

# The Gospel Witness and Protestant Advocate

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## "A Merry Christmas" To You

**D**IVESTED of all superstitious trappings, Christmas means that a large part of the world has long believed that the Son of God is come. That is a fact of inestimable importance. The true believer may turn Christmas to good account for the confirmation of faith by the reflection that centuries of Christian testimony and of Christian history unite in acclaiming the wisdom of faith in Christ.

Thus, with renewed confidence we may still tell the children the story of the Babe and His Virgin Mother with all its beautiful accompaniments of singing angels and wondering wise men, and worshipping shepherds. It is peculiarly the children's season because on the first Christmas morning God smiled upon the world through baby eyes.

So, also, ought it to be the season for kindly deeds and generous gifts. It was at Christmas God gave to men His greatest Gift. This is a cold world. Still little children—God bless them!—in their innocence they come to us like flowers from the heavenly gardens—still they are crowded among the cattle. But the Babe came to make room for other little children in the Inn! What inn? As the indirect result of His coming they are received in cradles instead of in a manger. But the Babe came to do much more than open a way from the stable to the inn. This is the scope of that human effort called "social service". The Babe came to open a path from the stable to His own Heavenly Home, for all mothers and fathers, and for all babes of mothers born.

Yes, and it is fitting that Christmas should be observed

as a time of family reunion. Some of us remember how we turned home again always at Christmas and so easily forgot that we were no longer children. Now, alas, for many the centre of the home is gone. But the Babe came to make the divine family complete. We read of one who was long absent, but after many a bitter experience of want, turned his weary steps and wearier heart toward home: And though he had not written to say he was coming, his father saw him "while he was yet a great way off". And when he came home "they began to be merry". Yet, it was the Babe Who told the matchless story, for He came to make His Father's house ring with merriment at last.

Some mothers and fathers will be lonely this Christmas time—oh, so lonely! And children, too, will mourn for one who was Santa Claus every day of the year. But he will not come this year! It may be father, or mother, or sister, or brother, but the last train is in, and the Christmas dinner must be eaten with one member of the family absent. Nor will that loved one ever sit again at the family board until the Babe shall come again!

But He will come again. "They are dead which sought the young Child's life." Some day all murder and hatred, and envy and all forms of selfishness, and whatsoever loveth and maketh a lie will have passed away—and the Babe will be the centre—though not then a Babe, but an infinitely glorious Bridegroom—of a completed household in a sinless, painless, tearless, deathless, shadowless City, and with all the family having come home to stay we shall keep the Christmas feast through all eternity. Hallelujah!



# THE WESTERN TOUR OF DR. SHIELDS and REV. H. C. SLADE BY THE EDITOR

SO many thousands of people, including, we believe, the readers of this paper, have been interested in our recent tour of Western Canada, that we assume they will be expecting a full report of our experiences in these pages. Such a report we shall here attempt to give; and perhaps it will be the more interesting if we endeavour to lighten it by the relation of some of our experiences *en route*.

## By Train to Vancouver

Being unable to secure plane reservations beyond Winnipeg, we were forced to go by train on our outward journey. We left Toronto Tuesday night, November 21st, on the C.P.R. train. We found the service on the C.P.R. almost equal to pre-war standards, but both being utterly tired out before we started, we found the train journey unusually tedious and wearisome.

## At Fort William, Winnipeg, and Calgary

We had a pleasant visit with Rev. Walter and Mrs. Tompkins, and Mr. Thomas Britton (a Jarvis Street member), at Fort William for the few minutes the train stopped there; and an hour's visit and fellowship with Rev. John Cunningham and Mr. Ellis, President and Vice-president, respectively, of the Winnipeg branch of THE CANADIAN PROTESTANT LEAGUE; and also with our friend of many years' standing, Mr. Ebenezer Claydon. At Calgary, we met Mr. Clark who came to the station to report on preparation for our Calgary meeting on Friday evening, December 1st.

## At Vancouver

Going through the Canadian Rockies in winter, while still most interesting and awe-inspiring, is not attended by quite the same pleasure one experiences in the summer-time. We arrived in Vancouver Saturday morning, November 25th, and found it raining, we should imagine, almost as it did in the days of Noah. There, notwithstanding the rain, we spent a very happy day in fellowship with Rev. W. M. Robertson, Rev. W. J. and Mrs. Thompson, Rev. A. H. Phillips, and others. We went by ship to Victoria, a leisurely, all-night journey, and enjoyed a good rest.

## Victoria Sunday and Monday, Nov. 26-27

We arrived in Victoria under cloudless skies, and brilliant sunshine. There we were welcomed by the veteran Protestant warrior, Dr. J. B. Rowell. We put up at the Empress Hotel, and later it was the Editor's privilege to preach to a full congregation in Dr. Rowell's church, Central Baptist. There we found, to our especial delight, Dr. W. E. Pescott, Vice-president of THE LEAGUE, and Mrs. Pescott; and were greeted after the service by a host of friends. In the afternoon we spoke to a crowded congregation in Centennial United Church, said to seat about twelve hundred. It was crowded in every part, and was our first distinctively PROTESTANT LEAGUE meet-

ing on this tour. Dr. Pescott was again present, with a number of other ministers, on the platform; and present in the service were Rev. W. J. and Mrs. Thompson, who had just flown in by a thirty-minutes' flight from Vancouver—a journey which had taken us all night by ship.

In the evening, Rev. H. C. Slade preached to a fine congregation in Central Baptist Church, and this Editor to another large congregation in Centennial United Church. At both these services we were helped by our genial host, Rev. John Turner, Pastor of the church.

Monday at eleven o'clock we were taken for a delightful drive by a Jarvis Street member, Miss Lucy Gibbons, accompanied by another great Jarvis Street friend, Mrs. Bird. We visited the cemetery, to stand at the graveside of another friend, a long-time companion of Miss Gibbons, Miss Jessie McClellan, who went to be with Christ last December. Later we had lunch with Miss Gibbons, together with Mrs. Bird, Miss Mildred Brownlow of Jarvis Street, and Mr. and Mrs. W. J. Thompson. We had several interviews during the afternoon, and spent an hour with the Executive Committee of the Victoria PROTESTANT LEAGUE, and later went to our great LEAGUE meeting in Centennial Church.

## The Monday Night Meeting

Here the building was crowded, as was also the Sunday School Hall, the congregation in the latter being reached by public address system. It would be impossible to name the host of friends we were permitted to greet at the close of the service. It is enough to say that the meeting was highly successful. Many new members were enrolled in THE LEAGUE, and the financial results were sufficient to cover the cost of the Victoria meeting. We left Monday night by ship for Vancouver, and had another welcome rest on the journey.

## Say "Ship" Not "Boat"

We said we left by "ship", because the Chief Officer of an Atlantic liner told us that real sailors are annoyed when such vessels are called "boats". From that forward, because we like to keep on the good side of those who go down to the sea in ships, and do business in great waters, we have always spoken of such vessels as ships—not boats!

## At St. Giles' Church, Vancouver

Tuesday night in Vancouver surpassed everything we had yet seen anywhere in the West for crowds. St. Giles' Church is a large building. The newspapers said it holds twenty-five hundred—we think this is an exaggeration. Perhaps they meant the number of people who were crowded into it. Of that number, we can offer no opinion. On arrival at the building early, there were far more than enough people on the outside of the building, at the various doors, to pack it to capacity over again. We had great difficulty getting in. Identifying ourselves, we got through the crowd, and knocked loudly at one of the doors—but the vestibules were jammed in-

side, and the door-keepers had locked the door. All we could hear from within, in response to our knocking, was, "It is no use: there is not room for another person." We then told them, to the amusement of the crowd, that we were very much like the man who was to be hanged, who said the ceremony could not proceed without him! Then the door was opened, and there was a rush for the door. They did their best to hold it, but there was one old chap who said, "I am going in: I was at the Boyné." He was not young, but not quite old enough to have been with King William! However, he squeezed himself in.

### Overflow Meeting at Metropolitan Tabernacle

Once inside, we conferred with Mr. Robertson and others, and messengers were sent to say that Metropolitan Tabernacle, three blocks away, would be opened, where another service would be held. It is never possible to turn all the people in such cases from one building to another, but even before that announcement was made, hundreds, and perhaps thousands, had been turned away. Mr. Slade went to the Metropolitan Tabernacle, and five hundred people also made their way there. This Editor spoke at the first great meeting, and finished about ten o'clock.

### A Parenthesis

And here we must interpose a parenthesis. Because of the uncertainty of air transportation, even when one has reservations, we had also made reservations by rail, by which plan we were to leave Vancouver Thursday morning, November 30th, to arrive in Calgary Friday at noon. Seeing the crowds within and without, and the minister of the church being present, we were able to announce that another meeting would be held on Thursday night.

At ten o'clock we made our way to the Metropolitan Tabernacle, where Mr. Slade had been holding forth during all this time. Without any preliminaries the Editor 'took over', and we conducted the Tabernacle service at eleven o'clock, at which quite five hundred people were present.

Dr. W. E. Pescott managed somehow to get into St. Giles Church, and was helped over the backs of seats, to the platform. The meeting was presided over by Rev. W. M. Robertson, in his usual able fashion, who also made a brief but rousing speech. By every standard, the St. Giles Church meeting was a successful one, and we returned to our hotel with feelings of gratitude and thankfulness.

We have not attempted to give even a summary of what was said. We are inclined to believe, however, that the meeting contributed nothing to the popularity of William Lyon Mackenzie King—but much to the cause of Protestant enlightenment. In this connection, we pause to quote from a letter received since our return:

"I would like to add that my husband and I drove the sixty miles from Chilliwack to Vancouver to hear you in St. Giles Church, and even though we got there at ten past seven, we just got a seat. It was a most inspiring sight to see such a crowd; and what impressed us was the fact that they represented the more intelligent, thinking, class of people.

