

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES  
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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

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Vol. 21, No. 18

TORONTO, SEPTEMBER 3, 1942

Whole Number 1059

## Grumbling Quebec

The Canadian Institute on Public Affairs which held, as we believe it does annually, a twelve-day conference at Lake Couchiching, Ontario, concluded its sessions August 23rd. We do not know who is responsible for this conference. We have never attended, but if there be any truth in the reports of the speeches which appear in the press from time to time, it must be under the auspices of a company of Adullamites who are out of sorts with everything. We print below a report of a certain speech as contained in a Canadian Press despatch which appeared in *The Montreal Star*, August 25th. The report follows:

### Dual Canadian Culture Urged

#### French Speaker Calls For Recognition

LAKE COUCHICHING, Ont., Aug. 24.—(C.P.)—The constitutional aspect of the problem of postwar reconstruction was the closing topic as the Canadian Institute on Public Affairs yesterday concluded its week-long 1942 conference here.

Father Jean d'Auteuil Richard of Montreal told the institute Saturday that the first objective of post-war Canada should be "the creation of a true national unity" resting "on the frank admission of a duality of language, race and culture in the one Dominion."

"French-Canadians have always recognized this situation which has arisen out of our history," said Father Richard, editor of the magazine *Relations*.

"The best proof of this is the province of Quebec, where the French-Canadians have always been in the majority and remain so today. They hold the reins of Government yet they have never attempted to impose on the English Protestant minority their own language, religion, or view of life."

"It is hard to know," he added, "what to say of those English-speaking groups of which a fraction, still wielding too much power and influence in the destiny of the nation, still refuse to admit the fact of the French-Canadian's existence in America. The Atlantic Charter, with its articles on respect for minorities and small nations is nevertheless considered to be of world-wide application.

#### Canadian Spirit

"The final acceptance, in theory and practice, of this duality the Canadian people would witness the birth or the growth of a truly Canadian spirit, not American

not English, but Canadian, its testimonial a national flag and a national anthem.

"Without this national spirit, the finest plans for reconstruction are foredoomed to slight success or complete frustration. With this spirit, there is no difficulty too great to be overcome."

The aim of a duality of race is not an impossibility, Father Richard said.

"We have the example of Switzerland with its unique and enviable history of 650 years, to prove that a nation can be built on two, on three, or even on four different racial groups.

"But the one condition on which the national unity of Switzerland depends and which inspires the life of the whole country is the definite admission, frankly acknowledged and loyally maintained, that each of the other groups has a right to exist, and this is accompanied by a fixed determination to respect to the full the manifestations of the culture of each group."

#### Roman Catholic Priest Speaks

First of all, it is the report of a speech by a French-Canadian Roman Catholic priest. Our newspapers fail to name the source of all Quebec's discontent. They are ready enough to discuss "the French-Canadian problem", but they will not say that that problem is a Roman Catholic problem. And yet the people who undertake to represent Quebec's views are all of them Roman Catholics, and most of them are Roman Catholic priests or bishops.

It is almost as amusing as it is amazing to observe their perpetual harping upon the question of "national unity." We know of no one in Ontario who wants to hurt Quebec. So far as we are able to observe, the other provinces are in substantial agreement. Quebec reminds us of a certain deacon we once had. He has gone to glory now, and he was really a most godly man. But he was born in the objective case, and was most certainly one of the Lord's "peculiar" people. He was one of twelve deacons, and every vote stood eleven to one on any subject. On more than one occasion this man remarked, "Well, brethren, I do not see why you should all be opposed to me." We said to him on one occasion when he had thus complained, "You are under a misapprehension. You seem to think you are the government, and the other eleven, the opposition. Try to get it into your head that the

eleven are the government, and you are the opposition."

Everyone in Canada wants national unity except Quebec. Quebec is always prating about it, yet doing everything in its power to make national unity impossible. National unity we are told, is to be dependent upon a recognition of "a duality of language, race and culture in the one Dominion." No one has objected to French-Canadians speaking French. But a few French-Canadians are now urging upon the people of their province the necessity of learning to speak English. But the church Father Richard represents does everything in its power to prevent the people from learning English. "Duality of language" means to them that nine provinces must learn to speak French, and that Quebec must not learn to speak English. Their programme does not contemplate "duality" at all. At this point, "national unity" is dependent upon our speaking French.

Then this Father Richard says of his people: "They hold the reins of Government, yet they have never attempted to impose on the English Protestant minority their own language, religion, or view of life." By "the reins of government" Father Richard doubtless meant in Quebec. But they hold the "reins of government", through the servile King administration, in the whole country; and they are "imposing" their language upon us—on the radio, in our money, on our postage stamps, and everywhere else. Why should the Canadian Broadcasting Corporation have to announce everything in two languages? That may be well enough in Quebec, but why should it be so in the whole Dominion?

As to imposing their religion upon others, they are certainly doing their utmost to make us pay for their religion through their Separate Schools, and in every other way possible. We have discussed Quebec's defiance of the law until we have wearied of the discussion. The Chaloult case is the latest example of Quebec's lawlessness.

What does Father Richard mean by "those English-speaking groups"? French Canada is a "race". They insist that they are the only real Canadians. The other nine provinces are "English-speaking groups"! This Father Richard would like to "witness the birth or the growth of a truly Canadian spirit, not American, not English, but Canadian, its testimonial a national flag and a national anthem."

Canada is a British Commonwealth. We have a national flag, and our national anthem is, "God save the King." By the Statute of Westminster, His Majesty King George VI. is just as truly the King of Canada as the King of Great Britain and Ireland. What would Father Richard put before, "God save the King"? "O Canada"? A good tune, we readily admit, but it is really a Roman Catholic anthem which can never take the place of, "God save the King."

But if we are to have this great desideratum which Father Richard visualizes, why wait until after the war? Why not begin to show a little "national unity" now? Why not try to cultivate "a national spirit" during the war? Only to-day a friend reported having called a certain store to give an order to a clerk, a young woman whose name he did not know, whom he had never seen; but somehow in the course of the transaction something was said about French Canada. This young woman said to the customer, "Please do not talk to me about French Canada. There is a girl working here almost

beside me who is a Roman Catholic. She has three lusty brothers, not one of whom has enlisted. I had one brother. He enlisted, and was killed overseas. When I asked this girl why her brothers did not enlist, she said it was because their priest had forbidden them to do so."

That was not in Quebec, however: that was in Toronto. Is there any "national spirit" in that sort of thing? Does that make for "national unity"?

Sunday last we had a young English airman, an R.A.F. observer, who comes from this Editor's native city, Bristol. We talked about things Bristolian, and things military, and things French-Canadian, until four o'clock in the morning. He told us that when he and a number of others had obtained their wings in a certain aviation school in the Province of Quebec, when they marched along the street headed by a band, the people lining the street booed and hissed them as they passed. Is that the kind of "national spirit" Father Richard desires? Is that the kind of "national unity" he would have manifested?

Another of our young men, who is in the Navy, training at a naval school in Quebec, tells us that the French-Canadians actually spit upon His Majesty's uniform as they pass. And he and our Bristolian airman told the same story; that it is not safe for a soldier or a sailor to appear on the streets in parts of Quebec province alone after dark. The airman said, "They seldom attack us except in the proportion of twelve to one. If there are a dozen of them to one they will beat us up."

That is common knowledge. We have heard it from our men—and we have a large number of men in the services who have trained or are training in different parts of Quebec. And yet Father Richard comes to Ontario and lectures the rest of Canada on national unity—such "unity", we presume, as the I. R. A. would impose upon Northern Ireland! We sometimes wonder what would be discovered within, if some of the Roman Catholic institutions of Quebec were opened to inspection? Would they find the same instruments of "national unity" that were discovered yesterday in the neighbourhood of Belfast, when the police uncovered a cache of I. R. A. arms with a large number of kegs of nitro-glycerine?

