

The Gospel Witness and Protestant Advocate

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"DON'T MENTION MY NAME"

WE hope our friends who read this article will not be offended by its plainness of speech. Scarcely a day passes in which we do not receive a letter or letters warmly commending us for what is frequently called our "brave" stand against the encroachments of the Roman Catholic Church.

We do not feel that we are entitled to such commendation. At the best, we are but unprofitable servants; and in exposing the viciousness of the Roman Catholic system, and its diabolical attempts to rob men everywhere of freedom of conscience and of speech—and indeed of action—we are doing nothing more than every man of woman born who has not been blinded by this satanic institution, ought to be doing.

Please do not call us brave. Please do not waste your admiration on us, as though we were deserving of the Victoria Cross. We are doing nothing more than our simple duty, and every man and woman who is doing less ought to be ashamed of himself or herself, for their dereliction of duty.

We fully recognize the difficulties which everyone who would be true to his own conscience, must encounter. The article we publish elsewhere from *Time Magazine* shows only too well what may be expected by anyone who turns the searchlight of truth and publicity upon this lazaretto known as the Roman Catholic Church. We do not believe *The News* will suffer. Advertisers, in the end, will be sure to use the most profitable means of advertising. For every one enemy *The News* makes, it will most likely add a hundred new friends. *The News* has set a worthy example to every newspaper on the American Continent, both in the United States and in Canada.

And what of Senator Bouchard? He was under no misapprehension when he made his speech in the Canadian Senate. He knew he would be dismissed from a position which paid him a salary of \$18,000.00 a year. He knew that loyalty to principle, and loyalty to the highest interests of his country, would cost him something in dollars and cents. And we have no doubt that Senator Bouchard has lost far more than his salary as former head of the Quebec Hydro Commission. But, having counted the cost, he did what he knew it was his duty to do.

Senator Bouchard, though still a Roman Catholic, has set an example to all the spineless Protestants of the Dominion. Thousands of them are in the ministry of various denominations. Thousands of others are in other public positions. Other thousands are in business of different sorts—and they are all afraid that were they to speak the convictions of their soul, they would lose something materially.

But why should any of us be excused, particularly those of us who profess and call ourselves Christians? What did it cost our Lord Jesus to fulfil the Father's will? Put it on the lowest plane, the Son of man had not where to lay His head. What did it cost the early Christians to take their stand for Christ? In the majority of instances, so far as temporal and material interests were concerned, it cost them everything. What did it cost the heroic souls whose names and deeds are enshrined in the eleventh chapter of Hebrews? It cost them everything. Yet they merited the divine encomium, "Of whom the world was not worthy."

Too many professing Christians of our day prove themselves to be worthy of the world, and are of such a quality that the world that "lieth in the wicked one", is worthy of them. Sometimes we wonder how many of the multitude who profess and call themselves Christians have any religion at all? And if and when Rome gains the ascendancy in Canada, and exercises unrestricted governmental authority; and when it becomes as much as a man's life is worth to oppose the church of the Antichrist, how many members of the modern church will be willing then to have their names mentioned, and to stand up and be counted?

Let us begin with the ministry. If the preachers of all denominations were men of conviction, if they would put the authority of the Bible before the authority of Rome, and the teachings of the Holy Ghost before the compromises of men—if so they would teach and lead their people, Roman aggression would be stopped in its tracks overnight. The politicians might then borrow courage from the preachers, and once again dare to call their souls their own. Why not face the issue, and say, "It is going to cost me something to be true; but cost what it may, I will oppose this vicious thing, and stand for truth and righteousness against the world."

The Gospel Witness and Protestant Advocate

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Our exhortation to all our readers is that they be willing to stand up and be counted—not to have other people mention their names, but so to identify themselves with the cause of truth and righteousness that such "mention" will not be necessary, because all the world will know where they stand.

The modern church, for the most part, is an army of Zombies. They wear the uniform of Christ, they profess allegiance to Him; but they are not fighting. Church union? Yes! We have it now—a united Zombie church. Shame on us for our cowardice! Not by such means has the gospel been handed down to our generation. "Onward, Christian soldiers, marching as to war." That is how we sing it. But it is a Zombie army. They march as they would march to playing bands, as to war, but not actually to war. "The children of Ephraim, being armed, and carrying bows, turned back in the day of battle."

"Please do not mention my name!" Let it be understood, however, that we are glad to have such secret co-operation: it is better than none at all. And our correspondents may rest assured their names will never be mentioned without their consent.

A New Booklet

"WHY

The Canadian Protestant League"

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

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

WHEN DARKNESS IS LOVED RATHER THAN LIGHT

WE print below an article from *Time Magazine* of October 23rd, which, while it speaks for itself, deserves some comment:

CATHOLIC CAMPAIGN

On Sept. 11, Scripps-Howard's San Francisco *News* printed an item saying that a Roman Catholic priest with a woman companion had pleaded guilty, in a Medera, Calif., court, to drunken driving. Other San Francisco papers passed up the story.

When a *News* reporter called Monsignor Harold E. Collins, secretary to San Francisco's Archbishop John J. Mitty, to check the spelling of the priest's name, the Monsignor said: "No one in San Francisco has ever used a story like that." Later, he called back and asked the *News* to lay off.

The *News* printed the story, and 10 days later reported the priest had paid a \$250 fine.

Last fortnight, at a meeting of a Catholic-laymen's club, Monsignor Collins requested members to boycott the *News* and tell their friends that the *News* was antagonistic to the Church. Archbishop Mitty himself urged his Catholic clergy, gathered for a semiannual conference, to point out to their parishioners the "antagonistic" and "bigoted" attitude of the *News*, and to keep pointing it out until the *News* recognized the well known weight of the Church.

The Archbishop also declared that, if this course of action failed to get results, he would write a letter to be read from every pulpit in the diocese, condemning the *News*.

By week's end, the churches in the diocese had withdrawn their ads from the *News*' Saturday church page.

The guilt of the Roman Catholic priest is not disputed, the priest himself having pleaded guilty. An American court also was satisfied on that point, and fined him \$250.00. Why should not any newspaper, existing for the dissemination of news, publish such a story?

Drunken drivers ought not only to be fined: they ought to be exposed. Any kind of drunken driver, even though he wears a Roman collar, is a menace to the life and limb of everyone on the road; and when a religious official, who ought to be an example to everyone, is found guilty of driving while he was drunk—when indeed he actually pleads guilty himself, and the court imposes a fine—we think that in the interest of righteousness, the widest possible publicity should be given to it.

That should apply irrespective of the religious denomination to which the man belongs. But it is not a sin to get drunk in the Roman Catholic Church: the only sin is in being found out. One might have supposed that the Roman Catholic Archbishop, John J. Mitty, would have been thankful to have such a news item printed as a warning to any other priestly tipplers who might be in his diocese. But no! The newspaper that dares to report such facts is to be boycotted. A newspaper that tells the truth about the Roman Catholic Church is always labelled as being "antagonistic" and "bigoted".

It is refreshing to find a paper that refuses to be intimidated by Roman Catholic threats. And what if the church does withdraw its advertisements from the *News*' Saturday church page? Doubtless the newspaper will survive! This is an old story. The Sanhedrin in apostolic days said, "Let us straightly threaten them." That is a favourite weapon of the Roman Catholic Church.

But there is another view of this matter which is still more serious. Suppose the Roman Catholic Church were in the majority in the State of California? And suppose such majority were to establish itself in government, so that the church could give legal effect to its threats? Then the San Francisco *News* would have been put out of business. There is no liberty of the press, no liberty of speech, no liberty of conscience, where the Roman Church is in authority. We venture to ask every religious paper in the United States that THE GOSPEL WITNESS is able to reach, to reprint this item from *Time Magazine*, so that the people of the United States may know something of Roman Catholic intolerance.

Well done, San Francisco *News*! May your journalistic tribe increase!

VICTOR HUGO ON THE PAPACY

No nation has known more intimately the power and effect of the Papacy than France. Hear what Victor Hugo said of the influence of Rome:

"And you claim the liberty of teaching. Stop! be sincere; let us understand the liberty which you claim. It is the liberty of not teaching. You wish us to give you the people to instruct. Very well. Let us see those your pupils. Let us see those you produced. What have you done for Italy? What have you done for Spain? For centuries you have kept in your hands, at your discretion, at your school, these two great nations, illustrious among the illustrious. What have you done for them? I shall tell you. Thanks to you, Italy, whose name no man who thinks can any longer pronounce without inexpressible filial emotions—Italy, mother of genius and of nations, which has spread over all the universe all the most brilliant marvels of poetry and arts, Italy—which has taught mankind to read—now knows not how to read! Yes, Italy is of all the states of Europe, that where the smallest number know how to read! Spain, magnificently endowed Spain, which received from the Romans her first civilization; from the Arabs her second civilization; from Providence and in spite of you, a world America—Spain, thanks to you, a yoke of stupor, which is a yoke of degradation and decay; Spain has lost this secret power which it had from the Romans; this genius of art which it had from the Arabs; this world which it had from God, and in exchange for all you have made it lose, it has received from you the Inquisition—the Inquisition, which certain men of the party tried to-day to re-establish; which has burned on the funeral pile millions of men; the Inquisition which disinterred the dead to burn them as heretics; which declared the children of heretics infamous and incapable of any public honours, excepting only those who shall have denounced their fathers; the Inquisition, which, while I speak, still holds in the Papal library the manuscripts of Galileo sealed under the Papal signet. These are your masterpieces. This fire which we call Italy you have extinguished. This colossus that we call Spain you have undermined—the one in ashes, the other in ruins. This is what you have done for two great nations. What do you wish to do for France? Stop! you have just come from Rome! I congratulate you, you have had fine success there. You came from gagging the Roman people, and now you wish to gag the French people. I understand. This attempt is still more fine, but take care, it is dangerous. France is a lion, and is still alive!"