"Next day my husband had occasion to visit several places of business in Vancouver, and almost everywhere he went, they spoke of the meeting; and in the course of conversation he found Jews of the old Hebrew faith, who either had or were going to join the PROTESTANT LEAGUE, pending the next meeting that was to take place on

Thursday as they had been unable to get to the Tuesday meeting.

"Our prayers are following you, and our thoughts are very often with you. Anything we can do, in our small way, we do to the best of our ability; and we sincerely pray that you will be sustained for the hard but so necessary task you have set yourself.

(Signed) \_\_\_\_\_."

### New Westminster

Wednesday night, November 29th, THE LEAGUE meeting was held in St. Andrew's Presbyterian Church, New Westminster, a large building which was packed to capacity. The opening of the meeting was delayed a little, while friends of the Salvation Army installed a public address system so the adjoining Sunday School Hall could be used. This was another splendid service. It was attended by the minister of the church, the Bishop of the Reformed Episcopal Church, and other ministers; and was ably presided over by Rev. W. J. Thompson, Vice-president of the Vancouver Branch of THE LEAGUE. This meeting was also in every respect a successful one.

### A Significant Story

At the close, a young soldier belonging to the Active Army told us this story. He said, "I am a Christian. Some time ago, I gave my testimony in a certain meeting, and was followed by a young French-Canadian who also testified that he had been saved by the grace of God; and that through the reading of the Bible, he had been delivered from the bondage of Rome, and brought to see that now he needed no mass, and no priest." Our informant told us that shortly after the French-Canadian had given his testimony, he was summoned to appear before the Roman Catholic chaplain in the camp, who demanded to know why he did not attend mass; to which he replied that he had learned it was unnecessary. He told the priest that one Sacrifice had been offered for his sins, and that he was saved forever, and therefore was done with the Roman Catholic Church, and would attend mass no more.

Our soldier-informant said that this French-Canadian was in a medical category that gave him "two fours". That is to say, there was something wrong with his legs or feet which he had been told would disqualify him for overseas service, and that he could not hope for anything but service in the home defense army. But a few days following his talk with the Roman Catholic priest, he was drafted for overseas service—notwithstanding his "two fours"!

We relate this story because it throws light on the administration of military law. We may be sure that the sixteen thousand so-called conscripts will not be found in Quebec, nor taken from among Roman Catholics anywhere. They will be selected from Protestants. As soon as this camp padre discovered that this French-Canada was lost to the church, he was quite willing to have him sent overseas to be killed.

### Second Vancouver Meeting

Thursday, November 30th, we had another meeting in St. Giles Church. The great building was full again, but there were not the thousands outside clamouring for admission, because we had had opportunity to announce the meeting only through the evening papers of that day. But it was a great meeting, and eminently successful in its results. Indeed, a larger number joined THE

LEAGUE at the second meeting than at the first; for it is difficult to handle a meeting with hundreds standing.

#### By Plane, Vancouver to Calgary

We had a great deal of work to do Thursday night, which occupied us all night until we left the hotel at 3.30 Friday morning, to take a plane from Vancouver. The flight to Calgary was uneventful. We left in the dark, and arrived at Lethbridge before it was fully daylight. It was not possible to see anything of the Rockies, and in any case we flew at such a height as made the wearing of oxygen-masks necessary. But plane travel is the ideal way for all who would so number their days as to apply their hearts unto wisdom. It is interesting to be served an appetizing and satisfying breakfast far above the clouds, which hide the highest peaks of the Rockies from view.

#### The Calgary Meeting

Changing planes at Lethbridge, we flew another hundred miles or so to Calgary, arriving in the middle of the forenoon—about five or six hours' flight from Vancouver, to reach an objective requiring more than twenty-four hours by train. Rev. John Cunningham, who was to begin his ministry in Westbourne Baptist Church on the Sunday, greeted us at Calgary. A fine organization of ushers had been effected, and we had a great meeting in the Pavilion at night, attended by about two thousand people. Again, many new members were enrolled, and there was a generous response by the people in the evening offering.

#### People Attended From 250 Miles Distant

It may be as well to state here, as elsewhere, that at all our meetings there were people who had either driven or come by train long distances to attend. Some told us they had travelled two hundred and fifty miles; others, shorter distances. Calgary was no exception to this rule.

#### Meeting at Red Deer

On Saturday, December 2nd, we drove one hundred miles to Red Deer, which has not a very large population. The largest hall had been secured, and it was crowded to capacity. We were informed it was the largest assembly Red Deer had seen for any purpose for many years. Incidentally, we were told it was more than twice the number that assembled to hear Mr. M. J. Coldwell, the C.C.F. leader. This, we confess, was gratifying news.

It was especially characteristic of the Red Deer meeting that it was attended by many who had come long distances. This too was a great service. Many questions were asked, questions which showed intelligence and discernment. All this made the meeting extremely interesting.

#### By Train to Edmonton

Our train for Edmonton left at three in the morning. We went to a restaurant for a little supper, and there was greeted by a newspaper reporter, who had written a report of the meeting. He submitted his report for our correction before sending it to several papers. How we wish we had the opportunity of revising all the reports that are sent out! Then we should not be reported as saying some things that could never enter our minds even in a nightmare.

After our supper we tried to find a room in which to rest for two or three hours, but the hotels were crowded, and the best we could do was to find seats in the recep-

tion hall of one of them, and there spend our two or three hours.

Leaving Red Deer at three o'clock in the morning, we arrived in Edmonton, the capital of Alberta, at seven o'clock, but we were permitted to remain on the train until eight. Both Mr. Slade and I had been importuned to preach Sunday morning in Edmonton, but we felt the Lord would not charge us with slackness in asking to be excused.

#### Edmonton Meetings

Our first meeting was at three o'clock in the afternoon, and it was held in the Empire Theatre, the largest in town, seating fifteen hundred, a magnificent building, admirably suited to our purpose. We were informed by the management that a deputation of Roman Catholics had waited upon them to enquire upon what terms they could effect the cancellation of our contract. The management replied that such cancellation was impossible, that the contract was sealed, the fee was paid, the meeting was advertised, and they were too late to do anything. In any event, the management would not have entertained the suggestion. Failing in that, the Roman Catholic Church staged a counter attraction in the Strand Theatre. What it was all about we do not know, but we were assured that orders had been issued; and that "every Mic will be there". The Lieutenant-Governor, a former Baptist minister, had some part in the Roman Catholic demonstration. However, it did not affect our meeting, for there was not an empty seat anywhere in the building.

The second great meeting was held at night. It was impossible to deal with the aggregate of three thousand who attended, individually, but from the response, we should judge that the King administration was without a single friend among the three thousand. The results of these services were magnificent.

#### Another Quebec Proposed for Alberta

In Edmonton we dealt especially with the announced programme of a certain Roman Catholic Extension organization in Drummondville, Quebec, to carve a new Quebec out of the great province of Alberta. There is to be a new Peace River Valley. Here follows the newspaper report:

#### PEACE RIVER PROVINCE PLANNED BY QUEBECKERS

OTTAWA, Nov. 13—Plans to set up a "fine French Canadian and Roman Catholic" province in the Peace River Valley are continuing following announcement of a new movement being promoted from Drummondville in the Eastern Townships of Quebec.

"Is it not a worthy task to work for the extension expansion of the reign of Christ and French influence in our dear Canada," says an appeal from the Peace River Colonization Society. This society is headed by Rev. Father C. St. Pierre.

According to *The Montreal Gazette* the appeal goes on to speak of the necessity of establishing young French-Canadians in Northern Alberta rather than have them emigrate to the United States, and is very laudatory of the rich lands of the Peace River Valley.

"The area of the Valley is all included in the Apostolic Vicariate of Grouard, and is ample for the creation of a whole province. (Would it not be a fine thing to see in perhaps the not too distant future established there a fine Catholic and French-Canadian province?) Such was the dream of Mgr. U. Langlois, apostolic vicar of Grouard."

Mention is made of several principal parishes, such as Fahler, with 250 families, and an established school; Gompuxville, with 500 families, and a school; Sacre Coeur, with 100 families and a school; Guy, with 50 families; Jean Cite, with 30 families; St. Jean-Baptiste de McLennan, residence of the bishop, school and hospital, 80 families; St. Martyres de Tangente, 50 families, and two other parishes each with 50 families. The population of the parishes mentioned could be doubled.

The appeal adds:

"There is nothing to fear as regards language, because we are grouped, and the priests are all of the language of the colonists. Most of the teachers are of our language, which is spoken throughout the district. The agronomist is bilingual, the lands agent, the school inspector are bilingual. We have our doctors, lawyers, merchants, justices of the peace, postmasters, registrars, elevator representatives—all are French-Canadians."

### 3,000 Attendance at Edmonton

Our meetings in Edmonton were attended by a number of people who had come in from the distant Peace River Valley to attend the services. We talked with one man particularly in the presence of a number of others, and he told us this story. During the building of the Alaska Highway, thousands of French-Canadians had been sent up to that region to work on the highway. The work being completed, they settled in the Peace River Valley. This man said these French-Canadians had been paid three dollars a day, but in large numbers they settled down in neat little bungalows or cottages costing from three to four thousand dollars. He had made it his business to enquire of a number of them, how they were able, having received but three dollars a day for wages, to purchase such comfortable homes for themselves. They all had the same reply: they had not purchased them. The money had been provided by the bishop, and the church holds a mortgage on all those homes.

There appears to be real apprehension on the part of not a few in Alberta about the proposal. One of the Calgary papers said that one Quebec in Canada is quite enough; and we understand Alberta authorities have said that the Alberta Government will have something to say about that proposal. We hope they will—for one Quebec, as at present dominated by the Roman Catholic Hierarchy, is just one Quebec too many in a free country.

We refer to this matter to show the great interest manifested in our meeting, when people would come such distances to attend them. We are not sure how far it would be from Edmonton to the Peace River Valley, but we know it to be a long distance. Edmonton gave us another night's work. We did not go to bed at all, but worked until it was time to drive to the airport, to take off for Winnipeg. We boarded the plane at about six o'clock, and flew off in the direction of Calgary for Winnipeg.