The cause of Ireland's trouble—and of Quebec's trouble—is the one thing our secular newspapers will not mention. In *The Globe and Mail* of September 1st, there is a splendid editorial entitled, "Retarding the War Effort." It is based on excerpts taken from *Le Soleil*, the largest daily newspaper in Quebec City. We have not space to quote what *The Globe and Mail* quotes from the paper published by a man who is honorary President of the Canadian Press. If this sort of thing is not calculated to destroy the morale of the Canadian people, and set race against race, and province against province, and to encourage Quebec people in their attitude of less than half-heartedness toward the war, we cannot imagine what else it was expected to do. But throughout this otherwise excellent editorial, there is not the slightest allusion to the cause of the whole trouble. All the papers will speak of "French-Canada," the "French-Canadian," etc., etc.; but not one of them is willing to say that the mainspring of all this discontent, the inspiration of all these seditious utterances, is the Roman Catholic Church. It is a little more under cover in the Province of Ontario and the rest of Canada than in Quebec, but the case we have referred to shows that

(Continued on page nine)

# The Jarvis Street Pulpit

## WHY BRITISH-CANADIAN PROTESTANTISM MUST TAKE THE OFFENSIVE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 30th, 1942

(Stenographically Reported)

"Again the word of the Lord came unto me, saying,  
"Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

"If, when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

"Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head.

"He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

"But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand."—Ezekiel 33:1-6.

### Prayer Before the Sermon

O Lord our God, in this gracious truth we have expressed in song, our souls this evening greatly rejoice. We thank Thee that it is written, If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. We come therefore with confidence where Thou art, in obedience to Thy summons; and, we trust, in complete dependence upon the gracious ministry of the Holy Spirit.

How incompetent we are to render to Thee an acceptable service of any sort. We cannot praise Thee as we ought. We know not what to pray for as we ought. Indeed, we cannot even call Jesus Lord, but by the Holy Spirit. Make every one of Thy dear children in Thy presence this evening, to be singularly, unusually, aware of the nearness of God. We pray that Spirit with spirit may meet, so that we may learn that Thou art verily closer to us than breathing, nearer than hands and feet.

Thou knowest the aspirations of our souls. Very often when we would do good, evil is present with us. We seek this evening that enabling grace that will permit us to ride upon our high places. Make us in this hour to sit together in heavenly places in Christ Jesus, for thereunto Thou hast raised us by Thy grace, that there we may be partakers of those spiritual blessings wherewith Thou hast blessed all who believe, in order that we may be holy, and without blame before Thee in love.

So often Thou hast met with us in strange ways, and Thou hast touched the hearts of men, to make them to know that they have been singled out by the Lord. May Thy sheep hear the voice of the Good Shepherd this evening! We pray too that Thou wilt call Thy sheep, and may there be a response in every heart to the divine appeal. We are poor and needy creatures. We can do nothing. We are frequently held back by the motions of the flesh, by the infirmities of our carnal natures. Oh that the Spirit of God may triumph in every one of us this evening, that we may be aware that the Lord Himself has come near to every one of us with a heavenly benediction.

We bring before Thee the other sheep who as yet have not been safely folded by the Good Shepherd. Thou knowest Thy sheep, where they are, and why as yet they have not come. We pray that all Thine other sheep may hear the Shepherd's call. We beseech Thee to fit us for whatever Thou dost commission us to perform. We go not a warfare at our own charges. Thou hast provided a panoply for everyone of us. Give us grace, and that wisdom which is an element in Thy grace, which will enable us to put on the whole armour of God. Help us that where duty calls or danger, we may be never wanting there.

It may be that some here this evening are on the threshold of some new experience, mayhap of some new trial, some un-

expected conflict. Thou dost ever anticipate the requirements of Thy children. As thou didst prepare Elijah for his forty days of fasting, come to us this evening and nerve our arm for the battle; fit us in every way to fulfil Thy good pleasure, and the work of faith with power.

This evening as always we pray for Thy blessing upon the forces of righteousness, upon the armed services of the United Nations. We pray that Thou wilt be indeed the Leader and Commander of the people. As Thou didst come to Joshua before the great conflict of Jericho in answer to his enquiry and say, As captain of the Lord's host am I come, so go forth with our airmen above the clouds, our seamen on the sea and under the sea, and all the land forces everywhere. Be gracious to Russia. Break the power of the enemy. There is no limit to the weapons in Thine armoury. Thou art well able to subdue all nations under Thee. Lead our armies into battle, and give us a speedy and righteous victory.

Again we pray for their Majesties the King and Queen, for the Queen Mother, and for the bereaved daughter-in-law, representative and symbolic of vast multitudes of other mothers and other wives. Thou art the great Comforter. Didst Thou not say Thou wert anointed to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound? Thou sovereign Saviour, we beseech Thee to exercise Thy mighty power, yet with all the tenderness which is Thy peculiar attribute, in this great ministry to a sorrow-stricken world.

We thank Thee for the prospect of a better world, if not here, hereafter; for a city in which no night shall ever come, into which death shall never enter, and where all tears shall for ever be wiped away. Hasten the day when Thou shalt reign, and have dominion from sea to sea, and from the rivers to the ends of the earth. Come quickly, Lord Jesus, even as Thou hast said. Take to Thyself Thy great power and reign, as it is Thy royal right to do. Hear us in this evening prayer for the sake of Him in Whom Thou art well pleased, and in Whom it has pleased Thee by Thy grace to make such poor sinners as we are, to be acceptable in Thy presence. Amen.

This is a text that requires no exposition. Its principle is even superficially obvious. It is a watchman's duty to watch, to see things; and when he sees them, it is equally his duty to warn the people of whose safety he is, by virtue of his position, the guardian, of the coming danger. If thus he is faithful to his charge, and he warns the people of the danger that threatens, and though they refuse to hear him, he has discharged his responsibility, he has fulfilled his mission; and their blood is upon their own head. But whoever hears his warning will thereby deliver his soul.

If the watchman should sleep at his post, if he should

fail to see what he ought to see, or seeing, should fail to warn the people of coming danger, and they without warning should be overwhelmed and destroyed, and taken away in their iniquity, in such case, the righteous Judge will require their blood at the delinquent watchman's hand.

## I.

IT IS, THEREFORE, THE WATCHMAN'S DUTY TO SEE THE SWORD COMING BEFORE IT COMES. Anyone can feel it after it has struck: it is a watchman's duty to anticipate the danger, and to see what others do not see.

The principle is illustrated in almost every walk of life. It is a physician's duty to care for the health of his patient. If, on examination, he discovers the presence of some malady in one's physical frame which threatens the impairment of health, or a fatal issue; it is the physician's plain duty to tell his patient the truth before it is too late. A physician who is able to diagnose disease only by means of a post mortem examination is not of much value.

If any of you should walk along the street to-night past the midnight hour, when most of the city has gone to sleep, and were to discern through a window a fire which threatened the destruction of some building, and possibly the loss of life, what would you do? Would you say, "It looks as though they are going to have a fire there, but I am too busy to stop"? You may be a very modest man, a very retiring woman, someone almost afraid to hear the sound of his own voice in public, but in the face of that danger, you would shout, "Fire!" You ought to do so in the interest of those whose lives would be in jeopardy, and whose property was threatened with destruction.

If you were to see a child cross the street before oncoming motor traffic, and there were no policeman at hand, you would rush out and stop it. My wife told me some years ago about a little toddler whom she saw standing right at the intersection of a busy street. He reached the middle of the street and when he saw the cars coming from both directions and realized his position, he stood still, extended both his little arms as he had seen the policemen do, and crossed in safety as every driver brought his vehicle to a sudden stop. Not every child is so precocious; but if you saw a child in danger, you would act for him.

