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An Affectionate Hint Respecting Public Worship

By JOSEPH IRONS, 1825

"Provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching."—Hebrews 10:24-25.

The great Jehovah from His glorious throne
Stoops down to make His love and mercy known,
And bids His loved and chosen people meet
Where He reveals the glories of His feet.
He sends His heralds forth in Jesus' name,
To publish peace, and pardoning love proclaim;
Yea, He goes with them, and applies His Word,
And makes it life and health and joy afford.
Where, then, is that ungrateful sinner found
Who slights and disregards the gospel sound?
Who, when Jehovah in His courts draws near,
Neglects within those holy courts t'appear?
Can those who once have tasted Jesus' grace,
Choose to be absent when He shows His face?
Shall a few drops of rain, or dirty road,
Prevent their public intercourse with God?
Shall gossip, calls, or some inferior things
Detain, when summoned by the King of kings?
Blush, brethren, at the God-insulting thought,
And prove in conduct you are better taught.
Remember, every time the house of prayer
Is open for the saints, the Lord is there,
To hold communion with the heaven-born race,
And give them, from His fullness, grace for grace.
Let not such sacred seasons be forgot—
Say to each worldly care, "Detain me not!
A feast is held, and I must share a part,
I'll not be robbed, nor grieve my pastor's heart."
See! Satan's slaves to scenes of riot go
By day and night, through rain or hail or snow!
And shall some visitor, or worldly care,
Detain believers from the house of prayer?
Forbid it Lord, revive Thy people's zeal,
The lukewarm plague among Thy children heal:
Ye heirs of bliss, whom Jesus often meets
Where'er His house is open, fill your seats!

Jehovah loves the temple of His grace,
More than the tents of all His chosen race;
Blest is the man whose seeking spirit waits
On all the means of grace in Zion's gates.
Bear with me, while I say the crime is great
Of those who practise coming very late,
As if God's service were by far too long,
And they omit the first and closing song.
Shall pew-doors rattle, hats and pattens move,
To show how you the service disapprove?
Disturbing those who came to praise the Lord?
And even while they listen to His Word?
A little less indulgence in the bed—
A little more contrivance in the head—
A little more devotion in the mind—
Would quite prevent your being so behind.
Suppose an earthly prince should condescend
To bid you to his banquet as a friend,
Would you not try all means within your power
To be in court at the appointed hour?
Shall such attention to a worm be given
And be refused to the God of heaven?
Who can expect to be by Jesus blest,
If absent when He comes to meet His guest?
Oh, what a pleasing sight it would afford,
If, when the clerk says, "Let us praise the Lord,"
Each seat were occupied, and all the throng
Were waiting to unite in their first song!
My brethren, this might mostly be the case
If we were lively in the Christian race;
Then every hindrance would be laid aside,
To see and hear of Jesus crucified.
If you complain you have so far to come,
Set out a little sooner from your home;
But those who dwell hard by have no excuse,
Except in idleness, or sleep, or use.

I grant, lest I should seem to be severe,
 There are domestic cases here and there:
 Age, illness, service; things quite unforeseen,
 To censure which I surely do not mean.
 But such will not (unless I greatly err)
 Among the prudent very oft occur;
 And when they do you surely should endeavour,
 To come at last; 'tis better late than never!
 —Highgate Road Church, *Outlook*.

WAKE UP NEW BRUNSWICK PROTESTANTS!

WE ARE in receipt of the following letter from a New Brunswick correspondent. Can anyone imagine anything more foolish than to appoint a Roman Catholic as Principal of a Protestant School? We may be absolutely sure that he will be there as the tool of the local Roman Catholic authorities.

We suggest that Protestant ministers in this district of New Brunswick, and all other Protestants, if they would safeguard the religious future of their children, unite in the most vigorous protest to the Board of Education responsible for so unwise an appointment:

Lower Southampton,
 York County,
 New Brunswick.
 June 29, 1948.

Dr. Shields,
 Toronto, Ont.
 My Dear Dr. Shields:

We are building a first-class High School in this district. I would say 98 percent of the taxpayers and about all the students with the exception of one or two are Protestant.

I understand the Headmaster will be a Roman Catholic. I mentioned this fact to one of the members of the Board not long ago, but he just smiled and said, "It doesn't matter". All the members of the Board are Protestant. So I am informed.

I have asked them this question. Did they ever hear of a Protestant being appointed Headmaster of a Roman Catholic school?

Why do our Protestant Clergy keep quiet in a case of this kind. I have not heard one word of protest. I have done my little bit to bring this question before people of my acquaintance and most of them agree with my contention that we should have a Protestant in charge of the school, but nothing is done about it.

I do not hold any position of any kind and some people have said that this question is none of my business. Most Protestants are sound asleep. I hold no animosity toward anyone. I have been told that the new Principal is a fine fellow and a good teacher, and probably he is. But Dr. Shields that is not the question. We have Protestant men who are fine fellows and good teachers. Canada is becoming a Roman Catholic country fast enough without Protestants helping by appointing Roman instructors.

If you could publish something in *THE GOSPEL WITNESS* warning sleeping Protestants against placing Roman Catholics in charge of their children it would help the people in these parts to make up their minds on the matter and realize their position.

Yours respectfully,

ROMAN CATHOLIC PROPAGANDA IN AUSTRALIA

MGR. SHEEN is accompanying Cardinal Spellman in a tour of Australia. A great effort is being made to capture Australia completely for the Roman Catholic Church.

We have spoken in New York, and in other places on the subject: "Rome or Moscow". Some newspapers are afraid to advertise such a subject, so generally is the Canadian and American press subject to Roman Catholic pressure. But the Roman Catholic Church

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throughout the world has been trying to create the impression that we have to choose between Rome and Moscow. For ourselves we will have neither. We hate both of them "with perfect hatred", as the Psalmist hated opposition to the law of God. The "Rome or Moscow" cry is all rubbish. The world generally will have neither Rome nor Moscow. There will be a sharp turn in the tide in respect to both these menaces ere long.

But here is the report of Mgr. Sheen's speech from *The Sydney Morning Herald*, of April 28th:

"ONLY GOVERNMENTS ROME, MOSCOW"

"In the future there will be only two Governments in the world—Rome and Moscow," said Monsignor Fulton Sheen, in an address last night in St. Mary's Cathedral.

"Against the Church of the anti-God firmly stands the Church of the mystical body of Christ," he added.

"There are now only two Bibles—the Word of God against Das Kapital of Karl Marx; only two tabernacles—the Eucharistic and the Kremlin."

Monsignor Sheen, noted American Roman Catholic radio orator, was addressing a gathering of 10,000 at a liturgical reception in honour of Cardinal Spellman, of New York.

Monsignor Sheen is accompanying Cardinal Spellman to the centenary celebrations of the Melbourne diocese.

This was the first occasion that two Cardinals—Cardinal Spellman and Cardinal Gilroy—had met in a Roman Catholic cathedral in the Southern Hemisphere.

The cathedral was crowded, and outside another 15,000 people listened to the address through loud-speakers.

Monsignor Sheen said that the world to-day was divided into two distinct sections—the Church versus paganism.

"But victory will come to Him who has overcome the world," he said.

"We do not know when the sword will fall, whether or not the conflict will be bloody, or how long it will last.

"If truth wins, we win; and truth cannot possibly fail."

During the war, said Monsignor Sheen, it was considered not safe to say that Communism itself was intrinsically wicked.

However, now the world was beginning to see how right the Church was in continually advocating that all three systems—Nazism, Fascism, and Communism—were wrong.

BEHIND QUEBEC'S IRON CURTAIN

A. Great Missionary Opportunity

IT IS always the effort of a military commander to conceal from his opponent, if possible, any weakness in his line. It is always the policy of the Roman Catholic Church to profess that it has no weaknesses; that its line of defence is impregnable.

For some years we have been in receipt of letters reaching us from behind the Quebec Iron Curtain of hierarchical authority and censorship; and from what we have learned, we are convinced that even that part of Quebec Province which is usually regarded as solidly French, and Roman Catholic, here and there shows signs of disintegration.

We are persuaded that there are hundreds of thousands of French-Canadians who are normally Roman Catholics, who, in their hearts, have forsaken the Church. They are so constituted, circumstantially, and economically, that to avow their repudiation of the Church would cost them their livelihood. But liberalizing elements and principles are at work, and the authority of the hierarchy we believe is by no means so absolute as it once was.

The danger in all such cases is that people who have never been allowed to form any conception of Christianity other than that represented by the Roman Church, when disillusioned at that point, may turn from religion altogether. That was true in France at the time of the revolution, and following, and it was true in Russia. While the religio-political authority in Russia was the Greek Orthodox Church, it differed little in its spirit, or in its enslaving, and impoverishing practices, from the Roman Catholic Church. Naturally, many took the position: If that is Christianity we want none of it.

We believe Quebec presents one of the greatest missionary opportunities in the world. We are not speaking imaginatively, nor as a result of "wishful-thinking". The enormous progress made by Jehovah's Witnesses in Quebec, and the bitter and relentless persecution which ensued, all confirm our opinion. Multitudes in Quebec Province are more than surfeited with Roman Catholicism. We have no sympathy whatever with the tenets of Jehovah's Witnesses. We regard the cult as being as definitely and distinctively anti-Christian as Roman Catholicism itself; but as a barometer, by which to test the loyalty of the people to the Roman Church, its progress in Quebec is significant.

In further proof of our contention we publish below an article from *The Globe and Mail*, of July 2nd, entitled: "Quebec Questions Herself".

The two articles quoted are from *Le Clairon*, published in Montreal weekly, and directed by Senator T. D. Bouchard, and the other quotation is from *L'Action Catholique*, which is really the mouthpiece of the Roman Catholic Hierarchy. The writers in both cases indicate that there are signs of cracks in the Quebec Hierarchical Iron Curtain.