### The Winnipeg Meeting

We reached Winnipeg in the early afternoon of Monday, December 4th, which gave us Monday evening for quiet and rest, a respite much appreciated. Rev. John Cunningham, who had superintended arrangements in Winnipeg, returned to Winnipeg for the Tuesday night meeting. The newspapers reported twenty-five hundred; others said that the number present was nearer three thousand. It was a large gathering, and we had another great meeting. There was nothing unusual about it except that our perennial representative of Roman Catholicism, who had to be carried from the meeting when

it was held in the Washington Theatre, was again present. We were able instantly to recognize him, and amid much merriment, told him that he had both his innings and his outings, and that we wanted no more from him. There was quite a large number added to THE LEAGUE membership, and Winnipeggers felt that it was altogether a victorious meeting.

So far for every hour of service everywhere, we had had absolutely ideal weather. From Winnipeg we had to go back over our tracks because December 5th had been the only date on which the Winnipeg Civic Auditorium was available.

Perhaps we ought to say that a descendent of Jacob, a member of the City Council—perhaps with an eye to the Roman Catholic vote, we do not know—asked the City Council to prohibit our meeting. The only effect was to give us a little additional free advertising. The proposal was vigorously opposed by Alderman Black, who is a member of THE PROTESTANT LEAGUE, and we believe also an Orangeman.

Wednesday morning, December 6th, in Winnipeg, the weather was quite unpleasant—a drizzling rain, freezing as it fell. Mr. Cunningham left Winnipeg at ten-thirty by train for Regina, Mr. Slade and I left at five o'clock by plane, and reached Regina by six (between the two points time changes an hour, so it was really two hours flying time). We flew above rain and clouds in a few minutes into clear. Leaving Winnipeg six and a half hours after Mr. Cunningham, we reached Regina before him.

### The Regina Meeting

The Regina meeting was in the City Hall, crowded to capacity, with every portable chair that could be obtained anywhere pressed into service—hundreds around the doors, and hundreds of others turned away. It was an interesting meeting, when many questions were asked; and in the beginning there seemed to be some rather hostile C.C.Fers. Their hostility melted away, however, and many of them joined THE LEAGUE. What shall we say of Regina? Merely that it was like the other meetings: packed to capacity, charged with interest, and the utmost enthusiasm.

### Saskatoon Meeting

Thursday morning we flew from Regina to Saskatoon by Canadian Pacific Airways. The Canadian Legion Hall was seated with seven hundred and fifty chairs. At least two hundred more than that capacity had crowded in and around the place, and more than half an hour before the advertised time of meeting, people were going away by hundreds. The head of the Canadian Legion asked how we did it, saying they had never had such a crowd in the Hall before for any purpose whatever. This meeting was very much like that of Regina. Some C.C.Fers asked some questions. One lady, appropriately appraised in red, rose to demand some movement for the conscription of wealth, whatever may be involved in that. We told her, so far as we could see, that was pretty nearly a dead letter because the Government is taking what people have in any case. However, here was another meeting which made the rafters ring with their applause, and many joined THE CANADIAN PROTESTANT LEAGUE.

### Prince Albert Meeting

Friday morning we flew on from Saskatoon to Prince Albert, the constituency represented by Prime Minister King in the House of Commons. We met in the largest

hall available, and it was full. If Mr. King has any friends in Prince Albert, they certainly did not come to that meeting. At the close of the address, a resolution was proposed asking a prominent local physician, Dr. W. H. Setka, to consider the acceptance of nomination as an independent candidate for the House of Commons, pledged to stand against Roman Catholic aggression. The despatch over the Canadian Press wire sent by one who was present at the meeting, was to the effect that Dr. Setka had been asked to stand as an anti-Roman Catholic candidate, which was the very opposite of the truth. A good number of names were added to the membership of THE LEAGUE.

Saturday morning, we were informed by Canadian Pacific Airways that the ceiling was impossible, planes were grounded, and the weather was still worse farther south, and we had better take the train. We had but half an hour to do so, but we managed it, and went off by train. Before leaving, we had a second message suggesting that we go straight through to Regina, as the reports said the weather was worse and worse farther south. Leaving Prince Albert at quarter to ten, within an hour we were out in bright sunshiny weather, and long before we reached Saskatoon there was not a cloud in the sky—and we wondered why it had been reported that the weather was worse and worse the farther south one got. We are still wondering who was anxious to take our place on that plane, and who induced the C.P. Airways to inform us there was no chance of flying. We have written to the General Management of the C.P.A., calling attention to these simple facts.

#### Sunday Rest in Regina

We reached Regina Saturday evening, and had to wait until Sunday evening for our plane reservations. We left Regina at eleven o'clock Sunday night (the equivalent of one o'clock Toronto time), and, with twenty minutes' stop in Winnipeg, and ten minutes in Kapuskasing, reached Toronto at nine-forty-five Monday morning—about eight hours for the trip that takes forty-eight hours by train.

#### Rev. H. C. Slade

Throughout the tour Rev. H. C. Slade took the heavy end. In such a campaign there is an enormous amount of detail. Mr. Slade proved an executive of consummate skill. He looked after all the accounting, did all the banking, bought all the tickets, and paid all the tips! At the various places of assembly he superintended everything, and where there was no local chairman, he presided at the meetings, conducted the opening exercises, and made a brief initial speech. In Vancouver at the Metropolitan Tabernacle he held five hundred people, as an interim speaker, for two hours.

I repeat, he took the heavy end all through, and in addition proved a most delightful companion. If this writer were making a round-the-world tour he would ask nothing more than the company of such a helper. It was no easy task. He had to adjust himself to all sorts of situations, and be sufficiently versatile to meet every emergency. But Mr. Slade was equal to it all.

Rev. John Cunningham, formerly of Winnipeg, now of Calgary, presided at Calgary, Winnipeg, Regina, Saskatoon, and Prince Albert. He had won golden opinions from representative people in Winnipeg, and has been enthusiastically received by the Westbourne Church in Calgary.

Mr. Cunningham is a man of fine appearance, a glorious voice, both for speaking and singing, and on one or two occasions, when a pianist was lacking, he showed the greatest freedom at the piano, and led the great crowd in singing.

This Editor may be forgiven for saying that as he heard and saw these two men, H. C. Slade, and John Cunningham in action, he said to himself again and again: "If Toronto Baptist Seminary never produced any but these two men, it would abundantly have justified its existence."

#### Meeting in Jarvis Street

A meeting was held in Jarvis St. Church, Thursday, Dec. 14th, at which a report of our tour was given. It was the second day after "the big snow". The streets were still piled high, and the majority of motor cars were either in their garages or stalled on the streets, and the few street cars that were running were having their difficulties. Notwithstanding, Jarvis St. auditorium was well filled down stairs. We regarded it as a miracle congregation. Mr. Slade and the Editor spoke, and the substance of their speeches is really contained in this article. Thus the tour was completed.

#### A Summary of Fravel and Results

And here is a summary of the tour. We were absent from Toronto nineteen days, four of which were consumed in the outward journey. We held thirteen LEAGUE meetings, with an aggregate attendance of nearly 20,000 people—by the lowest and most conservative estimate, 18,000. The actual days of meetings were thirteen.

In that time, we travelled 3,116 miles by train; 166 miles by ship; 3,784 miles by plane—a total of 7,066 miles. We paid \$850.00 for hall rentals; somewhere between \$3,000.00 and \$4,000.00 in advertising; and the receipts in offerings and membership fees were sufficient to cover all expenses of the Western tour. This leads us to say that it was a success.

## THE ROMAN CATHOLIC CHURCH AND WARTIME POLITICS

By A. G. SECRETT

THE Roman Catholic Church is the most gigantic and the most ably conducted political organization in the world. The Vatican has its recognized nuncios and diplomatic representatives in most countries; and, scattered among the nations, working in close co-operation with these politicians, are archbishops, bishops, clergy and religious orders. Every parish priest is, in a sense, a representative of the Pope, and reports to his bishop at frequent and regular intervals on all matters bearing upon the interests of the Church in his neighbourhood. The bishops in turn report to the archbishops; and both archbishops and bishops, in whatever part of the world they may be stationed, pay visits to Rome where they are received in audience by the Pope himself, and have interviews with the Vatican State officials, most of whom are astute politicians. Above the bishops are the cardinals, the princes of the Church.

This great politico-ecclesiastical system is thus in the most favourable position, not only to acquire and tabulate accurate information regarding political, economic, social and religious developments in every land where it func-

(Continued on page 14)

# The Jarvis Street Pulpit

## A CHRISTMAS MESSAGE

A Christmas Sermon, by Dr. A. A. Shields

Preached in Jarvis St. Baptist Church, Toronto, Christmas (Wednesday) Morning, December 25th, 1940

(Stenographically Reported)

"I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes."—Gen. 46:4.

### Prayer before the Sermon

We rejoice, O Lord, this morning that the heavens have been opened to us, and that we have heard the voice of God. We thank Thee for the Word made flesh, Who dwelt among us, whose glory we have beheld, even as the glory of the only begotten of the Father, full of grace and truth.

We think of Thee this morning as we have seen Thee in the face of Jesus Christ. We thank Thee that Thou hast come to us in terms of our understanding, and that Thou hast spoken to us in a language that we can understand. Thou hast sent us One to Whom Thou hast given the tongue of the learned, that He might be able to speak a word in season to them that are weary.

We meet this morning amid strange conditions, but we thank Thee that even to those who sit in darkness, and in the regions of the shadow of death, a light has sprung up; and we rejoice that we are able this morning to contemplate Him Who is the Light of the world, and Who said: I have come that they might have life, and that they might have it more abundantly.

We beseech Thee to help us to understand Thy way with us. Help us from the study of Thy Word this morning to be reassured in our hearts, that we may be able, with greater confidence, to go forward into the New Year.

