS HUMANLY POSSIBLE, OF THOSE FACULTIES OF THE MIND WHICH ENABLE US THE BETTER TO APPREHEND THE THINGS OF GOD. Does someone say, "I am not very well educated. I do not understand the scriptures very well." Why not?

I do not know whether it is known to you that Sunday Schools were originated as a means to an end. When Robert Raikes began the Sunday School Movement, his idea was to bring elementary education within the reach of everyone. Education was the privilege of the few who could afford to pay for it. In the original Sunday Schools they taught the alphabet: how to spell, how to read; they gave the rudiments of an education in order that

they might be able to read the word of God. They did what missionaries have to do when they reduce a foreign tongue to a written form.

One of our students is going to Oklahoma University this year just for the study of phonetics. You know when the missionary goes out, he has to *listen*. He hears the man say something. He has not the remotest idea what it is; but he hears that sound again and again. Then he associates that sound with some particular object, until he knows when he hears that sound that the man is referring to something objective to himself, or, perhaps, to an inward emotion. But he has to pick up a word at a time. They have no alphabet. They do not know how to read; and what is not written they cannot read. How will you give them the scriptures in any language? Well, these many sounds which they use to communicate with each other are identified as representative of certain ideas. Then sometimes an alphabet is made for that language; sometimes our English alphabet may be used. But the sound is reproduced phonetically, until by and by the people can be taught to identify these sounds which are made as expressive of a particular idea. A very laborious way of learning the word of God, is it not? How privileged are we, and how ought we to avail ourselves of every opportunity of sharpening our minds, developing our mental powers!

You say, "I left school many years ago". Shame on you! You had no right to leave school at any time. We ought all to be in school, always, all the time: "Bless the Lord, O my soul: and all that is within me, bless His Holy Name". Glibly you quote it, but have you ever stopped to consider what is involved in that exhortation: "All that is within me"—all those developed, and trained, and disciplined, and informed faculties of the mind; until you are able to worship God with all your mental powers, instead of just rendering a superficial lip service to Deity?

You say, "I don't know very much." None of us knows very much. It always seems to me that the conceited man, or woman, must be a little bit below standard, mentally, ever to be conceited. What in the world could any one of us have to be conceited about! I used to know a man who, in general, I respected very highly. He was a self-taught musician, and he used to play in prayer meeting. Oh, what airs! He acted as though there were half a million people watching him. He was proud of his little accomplishment. Joseph Parker once said, "After hearing Paderewski play the first time, when I went home I wanted to destroy my piano. I said, 'What is the use?'" Oh, that we could keep close to the masters, but above all, to the Master of masters in the study of this word! The prayer which was offered by Mr. Slade this evening, to which we all said, Amen, I am sure, will almost certainly be answered, and we should humble ourselves under the mighty hand of God, that He might exalt us in due time.

I heard my late friend, Dr. A. C. Dixon, tell of a woman in his congregation who was then eighty-three years of age. She enlisted in a class of students for the study of the Greek language. "What!" she said, "My son, and my grandson learning Greek! I shall learn it, too. I can do anything they can. I am going to learn to read God's word in the New Testament in the language in which it was written."

I do not know how far you could go in Greek, but at least we could learn English, could we not? That

would be making some progress in certain cases. But let us see to it that we enlarge our minds.

Someone said once in a certain school; "What has the study of Shakespeare to do with an understanding of the word of God?" He was a good man, and he knew the Bible very well; but I don't think he knew Shakespeare very well, or he would not have talked like that. What has the study of the stars to do with the word of God? or any of the Sciences? Everything, my dear friends! The works and the words of God reveal Him for what He is, and the better, and more complete our knowledge of each, the better Christians we should be.

You young people who have many years before you, who may not yet be enlisted, vocationally as a life-calling, in the preaching of the gospel—I would remind you that your primary calling, as a Christian, is that you are "called to be saints", therefore see that by every means in your power you fit yourselves to be as saintly as may be, in the knowledge of the word of God.

Sometimes we say, "I have done the best I could." Yes; but if we had always done the best to prepare ourselves to do the best, we should be doing a hundredfold better than we are. Let us recognize that our mental powers, our capacities, our abilities, whatever they may be, are so many talents committed to us, not just to be taken at their intrinsic, and unrelated value, for what they are in themselves, but they are to be invested, and enlarged, and multiplied so that our Lord at His coming may receive His own with usury. Mentally, we are to make the best of ourselves for the Lord's sake, not for our own. So that when we come to give account to Him; He may know what improvements we have made, in order that we may serve Him better.

The same principle holds *in respect to the culture of the soul*. How tragic it is that so many of the Lord's dear people, when they are twenty, thirty, forty, or fifty years old as Christians—I do not mean as to their natural life, but with years of Christian experience behind them, very often in the late eveningtime know but little more than they did in the beginning, instead of growing up "into Him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

It is a great thing to set out, not only to be a Christian, but to resolve as God helps us, to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

Let me say, too, that we are responsible for the exercise of what abilities God may have given us, after they are developed. You hear of someone who has a good voice. He or she may be encouraged by their friends to develop it, to train, discipline his or her vocal powers. After a while they do not want to sing the praises of the Lord any more. They could not sing the consecration hymn:

"Take my voice, and let me sing
Always, only, for my King";

they become puffed up by the fleshly mind, and they wish to qualify to sing in opera. Sometimes they may have a long way to go to get there. I have longed sometimes to see people who had good voices, say, "Now I am going to give that to the Lord. I am going to have the utmost training of which I can avail myself. I am going to make my voice the best that it can be made; but I solemnly pledge the Lord that it shall be used in His service, and in His service only." What a great thing that would be, would it not? Why do you not do it? Why do you not sing unto the Lord? Get ready for the heavenly choir, where we shall sing a new song, which none but the redeemed can learn.

Some people there are who cannot sing. I know a certain man—I cannot sing much but I can keep a tune—but if this man is around I want to get as far away from him as possible. He has one tune for everything. He can sing anything. All tunes are alike to him. Years ago there was a member of this church, who was one of the finest men I ever knew. I do not believe he could tell the difference between God Save the King, and the Doxology. It would be folly for him to try to sing, would it not? But those who can sing, ought to sing, and ought to sing the praises of the Lord. But if we cannot sing, we can do something else.

I had a man in my choir when I was in London who was determined he would sing solos. His wife was also in the choir. The organist came to me once, and said, "What am I going to do with this man? He is determined to sing solos." I said, "Do not allow him to do so, You are in command." "But if I do not, I am afraid his wife will leave the choir." I said, "If you let him sing, everyone will leave the pews, So between the two, I vote for those in the pews."

Why should we not find our own place, and then in full recognition of our responsibility to God, do the best we can there, wherever it may be. Some people have a genius for business. You will find very often that the successful business man builds up some large industrial or commercial business on the very ashes of someone else's failure. Someone else in the same place, with the same opportunities, went into bankruptcy. Another man comes along, and sees his opportunity, and builds up a great enterprise.

If you young men have capacity for that kind of thing, exercise your abilities as from God, in the place where He calls you. Make up your mind that the Lord is going to be a Partner, and say, "As I shall be responsible to Him, I am going to do the best I possibly can to make as much money, honestly, and honourably, as I possibly can, remembering that some day I shall have to give account to God for what I do."

We could carry this on almost endlessly. We must remember that in all the vicissitudes, in all the enterprises of life, in all the opportunities which present themselves, in all the privileges which are ours, in all the abilities which we possess, in all the capacities which may be developed to larger uses, in all these things, we are to recognize this supreme factor in human success before God: "Every one of us shall give account of himself to God." I do not know any other way to keep going in Christian service.

I have been a minister a good many years, and I must ever keep my mind on this, that I am not serving you. We serve the Lord Christ. I am not responsible to you: but I am responsible to God. I have quoted to successive

classes of students, a sermon I heard my father preach. He was preaching to a company of ministers, and his text was: "For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." I remember in one part of his sermon how he emphasized that. I can hear him saying it now. "Remember: 'your servants'! But 'For Jesus' sake'! If it were not for Him I would not be bothered with many of you." I do not say that, except that sometimes you meet with people who are difficult to please. That is what this context deals with. Sometimes we are disposed to form judgments of others, pass criticism on others: "Who art thou that judgest another" the context says. If, religiously, before God, we each of us mind our own business, and regard our own responsibilities to God, we shall have our hands quite full. The other man must answer to his Master, as you must answer to Him. "They won't do this," "They won't do that". That is what Joshua said; but "every one of us shall give account", not of his neighbour, not of someone else, but "every one of us shall give account of himself to God". That is the main thing. We must personalize, individualize, this matter, and bring home to ourselves the word of God.