That is what we read this evening. It is the duty of the shepherd to look after his sheep. He must be always on the lookout for the sheep's natural enemies. If he sees the wolf coming, he will care for his sheep. "The hireling fleeth, because he is an hireling, and careth not for the sheep." Hence it is the duty, not only of the Pastor, though it is the special duty of the minister of religion, but the duty of all believers who are put in trust with the gospel, who are made by the grace of God to know the way of life, to warn people of the religious perils of the day.

For years past in this place we have warned people of the perils of Modernism, that insidious philosophy of unbelief which has pervaded all religious thought, and tinted half the utterances of the religious world. We have conceived it to be our duty to put people on guard against this and many other perils.

Oxford Groupism, for instance; Russellism, Christian Science, and many other religious fads. Some of them

absurd to the point of grotesqueness; notwithstanding, dangerous to the immature and uninformed believer.

So of Roman Catholicism. It is necessary that watchmen should see, should understand, that it is, in its very nature, an enemy of the Christian religion, and an enemy of the human soul. It is our duty to understand these things, that we may warn people of the danger inherent in them.

It is the watchman's duty to sound the alarm. To-day there are tens of thousands in Britain, A.R.P. workers and others, who are on duty at this very hour, watching the skies. Everyone will be on the alert, and if the sound of the enemy is heard approaching, a warning will be sounded. Did you ever hear of anyone's saying, when an alarm is sounded in the Old Land when the majority of people are fast asleep, "Where is the man responsible for waking us? Let us get at him." Will men stone him, saying, "What a bigot! What a fanatic! How inconsiderate to disturb our sleep!" They do not say that. They are profoundly grateful for the watchful eye and ear, for the sound of the alarm, that they may take shelter. It is better to be awakened than to be destroyed.

But the faithful shepherd who warns the Lord's sheep of the approach of ravening wolves—what is he? He is "a bigot"! He is "unlearned"! He is "behind the times"! He is "narrow-minded"! He is "a fanatic"! I do not know what he is not. He is everything but a prophet or a gentleman.

To the hireling, neither Modernism nor any other error matters. A certain professor said to me years ago: "You know my views. I am a confirmed and incorrigible evangelical. But this is a world-movement—what are you going to do about it? This tide is flowing everywhere. You cannot stop it: what will you do about it?" I replied, "I will stand up to it like a man, and go down under it if I must; but will never surrender."

I do not know that there ever was a time when there were so many anti-Christian cults, when the minds of people were so cluttered with all forms of unbelief. Dare we leave them unwarned, and to the mercy of the wolves?

It is true of Romanism. We are denounced by so-called Protestants if we identify it as an enemy. If I put any reference to the Roman Catholic Church in our announcement for our Sunday services, certain of the papers will delete it. We must say nothing against Romanism. All these errors, to the hireling, are not wolves. They say, "You do not understand. They are pedigreed pet puddles, all of them. You ought to welcome them to the sheepfold. You ought to take them up in your arms and pet them."

How do I know that? So great an authority as Dr. Silcox says so. Do you know who he is? I do not very well, but he is some sort of official of the United Church, and says he has exerted himself to effect an understanding with the Roman Catholic Church, he wants to cooperate with it. Think of a shepherd cooperating with the wolves!

The watchman must sound a warning *for the sake of the people*. What is a minister for, if he is not divinely commissioned to address himself to a mastery of these subjects, so that he may be able to tell people, in respect to error, "This is not according to the Word of God." How are people to know? I grant you that there are some people who hear the voice of the Good Shepherd for themselves, and therefrom do they learn that these things are

not according to Holy Writ; but others must be warned.

It is of no consequence what people think or say. I was delivered from that some years ago. I used to have a reputation, was advertised as "one of the five most prominent ministers in Toronto", "Pastor of the Cathedral church", and all that kind of nonsense. There are so many preachers who are afraid of their lives that they will injure their reputation. It is a good thing to be without a reputation: you have nothing to bother about. I have lost mine, and I never, never have regretted it. Now I can do and say whatever I jolly-well please! I do not know what I should do if I had to ask permission of a Bishop, or refer a matter to the Presbytery, or Conference. I glory in being free, and I can sound an alarm. If there are people who do not like it, well, the doors of the building swing outward, and you may leave. But we must warn people.

And we must do so whether people heed our warning or not. If they do not, that is their responsibility. I am sure that one of these days, perhaps when I am no longer here, people will read some of the things that have been said and printed, and say "There it is. He told us years ago that it would come, but we did not believe it at the time." "Whether they will hear, or whether they will forbear", it is the duty, not only of the minister, but of the Christian church, to bear witness to the truth at all cost.

The watchman must do so *for his own sake*. He must be faithful to his Master, and faithful to himself. I do not believe anyone can compromise in these matters without suffering some measure of moral deterioration. It is necessary to our own spiritual health, not only that we stand for the truth, but against everything contrary thereto. We must make protest for our own soul's sake, no matter what happens. Suffer me to say this: I would be free from the blood of all men, and that is why I so speak.

## II.

I want to make SOME VERY OBVIOUS APPLICATIONS OF THESE CONSIDERATIONS TO THE SUBJECT IN HAND.

*Protestantism must be, if it is to be Protestantism, of a positive and militant character.* A pacific Protestantism is a contradiction in terms: a Protestant is one who protests vigorously against error. A Protestantism that does not protest will inevitably lose its own soul. It dare not be neutral, nor even non-belligerent. It must be at war. Every Protestant worthy of the name is a soldier.

We must once again recognize that Romanism is an enemy of Christianity. Brazil tried for a long time to keep out of the war. The narrowest part of the Atlantic is from the Brazilian coast to the continent of Africa, and a great many of the Atlantic sinkings have taken place near there. At last Brazil, long after the rest of us, has wakened up to discover that no peace can be had with the Axis powers; and has declared war upon Germany. There are a great many people—not Protestant, but non-Romanist—who are attempting what Brazil attempted. Belgium, Denmark, Norway, said, "We do not want to get into war." But they had no choice. The aggressor overran them. There are Protestant churches that are attempting to be neutral in respect to the encroachments of Rome, but sooner or later, they will become like occupied France: they will either be occupied by an alien power, or they will have to fight—and they

may just as well face it now, and begin to arm themselves before it is too late.

We must fight *on religious grounds*. We recognize the necessity of sending missionaries to heathen countries, to the Hindus in India; to the Mohammedans there and in other parts of the world; to the African fetish-worshippers; and to the pagan people of all lands. Roman Catholics are just as much in need of the gospel as any pagan people in the world. If there are Roman Catholics here to-night who say, "You mean to say, sir, that I am a pagan?" I answer, No. It may be you have got past the superstitions of Rome, and in spite of all the darkness, have caught a glimpse of Christ Himself. I have known Roman Catholics as individuals whom I have been sure were genuinely converted to God. But Roman Catholicism itself is paganism, and they are not more in need of the gospel in these benighted countries than are people who are called Roman Catholics.

I am amazed that anyone called Protestant, with an open Bible, would dare to say that there is anything Christian about Roman Catholicism. It substitutes the authority of a man, and a human institution that is founded on forgeries and built upon the falsification of history and of Scripture, for the authority of the Word of God. Their doctrine of the Mass is an atrocious blasphemy. I clipped this from one of the evening papers last night:

### Special to The Star

Hawkesbury, Aug. 29—Like the Canterbury pilgrims of old, 40,000 folk of 48 Ontario and Quebec parishes are converging upon this little industrial town, scene of a five-day eucharistic congress which ends Sunday.