We seek Thy blessing this morning particularly upon the members of our Armed Forces, scattered over the seas, in various parts of the earth, many of them doing battle in the skies; and we pray that wherever they may be the message of the Son of God may find a place in their hearts, that they may be enabled to be of good cheer.

We think this morning of the tens of thousands of people who are not privileged as we are, who have been driven from their homes, their children separated from them, scattered in various lands, living in shelters, seeking to avoid the showers of death from the skies. What a world this is, O Lord! And yet we come to Thee, Who art the Prince of Peace, and we rejoice that Thou art not only that, but Thou art the Mighty God, and the everlasting Father! Oh, may it please Thee in Thine own way, and in Thine own time, to bring order out of this world confusion, and peace out of this cruel war. May righteousness abound to the ends of the earth, and may the day soon come when the Lord Jesus Himself shall return, and the nations shall know war no more.

Now give us a season of comfort and inspiration as we gather about Thy Word this morning. Refresh our hearts; strengthen our Spirits. Give energy, O Lord, to our wills, that we may carry on in the way of Thine appointing.

Be graciously pleased to bless those who rule over us. We pray for their Majesties the King and Queen, and the Royal Family, that this day may be to them one of quiet, and of renewal of strength. Look upon those who have the responsibility of administering the affairs of state. May the guidance of God be theirs, and may they be preserved from error, and led in the way of Thy will to ultimate victory.

All these things we ask in the name of Jesus Christ our Lord, Amen.

**O**UR text may sound to your ears somewhat strange for a Christmas morning service. But I remind you that this is a strange Christmas.

In His message this morning, His Majesty the King recognized that Christmas is especially the children's season. It is a time when families, so far as may be possible, seek to reassemble, and complete, so far as they can, the family circle. But this Christmas is somewhat different. Families are scattered. Even in our own country there are many families that will be incomplete. The children are away from home. Some of the sons are in the fighting service, and by urgent duties they are prevented from coming to the usual family feast on Christmas day. That is true, too, of many who are not enrolled in the fighting services. Many of you, I dare say, heard this morning the broadcast from various parts of the Empire, and from many other places: some of the shelters in London where they were preparing to have a meal underground, hoping to be safe from the enemy's attack. I suppose there has never been, in all the world's history, I mean since Jesus was born in Bethlehem of Judaea, a Christmas quite like this. It is entirely different. It is a time when whole families, men and women, and children, by the tens of thousands, by millions, indeed, are exposed to all the direct perils, and all the horrors of war. And it seems almost vain to wish each other A Merry Christmas. It would seem almost to be wrong to be merry when such merriment is denied to so many.

And so I thought perhaps it might profit us a little if we were to nurse that idea of the traditional Christmas, as a time of family reunion, and think of what is promised to those who believe by the fact that Christ Jesus has come into the world.

Here was a man who had passed through strange experiences. He was the father of a large family. He had had a great deal of sorrow in his life; much of strife, much of bereavement, and his spirit had been torn very often with the deepest anxiety. And now that the evening time has come; when ordinarily perhaps men at least hope for a little relief from the strenuous experiences of life, the darkest shadows of all had wrapped him about, and his troubles instead of diminishing, have increased. Then late in the evening time the clouds about him break up, and it comes to pass that at evening time it is light. He is told to go into another land, and, if you please, it is a land of which we are reading to-day—none other than the land of Egypt. And it is promised him that he may go without fear, that that which he has desired through all his life has come to pass, and that the one whom he has mourned as lost, shall be given back to him, and it is said, "Joseph shall put his hand upon thine eyes."

Well, whatever may come to pass intermediately, the coming of the Lord Jesus promises the completion of the circle of the household of faith in God's good time. There will be, there must be, a gathering in the Father's house, a home coming of all the members of the family, when everything will be made plain.

And I rather think that this promise to Jacob had a dual significance. It was a *promise of full and unreserved revelation*, and it was a *promise, too, of restitution*. He was promised, I think, that all his unanswered questions would find their answer when Joseph should put his hand upon his eyes, when Joseph should really appear to him. And he was promised that at that time he would find compensation for all the ills of life, some balancing of the books. He would, in fact, find life's complement in the person of the one for whom he longed.

And so I suggest that we look forward this morning for a few moments to that greater gathering which shall be ours when God in His good time shall call us all around the heavenly board: "Joseph shall put his hand upon thine eyes."

## I.

## IT WILL BE A DAY OF FULL AND COMPLETE REVELATION.

There are a great many things in life which we cannot explain. There are questions to which we can find no answer; problems which daily confront us, which defy our utmost skill to solve. We are often in perplexity. I believe there never was a day when so many people were so deeply perplexed as they are to-day, when so many questions thrust themselves upon the mind, for which we can find no satisfactory answer. It ought to comfort us to know that what we know not now, we shall know hereafter; and that these eyes which see but dimly now, and very often but little better than men like trees walking, that these eyes shall some day be opened, that some day Someone shall put His hand upon our eyes, and we shall know as we are known. We shall no longer see through a glass darkly, but face to face.

Jacob's life had been one of long-drawn-out strife and conflict. He had not been a warrior in the sense in which men fight who go to war. But his life had been filled with dispeace; it had not been a life of untroubled tranquility. On the contrary he had been tossed by tempest and by conflict. Even his own family had not brought him all the joy that he had hoped for. They had, indeed, been the occasion of much anxiety and much grief. Not one of you parents would be without your children. Of all things in life you love them most; and yet some of you have found your greatest sorrows in that same direction, and sometimes your heart has been torn. You have been filled with trouble. Trouble has come to you through the same channels as have flowed to you your greatest joys.

There are men and women who have been able to manage well in some directions, and yet within their own family circles they have been all but baffled: like Jacob it has been a time of conflicting interests when you have been unable to unravel the skein of life. Do you not wish you could? Do you not wish you could see through some of these problems? My dear friends, these things are to find a satisfactory solution some day. Jacob was to discover that there was a solvent, there was something that would bring harmony out of this discord. There was a someone to whom all these conflicting interests would some day become attuned, and Joseph would straighten out everything, and unravel the tangled skein. So will it be some day in God's good pleasure when that final Christmas gathering of the children of the family about the Father's table shall take place.

And then, Jacob had passed through a period of great deprivation. He had been well-to-do: "With my staff I passed over this Jordan" he said on one occasion, "and now I am become two bands." He had had great treasures

of wealth, and then famine succeeded. I suppose it was so in the case of individual families as it was with the nations that were famine-stricken, that the principle of Joseph's vision found its fulfilment, and the lean years ate up the years that were well favoured, and Jacob was reduced at last to less abundant circumstances, if indeed he was not straitened he was at least reduced, and life had become increasingly troublesome to him on that account. But it was promised that all that should some day be explained.

That problem of adversity is one that has exercised the minds and thought of people in all the ages of the world's history. That is the problem which the friends of Job set themselves to solve in his behalf. They thought they could find some explanation of the philosophy of tears; and they were prepared to lay all the responsibility upon Job, and Job was disinclined to accept it. He did not profess to be a perfect man, but at the same time he said, in effect, "I can discern no connection between these afflictions that have come upon me, and any direct personal wrong-doing on my part."

I have known many people who have talked in the language of Job. They have said, "I cannot understand it. While I know that I am a sinner, and I know I deserve but little, I cannot see that these special and almost unendurable privations are of my own creation—just one of the problems of life that I cannot understand."

What if we were to look at John Bull and Son, and think this morning just for a moment of the Empire at large. Why should we have to do what we are doing today? Why should this peaceful land have to spend two billions of dollars in a year for the mere right to live? Why should Britain have to pour out blood and treasure only to be let alone, just for the right of survival? Some have talked about what we ought to do after the war. I sometimes think that men like the Archbishop of Canterbury, and some of the rest of them, might be better employed if they would go and hide themselves in a shelter and forget about all these things. After all, Mr. Churchill is right when he insisted that our chief concern must be first of all to survive, and after that we will talk about a new order, and do the best we can.

I cannot tell why it should be. You cannot tell me; nor can any of the sages of the world were they to pool their judgment, and all their knowledge, solve the problem that is facing all the governments of the world to-day as to why hell should be let loose upon earth, and the sons of men everywhere be so afflicted. I shall not pretend to tell you, except to say that if we look up and remember the promises of God, we can anticipate a day when our Joseph shall put his hand upon our eyes, and He will explain to us then these tremendous affairs, these tragic events through which we are passing, explain them in a way that it is impossible for us to have them explained to-day. And to be sure that the answer is coming will perhaps help us to endure the darkness that must intervene.

There was another thing in Jacob's experience, and I think of it to-day. We read of air raids, of raids upon Germany, or of raids upon Britain, and we read with some degree of satisfaction, I suppose, the official communique that there were only so many casualties, that only four or five of our airplanes failed to return. But somewhere there is a mother, maybe, a mother and a father, perhaps a wife, and that one that did not come back is like the one who went out of Jacob's life in the long ago. Not many casualties! My dear friends, you



don't need very many. One is enough to blot out the sun temporarily. Oh, to-day how many there are who think of the war as being over!

I shall never forget an experience I had at the close of the last war. It was Armistice Day. I was in London, and I was down in the city, just at the eleven o'clock hour when everything stopped. I dismounted from a bus, and it seemed as though a dam had broken, and a torrent of humanity flowed into the narrow streets of London. There were tens of thousands of them pouring out into the streets, all shouting that the Armistice was signed, and that the war was over. The order to cease fire had been given, and London's millions began to celebrate. Just as I got down from the bus and stepped to the pavement, I saw the people coming from their offices, and everywhere. Then I saw a woman in deep mourning. She stood for a moment and looked about her at the crowd. Then she covered her face with her hands, and almost swooned as she leaned against a plate glass window, and sobbed as though her heart would break. There was no gladness there. The war was over. But she was one of those who had helped to pay the price in blood for that great victory.

How many there are in Old England to-day, and not a few even in Canada, who are like that woman! You and I talk of the victory that is to come, but some Joseph has gone, some chair is empty, and some family circle this Christmas morning is sadly, tragically, incomplete.