I had a friend, a distinguished lawyer some years ago, who told me of a Sunday he spent in London, in the days when there were great preachers in London. He said he had looked forward for years to that visit. He went to hear Joseph Parker in the morning. He said, "It was a brilliant discourse, but still there was an air about the preacher, as though he would say, 'You people are but a small part of my congregation: I am preaching to the whole world'." He said, "I went at night to hear C. H. Spurgeon. There were twice as many people, an enormous crowd. I was interested when I saw the great preacher walk in, interested in all parts of the service. I had read a lot about Spurgeon's voice, about his eloquence, his oratory, and all the rest of it. He announced his text, but within a few minutes I had forgotten all about him; I had forgotten all about the people who were sitting on either side of me, and about the throngs in the galleries. I had forgotten about everyone. God, the Holy Ghost, through that preacher was speaking to me, and I felt as though I were the only man in the world, and that I had come across the sea, all the way to London, for God, the Holy Ghost, to deal with me." He said further, "Pastor, as I recall it now I say to myself, 'That was preaching'." "So then every one of us—every one—shall give account of himself to God"—to nobody else. Never mind what other people do, what other

people say. We must live our lives before God, and at last be answerable to Him.

What a day it will be when we have to give an account to God. That is the judgment that is to come. I read the other day of a man being in Court for failure to pay income tax, or something of that sort. His son said, "I am afraid I shall have to admit that my father was not a very good bookkeeper." None of us are; but I remind you that the angels are good bookkeepers. God is a good Bookkeeper, and some day He is going to open His books, and there will not be a single error in His books. There will be no use disputing the record. "Every one of us shall give account of himself to God." "A Christian?" "Yes." What have you to show? Do you remember this hymn? I wonder how many of us ought to sing it, against that day:

"Nothing but leaves! The Spirit grieves
O'er years of wasted life;
O'er sins indulged while conscience slept,
O'er vows and promises unkept;
And reaps, from years of strife,
Nothing but leaves! nothing but leaves!

"Nothing but leaves! No gathered sheaves
Of life's fair ripening grain:
We sow our seeds; lo, tares and weeds,
Words, idle words, for earnest deeds:
Then reap, with toll and pain,
Nothing but leaves! nothing but leaves!

"Nothing but leaves! Sad memory weaves
No veil to hide the past:
And as we trace our weary way,
And count each lost and misspent day,
We sadly find at last—
Nothing but leaves! nothing but leaves!

"Ah! who shall thus the Master meet,
And bring but withered leaves?
Ah! who shall at the Saviour's feet,
Before the awful Judgment-seat,
Lay down, for golden sheaves,
Nothing but leaves, nothing but leaves?"

"So then every one of us shall give account of himself to God." Think of the vast potentialities involved in our faithfulness, or our neglect, as the case may be! If we have been faithful in a few things, as Mr. Adams read this evening, we shall be made ruler over many things in God's good time. If we multiply our talents, we shall receive, as we have merited, His, "Well done!" But if we have failed, neglected our duty, who can estimate the disaster, the multiplied disasters consequent upon our unfaithfulness?

When I was a very little boy I remember two papers that used to come regularly to our house, *The Illustrated London News*, and *The Graphic*. Following the Franco-Prussian War, Empress Eugénie sought asylum in Britain, where everyone goes for refuge! where the Jews have gone! The Jews of our day have cursed Britain up hill, and down dale; they blew up the men who were sent there merely to keep order, and insisted that Britain get out of Palestine, and let them in. Britain said at last, "All right. We shall do so; but we are here for your good, not for our own." Now I see a Toronto rabbi is blaming Britain for the Arab war! I am used to a little bit of that myself. It is the people for whom you do everything in the world to help, who turn around and damn you at last.

Empress Eugénie, like others, sought asylum in Britain. She took with her her infant son, the Prince Im-

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

perial of France. He grew up at last to the estate of young manhood, and he was the hope of the Royalists of France. They hoped that the day would come when the Empire would be re-established, and when he would sit, as his father—Napoleon III—had done, upon the throne of France. He became an officer in the British Army, receiving training in a British military school.

He went with his regiment to Africa, and was engaged, with others, in the Zulu war.

The thing that stands out in my memory is a picture of the Prince Imperial of France in Africa. His company were bivouacked in a certain place, when they were suddenly surprised by a superior force of the enemy. It was folly to resist: their only hope lay in flight. It was a cavalry regiment, and the order was given to mount and retire. The Prince put his foot into the stirrup, and when he threw his weight upon it, intending to leap on to his horse, the saddle strap broke, and he fell; and before he could recover himself his body was pierced with a hundred assagais. The enemy swarmed down upon him. So the hope of France perished!

Somewhere in England, in a saddler's shop, there was a man who made saddles, and he came to the place where he stitched on this particular strap of the saddle which the French Prince used; but he neglected his duty. He did not do it well. And because of his carelessness, the Prince Imperial of France died. It may be that that simple act of neglect changed the whole course of European history, and perhaps of the history of the world.

Only a little task! Only an inconsequential duty! There are no inconsequential duties. Do it well. Do it right. Do it in the fear of God, remembering that "every one of us shall give account of himself to God".

God grant that when that day comes we may not hear Him say, "Thou wicked and slothful servant"; but on the other hand—and He will say it only if we are faithful—may we hear Him say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

Let us pray:

We recognize, O Lord, the seriousness of this business of being a Christian, indeed the seriousness of living at all. We recognize something of the solemn responsibility which rests upon us. Yet at the same time we recognize the still greater responsibility, and greater seriousness, of not being a Christian; but whether we are Thine or not Thine, make us to know, nay, more than that, O Lord, make us to feel to-night, and to feel deeply that we must every one give account of himself to God. For Jesus' sake, Amen.

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

GOVERNMENT BOARD DISTRIBUTES R.C. FILM

IN OUR issue of April 29, we referred to a note in a French-language paper of Montreal to the effect that the National Film Board was engaged in distributing a film depicting the R.C. Marian Congress held a year ago at Ottawa. As we promised in that article we wrote to both the General Motors Company, which was reported to have financed the expenses of this production, and to the Canadian government National Film Board, which was reported to have distributed it. Up to date, we have received no reply from the General Motors Company, but the government agency has sent the following note in response to our enquiry:

NATIONAL FILM BOARD
Canada

Government Film Commissioner

Ottawa, May 22nd, 1948.

Mr. W. S. Whitcombe,
Associate Editor,
THE GOSPEL WITNESS,
130 Gerrard Street East,
Toronto 2, Canada.

Dear Sir:

I have your letter of May 11th about the distribution of the film made in Ottawa last year of the Marian Congress. The film itself is a newsreel treatment of the Congress itself and for that reason was of enormous interest to many of the people who are served by some of our field representatives. It was because of the great popular demand for the film and the fact that a certain number of prints were made available to us in the French language that the film was actively used by our French language circuits. The prints of the film have now been distributed in community film libraries across the country where they are available to such audiences as may be interested in them.

The film was not used in any way on our English language circuits. My information is that the English language version is distributed through the Holy Name Societies.

Yours very truly,

(Signed) ROSS McLEAN.

The Marian Congress was one of Rome's carefully planned publicity "stunts", and the priests congratulated themselves on the success of their propaganda. We are now informed that a government office is lending the facilities of its organization to aid in spreading abroad this supposed triumph of Romanist propaganda. We do not need to ask whether the same government board would undertake to distribute pictures of a Canadian Protestant League gathering. We would not wish its help, but in any case we could not obtain it. Why then, should this state aid be forthcoming to help the priests in their already powerful and well organized publicity department? The answer is: French-Canadian votes. It is a good advertisement for the present party in power at Ottawa when the name of the government is mentioned at Romanist Church gatherings as sponsoring the film showing the Marian Congress at Ottawa.

The specifically Roman Catholic character of the work of distribution now being carried on by the government's National Film Board is indicated by the admission in the last paragraph of the above letter which states that the English version of the film is being distributed through the Holy Name Societies. In French Canada, it is the government which pays the cost of this piece of Romanist propaganda; in the rest of Canada, the Roman Church has to pay the cost of distribution while the General Motors Company is reported to foot the cost of production.—W.S.W.