Following is the article from *The Globe and Mail*:

QUEBEC QUESTIONS HERSELF

Selection of Editorials by the Press Information Bureau, Montreal

When French-speaking Canada's national festival, in honor of St. Jean Baptiste, comes round every June 24, it is the voice of the nationalists which is heard the loudest.

The watchword of this group of the Quebec intelligentsia

is Notre Maitre le Passe, and under the able direction of the Rev. Canon Groulx, French-Canadians are quite legitimately reminded of the glories of their past; of their long struggle for survival; of their intrepid pioneers and of their imperishable faith, guardian of the French language and of their French way of life.

But other voices, less exuberant are to be heard urging good Quebecers to move with the times, to recall the glories of their history but to adapt themselves to new ways and to realize that they are geographically Americans and, hence, cannot hope to escape the mental climate of this twentieth century North American Continent.

Ontario Draws Attention

Among the latter is Mr. Conrad Langlois, editor-in-chief of *Le Clairon*, Montreal, weekly journal directed by Senator T. D. Bouchard, and recently, in a front-page editorial of his paper, he reminded his readers that the ancient Province, like other parts of the world, can no longer live in a nostalgic dream of the pastoral age, but must open its eyes to the remarkable transformation that is being experienced in what was once Lower Canada. Writes he:

"Germany has had her Reformation, Italy her Renaissance and France her Revolution. But Quebec has experienced her industrial revolution, an infallible presage of radical changes in our philosophy of life.

"The economic factor, certainly, does not alone explain everything, but among our people there is too strong a tendency to forget such a factor. And so there has been much talk about the cradle's revenge, but not enough attention has been paid to the fact that our high birthrate could be maintained only in a primitive agricultural economy, in which each family almost completely lived to itself, hardly bought a thing, had no need of money and could bring up some dozens of children. Let anybody try to do as much in our great modern cities. . . .

New Problems Arise

"The parish has also been mentioned as a factor of survival and rightly so. If the agricultural family allowed the 'cradle's revenge', it is our religio-politico-social system, in which such parish was directed by a cure, was socially sufficient to itself, which permitted our people to remain as they were for such a long time, seeing that they were hardly ever in contact with the outside world. But should it not be noted that the parish organization functions much less efficiently today in the big cities than it formerly did in our rural districts?

"French-Canadians, after having experienced their industrial crisis, are now finding themselves facing new problems. Thus, for example, there is the impossibility of bringing up many children in rooming-houses, in dwellings which are hard to find or too small. If the cradle's revenge cannot be relied on, perhaps there will be an effort made to assimilate immigrants. And then if our people have a better standard of life, are more educated and 'modernize' themselves, they will not be long in experiencing their crisis of scepticism, of lay-mindedness, of secularization. Many of our institutions will then have to adapt themselves to conditions quite different from what they were before. . . . Whether we like it or not, certain aspects of our past are definitely dead."

Submission to Conscience

And certainly there are those in Quebec who do not like this march of time and what comes with it. *L'Action Catholique*, unofficial organ of the Quebec clergy, admits things are not what they were and thunders against those French-Canadians who are not "faithful to themselves":

"Alas! It has to be stated: Even on Quebec soil, bastion of the Catholic faith, there is a relaxation, a tendency to bargain with religious convictions. Selfishness, neglect of primary duties, the worship of mammon are sowing their ravages. Avidly, there is a rush toward amusements, in search of pleasures . . . the family which was once held everywhere in honor is now exposed to an ostracism which is of very bad omen: . . . There are Christians among our people who blaspheme; others dare not do so, but for all the gold in the world would not affirm their faith by publicly making the sign of the cross except in church. A good part of our young people is going astray, preparing for themselves and for their whole community days of

terrible misfortune. Socially, too, the prospects are, here and there, gloomy enough.

Reorientation Necessary

"A thorough reorientation is necessary. If we do not become again children who respectfully submit themselves to the dictates of the church and of our consciences, we shall head for disaster. And that, more quickly than we think. History, in this regard, does not fail to provide us with solemn warnings. . . .

"The homage to the new flag of Quebec should be, for all of us, an occasion for solid and durable resolutions. Let us restore in our hearts the true spirit of the Catholic faith; let us make the firm resolution to be everywhere and always the fervent apostles of the French cause. Without that, the salutations we make, on June 24, to the banner with the white cross and the Fleur-de-Lis will have no meanings. . . ."

QUEBEC POLICE COLLECT MONEY

THE following note is reprinted from *The Toronto Daily Star* because it records a protest that this writer wished to make against police action in the Province of Quebec that seems little less than systematic blackmail. Last Wednesday morning, just after we had passed the junction point of Highways No. 2 and No. 17, in the vicinity of Dorion, Quebec, a burly policeman in uniform motioned us to stop and thrust a ticket in the window of the car, asking that we pay fifty cents for it—"Just for the luck", he said in broken English, with the grace that only a French policeman can muster. We did our best to be polite in refusing, though we felt inclined to remark that as the Associate Editor of THE GOSPEL WITNESS we resented what seemed to us the implied blackmail of a uniformed policeman stopping motorists on the King's Highway, or rather the Quebec Highway, and asking them to purchase a ticket. We assumed, however, that the Quebec law permitted that sort of thing as the priests down there are always selling bingo tickets and lottery chances without any interference from either ecclesiastical or civil authorities. It did not occur to us to protest in the name of the law as all sorts of strange things are carried on in Quebec with full legal authority. We may say that we were very careful to keep well below the speed limit until we were some distance away from our friend the policeman engaged in selling lottery tickets. Following is the protest made against the same sort of thing by a Member of Parliament on the floor of the House at Ottawa:

Driver Refused "Benefit Tickets"; Police Took Number, M.P. Says

Ottawa, June 22—(CP)—Max Campbell (C.C.F., the Battlefords) complained in the Commons today against police stopping motorists to sell tickets to police benefit shows.

He said when he was driving to Montreal last Sunday two policemen were stopping all traffic just outside the city limits.

"One stepped over to my car and handed me a ticket for some police benefit and asked me to buy it," said Mr. Campbell. "I think this is something the public should not be asked to tolerate.

"Another motorist, stopped in the same way, told me when he refused to buy a ticket police took the number of his car. I protest against that sort of action, and I think the minister of justice might notify the police commission of Montreal Canadians do not want that sort of thing."

It will be of interest to know the reply of the Minister of Justice, though we think the usual pretence of Provincial autonomy—"No Jurisdiction"—will be the order of the day.—W.S.W.

R.C. CADETS TAKE OVER PARLIAMENT BUILDINGS

THE following note from *The Ottawa Journal* of Wednesday, June 9, contains a protest made by a Member of Parliament against the use of the lawns of the House of Commons at Ottawa by a contingent of Roman Catholic cadets. We congratulate this member for raising his voice in this matter, and we would point out that this is not the first time that similar acts have been ventured upon by the Romanist Hierarchy of Canada. Once before they celebrated mass in the main entrance to the Parliament Buildings; last year various prelates were fêted by leading members of the Canadian government in connection with the celebrations of the so-called "Marian Congress"—Rome's Pagan Festival. Rome loves colourful displays which symbolize her union with the state. The priests of the Roman Catholic Church are so schooled and habituated to theatrical shows through the services of their church that they understand the value of external displays in educating the public mind to their way of thinking. They see in such incidents as that referred to below a sign and a symbol of the day when the Church of Rome will be given the same privileged position in Canada that it now enjoys in Italy as the sole religion of the state. And if that day should ever come, we may be sure that this Dominion of Canada will sink to the same backward condition of poverty and ignorance that is characteristic of Italy and Spain and every other land where Rome is supreme in church and state.—W.S.W.

Protests Against Cadets Blocking Parliament Walks

By The Canadian Press

H. W. Herridge (People's CCF—Kootenay West) protested in the Commons yesterday that members of parliament were prevented last Friday from using the main approaches to parliament buildings because a group of cadets were being reviewed on the front lawns.

Rising on a question of privilege, Mr. Herridge said it was an "indignity" on members of parliament to be denied free approach to the buildings. He was applauded by members on all sides of the Commons as he resumed his seat.

He reported that the cadets under review were from Ottawa's La Salle Academy and said the same thing happened last year when the cadets also used the parliamentary lawns, forcing members to use "tradesmen's entrances".

Stopped on Walk

Last Friday, he said, he stopped on the main walk of the Parliament Buildings to watch the cadets; being reviewed "by a distinguished visitor from Rome". The R.C.M.P. told him he would have to move because the grounds were reserved for the cadets, the distinguished visitor and national defence officers.

He told one police officer he was a member of parliament and that he was not going to budge. He did not indicate whether he eventually did move away.

He said he wished to protest "most vigorously" about the matter. It was an indignity on members and through them on the people of Canada.

"WHY"

"The Canadian Protestant League"

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

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130 Gerrard St. East Toronto 2, Canada

The Jarvis Street Pulpit

DROOPING FAITH

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, July 4th, 1948

(Stenographically Reported)

"And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand."—I Samuel 27:1.

IT IS often possible for us to profit by the experiences of other people. It is true there are some things which may be learned only in the school of personal experience. A father sometimes vainly endeavours to instruct his son: he warns him of coming dangers; he tells him of the rough places in the road, of the enemies that lie in wait for him; and he reinforces his counsel by reference to his own experiences, for he seeks to save the boy from much that he has had to face himself, and in doing so, forgets that he looks upon life through the eyes of a mature man who has learned to appraise the values of life by standards of experience that have cost much in their erection; whereas the boy looks upon life with the eyes of the inexperience of youth, and his father's counsel too often, therefore, falls upon deaf ears. There is not one of us here who cannot remember when we were so advised, but we thought ourselves superior to those who had travelled the road before us. But there are some things we have learned because we have experienced them ourselves.