Is there any sequel to that? Is there to be any time of clear understanding? Oh, yes, "Joseph shall put his hand upon thine eyes." We must not write all our blessings in the past tense. Remember, the day of complete, fuller, revelation that is yet to come. It was promised to Jacob that there was Someone who promised to explain it all some day.

There were other bereavements in Jacob's life. Benjamin had gone, and Simeon had gone; yes, and Rachel had been buried by the roadside. This man was no stranger to tears. His eyes had often been red with weeping, and he needed a message that would assure him that some day Someone should wipe away all tears from his eyes. We do not hear quite so much of that nowadays. We are not so often summoned to think of that day of glad and glorious reunion as perhaps we were in the days of our youth. But the Bible is full of it, and I think we ought thus to look forward to that day when the mists shall roll away, when the morning shall come, and our Joseph shall explain everything.

It is pretty difficult to explain; but Jacob came to understand that there was not one of those elements that had entered into his life that was not necessary to life and its discipline. And when at last he came where Joseph was, he was able to understand all these things.

I was told once of a particular friend who was ill, rather seriously, I thought, from the report. And so I hurried to see him. He was a very intelligent, discerning, Christian man. I expected to find him very ill, but he was not. He was just slightly indisposed. He had a heavy cold. I said to him: "I am glad to find you as well as you are." "Oh", he said, "It is just a slight indisposition; but you know, I suppose even this little thing is one of the 'all things' that work together for good to them that love God."

"All things!" How many there are! They stretch themselves in some cases over long periods of life, and they seem to war with each other, and sometimes life is like—well, like the clanging and whirring of wheels; and

there seems to be—what is that phrase people use nowadays "It just does not make sense"?—no sense to things. What a lot of things there are in life that do not make sense! No; they are beyond the senses. They stretch into the future. They are part of a far greater plan than you and I have ever conceived. And when at last the finished fabric of grace is brought from the divine loom, and the great Weaver Who has had His way, and perfected His pattern, shall exhibit it for our admiration, when He shall put His hand upon our eyes, and enable us to see things as He sees them,—then we shall understand the blood-red coat that was brought to Jacob. Then we shall understand even the family strife. Then we shall see that even envy and jealousy, by God's sovereign grace, was made to work out His purposes. Then we shall see that the shadow of bereavement, and of pain, were inseparable from the divine purpose. Oh, we shall see that even our tears have been crystalized into jewels, and that God is to have His way at last. It seems to me that the human mind must almost reel unless we are able to believe that there is something better than we can see; for if there were nothing better than what the world is now passing through—and after all, the life of the individual is but the minature of this larger pattern—we should be almost constrained to say that its creation was a colossal blunder; that there was something wrong with the divine wisdom that the sons of God were mistaken when they sang together at its birth, and when creation was filled with the praises of God.

But it will appear different in the day when our Joseph shall put His hand upon our eyes, and when He of Whom Joseph was but a type, Who Himself was separated from His Father, Who, Himself, was numbered with the transgressors, Who, by virtue of His own prescience, and infinite wisdom, and abounding grace, filled the storehouses until he left nothing to be desired, and the measure of their fulness was as infinite as Himself,—when at last in the Egypt of His provision, we reach the royal banqueting house, when we come to see the glory that is His, we shall understand. Joseph said to his brethren; "Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not."

Jacob was half afraid when the news came to him. And God said to him, "Do not be afraid. Go down into Egypt, and Joseph shall put his hand upon thine eyes, and you shall see things then in the light of truth." And when he came, and with open vision saw the glory that was born of all the gloom, the light that had come out of darkness, and the life that had come out of death, the plenty that had grown out of famine—when he saw all that, he changed, I think, his tone, and his tune, for once he had said: "Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me." But when Joseph put his hands upon his eyes, he found at last that it was true that all things had not been against him, but for him, and had been working out for his good. There will be a sunny day sometime, and a clear light shall break upon us, and we shall exclaim with the Psalmist: "With thee is the fountain of life: and in thy light shall we see light."

## II.

There is another suggestion. I have said THERE WAS PROMISE OF RESTITUTION. Jacob had been stripped of so much—his wealth and his children. But going down to Egypt he experienced a restoration, compensation for all

that he had suffered. Perhaps you and I have had a little bit of it, not much; not enough perhaps to justify any very serious complaint. But still we have suffered some losses, disappointments, disillusionments, disloyalties, perhaps betrayals. What a terrible day this is at that point, is it not? In Europe no nation can trust another. But some day it will be all made up to us again, and we shall find that in every loss we have sustained there is an everlasting compensation. I had better leave that with you just now. I have time only to remind you that there is a day when the Christmas parcels will be opened.

Did you receive some parcels wrapped in very attractive fashion, with gilt and silver paper, and perhaps a stamp upon it, "Do not open until Christmas"? And did you do as you were told? Was it not very difficult? How curious you were! Ah, but if they had been wrapped in the blackest and gloomiest of wrappers, which promised nothing inside that was worth having, perhaps you would just have thrown it aside and said, "Oh, Christmas will be quite soon enough to open that." When you get an electric light bill, or a gas bill, or any other kind of bill, and you recognize the envelope, you are not particularly eager to open it. There are some packages in life that come to us that we do not want to open. The outside is gloomy, dark. We do not want to see inside. And I suppose of some of these things you have said, "Oh, well, this is just one of those experiences we cannot avoid." But don't forget, some of those packages may contain some of the King's most precious treasures, and some day when Joseph shall put his hand upon thine eyes, the black and rough and unlovely exteriors will change colour, and when you open them, you will say, "Ah, that which I called loss was gain; that which I viewed as a bereavement was an enrichment; that which I thought was contrary now I find to be the opposite. And some day we shall need to have our eyes opened, and to look into the depths of life, and we shall find there is no loss. There is no death; there are no tears of real sorrow. We shall find that:

". . . e'en my murkiest storm cloud  
Is by His rainbow spanned,  
Caught from the glory dwelling  
In Immanuel's land."

Is your family incomplete to-day? Is there someone that you miss to-day, either because he or she is absent on duty somewhere, or because their spirits have been summoned to another world? I know not a few whose hearts are heavy this Christmas time. I did not want to make your hearts heavy. I only assumed they might be, and that I would like you to think of the day that is to come.

I remember when I was a boy I looked forward to Christmas, and when I became a young man and I was away from home, I used to count the days, and the hours when I should turn my face toward home. Then there came a time when there was no home to go to, no father nor mother waiting to receive me, and then all of life became different. But some day there is to be that other happier gathering in the land that is beyond. I beg of you rejoice in it this morning, and let us be thankful for all intermediate blessings, and for the assurance that through the coming of Jesus into the world some measure of grace to endure the privations of life, and all its difficulties is given us here, and assurance of the compliment of life hereafter.

## THE CARDINAL BACKS MR. KING'S "LIMITED" CONSCRIPTION

— "Moderately" and "Discreetly" Applied

IT is generally supposed throughout eight provinces of Canada that Mr. King's order-in-council conscripting 16,000 draftees for overseas service has cost him the support of Quebec. Beyond all doubt, Quebec, or to speak more accurately, the Roman Catholic hierarchy, is bitterly opposed to conscription in any shape or form. But that does not mean that the Roman Catholic Church has cast off Mr. King, for they say that Mr. King was the "victim of a plot hatched by people who have it in for his group and for Quebec." The quotation is from *l'Action Catholique*. The same paper expresses its preference for Mr. King's government in the following words: "We should rather have a government that is conscriptionist 'against its will' than a government that is rabidly conscriptionist. . . ." The complete editorial from which the latter quotation is taken, will be found at the end of this article, together with extracts from other editorials translated from the same Romanist daily of Quebec City. To the translations we would draw the attention of our readers according to the well-known principle of this paper that there is nothing more devastating in its effects on Romanism, than the utterances of their official spokesmen themselves.

On the principle of allowing the Romanists to speak for themselves, no comment is made here on these articles, one of which is given in full, with our emphases. It is of the greatest importance for English-speaking Protestant readers to bear in mind that *the paper that carried these editorials is the official mouthpiece of the Roman Catholic hierarchy of Canada, of which Cardinal Villeneuve is the primate*. Reduced to the simplest terms that means in practical results that the following articles convey Cardinal Villeneuve's orders to the Roman Catholic members of parliament. And those orders are that "If we think seriously, we shall admit that it is preferable that the central government should pursue its task until the spring."—W.S.W.

### THE HAPPY ENDING OF A PAINFUL CRISIS

(The leading editorial in *l'Action Catholique*, December 9, 1944. The emphases in the following article have been made by *The Gospel Witness*.)

No change of government.

No dissolution of the Houses.

The Hon. Mr. King remains in power and obtains the authorization to apply his policy of limited conscription to 16,000 men, at least for the time being.

Our readers know what *l'Action Catholique* thinks of conscription. We have fought against every measure of coercion, and we immediately named as "conscription" the decree which caused the debate in parliament of which the ending took place last night.

We have also expressed our opinion of the policy of successive concessions of the Hon. Prime Minister. If Mr. King had shown more firmness at the beginning of the crisis, we said, it would have avoided an inadmissible right-about-face, a special session, and a series of bowings and scrapings and of supplications, made necessary by his lack of energy at the beginning.

### A Lesser Evil Than Elections

Having repeated all this, we consider, nevertheless, yesterday's results as a lesser evil. Better this outcome than the dissolution of the Houses, quite apart from the attitude taken by such or such a group of members of parliament respecting the government.

We prefer this verdict to the overthrow of the government for three reasons: We should rather have a government that is conscriptionist "against its will", than a government rabidly conscriptionist because it did not possess the power of constraint before; we should rather have a government that sacrifices Quebec with regret than a government which might have sought occasions to sacrifice us more, if not to avenge itself on our anti-conscriptionist attitude; we should rather have a government which approves the recall of the French-Canadian draftees to Quebec than a government which would have cancelled this recall and ordered a repressive discipline very dangerous for the peace in the military camps and elsewhere.