PURCHASING POLITICAL SUPPORT

Sworn Evidence Proves Bribery—Liquor Contributions to Political Party Funds

ONTARIO politics have been bedevilled by contributions made by liquor manufacturers to political party funds, and to individual election expenses.

The liquor traffic, and its associates, have sought to create a public opinion friendly to the sale and use of alcoholic beverages. In this they exercise a democratic right. But they have gone further, and sought to thwart the proper expression of public opinion by improper methods, and have tampered with the democratic procedure of translating opinion into law.

Falsification, misrepresentation, suborned testimony, intimidation, have been common methods employed. The most insidious and dastardly of all, however, has been the bribery and corruption which have been freely practised.

On the one hand there is the democratic method of the development of education, pointing out the evils of the liquor traffic, and urging the use of the franchise to secure remedial legislation. On the other hand, there is political intrigue to prevent the free expression of public opinion, and to thwart legislative processes, thus flouting democratic principles.

Political contributions to party funds are not prompted by generous philanthropy, noble patriotism, or even personal friendship.

No! They are motivated by sordid selfishness. They are not contributions, but investments, which they hope will yield rich dividends. However, let the facts speak for themselves.

In 1926 a special parliamentary committee, appointed because of customs scandals in connection with rum-running, discovered that the distillers of Canada had been making large contributions to the funds of both Liberal and Conservative parties, disguising these contributions under various names.

Among many such amounts uncovered were the following:

Protecting Trade Marks	\$62,900
Profit and Loss	79,100
Sales Promotion	69,100
Reserve contingency fund	63,000

All of these were political campaign contributions. It was but a tilting of the lid, however, for, following this, a Royal Commission was appointed. With the late N. W. Rowell as Counsel, a report showed that these amounts were insignificant compared to the enormous sums given by Canadian liquor interests to Canadian politicians to influence Canadian legislation. Or, to put it bluntly, bribes given to, and accepted by, the people's representatives to betray the people's interests, and sell their services to public enemies.

The manufacturing liquor trade wanted a retail marketing agency and engineered and financed a campaign for the replacing of the limiting Provincial prohibitory laws by some form of liquor sale. Furthermore, they actually deducted the amount which they paid for propaganda and political purposes from their profits when making up their income tax returns. This was the reason Federal authorities got busy. The campaign methods included payments to political parties, subsidizing organizations such as the Moderation League, and other publicity stunts.

The report throws light upon the methods of these powerful forces at work behind the scenes in Canadian political life, and the machinations by which they purchase political influence, and stampede public opinion to secure a repeal of laws that interfere with the sale of their products. This is not the time or place to embellish the sordid, shameful story of bribery, and corruption, but to give the naked facts.

Sworn Corroborating Testimony

In the vaults of the Parliament Buildings at Ottawa lie hundreds of ponderous tomes containing the official stenographic report of sworn evidence given before the Royal Commission, whose final report was presented on October 15, 1927. These musty tomes have been recently examined, and from them there has been compiled the information here given.

From approximately 25,000 folios of testimony, typical excerpts have been taken. Not a word is added.

First Witness: Mr. Blank, Blank Distillers.
Folio 15062

Question: Will you explain what the item \$26,000, paid to cash for "sales promotion" covered?

(Note: This was but one cheque of many. The aggregate was hundreds of thousands of dollars).

Answer: I would like to ask the indulgence of the Commission. These payments were more or less private.

Question: We want to ascertain the object.

Answer: I do not object to giving the object, but I do object to giving the names because they are the names of personal friends of mine. That particular one on top was used for political purposes.

Question: How did you come to put political funds under "Sales Promotion"?

Answer: After all, it is promoting sales in many cases.

Question: I do not quite understand it.

Answer: A campaign to make Ontario "wet" would increase sales, would it not? I am sure you would rather put it in there that way than to come up and call it a "snake fund".

Next Witness: Mr. Blank, Blank Brewery
Folio 20946

Question: Cheques drawn to your order and cheques to Cash were charged to "Malt Consumption", "Hops Consumption" and "Advertising" accounts? (P. 20,948)

Answer: Yes.

Question: Why were they so drawn and so charged?

Answer: They were drawn for propaganda.

Question: In that event, if contributions to propaganda and political funds were a legitimate charge, why did you disguise them as "Malt Consumption", "Material Consumption" and so on?

Answer: We wanted to put in something that would not show up in our books as just that fund.

Next Witness: Mr. Blank, Blank Distilling Company.
Folio 16879

Question: There is \$58,844 charged to Distillers Association and \$14,190 charged to protecting trade marks, there is another \$191,223 charged to protecting trade marks?

Answer: They are part and parcel of the same thing. The distillers have an association to put up fight against prohibition by advocating a system of government control. We had to maintain watchfulness, and it cost money.

Question: In two or three months there they exceed \$100,000. Do these include political contributions?

Answer: Of course at the time of elections, all corporations were more or less pestered by politicians, and you cannot always get rid of them.

Question: And am I correct in saying that I believe your policy was to support the candidate that supported you?

Answer: I think that is generally the policy of most people.

Question: Irrespective of party?

Answer: Yes.

Witness: Mr. Blank, Blank Distillers.
Folio 20036

Question: Then the next two pages are headed: "Referendum re Prohibition"—"Political Contributions"?

Answer: Yes.

Question: How much do the political payments amount to?

Answer: Political amounts to \$396,608.59.

Question: Paid to both parties?

Answer: Paid to both parties.

Comment by Chairman: "Even-handed justice".

The report of the Commission itself also has some pungent things to say. Regarding one large Toronto firm, the Commission said: (P. 110)

"It was disclosed by an examination of the books of the company that large unvouchered payments were made, which were charged as part of the cost of operation, under various headings which did not show the real nature of the expenditures. Most of these payments were deducted from the profits before arriving at the amount upon which Income Tax was payable by the Company to the Government. The evidence disclosed that these payments were principally for political and propaganda purposes. Insofar as contributions for Federal political purposes, they were illegal and contrary to the provisions of Section 10, chapter 46 of the Dominion Elections Act."

So it goes, page, upon page, upon page; mendacious machinations; deceit; duplicity. Methods and practices that are nauseous and all for the defeat of Democracy.

There might be many more citations. Our readers are quite competent to draw their own conclusions.

Political contributions by liquor manufacturers, for the purpose of influencing political action, are on a par with payments made to those in charge of public business for the purpose of securing a construction contract. In one case, we unhesitatingly call it "graft". All such corrupt practices are a danger to Democracy. There should be a law absolutely prohibiting those who may financially profit by legislative enactment from making money contributions to the election of the men charged with the making of our laws. Indeed, such is absolutely necessary if Democracy is to be preserved.

Despite protests to the contrary, it is difficult for the "man-on-the-street" to think that the man whose election is even in part financed by liquor contributions will not act in a friendly way to the interests of which he is the beneficiary.

In the instances cited, the payments that were made to secure sales outlets, were for "Sales Promotion".

There are no signs that the leopard has changed its spots. Liquor manufacturers are still seeking sales outlets. Two and two still make four. Legislators still accept contributions from those interested in, and profiting by, extending liquor sale. Legislation is still being enacted in harmony with the wishes of these contributions.

Some politically naïve persons may consider them only

a co-incidence. But when these contributions pile up, as they have been doing lately, one can be pardoned for shrugging his shoulders.

Put two and two together and you have four. Put liquor political contributions and amenable politicians together and you have liquor favouring legislation. That is not Democracy. It defeats Democracy.

It will be noticed that the evidence cited was from Ontario firms. The contributions were largely to influence Ontario affairs. In the face of these facts, any politician who would by weasel words protest that they were not influenced by liquor money, is not quite candid.

While our Ontario Premier has, with violent vociferation, protested that anyone who will say that he is influenced by the liquor interests is several kinds of a liar, yet, strangely, he has not denied receipt by his party of political contributions from this source.

Certainly there are no visible signs that he is double crossing them if they do give generous financial aid.

THE LIQUOR TRAFFIC IN POLITICS

THE National Convention of the Canadian Liquor Dealers held in Winnipeg, passed a regulation frankly stating their policy in these words: "Our Trade Our Politics".

It has been the aim of the organized Temperance Movement to take the whole question of liquor legislation out of the realm of partisan politics and to have it dealt with by the people themselves directly, without the interference of political complications or party prejudices.

On the other hand, the liquor interests have sought to keep the question entangled in party politics and to prevent the people from acting directly thereon.