THE SEVENTEENTH ANNUAL CONVENTION OF THE UNION OF REGULAR BAPTIST CHURCHES

ON account of the many conflicting ideas abroad, the Programme Committee felt it imperative that at the Seventeenth Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec a clear definition based on the Holy Scriptures should be given of the exact nature, position and function of the true church.

The theme chosen was "The Hall-mark of the True Church", and the subject of every address, beginning with the first one delivered on Tuesday afternoon by Rev. E. E. Shields, on "The Founder and Head of the Church" in which the exaltation of Christ was truly set forth, was vitally related to the central theme. As the different speakers developed their respective subjects, the true church, as instituted and portrayed in the Scriptures, was easily identified. There was not a dull moment during the whole Convention. In fact, so full of interest was every session, and so freighted with good things, that the large audiences were always reluctant to leave, even when sometimes the sessions ran an hour over time. The excellent spirit of unity and fellowship which prevailed throughout made the Convention a blessing to everyone. It seemed that a happy family had met for the purpose of celebrating a delightful reunion. It was also most evident that a missionary-minded people had come together on serious business for God.

Both the refreshing Annual Report which told of God's mighty workings among us as a Union, and the extremely attractive programme, were contributing factors in making the Convention one grand success. Although it is impossible adequately to describe our Convention, which was both inspirational and educational, in print, we hope the setting forth of a few of the high-lights will help to convey to our readers some idea of the profitable time enjoyed by all who were able to attend.

Annual Report

The presentation of the Annual Report, which contained a very encouraging review of Gospel triumphs and successes in every department of our work, called upon everyone present to give thanks. Hearts were so deeply moved with gratitude to God for His goodness in enabling us to carry His living Word to so many lost and perishing souls in the past year, that by common consent, all joined in singing "To God Be the Glory, Great Things He Hath Done." The report showed an increase of more than \$6,000 over last year's income, which was made possible by the splendid leadership given by our pastors and the generous co-operation of all our churches in the various enterprises of our Union's mission work.

In view of the vast opportunities before us, the report also made us realize that if we are to further extend our work in the coming year, we must become even more consecrated to our God-given task. The report has been printed in an attractive booklet form and can be obtained by writing to the Union Office at 337 Jarvis St., Toronto 2. The Convention, keenly feeling that some expression of gratitude to God should be placed on record, passed the following resolution:

"Resolved that we as a Convention unitedly express our hearty thanks to the great Head of the Church for His manifest blessing upon us in our Convention year, as seen in the financial and spiritual progress set forth in our excellent Annual Report."

Three new churches and three new pastors were warmly welcomed into the fellowship of the Union. Each, we believe, will prove to be a tower of strength to our cause.

The Addresses

Dr. Shields, who reluctantly yielded to the eager and persistent request of the Board, was the special speaker. Tuesday evening he spoke on the three Hebrew children, who, though threatened with the fiery furnace, would not bow down and worship any strange god. This message was especially addressed to preachers, young and old. Principles were set forth which ought to serve as a backbone stiffener for everyone engaged in the service of Christ. The need is for Christians who will put Christ first in their lives and who will stand with unyielding courage for the truth.

Dr. Shields also gave the closing message on Thursday evening and delivered a timely address on the subject, "Baptists' Attitude Toward Church Union." This address appears in this issue of THE GOSPEL WITNESS. We hope to see the address delivered by Rev. W. S. Whitcombe on "The Church and State," and Rev. W. Gordon Brown's address on "Ordination" placed under the covers of one booklet. We believe it would serve as a standard treatise on these important subjects so vital to Baptists and would be in great demand for generations to come. We praise God for giving to us and for sustaining among us such a mighty leader and faithful servant of Jesus Christ in this needy and challenging hour. If space and time would permit much could be said of the high quality which characterized every address given at this Convention. Each speaker dealt with his subject in a very masterly fashion to the edification of all present.

French-Canadian Evangelization

In the field of French-Canadian Evangelization, we have been steadily expanding, and at our Conventions for the past few years, at least one session has been devoted to that subject. Mr. Carson and Mr. Wellington told of the battles and triumphs of the work in Montreal and Val d'Or respectively. The presence of several French-Canadian converts from the Sudbury and Val d'Or districts gave added inspiration to this session, and during Mr. Wellington's address, he called upon Xavier Trudel of Val d'Or, a French-Canadian who was recently saved from the darkness of Romanism, to give his testimony in French. As he related his spiritual struggles while under deep conviction of sin, and how eventually through the reading of God's Word, and the help of Mr. Wellington, he came into the assurance and joy of God's salvation, hearts were profoundly moved. Mr. Wellington acted as interpreter. This glowing Christian is now giving part time to visitation work and exercises a very useful and effective ministry among his own people. It is hoped that he may be able to enter into full-time Christian service in the not too distant future as the district in which he serves is very needy and the labourers are few.

This session was climaxed by Revs. J. F. Dempster, G. B. Hicks, and R. E. J. Brackstone, strongly reminding us of "The Church's Obligation to Missions."

Wednesday Evening's Session

This year in response to many requests, the central work of the Union was brought to the forefront at our evening session on Wednesday by two addresses, one delivered by Rev. Morley R. Hall, who was just recently appointed supervisor of our Home Mission work in the Kingston-Napanee district, and the other by Rev. J. R. Boyd of Sudbury.

Mr. Hall, after showing how God had led him and blessed his labours in the pioneer field, drew a vivid picture of the need for many more evangelical testimonies in the Napanee-Kingston area and the high interest of the people where New Testament causes have already been started. During the three months of his ministry on the field, ten have been baptized, meetings are being held in three different places, and by the radio at Kingston, he is reaching countless souls with the pure Gospel of Christ.

Mr. Boyd spoke on his ministry among the French-Canadians in the Sudbury district. He based his address on II Chronicles 2, and showed the comparison between Solomon's undertaking and ours. As material and supplies were gathered in by the builders for the house of God, in Solomon's day, so we, as missionaries, are gathering material from among the French-Canadians to put into the church of Christ. Mr. Boyd said the problem of national unity will be solved only when French-Canadians, who are taught in the Roman Catholic Church by the priests to be anti-British, are saved. They are good citizens of the British Commonwealth when Jesus Christ reigns in their hearts. Mr. Boyd also revealed that the aim of the Union and the workers is to establish in all these centers French Baptist Churches which will be composed entirely of believers who have personally experienced the new birth.

The interest was high at this missionary session, and even though the speakers continued until 11 o'clock, no one became either sleepy or weary. Both Mr. Hall and Mr. Boyd are gifted speakers and have proved themselves to be experts in the pioneer field.

French Bible Mission

We have never at any time forgotten our brethren of the Evangelical Association of French-speaking Baptist Churches in prayer. They have had to endure more than four years of suspended financial support. With bright prospects of very soon resuming our former happy relationships with these beloved Baptist brethren of France, Belgium and Switzerland, it was most timely that a prominent place should be given on our programme to the consideration of this, our special Foreign Mission project.

Rev. W. H. Frey, the representative of the French Bible Mission in Canada, gave an illuminating address on the work in which he quoted from a letter recently received from an intimate ministerial friend in Switzerland. This letter contained the latest news and told of God's preserving hand upon the Christians there during the whole period of German occupation of France. When giving reasons for supporting this missionary association, Mr. Frey showed that it was one of the most economically operated missions on earth as no time and expense is necessary for the training of missionaries.

(Continued on page 9)

The Jarvis Street Pulpit

BAPTIST ATTITUDE TOWARD CHURCH UNION

An Address by Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Canada, Thursday Evening, October 19th, 1944
Before the Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec

(Stenographically Reported)

AT this time of night it would seem appropriate only to hand around a few curly sandwiches and a cup of tea, and send people home. It is rather a serious subject to attempt: "The Baptist Attitude Toward Church Union"; and I know of few subjects more likely to evoke rounds of applause than any kind of proposal looking to religious union. Those who thus wear out the palms of their hands with their clapping apparently give their cerebral machine a complete vacation while they do so.

I wish it were possible for me to bring to you this evening a very careful statement, the result of a thorough, critical analysis of so great a subject, but were I to do so, I fear I might do more harm than good. The great Alexander Grant was sometimes disposed to be rather elaborate in his speech. Sometimes he could be very concise, but one Sunday morning, when he had been rather more verbose than usual, an intimate friend said, "Mr. Grant, do you not need to get your condenser fixed?" "Mon", said he, "you do not know anything at all. Do you not know that horses require hay as well as oats?" I wish I could bring you a measure of oats, but shall have to be content with naming certain principles.

I rather resent news-commentators who try to explain to the last detail the meaning of each news-item: I feel like saying, "Get on with the news; and we will make our own deductions." The best teaching is that which stimulates thought in others, which provokes other people to address themselves to the study of a subject, and to think it through for themselves. Nothing becomes yours until you have thought it through yourself. The stating of a few principles will have to suffice, and it may take even a little time to state them.

The subject this evening has to do with church union, and therefore I speak of churches, not of individuals; and I intend no reflection on individuals of any church. I believe God has His faithful witnesses in every church. I believe He leaves not Himself without witness in religious organizations, even as in succeeding ages and among all nations. No doubt there are devout Christians in all denominations. We do not question that fact. I have often gone so far as to say that it is my profound conviction, that even among our Roman Catholic friends, in spite of all the darkness and superstition of that system, there are many who have managed to get through to Christ.

The question before us is whether Baptists can favour union of various churches, local groups or various denominations. All over the world you have committees formed, that are discussing this question of church union, even union with the Eastern and Western branches of the so-called Catholic Church, the Orthodox and Roman Catholic—and what the Romanists call the

"reunion" of the Anglican Church with Rome. Baptists were never divorced from Rome, for the reason they were never married to her; and we do not want any kind of union with her.