If the federal elections were not to take place six months from now, our feelings might be different. But in the present circumstances, at the moment when the Allies are beginning the decisive blow against the weakening Reich, an appeal to the people would be disastrous for the army and for the national unity.

The mechanism for the sending of re-enforcements might function notwithstanding, but the fever of elections would soon communicate itself to the camps and the wheels of the military machine would suffer without doubt.

And then, what an explosion of fanaticism!

Fanaticism on one side engenders the same on the other.

The fanaticism of the conscriptionists, which was the first to show itself, without, however, provoking a general reaction up to now, would have its echo as soon as the electoral campaign was unleashed. The anti-conscriptionist manifestations which took place in an orderly fashion until now, would quickly have degenerated into disorder under the pressure of political passions. The relative unanimity that is observed in our province to-day and that the government has, so to speak, sanctioned by a firm order-in-council would not resist the ambitions, legitimate or illegitimate of the political parties or factions.

If we think of it seriously, we shall admit that it is preferable that the central government should pursue its task until the spring. At that date, at least so we hope, the war will draw to its close, and the disadvantages of an appeal to the people, of an electoral dispute, however passionate it might be, will not be so great.

Where this policy of unilateral concession leads us.

From all this government crisis several lessons become apparent that we can emphasize at the same time. There is one to which we have already drawn attention; it is fitting, however, to insist upon it again.

If a policy of concession is good in principle, it becomes disastrous when it is excessive, constantly one-sided. On this point we are in full agreement with Messrs. Cardin, Raymond, Picard, Lapointe, Dorion and others.

Long ago Mr. King must have understood that the conscriptionists are insatiable. In his general confession of the 27th of November, the old chief reaffirmed that everybody believed in the efficacy and the sufficiency of the voluntary plan. Nevertheless, in 1942 he began to make concessions to the conscriptionists. There was the plebiscite which released him from the promises made to the electorate in general, but *not from the particular promises made with respect to Quebec*. Then there was the law of conscription which conferred on the Cabinet the right of imposing obligatory service for overseas when it deemed such to be necessary.

Now from the first concession to the last, the advocates of coercion did not disarm for a minute. Always they asked for more; they are not even satisfied with Mr. King's latest compromise, this compromise which has shaken the country and brought it to within two fingers of a terrible electoral trial.

The Hon. Mr. King remains in power, that is true, and we are glad because of the circumstances. But the Prime Minister has lost the favour of Quebec in spite of the favourable vote of several of its members of parliament. Like its representatives at Ottawa, the Quebec electorate prefers the maintenance of the government to an election, but it reproves its policy of constraint.

TWO—The Cardinal Backs Mr. King's "Limited" Conscription  
May the government now apply its policy of conscription with all moderation, all the discretion that is required by the tension of the minds of Quebec so justly disappointed.

Louis-Philippe ROY,  
Editor-in-Chief of  
*L'Action Catholique*.

#### MR. KING A VICTIM

In a pathetic speech, Mr. King clearly demonstrates that he is the victim of a plot hatched by people who have it in for his group and for Quebec, and that by reason of this double rancour, this occult power (and it is not the Order of Jacques-Cartier) is disposed to sacrifice even our overseas troops.

Louis-Philippe ROY,  
Editor-in-chief of *L'Action Catholique*,  
November 28, 1944.

#### "CONFEDERATION—A REPUBLIC OF HORSEDEALERS"

Conscription is already a *fait accompli*. All that remain to be decided is to know what government will apply it and up to what limit it will be applied. . . .

If rumour can be credited, French-Canadians will seize the opportunity to impose a bargain in return for the concession that the strength of the majority has just snatched from us. They can claim the promotion of our people in the army. *They can encourage McNaughton to continue his purge of the infamous caste of colonels who have discouraged French-Canadians in the army.* They can demand the transfer of draftees to our province, and their enrolment in units of their language. They can restrain the participation of Canada in the war of the Pacific. They can obtain the payment of rehabilitation allowances to draftees the moment they put on the uniform.

We henceforth need as members of parliament men capable of conducting bitter bargainings. For too long, we have given ourselves away for sentiments. An old disillusion opens a new wound in our too confident hearts.

For we know that our Confederation is the republic of horsedealers.

Lorenzo Paré in *L'Action Catholique*,  
November 29, 1944.

#### THE IMPORTANCE OF THE PRESS

Pope Pius X said: "In vain you will build churches, preach missions, found schools, all your good works, all your efforts will be destroyed, if you do not learn at the same time how to manage the defensive weapon of the Catholic press."

**WE** can well afford to take a lesson in methodology from our opponents, the subtle and far-seeing masters of the Vatican. Well do they know the power of the press, and thoroughly have they harnessed its potent influence to perform their tasks. There are scores, or rather hundreds, of Roman Catholic publications in Canada streaming from the presses daily, weekly, and monthly, written for all sorts and classes of readers. All of them are deliberate propaganda; their aim is not to give the truth to their readers but to win them in any way possible to obedience to that stupendous hoax headed by the Pope. And if the printed page screams often enough and long enough that black is white, large masses of the credulous public will in the end accept the assertion as gospel truth.

To oppose this great mass of Roman Catholic literature there are few definitely Protestant publications. We need all that there are, and all of them require the

active, generous support of every earnest, sincere Protestant. Among such Protestant papers THE GOSPEL WITNESS is unique. It is issued once a week, which gives it the inestimable advantage of dealing with urgent issues while they are news, not reverting to them after they have been decided upon and almost erased from the public memory. THE GOSPEL WITNESS is untrammelled by any entangling alliance with financial interests, and its editor is not only a fearless exponent of the truth but a master of the English language. Again and again it has "scooped" the news respecting Canadian affairs, and has said years ago what many other papers are only now beginning to say.

THE GOSPEL WITNESS is the servant of many good causes, though it receives nothing from any of them. It does not even enjoy the benefit of profits from advertising, since it carries none. The subscription of all its readers put together would not pay for the cost of printing and mailing the weekly issues, and there are no salaries paid for the editorial work put on its pages. For this reason THE GOSPEL WITNESS is all the more dependent on the help of its friends who believe in its mission and who rejoice in its accomplishments for the cause of righteousness and truth. It is not often that we speak of ourselves, but our habitual modesty ought not to deceive our only possible helpers and so deprive us of their aid. Those who appreciate the ministry of this paper and see the value of its message for Canada and the world, can help in the following ways:

1. Pay your subscription promptly and regularly.
2. Send additional subscription fees for interested friends.
3. Pass on old copies or extra numbers to those who you think would also be interested in this paper if they knew of it.
4. Give THE GOSPEL WITNESS a place in your will.

—W. S. W.

### NEWS FROM FRANCE

AT last, after years of anxious waiting, we have received news from our sorely afflicted brethren of the churches in France. Throughout the years of their nation's agony we have never ceased to remember them at the throne of grace, and now that the first communication has come from them, it is reassuring to learn that throughout the dark days of their trial they were confident of our prayers. Thus far we have only two postcards, written in Nîmes, France, on October 10 by our former student-professor at the Toronto Baptist Seminary, the greatly beloved Mr. Frédéric M. Buhler. Readers of this paper who have followed the accounts we have given of the work of the churches of the Evangelical Association of French-speaking Baptist Churches of France, Switzerland and Belgium will recall that Mr. Buhler was pastor in Switzerland for a year after he left Canada, replacing Mr. Frey who had come to the Seminary to take up Mr. Buhler's work. At the outbreak of war Mr. Buhler was called to the French colours and served in the army until the collapse of France. By that time he was on the point of receiving his commission as an officer. He managed to make his way to Nîmes in the south of France and there found fellowship and encouragement with Pastor Dubarry and his great church. When we last heard of Mr. Buhler, he was attending the University of Montpellier taking special work in Eng-

lish. He must often have thought of the Seminary classes in that subject during those days. Mr. Marc Bauman of New York who has recently had a card from him, informs us that Mr. Buhler is now teaching High School and assisting Mr. Dubarry with the pastoral work in the Nîmes church and outlying missions.

The following excerpts from the two postcards received by Misses Stoakley and Lindsay of the office staff of Jarvis Street Church and by Mr. and Mrs. W. S. Whitcombe, give the substance of the welcome news received. Mr. Buhler writes:

"In a few days it will be three years since last I sent you news. You may well imagine, though not fully realize, the joy it is for me to begin writing again to Canada. And it is as much in view of asking news as giving news. In such a long period of time much has happened, and we should be glad to know about all the changes.

"I must first give glory to God for His protection in perilous times. No doubt it was an answer to your prayers and ours. Our churches, at least those with which we may communicate, have relatively little suffered during these trying days, I mean suffered loss in human lives. Other trials have not been spared us, but still the churches stand and carry on the Lord's work.

"Mrs. Dubarry has gone to be with the Lord in April, and our brother, though heavily burdened by this trial and by the heavy responsibilities, experiences in a great measure the sustaining grace of God. Mr. Guyot (Rev. Georges Guyot, pastor of the rue de Naples Church, Paris,) has moved to another part of the city as his home was in part destroyed by bombs. One of the members of the church here, the mother of six children, was killed by the collapse of her house in a bombardment at Nîmes.

"It is a long time since I last saw THE GOSPEL WITNESS, and I shall be overjoyed to receive it as soon as it may be possible. I do not remember whether it was Miss Stoakley or Miss Lindsay who promised me to keep a set of all the numbers since 1940, but it does not matter as long as the promise stands. I am grateful in advance for all the instruction and inspiration I shall derive from the reading of it. I will gladly subscribe for the past four years!"