A contributing reason has been the type of arguments used by either side. The liquor interests have certain very persuasive arguments that they can use with marked effect with political parties and candidates but that are of no avail with the general public. These arguments are mercenary, corrupt and dishonorable. It is true, in a sense, that "money talks" but when it does in this connection it has a sinister sound.

Such arguments the Temperance people could not and would not use. They would scorn to do so.

Let no one be simple enough to think that the lavish contributions made by the liquor interests to party campaign funds were prompted by high patriotic motives. They were, and they are a cold-blooded business investment.

That there was a direct bargain in this present instance is not alleged; but this may be said that, in the past, such donors expected, and received, large dividends from such investments. They certainly had no illusions in the matter.

The "drys" say: "Keep the issue out of party politics. Let the people decide." The "wets" say: "Curry favour with the politicians but don't let the people butt in."

Or, put briefly. The "Drys" say: "Trust the people." The "Wets" say: "Trust the politicians."

This cocktail legislation runs true to form in the way it was enacted and the manner in which it was brought into force. It demonstrates the political sagacity of the "Wets". Apparently, they know their politicians.

In spite of all Premier Drew's blustering protestations and Attorney-General Blackwell's suave sophistry, this stark fact sticks out!—The Government is doing what the liquor interests want done, and in the very way they are accustomed to having it done.

T.B.S. CHORUS REPORTS

By W. G. BROWN, Dean

FOR some time we have wanted to send among our churches a substantial group of students to represent the Seminary and so to further interest in its cause. Small groups have from time to time visited this or that church, bringing messages in song, giving testimony and preaching. Only this year we carried out our plan on a larger scale.

A Big Undertaking

Fairly early in the school year a representative of a group of students came and asked to organize a Seminary Chorus. Naturally, this met with our full approval. The practices, met by the school chef, Mr. Robert Menzies, were in time snatched from a busy curriculum and well filled hours outside of classes. Only a few weeks back the Chorus "sang out". They visited several Toronto churches and were heartily received. At our great graduation their one number delighted all. The ladies' trio rendered a song beautifully indeed.

The day after school closed, in chartered bus, the Chorus, itself numbering twenty-four, besides the leader; the Director of Practical Work, Rev. Bernard Jeffery; and the school secretary, Miss Edith McCredie, as chaperon. As they disappeared, we realized what a large undertaking had begun and hoped and prayed that it would succeed.

Oh, That Woodpile!

The first stop was the Baptist Church in Hespeler, where the group got a very strange reception. We are told that they all piled out of the bus, piled into the Church, where they expected to be served the kind of supper the ladies of Hespeler can put up. But if they went in with expectation, they came out rapidly to report that a skunk had got into the woodpile! As we stopped at the east gate of Algonquin Park last week to get from the ranger our permit to enter, we saw a lovely black and white creature, with wavy tail, coming straight down the highway toward us. To our eyes he was an object of beauty, but really we were relieved when, with what we suppose were appropriate words!—the ranger himself persuaded it to detour! Anyway, the students were well entertained in Hespeler in the homes of their hosts. That evening they gave their first sacred concert to a full church and to the delight of those who heard their songs and testimonies. "Padre" Jeffery was chairman, and during the evening explained briefly the work of the Seminary. The group was welcomed by the pastor, Rev. W. L. Hisey, L.Th.

Big Day in Border Cities

The next day lunch was eaten at Woodstock on the long trip to Sarnia. That evening in the basement of the new building of Temple Baptist Church, with a welcome from Rev. W. H. MacBain, L.Th., the group gave another evening of sacred music and earnest testimony. Next morning ushered in a big day. There was Bible School in Temple Church at ten o'clock, morning service at eleven, with the group taking part and Mr. Jeffery as preacher, then a hurried lunch served by the ladies in the church so as to get away to Chatham. There another hour of spiritual pleasure and profit was spent at the Regular Baptist Church, of which Rev. E. C. Wood, L.Th., is pastor. After a quick dinner at a nearby restaurant, the bus braved a severe storm on the way to Wind-

sor where the Chorus arrived just in time for the evening service of Campbell Avenue Baptist Church, but held in the large Masonic Temple in downtown Windsor. Assisted by the group, Pastor J. H. Watt, L.Th., conducted a warm evangelistic service. In response to the invitation three confessed their faith in Christ, as others had done that morning. An after-meeting was held, conducted by Director Jeffery, to the joy of all. So closed a heavy but delightful day.

Hilarious Hospitality

Monday night the Chorus was warmly welcomed by Memorial Baptist Church, Stratford, to which Rev. E. E. Hooper has recently come. Memorial Church is not a large congregation, and in these days pastors may find it practically impossible to billet any size of group. Everywhere our students went, as we well realize, people did put themselves out in order to accommodate them. An outstanding example is Mr. and Mrs. Osborne of Memorial Church. The man of the house took two days off work to look after the group, see that they were attended and that they had a good time, and his wife managed to accommodate no fewer than eight girls! Surely this was the sort of hospitality that the New Testament enjoins, and done with hilarity.

After lunch the next day the group journeyed to Brantford, where their ministry was acceptable at Shenstone Memorial Baptist Church, Professor A. C. Whitcombe pastor. A bountiful dinner was served on arrival at the church and the ladies put up a lunch for the group the following day, when the Chorus themselves decided that they would like to see Niagara Falls. Of course, they could not expect the Seminary to pay the forty-cents-a-mile cost of the bus, but they found that by paying one dollar each they could have this trip and in no way neglect their work. The drive through St. Catharines, Niagara-on-the-Lake and by the river was very lovely. This was on the way—or out of the way!—to Bethel Baptist Church, Simcoe, where a packed church in the basement of the new building greeted the Chorus with the utmost cordiality. Rev. Norman Pipe has built this work up, under God, through years of persistent labour and untiring zeal. The church also served dinner and lunch the next day to our men and women.

Thursday evening saw the Chorus at York Road Baptist Church, Guelph, Rev. Thos. Guthrie pastor. After the service the Chorus returned to Toronto, where those whose homes were not in the city were accommodated at our Seminary residence for the night. Friday afternoon the bus travelled to Fenelon Falls, Rev. R. E. J. Brackstone, B.Th., pastor. Here the church was packed with people from the village and surrounding country and groups from Lindsay, Scotch Line, Cameron, Kinmount, etc. Among the pastors present were Rev. G. W. Searle, of Lindsay; Rev. I. McIntyre, of Kinmount; Professor W. W. Fleischer; besides Rev. Sam Jeffery, L.Th., missionary on furlough from China, who gave a word of testimony.

It was a long journey on Saturday, but the weather was kind for going from Fenelon Falls, via Lindsay and Peterborough, to Ottawa. There was time for practice—a regular feature—before supper. It was a very fine one, as we found by being there, served in the renovated basement from the modern kitchen of Calvary Baptist Church, Rev. John Dempster, pastor. Although it was Saturday night, there was certainly a good gathering

for the evening of sacred music and testimony at which I presided.

Another Big Day

Sundays are usually big days for preachers and religious workers, and Sunday the 16th certainly was no exception. The morning service in Westboro Baptist Church, Rev. H. G. Hindry, B.Th., pastor, was well attended in spite of rain. In fact the church was really full. The Chorus sang several times and I preached on the place of the Bible in the Christian life. Westboro Church served a delicious lunch. Then the Chorus took Sunday School. We have seldom seen so enthusiastic a meeting of a Bible School as our students rose to the occasion. They showed not only ability in music but versatility in dealing with children and older ones together. We even had choruses in French, Dutch and some brand of Indian!

That evening saw a fine climax to the whole tour. Calvary Baptist Church was packed. The special music was delightful. The atmosphere made it easy to preach on love to Christ. After a few minutes interim we went into the after meeting, taken entirely by the Chorus, with stirring testimonies and songs. Altogether the evening programme lasted about three hours. When it was over, we were all very tired but very happy.

Of course, the bus did not leave until after lunch the next day, for we had to see something of the sights and beauties of Canada's capital. On the way home the Chorus felt, I am sure, that the angel of the Lord was with them, since by two or three minutes they just missed what could have involved them in a serious accident.

Many Thanks, and Come Again

We are certainly grateful, as I am sure all the people of the churches also feel, to this fine band of young people who gave ten days of time and a great deal of consecrated effort to the cause of Christ, in general, and the interests of our churches and of the Seminary, in particular. Already we have had request for a visit from a similar group next year. One result of the whole tour was to show to many old and new friends the sort of young people we have and the kind of work which the Seminary effects. One man of long experience and real discernment said to me personally, "I am impressed with the calibre and spiritual quality of these young people."