Let me lay down a few basic principles, the first of which is that which was so clearly and ably stated yesterday afternoon by Rev. W. S. Whitcombe, that BAPTISTS ARE PEOPLE OF ONE BOOK. To us, that is to our particular brand of Baptists, the Bible is the inspired, infallible, and supremely authoritative Word of God. Therefore it is our sole authority in matters of religion.

To begin, then, *it would be impossible for Baptists to contemplate any kind of union with churches of any kind who refuse to accept without equivocation the truth that the Bible is the Word of God.*

There are many people who profess to believe the Bible, who do not accept its supreme authority. All heresies may be relegated to one of two categories: the Bible-plus, or the Bible-minus; the Bible and something added to it, or the Bible with something taken from it. Roman Catholicism is the Bible plus—plus the interpretation of the church, plus all the encyclicals of the Popes, and the decrees of the councils which are gathered together in what they are pleased to call the canon law of the church. These, to Roman Catholics, have equal weight with the Scripture. Indeed, the authority of Scripture is vitiated by the fact that the church teaches that only the church can interpret the Word of God. To unite with Romanism, we must accept the Bible as "holy mother church" chooses to interpret it—and that is an impossibility.

That is true of other cults. Christian Science is the Bible plus Mrs. Eddy's, "Key to the Scripture". Mormonism is the Bible, plus the "Book of Mormon"—and God deliver us from union with that! Rutherfordism is the Bible plus all the verbiage of Russell and Rutherford as an interpretation.

There are forms of so-called Protestantism which virtually put their creed on an equality with the Bible itself, as though the creed, however excellent it may be, however biblical its content, were itself an authoritative document.

While Baptists have issued statements of faith, we have always refused to be bound by any kind of creed: we are bound only by that which is written in the inspired Word, and can consent to union with no body of people who add anything to the Word of God as a basis of fellowship.

There are other bodies whose authority would be a Bible-minus-part of the Bible. That is true; also in the ultimate analysis, of Roman Catholicism. They offer so many modifications which amount to deletion from the Word of God. But this is the ground of our special

quarrel with Modernism. Modernism does not relegate the Bible to the waste-basket. The most pronounced Modernist will tell you that there are many things in the Bible of great value—but he is himself to be the judge of what is of value, and what is not. Modernists are rationalists rather than revelationists. They are naturalists rather than supernaturalists. Modernism consists in deleting certain teachings of the Bible altogether; or, otherwise, putting such construction upon them that it amounts to an elimination of them. The new birth is a reorientation of life, not the regeneration of the soul. Modernism—there are degrees of Modernism of course—would eliminate the atonement altogether; for the reason that Modernism is the outcropping, the outcome, the issue of that philosophy of fools known as the evolutionary hypothesis.

If that hypothesis could be proven true, it would lead us, inevitably and logically, to a mechanistic view of the universe. The universe would then be to us a machine, to which we should be shut up; there would be no personal, transcendent God Who can overrule. That would exclude every element of the supernatural, and would reduce the Bible to the level of other literature. We can have no fellowship with those who have only such a mutilated Bible.

All the foregoing applies to all denominations. There are many people called Baptist with whom we can have no fellowship. We have fellowship with many Anglicans who love the Lord, men whom we know to be born-again Christians. We may not agree with them in many things, nor they with us; but we recognize them as brethren in Christ. The same is true of Presbyterians and United Church people—and there are people who call themselves Baptists with whom we have less fellowship than with such Anglicans as I have described. I would rather unite, with evangelical Anglicans—with all their strange notions to which I shall refer later—than with a baptized pagan like Harry Emerson Fosdick. We have come to a day when no matter what denomination you touch, we must recognize there are about fifty-seven varieties in each—and we are in a great pickle altogether! We cannot content ourselves with generalizing; we should thus be greatly misunderstood, and should misrepresent the facts in some cases were we to speak in general rather than particular terms.

Eliminating all those who believe the Bible only in part, or the Bible and something in addition, and saying, "You all belong to a religious category in which there is no ultimate authority, and we can have nothing to do with you", we come to our real discussion.

We consider another class, and ask the question, *Can we unite with all who prefer to believe the Bible to be the inspired and infallible Word of God?* Let me repeat as an extra precaution that we are not discussing principles relating to individual salvation. Baptists believe in the new birth, in justification by faith, the expiatory value of the death of Christ, the eternal security of the believer—but we do not monopolize these doctrines. There are a great many others of various denominations, who believe these things as profoundly as do we. They are not distinctive to us, therefore I shall not now discuss principles which relate to the salvation of the individual. Our enquiry is ecclesiastical and ecclesiastical rather than theological. We thankfully acknowledge all others who hold to the doctrines of grace, as brethren beloved; but it does not necessarily follow

that we want to come into organic union with them, and share the same household. I have met many people for whom I have the profoundest respect—but I do not want to be married to them. It is one thing to say, "Good morning": it is quite another thing to have to live in the same household. And while we recognize the essential Christian qualities of our brethren of all other communions, we have a right—as have they to theirs—to our distinctive views of what the Scriptures teach, and of our obligation to give effect to those teachings in our church life.

What is the New Testament doctrine of the church? Mr. Whitcombe yesterday very clearly emphasized the necessity for a regenerate church membership. It is our view that the local church should be composed exclusively of people who have been born again. We do not set ourselves up as infallible judges of other people, but the church should make profession of such regeneration a condition of membership. If the person is himself deceived, or should such an one be a deliberate deceiver, that does not affect the principle that the church insist that every person coming into the fellowship of the church shall profess to be a new creature in Christ.

Someone asks, "But does not everyone believe that?" Oh no! Yet there is no evidence in the Scripture that anyone in apostolic times was ever added to the fellowship of a local church, who had not first made profession of faith in Christ, who did not himself profess to having been born again. The churches of the New Testament were made up of regenerate people. Every Epistle, specifically addressed to churches, assumes that the people to whom the Epistle is addressed are regenerated persons. That is a simple commonplace among us.

If you reason a little, you will see there are many corroborations of the wisdom of that principle. *The New Testament church is a witnessing church*: "Ye shall be witnesses unto me." The Apostle Peter said, "We are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." No man can bear witness to anything of which he has no knowledge: if the church is to witness to the reality of Christ, and to the power of His grace, that church must itself, first of all, have experience of the things concerning which it is to bear witness. An unregenerate church cannot be a witness to the power of the gospel of Jesus Christ.

It is not so important that we should have big churches. Quality is of vastly greater importance than quantity. We need churches of such quality that people everywhere will recognize that this or that member of that particular church is really Christ's man, or Christ's woman. No church can long survive that permits irregularity of life and conduct in its membership: it soon becomes a byword and a hissing to the whole community. It is just as necessary that the rank and file of the membership of the church shall have "a good report to them that are without," as that the Pastor should have such a good report.

For what does a church exist? To witness for Christ. Why? The greatest programme the Lord ever announced was in the beginning when He said, "Let us make man in our image, after our likeness." He proposed to make individuals, Godlike men. Sin marred that image, and the gospel proposes to restore that image. That is why Christ came. We are predestinated that we might be "conformed to the image of his Son." The business of

the Christian church is not handing out bread and butter, primarily: we must when people are hungry. The business of the Christian church is not gathering and distributing old clothes—though that must sometimes be done. The business of the Christian church is the making of men: "Ye must be born again." We are saved one at a time.

I like to trace the analogy between the record of the life of David and that of great David's Greater Son. It is not recorded of David that he built great cities, that he effected great organizations: it is recorded of him that he was "a man after God's own heart". We read, "These were the mighty men whom David had." David somehow or another had the faculty of producing great individuals. Read the record of his life, and see what he did. He did not form committees. The great victories of David's day were nearly all won as when David went out alone against the challenger of Israel, and with sling and stone laid the giant of the Philistines low. You remember Newman's hymn?—

"O loving wisdom of our God
When all was sin and shame,
A second Adam to the fight,
And to the rescue came.

"O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive and should prevail."

All that came to failure and ruin in Adam is restored in Christ—and Jesus Christ came to make men. He did not come to build the United Church, a great big organization. There is nothing in the Bible about it. He did not come to form "holy mother church", and to submerge all individuals in a great organization. He came to make men. And when He ascended on high, and led captivity captive and received gifts for men, "he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

If that be the function of the church, the making of men and women to grow up "to the measure of the stature of the fulness of Christ", there is no place in that body for a dead member. That cannot be accomplished in an unregenerate membership. And we cannot consent to union with people who do not subscribe to that cardinal principle.

That means that, the New Testament church being the body of Christ, and Christ being the Head, the Holy Ghost the Executive, the New Testament church is a vital organism instinct with the very life of God, directed and energized, enlarged, increased, and multiplied, by the spiritual power resident within. You

cannot have that sort of thing if you wire together a lot of dead bones, and call that rattling skeleton a New Testament church.

We believe in a congregational form of government. Some will say, "That does not matter much. Whatever is best administered, is best." Oh no! There are some things that may seem best in the beginning, that really are not: "There is a way which seemeth right unto a man, but the end thereof are the ways of death." For the sake of expediency, men accommodate themselves to this or that, not seeing that if the thing is carried to its logical conclusion, it effects disaster.

I believe in the congregational form of government. A certain man came to this city not many years ago, and as he walked through the building with me, he said, "You are welcome to your form of church government. I should not like to be at the mercy of a congregation." "You would not?" "No. The Presbytery stands between me and my congregation. They cannot hurt me." I said, "And you are welcome to that. I would rather be at the mercy of the collective will of a people who love the Lord, to whom I have ministered the Word of God over a period of years, whose joys and sorrows I had shared—I would rather trust them to do what is right in the sight of God, than to be at the mercy of a lot of jealous ministers." My Presbyterian friend is not in town now! He is probably a good deal wiser than he was then.