We shall assure Mr. Buhler that he will be under no obligation to subscribe to THE GOSPEL WITNESS for the past four years! Just as soon as shipping space is available, we shall at once send him the last four years' issues of THE GOSPEL WITNESS, and quite a weighty mass it will be—materially and mentally! The card addressed to Mr. and Mrs. Whitcombe in French covered very much the same ground as the above, but added a few items of special interest, which we give as follows:

"Up to the present we have rejoiced in the great deliverances that it has pleased God to grant us. We commit to Him our brethren who are still in the war zone in Eastern France, and we request you to join us in prayer for our brethren who are prisoners of war in Germany or who have been deported there. Though we have had no news from the churches where fighting is now going on (Alsace), the reports from the churches at Paris and Lyons are encouraging. That was also true of the churches in Switzerland up to the interruption of postal services between our two countries.

"I am now the father of a family. Our little Hélène who is almost six months old causes us some worry because of poor health, but she also makes our home very happy.

"Now it is your turn to give us news. We should like to have it as detailed as possible concerning your family, the Union, and the Seminary graduates and students.

Please convey to *all* our best wishes, our gratitude for their intercession and for the part they have had in our liberation.

"I also take the opportunity of sending to your family, your friends and to all the friends of the French Bible Mission, heartiest greetings from Mr. Dubarry, from my wife and myself."

We give thanks to God for the good news brought to us in these brief postcards. While we eagerly await greater details in other letters—a cablegram from Mr. Dubarry informs us that a letter from him is now on the way—it is cause for great thanksgiving that the French pastors have all been spared and that the work in the various churches is in an encouraging state. A few months ago one of the Swiss pastors assured us that in spite of the adversities of war, the spiritual tide in the churches in Switzerland and in Alsace was never higher than now. Mr. Buhler, with native reticence, has passed over in almost complete silence the suffering our French brethren have experienced in the last four years. He could have told, had he wished, of insufficient food rations, which have worked untold hardship to all, but especially to the very old and to the very young, as well as to generations yet unborn; he might have recounted the heart-rending stories of the sufferings of French prisoners of war in Germany, and of the sad cases of other Frenchmen who have been shipped off as slaves to work in the factories of their brutal conquerors. The financial resources of France have been depleted by the war, and her people are feeling the pinch of poverty in a way that will increase the difficulties which our already hard-pressed pastors and their needy church members have to face. The believers in the churches of France and Belgium stand in need of our prayers as much now as they have during the past years of occupation. Now, however, we are able to show our faith by our works, for in a short time it will be possible for us to send financial aid to them once again. With a view to that, the Union of Regular Baptist Churches of Ontario and Quebec has undertaken a special campaign to raise \$10,000 for our French-speaking brethren in Europe. We know that this appeal will meet with a hearty response from all our churches and we invite the help of all other friends also who are interested in spreading the Gospel in the needy lands of Europe.—W.S.W.

## PROTESTANTS AND CATHOLICS IN THE LOW COUNTRIES

### One of Our Soldiers Writes From Holland

THE following letter is from one of our Jarvis Street Church soldiers who has witnessed a bold profession for Christ in the army. Only one or two sentences and the name of the writer have been omitted from the letter, otherwise it is just as received. We are sure that the reading of this interesting note will be a source of encouragement to all in the home land, and it will serve to remind them of their duty and privilege of praying for these men in the forces and for their testimony to their fellows. This young man has been looking forward to having fellowship with some of our Baptist brethren in the churches of France and Belgium.

Dear Mr. Whitcombe

Greetings from the Netherlands. I trust that you and Mrs. Whitcombe and family are well. I have written to

you very little during the course of the war, but knowing that you have travelled in certain spots on the continent, I thought you would like to know what is going on here. Our commitments in France were heavy and the journey very quick. It seemed as though France was behind us before we had the opportunity of learning their ways and traits. There was little or no time to have fellowship in any particular centre or community. This meant, of course, that we held little meetings on the corn fields or on the verges of hills.

Coming on to Belgium we were stationed just outside a large town where there was a large Protestant work in connection with the Belgium Gospel Mission. The church was on the main street, with quarters for housing the people in the rear. The church will accommodate 250 or thereabouts. The pastor and his family were keen, zealous and prudent Christians. They showed us many kindnesses. The experiences which these people have been through are more than could be written in ink. With all their trials and struggles, their frugal means of livelihood even now, and the buffeting of the Roman Catholic Church. . . . They are examples of hardy Christians and a loving folk. The people appear a more progressive and aggressive people than the French. They seem in many ways to be largely influenced by the American pattern of life: cars are American, and clothing seems to be inspired by United States styles. There was plenty of fruit to be had—apples, pears, grapes. Beer, too, was very plentiful—too plentiful.

We are now in Holland. At present we are in a village which is totally Roman Catholic. The town is a peculiar one; it is much like France in that you see crosses at intersections and at varying places throughout the area. It becomes very nauseating. Houses are filled with idols of the Roman Catholic sort. The people themselves are obviously dictated to by—I was going to say the RASCALS—that live in the mansions. They obviously bow to their wills. A rascal, the distionary says is "an unprincipled fellow". For twenty minutes I was billeted in one of the priests' houses, and after a few cold shoulders together, with very poor hospitality, two of us moved out. While I was in the priest's house I took note of the rich decorations, the valuable furniture, the paintings, the beautiful tiled floor . . . which certainly did not agree with the surrounding district. Our Officer Commanding and the Adjutant had previously come into this priest's house looking for billets for the men, and the old priest said to the Officer Commanding, "Are you Roman Catholic or Protestant?"

"A Protestant," replied our officer.

"What kind of heretic?" asked the priest.

The O.C. replied that he was a Presbyterian, but the Adjutant, who was a Roman Catholic, was so disgusted with this procedure that he replied that he was a Baptist or a Methodist, and both officers walked out. As our Belgian Protestant pastor told us, "You will find the Roman Catholics fanatical." And he was right.

I wonder if you could send me 50 of the Pastor's tract on "Does Killed in Action Mean Gone to Heaven?"

Yours sincerely,

GEORGE F.

## S.S. LESSON OUTLINE FOR 1945

THE GOSPEL WITNESS Sunday School Lesson Outline for 1945 edited by Dr. Olive L. Clark, which appeared in THE GOSPEL WITNESS of December 7, 1944, is being reproduced on sheets of a handy size, about 8½ inches by 5½ inches. These will be most useful for teachers and scholars alike. Send enquiries to THE GOSPEL WITNESS office.

## THE ROMAN CATHOLIC CHURCH AND WARTIME POLITICS

(Continued from page 6)

tions, but also to make use of this information in its own interest. This interest is not necessarily the true interest of the nation involved. For example, since the time of the Protestant Reformation the spirit of the Papacy has been consistently anti-British, and never more so than during recent years.

The whole weight of world-wide papal influence in the years immediately preceding the present war was directed to the encouragement of Mussolini, Franco and Hitler, and their admirers.

The Pope blessed the Italian armies on the way to bomb and gas Abyssinians. In Spain, even the bombing of Guernica did not move him to remonstrance; and he acclaimed the victory of Franco as a triumph for the Church. In France, the papists Pétain and Laval and their confederate traitors were supported by the Church in their betrayal of their own people. In America, the coherent Roman Catholic minority was the inspiration of the isolationist movement, and to this day exerts its influence to sustain anti-British sentiment. In Australia, when the Australians were smarting because the hard-pressed mother country, desperately grappling with Germany, could not immediately check Japanese aggression, Archbishop Mannix poured acid into the wound by declaring that England, as usual, was letting Australia down. Canada as a whole has made a magnificent contribution to the allied war effort; but Quebec, where Roman Catholic influence is predominant, is the one notable exception. Priest-ridden Southern Ireland continues to be the implacable opponent of Great Britain.

Many other indications of this malignant influence at work will occur to the well informed reader; but enough evidence has been adduced for our present purpose. By the blessing of God upon the "blood and toil and tears and sweat" of the allied nations, the apparent certainty of a German victory has been reversed, and the Pope and his advisers know that their friends are in a desperate plight. But the "Vicar of Christ" is not entirely disconcerted. His impudence knows no limit. He feels called upon, as the "father" of us all, to advise the Allies concerning their treatment of the vanquished Nazis. He counsels us to be gentle, to show forgiveness and charity to the criminal and aggressive nation which has shown no sign of repentance. The Pope may be commended for his pathetic loyalty to his wicked friends in the day of their impending calamity; but there are grave reasons for fear lest this wily Italian priest should succeed in his efforts to induce dissension and mistrust between the Allies, and thus to save a brutal nation from the full consequences of its crimes against humanity. There have been significant reports recently of a succession of influential callers at the Vatican; and it is now reported that the French-Canadian Cardinal Villeneuve has carried a message to "his holiness" from Mr. Churchill and President Roosevelt.

Writing in the *News Chronicle* on September 9th, Mr. A. J. Cummings gave this warning which merits careful attention:

"The Vatican has a lot of leeway to make up if it is to recover, in any degree, from the grave loss of prestige it has suffered in all parts of the world as the result of its feeble and vacillating attitude to the great moral issues of the anti-Fascist war.

"From various sources I have received the strong

intimation that the Vatican will try to regain its prestige and its power by developing a Catholic political bloc in Europe, which would include the Catholic Centre Party in Germany and would seek to produce 'soft' terms for Germany and create an anti-Russian bias in all the Western Countries.

"Into this pleasing picture comes the figure of Mr. Robert Murphy, the American Catholic politician, suspect on both sides of the Atlantic, who has been assigned to London with the personal rank of ambassador, in order to take part in due course as the chief American official in the Allied Military Government of Germany.

"In spite of his pro-Vichy reputation, Mr. Murphy is one of Roosevelt's favourites and has the run of the White House.

"The new appointment, for which many other American diplomats would seem to have been more aptly fitted, is regarded here with icy distaste.

"But it will be welcome to Rome; and I don't think it will cause any feeling of depression in Berlin."

In a recent issue of the *Chelmsford Diocesan Chronicle*, the Bishop of Chelmsford, Dr. Henry Wilson, wrote:

"It is difficult to remember one single word from the Pope in condemnation of the Nazis when they swept London with destruction. The plain fact is that Vatican politics are anti-democratic. The best interests of the Church, according to the Roman view, are served by a government which approximates to a dictatorship, particularly if, as in Spain, the dictator is himself a Roman Catholic.

