

The Gospel Witness and Protestant Advocate

Vol. 23, No. 40

TORONTO, FEBRUARY 1, 1945

Whole Number 1185

THAT \$10,000.00 FOR FRANCE

WE are glad to report that, including the \$1,000.00 from the Orillia Baptist Church, the office of the Union of Regular Baptist Churches has received about \$2,600.00 thus far for the special offering for France. Some very small churches have sent offerings amounting to nearly \$200.00.

But neither December nor January was a good month for taking offerings. Many country churches have had to be closed altogether, and it has been found impossible to get along the highways. We think that efforts should be made to put an offering envelope in the hand of every member of every church, so that if they do not put the offering in one Sunday, they may put it in another Sunday. We suggest to Pastors that they endeavour to secure an offering from every member in every church of the Union of Regular Baptist Churches.

Jarvis Street Church will take its offering at both services the second Sunday in February, the 11th. We propose to take good space in the newspapers on the preceding Saturday, and feature the \$10,000.00 offering for France. Through the press, in that way, we shall

appeal to the public generally, and especially to the Christian public, to co-operate with us in making up a great offering for France. The daily press will go all over Canada, and will reach hundreds of thousands of people not touched by THE GOSPEL WITNESS. We shall so frame the advertisement as to encourage people in all parts of Canada to co-operate with us by sending us an offering for our French brethren.

We believe, too, that such an advertisement may stimulate the work in all churches. We do not suggest that other churches should take their offerings when it happens to be convenient for Jarvis Street to take theirs; but that the most convenient date be selected. It may indeed be wise in the country to set the offering date some time ahead, and work toward it for several weeks, in the hope that by the time the day arrives, the weather may be better, and the roads more passable. But every Pastor will know the best way of doing it for his own locality. We simply make this announcement to share with our brethren the plans we are making for an offering on February 11th.

THE BIBLE IN FRANCE

THE Bible is not an unknown book in France, though in the minds of most Anglo-Saxons the name of that fair land evokes visions of Roman Catholic kings crushing Protestantism with fire and sword, or, in later days, Voltaire and Rousseau and the rationalists of the French Revolution bowing down to the image of the goddess of reason. Nevertheless, Protestantism has played a large part in the history of France, and in Reformation times one third of the nation had forsaken the yoke of Rome. Calvin, the greatest theologian of the Reformation, was French by birth and culture, though his work was largely done at Geneva in Switzerland. Unfortunately French Protestantism fell on evil days and was all but destroyed by the bloody persecutions of the seventeenth century: the wheel and the stake, the dragonades and the living death of the galleries. Tens of thousands of the most prosperous citizens of France were cruelly exiled for no other crime than that of worshipping God according to the dictates of their own consciences. Wherever they went, these emigrants enriched the land of their adoption not only by their skill and industry, but more by the priceless heritage of their faith in God and His Holy Word. But their departure impoverished

France both materially and spiritually, and the spirit of liberty was extinguished until it broke out in a different form in the orgies of the French Revolution. To-day there are approximately one million Protestants in France, though in only too many cases, they have forsaken the Book which lay at the root of the Reform, and those who boast of their glorious heritage have given up the very principles from which it sprang.

It is against such a religious background as this that we must evaluate the witness of our brethren of the French Bible Mission. Their work is carried on in spite of the incubus of Rome on the one side, and the morally deadening weight of skepticism on the other. In the direction from which our brethren might expect help and encouragement—French Protestantism—they often find misunderstanding and scorn, though there are some happy exceptions. Confronted on almost every side with opposition or cold indifference, our evangelicals of the French Bible Mission have perforce developed a special type of Christian character among their converts. Such soil and climate are not conducive to the growth of religious mushrooms, though they are excellent for toughening the fibres of oak trees. Such are the pastors

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once for all delivered to the Saints.

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

Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

French-Language Translations and Public Questions

W. GORDON BROWN, M.A. (Tor.)

Contributing Editor

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada.

and people of our churches there. In the years immediately following the First Great War, they refused to bow to the dictation of a Modernist organization sponsored by the Northern Baptist Convention of the United States, and as a result many of the churches found themselves without a building and the pastors were deprived of their salaries. Notwithstanding, they never wavered in their firm stand for the truth of their convictions. Such men have already proved themselves good soldiers by enduring hardness and are worthy of our most sacrificial support.