Every dwelling and business building is decked from cellar to roof with bunting in the papal colors of gold and white, and glittering by night with festoons of electric lights. Centre of the devotion of the thousands is an immense open-air altar, painted white and gold, set atop a terraced structure, and reached by four flights of steps.

Upon the altar and shielded by a canopy stands a great golden monstrance containing the host. To it ascend the prayers of the multitude kneeling before hundreds of wooden benches placed in an open field, spacious enough to accommodate 50,000 worshippers.

Loud speakers placed throughout the town carry the prayers of more than 100 priests and the blessings of 14 bishops to the people passing along the street or in their homes. These are heard from the masses celebrated at the open-air altar continuously from 4 a.m. until after 9 a.m., and from the afternoon services and the midnight masses.

In the evenings, the sound of the thousand-voice choir recruited from various parishes in the region drifts along the wind and is caught on the hilltop 20 miles away, according to some from afar who claim to have heard the notes of the Ave Maria and Benedictus while tending their farms and have come to worship. The choir is inside the church, the singing and organ music being conveyed by loud speakers throughout the town and joined in by the multitude before the open-air altar.

For six months the town has been preparing for the eucharistic congress, under the direction of Rev. J. Guindon, parish priest, and Abbe Bricault, assistant. Abbe Bricault has grown 1,100 gladioli and masses of other flowers which fill several hundred boxes, for the occasion. He trained the huge choir.

Fifty thousand yards of gold and white cotton was specially imported to decorate the town. All along the routes to Hawkesbury for 50 miles, houses are decorated in honor of the congress, and the pilgrims pass beneath giant archways painted gold and white at either end of the town.

That in a little industrial Ontario town not very far from Ottawa—preparation for the accommodation of 50,000, and what for? The offering of Masses from four o'clock in the morning until past midnight; and this they declare to be the repetition of the Sacrifice of the cross. It is sheer idolatry. Do not tell me it is Christian. It is not. And you have not to go to South America to see that, nor even to Quebec: that is in Ontario. They are, of course, within their rights. I would restrict no man's liberty even if I could. I am merely pointing out the necessity for their evangelization.

The interposition of Mary and all the so-called saints who are supposed to intercede for us, is equally anti-Christian. I read recently an exhortation of a Roman Catholic chaplain to the soldiers in the forces in Canada, urging them to worship Mary, to pray to Mary, to trust Mary. Mary will save them! Mary will protect them! There was not the remotest allusion to the Lord Jesus Christ. Mary! Mary! Mary! There is not a shred of scriptural warrant for that practice.

*Saint Lagouri!* He had the filthiest mind of any man who has ever written, and produced the most abominable things that were ever penned. His writings cannot be bought, or I would not tell you about them. You could not understand it unless you can read Latin. The British Postal Regulations forbid the passage through the mail of such obscenity as characterizes the *Moral Theology of Lagouri*, which is a book studied by every priest, and which is the supreme authority of every priest, and his supreme guide in the confessional for the interrogation of his penitents. Ask me to believe that a holy God could condone such abominations as that? Well is it described as "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Were you to search the literature of the world you could probably find nothing so polluting, so corrupt, as that which has come from the pens of men whom the Roman Catholic Church calls saints.

We need to preach the gospel to all such—and you cannot do that without fighting Romanism.

*We need to be militant Protestants for the sake of Protestantism itself, and for the sake of some Protestants.* Nothing is more important than that we should wake up some so-called Protestants. Once people were instructed in the errors of Romanism. There was no question among evangelicals as to its anti-Christian character. The Book of Common Prayer of the Anglican Church recognized it. The Westminster Confession of Faith recognized it. Every page of history recognized it. But not so to-day. Protestants who are merely non-Romanists need to be wakened and instructed; they need to know what Romanism really is.

I am glad to know that by our testimony from this pulpit and through the printed page, and especially too through the testimony of the CANADIAN PROTESTANT LEAGUE, we have set scores—I think I should be right in saying—hundreds of ministers of all denominations all over Canada, first of all studying the question, and then finding it so utterly contrary to the Word of God, as to lead them to preach upon it.

*For the maintenance of our own liberties, we must fight.* You cannot safely drift along. The history of the temperance movement may well teach us. All these evils are akin; they all emanate from the same source. We thought we had won the victory, that we had banished

the curse of drink from the country. Then, by the most insidious propaganda, paid for by the liquor interests, the whole system of law was undermined, and men in responsible public positions made light of laws that had been passed in the King's name, until respect for law was destroyed. At last they said, "It cannot be enforced: let us wipe it off the statute books." And the liquor business came back with a flood.

Did you ever try to maintain a weedless lawn? I have. I like flowers, shrubs, and trees; but I love a beautiful green carpet. I do not like to see dandelions. If we have to grow them for coffee, they may become respectable! Assiduously I have got after them, and have had help to dig them out. Some time ago a friend and his wife came to see me, and we went out into the garden. My friend's wife said, "Do you notice that lawn? Find a weed if you can." I was quite proud! But I left it alone for a while, I did not dig out the weeds—soon they were everywhere. Anyone who works in a garden or on a farm, or in the cultivation of that which is good in any field, knows that the price of purity is perpetual diligence: "I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well; I looked upon it, and received instruction. Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth; and thy want as an armed man."

One needs only to neglect the cultivation of righteousness, and error of all sorts will be found to be positive and aggressive. It is always at it. Allow yourself to be careless even for a little while, and you will find yourself overwhelmed.

That is true of the liberties we now enjoy. Unless we fight unremittingly for their maintenance, and seek reinforcement in our endeavours, we are in danger of losing them.

### III.

WHAT ABOUT OUR BRITISH-CANADIAN PROTESTANTISM? We owe our present liberties to our British traditions and connection. Rome is very influential in England, but nothing like as influential there as here. Her soil has been saturated with the blood of the martyrs. Every page of her history is redolent of the smoke of fagots and of the fires of war; and out of it all has come the freedom which British subjects enjoy.

But people forget that. There are many people who are like Pharaoh, the new king of Egypt, who "knew not Joseph". Because he was ignorant of the past, because he had no intelligent retrospect, he was very soon deprived of a bright prospect. We cannot safely ignore history. The roots of our present privileges are in the past. They were all purchased with blood. Read again the history of England in the days of Mary, and Elizabeth, and Edward, and Charles I., and Cromwell, the period of the Restoration, on to the time of William and Mary. Read how men had to fight for freedom to worship God.

The liberties we enjoy in Canada to-day have been transmitted to us because of our British traditions, and our British connection. Now our liberties are threatened even in our own province. I had something to do with a campaign launched against the iniquitous Amendment to the Assessment Act of a few years ago. When Premier

Hepburn accepted a resolution rescinding it in the Ontario Legislature, he blamed me largely for forcing his hand. Why should we have to pay for the propagation of Romanism, I should like to know? I would just as soon pay for the propagation of smallpox. Smallpox would kill the body only; but Romanism can damn the soul. Why should we pay for it?

But we are. The Separate School principle itself is an iniquitous provision of the British North America Act. But even that does not suffice. The Ottawa Separate School Board recently declared itself bankrupt, and in default of its payments on principal and interest on its debentures. To the tune of one and three-quarter millions, they hand it over to the Ontario Municipal Board—what for? For you to pay! For me to pay! After they had had privileges which no other body in this country enjoys, then they declare themselves insolvent, and hand their debts over to the Ontario Municipal Board.

And that is going on all the time. Someone said to me the other day, "I would rather have Mr. Hepburn in Ottawa than Mr. King." I do not want either of them. I used to think Mr. King was a weak man: I believe now that he is a contemptible compromiser. As for our Ontario chief: Ontario has been governed by the underworld ever since he came to power. I would not trust him anywhere. The man has no sense of right or wrong.