Sometimes it is possible to study other lives, and to learn from their experience how to escape from some of life's perils, and how to triumph over great trials. I think it is for that reason the Bible is full of biographies. It does concern itself sometimes with the statement of principles in the abstract, but very often it gives us concrete illustrations of the outworking of those principles; and so we have the inspired record of many a godly life—and of many an ungodly life too—that we may emulate the one, and avoid the other.

David's life is replete with instruction. He was a man after God's own heart. He was a man whom God greatly used, he was one of His "chosen vessels", one of His specially-ordained instruments for the accomplishment of His purpose, and very especially he was the type and prophecy of the Coming One, even of great David's greater Son. But here we find David in a dull mood, on "a cloudy and dark day," when he is despondent in spirit, his soul is cast down and disquieted within him; and in the midst of his many trials he says, "It is no use; if I stay here I shall be overwhelmed at last. I have escaped a good many times. I have had many a trying experience, I have been almost defeated again and again; but some day, some day, the enemy will be too much for me. I shall now perish one day by the hand of Saul. There is no prospect for me here, there is no future here; so far as I can

see, the immediate future is clouded. Whatever may come when Saul is gone, I do not know; but while he lives I had better get out of his way. There is nothing better for me than that I should run away from home, and escape into the land of the Philistines. Then I shall be forgotten, and when Saul cannot find me in any of the coasts of Israel, he will despair of ever accomplishing his purpose, and so I shall escape out of his hand."

David is not the only one who has found a place under the juniper tree; he is not the only servant of God who had to live his life beneath a leaden sky, when there was not enough blue to make a suit of clothes; not a patch of blue in the day, and not a star in the night. Did you ever get to that place, when you said, "I shall one day perish. I escape at times, but sooner or later I shall go down to defeat"?

Let us examine this story, let us look at its psychology, as well as its theology, and see what the Lord would teach us out of this bit of history.

I.

First of all, there is the fact that **EVEN THE PEOPLE OF GOD MAY SOMETIMES LOSE HEART**, that even genuinely Christian people may sometimes find it difficult to say, Hallelujah. I know very well that there are people who are naturally of a cheerful and amiable disposition, and you must not be too sure that it is because you have attained to some superior height that you are able to smile always. Some people need more grace to say Hallelujah than others. There are some people upon whom the burdens of life lie very lightly, who never carry any very heavy responsibilities, who can throw off their difficulties as easily as they can evade their duties, and be happy when there is not much to be happy about. We may well be thankful for a naturally cheerful disposition; but I do believe that even the most melancholy soul, I mean the one to whom melancholy is natural, ought to be able, by divine grace, to praise the Lord. I do not know what our religion is for if it is not to save us from gloom as well as from guilt. We ought to be able to sing:—

"Joy to the world; the Lord is come!"

That is the ideal and the possible; but, notwithstanding, there are times when we have to hang our harps on the willows, for "they that carried us away captive required of us a song", and we say, "How shall we sing the Lord's song in a strange land?" So we hang our

harp upon the willows as we sob out our grief beside some Babylonian stream.

I want to remark that, after all, *David's gloom was not wholly unreasonable*. He had had a good many things to fill him with alarm. You read of the life of David, and of that great day when he returned in triumph from the slaughter of the giant, when he was everywhere acclaimed as a national hero. The women of Israel said, "Saul hath slain his thousands, and David his ten thousands." You say, "That was a great day. I should like to be like David." But, my friends, no man can in any measure share David's success without being exposed to David's hardships. His very success became the occasion of his trouble, for in that day jealousy gripped the heart of Saul, and he "eyed David from that day forward"; he who ought to have been his greatest friend became his greatest enemy, and he was pursued from place to place, hunted as a deer is hunted by the hounds, the victim of the greatest possible ingratitude, and again and again but narrowly escaped assassination at the hand of Saul. And, having had so much of it, it is not surprising that at last even his great spirit was bowed beneath it, and he said, "I shall now perish one day by the hand of Saul".

It is easy to scold people in their despondent mood; nothing is easier when you are on the mountaintop yourself than to criticize those in the valley. But the shadows of the valley sometimes take the song from our lips and the gladness from our hearts, sometimes we are face to face with great difficulties; and it is not unreasonable that we should be full of gloom.

Especially is it so because *we have a particular enemy*. David had had many enemies—even his brothers failed to appreciate him. You will recall that Eliab said, "I know thy pride, and the naughtiness of thine heart; for thou art come down that thou mightest see the battle." It is rather distressing when a man's own brother does not understand him, it is a little hard when people have difficulties in their own families, is it not? We have come upon days now when on religious grounds we are finding families divided against themselves, a husband against his wife. But David had a greater difficulty than that: there was one man who was his sworn enemy, who was determined to have his life; he was a relentless, murderous, foe, who lost no opportunity to persecute this child of God.

Let us never forget that there is a spiritual foe that always persecutes the child of promise. It is the old, old, story of Ishmael and Isaac, the son of the bond-woman and the son of the free. "The flesh lusteth against the Spirit, and the Spirit against the flesh"; and above all our adversaries, the devil as a roaring lion walketh about "seeking whom he may devour". What a terrible time he gives us sometimes! How the principalities and powers afflict us! And sometimes we seem to reach the limit of our endurance, and have to say, "I am almost at the end, I greatly fear that one day I shall perish by the hand of Saul."

There is no distress like spiritual distress, there is no gloom like spiritual gloom, there is nothing that can afflict the spirit like the fear of being overcome in the battle. There is a man or woman here this morning who is conscious of some special enemy that attacks you at your weakest point, and you fear that some day you may perish. Well, it is not unreasonable, because David had but narrowly escaped again and again. You remember how Saul had cast the javelin at him, and he had escaped

out of his presence with his heart in his mouth—or perhaps it was more nearly in his boots. Downhearted he was now, and as he thought of the record of the past, of how narrowly he had escaped destruction, he said, "Can it be that I shall always be delivered? I am afraid that one day the enemy will be victorious."

Look back over the past, and see how narrowly you have escaped destruction again and again. No, we cannot say we have triumphed gloriously in the hour of temptation, that there has been a large margin of safety, and that we were never nearly overcome. How many of us have escaped from doubt and despair by the skin of our teeth! Almost, but not quite, beaten. Then as we have thought of it we have said, "I shall one day perish."

But the extraordinary thing is that *on this particular occasion David seemed to have less reason to be gloomy than usual*. That is the surprising thing, for he has just now had a great victory. Saul has been delivered into his hand; he has found him, and has gone and taken Saul's own spear from his bolster while Saul was asleep, and then when he had put a safe distance between himself and his enemy, from the hilltop he lifts up his voice and reproves Abner, mocks at him for not having more carefully kept his master. Saul recognizes the voice of David, and is full of distress. David tells him how the Lord had delivered him into his hand, and how he might have taken his head from him, but that he would not put forth his hand against the Lord's anointed. And Saul answered him, "I have sinned: return, my son David: for I will no more do thee harm, because my soul was precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly." His worst enemy had spoken to him in friendly terms, and recognized his goodness. It really looked as though the dangers were now past for ever—and yet it was immediately following that hour of victory and of triumph that David said, "I shall now perish one day by the hand of Saul."

What is the explanation of that? *It may have been a natural reaction*. We need to be careful of ourselves in the hours of victory; no time is so dangerous as when we are on the crest of the waves. I remember Dr. Clifford once saying to me as we were talking about certain things—he was very intimate with Mr. Lloyd George, had known him from a very young man, and when Mr. Lloyd George was Prime Minister, and he was looked upon as the saviour, not only of the Empire, but of all civilization, Dr. Clifford said, "I said to him the other day that this was his most dangerous hour; that I had not feared for him when all men spoke evil of him, but now that his praises were upon everyone's lips, there was the possibility of his being spoiled." It is true, dear friends, we are never in greater danger than when we seem to be victorious; never are the perils thicker than when there seems to be no peril at all; and the reaction from those moments of triumph are likely to throw us into great gloom.

Witness the familiar case of Elijah after his great triumph on Mount Carmel when all the prophets of Baal went down before him, when fire came down from heaven, and the heavens were made black with clouds, and there was a sound of abundance, and by and by, an abundance of rain. Then poor Elijah ran away into the wilderness, frightened out of his life by the threat of a woman! Of course, you cannot blame him for that, you know there was real danger! There always is when Jezebel gets after you. But there you find him under the juniper tree saying, "It is enough: now, O Lord,

take away my life; for I am not better than my fathers."

I wonder if there are any here this morning like that? After the long strain, after a period of intense concentration which has resulted in some notable achievement until for a brief hour it has been all Hallelujahs, and then suddenly there is a reaction, and away you go under the juniper tree. You have the blues!

Or it may have been that *David was more afraid of Saul's benedictions than of his curses*. You need to be on your guard when some people speak well of you, you need to be afraid of some people's compliments! They may be sweet as honey, but there is danger of there being poison in the honey. Whatever be the reason, the fact is there, that following that victory David was almost gripped with despair.

Did you come to church this morning saying, "Well, I do not know whether it is worth while going out to-day or not; I have not a bit of peace in my heart; I do not feel like worshipping. The whole week has been against me, and it seems to me that I might almost as well give up, but perhaps I had better go"? Well, we are glad you are here. It may be that the Lord will send you some message this morning.

II.

But I want you to look now for a minute at THE FAITHLESSNESS of it. What right had David to say, "I shall now perish one day by the hand of Saul"? Had not God made a promise to him? Had He not established His covenant with David?—"Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure." Did we not read this morning, "I have found David my servant; with my holy oil have I anointed him"? Did He not say, "I have laid help upon one that is mighty; I have exalted one chosen out of the people"? Of course it pointed, in the distant future, to our glorious Lord Himself; but first of all to David, and through David to Christ, for it was of David's line He came. And now, notwithstanding the God Who cannot lie had given him His promise, he dares for a moment to forget Him, and to say, "I shall now perish one day by the hand of Saul."