The sole message of these French-speaking churches is the Word of God. At the masthead of their monthly paper appears the verse of Scripture that is their inviolable principle of action: "Mais, que dit l'Écriture?" (But, what saith the Scripture?—Gal. 4:30.) When the writer left Paris to go to Nîmes some ten years ago, Rev. Robert Dubarry, the pastor of the church there, suggested to him that for purposes of mutual identification both should carry a Bible or New Testament in their hands. In my mind's eye, I can still see the smiling and venerable Mr. Dubarry advancing towards me along the station platform as the train arrived at Nîmes. The suggested mark of identification was characteristic of Mr. Dubarry and of all the other pastors associated with him in the work. He and all the other workers identify themselves and their mission in that very way. The Bible in their hand is their authority and their dynamic, the beginning and the end of their preaching and their living. Suffering France to-day, bleeding but not broken, needs the ministry that they alone as loyal and loving sons of the beloved Fatherland, can give to those with whom they have suffered hunger and bitter disillusionments during the past five years. Such men stand in need of our prayers and our material support and are eminently worthy of them.—W.S.W.

"CAN CATHOLICISM WIN AMERICA?"

THE above is the title of eight articles by Harold E. Fey, which appeared serially in *The Christian Century*, and are now reprinted in a twenty-four-page pamphlet eight and a half by twelve inches. This is what is said on the last page, about the author and his work:

"About the Author"

"Two years ago the Roman Catholic Church launched a campaign to shut Protestant missions out of Latin America. The campaign was launched in Washington, not in Rome. The initiative was taken by the American hierarchy, not the Vatican. *The Christian Century* determined to learn what this aggressive new policy meant. To make sure it could speak with authority, a member of its editorial staff was assigned to study the present structure and purposes of the church in America.

"Harold E. Fey is the field editor of *The Christian Century*. A graduate of Yale Divinity School, he lived for several years in the Philippine Islands. In the capital of that Roman Catholic country, he had an opportunity to form a first-hand acquaintance with the culture and institutions of a country in which the church had been dominant for centuries. For the past decade he has travelled extensively, in Europe and Asia as well as in America, and has had unusual opportunities to observe the development of church policy. During the past two years he has read extensively in the current literature of American Catholicism. All of the data presented in these articles come from Catholic sources.

"The material presented in this booklet first appeared in and was copyrighted by *The Christian Century*. It was contained in the issues of November 29, 1944, to January 17, 1945.

Additional Copies

"Additional copies of this reprint may be obtained by addressing your order to *The Christian Century*, 407 South Dearborne Street, Chicago 5, Ill. Prices: Single copy, 25 cents; 5 for \$1.00; 10 or more at 15 cents each; 100 or more at 10 cents each. All orders must be accompanied by remittance."

This booklet was reviewed in *Time Magazine* of January 22nd as follows:

A Catholic U.S.?

"Can Catholicism win America? The question is of great importance to Rome. The lengthening shadow of the Kremlin has fallen across St. Peter's. . . . Anticlerical revolution threatens Spain. . . . Latin America is seething with unrest. . . . In all the Roman Catholic world the only place where the wealth and stability of the church are not threatened is in the United States. Without its American resources and power the world outlook for Catholicism would be black indeed. But from this continent, the church may yet regroup its retreating forces and counterattack successfully."

This quotation is the pay-off of an eight-week series of articles, ending this week, in *The Christian Century*. Protestantism's most important interdenominational journal. Their implication is that the U.S. may some day forsake its traditional background and become a Catholic nation.

The articles were written by *The Christian Century's* able field editor, short, blond-mustached Harold Edward Fey (rhymes with pie), 46, an ordained minister in the Disciples of Christ Church, Editor Fey spent two years digging up the facts and figures to document his detailed series on the how and why of Catholic strength.

The Catholic Church is now not only the biggest single U.S. denomination (Fey's figure: 22,945,247 communicants), but is also a public influence to which everyone from politicians to newspaper editors pays heed. The

secret, says Fey, is the church's time-tested genius for building an organization strong enough and agile enough to work its way into every area of American culture. In education, says Fey, the church has control over some 2,500,000 students in 9,000 parochial schools and Catholic high schools; in religion it is daily proving its ability to win halfhearted Protestants into the fold.