I can be responsible for my little plot of ground—call it Jarvis Street Church—and do the best I can to cultivate that corner of the Lord's vineyard, try to keep out the weeds, keep down the thistles, make a flower garden out of it if I can. But if some other man, who cares nothing about it, is to be at liberty to come in and tear my garden to pieces, where should we be? I do not want that sort of thing. I can, I say, be responsible for my little garden: I do not want others meddling with my work. The longer I live, the more convinced I am that the principle of congregational government, the local church being a sovereign body before God, is the only right one. That church, facing a certain issue, can say, "In respect to this, what is the best thing to do? What course shall we take?" and if they are really sincere, they will be able to write in the record as did the Apostle, "It seemed good to the Holy Ghost, and to us."

As Baptists, we like to run our own affairs, to be a law unto ourselves in that matter. We do not like authoritarian ministers; we do not believe it is in the Bible; we do not believe any authority resides in the ministry. I have been in this church nearly thirty-five years, and by virtue of the fact that I am Pastor of the church, I am endowed with no authority save only as a leader. Little by little as a minister leads wisely and well, he is given a place of leadership; and his people will enquire among themselves respecting any new venture, "Have you asked the Pastor's opinion about it?" "Have you consulted the Pastor?" Not that he lords it over God's heritage, but they desire his counsel, to be sure he approves.

I do not believe that a collar buttoned backward confers authority on any man, be he Presbyterian, Anglican, or United Church. Nor does the mere fact that he occupies an official position in the church, assure that there reside within superior knowledge and character, which clothe him with authority other than that which the congregation allows him to exercise. He has the

authority of leadership, and he ought to have the authority of superior knowledge, and—dare I say it?—at least an equal if not a higher spiritual character. He ought to be a man to whom the members of the church can look up. If you cannot look up to your Pastor, I pity you. But the idea that the fact of a man's having been set aside to the ministry gives him authority, does not receive hospitality with us.

How does that affect our relation to others? Take the matter of a regenerate church membership. I love many Presbyterian ministers, but I could not be a Presbyterian minister—and could not consent to union with a Presbyterian church. The Westminster Confession of Faith says the church is composed of believers "and their families". The Presbyterian Church does not insist upon a regenerate church membership. I had a Presbyterian minister in my office the other day—not a Modernist by any means. He talked about the authority of the church, and objected, as I also do, to the teaching of religion in our public schools; but in a statement on the matter he had written to this effect, "The only persons who could teach are those who are authorized by the church." I said, "But I do not believe that. What do you mean by 'the church'?" He asked my opinion, and I told him that I believe a New Testament church should be composed of people, irrespective of age, who have actually become new creatures in Christ. He said, "I do not believe that we should restrict the membership of the church to those who are converted. We ought to get them into the church in order to get them converted."

I went to give a series of lectures to the young people of the Orthodox Presbyterian Church in the United States, the organization formed by the great Dr. Machen. We began at seven o'clock in the morning, and I had a class at eight o'clock. I was to lecture on evangelism to one class each day, and began by telling them that we are all, by nature, dead in trespasses and sin, that we all need to be born again, and that that could be effected only by God the Holy Ghost; and that, that being so, we must use the vitalizing Word, depend upon the quickening Spirit, and so on. When the lecture was over, the Superintendent of Home Missions came to me and said, "We orthodox Presbyterians are great believers in the covenant." "And what am I to understand by that?" "That children are included in the covenant." "By which you mean to imply that they are saved without regeneration?" "They are included in the covenant, and we receive them into the church." I replied by saying, "If you want me to go on with my lectures, I declare what I believe." Their conception of the church was leagues removed from mine.

The form of government of the Presbyterian Church means the church is governed by the Presbytery. It is not governed by the congregation. That is to say, the Presbytery is the ultimate authority, though they usually consider what the church wants—but the Presbytery is the final court of appeal.

What of the United Church? The local congregation has not final authority over its own affairs. It does not own its own property: it is commonly owned by the whole church. I know of a case where the majority of the people supported the Pastor on a spiritual issue in a Presbyterian Church—the great majority. The minority appealed to the Presbytery, and the Presbytery told

the majority and their Pastor to get out, saying, "We own this building."

We had a revolution in Jarvis Street some years ago, a war to the finish. I can see now a man walk up the aisle, take his place on the platform, and move that "this pulpit be declared vacant as from this hour", the resolution further instructing the officers of the church to carry out the instructions of the resolution, and secure pulpit supplies. He was outvoted, and the pulpit was not declared vacant. Had I been other than a Baptist, or at least had our church government been other than an autonomous one, even though I had had ninety per cent of the people supporting my ministry, the extra-congregational authority would have said, "Get out." But because I am an individualist, and believe in the freedom of the individual—and in the freedom of an aggregation of individuals—I do not propose to be governed by someone outside.

As to apostolic succession—what of it? I had a good time one afternoon last summer with a Bishop, and discussing the Roman Catholic situation in this country, he said, "We can discuss this matter on political grounds, but you and I could never reach an agreement on theological grounds. You do not believe in bishops, do you?" "I certainly do." "What! You, a Baptist, believe in bishops?" "Yes, I am a bishop myself, as truly as you—just as truly as the Archbishop of Toronto, or the Archbishop of Canterbury."

There is no word in the Bible about such ranks in the church. The episcopal system I believe is anti-biblical. The New Testament says nothing about priests, save as all believers are priests. We can never unite on a biblical basis on these things.

In the end, it comes to this. *Baptists stand for the authority of Holy Scripture as certified by the person of our glorious Lord.* The whole Bible is bound together by the promise of His precious blood. Did you ever hear the story of an American father who gave his little boy some playing-blocks to play with, which, when they were properly put together, made a complete map of the United States? They were designed to teach American children geography in a pleasant way. This little chap had his blocks on the floor, and was trying desperately to fit them together to form the states of New York, and Massachusetts, and Pennsylvania, and all the rest of it; but he had only a section of a state here, and a section there, and was getting more confused all the time. Turning a block over in his hand, the boy noticed on the back the picture of a human eye. He turned over another, and found a nose, part of an ear on another—then he turned them all over. He put the eye in place, another eye, the nose, bits of face and hair, until little by little he built up a picture of George Washington, the father of his country.

This was a shrewd little chap. He got a piece of cardboard, and pushed it under the blocks, put another piece on top, turned them over—and there was the United States!

That is what the Bible is, a map of time and eternity, the relation of everything of time to everything of eternity—but we can never know it until we have put Christ in His rightful place. He is the incarnate, crucified, buried, risen, enthroned Redeemer.

Why do we baptize? Many people think Baptists are Baptists because they immerse. The Greek Orthodox Church baptizes. The Pentecostal Church, the Mormon

Church, both baptize by immersion. Even the prayer-book says people should be immersed save only when candidates for membership are "weak and cannot endure it". Immersion is not what makes a Baptist. If there is one distinctive feature about Baptists, it is that we recognize in our divine Lord, the Incarnate Son of God, King of kings, and Lord of lords. Spurgeon once said that if he found the Lord telling him to put a dozen stones in the middle of the road, he would do it, whether he understood the reason or not. We baptize because it is in the Book. A little font costs very little: this marble baptistery cost a great deal because we need "much water". A tumbler of water will do for a pseudo-baptist.

We used to have an eccentric Baptist minister on this Continent, Rev. Thomas L. Davidson. He was asked if he would sprinkle a child, and he consented. He took the babe in his arms—a baby we will call John Henry. A bowl of water stood nearby, and he dipped his fingers in the bowl, put a little water on the child's head, and said, "In the name of the father and the mother and of Thomas L. Davidson, I sprinkle you John Henry." The father and mother were horrified. "No! No! You should say, 'In the name of the Father, and of the Son, and of the Holy Ghost.'" Handing the parents a Bible, Dr. Davidson asked them to find him biblical authority for his sprinkling an unconscious infant, in the name of the Father, and of the Son, and of the Holy Ghost. They could not find such a passage, and he insisted that he could not do so without authority.

To put the name of Christ on unconscious infants is one of the worst heresies. "Dearly beloved, seeing that now this child is regenerate"—or in the Catechism "What is thy name?" The answer is given. "Who gave you that name?" "My godfather and my godmother in my baptism wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The only thing wrong with that, is that there is not a infinitesimal element of truth in it.

And we could not unite with that. That practice has put the name Christian on millions of people who have never been converted. It has lowered the standards of the gospel, it has vitiated the message of the pulpit and the character of the members of the church, and brought the world where it is—because men did not adhere strictly to the Word of God. The only thing we can do is to get back to the Book, and to the Lord of the Book, and to obey Him.

"Are you in favour of church union?" I am! I think it would be a lovely thing if everyone could unite on the basis of the Bible. At a great Southern Baptist Convention on one occasion a minister from another denomination with a great deal of palaver presented the cause of church union, among other things saying, "The only thing that stands between us, dividing us, is the River Jordan—referring to baptism. The great Dr. Gambiell, father of Southern Baptists, said in reply, "We greatly appreciate all our brother has said. I was glad to hear him say that there is nothing but Jordan dividing us. Why should it divide us, brother: I will meet you right in the middle of it!"

So then if each one of us would take Jesus Christ as Saviour and Lord, and the open Bible as our guide, saying, "Lord, what wilt thou have me to do"—and do it, we should have church union. And we would all be Baptists! I am in favour of it!

THE SEVENTEENTH ANNUAL CONVENTION OF THE UNION OF REGULAR BAPTIST CHURCHES

(Continued from page 4)

As soon as financial aid is available, men are there already equipped to enter this great and needy harvest field without any unnecessary delay. Mr. Frey pointed out that before the war, this group of Baptist Churches reached out to the millions in these three countries and the different colonies of France with the Gospel of Jesus Christ. They also had some connection with Evangelical Baptists in both Italy and Spain. A stirring appeal was made to our churches to send, as soon as the way is opened up, all possible assistance to our fellow-Christians, particularly to those in France and Belgium, who, since the war, had been forced to face fierce trials and to endure terrible hardships, and must now be in great need.