It is because the watchmen have not sounded the alarm that this country has drifted into the state in which we now find it. If we could ever get to the end of it, it would not be so bad. They tried to settle that matter before Confederation, and the Honourable George Brown accepted the Separate School compromise in eighteen hundred and sixty-seven as "a final settlement". But from then until now, this aggressive Oliver Twist has been coming with his dish, saying, "Please, I want some more." The Roman Church is like the horseleach that never says, "It is enough." Give it an inch, it takes a mile. You cannot placate it. It has an insatiable appetite. It is like a cancer. Do you know what cancer does? It robs its victim of every bit of food he takes. You feed the cancer, and kill the patient.

British liberty is already denied to a very considerable part of this British-Canadian Dominion. I saw a letter in a Toronto paper from a correspondent justifying the strange legal decisions of the courts of Quebec before the case of Chaloult. This writer said that if people from Ontario and the other provinces do not like the laws of Quebec, let them keep out of Quebec. How do you like that? I am a Canadian, and I have a right to go to Quebec—and am going pretty soon. But one cannot have full liberty in Quebec. It is part of the Dominion of Canada, but the traditional British liberties are set aside in that province.

I was very glad that the Attorney-General of Ontario took the stand he did. Here is a man in Quebec, a member of the Quebec Legislature, who delivers himself of one of the most seditious speeches—the most seditious speech that has been delivered in this country for a long time. He said that all connection with Britain must be broken. It was anti-British, utterly disloyal to this country, and to His Majesty the King. He was charged with an offence of the Defense of Canada Regulations. He was tried in a Quebec court, and everyone knew what the result would be. He was found, Not guilty. The judge condemned his speech, but acquitted the speaker!

I suppose some Charlie McCarthy spoke through him—perhaps an Archbishop. The speech was entirely wrong, but the man was acquitted. *La Ligue Pour le Defense du Canada* under whose auspices M. Chaloult made his subversive speech, afterward gave him a great banquet, and honoured him for having defied the laws of the land, and for having been acquitted by a Quebec court. The Honourable Gordon Conant tells the Minister of Justice, "It is useless for me to try to prosecute under the Defense of Canada Act. Why should a man be punished for an offence in Ontario, for which he is acquitted in Quebec? Let us have uniformity in the administration of justice."

Romanism separates one of the nine provinces from the Dominion. She claims all the special privileges imaginable, but repudiates all responsibility. We ought to fight it—and I am going to. I am just beginning. THE CANADIAN PROTESTANT LEAGUE is just mobilizing its forces. I am going to find out, if possible, how many Roman Catholic priests in this country pay income tax. I do not believe one of them does, for the reason the poor fellows get only a little honorarium—no salary. The personnel of all the institutions in the Province of Quebec—the value of which property runs into hundreds of millions of dollars, and all free of taxes—the religious get no salaries, and how therefore can they pay income tax?

Militarily, it is the same. Some French-Canadians were at Dieppe. Those who enlist, do so in opposition to their church—proving our contention, that left to themselves, they would be all right. But after they enlist, the church wants to take full credit for all that French-Canadians do. Read the Government propaganda sheets, and one might suppose the principal heroes of Dieppe were the French-Canadians and their padres. All honour to them. They fought valiantly, as more of their people would fight were it not for their ecclesiastical masters who keep them out of the army.

Rome is already dominant in this country. That is shown by the place given to the French language. Look at the new postage stamp. The French language comes first, and the English language second! I am not against the French language, except as it is deliberately maintained as a barrier, to segregate French-Canadians from the influence of their English-speaking neighbours. You will find this duality clamped on your money, on the radio—everywhere; indicating that the Roman Catholic Hierarchy is aiming to secure control of this country. You call me an alarmist? They nearly have it now. They seem to be so regulating things that when it falls into their hands, they will have as little debt as possible. They are like a family whose father is going to pass on in a little while. There is a farm on which is a mortgage, and they agree among themselves that Dad should pay off all he possibly can, so that when he dies and they get it, there will be little mortgage on it.

That is the Roman Catholic attitude; and when that is effected, Canada will be reduced economically as every country has been where she holds or has held sway. Rome assumes that the country and people exist for this huge politico-religious parasite to exploit. When the day of Catholic ascendancy comes, the intolerance of Quebec will be extended to Ontario, and to the other provinces. It is here now in large measure, as is testified by the Hawkesbury exhibition; and ultimately, if Rome

should gain the ascendancy here, liberty will perish as it has perished everywhere else.

You say, "It cannot happen here"? That is a familiar phrase. It is happening here. It is happening in Quebec. It happened all over Europe, and Asia. Nazism is Jesuitism on the march. Sixty-five Quebec seats and twenty-five in other provinces are controlled by the Italian Church; actually, the church dictates to ninety members of Parliament, cracking its whip over them, and they crack their whip over Mackenzie King. "King"? There never was a man more inappropriately named.

We have only to let it go on. Someone sent me last week the following translation from *L'Action Catholique* as published in *The Montreal Star*:

#### Unity and The Trouble-Maker

(*Montreal Star*, August 20, 1942)

*L'Action Catholique* (Quebec): This (Gallup) investigation shows that French-Canadians and Anglo-Canadians do not know each other personally. From that established fact the conclusion must be reached that the responsibility of those who direct in each group opinion on the other by public speaking, by writing or simply in conversation is great. Whatever may be the individual opinion on the opportunity of multiplying personal contacts between French-Canadians and Anglo-Canadians, it is to be wished that the sowing of prejudice should cease on both sides. It is to be hoped that in an atmosphere of calmness and generosity the majority and the minority may understand each other better, after which it will be easier to establish justice. If the law is powerless to keep a public defamer like Pastor Shields quiet, we believe that the educated class should take up the task by counter-balancing the influence of a character so harmful to his country. Furthermore it is not the first time that we ourselves have urged that Canadian unity will exist or will not exist according to the care which the elite of the two groups may take to give it the victory over prejudice.

It has the unmitigated impudence to plead for national unity. There never was a time when we needed national unity so much. Then, as is usual with that paper, it pays its respects to me. It regrets that it seems impossible to compel me to be silent. It is! But it has a remedy! All educated people should show their disapprobation of "Pastor Shields'" utterances. "The educated class"! Quebec is the most illiterate spot on the American continent. "Educated" people! Who are they? Dr. Silcox and his ilk?

Alderman Leslie Saunders, the Protestant League Secretary, is right. He said in an address at Cochrane, recently, that the policy of the Government is to postpone conscription until they have succeeded in establishing the French-Canadian Roman Catholics in war industries of one sort and another, so that any tribunal set up to determine the principle of exemption would decree that these French-Canadians cannot be spared to the Army. The rest must be spared! They must fight while French-Canadians remain at home.

It has been quiet on the Libyan front for a time, and there has been no special activities on the Jarvis Street front. I thought it was about time we were reporting "a certain liveliness". The Fall is coming, and we are going to the Atlantic Coast, as well as to Montreal, and perhaps to Quebec City—if we can find a place in which to hold a meeting; to many places in Ontario; and out-West again. Memberships in the Protestant League number many thousands, and every mail brings us new members.

I appeal to you to recognize the tremendous menace to

this country and to the liberties we enjoy. Are your hairs gray? Do you say, "Oh well, it may be there is something in it, but not in my time"? "Peace in our time"? What about your children? They will live to see it. What about the coming generation? What if other people had lived that selfish, narrow life, for "our time"? Statesmen live for the future, with a recognition of the past, with all its lessons. Politicians live for the present only.