The churches were very kind in the offerings which they gave the School. Naturally, our expenses were high, mainly for the bus, and assistance in meeting them is certainly appreciated. The mere fact that money came in for expenses, however, is not the thing that matters most. We value most the interest in personal contact and prayer as well as giving for the opening future which the Lord has put before us.

"WHY"

"The Canadian Protestant League"

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

40 pages, designed for circulation by League
Members. Send for sample copy. If con-
venient enclose 3-cent stamp for postage.

130 Gerrard St. East

Toronto 2, Canada

LETTERS FROM REV. JOHN DEMPSTER

WE VERY gladly print a letter from Rev. John F. Dempster, of Ottawa, together with a notice mailed to Protestant League members.

We have carefully re-read the letter from our Ottawa correspondent, which appeared in our issue of April 15th, and we approve every word in it, except the reference to the President of THE CANADIAN PROTESTANT LEAGUE. There is nothing in our Ottawa correspondent's letter to cause "misunderstanding". The whole matter is as clear as crystal.

In our issue of May 20th we published Mr. Dempster's own explanation that Mr. Diefenbaker supposed he was to address a meeting under the auspices of Calvary Baptist Church, but when he discovered that it was under the auspices of THE CANADIAN PROTESTANT LEAGUE, he withdrew. Mr. Dempster says that the letter sent to all who had received invitations to the meeting to be addressed by Mr. Diefenbaker, inviting them to a later meeting on April 2nd, "reveals that such expressions of regret as you suggest were made, and also the real reason why the meeting could not be continued under the circumstances".

Let us look at this matter for a moment. Are we to understand that the contract for the auditorium was based upon Mr. Diefenbaker's speaking, and that no one else would have been allowed to speak in his place? This we find it impossible to believe. There was really no necessity for the cancellation of the announcement.

Furthermore, the letter dated March 27th, inviting League members to a meeting to be held April 2nd, was sent to them sixteen days after the date—March 11th—of the announced Diefenbaker meeting. Our objection was to the fact that a number of Protestant League members—how many we do not know, but a very large number,—who were not reached by the notice of cancellation, went to the place of meeting expecting to hear Mr. Diefenbaker, and found no one there. It seems to us that someone should have been placed at the main entrance to that meeting hall, to inform whoever might come, of the cancellation of the meeting.

We cannot see that Mr. Dempster's letter throws any further light on this rather unfortunate incident.

We quote from another letter from Ottawa on this subject:

But first we print a copy of the notice which appeared in *The Ottawa Citizen*, and of the notice which appeared in *The Ottawa Journal*.

MEETING CANCELLED

The meeting scheduled for this evening in The Ottawa Technical High School, at which Mr. John G. Diefenbaker, M.P., was to speak is cancelled.

NOTICE

The public meeting announced for to-night in the Ottawa Technical High School Auditorium to be addressed by Mr. John G. Diefenbaker is cancelled.

These are the notices referred to in the following letter. Observe there was no mention of THE CANADIAN PROTESTANT LEAGUE:

"The enclosed two small notices appeared in the newspapers yesterday evening—you will notice any mention of THE PROTESTANT LEAGUE is absent—but many people including ourselves did not see them. When we arrived at the Technical School we saw people both entering and leaving the building. We learned the reason when we saw a small notice on the auditorium doors—THE PROTESTANT LEAGUE meet-

ing is cancelled. No reason was given. The people who kept pouring in could not believe their eyes and many stood around expecting the President, or at least some member of the committee, to come and give an explanation. At first we felt that pressure had been put on the School Board, and it was they who had cancelled it. However, I felt had this been so Mr. Dempster would surely have arranged for the meeting to be held elsewhere. I think everyone I spoke to said, 'Surely Mr. Dempster could have been here and carried on, and besides there was to have been a business meeting following the meeting'. We went into the school office and the clerk there told us Mr. Dempster had phoned the collegiate board in the afternoon saying the meeting was cancelled.

This morning we learned the meeting was cancelled because Mr. Diefenbaker refused to speak because of the League's connection with Dr. Shields. The part that burns me up is that Mr. Dempster, in spite of this, kept a dinner engagement with him at his club. So while the real Protestants were being made fools of, Mr. Dempster was enjoying the society of a Big Brave man who was afraid to be associated in any way with Dr. Shields.

I feel very strongly that instead of being with this brave M.P., Mr. Dempster should have opened the meeting, and then explained truthfully the reason why the speaker had refused to come. By doing this the League would have been greatly strengthened, and our serious situation would have been brought home to those present. As it is the great majority of those who turned up last night were thoroughly disgusted."

Here follow the letters referred to above:

CALVARY BAPTIST CHURCH
Cor. Main St. & Evelyn Ave., Ottawa, Ontario
Rev. John F. Dempster, Pastor.

May 22nd, 1948.

Rev. T. T. Shields, D.D.,
130 Gerrard Street East,
Toronto 2, Ontario.

Dear Dr. Shields,

Concerning your reply in this week's GOSPEL WITNESS to our letter to you re John Diefenbaker, I only wish to point out your continued misunderstanding of the Ottawa situation through your reliance upon the unreliable report of the situation given you by the "Ottawa Correspondent".

The two but last paragraphs of your article seek to tell me what I ought to have done. The enclosed copy of a letter sent to every member of the League in Ottawa and to all others who had received invitations to the meeting referred to, and dated March 27th, reveals that such expressions of regret as you suggest were made and also the real reason why the meeting could not be continued under the circumstances.

I trust that you will extend me the courtesy of printing this letter and the enclosed copy that these further facts may be known.

Sincerely yours in Christ,

(Signed) JOHN F. DEMPSTER.

Encl.

THE CANADIAN PROTESTANT LEAGUE
(Ottawa Branch)

March 27th, 1948.

Dear Member,

We are sorry that at the last moment Mr. Diefenbaker found it impossible to speak as arranged. Since the contract for the auditorium was based upon his speaking on the subject announced we had no alternative but to cancel the meeting. Cancellation announcements were immediately placed in both papers and made over station CKCO.

We began at once to make arrangements for another meeting as soon as speaker and place could be arranged. We are happy to thus announce that OUR NEXT MEETING WILL BE HELD IN THE METROPOLITAN TABERNACLE (Bank at Gladstone), FRIDAY, APRIL 2, at 8:00 P.M. SPEAKER, REV. W. S. WHITCOMBE, M.A. (He is Associate Editor of THE GOSPEL WITNESS and PROTESTANT ADVOCATE, and professor at the Toronto Baptist Seminary. An able scholar and bilingualist, he is thoroughly acquainted with the religious situation facing us in Canada.)

SUBJECT: "THE MESSAGE OF PROTESTANTISM"

Again we urge everyone to attend and bring as many friends as possible with them. His message will be a scholarly, straightforward, positive and enlightening presentation of a timely topic. EVERY PROTESTANT SHOULD HEAR THIS ADDRESS.

Sincerely yours,

JOHN F. DEMPSTER, President.

MR. DREW LOSES IN TORONTO, WINS IN FRENCH-CANADIAN RIDINGS

ON THE morning after the Provincial elections in Ontario, a number of local politicians must have wakened up with a headache that resembles the "morning after the night before" feeling. One of the most significant statements regarding the results appears in this morning's issue of *The Globe and Mail* (June 8) a paper that staunchly supported the Drew campaign:

Although returns in some instances were incomplete, it appeared that Premier Drew had won several of the French-Canadian constituencies in which Liberal influence has been paramount hitherto. North Cochrane, Nipissing, Stormont and Prescott were among the ridings of this character which the Progressive Conservatives wrested from the Liberals.

The significance of this feature of the returns would not be lost on the leaders of both parties at Ottawa, it was believed.

The two old-line parties swapped seats between Eastern and Western Ontario. In Eastern Ontario, the Progressive Conservatives took four ridings previously held by the Liberals. Among these was Glengarry. For generations this riding has been represented by a Scot or one of Scottish descent and usually a Liberal. The victor yesterday was a French-speaking Progressive Conservative, Osie Ville-neuve. This change-over was regarded as significant of the growing predominance of French-speaking Canadians in Eastern Ontario.