In the form of a resolution which was passed unanimously by the Convention, a campaign is to begin at once for the raising of at least \$10,000 to send immediately to the aid of our brethren in that stricken land. Our prayer is that many reading this account may be moved in spirit to generously respond to this most urgent appeal.

The following is the resolution:

"At the Convention session held Wednesday afternoon the delegates listened to a report dealing with the possibility for missionary enterprise presented to the Union of Regular Baptists by their affiliation with the Evangelical Association of French-speaking Baptist Churches of France, Switzerland and Belgium. In the discussion that followed spontaneous expressions of tender love and deep solicitude were heard on every side. Certain practical suggestions were also made, and it is the purpose of this resolution to propose:

"1. That this Convention here and now assembled do at the speediest possible moment come to the help of our beloved associates, who for four years have passed through the fires of this most devastating war.

"2. That this Convention set as a minimum objective for this purpose the sum of \$10,000.00, with the fervent prayer that the spirit of sacrifice will so move upon our people that this sum will be greatly over-subscribed.

"3. It is further suggested, in order to the swift prosecution of this urgent task, that here and now five representatives be appointed, that is, one representative from each of the five associations, and that these tonight will proceed to organize as may seem best to them the above-mentioned districts in order that each church throughout our Convention may know and understand the urgency of this need, and be given opportunity to help."

Congratulatory Resolution on Russia

In response to a telegram from the National Council for Canadian Soviet Friendship, addressed to the President of the Convention, offering to forward a congratulatory message to the Soviet Union in Moscow, the following resolution was unanimously adopted on Thursday:

"The Union of Regular Baptist Churches of Ontario and Quebec congratulates the Soviet Union on the magnificent victories achieved by the Soviet Armies, and we are grateful for the contribution thus made to the freedom of mankind;

"And, further, we express the earnest hope that the effort of the United Nations, in which the armies of the Soviet Union have played so conspicuous a part, may be used of God to establish complete religious liberty in all the countries of Europe, in particular, and of the world in general."

Christian Education

We wish those unable to attend the Convention could have heard the results of careful study on the "Use of Christian Literature" as presented by Revs. R. D. Guthrie, S. Wellington and A. Dallimore. Each speaker set before us by vivid illustration the importance of getting the printed message to the unsaved. The place THE GOSPEL WITNESS occupies as an auxiliary to all departments of our work as a Union of churches was specially emphasized by all three speakers.

A discussion on "The Church and the Conduct of Public Worship" followed and was led by Revs. J. R. Armstrong, J. Byers, and W. H. MacBain. The above subjects were somewhat unusual but proved to be exceedingly profitable.

Thursday afternoon was devoted to the subject, "The Church's Need of an Educated Ministry". As Revs. W. W. Fleischer, A. C. Whitcombe and G. M. Reeve spoke, no doubt was left in the minds of all that a trained ministry is absolutely essential and that an uneducated ministry could be a blight upon any church. The value of the training received at Toronto Baptist Seminary, and the place it holds in the life of our Union was duly stressed. Although the Seminary is by no means the basis of our Union fellowship, the Convention was reminded that most of our churches are pastored by Seminary men. Other graduates have gone farther afield, giving a good account of themselves either as pastors or missionaries.

Jarvis Street Church

It may be superfluous to state that our Convention was privileged again this year to meet in the beautiful and spacious building of Jarvis Street Baptist Church. In recent years this church has come to be looked upon by us all as our Convention home.

The generous hospitality of the members, and the warm spiritual atmosphere of this place where Christ is always honoured, contributed in no small measure toward the blessings experienced at every session of the Convention.

Special musical selections by the Jarvis Street Choir, under the capable leadership of Mr. W. J. Hutchinson, were richly enjoyed by all.

Under the inspiration of this truly great Convention, all returned to their respective homes and churches in the joy of the Lord, and strengthened to further the Gospel of Jesus Christ among men.

Executive Board Members

The following are the members of the Executive Board for the coming year:

President: Dr. T. T. Shields

Vice-Presidents:

Rev. R. E. J. Brackstone and Rev. John Byers

HOME MISSION BOARD

Mr. D. G. Aceti
Rev. A. Dallimore
Rev. J. F. Dempster
Rev. R. D. Guthrie
Mr. P. J. Jones
Rev. Chas. McGrath
Rev. W. C. Tompkins
Rev. S. Wellington

FOREIGN MISSION BOARD

Mr. P. Bauman
Rev. J. R. Boyd
Rev. H. G. Hindry
Rev. W. L. Hisey
Mr. J. E. Jennings
Rev. J. H. Watt
Rev. A. C. Whitcombe
Rev. W. S. Whitcombe

C.C.F.-ISM AND THE PROTESTANT LEAGUE

WE publish herewith an illuminating letter from a member of the C.C.F. in Peterboro:

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

Peterboro, Ontario,
October 18th, 1944.

Dear Sir:

I received the invitation to attend the Annual Meeting of THE CANADIAN PROTESTANT LEAGUE. I will not be attending. Will you kindly remove my name from the mailing list.

I have, however, a favour to ask, and that is: if you should conduct another meeting in Peterboro, that you will ask any who wish to ask questions, to do so. As THE LEAGUE is supporting the old Capitalistic System of Government, and as I cannot support anything that is opposed to my opinions of the C.C.F., I am honest enough to tell you where I stand. I believe it will take more than your LEAGUE to stem our advance.

When you are advising people to read THE GOSPEL WITNESS, I can advise you to read the *C.C.F. New Commonwealth*.

Yours truly,

(Signed) MAURICE E. KETCHESON.

We are sorry our friend has withdrawn from THE CANADIAN PROTESTANT LEAGUE, but we publish his letter that it may throw light upon the mind and temper of the C.C.F. System.

Our friend is opposed to "the old Capitalistic System of Government". Every man who owns a house, or who has money enough to pay the rent in someone else's house, that he may have a roof over his head, is part of what our friend calls "the old Capitalistic System". The man who has a victory bond, or the smallest bank account, is, in his measure, a Capitalist. The man who has \$5.00 in his pocket—even though he must needs spend it in a day or two—while he has it, is a Capitalist. Everyone is a Capitalist who does not deny the right of private ownership to anyone.

Our friend, we presume, having once joined THE CANADIAN PROTESTANT LEAGUE, would oppose the doctrine of Roman Catholic infallibility. But he sets up, in its place, the infallibility of the C.C.F.; for he says, "I cannot support anything that is opposed to my opinions of the C.C.F." What a standard! What a norm! Mr. Coldwell was opposed to Canada's participation in the war—but he can change his coat to win votes. Mr. McInnis, a C.C.F.er of Vancouver, proposed a Bill in the House of Commons that could not be surpassed in its tyrannous and enslaving provisions, by anything emanating from the Spanish Inquisition. But Mr. Coldwell approved it—so did Mr. Douglas, the present Premier of Saskatchewan.

We are glad Mr. Ketcheson is able to say, "I am honest enough to tell you where I stand." We respect his honest expression of opinion. But what has that to do with THE CANADIAN PROTESTANT LEAGUE? Members of THE CANADIAN PROTESTANT LEAGUE are men and women of many opinions. Some of them may honestly support the C.C.F. programme—that does not disqualify them for membership in the THE CANADIAN PROTESTANT LEAGUE. Men and women of all denominations, while holding to their distinctive views, yet do not allow those distinctive principles to prevent their presenting a common front to Roman Catholic aggression.

The fact is, THE CANADIAN PROTESTANT LEAGUE exists to oppose the oldest "Capitalistic System of Government" on earth. The Roman Catholic Church is the richest corporation in the world. Its treasury is bigger than that of the United States and Great Britain put together. It knows no limit in the matter of money. If C.C.F.-ism is basically opposed to all Capitalism—while we do not agree with the principle in general—it has the finest target in the world in the Roman Catholic Church!

For Mr. Ketcheson's information, we may say we receive the *C.C.F. New Commonwealth*, and the more we read it, the less we agree with it. THE CANADIAN PROTESTANT LEAGUE exists to fight Romanism with all its might—not to fight C.C.F.-ism. The President of THE PROTESTANT LEAGUE is personally opposed to C.C.F.-ism; but THE LEAGUE, as an organization, expresses no opinion on C.C.F.-ism.

We should be glad in our PROTESTANT LEAGUE meetings to give opportunity for questions which are germane to the subject under discussion, namely, Roman Catholicism; but THE CANADIAN PROTESTANT LEAGUE cannot afford to hold meetings to provide opportunity for the propagation of the principle of C.C.F.-ism—or any other economic theory. We are obliged to Mr. Ketcheson for his letter, and feel sure he will have no objection to our publishing it.

PROTESTANT LEAGUE MEETING IN JARVIS STREET

JARVIS Street Church was filled Tuesday evening, October 24th, at the Annual inspirational and instructional meeting of the CANADIAN PROTESTANT LEAGUE, when the special speaker was Rev. W. M. Robertson, President of the Vancouver Branch of the CANADIAN PROTESTANT LEAGUE.

Mr. Robertson spoke on "Vatican Villainy". It is impossible to give a summary of the address; enough to say that the villainous character of the Vatican was vividly portrayed, and we feel confident that the whole effect of the address was so to intensify the zeal of the Protestants present, as to generate in others a like zeal for the cause of truth. We cannot say, at this writing, what additions to the LEAGUE membership were received, but we believe the meeting, as a whole, made a great contribution to the Protestant cause.