Some months ago, Fey relates, an elaborate trailer chapel, equipped with loudspeakers and a group of priests, moved into a small Ohio town which had no Catholic Church. For a week the priests preached at night and called on the citizenry by day. Soon a Catholic missionary settled in the town, established a church, got a nucleus of 40 families for his parish. Then he bought 160 acres of land, sub-divided it, sold the plots to Catholic families. Result: a community that was once nearly 100 per cent Protestant may be well on the road to Catholicism.

From his investigations, Fey deduces that the objective of the Roman Catholic Church is to establish itself as the state church of the U.S. This goal is bound to be achieved, he thinks, unless Protestantism ends its divisions and its bickerings, and establishes a "comparable unity of effort . . . to recover and maintain the responsibility which it once carried for the character of American society."

The Fey articles have brought only scattered and mild reactions from the Catholic press. The most thoughtful comment, made after only three articles had been published, appeared in the Dec. 22 issue of the *Commonweal*, liberal Catholic weekly: "Mr. Fey . . . fails to distinguish between (Catholic) agencies which are effective and those which are not, between the large and small, between those which are active and those which are largely paper organizations. . . . The Fey articles are not excited in tone but his material thus far published merely skims the surface."

We have printed the foregoing because we should like to see the largest possible circulation given to these articles. We wish they could be circulated throughout the United States and Canada by the million. *The Christian Century* is not THE GOSPEL WITNESS. Religiously, it is definitely what would be called a "liberal" paper. Indeed, as we have noted occasionally, it is pronouncedly modernistic. No one will accuse *The Christian Century* of being "bigoted", or "fanatical", or "intolerant". But anyone recognizes it as a most ably edited magazine, and the paper has rendered a great service to Protestantism by setting one of its sub-editors free to make the investigations which have resulted in these eight articles.

A minister from one of the considerable cities of New England was in the Jarvis Street congregation last Sunday evening, and he told us that that city is almost entirely controlled by the Roman Catholic Church. He had talked with the District Attorney—which is the only office in the city not held by a Romanist. He said it is impossible for anyone to obtain a position in the City Hall without being certified by the Roman Catholic Bishop; and that even the School Boards cannot appoint a teacher in a public school until the teacher has been approved by the Roman Catholic Bishop—and that, in "the land of the brave and the free".

We ask every reader of THE GOSPEL WITNESS to send for at least one copy for himself or herself, according to the directions given above, under the heading, "Additional Copies". But we would suggest more than that. Why should not every reader of THE GOSPEL WITNESS send for five copies, and then take a copy to, your minister, or send copies to all the ministers in town if you live in a small town? Send for as many copies as

you can usefully place, and so far as you possibly can, put each copy into the hands of someone who ought to read it, with an earnest entreaty that he or she will do so. Of course you will have to read these articles yourself first, to fully appreciate them. We suggest this to every reader of THE GOSPEL WITNESS. And besides: try to think up other means of giving circulation to this important document. We are sending for one hundred copies to begin with, and shall do our best to spread abroad the information they contain.

THE CHAPLAIN'S OPPORTUNITIES

EVERY thoughtful person, and especially one who has any knowledge of army life, will recognize that the position of a chaplain is not an easy one. The chaplain, we should suppose, does not surrender his religious conviction when he enters the chaplaincy service. It will be readily understood however, that whatever his denominational affiliations, the army is not the place to emphasize them. Notwithstanding, it would seem to us that loyalty to the heart of the Christian gospel is indispensable to faithfulness in the discharge of one's duty as a chaplain.

Somewhere we have read that the late Bishop Taylor-Smith's question of anyone seeking to be a chaplain was to the effect: "Do you know how to lead a soul to Christ in five minutes?" By which, we suppose he meant, to unfold the simple story of a full and complete atonement effected by the death and resurrection and ascension to God's right hand of Jesus Christ.

Anyone having a clear view of that essential principle of the gospel, one would suppose, could never tolerate the idea that the Sacrifice of the cross is repeated at the Mass, and that attendance upon Mass is essential to salvation. We may be called "narrow", we may be criticized for what we are about to write; but in *The Canadian Baptist* of February 1st, on the front page, is an article entitled, "How Christian Are the Services?" by Squadron Leader Wayman K. Roberts; and in the course of his article, Mr. Roberts says:

"If a unit of soldiers is marching down the street, and one lad is out of step, your eye immediately focusses on him. You forget all those who are in step. There were not a few who remained in step. I remember one of them. He was a Catholic lad who had lost an eye in an air combat. He had had a close shave. And because he was a lonely Canadian in a British hospital, I visited him. When he told me his story, I said: 'Well, son, I hope you get out to Mass at your first opportunity, and thank God for your escape.' 'Don't you worry, Padre', he replied, 'the first place I am going when I get out of this bed, is to Mass.' There were thousands of lads like that, of all faiths, who kept true to the Christian ideals, in spite of every influence."