"Right or wrong, there is widespread uneasiness lest the Vatican authorities should succeed in having a say in the peace settlement. Several incidents recently have aroused these fears. One of the surest ways to lose the peace would be to permit the dubious counsels of the Vatican diplomatists to have any hand in the business."\*

\*We complete the quotation from the Bishop of Chelmsford as it appeared in *The Manchester Guardian*, of Sept. 21st, 1944, as follows (Ed. G.W.):

"One of the surest ways to lose the peace would be to permit the dubious counsels of the Vatican diplomatists to have any hand in the business. If it is contrary to the Christian religion to punish evil-doers, then all law courts and police forces should at once be brought to an end in a country which claims to be Christian and burglars, thieves, murderers, and footpads should be allowed to do as they please."

Such plain words from a well-informed and responsible journalist and from an Anglican bishop have aroused considerable public interest. Discredited as he is, the Pope has not abandoned hope of recovering his lost prestige. At his coronation he received homage as

"The Father of Kings and Princes, the Ruler of the World, and the Vicar on earth of Jesus Christ."

Such pretensions are not taken seriously by free nations in the twentieth century; but the man who arrogates to himself such titles, with the consent of millions of fanatical followers of many nationalities, must surely be regarded as a potential danger to international peace.

Mr. W. Keeling, the Roman Catholic member of Parliament for Brighton, states in his book *The Pope and Politics* that in England and Scotland there are two million Roman Catholics, and adds, "The majority of these are of Irish and lowly origin. They are in no way linked up with the old Catholic families, who have so much influence in Rome and London." It would appear to be a fair inference that the alignment of pre-war British

Foreign Policy with the policy of the Vatican may have been due to this "so much influence" exerted in the Foreign Office. In this connection it may be recalled that in 1942 Mr. Arnold Lunn, a well-known convert to Roman Catholicism, was sent by the British Foreign Office on a mission to America. The American newspaper *P.M.* declared that this enterprising gentleman "had a record in written and spoken words that could only cause damage to the Allied cause wherever he went in South America." Public opinion was so outraged that Mr. Lunn was recalled at short notice.

It is evident that, within living memory, the Papacy has regained much of its lost influence in British political circles. Its aim is to recover, not merely influence, but the political power lost at the time of the Protestant Reformation. Wherever this evil system has enjoyed political supremacy, that supremacy has been used invariably to destroy religious freedom. Few Protestants, and perhaps fewer rank and file Romanists, are aware that the Church of Rome in the twentieth century is as intolerant and cruel as in the Reformation period. It is only the power to implement the intolerance and cruelty that is lacking. In 1901, a book on Canon Law by Professor de Luca, of the Gregorian University in Rome, was published with the strong commendation of Pope Leo XIII. The author declared plainly that

"The Church of Christ is quite independent of Civil Society . . . Coercive power and the right of inflicting penalties belong to the Church. . . . The penalty is inflicted by ecclesiastical judges when unrepentant or relapsed heretics are given over to the secular arm to be punished by them. . . . So when the heretics have been left to the secular arm, the judges must inflict on them the penalty not of death only but of fire."

Heresy "must be rooted out by fire and sword."

This is the system against which faithful Protestants are called to contend. Public opinion, already roused from lethargy by the Pope's war record, can be kept awake to the danger by the circulation of literature published by the Protestant societies, and by the personal influence of those who know something of the historical record and present activities of an institution which, masquerading as the Church of Christ, has caused appalling suffering through the centuries, and continues to this day the treacherous enemy of human freedom, and the most accomplished mischief maker of all time.

(From *The Morning Star*, London, Eng.)

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## Bible School Lesson Outline

Vol. 8 Fourth Quarter Lesson 53 December 31, 1944

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

### THE RISEN CHRIST

Lesson Text: Matthew 28.

Golden Text: "Lo, I am with you alway, even unto the end of the world."—Matt. 28:20.

I. The Comfort—verses 1-10.

Parallel Passages: Mk. 16:1-11; Lk. 24:1-12; John 20:1-18.

The women who had devoted their lives to the cause of Christ were last at the open grave and first at the empty tomb. Along with Mary Magdalene (Matt. 27:56, 61) went Mary, the mother of James the less and Joses (Matt. 27:56; Mk. 15:40), Salome (Mk. 16:1), Joanna and others (Lk. 24:10). They brought spices with which to anoint the precious body of Christ, if there should be an opportunity (Lk. 24:1). How little they thought that they would have the joy of offering a tribute of love to the living Christ!

No bar of human making could confine the Son of God, the Lord of life! He burst the bonds of sin, death and the grave, and came forth in glorious victory (Acts 2:24; 1 Cor. 15:54-58; Rev. 1:18). Once more an earthquake was the physical accompaniment of Divine intervention (Matt. 24:29; 27:51), and once more the members of a Roman guard were stunned by a manifestation of Deity (John 18:6).

This Resurrection Day ushered in a new era, and the first day of the week was henceforth to be kept as a holy day of worship by the Christians (Acts 20:7; 1 Cor. 16:2; Rev. 1:10). The Sabbath had been a memorial of the rest of creation (Exod. 31:17; Heb. 4:4), while the Lord's Day symbolizes the rest of redemption.

It would seem that two angels in dazzling raiment watched by the empty sepulchre (Lk. 24:4, 5), one being the spokesman. They were seen at various places at various times during that day. Their ministry of comfort involved informing and instructing the frightened women concerning the fact that Christ had risen from the dead. The body of Christ no longer reposed in the place of death; He Who had died was now gloriously alive, for death could no longer have any dominion over Him (Rom. 6:9, 10). The angel wisely connected the resurrection of Christ with His own word, thus giving Scriptural ground for the truth which they would impart. In His resurrection, as in His death, Christ was fulfilling the Divine programme of the ages, as determined by the Father (1 Cor. 15:3, 4).

The two-fold charge "Come—Go" is characteristic of the commission given to us as servants of the Lord (verses 6, 7, 18, 19; Matt. 11:28, 29; Mk. 1:17).

The Scriptures speak of five appearances of Christ on the day of His resurrection: to Mary Magdalene alone (Mk. 16:9; John 20:11-17); to the group of women (verses 9, 10; Lk. 24:10); to the two disciples on the way to Emmaus (Mk. 16:12; Lk. 24:13-32); to Simon Peter (Lk. 24:34); to the ten apostles and others (Mk. 16:14; Lk. 24:36-43; John 20:19-24).

The resurrection of Christ was God's pledge to us as to the past; the redemption price had been paid, and our justification secured (Rom. 4:25). It is God's guarantee to us for the present, that His power avails to raise us to new life (John 5:24, 25; Eph. 2:1; 5:14), and to enable us to live day by day in a manner pleasing to Him (Rom. 6:4, 5; 8:11-13; Eph. 1:19, 20; Col. 3:1). It is also God's token to us for the future, that all who are Christ's will one day share His immortality and incorruptibility (John 11:25, 26; 1 Cor. 15:12-23). The resurrection of Christ is God's assurance to the unsaved that their sins will be judged (Acts 17:31).

## II. The Council—verses 11-15.

The Roman guards had not yet been called to go off duty, so that some of them would be remaining at the tomb while the others went to the chief priests. They did not report to the civil authorities, but to the Jewish Council, thinking perhaps that the religious leaders would accept their story of the earthquake and the angels more readily than the Roman chiefs would.

The guards were bribed to circulate a false report concerning the empty grave. The excuse that the disciples had stolen away the body at night while the guards slept was most unreasonable, but the fact that it gained credence and was believed, at least until the middle of the first century when the Gospel of Matthew was written (verse 15), illustrates how ready people are to believe anything except the truth. Propaganda flourished even in that day.

## III. The Commission—verses 16-20.

For forty days after His resurrection Christ appeared among His followers, showing Himself alive after His passion "by many infallible proofs" (Acts 1:3). At the close of that period He gave them final instructions concerning the ministry to be carried on by His servants until the end of the age.

Assured of His universal power and authority, they were to go forth and make disciples of all nations, baptizing them, and teaching them the Word of God, which they themselves had learned and obeyed (Acts 1:8; 2 Tim. 2:2). Obedience to this commission would be accompanied by an experimental knowledge of the presence of the living Saviour in their midst (Matt. 18:20). Christ then blessed them, and ascended into heaven (Mk. 16:19, 20; Lk. 24:50-53; Acts 1:9-11).

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## AMONG OURSELVES

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

By W. Gordon Brown

Alumni members are reminded of the secretary-treasurer's appeal for dues to be sent to the School. Do it now.

The Alumni express their sympathy with their fellow-graduate Mrs. Bruce Hisey (née Hilda Broad) and family in the sudden death of her father.

Students of the Seminary recently took the Sunday services at Willowdale Baptist Church, and Mr. George Delaney spoke at their Young People's Society. Sunday morning, December 10th, Mr. Murray Heron took the Senior Bible Class at Jarvis St. Baptist Church. Sunday evening, December 17th, the Seminary Ladies' Quartette sang at Forward Baptist Church. Miss E. W. Peacock recently addressed the Juniors at Runnymede Rd. Baptist Church, when, at the close, one lad made definite profession of faith. Mr. D. Burns spoke at the Young People's at York Rd. Church, Guelph, on Wednesday, the 13th. Rev. V. J. Lehman was the preacher at the Baptist Church in Trenton on Sunday the 17th.

We hear of others who are planning to join us the opening of the third quarter of the school year, January 16th.

## TORONTO MUNICIPAL ELECTIONS

We have been asked about the above matter, and we can only say there is no principle involved; the important thing is to select honest men who will give the city honest government. We have not given much thought to the list of men to choose from, but we understand Ald. Leslie H. Saunders is running for controller, and that being so this Editor will vote for him. He has been a good alderman and should make a good controller as a pronounced Protestant.

## "WHY"

### The Canadian Protestant League"

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

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## REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of ..... to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.