The Editor of this paper presided, Scripture was read by Rev. J. H. Barnes, Vice-President of the LEAGUE, and Rector of St. Peter's Anglican Church; prayer was offered by Rev. Wm. Thomas, M.A., Vice-President of the LEAGUE, and minister of Cooke's Presbyterian Church.

The Annual Business Meeting will be held Monday evening, October 30th, when the annual reports will be received, officers elected, and some revision of the Constitution of the LEAGUE will be considered.

THREE GREAT BOOKS

"BEHIND THE DICTATORS"—66 Pages

"SHALL THE POPE BE SUPREME ARBITER?"—60 Pages

"THE ANTICHRIST: HIS PORTRAIT AND HISTORY"—128 Pages

Each of these will be sent anywhere, postpaid for fifty cents.

A ROMAN CATHOLIC WONDERS WHY

THE following news item from *The Globe and Mail* of October 11 shows that even Roman Catholics sometimes wonder why their church intrudes into matters that are not its concern. The item reads as follows:

Catholics Suggest Truant Work Fee

The Toronto and Suburban Separate School Board last night decided to ask the Minister of Education if the department is willing to make any extra allowance to the board for the extra work imposed on its truant officer in controlling Roman Catholic children who attend public or private schools.

Trustee J. G. Culnan wondered why the truant officer had to bother with Catholic children who didn't attend the separate schools. Chairman E. T. Duggan understood the officer was held to account for every Catholic pupil under 16.

A motion to provide an assistant for the business administrator to take effect not later than Jan. 1, 1945, was referred to the business committee.

It is little wonder that the Roman Catholic trustee "wondered why the truant officer had to bother with Catholic children who didn't attend the separate schools." It will be a still greater wonder to public school supporters to know that the Separate School Board of Toronto has had the unmitigated gall to request extra funds to enable its truant officer to search our little Roman Catholic boys and girls who attend public schools and then to harry their parents into sending them to separate schools. Why should the purse of the general public be mulcted for the support of an officer whose duty it is to weaken the public school system? It is obvious that the separate school truant officer will have as his chief task the business of diverting taxes from the public schools to the separate schools. And his victims will be not only the general taxpayers of the province, but the many thousands of Roman Catholics who know by bitter experience that the public schools provide a better atmosphere and a better education for their children at a lower cost than that of the separate schools. And we may be sure that the chief argument of the separate school truant officer will be the thunders of the hierarchy who threaten with eternal damnation all Roman Catholic parents who do not send their children to Roman Catholic schools. Cardinal Villeneuve himself recently promulgated just such a medieval, inquisitorial threat. We believe that Roman Catholic priests should have full liberty to beat into submission with such clubs as these all the poor dupes that are foolish enough to allow them to do so, but they are going too far when they ask that the officer whom they employ to do their vile task should receive an extra grant from the funds of the province. But it is not enough for these greedy plotters that their schools should be the only sectarian schools in the province to receive support by publicly levied taxes, and that they should receive additional grants from the general funds of the province. Now they want their Inquisition Officer to receive another special grant in order to facilitate his work of driving children from the schools their fathers and mothers have freely chosen in order to rob the public schools of further taxes.—W.S.W.

PUBLIC SCHOOLS VS. ROMAN CATHOLIC SCHOOLS

THE following letter appeared in the *London Free Press* of London, Ontario, on October 14 last. The author of it is, we understand, a canon of the Anglican Church. We rejoice in his frank statement regarding the encroachments of the Romanists in the Ontario school system and heartily wish that there were more canons of this same high calibre and excellent aim in all the Protestant denominations.

GOSPEL WITNESS readers will recognize many of the quotations in the following letter for they have already appeared in these pages:

Editor Free Press: At a recent meeting of the London General Ministerial Association, the subject of our educational system in Ontario came up for discussion. On that occasion I made the statement that our public school system is in danger. To give force to that thesis I pointed out that 91 of our public schools in Ontario have become designated Roman Catholic schools, but that they are still rated as public schools and as such receive public tax money.

Now I note that the members of the Separate School Board of London take exception to these remarks and brand them as samples of that truth-obscuring device, the half truth. It is not my custom to indulge in half truths, and the facts can not be changed by any such allegation.

The Department of Education has confirmed the statement that such schools have been taken over and that in some of these schools the teachers are nuns or members of religious orders. It is clear then that the public school system has been weakened to this extent.

The statement of the Separate School Board goes on, "Every freshman student of the Ontario School Act knows that the public schools of the province are open to children of every race, color and creed. No adjective designating religious affiliation can be attached to the term 'public school'."

That is splendidly put and I heartily concur with that statement. But the whole trouble is, in actual practice it does not work out that way. These schools are known as Roman Catholic public schools and are referred to as such in the press and by the man in the street. Further, even in official circles they are referred to as such. I have only to refer to the Government Blue Book: Public Accounts of the Province of Ontario, for the year ending March, 1943, where on Page C14 under the heading, "Public and Separate School Grants," boards of such schools are designated as "Roman Catholic Public School Boards."

The glory of our public school system in the past has been that even though attended by 100 per cent Protestants, they were not and are still not known as Protestant public schools. I submit that public schools attended by a majority or even 100 per cent Roman Catholics ought not to be known as Roman Catholic public schools, because our Ontario educational system provides for one public school system only . . . a system free and open to all.

Yet this trend is going steadily on and the fault lies squarely on the heads of the Roman Catholic Church. It cannot be denied that this policy is making for a dual system of education in this province, a dual system which has no legal basis, which is pernicious in its essence and deplorable in its results, for thereby are sown the seeds of disunity and mutual misunderstanding . . . things which at all costs we want to avoid in this Province of Ontario.

The Separate School Board insists that the schools taken over are still public schools. We submit that these schools now meet with the approbation of the Roman Catholic hierarchy, in that the conditions they deem necessary for the education of Roman Catholic pupils are fulfilled . . . and that condition is a definite Roman Catholic atmosphere and teaching calculated to foster Roman Catholicism. I do not need to stress how this sets at nought the cardinal

principles underlying the public school system, because it is self-evident. If this seems to be an overstatement, let me quote from an article in the "Semaine Religieuse de Quebec" by Cardinal Villeneuve, given over his signature and dated 31st August, 1942:

"It is my duty to recall that Catholic children are not allowed, according to the laws of the church, to attend schools which are non-Catholic, neutral or mixed; that is to say, which are even open to non-Catholics." (In special cases exceptions are made later in the article).

"Indeed, if we but remind ourselves for a moment that schools, even more than institutions of learning, are homes of education, that is to say of moral formation, we shall understand why Catholics cannot find in non-Catholic schools the atmosphere which is suitable for the conservation of their piety and the practice of Christian virtues; and this is true even on the supposition that neutral or non-Catholic institutions do not carry on religious proselytism and give evidence of sympathy to the church. It is no offence to make this observation."

"Catholic parents who reflect will be quickly convinced. Just as a plant does not thrive outside its own climate, so the religious sentiment of a child runs a strong risk of becoming weakened or even exhausted in a school neutral or foreign to its faith."

Thus does Cardinal Villeneuve define his church's position.

The above statement is certainly frank enough and calls for an equally frank rejoinder. How can any school meeting the requirements laid down by the Cardinal be termed a public school without any adjective designating religious affiliation? It is plain that all charges of half truths cannot alter that simple fact.

Let the Roman Catholic Church remember that we Protestants, too, have definite convictions and we are not content to send our children to such Roman Catholic schools just because they happen to be called "public schools." when they in fact have ceased to be any such thing. The rejoinder, of course is, "Well, build a separate school for yourselves." But why should we do so? We are satisfied with our public school system as established by law, and we will resist all efforts to undermine it.

Senator Bouchard has already pointed out the dangers of this divisive policy, when he said in a recent speech: "To our schools for Roman Catholics and schools for Protestants, as provided by the constitution, have been added our hospitals for Roman Catholics and our hospitals for Protestants; our refuges for Roman Catholics and our refuges for Protestants; our labor unions, public parks and playgrounds for Roman Catholics and the same for Protestants." That this statement is the simple truth and needs no amplification is obvious to every student of contemporary Canadian affairs. He is an obstinate man who will not admit that such a policy makes for disunity, and that such disunity begins with a dual system of education for our young people.

Further, if our schools are to be kept true public schools, then religious sisters, wearing a distinctive garb and emblems of a denominational character, ought not to teach in the classrooms of these schools. Indeed, under General Regulations for Public and Separate Schools, section 13 (4), the wearing of such garb and emblems is distinctly prohibited. The provision of this regulation reads as follows:

"Emblems of a denominational character shall not be exhibited in a public school during regular school hours."

It is a matter of record that public school inspectors have been barred from inspecting these Roman Catholic "public" schools just because they happened to be Protestants, and in their place Roman Catholic separate school inspectors have been brought in. Why should these public school inspectors, just because they are not Roman Catholics, be barred from inspecting public schools?

I further note that the Separate School Board maintains that the three local Roman Catholic secondary schools are not private schools. Well, if not, just what are they? In what category are we to place grades 11, 12 and 13? It is quite true that in these private schools Government grants

are made only for the pupils in grades 9 and 10. But are these pupils not lodged in the same building as grades 11 to 13? In the matter of teaching and heating and janitorial services do not all students share in the same benefits? Thus the Government is actually subsidizing these institutions.

If grants are to be paid to these particular private secondary schools, then likewise the Government should make grants to all similar private secondary schools of all other denominations. Why, the preferred treatment for Roman Catholic schools?

That the Roman Catholic schools receive preferential treatment is seen in the glaring fact that for students attending the University Normal School of Ottawa for training teachers for Roman Catholic separate schools, a provincial grant of no less than \$17,234.35 was made for board and travelling expenses. What Protestant student at the other provincial Normal School in the same city received one cent from the Government towards his educational expenses during the same period of time? The situation at Delhi affords another pertinent example: In 1942, average attendance in the separate school was 48 and in the public school 212, yet the separate school got a grant of \$2,159.09 compared with \$953.21 for the public school. These are not "half truths." The figures of expenditures here given are from the most recently published records of the Government of the province.