Here is a soldier who is a Roman Catholic. "He had had a close shave." On finding he was a Roman Catholic, this Baptist Squadron Leader said, "I hope you get out to Mass at your first opportunity, and thank God for your escape." Surely if ever there was a time and a place in which a faithful chaplain should have set forth, in a sentence or two, the simple way of life through an acceptance of the completed atoning work of the Lord Jesus, that was the time. Instead of that, by his own statement, he contented himself with recommending the young Roman Catholic to go to Mass as soon as he was able.

That may be called "liberal" by some people: we regard it as utter disloyalty to the truth of the gospel. And who needs the pure and unadulterated gospel more than the men in the armed services?

"THE BOOKS, BUT ESPECIALLY THE PARCHMENTS"

EVERY true minister of the Gospel will appreciate to the full Paul's exhortation to Timothy: "The cloke that I left at Trôas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Warm clothing and like creature comforts were not more needful to the great Apostle to the Gentiles than the spiritual nourishment his mind craved. Not that any poor human book can take the place of The Book, the sword of the Spirit, for there is none like unto it. But even when Paul spoke under the guidance of inspiration he felt his dependence on the fellowship of kindred minds: "Do thy diligence to come shortly unto me." And when likeminded men were not present in the flesh, he communed with their spirits treasured up in the books and parchments he so ardently longed for. Such has been the experience of men in all ages since the race learned to commit its thoughts to letters. John Milton, the Puritan poet says:

"For Books are not absolutely dead things, but do contain a potency of life in them to be as active as that soul was whose progeny they are; . . . a good Book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."

And Shakespeare's words will raise a hearty echo in the mind of every lover of books:

" . . . me, poor man, my library
Was dukedom large enough."

In any place of learning, the library is the workshop and books are the tools. This is true of the Toronto Baptist Seminary, where each lecture sends the students to the library to seek for new veins of gold and from thence to the class again to discuss and so evaluate afresh the ore they have gathered by their labours. How to read, mark and inwardly digest, that is to discover the right use of books, and composes an essential part of true education. Our students are given much practise in the fine art of reading. However, we labour under the handicap of inadequate library space and insufficient number of books. Of course the ideal library does not exist, and if it did, its readers would require a millenium of millenia to make full use of it. The Seminary library is a good workshop, but its usefulness would be greatly increased by the addition of more tools. To give but one concrete example, we have no complete set of Spurgeon. Many of his sermons are here, and a number of his other works, but we should have everything that this great prince of preachers ever wrote. And if we could have duplicate and triplicate sets of some of the works it would make them available for ready reference in our larger classes. Forty or fifty students cannot successfully use the same book at the same time, and hence the imperative need for second, third and fourth or tenth copies of the same book. Other theological works are very expensive in these days, and yet we must have them for the successful prosecution of our task of preparing young people for the Gospel ministry. Andrew Carnegie endowed a huge foundation with his millions

to put good books within the reach of the multitudes. Other theological institutions have been enriched by their friends and so have been able to put the learning of the centuries at the command of their students. We trust that in the days to come, a friend of our cause will do something of this sort for the Toronto Baptist Seminary, but in the meantime we hope that some of our present friends will follow the example of one of our former students who regularly sends in a donation for the Seminary Library.—W.S.W.

SPAIN ACCUSED OF EXECUTING PROTESTANTS

Charges Reported to M.P.'s

Daily Telegraph Reporter

PERSECUTION and even execution of Protestants in Spain are alleged against the Franco régime by the World's Evangelical Alliance.

Among details laid before the Foreign Office, and subsequently circulated by the Alliance to members of Parliament, are:

Nearly all Spanish Protestant places of worship are closed.

A number of pastors, evangelists and a far larger number of church members have been executed.

No Protestant religious meetings are allowed in the greater part of Spain.