The same is true of religious politicians. The preacher says, "I do not want to disturb my congregation. I will try to keep the peace, and just jog along, saying nothing to offend." And do nothing! Not so the true prophet of the Lord. He must think of the past, of the present, and of the future, and so build that other men will enter into his labours in the years that are to come. As for myself, once again I tell you that I intend to fight on, for victory if possible; if not, we will fight anyway. I never will consent to receive the mark of the beast. The mark of the beast most certainly is the mark of the Roman Catholic Church.

I love Roman Catholics. I love to preach the gospel to them. We probably have more converted Roman Catholics in this church than there are in any church in the city. We so preach because we love the souls of men. We do not want them to be deceived, to be entrapped by this pagan system. "There is one Mediator between God and men", one Sacrifice for sins. "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "It is finished." We have not to offer another sacrifice. We have not to confess to a priest. Confess to God. He has authority to absolve you from sin. You do not need Mary. "None but Jesus can do helpless sinners good." I am jealous of His pre-eminence. I am jealous of His honour—and He will not share His glory with another, not even with Mary. He told us that: "Woman, what have I to do with thee? mine hour is not yet come." He is not more responsive to His mother with all her human frailties in heaven than He was here. Jesus only is our theme. Jesus only is our trust. Do you know Him? Do you trust Him? Do you love Him? Is He really your Saviour, your Shepherd, your Master, your Lord? You need no priest but the Lord Jesus Christ.

"From whence this fear and unbelief?  
Hast Thou, O Father, put to grief  
Thy spotless Son for me,  
And will the righteous Judge of men  
Condemn me for that debt of sin  
Which, Lord, was charged to Thee?"

"Complete atonement Thou hast made,  
And to the utmost farthing paid  
Whate'er Thy people owed;  
How then can wrath on me take place  
If sheltered in Thy righteousness,  
And sprinkled with Thy blood?"

"If Thou hast my discharge procured,  
And freely in my room endured  
The whole of wrath divine,  
Payment God cannot twice demand,  
Once at my bleeding Surety's hand  
And then again at mine.

"Turn, then, my soul, unto thy rest  
The merits of thy great High Priest  
Speak peace and liberty;  
Trust in His efficacious blood  
Nor fear thy banishment from God  
Since Jesus died for thee."



## Grumbling Quebec

(Continued from page two)

the attitude of the Roman Catholic Church toward the war is everywhere the same.

In writing thus, we have no desire to aggravate an already unhappy situation; but the fact is, it is not possible to satisfy Quebec. It is ever the way of the Roman Catholic Church to exploit imagined grievances of a minority. This was Hitler's plan all through Europe. This has long been the practice of the Roman Church in Ireland. In Canada, the Roman Church has always assumed a provocative and divisive and separatist attitude toward all others. Before Confederation and ever since, successive generations of statesmen, so-called, have played politics with them, and have endeavoured to placate them. But they have never succeeded.

Now the people of Quebec try to persuade themselves that the present Quebec attitude is due to the action of the Borden Government in the last war. But it was no better before the last war. It was the same then as it is now. Whatever was said or done, was always wrong. It is impossible for anyone to touch Quebec without being put on the defensive—the reason being that the Roman Catholic Church thrives on agitation. It is always a disturber of the peace in every country where it has influence.

The Sirois Report, with various aspects of which we have dealt from time to time, begins with a laboured recital of the injustices the Province of Quebec is alleged to have suffered under the conscription law of the last war. The whole history of the attempt on the part of Canadian statesmen to persuade Quebec to play its part as an element in a true national unity is littered with Munich Pacts. All this has led us to the conclusion that national unity can never be achieved in Canada by an attitude of appeasement toward Quebec, for the simple reason that Quebec does not want to be appeased. If and when we have a Government determined to govern Canada as a national unity with justice for all and special privileges for none, who will amend the Canadian Constitution by putting the broad principles of education under the jurisdiction of the Dominion instead of under the Provinces, a common educational policy for all, and separate schools for none, in a generation or two there would be hope of Canada's becoming a national unity. The present Constitution, with its educational principle of separatism, directs an Arctic current into our national life which so affects our national political climate that that rare plant known as "national unity" cannot survive its winter of discontent.

## Modernism and The Union Missionary Sunday, September 13th

The fruits of Modernism are only too conspicuous in our day. We see its sad results in empty churches and in a spineless Protestantism that has no vital message for a suffering, war-torn world and no voice to raise in protest against hydra-headed evil. But what of the fruits of Evangelicalism? We who are set for the defense of the Gospel would do well to ask ourselves that question, both for our admonition and for our encouragement.

In last week's article we included the statement of faith written into the constitution of the Union of Regular Baptist Churches of Ontario and Quebec. Such a statement leaves no doubt as to where we stand in doctrinal matters. We protest in the literal and proper sense of the word: we testify "pro"—for—the truth as well as against error. Our movement was founded for the express purpose of translating our confession of faith into action. As our name indicates we are a "Union" of churches: a group of self-governing independent churches, freely associated with each other for mutual support and encouragement in preaching the Gospel on each respective field, and also for the purpose of carrying on missionary work at home and abroad in a way that is beyond the resources and capacity of individual churches acting singly.

What, then, are the fruits of the sixteen years' faithful testimony borne by our Union of Churches? First, and not least, the fact that smaller churches and their pastors have been encouraged and enabled to take an uncompromising stand. Many would otherwise have been overwhelmed and crushed by the denominational machine or at best left to stand alone trammelled by associations contrary to their convictions, and forced to support missionaries and institutions destructive of the faith they themselves proclaimed. The Apostle Paul rejoices that "many of the brethren in the Lord, waxing confident by (his) bonds are much more bold to speak the word without fear." The time of "The Controversy," as those call it who took part in the protest against Modernism in Canadian Baptist circles, was an exceedingly painful experience. But we rejoice that our example encouraged other brethren in the Lord to "wax confident" and "speak the Word without fear." Some of these brethren are in non-Baptist camps, while some have never identified themselves with our Union, but we rejoice in their fellowship in the Gospel. This is an intangible result of our Union's work but it is none the less important and will, we are convinced, be more and more valuable as Modernism continues to blight and blast Protestant denominations that have given it a lodging place.

Specific examples of our Union accomplishments are published from time to time in these columns, and are also found in greater detail in our Annual Report which is presented to each Convention for general distribution. A study of these documents will prove to be cause for much gratitude to God for His goodness and faithfulness to us. But to those who have not the leisure for such research, we suggest that they take five minutes and do as we have just done: check over the "Directory of Union Churches" on the last page of our Annual Report. They will discover that *more than thirty* of the churches listed there are new causes that have come into existence since the Union was formed sixteen years ago! A second examination of the list by one familiar with our Home Missionary work will reveal that ten other small churches, mostly long established causes, have received financial aid from our treasury. But for help freely given in times of need most of these causes would have been forced to close their doors. This sort of work is no less important than the founding of new churches.

We wish that we had time and space to give specific illustrations of our missionary enterprises rather than general figures, but the reports from the various fields

which have already appeared in these pages from time to time will answer this need. Here, however, let us say this word: A visit to one of our newer churches composed of men and women saved in the last six years, would make any genuine believer a most enthusiastic supporter of our missionary programme. We wish that the Annual Convention could be held at Kapuskasing, or Sudbury, or Snowdon, so that this Convention could see what is being done on our Home Mission fields in place of merely hearing about it.

From almost the beginning of our Union we have given a place on our Budget to work in Western Canada. Our brethren of the British Columbia Regular Baptist Convention have been heartened by our practical remembrance of their needs. In Alberta a similar work to our own has been carried on, under the indefatigable leadership of Rev. Morley Hall. Twelve new churches have been founded in as many years, and the only support they received, apart from that of the mother church in Calgary, was from our Union treasury.