I wonder if we have thus dishonoured God by turning our back upon His promises? I wonder if we have written bitter things against ourselves, saying, "After all, perhaps I made a mistake. I even wonder whether I am a Christian or not. I have so many ups and downs that I wonder whether I am a Christian or not." You know, there is a good deal of difference between ups and downs, and ins and outs. I heard an old man say some years ago—he was an old Calvinist who believed in the perseverance of the saints—I heard him tell of visiting a sister one day who was greatly troubled; she was afraid she had been entertaining a false hope, and that perhaps after all she was not a Christian. He said, "Were you not born across the sea?" "Yes, sir, I was." "You had to get to this country. Did you fly?" "Oh, no, I came by ship." "And did you have a smooth passage?" "Not at all," she said, "I suppose you had your ups and downs, did you not?" "Indeed," she said, "we did. Ups and downs all the way." "But," he said, "you did not have your ins and outs, did you? You stayed in the ship all the time?" "Oh, yes, I was in the ship all the time." "And the ship arrived, did it not?" "Yes, it arrived." We have our ups and downs, you know, but not our ins and outs when we are included in the company who belong to the Lord.

If you are saying, like David, this morning, "I shall now perish one day by the hand of Saul," I desire to set over against that this word, "They shall never perish, neither shall any man pluck them out of my hand"; "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish." That is what He came for; that is why Jesus Christ died and rose again, in order that we might not perish. How dare you say, "I shall now perish one day by the hand of Saul"? The promise of God is against that attitude. The promise of God would undergird you; you have the word of God "who cannot lie". Surely then we shall never perish, neither shall any man pluck us out of God's hand.

Then another thing: in order that David's gloomy foreboding should come true, *it would be necessary for God to make a new record*; God would have to do a new thing under the sun, for He never yet had suffered anyone who put his trust in Him to perish. Had we lived then, we might have said, "But, David, do you not remember Abraham? He had a hard time, did he not? He had to wait long for the fulfilment of the promise, did he not? But did the Lord suffer him to be ashamed? Did He not fulfil to His servant at last the word upon which He had caused him to hope? Isaac did not have an altogether easy life. He was the father of Esau as well as of Jacob, and he had a somewhat troubled domestic career. Yet he was gathered to his fathers in peace; he was God's own. Jacob, too, was full of trouble, and once said, 'All these things are against me'. But do you not remember that ere he died he crossed his hands in benediction upon the two children of the son whom he had supposed he never would see again, and said, 'The Angel which redeemed me from evil, bless the lads'—do you not know that? He did not suffer Jacob to fall. Have you not read the story of Moses and of Israel, and of the outstretched arm of the Almighty? When the people of God trusted in Him, did He not deliver them? Have you not read of Canaan, and the glorious triumph there? What possesses you, David, to suppose that the God who has never yet failed one who trusted in Him, will fail you? What right have you to expect that God may do what He never has done and bring you to destruction?"

Do you not see it, dear friends? He never has failed anyone yet, never once. Never has one of God's children risen up against Him to say, "I trusted in the promises of the Almighty, but they were not fulfilled to me". Every word He has ever spoken He has fulfilled, or will yet fulfil. How dare you say that you

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will perish when He never has permitted a trusting soul to perish yet?

Then another thing: God would have to write a *new record in David's experience*. You say, "But that is history. What about my own personal experience?" David might have said that. But we could have said, "Well, David, are you not the man who once said that you kept your father's sheep in the wilderness, and there came a lion and a bear, and took a lamb out of the flock, and you went after them and delivered the lamb, and slew the lion and the bear? And then did you not say that God did that? Did you not say, 'The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine'. Then did you not go out to Goliath of Gath who was a bigger man than Saul, a man who filled all Israel with terror? Yet when God put His Spirit in you, you made him lick the dust until the people of Israel said you had slain your tens of thousands. Man, what has come over you to suppose that God would at this late day suffer you to fail?"

Has He ever failed you, my dear friends? How many people here have had their prayers answered again and again, let us see your hands. (A great host raised their hands.) How many people are there here who will rise up and say, "I trusted in God, and He failed to help me"—will you get up and speak this morning? If I were to stop preaching now and turn this into a testimony meeting, you would not get home until night.

I do not know whether you have heard of the old lady upon whom Mr. Spurgeon once called? She was down in the dumps and said, "I am afraid, sir, that I am not one of the elect." She was full of fears that she was going to perish; she had no hope in Christ at all. Mr. Spurgeon said, "Well, sister, I am not a rich man, but here is a five-pound note. I will give you five pounds for your hope in Christ. 'What do you mean—sell Jesus Christ for five pounds? Why, I would not think of it.'" "But," he said, "I thought you had no hope in Christ?" "Oh, well," she said, "if you put it that way, I think I have."

And so have you. You will not perish by the hand of Saul. "When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." Cheer up, my friends. What do they say in England—"Cheerio"? The Bible says, "Be of good cheer". That is my message to you this morning: the Lord is on the throne; He will see us through. What was that of Newton we were singing this morning?—

"His love, in time past,
Forbids me to think
He'll leave me at last
In trouble to sink:
Each sweet Ebenezer
I have in review
Confirms His good pleasure
To help me quite through."

Of course He will; He Who has begun a good work will carry it out, and perfect it unto the day of grace.

Then again: *David would have to lose a good many friends before this could be true*. Sometimes we are wickedly ungrateful in the hours of gloom. Sometimes we are tempted to look upon the dark side of things and refuse to see any brightness at all. It is true that Saul had been very unkind to David, but oh, his life had been filled with blessed fellowships. Not all the people he had

met had been bad people. Jonathan had loved him as his own soul. For his sake, Jonathan had taken off his coat and his buckler and his sword, and had given them to David. Indeed, he had put aside his royal robes, and had relinquished all claim to the crown; he had stood aside. Saul said to Jonathan, "As long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom." And Jonathan replied in effect, "I think more of David the son of Jesse than I do of the kingdom. I love him so much that I would rather he wear the crown than that I should wear it." Jonathan had stood between David and danger. What a blessed friendship that had been! And now David forgets all about him. There was Abiathar the priest and his family who were all murdered because of their loyalty to David the son of Jesse. Why, David had friends who were ready to die for him—yet he forgets it all in this moment of gloom. Lift up your eyes a little, my friends, and when you take account of the dark things of life,—

"Count your blessings, name them one by one;
And it will surprise you what the Lord hath done."

As a minister I have met many people who would have destroyed my confidence in God altogether had that been possible. I have met, in the course of my experience as a minister in the church of Christ, people who were as base as Judas Iscariot, every whit. Talk to me about human nature! Tell me that human nature is not depraved! You cannot be a Baptist minister for forty-six years with your eyes open without being convinced that that is true! There is no doubt about that. But, on the other hand, not in heaven itself shall we meet a greater loyalty than we have on earth, because there has been a bit of heaven in it; there is a tie that binds our hearts in kindred love, a fellowship of kindred minds that is like to that above. And I bear my testimony as a minister, that though I have seen a great deal of the other side, I have seen so many glorious exemplifications of the gospel of Jesus Christ, that if all the world were to tell me there is nothing in it, I should have to say, "I have seen the gospel incarnated too often to give credence to that. I have seen some of God's redeemed people who were so like Christ that I felt He had come to earth again." I have no doubt about the gospel at all. And yet how blind we are sometimes when some little thing distresses us! We are like little children: we forget all the good things, and fill our memory with our present trouble. Oh, let us remember that above and beyond all, our Jonathan lives. He lives, and His friendship is such that He gave up His throne in the glory, and came from the highest throne in glory to the cross of deepest woe, all to save you and me from perishing.

III.

Just one other word.—Oh, THE FOLLY OF THIS! "There is nothing better for me than that I should speedily escape into the land of the Philistines." How many times I have heard people say that! "I once thought I might be a Christian, but I have been disappointed so often"—and the poor man was offended by somebody, and so turned his back upon Christ, and ran away from the church, ran away from all religious influences and said, "I may as well go into the world, and have my fling. There is nothing better for me than that I should speedily escape into the land of the Philistines."

I wonder are there any young people here this morning who, because the enemy has pressed you hard, have

said, "I don't know, I think perhaps the people who live the worldly life yonder in Philistia, are just as well off as professing Christians; and sometimes I have been tempted to give up my profession and run away into the land of the Philistines." That would be a sad day, my friends. David's difficulties were, not geographical; it did not make any difference whether he was in Israel or Philistia, he would have exactly the same trouble. A blind man will carry his trouble with him under all flags.

Perhaps I have told you about the man who used to bother me much in my church in London. He was always on the outs with someone, he was always up the miff tree—when he was not under the juniper tree. He seemed to be peculiarly made. He had an excellent wife, and I said to her one day, "Mrs. So-and-So, supposing you and your husband were to take your letters and go to another church?"—and I mentioned the name of another church—"I have done all I can for him. I have nursed him and carried him, and I cannot do any more. I just get him straightened out and he is off again. Supposing you take your letters and go elsewhere?" "Oh, Pastor," she said, "your predecessor, Dr. Johnston, once said that when people move they take their miserable selves with them; we should be just as badly off if we were to leave here and go somewhere else. It would be the same old story within a week or two."