Except for the Roman Catholic version, with notes, the Bible is not allowed to be printed or circulated.

The stock of the British and Foreign Bible Society in Madrid, amounting to 110,000 copies of Bibles, Testaments, etc., has been confiscated.

Foreign missionaries have had to leave the country.

Prison and Exile

About two-thirds of the Spanish pastors, evangelists and colporteurs have been exiled, imprisoned or executed, and a number have died in prison, the Alliance stated. Children of Protestant parents are compelled to learn the Roman Catholic catechism and worship images of the Virgin Mary.

In many places attendance at Mass is compulsory to procure employment. Recently a young Protestant was sent to a concentration camp for refusal to attend Mass.

In a letter to members of the House of Lords, Mr. Isaac Foot, chairman of the Executive Council, Mr. J. Chalmers Lyon, hon. sec., and Mr. H. Martyn Gooch, general secretary of the World's Evangelical Alliance (British Organization), state:

"Under the régime of Gen. Franco religious liberty does not exist in Spain, although Gen. Franco promised through the present Spanish Ambassador at the Court of St. James, the Duke of Alba, that in the event of a Nationalist victory in the late Spanish war, he would grant full religious liberty to all classes and creeds alike in Spain.

"We express the hope that your lordships may be able to exert your personal influence to secure for the Protestants of Spain relief from the present intolerable burden of persecution and liberty to worship without repression."

Direct intervention in the case of a neutral State might not be possible, the letter adds, but it should be made clear to Gen. Franco and others that the good will of the Allied Nations could not be counted on unless Spain abandoned such practices.

—From *The Daily Telegraph*, London.

The Jarvis Street Pulpit

"WHEN THIS WAS NOISED ABROAD"

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

Preached in Jarvis St. Baptist Church, Toronto, Sunday Morning, January 28th, 1945

(Stenographically Reported)

"Now when this was noised abroad, the multitude came together, and were confounded because that every man heard them speak in his own language."—Acts 2:6.

I.

BEFORE His birth it was said of the Lord Jesus: "Thou shalt call his name JESUS: for he shall save his people from their sins." In later years the Apostle Paul declared, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He, Himself, declared the purpose of His coming when He said, "The Son of man is come to seek and save that which was lost." That was the purpose of the incarnation, the reason for that infinite stoop of Deity, when God took upon Him the likeness of man, "and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

It is strange that in face of the very plain and unmistakable declarations of scripture so many vague ideas possess the minds of men in respect to the purpose of the coming of Christ into the world. It is because men are sinners, because they need salvation, and because there was no one else to save them, that Jesus Christ came.

But He is no longer here: He said to his disciples, "A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father." But ere He went away, He very clearly and definitely promised His disciples that He would not leave them alone. He said, "I will not leave you (orphans): I will come to you." The "Comforter", the One Who comes to stand by (a very much stronger word than that word now signifies in current use) comes to stand by us, to undergird us, to uphold us, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

In the verses we read this morning we were told of His particular ministry: "To (convince) the world of sin, and of righteousness, and of judgment." And you will remember that before our Lord withdrew His presence from His disciples to ascend to the Father's right hand, He gave them a commission, saying: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the age."

We have therefore the promise of His continued presence. I omitted, deliberately, a word a moment ago. Before giving that commission to preach the gospel, He said: "All (authority) is given unto me in heaven and in earth. Go ye *therefore*, and teach all nations." It were useless for us to attempt that divine task had

we not a guarantee of the presence and power of God, the Holy Ghost.

Then you recall how the disciples in obedience to the Lord's command, tarried at Jerusalem until they were endued with power from on high. "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."

You are familiar with the story. It is said here that when that was noised abroad, news of that spiritual phenomenon, of that manifestation of the presence and power of the supernatural, when that was noised abroad, when it became known in Jerusalem, a multitude came together, and as they came where the disciples were, they were amazed, they were confounded in their minds for the reason that they heard these Galilaeans speak in their own language: they heard a gospel that they could understand. It was not an unknown tongue then. There is something in the Scripture about speaking in an unknown tongue, but there were no unknown tongues at Pentecost. The wonder was that those people gathered there heard these unlearned Galilaeans speak in the language with which they were familiar, and they were amazed, because they heard the gospel in a language which they could understand.