Before the German invasion of France and Belgium our treasurer sent regular financial support to aid the valiant Baptist pastors in those spiritually needy lands. Only one who has been in their homes and churches, who has seen them working under grave handicaps caused by the direct lack of funds, can appreciate adequately what our help meant to these brave souls. But we know that they have not furled the banner of the Gospel because war and famine stalk through their beautiful lands. For many years they have been variously tested in the fires of affliction, and, even at the present moment under the heel of the oppressor, they preach the message of liberty and hope to their fellow citizens.

Our Union of Churches owes more to the Toronto Baptist Seminary than it can ever hope to repay. The pastors and workers who founded the new causes of which we speak have almost all come to us from the Seminary. They have never shirked the hardest task and never desired the easiest. A small part of our Budget has been devoted to help in the maintenance of the Seminary as a small token of our appreciation of its great work. We wish it had been a greater contribution, but it has at least given us the privilege as a Union of sharing indirectly in the work of scores of men and women who labour in four out of the five continents. Experience has taught us that the Seminary has the greatest potentialities for missionary work of anything with which we have ever had to do.

Out of the long-term missionary programme we have planned and carried out in Northern Ontario and the province of Quebec, has grown the most needy of all our missionary enterprises as it is also the most difficult. We mean the task of evangelizing French-Canadian Roman Catholics. In the last year we have distributed in the neighbourhood of fifty thousand Gospel tracts in French and have given on request one thousand Testaments in the same language. Our pastors engaged in this task have met hundreds of French-Canadians who have been introduced to the Word of God through our campaign. Some of them have already seen the Light while others are very near the kingdom. There is almost no limit to the possibilities of this work except in the number of men and women willing to learn to preach the Gospel in French and in the loyal support

of those who wish to have the good news proclaimed in that language.

Such, in brief outline, are some of the fruits of the Union of Regular Baptist Churches. We tell the story with thanksgiving to God and a hope for still greater things in the future. Who will come up to the help of Israel? The battle has been joined, we have already seen some of the fruits of Victory, but we need the loyal, unceasing aid of every pastor and member of all our churches. Let us see that the story of what has been done, and of what there is yet to do, is told again in every one of our Union pulpits on the Sunday set aside for that purpose by our Board. Readers not connected with any of our churches may have a share by sending their contributions to:

Union of Regular Baptist Churches of Ontario and  
Quebec,  
337 Jarvis Street,  
Toronto 2,  
Ontario.

Replies have already been received from a large number of pastors in response to the circular letter addressed to them on August 17th. If any have neglected to answer, telling the number of pamphlets and envelopes required, we would urge them to do so not later than the end of this week as the material will be on the press by that date.—W. S. W.

## Union News

### The Victory Chapel at Snowdon

The new Victory Chapel at Snowdon, Montreal, is an indirect result of a Federal Government decree. Not that our good friends in Snowdon have contravened Baptist principles by accepting state aid—far from it. This new cause, which owes its beginning to the vision of Mr. J. A. Paterson, sought the required permission from the Federal Government to erect a church building. But the Ministry of Munitions deemed the project non-essential to the prosecution of the war, and so the Snowdon Church faced the necessity of worshipping "for the duration" at least in a store where they had found temporary quarters. In this type of district a meeting place of this sort was not only unsatisfactory, it was a positive threat to the very existence of the church. Such a problem might well have daunted the most courageous, but not so Rev. J. R. Armstrong and his people. They determined to capitalize an apparent disaster, and Victory Chapel is the result. The store was leased for a considerable period of time, the front was removed and then bricked up again with suitable doors and windows to indicate that it was no longer a store but a church. Inside the same plan was ingeniously followed: fine pews, pulpit furniture, a carpeted aisle, and a beautiful baptistry, transformed a place of business into a beautiful chapel. Increased attendance and interest in the community already indicate the success of Victory Chapel. We offer sincerest congratulations to Brother Armstrong and his fellow-workers, praying for an outpouring of the Spirit of God on what is to be their church home "for the duration."—W.

### The Editor in Stratford—A Correction

In our last issue we announced a Protestant League meeting in "Immanuel" Baptist Church, Stratford. This was an error. It should have read "Memorial" Baptist Church, of which Rev. H. H. Chipchase is the Pastor. With this correction, the announcement stands for September 10th.

### A Letter From An Out-of-Town Jarvis Street Member and a Plea for the Kensit Canteens

Pickering, Ont.  
Aug. 30, 1942.

Dr. T. T. Shields,  
Jarvis St. Baptist Church.

Dear Pastor:

It is a long time since you heard from me, the last time I wrote you I asked you for a reference as I wanted to enlist in the Air Force.

I finally managed to get in—but was discharged medically unfit after three months.

I have since been on guard duty at the Pickering Plant.

We have just received a cable reporting our eldest son—Pte. John M. Mills, Royal Regt.—missing in action.

His mother is in the plant hospital suffering from an infected hand—caused at work in the Detonator line—it will be some time before she returns to work.

Another son, Jimmie, has enlisted in the R.C.A.F. to take his brother's place. He will go to Galt we expect early in October.

I enclose \$10.00 for the Mobile Canteen Fund.

We are passing through a bitter time but we are earnestly trying to look up and trust in our Heavenly Father. Remember us in your prayers.

Yours sincerely,

John Mills.

P.S.—Please address future "GOSPEL WITNESSES" to Pickering P.O. Thank you.

### From a New Zealand Reader

Baptist Manse,  
Mason Avenue,  
Otahuhu, S.E. 7,  
Auckland, N.Z.  
June 30th, 1942.

Dr. T. T. Shields,  
130 Gerrard Street East,  
Toronto, 2,  
Canada.

My dear Dr. Shields:

At a recent Evangelical Union Camp several of the speakers said they would be pleased to receive THE GOSPEL WITNESS. I suggested that you might be willing for us to pay into a Bank here the equivalent of their orders, and then send the amount to you as soon as possible, or after the War. I would pay the amounts into say, the Bank of New Zealand, and send you copies of the pay-in-slips, or duplicates, rather.

The Rev. Mr. Orange would like to have all your War sermons and special sermons, and all back numbers as far as possible, and all books and booklets you can spare, which you have published to the amount of £5—and current issues. He is the Vicar of Sumner and one of, if not the greatest preacher and teacher in N.Z. (in my humble opinion). He is a humble, great, little man, very widely read, a keen student of archaeology, and a keen world traveller to ancient lands.

The Rev. W. A. Orange, B.A.,

The Vicarage,

Sumner, Christchurch.

New Zealand.

Then Mr. Gordon E. Rowe, of Palmerston North, would like the current issue sent for one or two years, like Mr. Orange, and all the War sermons, special sermons, books and booklets and any back numbers you can spare to the amount of £3. He is a very able advocate, and a great student of the Bible and Prophecy along your line of thinking—a kindred spirit who rejoices in your work.

Gordon E. Rowe Esq. LL.B.,

Barrister and Solicitor,

National Bank Buildings,

Palmerston North, New Zealand.

He is a very able speaker and writer. I have already written about Dr. John M. Laird, P.O. Box, 2 Te Aro, Wellington.

Please renew his, my brother's J. Victor Macky (2 copies) and mine. I wish I had the ability to order hundreds of copies. Rimmer is doing a great work. Thank God for such men. I enclose my little "Messenger", with a little compilation on the Second Coming, the idea I received from one of your Sermons. Some men are very prejudiced, and this is the only way to open their minds—if that will even! I feel my efforts so weak, and pray that more will "come to the help of the Lord against the mighty." Please send me an a/c (detailed) of our complete indebtedness to you for the above order. Many thank God for your grand work. I could write pages, but I will not take up your valuable time.