Mr. Drew poses as an "all-out Britisher"; he has made much of his British Immigration Scheme; he waves the flag on every possible occasion. How then has he managed to win traditionally French-Canadian Roman Catholic constituencies? We believe that the explanation is evident: Mr. Drew has made much of his anti-Communism, thus singing the favourite theme-song of the Hierarchy; he has been more than extravagantly generous in aiding Roman Catholic Separate Schools in Ontario; he has made overtures to Mr. Duplessis of Quebec. In other words Mr. Drew has successfully stolen the strategy so successfully employed by Mr. King, namely, to flatter English-speaking Protestants with fair words and empty promises, while quietly giving Roman Catholics substantial advantages in return for the support of the Hierarchy.

It is especially interesting to note that Mr. Drew's man recaptured the Sudbury seat from the C.C.F. Sudbury is noted as a centre where there are many foreigners and many radicals; but there are also many French-Canadian Roman Catholics there. It would appear that Mr. Drew has managed to use some sort of political sugar to draw Romanist votes to his net. The Jesuits at Sudbury have not renounced their scheme of establishing a Jesuit College in that city. We shall watch Mr. Drew's actions in that field with special interest.

The Drew Cabinet will require some remodelling. We wonder if the Prime Minister will be as careful this term to exclude French-speaking Romanists from ministerial office as he was last time. To present a solid front of English-speaking Protestants is good window-

dressings for Southern Ontario, while the East of the Province and the North, where French settlements are strong, can be won over to the good old cause by a liberal application of taxes collected in other districts.

As a sample of Mr. Drew's electioneering in the North, we quote from *The Daily Press* of Timmins on May 18, a week or so before the elections:

The hit of the evening was undoubtedly a slight, dark-skinned, smiling-eyed modishly attired woman who attracted attention and whispered comment from the moment she entered the auditorium with her husband.

Called upon to speak Mrs. Drew literally brought the house down when she terminated her brief remarks with a few words in French and Italian. The former Fiorenza D'Arniere Johnson, daughter of Edward Johnson, general manager of New York's Metropolitan Opera Co., she is an accomplished linguist.

With poise and effect the premier's wife appealed to the women present to regard the election fight as a crusade for the things in which they believed. She pointed to the recent results of the Italian elections in which the Communists were routed as an indication of what can be done by the women of any nation if they make up their minds.

The appeal of the Prime Minister's lady to the Italian voters of Timmins was exactly in line with the fervent appeals of *Il Papa* to their relatives in Italy during the course of the recent political campaign in that darkened land. Communism is a useful hobbyhorse for pope and prime minister in both Canada and in Italy.—W.S.W.

FRUITS OF PRESENT LIQUOR POLICY

INEVITABLE consequences have followed the extension of liquor sale and increased liquor consumption. This is set out in the table which follows: It makes a comparison between the years 1934, the beginning of the Hepburn beer-room régime; and 1943, the beginning of the Drew régime, and 1946, the last for which figures are available. Convictions for the offences named jumped as follows:

	1934	1943	1946
Violation of liquor laws	4,324	6,751	15,779
Convictions for drunkenness	9,060	17,482	29,698
Summary convictions (apart from violation of traffic regulations and those already given)	18,907	27,437	37,298
Indictable Offences	11,761	16,779	21,379

With this increased consumption of liquor, our highways have been made a shambles by liquor-caused traffic accidents. There were 17,000 motor accidents on Ontario highways in the year 1947. In these accidents, 18,000 persons were injured and 720 killed. Professor Joselyn Rogers, the Ontario Government's expert on these questions, has over and over again declared that 45 percent of the serious motor accidents were due to alcohol. Everyone knows that booze and gasoline are a dangerous mixture, yet our Ontario Government is providing the dangerous ingredient for this mixture throughout the Province. Could criminal political insanity go further?

The responsibility for this whole grim situation rests squarely upon the Liberal and Conservative parties, for it is due to the liquor-favoring legislation that they sponsored and put over.

It may be that the Government was not at the wheel of the car involved in the smash-up, but it did provide the fatal mixture of booze and gasoline responsible for the accident.

It may be that the present administration did not point the gun or pull the trigger, but it did load the weapon and left it lying around loose.

When a man is charged with murder, it is no justification for him to say, "I did not commit forgery", or to plead in extenuation that he had done some good things. When charged with responsibility for the appalling drunkenness and crime conditions in Ontario today, the Government cannot plead justification by saying, "we did not legalize gambling or prostitution", nor can they casuistically allege good legislation along other lines.

By no cunning subterfuge can responsibility for liquor laws and the consequent evils which follow increased consumption of liquor be evaded. There are no extenuating circumstances.

We may well say of the Government as it seeks to squirm free of this responsibility, what was said of Lady MacBeth, "Look, how she rubs her hands!"

The present administration, viewing the gruesome results may cry, "Out, damned spot, out, I say. What, will these hands ne'er be clean!" But, in vain, the stain stays.

NOTES AND COMMENTS

By W. S. WHITCOMBE

Mr. Taylor Still at the Vatican

(Boston Herald-N.Y. Times Dispatch)

ROME, April 7—Premier Alcide De Gasperi this afternoon left in the middle of a cabinet meeting to receive Myron C. Taylor, President Truman's personal representative to the Vatican, who gave him a \$75,000 cheque for relief work.

The sum will be shared by the Italian Red Cross, welfare organizations for the care of abandoned children and for children of wounded war veterans.

This morning Taylor had lengthy conversations with Msgr. Domenico Tardini, secretary for extraordinary ecclesiastical affairs, and Msgr. Giovanni Battista Montini, secretary for ordinary affairs, of the Vatican secretariat of state.

80 Per Cent of DP Girl Immigrants Are Romanists

The following item is taken from the Women's Page of *The Toronto Globe and Mail*:

Mrs. Peter Heenan was elected president of the Toronto city subdivision, Catholic Women's League, at the annual meeting in Rosary Hall.

Work being done for the girls from the displaced persons' camp in Germany—which is a special project of the CWL, since 80 per cent of the girls coming over are Catholics—was reported by Mrs. H. D. O'Donoghue. Girls are visited in their places of employment, helped with rehabilitation problems and entertained at various parties. This in addition to the two schools which are being maintained by the Toronto CWL where the girls are taught English and civics. (Italics ours.)

We are informed by Protestant papers that there are many DP's in Europe who are Protestants. Does the Canadian Government not know of them, or are they being passed by in favour of Roman Catholics?

Jesuits Buy 30 Acres in Midland

Thirty acres of land within the town of Midland, lying along the east bank of the Wye River have been acquired from the Canadian National Railways by the Jesuit Fathers of Upper Canada Holding Corporation.

While no price has been disclosed, it is considered to be considerably above the assessed value of just over \$500. It is anticipated that this river-side property, lying within the corporation limits and comprising part of the easterly halves of lots 17, 18, and 19 of Tay, will become part of the general landscape beautification plan previously mooted.

The Jesuit Fathers have also acquired from Tay Township two small blocks of land, totalling about seven-tenths of an acre lying south of Highway 12 between the bridge and the C.N.R. railway tracks just across from the Shrine.

PROVINCIAL ELECTION RESULTS ANALYZED

COMPARISONS may be odious, but they sometimes bring out very interesting information. Comparison of the election figures in the recent contests in High Park and Eglinton Constituencies, with those of 1945, shows clearly that the electors in both constituencies emphatically protested the Government's liquor legislation. There was a decided swing "Dry".

Government Candidates in these two constituencies were the two principal protagonists of the cocktail bar legislation, Premier George Drew and Attorney-General Blackwell. In High Park, the seat formerly held by Premier George Drew, the issue was a particularly live one.

Mr. William Temple, the member elect, is an active temperance worker, and a member of the Executive of the High Park Temperance Association, formed to oppose the cocktail bars.

In his speech accepting the nomination, Mr. Temple came out squarely and strongly against the Drew-Blackwell liquor policy. Throughout the Campaign he made his position fully known. The result was that the question became a real live issue. This brought out a large vote showing that when a moral issue is raised, the people will respond.

The following table gives comparative figures for High Park:

	1945	1948	1948	1948
			More in	Less in
Total Number of Votes Cast	26,646	27,461	815	
Votes polled for Drew	15,238	10,546		4,692
Votes polled against Drew	11,408	16,919	5,511	
Drew's over-all majority in 1945—3,830.				
Drew's over-all minority in 1948—5,511.				

In the Eglinton riding the situation was somewhat different. Dry opposition to Attorney-General Blackwell was strong, but unfortunately neither of the opposition candidates took a position satisfactory to the Temperance people. Thus no rallying point was afforded to those who wanted to vote their convictions.

The result was that many electors simply did not vote, many others just cast a negative vote. Some Conservatives, thinking that nothing was to be gained by supporting either Mr. Monkman (C.C.F.), or Mr. Duncan (Liberal), stayed with their party, and voted for Mr. Blackwell.