The plain truth is that if the Roman Catholic Church has its way, there will be these Roman Catholic "public" schools in every community where its adherents are to be found. Then the agitation will grow for separate high schools. As recently as this week the public press carried a news item from the City of Guelph which proves that the agitation has already commenced.

It stands to reason that our system of public education will be gravely weakened by such a multiplicity of institutions, but still more threatened by the claim that the public school system is not good enough for that section of the community which is called Roman Catholic.

In closing let me say earnestly that it is not my desire to stir up sectarian strife over this matter. I am just as keen as our Roman Catholic brethren to see a Christian and happily united Canada, but I profoundly believe that a policy which divides children in their most formative years can never achieve that unity we all so earnestly desire.

W. A. TOWNSHEND.

London, Oct., 1944.

NEWS OF UNION CHURCHES

With labour shortage everywhere acute these days, especially in the Lord's great harvest field, we welcome, heartily, students of the Toronto Baptist Seminary who have gone out preaching and teaching during the summer months, as heartening reinforcements to our ranks.

According to all reports, the services rendered in every case, was of a very high order and accompanied with blessing. Below we continue our reports of a few weeks ago on summer-student activities:

Student-pastors

Truly the Lord has been with us this summer, in all our work and we can look back over the past five months and see the hand of the Lord upon our labours.

Kimberley Church, as you know, has severed connections with the Old Convention and voted unanimously to join with the Union of Regular Baptist Churches. This, of course, should have been done a few years ago but for some reason, the matter was postponed. Although we have had no definite decision, the Christians have been revived and we have had some great times of fellowship.

Eight miles away we started a new work and at the first meeting a lady was converted and has been the greatest testimony in the community. I believe now the husband and wife are ready for baptism. Praise the Lord for that! We have carried on a Sunday School and Gospel service every Sunday, and while there has been only one converted there as yet, there are a number more interested, and our prayer is that God will save many more souls.

We have had some great times at Maple Grove with about forty out to the meetings on Sunday evenings. One night we spoke to Christians on Baptism which resulted in several obeying their Lord in this command a few weeks later, and I believe there has been a stir in the lives of Christians. Our only regret is that the snow gets so deep in the winter in this community that it is impossible to have services. Our Young Peoples meeting has been a great success with an average attendance of twenty-five which is very good in a farming section when the people come from one to nine miles for the service.

There are villages around that are on my heart and as the Lord leads, when the Maple Grove work is cancelled for the winter, we plan to open up another new field.

Our work has not been without trials, and I am happy to be back to the Seminary in order to equip myself for a better and greater service. I believe the Seminary to be the greatest missionary institution we have, and that all our churches should have a part in the maintenance of it. —H. K. Leary.

Geraldton

We had no sooner held a service in the little church which the saints at Geraldton had appropriated when we realized it wasn't large enough to accommodate our Sunday School. Building material to enlarge was very scarce, not to mention the expense and labour it would entail. But it was the Lord's will that we proceed with building operations as He opened the way for us to buy a vacant house from which we obtained sufficient material to begin our construction plan. The few saints we had, worked faithfully whenever opportunity afforded from their regular work so that by the middle of July we had advanced sufficiently with the work to properly conduct our Sunday School and other services.

To enlarge our attendance was a somewhat more difficult proposition. Typical of a mining center people were moving in and out all the time, most of whom had no interest in spiritual matters at all. Despite little or no increase in our church service, the children responded gratifyingly to visitation so that we were able to see quite an increase in our Bible School.

An increasing French element in Geraldton necessitated bringing the Gospel in that language. A few New Testa-

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ments were distributed and read with apparent zeal but near the end of the summer, according to reliable sources, the priests informed their people to tear up our tracts upon receiving them and one lady who was reading the Word in French with great interest burned the Testament I had given her.

After a year in the spiritual warmth of the Seminary atmosphere, it was indeed a change to move into a Godless mining town but the Lord abundantly blessed and strengthened, giving me a new vision of dying souls and a new desire to preach the unsearchable riches which are in Christ Jesus.—Murray A. Heron.

French-Canadian Evangelization

Rejoicing in the richness of the grace of our Lord Jesus Christ and the fellowship of Mr. Boyd together with Mr. Wilfred Bauman, I write not only to relate some of the blessings which I have received in the work but also that you might glorify God with me.

Visitation is a blessed work tending to bring us into close communion with our Lord because we seldom know what we will meet. Therefore, we seek Divine direction. While some people are reasonable; others are utterly void of reason. I visited a French-Canadian Roman Catholic home where a young woman retorted: "I cannot speak English." She spoke those few words in perfect English; so I realized that she simply did not want to talk. When I proceeded to speak to her in French, she became very angry because an English person should try to speak French. As we conversed further I realized that she really was angry because she accused me of trying to speak her language for the sole reason of taking the gospel of free grace to the French-Canadian. This simply proves that the Roman Catholics are taught to hate even our method of taking the truth to them.

Concerning the open-air meetings which Mr. Bauman and I held in Warren, let me say a few words.

Our second meeting was slightly disturbed and the third was a time of confusion. As on the two previous occasions, we drove quietly into town, parked on the side of the street and set up just behind the car. While Mr. Bauman announced the first hymn and as we sang it, all was quiet, but immediately from a crowd which had gathered on a sidewalk across the ditch behind us, came a clattering of cans, honking of horns and shouting. Since speaking was out of the question, we continued to sing while Mr. Bauman played his accordion, but soon we were surrounded, by at least fifty persons of whom about twenty were young men. Some of the boys came close enough to hold tin pails up near our heads as they battered them with sticks or stones. While they rattled their tinware, the young men tried many means to start a quarrel with us. Praise God that He is able to supply grace even in such a time as this. Seeing the uselessness of remaining under such circumstances, we got into the car and drove away.

The following week we consulted the police and then with much prayer that our Lord would undertake and guide us, we continued. The meetings were held each Saturday evening without any disturbance whatever—Newton McKenzie.

Kitchener Park Mission

We rejoice in the manifest blessing of God, during the summer months at Kitchener Park Baptist Mission. A two-week evangelistic campaign was held at Scarboro Junction, in which a number of professions of faith were made. Especially do we rejoice in one young lady who returned to Christ. She has taken an active stand, and is showing wonderful progress in the Christian walk.

After the conclusion of the campaign, a work was begun by the Pastor, for the converts, in a home where four professions of faith were made. A Daily Vacation Bible School

was also held, in which a number of professions were made.—Noris B. Cain.

Daily Vacation Bible School

It was a real joy and privilege to work amongst children this past summer. There were many times when we felt the presence of the Lord peculiarly real, especially when a boy or girl signified that they wanted to accept the Lord Jesus as their Saviour.

But the greatest thing of all was the realization that we were working for Christ and with Him.

One girl of nine years wanted to be sure of the privilege of walking with Jesus in heaven, but what a grand thing it is that we can walk and work with Him here.—Elsie Gibson.

Jarvis Street Church

This summer with three other Seminary students, I have been working in the very needy districts around Jarvis Street. The Lord has blessed the work and we have enjoyed it very much. In very many cases, we found as we went from door to door, that the Lord had prepared the hearts of the people, and we were able to leave a testimony for they would listen. We gave the Gospel out to many children too, in meetings just as school was dismissed at 3.30. We took an auto-harp and the children sang choruses and then listened to our story. Even though they may never come to our Sunday School, we gave them God's Word and explained the way of Salvation.—Mrs. Stuart Phoenix.

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RELIGIOUS INSTRUCTION IN OUR PUBLIC SCHOOLS? BEWARE! GRAVE DANGERS LIE AHEAD!

THE Legislation Committee of the Grand Orange Lodge of Ontario West have sent us a copy of their fine pamphlet "Religious Instruction in Ontario's Schools", from which we venture to re-print the following excerpts. They repeat and re-enforce what this paper has already said concerning this ill-conceived and wretchedly prepared measure to force state religion upon the little children in Ontario Public Schools. The pamphlet reads, in part, as follows:

It is proposed by the Minister of Education for Ontario that, beginning this autumn, religious instruction will be included in the regular curriculum of our Public Schools.

If this is put into effect, here is what is likely to result:

The thousands of Roman Catholic children who now attend the Public Schools will be withdrawn and sent to Roman Catholic Separate Schools. The number of these Separate Schools will be largely increased to care for this change, and, as PUBLIC MONEY, a large percentage of which is PROTESTANT money, is used to finance these Roman Catholic Separate Schools, more and more Protestant money will be used to teach Roman Catholic doctrine.

Speaking for the Hebrew population, Rabbi Brickner said, at a meeting in Convocation Hall, Toronto, that if religious instruction is placed on the curriculum of the Public Schools, they (the Hebrew population) will demand Separate Hebrew Schools. If Separate Schools be granted to the Hebrews, there are other groups who have equal justification to make similar demands. Then where will the Public School system land?

To teach Christianity in the Public Schools would make of them Religious or Denominational schools. They would cease to be Public Schools. To teach any other kind of religion would be a travesty in this Christian country.

There is a vast difference between teaching Religious or Bible History and teaching Christianity. Some advocate the teaching of Bible History only. If so, it is not Christian instruction, and the child will come to think that a knowledge of Bible History is all there is to the matter. The teaching of Bible History will only defeat the very thing those who advocate the move are after.

Teaching Christianity has a quality which makes it a different art to other teaching. The church MUST have MUCH to say about the material used and the personnel of the teachers giving the instruction.