Yours gratefully and sincerely,

I. Cam Macky.

### Convention Dates

The Annual Meeting of the Union of Regular Baptist Churches of Ontario and Quebec will be held in Jarvis Street Baptist Church, Toronto, Wednesday-Friday, October 7th to 9th.

### A Good Example to Follow

RCA CA

Bessborough Armouries,

Vancouver, B.C.

Aug. 27th, 1942.

Mr. W. S. Whitcombe,  
Union of Regular Baptist Churches,  
337 Jarvis St.,  
Toronto.

Dear Brother Whitcombe:

I take great pleasure in sending you another \$5.00 for the French Testament Campaign. It is a small expression of my hearty wishes and earnest prayers for success. I take keen interest in reading the reports of progress in the GOSPEL WITNESS.

Yours in Christ Jesus,

S/Sgt.

### BOOKS BY DR. T. T. SHIELDS

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130 Gerrard St. East, Toronto, Can.

## Bible School Lesson Outline

Vol. 6 Third Quarter Lesson 37 September 13, 1942

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### SEEKING FIRST THE KINGDOM OF GOD

Lesson Text: Luke 12:16-48.

Golden Text: "Seek ye the kingdom of God; and all these things shall be added unto you"—Luke 12:31.

For Reading: Luke 12:1-15, 49-59; 13.

#### I. The Parable of the Foolish Farmer—verses 16 to 34.

Although an innumerable company of people had gathered around our Lord, His chief concern was the instruction of His own disciples (verse 1; John 17:9). He warned them against the sins of hypocrisy and covetousness (verses 1, 15), both of which are common in this materialistic age. Hypocrisy results from the desire for unmerited fame (Matt. 23:28), and covetousness is caused by the lust for undeserved wealth (1 Tim. 6:6-11). This parable illustrates the nature of true prosperity, and indicates the importance of having a right perspective in life (verse 15).

In the first place, the rich farmer was foolish because he was ungrateful. He failed to bless the Lord for a plentiful harvest. An abundant crop affords no one the right to boast; the Lord alone gives the power to get wealth (Gen. 8:22; Deut. 8:10-18; Psa. 65:9-13; Matt. 5:45).

The problem of an over-crowded barn is sometimes as difficult to solve as that of the empty granary. At one time the economic experts of the nation may be perplexed because of famine, scant provisions, and consequent high prices; at another time because of over-production, glutting of the markets and low prices. The rich man was foolish, as nations may be foolish, in that the problem is considered from the standpoint of self-interest. He did not stop to enquire why God had given him a plentiful supply of grain (Gen. 41:25-36), nor did he take thought for the need of others (Jas. 2:15, 16; 1 John 3:17). Notice the repetition of the words "I" and "my."

Again, this rich man lived and planned as though there were no God and no eternity. In this he was most foolish, for it is the part of wisdom to care for the interests of the immortal soul (Mk. 8:36, 2 Cor. 4:18). To seek to increase one's worldly possessions while neglecting one's spiritual welfare is folly in God's sight (Psa. 62:10; Jas. 5:1-5). This man discovered that his soul was not his own, but was to be required of him (Eccl. 11:9). He deemed himself secure for many years, but God demanded a reckoning that very night. He lost both his soul and his possessions, for wealth cannot buy salvation (Psa. 52:7; Isa. 55:2; Hab. 2:9; Matt. 19:22, 23). Every one is foolish who is not rich toward God in faith (Jas. 2:5; 2 Pet. 1:11), wisdom (Prov. 8:11) and good works (1 Tim. 6:18).

Worldliness hinders saints as well as sinners. The disciples had supposedly left all and followed Christ, but, like many modern disciples, the things of the world had a large place in their thoughts and plans and ambitions (2 Tim. 4:10; 1 John 2:15-17). The Christian is inclined to be anxious and troubled about many things, when but one thing is needful (Lk. 10:41, 42). Since spiritual considerations are of paramount importance, Christ admonished His disciples to "take no anxious thought" regarding their food and clothing (verses 11, 22, 25, 26).

The nations of the world may aim at material prosperity, but believers should seek first the kingdom of God and His righteousness (Matt. 6:25-34; Rom. 14:17). To do His will should be their chief aim and ambition (John 4:34). Too many resemble Jacob, who promised to follow the Lord if he were given bread to eat and raiment to put on (Gen. 28:20-22), while too few display the courage of the three Hebrew children who were determined to obey the Lord, no matter how great the cost (Dan. 3:17, 18). The God Who is our

Father and our King is also our Shepherd (verse 32). He knows our every need and He will provide for those who trust Him and obey (Psa. 23:1; Phil. 4:19).

The rich man's treasure was laid up on earth and his heart was centred upon earthly things (Psa. 119:25). The Christian's treasure is deposited in heaven and he directs his affections to Divine things (Matt. 6:19-21; Col. 3:1-4; 2 Tim. 1:12). It is God's pleasure to make His children rich (Rom. 8:17; 1 Cor. 3:21-23; 2 Cor. 8:9; Eph. 1:11, 18); to bestow upon them an inheritance which will not fade or fail, which is safe and secure, which is imperishable and incorruptible (1 Pet. 1:4).

#### II. The Parable of the Foolish House-Master—verses 35 to 41.

The Christian is a steward, entrusted with a sacred charge by his absent Lord (1 Cor. 4:1; 1 Tim. 1:11; 1 Pet. 4:10). He must be ready to welcome his beloved Master. The girding of the loins suggests preparedness for service (1 Pet. 1:13); all hindrances are to be removed and all weights laid aside (Heb. 12:1). The Orientals wore loose, flowing robes, which were caught up and fastened with a girdle when freedom of movement was required. We are to "occupy" till He come, performing our duty and obeying our Lord's commands (Lk. 19:13).

The burning light suggests the necessity of a clear testimony for God (Matt. 5:14-16; Lk. 11:36; John 5:35; Rev. 2:5). Those who watch for their Lord and love His appearing will remain loyal in heart and life; they will not flirt with the world, since they desire to meet their heavenly Bridegroom unabashed (Jas. 4:4; 1 John 2:28; 3:3). Blessed are they who watch eagerly and expectedly for Him! Great will be their joy!

The time of our Christ's return is unknown; it might be delayed till the second or third watch of the night (2 Pet. 3:9). The master of the house was foolish not to be prepared against the coming of thieves. Likewise, the enemy of our souls may take advantage of the element of surprise (Lk. 21:34-36). The wise believer will ever be ready to receive the Lord from heaven (1 Thess. 5:1-9).

#### III. The Parable of the Foolish Servant—verses 42 to 48.

The faithful and wise servant of the household is no less mindful of his absent Master when he busies himself at the task assigned to him. "Blessed are those servants, whom the lord when he cometh shall find *watching*", and "Blessed is that servant, whom his lord when he cometh shall find *so doing*." The Thessalonian Christians had turned from idols "to serve the living and true God; and to wait for his Son from heaven."

Only the foolish servant will take advantage of his Lord's continued absence (2 Pet. 3:3, 4). The waywardness commences in his heart, but it is soon followed by waywardness of life (Prov. 14:14; Matt. 15:8; Rev. 2:4). He exercises cruelty toward his fellows, while manifesting carelessness in his own conduct. Punishment will be certain and swift to the one who knows the Master's will but refuses to obey (Jas. 4:17).

There are evidently degrees of punishment, as there are degrees of guilt (Lk. 10:12-15). The one who knew not the Master's will is punished, for we are responsible, not alone for what we know, but also for what we should know. Yet, his punishment is less severe, since responsibility for sin varies according to privilege (Matt. 25:15, 29; John 15:22; Rom. 2:12-16; 1 Tim. 1:13; Jas. 3:1).

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