The following table gives comparative figures for Eglinton:

	1945	1948	1948	1948
			More in	Less in
Total number of votes cast	40,982	36,136		4,746
Votes polled for Blackwell	26,111	18,673		7,442
Votes polled against Blackwell	14,867	17,463	2,596	
Blackwell's over-all majority, 1945, 11,248.				
Blackwell's over-all majority, 1948, 1,210.				

These Lessons May Be Learned

It pays to play the game, even in politics, fairly and openly, and to let the people know just where you stand— if you stand where you should.

Every proper action to influence public opinion by giving them the truth pays off.

THE GOSPEL WITNESS helped materially in both the High Park and the Eglinton constituencies, and was a real factor in the results. A copy of last week's issue was sent by Householder Postal Service into every house in High Park and Eglinton ridings to the total number of over 35,000 households.

Let us hope that Premier Drew and his associates have learned the lesson, so admirably stated by Mr. Drew's favourite authority, Abraham Lincoln, when he said:

"If you once forfeit the confidence of your fellow-citizens, you can never regain their respect and esteem. It is true that you may fool all the people some of the time, you can even fool some of the people all the time, but you can't fool all the people all the time."

What Latest Figures Show

Throughout the Province at large there was a decided falling off in Government support with a corresponding gain for the Opposition.

Figures to the moment of going to press show that in 1948 Government Candidates polled 41 per cent of the votes cast, Opposition Candidates 59 per cent. In 1945 Government Candidates polled 45 per cent and Opposition Candidates 55 per cent.

By one of those flukes of political accidents, although the Government only polled 41 per cent of the popular vote, they hold 59 per cent of the seats in the Legislature. Although the combined Opposition forces polled 59 per cent at the polls, they hold only 41 per cent of the seats.

What Might Have Been

Had the official temperance organization of the Province been on the job throughout Ontario, and action taken generally comparable to what was done in High Park and Eglinton, the results might have been vastly different.

From a moral reform standpoint it is regrettable that greater militancy does not characterize the organized temperance work of the Province.

NEW BUILDING FOR FRENCH CHURCH AT LAVIGNE

WITH great rejoicing and eager expectation, the French-speaking believers of Grace Baptist Church at Lavigne have started on the construction of their new church home. At a service arranged for the turning of the first sod, the week-end of May 24th, the church members were joined by friends from North Bay, Sudbury, and the French communities of Wahnapiatae and Chelmsford, and other points throughout the Sudbury district.

The joy of the Christians was surpassed only by the amazement of the Roman Catholic people of the community. A number of these gathered and watched with great curiosity while others stood far off at neighboring homes and witnessed the unexpected commencement of Northern Ontario's first French Protestant Church.

Visiting friends enthusiastically commented on the valuable site that the Lord has given these believers for their building, and we are confident that He Who has done such great things in this community will richly reward the faith of these His grateful children who are now undertaking this building project though still lacking at least \$2,000 of the money required.

Scornful priests sneer as they declare that this work shall not be done, but we believe it will, and will be done in such a way that even they will know that the God of all grace can answer their contempt through the love of His people.

To all who have this very important work of French evangelization upon their hearts, we commend this project and the workers engaged in it as a cause deserving daily remembrance at the Throne of Grace.

—J. R. BOYD.

MR. FREY IN ITALY AND FRANCE

A RECENT letter from Rev. W. H. Frey, our former student-professor of French at Toronto Baptist Seminary and now pastor in Switzerland, brings good news of visits that he has made in Italy and in France. Mr. Frey writes as follows:

"I have recently had the joy of visiting a Baptist pastor in the North of Italy. The meetings which I held in Italian were blessed of the Lord. A lady made profession of faith in Christ and I also had a conversation with the former mayor of a town in that district who is a Communist, though he is much interested in the Gospel. He said that he saw clearly that there is something missing in Communism which we have in the Gospel and that we should train men and send them out to make the Good News known.

"In Italy the so-called 'Christian-Democratic Party' (the Romanist political party) is ironically called the 'Demon-Christian Party'.

"The priests are always on the look-out for occasions to hinder the work of the Gospel in all possible ways, but thanks to God the cause is growing.

"I have also visited Brother Fred. Buhler at Mulhouse, Alsace, France. There were 64 of us went up there from Tramelan, the church of which I am pastor. Our choir sang and I had the great privilege of bringing the message in French and in German. The greatest need of our friends in Mulhouse at the moment is a building in which to meet, for they must give up the hall where they now meet. It is extremely difficult to find a place unless they can purchase one or build it.

"Here at Tramelan, Switzerland, we hope in a short time to have a baptismal service in which several believers will follow their Lord in the waters of baptism."

Friends of Mr. Frey will be glad to know that Mrs. Frey and little René Jean are now in Canada and that "Father" Frey hopes to join them here for a brief visit in the fall of the year. We are sure that many of our churches will look forward to renewing acquaintances with these workers in Europe for whom they have prayed continually.—W.S.W.

Bible School Lesson Outline

Vol. 12 Second Quarter Lesson 12 June 20, 1948

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

DOWNFALL OF JUDAH

Lesson Text: 2 Kings 25:1-12.

Golden Text: "For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings are against the LORD, to provoke the eyes of his glory."—Isaiah 3:8.

Supplementary Reading: Jer. 39:1-10; 52:4-16.

I. The City of Jerusalem Besieged: verses 1-7.

This chapter describes the third and final invasion of the land by King Nebuchadnezzar of Babylon. He came first during the reign of Jehoiakim (2 Kings 24:1-4; 2 Chron. 36:5, 6). He came again during the reign of Jehoiachin, deporting the king, the princes, the mighty men and many of the people (2 Kings 24:10-16; 2 Chron. 36:10). Zedekiah was made king in place of his uncle, but soon rebelled against his masters (2 Kings 24:20). Nebuchadnezzar now determined to put an end to the rebellious kingdom of Judah and personally led a huge army against Jerusalem. The siege lasted for about a year and a half (vv. 1, 2; Jer. 39:1, 2; 52:4-6; Ezek. 24:1, 2), there being a brief interruption when Nebuchadnezzar marched against the Egyptians who sought to relieve Judah (Jer. 37:5).

The people suffered the usual bitter hardships of a siege, chief of which was the lack of food, which led to inhuman atrocities (Lam. 2:20-22; 4:9, 10; Ezek. 5:10). Dearly did they pay for their long years of disobedience and apostasy (Lev. 26:21-39; Deut. 28:58-68; Jer. 15:1-4; Ezek. 4:16, 17). Sin is always costly. King Zedekiah had relied for safety upon the strong fortifications of the city, but the enemy broke through all barriers. In the battle against Satan and sin, many trust

too confidently in their own supposed strength and resources. Over-confidence will lead to ruin, defeat and disaster (Deut. 8:18-20; Matt. 26:35).

The king fled in secret along a pathway to the plain of the Jordan, but he was captured by the enemy and taken before King Nebuchadnezzar. The council condemned him for what they termed rebellion and perjury (2 Chron. 36:13; Ezek. 17:11-21), and according to the thought that a blind man is incapable of ruling, his eyes were put out (Judg. 16:21). Thus, he entered Babylon without seeing it, even as Ezekiel had foretold (Jer. 32:5; Ezek. 12:12, 13). Zedekiah had refused to humble himself before Jeremiah the prophet, who spoke the words of the Lord (2 Chron. 36:12, 13). To reject the word of the Lord as spoken through His servants is the same as rejecting the Lord Himself (Matt. 10:14, 40; John. 13:20).

II. The Land of Judah Despoiled: verses 8-12.

About eight years after the capture of Jerusalem, which took place in 586 B.C., Nebuchadnezzar sent the captain of his guard with an army to break down the walls of the city (Neh. 1:3), to destroy and burn the palace and the houses of the great, to plunder the temple and to deport the people to Babylon (2 Chron. 36:14-21). Seraiah the chief priest, the grandfather of Ezra (Ezra 7:1), the deputy priest and other officers were taken to Riblah, north of Palestine, and there murdered. Sin is destructive; it is a cruel and fearful monster which spares no one. Nothing is too sacred or too beautiful for its grasping hand and defiling touch. For this reason it must be constantly resisted, for they who treat it leniently or yield to its slightest demand will surely be deprived of all glory; they will exchange beauty for ashes, and the garments of praise for the spirit of heaviness.