A great many extravagances, vagaries, have been, in recent years, associated with this great truth of Pentecost. I have no criticism to offer of our Pentecostalist brethren. I have no doubt of their sincerity, and the genuineness of the faith of the vast majority; but I am certain that their teaching in respect to the promise of the Holy Ghost, is not soundly based on the Word of God; and I speak this morning because there is a truth here indispensable to our spiritual welfare, and to the prosperity of God's work everywhere. And it becomes necessary again and again to redeem some of these precious truths of the Word of God from their association with serious error.

The early apostles, those who companied with the Lord Jesus, were free from the presumption of attempting the Lord's work without His presence and power. They had seen Him; they had sat at His feet, and enjoyed the unique and priceless privilege of His personal ministry for a period of three years. They were anything but untrained men. They had seen Him die. They had actually seen Him after His resurrection. They were witnesses to the fact of the resurrection. They had not the shadow of a doubt as to its reality. Yet they made no attempt whatsoever to execute that divine commission in their own strength. They did exactly as they had been told to do: they tarried at

Jerusalem until the day of Pentecost was fully come.

I do not believe the word of God teaches us to "tarry" as did they, for the Spirit of God came to take up His dwelling place among His redeemed people, and once and for all the church was baptized. Peter recognized that as the fulfilment of the divine promise: "He shall baptize you with the Holy Ghost, and with fire." When the gospel was carried to the Gentiles at Caesarea, the same phenomenon occurred, and the Holy Ghost fell on all who believed. Later when the apostles were called to account for having gone in to men uncircumcised, and for having preached the gospel beyond the Jewish pale, Peter justified his action by telling how he had been divinely led, and how his message had been divinely approved. And when the church heard that, their criticism was silenced: they said: "Then hath God also to the Gentiles granted repentance unto life."

And so the Spirit of God came and took up His residence in the church, to become its unifying, its energizing Power, the very life of the church: a spiritual body, the body of the Lord Jesus "the fulness of him that filleth all in all." Hence the Holy Ghost is resident in the hearts of His people, and in the midst, always, of His assembled saints. And nowhere thereafter in the New Testament are we commanded or exhorted to be "baptized" with the Holy Ghost. We are to "receive" the Holy Ghost, to "be filled" with the Holy Ghost; we are not to "grieve" the Spirit, nor "quench" the Spirit: but we have not to tarry for His coming, for He is here, and He has come to abide with us forever, until the consummation of the age; and as long as we are without the visible presence of our ascended Lord, we have the presence and ministry of the Holy Ghost, to receive of the things of Christ, and show them to us.

Now the principle I call to your attention is this, that we do well to emulate the example of those early disciples, **FOR THE TASK GIVEN TO US CANNOT POSSIBLY BE EXERCISED BY HUMAN POWER.** It is folly for us to attempt it, for the teacher to presume to teach, for the personal worker to do anything to make Jesus Christ known, save as we have the presence and experience of the power of the Holy Ghost. The fact of the matter is, only God can introduce Himself: "Ye shall receive power after that the Holy Ghost is come upon you." And receiving the power of the Holy Ghost, they were to be witnesses unto Him. Unless and until that Power rests upon us, and dwells within us, we cannot effectively bear witness to the truth of the gospel.

There is a realm beyond the apprehension of the human senses, a realm which cannot be entered, nor its truth received by sight, nor by hearing, nor by any one of the senses: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." A knowledge of spiritual things is always—not sometimes—but is always, without any exception whatsoever, the result of a divine revelation. The truth of this spiritual world is not discoverable by the human intellect. You establish the truth of these things, as a matter of reason, although they are eminently rational. There is a rationale of belief, there is a reason for our believing. But men are not convinced of spiritual

truth at the end of a syllogism. Only as God Himself discloses Himself to the human understanding, communicates Himself to men, can men really know God. For that reason the presence and power of the Holy Spirit is indispensable to the believer as an individual, and to the church as a whole.

II.