The church MUST also be the body which controls this whole area of education. Yet to-day with the announced intention that such instruction will be started this autumn, NOTHING IS KNOWN of WHO is preparing the text or of WHO will be the teachers of what the government decides is to be taught.

If religious instruction is not linked with the place of worship, it will tend to become academic entirely, and will through time deteriorate into a mere philosophy of life.

There is a very real possibility that the Public School system will not stand up under the pressure of the problems that are involved, and that we will gradually revert to private, sectarian, or other forms of schools. Such would be disastrous in the face of our cosmopolitan population and our efforts for a united citizenship.

BEWARE! We are at the point of a possible drift or PLUNGE into STATE-CONTROLLED RELIGIOUS INSTRUCTION in Ontario. The result of that would depend upon what form of government was in power. Nazism is called a religion, and it was taught in the schools as part of their method of life. Need one say more? DARE we permit STATE CONTROL of RELIGIOUS INSTRUCTION to come to pass in our province? BEWARE!

AMONG OURSELVES

Devoted to Activities and Interests of Former Students of
TORONTO BAPTIST SEMINARY

By W. Gordon Brown

Visitors to our chapel services last week were Rev. Paul Yphantis, soon to return to Greece, who spoke of the faithfulness of God—a personal and touching testimony; and Rev. Z. Carles, who described the appalling need of Spain for the gospel.

On Sunday, October 1st, Mr. Elgin Mullins preached at the anniversary service at Rock Mills Baptist Church.

Last Sunday, Rev. W. H. Frey preached three times with Mr. H. K. Leary on his Kimberley-Maple Grove field, Mr. T. Delaney also took another service, and the Seminary Ladies' Quartette rendered gospel numbers. There were fine attendances, and there was response to the evangelistic invitation.

A personal letter from Rev. J. W. Knight, Cave Valley P.O., Jamaica, B.W.I., contains the following of general interest:

"We are glad to say that we were not hit very hard in these parts by the recent hurricane. Some parts of the Island have suffered terribly, with almost every house blown down, and now building materials are scarce and expensive. Last winter and spring we had an unusually long drought, which has been followed by a more than ordinarily wet summer. . . . Since the war very little but sugar has been exported from this island. Only this week we have had to make an effort to provide funds to buy clothing for many poor children to come out to school. By the way, about thirty-four pounds was collected, which is going to be a great help. It will also enable the same children to come to Sunday school. . . ."

"Our family is now six. The youngest is about fifteen months old. The two eldest are away at school, the only white children there, and three others attend the Mission School here."

Last Sunday morning, Rev. W. Wellington, of Val d'Or, Quebec, accompanied by Monsieur Trudel, a French-Canadian convert who has been giving time to the Lord's work under Mr. Wellington's direction, visited Forward Baptist Church in the morning and New Toronto in the evening. At the Ambassador Young People's Bible Class M. Trudel told of his work, through his pastor as his interpreter, and then Pastor Wellington told of the need of French Canada. The Class agreed to undertake, partially, the support of M. Trudel for the winter months. At the regular morning service, M. Trudel gave the story of his conversion, and Mr. Wellington delivered a fine sermon on missions to the French-Canadians.

The students have elected first year representatives to the Student Council, namely, Mr. Carmen Fleischer and Mrs. D. Stephens.

This scribe conducted a discussion on effective Bible School teaching at the Leader's Conference at High Park Baptist Church on Saturday, September 30th.

Bible School Lesson Outline

Vol. 8 Fourth Quarter Lesson 45 November 5, 1944

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

CHRIST AND THE RICH YOUNG RULER

Lesson Text: Matthew 19:16-30.

Golden Text: "But Jesus answered again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God."—Mark 10:24.

Reading: Matthew 19:1-12.

L.—Renunciation—verses 16-22.

Parallel Passages: Mark 10:17-22; Lk. 18:18-23.

The rich young ruler possessed many commendable qualities. We admire his youthful enthusiasm, exhibited when he came running to Christ; his reverence, as he knelt before the Master; his sincerity, his devotion, his blameless life. We read of him, "Jesus, beholding him, loved him" (Mk. 10:21). The Lord has a mission for the youth of our day. He has a need in the work of His Kingdom for their consecrated energy, their imagination, zeal, adaptability and joyful-enthusiasm (Eccl. 11:9).

The problems of youth are many and varied. They seek to solve the riddle of life, to understand the complex situations which confront them as they go out into the world, and they endeavour to find their place in the scheme of things. Of all the enquiries which occupy the attention of youth, the quest for eternal life is by far the most important (Lk. 10:25-29). It involves one's future destiny, as well as one's present peace. Some young men and women are bent upon obtaining riches, others pleasure, others power, and others earthly wisdom. Already wealthy and influential, the young ruler was not satisfied; his soul yearned for eternal life.

The ruler did well to apply to Christ, Who alone could give an authoritative answer to his question; Christ came to bring life (John 4:10; 6:63, 67, 68). Let us bring all our difficulties to the Master; He can solve every problem and dissolve every doubt.

The young man addressed Christ as "Good Master", but respect for Christ as a great and good teacher was not sufficient. He must recognize Him not merely as good, but as God, as the authoritative Teacher. Life's problems can be solved only for those who will acknowledge the Lordship of Christ. Divine truth will not be revealed to the curious or to the proud, but simply to the obedient and the humble (Psa. 25: 9, 14).

"What good thing shall I do, that I may have eternal life?" Eternal life is not an attainment to be won by good works, or an inheritance to be bestowed like wealth (John 6:27-29; Tit. 3:5), but our Lord did not immediately or directly correct the young man's misconception of the way of salvation. He took him on his own ground, and led him step by step. We must deal with people where we find them.

"What good thing shall I do?" "If thou wilt enter into life, keep the commandments." In other words, "This do, and thou shalt live" (Lk. 10:28). The law itself was holy, the commandment good (Rom. 7:12), and perfect obedience to the law would bring salvation (Lev. 18:5; Rom. 10:5; Gal. 3:12). God's holy standard of righteousness must be presented to sinners (Lev. 11:44).

Having set forth the righteousness which God requires of every soul, our Lord proceeded to disclose to the young man his failure to attain to that high standard (Gal. 3:10, 22). Christ must needs challenge the ruler's statement that he had kept the commandments.

The ten commandments may be divided into two sections, the first section containing four commandments dealing with

man's relationship to God (Exod. 20:3-11; Deut. 5:7-15), the second section containing six commandments dealing with man's relationship to his fellowman (Exod. 20:12-17; Deut. 5:16-20). It is significant that the commandments which the young man claimed to have observed, all come in this second section, but he was unable to stand the test when asked to renounce his possessions and give them to the poor. In reality, he did not love his neighbour as himself, nor did he love the Lord with all his heart (Lev. 19:18; Deut. 6:5). He was not obeying the first commandment and the greatest one, nor the second, which is like unto it (Exod. 20:3; Mk. 12:28-33). He had put another god before Jehovah; he revered his gold more than his God. The one thing he lacked utterly disqualified him from receiving eternal life (Jas. 2:10). There is none good, no, not one (Rom. 3:9-19). The Holy Spirit reveals to the seeking soul his utter inability to do in his own strength that which God requires.

But that righteousness which a just God demands, a gracious God provides (Rom. 3:21-26; 8:1-3). "Follow me" is what the Saviour said. If saved at all, we must be saved by His grace. Salvation is to be found in Christ alone. Trusting in Him, the sinner will receive as a gift of grace righteousness and eternal life (Rom. 5:21; 6:23; 11:5, 6; Gal. 3:21, 26; Eph. 2:8-10).

The young ruler was not far from the Kingdom (Mk. 12:34), but he refused to pay the price of entrance therein. He made "the great refusal", and went away grieved. It is sad to see one so promising turning away from Christ, allowing his material possessions to stand in the way of his eternal welfare (Lk. 9:23-26; 14:26, 27). We wonder whether this young man afterward turned to the Lord.

II. Riches—verses 23-26.

Parallel Passages: Mk. 10:23-27; Lk. 18:24-27.

(The departure of the young ruler opened the way for the Master's discourse regarding the peril of riches. It is difficult for a rich man to enter into the Kingdom, because of the tendency to trust in his riches to win him favour with God (Matt. 13:22; Mk. 10:24). Used for the Lord, riches may be a means of service and blessing; but used for self, they may easily become a snare and a stumbling-block (Jas. 5:1-5). Wealth may mean power in some circles, but the disciples must learn that it may make spiritual progress difficult, tending to minister to pride and self-sufficiency (1 Tim. 6:9, 10, 17).

The "eye of the needle" probably refers to one of the small postern doors in the city gate. A camel could not pass through without stooping down and being relieved of its load. The rich man who desires to enter the Kingdom must put aside all trust in his riches (Psa. 62:10; Lk. 12:15). It is possible that the narrow gate is conceived as being transformed into the eye of a needle, the kind used in sewing. If privileged persons enter the Kingdom with difficulty, how about ordinary men and women? Entering the Kingdom is a spiritual experience, beyond the realm of human attainment, and possible only by the operation of the power of God (John 3:3, 5).

III. Rewards—verses 27-30.

Parallel Passages: Mk. 10:28-31; Lk. 18:28-30.

The mind of Peter was occupied with his own position and ambition. His eyes were upon the reward which he might expect because he, unlike the young ruler, had been willing to forsake all and follow Christ (Matt. 4:18-20). Our Lord included all His disciples in the promise of a sure regard for their suffering in His name (Lk. 22:24-30; Rev. 3:21; 20:4). God will not be in debt to any man; no mortal can equal Him in loving or in giving (John 3:16).

Spiritual pride is not becoming. We should not seek to advance our own interests at the expense of others (Phil. 2:4-10). God will exalt the humble, but He will put down those who are great in their own eyes (Matt. 20:16; Mk. 10:31; Lk. 13:30; 14:11; 18:14).