Some of the unfortunate inhabitants of Jerusalem had already fled outside the city to the Babylonian king, but they, together with the majority who had remained in the city, were carried away to Babylon, just as the Lord had foretold through the prophets (Jer. 21:3-7; 38:3; Ezek. 24:14). They had polluted the holy house of the Lord, transgressed His commandments and mocked the messengers whom in His mercy and compassion He had sent to them (Jer. 25:4-7). The captivity of Judah should be a lesson to all, teaching us that the solemn warnings of Scripture must be heeded, and that we dare not do despite to the Spirit of grace (Heb. 2:1-3; 10:28, 29). God will surely judge sin, as He has declared in His Word (Ezek. 18:20, 30).

The inhabitants of Judah remained in captivity in Babylon until the supremacy of the Kingdom of Persia (2 Chron. 36:20-23). In the year 538 B.C. Cyrus, King of Persia, conquered Babylon and absorbed all its territory into his own kingdom. Then God put it in the heart of Cyrus to issue a decree permitting the Jewish exiles to return to their own land. Their captivity lasted seventy years, in fulfillment of the prophecy by Jeremiah (Jer. 25:9-12; 29:10).

Some Jews were left in the land, including the king's daughters, a few court attendants and some of the poor of the land to till the fields and the vines (Jer. 40:7).

DAILY BIBLE READINGS

June 14—Judah's Wickedness Ezek. 5:1-10.
 June 15—Judah Rejected of God Isa. 5:1-7; Luke 20:9-18.
 June 16—Judah's Destruction Ezek. 23:22-30.
 June 17—Judah to Dwell in Babylon Jer. 52:1-30.
 June 18—Judah's Remorse Psa. 137.
 June 19—Judah's Rejection of Messiah Matt. 21:33-46.
 June 20—Promise of Restoration Zech. 1:12-17.

SUGGESTED HYMNS

The Lord's our Rock. When storms around are sweeping.
 Thou art my Rock. In Thy cleft, O Rock of Ages. Will your anchor hold? Amid the trials that I meet.

Vol. 12 Second Quarter Lesson 11 June 13, 1948

CONVICTION THROUGH THE WORD

Lesson Text: 2 Chronicles 34:14-28.

Golden Text: "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"

—Jer. 23:29.

Supplementary Reading: 2 Kings 22:1-23:30; 2 Chron. 24:1-13; 34:29-35:27.

I. Sin Exposed: verses 14-21.

Good King Hezekiah was succeeded by his wicked son Amon and grandson Manasseh (2 Kings 21:1, 2, 19, 20), but his great grandson Josiah followed in the ways of David. When Josiah was but a youth he began to seek after the God of David (2 Chron. 19:3; 34:1, 2). Even the little ones can come to the

Lord. The impressions of early childhood are lasting, a fact which makes Bible School teaching a most important and worthwhile task.

At the age of twenty, King Josiah began to purge the land (v. 3; Lk. 2:42), destroying all the images and other tokens of idolatry throughout the land of Judah, and also among the remnant of Israel, who would look to the King of Judah for protection, now that many from Israel had been deported to Assyria (vv. 4-7; 2 Kings 17:6). This process of purging was continued till the eighteenth year of his reign. Idols must be cast down, and evil must be put away, before the Lord can bless (1 Sam. 7:3; 2 Chron. 7:14; Isa. 55:7). Pruning must precede fruit-bearing (John 15:2), and the land must be ploughed and cleared before the seed is sown (Jer. 4:3; Hos. 10:12; Lk. 13:6-8). Such preparatory work may take years, for one dare not hurry the movements of the Spirit of God.

Josiah commanded that the temple be cleansed and repaired, as it had not been repaired since the reign of Joash, 259 years before (2 Chron. 24:8-14). Not only had it been profaned by the presence of idols, and desecrated by the wicked practices of the previous monarchs, but it was now partially in ruins (vv. 10, 11). As long as idols are permitted to remain in the heart of the believer, which is the temple of the Holy Spirit, they destroy his peace, power and testimony.

When the temple was being repaired, the workmen found the law of Moses. This was probably the temple copy of the Pentateuch which had formerly rested beside the ark in the most holy place (Deut. 31:25, 26). But even the ark had been desecrated by the idolatrous kings and removed from its place (2 Chron. 35:3), and "the book of the law of the Lord given by Moses" had been lost to common knowledge. In our day the Bible is sadly neglected; there is a famine of the Word of God in many homes and churches (Amos. 8:11, 12). It must be given its proper place and be esteemed as the authoritative Word of God.

It is probable that Shaphan the scribe read to the king that portion of the law dealing with God's covenant with Israel and outlining the consequences of violating the law (Deut. 28-30). At any rate, King Josiah was stricken with grief when he realized the sinful state into which the nation had fallen. "By the law is the knowledge of sin" (Rom. 3:20; 7:4), and the Word of God is a living shaft to pierce the hearts of men and show them their sin before God (Jer. 23:29; Heb. 4:12). Let us continue to use that God-given weapon in our warfare against sin, and let us go on proclaiming and teaching it.

Josiah of Judah had implicit faith in the Word of God. He was conscious that the wrath of God rested upon him and upon the people, just as God had said, and that therefore judgment was inevitable (John 3:36). The disobedience of their fathers had been repeated, and apostasy had again proved to be "the fruitful cause of many generations of continued sinfulness." Unbelief is one of the characteristics of this age in which we live; men will not believe that wrath and judgment follow sin (Matt. 24:37-39; 2 Pet. 3:3-10).

The recognition of the truth is oft-times painful, but in the end it will be beneficial. There are many who do not wish to be disturbed by the truth, but who prefer to rest in the careless slumber of error and sin (John 3:19-21; Rom. 13:11, 12; Eph. 5:14). King Josiah did not shun the light of the knowledge of the will of the Lord, but rather sought for more light. He sent five men to make further enquiries; Hilkiah the priest, Ahikam the son of Shaphan (Jer. 26:24), Achbor or Abdon (2 Kings 22:12), Shaphan the scribe, and Asahiah, a servant of the king. Those who truly seek to know the will of God will be duly rewarded (John 7:17). Oh that the Holy Spirit would create a thirst for His truth in the hearts of all (Matt. 5:6)!

II. Mercy Experienced: verses 22-30.

The men sent by the king enquired of Huldah the prophetess, who lived in Misnah, a suburb of Jerusalem, or one of the districts of the city. The prophets Jeremiah and Zephaniah lived during the reign of Josiah (Jer. 1:1-3; Zeph. 1:1), but it may be that they were not in the city of Jerusalem at this time. At any rate, God spoke through this consecrated woman. Jewish writers say that Huldah and Jehoida the priest were the only ones not belonging to the house of David who were honoured by being buried in the city of Jerusalem (2 Chron. 24:15, 16). The Lord has a place for the ministry of women.

Huldah prophesied that judgment would surely come upon the people because they had forsaken God and turned to other gods (Deut. 29:25, 26; 2 Kings 21:22). God's word will surely be fulfilled, that sin brings judgment and death (Prov. 6:27, 28; Jas. 1:15).

But the prophetess had the joy of announcing that the sentence of judgment had been postponed, since the king's heart was tender toward God (1 Kings 21:29; 2 Chron. 32:26; Psa. 37:37). He had not hardened his heart against the truth, as so many do (Matt. 13:15, 19). So much depends upon the attitude of the one who hears or reads the Word of God (Mk. 4:24; Lk. 8:18). Again, Josiah humbled himself before God, and God dwells with those who are of humble and contrite spirit (Psa. 34:18; 138:6; Isa. 57:15).

It is our privilege to proclaim, as did Huldah, the two-fold message of God's justice and His mercy, of His faithfulness, and His lovingkindness (Psa. 89:14, 33; Hab. 3:2).

DAILY BIBLE READINGS

- June 7—Conviction of Widow of Zaráphath 1 Kings 17:17-24.
- June 8—Conviction of Belshazzar Dan. 5:1-9.
- June 9—Conviction of Darius Dan. 6:18-24.
- June 10—Conviction of the Mariners Jonah 1:1-16.
- June 11—Conviction of Herod Matt. 14:1-14.
- June 12—Conviction of Judas Matt. 27:1-10.
- June 13—Conviction of Philippian Jailer Acts 16:25-34.

SUGGESTED HYMNS

Sing them over again to me. The heavens declare Thy glory, Lord. Lord, Thy word abideth. A glory gilds the sacred page. Lamp of our feet. Cling to the Bible.

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