You will not get rid of your troubles by going into the land of Philistia; you will not find it any better yonder in the world. David had a miserable time when he did go into the land of Philistia, and after a while he found—what certain Fundamentalists are going to find just now—that he was between the two. When he got out of Israel into Philistia, he found the Philistines did not trust him; they did for a little while, but not for long. They began to say, "Is not this the man who slew Goliath? Is this not the man that inflicted an overwhelming defeat on this land? And now he comes to make friends with us." David found he had no joy until he came back again. The truth is, the devil will follow you anywhere; temptations will follow you wherever you go. If you have a thorn in the flesh, you will not lose it by going to Philistia; you will carry it with you. Saul will pursue you there, and you will have the Philistines on your back into the bargain. You had better stay where you are. The fact is, you had better win a victory, by God's grace, where you are!

I will tell you this, and then I have done. I once wanted to run away from this church. For two years I asked the Lord to let me run away to Philistia. I know what I am talking about this morning, because I have experienced these things. I said, "I shall now perish one day. I had better go quietly out." I asked the Lord to let me go, but He would not let me go. All kinds of doors opened that seemed to be temptations, but He showed me it was not a very courageous thing to run away from Saul. Oh, think of it! David who, stood up before Goliath and said, "Thou comest to me with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand: and I will smite thee, and take thine head from thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that there is a God in Israel"—that was heroic, was it not? And now, poor coward—for that is what he is temporarily, he is afraid of Saul. The man who

had been afraid of Goliath, and did not dare go out to fight him, now filled David with such fear that he wants to run away from him. There are a great many people who run away from difficulty like that.

I know many ministers in this Convention to-day who are like the Levite of old, seeking to change their place. Of course, they do not announce it in the press!—but I could name them one by one. They do not know that I know it, but I do; and they are hoping every day that some church will open its door to them. They say, "Well, we have had a few victories, we have won a few victories at the Convention, but we shall meet defeat one of these days, and I had better just escape and go"—as the colloquial phrase is—"while the going is good. I should like to escape into the land of the Philistines." But they will find it just as difficult there. Preachers are so foolish to rush away from one church to another. In a company of preachers once when we were talking about our pastoral difficulties, I said to a certain preacher, "How are things with you, Brother?" He said, "Not very flourishing. I have a good many difficulties, but I am staying where I am." "Well," I said, "that is good." "Yes," he said, "I have made up my mind that I may as well stay where I am, and save moving expenses. I might better bear the ills I have than fly to others that I know not of." He was wise, for he would have been no better off in Philistia.

The Lord showed me that, and I said to myself, "What sort of a church would fit me?" I thought of some of the churches I knew, and finally said, "They are no nearer the divine pattern than this." I could not think of any church that would endeavour to cut loose from the world, and make Jesus Christ the Head of the church. And I said, "I do not think I will go to Philistia, I will stay in Israel; and we will have a New Testament church on the corner of Jarvis and Gerrard Streets. If we cannot have one here, I have no right to expect that God will give me one anywhere else in the world."

My dear friends, it is far better to stay and face your difficulties. Don't run away to Philistia; because, if you do, you will only have to come back again. Take the promise of God, the promise of power to overcome all difficulties. Let us cast ourselves before God and say, "If God be for us, who can be against us? We will stay where God puts us, face our difficulties, and fight it out to victory. Then God will get the glory."

If any of you are not saved, I bring you that message this morning, that if you will put your trust in the Lord Jesus Christ, in spite of your disposition toward evil, in spite of all your temptations and the strength of the tempter, you shall not perish by the hand of Saul, you shall never perish, but He will give unto you eternal life.

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The Gospel Witness

130 Gerrard Street East Toronto 2 - Canada

THE TWENTY-FIRST CONVENTION OF REGULAR BAPTIST CHURCHES OF BRITISH COLUMBIA

"Ah, Lord God! Behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee."

JUNE 15th to 17th marked the twenty-first annual convention of the Regular Baptist Churches of British Columbia. The record of progress which our reports show is the result of the divine blessing upon the faithful ministry of God's servants in a field which has been anything but easy. The main objective of our work has been to maintain a biblical testimony in doctrine and practice, amidst widespread defection.

The high standard of our convention was in no small measure due to the contribution made by Rev. W. Gordon Brown, M.A. His messages inspired us to higher endeavour in the cause of Christ, and the delegates returned to their churches with a sense of God's presence, and a consciousness of His blessing. Mr. Brown's ministry brought to us comfort and assurance as we realized that he represented a great body of Bible loving Baptists all across Canada who are one with us in this great enterprise. We are deeply indebted to him for the encouragement and hope that his presence brought.

In our text, the word for "hard" in the original means "wonderful", and truly, as we contemplate God's blessing upon a small and insignificant minority amongst all the churches of B.C., we would say, "there is nothing too wonderful for Thee."

God has wrought wonders in our Home Mission Field. When we were faced with the issue of Modernism many years ago in the Board of Baptist Missions, and subsequently were forced out of the Convention, we realized that the task would not be easy. This is a large Province and for the sake of efficiency we have concentrated in three major areas,—the Lower Mainland, the Interior and Vancouver Island.

The Churches in the Interior which existed at the time of the formation of our Convention were all dependent on mission grants. At the beginning of 1948 all of these churches were self-supporting. In addition to these self-supporting churches, there are several places where a field containing two or more churches has been divided, and pastors settled in each church. Some of these are now receiving Home Mission grants, but they are able to reach out into yet newer fields. In the Interior there are now seven churches and one mission.

On Vancouver Island in 1927 we had only one small church. That year under the capable, prayerful leadership of Dr. J. B. Rowell a new cause was started in Victoria (Central Baptist) which has grown to be the most influential Baptist Church on the Island, and from it has grown two other churches and two missions.

In the Lower Mainland which includes Vancouver city, of the churches which are with us at this time, we had eleven, seven of which were self-supporting. Since 1927 the other four have attained self-support, and several new churches and missions have been started. There are now thirteen churches and four missions in the lower mainland. This analysis does not include outstations or branch Sunday Schools.

Building Program: In almost every church in the convention, major repairs or additions have been made

during the last few years. Ruth Morton Memorial Church has just completed an excellent Sunday School building costing \$21,000. North Vancouver Church has been completely renovated at a cost of \$9,000. Central Baptist, Victoria, having cleared away a heavy indebtedness in 1946, has now a considerable amount on hand with which to start work on a contemplated \$25,000 Sunday School building. Sunday School wings have been added to many other churches, and six new church buildings have been either purchased or built.

The home mission program has seen the opening of nine new causes and there are nine or ten outstations and branch Sunday School. All these activities indicate a genuine zeal for the cause of Christ in B.C. and have been accompanied by a corresponding sacrifice on the part of both pastors and people. Souls have been saved and much blessing has attended the efforts of our people as a whole.

Summer Camps: An important part of the Home Mission enterprise has been the summer camps. One, Sunnybrae, is in the Interior, and one, Hatzic Lake, is in the lower mainland. Sunnybrae camp site and buildings are the property of our Churches, but the credit must be given largely to the Interior Association. There has been a singular spirit of enterprise and devotion that has produced amazing results. It is situated across from Salmon Arm on Shuswap Lake. The fine buildings have been erected by voluntary labour. There is an assembly hall with kitchen attached, a girls' and a boys' dormitory, some cabins for the workers, on thirteen acres of good ground. Hatzic Lake within 40 miles of Vancouver is a rented property, and unfortunately this year is under ten feet of water from the flooded Fraser river. Hundreds of boys and girls and young folk have heard the gospel at these camps, and their lives have been blessed. Many have accepted Christ and many have surrendered their lives for His service.

Sunday School and Young People's Work has been stressed, especially the last few years. For three years we had special Sunday School Workers' conventions, which resulted in several of the pastors giving Teacher Training courses in their churches during the winter months.

Vacation Bible Schools during the summer have also been stressed by some churches, notably Bethel, Kelowna.

Behind all this work is the prayerful interest and co-operation of the *Executive Council*. They have fostered the program of evangelism and by their devotion and self-sacrifice have made much of the progress possible. Our President, Mr. P. A. Lee, was re-elected for the fifth term. Rev. Ross MacPherson, Vice-President; Mr. H. J. Witter, Treasurer; Mr. James Scott, Secretary.

Foreign Missionary work was begun in China, early in our history, and a splendid field in North Manchuria was being evangelized through our united efforts, when the war forced the evacuation of the missionaries. Five main churches and several branch stations had been established, and it is hoped that most of these will have survived. Miss Peacock has been sent to Shanghai on loan to the Children's Refuge of the Door of Hope Mission where she is doing valuable work.

A request has come from Mr. Calvin Chao of the I.V.C.F. of China asking that Rev. and Mrs. L. G. Baker be allowed to do a minimum of one year's work in the Tientsin area for that organization. The Convention delegates endorsed this suggestion, and at present we

are waiting for further word from Mr. Chao. The fundamental objective of re-opening the work in North Manchuria is still kept in view. A number of our young people in training are desirous of serving God in that great field, and we feel confident that God will answer our united prayers for all these things.

Our last and in some respects our most important venture has been the opening in September, 1945, of the *Northwest Baptist Bible College*. Having long felt that our great lack was young men trained in a strong Baptist Institution and thoroughly acquainted with our work in British Columbia, we were led to purchase a large hotel in Port Coquitlam, seventeen miles from Vancouver. It is a two-storey building with 52 guest rooms, with large assembly halls, dining room, music rooms, laundry, work-rooms and classrooms. When purchased it was in a bad state of disrepair, hence it was obtained for the small sum of \$7,500. We now have total listed assets of \$22,800.

Classes were begun in the fall of 1945 with Dr. J. B. Rowell as first President. Since that time marked progress has been made. The building has been greatly improved, and a permanent resident staff of six has been engaged. Rev. G. R. Dawe is Principal and Rev. Andrew Grieve is Superintendent.

This spring we held our first graduation exercises when nine students graduated in the three year theological course. A four year ministerial course has been added, and our earnest expectation is that in time, we may have the charter of a full-fledged seminary.

We little thought twenty-one years ago that all these things would be true today. Certainly ten years ago it would have appeared even less likely. We are faced with growing responsibilities by all these advances and are determined by God's good grace to shoulder them cheerfully. New fields will have to be opened to keep pace with our Bible School graduation. But "nothing is too wonderful for Thee".

We feel perhaps a sense of isolation because of our geographical position. True, in our Foreign Mission work and in the College, we have the hearty co-operation of the Alberta Fellowship. We need, however, in these days of apostasy, a wider and stronger fellowship which shall include those of like faith and order all across Canada. We believe heartily in the work being done by the Union of Regular Baptists of Ontario and Quebec, and, though not too well informed about it, are greatly impressed with the work among the French Roman Catholics.

At one time all Canadian Baptists had fellowship in this work, known as it was by the name of the Grande Ligne Mission. It was once a great work but hardly meets that description now. Why should not we all have a part in the greatest home mission cause in North America? It would be a "Grand Line" for us all. The failure to reach the French Roman Catholics of Canada may well spell disaster for the nation.

In conclusion we append a resolution unanimously passed by the Convention on Thursday morning, June 17th,—

"Realizing that the Roman Church is becoming increasingly aggressive for the conquest of Canada; and understanding that the purpose of the powers that be is to appoint Mr. St. Laurent to the Premiership on the retirement of Mr. Mackenzie King; and knowing that Mr. St. Laurent is an ardent member and sup-

porter of the Roman Hierarchy; and recognizing the able leadership of Dr. T. T. Shields in seeking to withstand the subtle inroads and aggressions of the Roman Church—

THEREFORE BE IT RESOLVED that We, the Convention of Regular Baptists of B.C. assembled in annual convention in Vancouver, do hereby assure Dr. Shields of our prayerful and practical support, and of our prayers that he may be ever guided in all policies adopted by THE CANADIAN PROTESTANT LEAGUE, and that all that is done may be to the spiritual awakening of the Christian and Protestant population of Canada to the maintenance of Protestant principles and the Glory of God."

Moved by Dr. J. B. Rowell: seconded by Rev. E. V. Apps.

Our parting words to all brethren everywhere and especially THE GOSPEL WITNESS Editorial Staff which carries this report of God's goodness to us are these, "Stand fast in one mind, and one spirit striving for the faith of the Gospel".

—Prepared by Rev. L. G. Baker, B.A.

TRIP TO B.C.

THIS writer has just returned from a trip to the Convention of Regular Baptists of B.C. We hope to publish an article in the near future, reviewing the work which our brethren of like faith and order are doing in the far West. My own impression was very good. The fellowship is real, the devotion is deep, the zeal is untiring, and the future, with the blessing of the Lord, will be fruitful. Although this is not a large group, it is well organized with all departments making progress. The President, Mr. P. A. Lee, was re-elected for the fifth term. Reports were received from work in Home Missions, Foreign Missions, Young People's Society and Women's Missionary Society, and, of course, the Western Baptist Bible School. The latter is bound to contribute much to the progress of the work, and, indeed, has already done so with the first graduating class coming out this year. Most of the men in the class are now in the work. We visited the school building at Port Coquitlam and were impressed with what we saw. Some of the men in British Columbia have attended Toronto Baptist Seminary, and this alone helps to link our groups together. Personally, we should like to see some of the pastors from there move East, and some of the pastors here move West, so as better to link the groups together.

The Convention is always held in Vancouver and delegates from the interior come a long distance. The difficulty is partly overcome by this scheme: each delegate pays \$3.00 registration fee and the fees go toward paying expenses of out-of-town delegates. Pastors, like other church members, must be appointed in order to be delegates.

Dr. Rowell's work in Victoria through twenty-three years has grown from nothing to a substantial church reaching out into something like six missions.

Rev. Fred Carter moved from Drumheller to the coast because of his wife's health, and under his ministry the membership at the little Renfrew Baptist Church has considerably increased.

Up in the interior, Rev. E. V. Apps took over a field of two churches. This has developed until Mr. Apps now has one of the new churches and Rev. Mr. Robertson

the other one. Under leadership of Friend Apps and others, a young people's camp was organized and built, and has been running for several years, to the great benefit of the work.

We regret to report that the wife of Rev. W. J. Thompson is quite ill. Mr. Thompson is not now in a pastorate.

Rev. G. M. Reeve, B.Th., is pastor at Collingwood Baptist Church, a section of Vancouver. We were there on a Sunday when it had rained in the morning. A year before the school report was 116 in attendance, but that Sunday it was 226 in spite of the rain. Only about 12 of these are children of members of the church, and 4 of these are the pastor's. Mr. Reeve says that in his district there are really thousands of children unreached. Mr. Reeve in the Coquitlam School expects next year to have eight hours a week lectures, truly a heavy programme.

We were delighted to know that Pastor Carter uses his Greek Testament. He confessed that he had read it through seventeen times.

We met some prospective students for our school, both for this year and for the years to come. One, for instance, has two years more at the University of British Columbia.

Vancouver itself is now Canada's third city in size. Covering much territory, it boasts of its mild climate, and even when it rains, they talk about liquid sunshine, although we found it wet! Certainly this land of flowers and seafarers, of lumbermen, and business houses, presents a great opportunity for the spread of the Gospel.

On Friday, the 25th, it was my privilege to address a meeting of THE PROTESTANT LEAGUE in Metropolitan Tabernacle, Rev. W. M. Robertson pastor. The subject was, "Purgatory, Fact or Fable?" The League is offering a leadership of vigilance. Mr. Robertson reported that he had had meetings the two nights before, one in Calgary with an attendance of six hundred, and one in Edmonton with an attendance of eight hundred. Leading in the protest in Calgary is Rev. J. Cunningham. The Knights of Columbus have been running advertisements in the papers there and here, which are subtle in wording, so as to throw the unwary off the track. One statement, for instance, is that "the Bible is a Catholic Book". Pastor Cunningham of Westbourne Baptist Church, Calgary, wished to announce that one Sunday for his subject, but the local newspapers refused to print it. Mr. Robertson wanted to announce for his League meetings in Alberta, "Russia or Rome?" but the newspaper would only print "Russia Or?"

On my way back from British Columbia, I took part of the journey by air, as I had taken the whole journey out, in order to allow time for a meeting with Pastor J. B. Cunningham in Calgary and another with Pastor W. C. Tompkins at Fort William. At both of these gatherings there was an inspirational address and then kodachrome slides of the work of the Seminary. As far as we could judge from single visits, the work at both churches seems to be in healthy condition.

—W.G.B.

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SOWING AND REAPING IN FRENCH-CANADA

A Report of the Noranda-Rouyn Conference
by W. S. WHITCOMBE

IF ANY of our readers are looking for the perfect holiday—the kind from which one returns weary in body, but lifted up in spirit—we would whole-heartedly recommend to them the grand tour from which we have just returned after eight days on the road, covering about 1,100 miles, visiting five churches and mission stations in Northern Ontario and Quebec. The missionary lighthouses visited included the following: Sudbury, Lavigne, Sturgeon Falls, North Bay, in Ontario and Noranda-Rouyn in Quebec. We sincerely wish that it were possible for every pastor and every member of all our churches to see what we have seen in the last week of the Lord's doing in this vast territory which is overwhelmingly French and Roman Catholic. We are convinced that if our people could see and hear for themselves what has been done and what is being attempted in the name of the Lord in these pioneer causes, missionary interest and missionary givings would be multiplied many times over. Perhaps there are some who read these lines who are looking for a holiday tour; if so, we advise them to follow the same route as we did, and we will undertake to guarantee them a strenuous but profitable time.

Sudbury

We spent the week-end in Sudbury, supplying for Rev. John Boyd who was touring some of our Southern Churches in the interests of the Union. We preached to better congregations than we have ever seen before in this church, which never fails to give us a thrill; remembering as we do how it started some twelve years ago when Brother Boyd began with his Bible, an old jalopy and ten dollars in his pocket. Since that time many have been converted; the church at Minnow Lake and the French-language Church at Lavigne are also offshoots of the parent stem in Sudbury. Lately the new work at North Bay has also branched out, while hundreds listen each week by the radio to the gospel message. Literally thousands of French-Canadians have been brought under the sound of the Gospel and have been personally visited by workers connected with the Berean Baptist Church, Sudbury.

A New Church Built on a Rock

On Monday it was our pleasure to drive some sixty miles to Lavigne to enjoy the fellowship of Brother Guy Appéré, one of our student-professors of French at the Seminary, who has laboured on this field for two summers. It was a joy to be invited to the home of one of the recently baptized French-Canadian converts and to enjoy the bounteous hospitality that these people know how to extend to visitors. But the testimony of this brother and sister who have only recently found the Lord was best of all. They know what it is to suffer persecution for the sake of their Master and in spite of it to stand firm. Their daughter is to be baptized within the next week or so.

The new church building at Lavigne, solidly founded upon a rock which is the highest point for some distance around, is a silent testimony to the power of the Gospel in that solidly French and Romanist neighbourhood. As it was impossible to obtain a cement mixer to pour

the foundation, eight men and two women laboured from eight o'clock in the morning until half-past nine at night to mix and pour fifty-one bags of cement! On the morning that we left the neighbourhood, there were several men at work on the opposite side of the road erecting a large cross, which will doubtless be expected to counteract the influence of the Gospel which will radiate from the new building dedicated to the preaching of the Word of God. What a curiously pagan conception is indicated by the erection of a wooden cross to offset the power of the preaching of the cross of Christ as the once-for-all offering for sins! It is also a public admission on the part of the local priest of his concern over the progress of the Good News in this hitherto untouched region. But the little band of believers is small in number and stands in need of the earnest prayers and help of their brethren in strongly Protestant sections.

North Bay

In North Bay we had the pleasure of seeing and hearing a little of the pioneer task just undertaken by Brother Oatley-Willis, second year student at the Seminary and formerly of H.M. Royal Navy. Brother Willis has already visited 600 homes in this city and carries on an open-air meeting each Saturday night. He has many discouragements, not the least the opposition from non-evangelical churches as well as from a population that is 40% French and Roman Catholic. In addition to this, he labours under the severe handicap of an unsuitable hall, two flights of stairs up from the street. Notwithstanding these problems, we believe that there is a great work to be done in this large Northern city and earnestly ask the prayers of God's people for our worker and those who stand with him.

A Bilingual Conference at Noranda-Rouyn

The three-day conference at the Noranda-Rouyn Church was well described by Rev. Walter Tompkins as "unique". Of course, in our day, almost everything is "unique", but we mean to use the word in its proper sense, or if that is not sufficient we are prepared to fabricate the superlative "uniqueness" to describe the good time which we enjoyed with those of like mind who are engaged in the same great task of making Christ known. Never before have we attended meetings that were so perfectly bilingual. The presence of a score of French-speaking converts in addition to our French-speaking workers necessitated the use of French if our brethren to whom this tongue is native were to profit by the meetings. It was non-French-speaking pastors who suggested that we sing and pray in French, and it was they who were most enthusiastic over the spiritual blessing of hearing their brethren praise and testify in an unknown tongue. Surely this was evidence of the gift of the spirit that came in cloven tongues of fire at Pentecost, and all of us at the conference felt His power and presence.

And on the other hand, the patience of our French-speaking brothers and sisters who listened patiently to long sermons of which they understood not a word, was the marvel of all. One of our French-Canadians who has made remarkable progress both in his knowledge of the Lord and his knowledge of the English language, said to me when I mentioned his ability to speak English: "Since I was saved, the English, she come into my head like a big wind into a barn—through all the cracks."

It sounded like a line from Henry Drummond's poetry, but the spirit that it manifested was evident. And on our part, we exhorted him not to forget his French, for that would render his testimony ineffective among the very ones to whom he should be speaking. It takes the spirit of God to make English-Canadians like French, and to make French-Canadians willing to endure the sound of an unknown tongue for long periods of time. We pray that the breath of the Spirit may blow into many English barns and fill them with a love of French and those who speak it.

The command of French that the former students of Toronto Baptist Seminary have acquired was a special thrill for those of us who remember the beginnings of the French classes in the early days of the Seminary. At many of the sessions, more than half the total number present were French-speaking. As we looked upon them, we thanked God for His goodness in laying His hand upon these men and women who only a few years before had not so much as seen a Bible in their mother tongue, but who now joined us praising God for His saving grace. We have faith to believe that by His continued blessing, we shall yet see much greater things accomplished in this needy French field.

Fort William

A considerable part of the time was given to reports from the various fields. One of the first to be heard was given by Rev. Walter Tompkins of Fort William, who made 1,600 miles of a round trip in order to enjoy this fellowship. All rejoiced in the recital of what God has been pleased to do in Fort William in rebuilding an old church—and this applies to the spiritual edifice as well as to the material one. Particularly encouraging was Pastor Tompkins' account of how a young man was reached by the radio ministry and brought to Christ. He is now looking forward to entering Toronto Baptist Seminary with a view to training for the Gospel ministry. On the other side of the ledger, Mr. Tompkins told the conference that he had lost fifty percent of the membership of his church since the end of the war. A church and a pastor that can bear up under such adverse circumstances as these are certainly not made of fragile stuff. The need of other towns around about Fort William was also laid before the brethren. We are happy to note that our pastors are missionary-minded in always being alert to opportunities in their vicinity.

Timmins

Deacon Frédéric Bauman of Timmins gave us a report on the Church there, and we all gave thanks that Rev. E. C. Wood had accepted a unanimous call to become the pastor of this fine church which has always been the friend of every church and pastor in the North. Mr. Bauman has long been sowing the Good Seed in French through the weekly French broadcasts and we confidently expect to see a rich harvest reaped on this field some day.

French Evangelization

Rev. Wilfred Wellington reported on his work, telling something of the beginnings in Val d'Or and Malartic. The former work was started when a Seminary graduate engaged in mining work, promised \$50. a month if the Union would send in a missionary. Deacon Purcell told us that the police in this town now permit open-air meetings which have been well attended, as many as

150 listening at one time, in spite of the sounds made by all the horns of two fleets of taxi-cabs on nearby stands. It is apparent that Mr. Heron's victory in Rouyn has taught even the authorities in Quebec that free speech is a right they dare not deny. But of course there are other methods of drowning out the Gospel! In Malartic the beginnings of the present church were made by two young ladies who dared to canvass this strongly French town from door to door. Mr. Wellington followed up with open-air meetings and a number professed Christ. Recently through the testimony of Mr. Maurice Boillat, another of our student-professors of French, a man and his wife confessed Christ and were baptized in this place. The open-air meetings and the door-to-door visitations are still being carried on in this town and the neighbourhood. We thank God for such men and women of vision, determination and consecration, as Rev. Wilfred Wellington and his wife.

A French-Canadian's Testimony

Mr. Yvon Hurtubise, fourth year student at Toronto Baptist Seminary gave a report on the Lavigne work, telling us the story of how God worked in his district in the conversion of another French-Canadian and his wife. We were all near to tears when he told us how this brother finally came to a realization of the assurance of salvation while away on a trip to Roman Catholic relatives and was so happy that he ran from the train down the road three miles to his nearest Christian neighbour and then home another mile or so to share the good news with his wife. But best of all were the introductory words of Brother Hurtubise when he gave his own testimony, reminding us that a little over five years ago he himself was in the bondage of Romanism. And then the New Testament came to his home through our French Testament Campaign, and he and most of his family were saved.

Many Adversaries

Rev. John Boyd illustrated some of the setbacks our French workers encounter when he told us of a family where he had visited much, who sent back to him their hymn books and other literature, with a note warning him not to call again. It was evident that the priest had ordered them to do so. But Mr. Boyd persisted and after some time, when he paid them another visit, he found they had kept their New Testament and turned down the leaves at places where they wished to ask him questions. The priest had seen and condemned the other books, but had not seen the New Testament which they therefore kept! "We knew that you would be back," they said to Mr. Boyd. A number of rebuffs of this sort would be sufficient to discourage one of small determination, but the preaching of the Word of God to French-Canadian Roman Catholics requires great patience and still greater grace, and in due season the Good Seed brings forth fruit unto everlasting life.

Reports from Women Workers

It was good to hear reports from some of our lady workers: "From these who are in the thickest and hottest of the battle", as they were described. Even open-air work is not more difficult in French-speaking neighbourhoods than is door-to-door visitation. Miss Eileen Veals, another of our graduates, gave us a verse that she had marked in her Bible in the Rouyn prison: "Behold I will do a new thing; now it shall spring forth; shall ye not

know it? I will even make a way in the wilderness, and rivers in the desert." (Isaiah 43:19) Miss Veals and her fellow-labourer, Miss Marguerite Wallace, have given out some 700 copies of the Gospel of John in French in connection with their door-to-door visitation, and they reported that the fact some workers had been jailed, prepared the minds of French-Canadians to enquire what it was that they had been so anxious to preach on the street-corner.

Miss Marion Ford, one of the young women who did pioneer work in Malartic, gave a report on her intensive canvassing in Sturgeon Falls and Sudbury and also told of women who are heart-hungry for the truth of the Gospel. The monthly paper *La Voix de l'Evangile* and the ensuing correspondence is also an effective means for reaching thousands of those who sit in darkness longing for the light of the Gospel.

Victory in Open Air Meetings in Rouyn

We are happy to know of some of the fruits of the great victory which God has given to Rev. Murray Heron and his fellow-workers at Rouyn. The matter is complicated but we understand that the mayor of Rouyn asked Messrs. Heron and Barnhardt to drop their suits against him for false arrest and promised them, if they did so, that he would permit them to preach on the street on Sunday evenings. As the case is already before the courts, and the personal civil suit against the Mayor would not affect the principle, the brethren agreed to drop their suits against him and they now have permission to preach in the open air. In their decision in this matter, we heartily agree, for while we cannot understand a municipal officer using his position to extract favourable conditions with respect to a civil suit against himself, yet we rejoice that it has resulted in a certain measure of free speech for the truth of the Gospel in Rouyn. Other pastors report also that mayors and police in other towns and cities are aware that British speech is a right which they dare not trample underfoot with impunity. This is a salutary lesson indeed and a great victory for the cause of the Gospel.

Past Accomplishments and Future Possibilities

We wish that time and space permitted us to give more detail of the things which we saw and heard of the Lord's doing. A large delegation from our French church at LaSarre was present. Brother Xavier Trudel has been labouring among them with much fruit and his place is now to be taken by Pastor Newton McKenzie, while Mr. Trudel is freed for colportage work over a wider area. We should also like to have heard from our missionary school-teachers, the Misses Alice Moore and Elsie Gibson, who labour in French to glorify Christ. Their work will prove to be of the utmost importance in the future, we are convinced. Miss Nellie Saxer, a graduate of last year, has also joined the ranks of full-time workers in this difficult field. A few years ago, when we set ourselves to the task of evangelizing French Canada, our problem was to find men and women with vision and determination and training to enter the field. It soon became apparent that we should have to train our own workers, teaching them French first of all and acquiring methods with experience. This has now been accomplished in part for there were eleven French workers at this Northern conference and several others who were not present, and other students are

looking forward to entering the field in the next year and in the years to come. But this, in turn, creates another problem. While we thank God for the fruit He has given us in the harvest field, and for the workers He has thrust forth, the time is not far distant when we shall be faced with the necessity of obtaining a greatly increased income from our churches or of curtailing our staff of workers. We believe that it would be a disaster of the first order if we were compelled to take this latter alternative, and it is partly with the great need of the future in mind that we have written this report of what the Lord has been pleased to do for us and through us in this most difficult of all mission fields. Are our people in the home base willing and able to meet the great call that comes to them from those who are on the firing line of the Lord's battle? We believe they are and earnestly pray that God Himself will lead them in the task.

Ordination of Rev. Murray Heron

The high day of the conference was Wednesday when Pastor Murray Heron was ordained. He gave the statements concerning his conversion, call to the ministry and doctrine in a direct, convincing manner that left a deep impression upon all who heard it. We can more easily understand now why this quiet, unassuming young man stood up to the Mayor and Chief of Police and dared to preach the Gospel of the Grace of God in French even on the street corner of a Roman Catholic city. He told of the influence of a godly mother and his Christian home, and how he found Christ and entered the Seminary where he heard the call of French Canada and prepared to meet it. All this was given in both French and English, and the questions afterwards were translated and answered in both languages. Some of us feared that the use of the two languages would be a hindrance, but it proved to be a source of blessing and helpfulness to all. Fifty representatives from fourteen churches in Canada, France and Switzerland formed the ordination council. In the evening, Rev. A. C. Whitcombe of Shenstone Church, Brantford, preached the ordination sermon; the prayer was offered by Rev. Wilfred Wellington in French and English, and Rev. John Boyd gave a combined charge to church and candidate which will long be remembered. All this, too, was translated into French and we closed the service by the singing of a hymn, two verses in English and two in French. After this full course meal in the spiritual realm, the entire company enjoyed a feast of strawberries and ice cream brought by the candidate's mother from the home farm in Southern Ontario. These, too, were dealt with on a bilingual basis! We all thanked God for such a mother and her sons! (Brother Lorne Heron, of the '48 class, is now taking up the neighbouring work at Val-d'Or.)

An Open-Air Meeting in French

On the return trip from the North, it was our privilege to share in a French open-air meeting in the town of Sturgeon Falls, in the vicinity of Sudbury. For some time past this town has been covered with tracts, regular door-to-door visitation, and latterly with open-air meetings. There has been much interest shown and not a little opposition, but so far little fruit to show for much labour. The mayor informed our workers that they had the right to hold open-air meetings and gave the police

orders not to hinder them. However, the enemy has other ways of working, and last week a drunken man interrupted the meeting. On the evening when it was my privilege to stand with the little group, some neighbours on the other side of the street gave full power to two radio loudspeakers and broadcast a symphony and some sports event while we were preaching. Nevertheless, a good company gathered on the other side of the street and listened attentively, both in English and in French. After the meeting, a number were anxious to discuss what we had said. It was evident that the Gospel had made an impression. A number of teen-aged boys challenged Mr. Appéré to show his French Bible to the priest for, they said, it was not a genuine Bible. Mr. Appéré took up their challenge and away they went to the presbytery. But *M. le Curé* was not in the mood for talking to a street preacher: he waved his hands in the air and without looking at the Bible, declared it was false. Mr. Appéré showed him the *imprimatur* and the *nihil obstat*, duly signed by prelates and archbishops, together with a preface by a pope, etc. The priest grudgingly admitted that it was a Roman Catholic version but that it was useless since it was in the hands of Protestants! Mr. Appéré sought to have the priest admit that it was a good work to put the Word of God into the hands of the people, but the priest was too busy with his cigarettes and his company to talk, and contented himself with advising Mr. Appéré to go back to France and preach there.

We did not hear the priest, but it was evident that a moral victory over the lads had been won by Brother Appéré for they all came back together on the best of terms. Thus, little by little, the Gospel makes its way, and although some seeds fall on the stony ground we already have reason to believe that some of it has fallen on the good ground and will in God's good time bring forth fruit, "some an hundredfold, some sixtyfold, some thirtyfold". To that end let us all pray and work together.

A PREACHER RECEIVES A MIDNIGHT CALL

In his own unique way, Rev. R. D. Guthrie of Orillia, relates the thrilling stories of two recent remarkable conversions. Mr. Guthrie writes:

"When I got home last night at 11 o'clock from the Cannington-Sunderland Conference, I had a phone call waiting for me. One of our regular radio listeners, and a supporter, had been so deeply under the conviction of sin and genuine soul-trouble that he was sick all day Wednesday. His Christian wife had phoned me not less than four times during the afternoon and evening. I went over immediately, in order to render all the help I could. Frankly, I have dealt with quite a few seeking souls, but never one like this. Actually, he shook from head to foot, and was afraid to go to sleep, even if he could have slept, which I doubt very much. I stayed until almost One a.m. at which time he trusted Christ; and in the matter of seconds the burden which he had had for hours, was lifted. This was one of the most remarkable conversions if not the most remarkable of my entire experience. The story of my own conversion which I gave over the radio was the means, in God's hands, of bringing him to a saving knowledge of Jesus Christ.

"Another man, whose devoted Christian wife passed away a few months ago, drove 16 miles to my study to accept Christ. He also seems to be genuine. Last Sunday night he drove in to our evening service to make application for baptism. Praise God for such a trophy of grace. This man was brought to Christ through the death of his own wife!"

"Jesus Christ is the centre of all, and the goal to which all tends."—Pascal.

Bible School Lesson Outline

Vol. 12 Third Quarter Lesson 3 July 18, 1948

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

THE LORD OF CREATION

Lesson Text: John 2:1-11.

Golden Text: "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him."—John 2:11.

Supplementary Reading: John 2:12-25.

I. The Marriage and the Presence of the Lord: verses 1-5.

The first miracle is typical of all the miracles of Christ in that performing it, He manifested forth His glory as the Son of God, and His power as the Lord of creation (John 1:3; Eph. 3:9; Col. 1:16). His disciples recognized the token of His deity, and their faith in Him was strengthened.

Cana of Galilee was the city of Nathanael (John 21:2). The presence of even one follower of Christ in a place is a source of blessing, and signifies that Christ has a testimony there (Acts 14:17; 18:10).

The glory of Christ is not inconsistent with true earthly joy; His presence at the marriage feast contributed to the happiness of that occasion. He would deliver us from the snare of sinful pleasure, but bestows upon us lasting, holy joy (Psa. 16:11; Prov. 10:22).

The glory of Christ many be manifested in the simple, everyday affairs of life. On this occasion He solved the domestic problem of an embarrassed host. Whatever we may do that is lawful and expedient for a Christian may be done to His glory (1 Cor. 10:23, 31; Col. 3:23). It was slaves in the first instance who were admonished to adorn the doctrine of God our Saviour in all things (1 Tim. 6:1; Tit. 2:10).

The time when Christ should manifest His glory was under His own control. His mother evidently thought that this would be a good opportunity for Him to show to the world that He was God (John 7:1-6). The Greek word for "woman" does not imply disrespect or severity, but rather tenderness. He gently reminded her that He must follow His own course (Luke 2:49); the time for the full revelation of His glory had not yet arrived (John 17:1). He had entered upon His divine work, and He could not allow any human being to dictate His actions. At the same time, He Himself chose to give to His disciples a glimpse of His essential deity, and they understood His meaning.

II. The Miracle and the Power of God: verses 6-11.

Christ is sovereign also in the manner in which He manifests His glory. At one time He might perform a direct miracle;

at another time He might use means (Compare John 9:6 with Mark 10:52), as on this occasion when He changed the water into wine.

The six large water-jars, with capacity varying from about 18 to 27 gallons, were probably intended for use in connection with the washing of feet and hands, as well as the utensils and vessels before and after meals (Mk. 7:3, 4).

The Greek word for "draw" is generally used of drawing water from a well (John 4:7, 11). If taken in the usual sense here, it would imply that Christ instructed the servants to draw from the well sufficient water to fill the jars, in order perhaps to show that this was ordinary water, and then said something to this effect: "Now draw more water from the well and carry it to the governor of the feast." Explain to the scholars that this wine would not be intoxicating liquor (Prov. 20:1), but one of the fruit drinks which form a necessary item of diet in Eastern countries where pure water is not always to be found.

Christ graciously combined His divine power with human impotence, making the obedience of the servants a condition for the bestowal of blessing. He promises to reveal Himself to those who obey Him, and to give them His Holy Spirit (John 14:21; Acts 5:32), through whom "greater works than these" may be done (John 14:12). He gives to the believer the privilege of being a co-labourer with Him in the miracle of the new birth of a soul. Wise are they who are obedient to Him. "Whatsoever he saith unto you, do it."

The glory of Christ is indissolubly connected with His suffering. The first miracle of changing the water into wine, which is the symbol of suffering (Matt. 20:22, 23) and of death (1 Cor. 11:25), suggests the bitter sorrow which Christ bore for us before entering into His glory (Lk. 24:26; John 12:23, 24; Heb. 2:9, 10; 1 Pet. 1:11).

DAILY BIBLE READINGS

July 12—The Lord and His Temple	John 2:13-25.
July 13—The Lord and His World	Eph. 3:1-12.
July 14—The Lord and His Creatures	John 1:1-13.
July 15—The Lord and His Works	Psa. 148.
July 16—The Lord and His Old Creation	Rom. 8:18-25.
July 17—The Lord and His New Creation	2 Cor. 5:14-21.
July 18—The Lord and His Pre-eminence	Col. 1:1-19.

SUGGESTED HYMNS

Behold, what love! Precious Saviour, I will praise Thee. More about Jesus would I know. Take the name of Jesus with you. Golden harps are sounding. One there is above all others.

"Let us begin, then, by asking whether all this which they call the universe is left to the guidance of an irrational and random chance, or, on the contrary, as our fathers declared, is ordered and governed by a marvelous intelligence and wisdom."—Plato.

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