Now let me remind you that **THAT WHICH IS INDISPENSABLE, NEED NOT BE DISPENSED WITH.** There is no reason why we who are here this morning; no reason in God, if there be a reason at all it must be in ourselves—there is no reason in God why we should not receive the Holy Spirit, by Whom we are to be divinely equipped for the task committed to us; "for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." That is to say, we have not an absentee Saviour. It is not necessary for us to try to get along without Him. One, I believe, of the tasks of life is to learn how to get along without some people; but it is equally necessary that we should learn that we cannot possibly get along without God; nor is it necessary, I say, that we try. I wish that every one of us here this morning, as a redeemed soul, washed in the blood, regenerated by the power of the Holy Ghost, I wish that everybody would recognize that that which God requires, He always provides; and that we may have in our work, and in our play, in the kitchen, in the school room, at the student's desk, or at the teacher's desk, on the street, in the office, in the shop, wherever we may be, and whatever we may be doing, the Spirit of God to enable you and me to do that which is our divine calling, as God would have it done. There is no necessity for our being content with half-measures. God has come to enable us to fulfil His will, "for what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." The Spirit of God is here to dwell within us, and to work out His life in us, so that we may live as God requires us to live, fulfilling the righteousness of His law by the power of the indwelling Spirit. Is there one here who does not need a religion like that? Oh, my dear friends, the religion of Christ does not consist in laborious attempts to work out a righteousness of our own, to realize some lofty ideal, worthy as that may be. He has not left us alone.

I received a letter from a woman in Quebec, I should judge a young woman. She had heard about me somewhere in Quebec. What knowledge she had, she had derived, I should imagine, from the French-language Roman Catholic press, for she assumed that I had abandoned the old-fashioned idea that there is a God. She, too, had revolted from such representation of God as she had received from her church. I do not wonder that people should revolt against the idea of God, if purgatory had any warrant in Scripture. The author of purgatory would not be God, but the devil, and the representation of God given by the Roman Catholic Church is not the God and Father of our Lord Jesus Christ.

This young woman revolted from that darkness, and she said she would like to know if there is any rational

ground for refusing to believe there is a God. She would be glad to join any atheistic society. She would be glad to pay any fees that should be required for someone to give her something else than that which she had been taught. I do not wonder. It is the story of the French Revolution written in an individual life. People are repelled at Rome's caricature of God, and seek rest of conscience, of soul, in a mere negation, the denial of the existence of God altogether. Well, this weary world needs to know that the Saviour Who came, is still with us; that the same power which enabled men to do the impossible in the days of His flesh, abides with His people; and that "this same Jesus", in the person of the Holy Ghost, has come to abide with us all the days. What blessing we have in knowing that there is a superhuman, a divine power, available to bankrupt human nature, so that the drunkard, the blasphemer, the debauchee, the man enslaved by sin, can find his fetters broken, and be able to say:

"My chains fell off, my soul was free;
I rose, went forth, and followed Thee."

A religion of humanism, or of mere idealism, that is wholly objective, and that promises no experience, subjectively, of divine power, is of no value to ruined men and women. But here is the Power for us, for every one of us. It is here for every church, and we who preach the gospel of the grace of God, and who are old-fashioned enough to believe in the truth of the divine evangel, that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures,"—we have an impossible story to tell, a story that is so contrary to all human experience apart from God that no one would ever believe it of themselves, unless we declare these things in demonstration of the Spirit and of power. That is the weakness of the modern church, the reason for its spiritual bankruptcy to-day, that it has turned away from the word of God, and turned away from the God of the Word, and is trying to do God's work without God, and to do for man what only God can do.

III.

Now in this apostolic day THERE WAS A REAL PRESENCE, AND A REAL POWER IN THAT UPPER ROOM AT PENTECOST. It filled all the place where they were sitting. The Spirit of God became the very atmosphere of the place. He ought to be the atmosphere of every believing church. This place ought to be so filled with the presence of God, that it should be impossible for anyone to come within these walls without knowing that God is here. I have known people who said to me that they felt the presence of God before the service began. That is what we meet to pray for; what we ask God most earnestly to do for us every Saturday night, and at other times. We beg Him to be with us on the morrow, whoever else may be absent, that everyone may be sure that God has not forsaken us, that He is still with us.

In that upper room at Pentecost the mighty power of God was exercised. It was something more than human. It was not what they saw, what they heard, but the reality of the divine presence, that set them talking, and when it was noised abroad the multitude came together.

I believe, dear friends, that God is His own advertiser. He advertises His presence. He makes His presence very real to His believing people, so that we are constrained to say, as did Jacob at Bethel: God was in this place. There are men and women, and boys and girls here this morning who are in great need. I don't know what your particular need is, but you know it, and you know that there is a point in your life which cannot be rectified, a default, a deficit which cannot be made up by any effort of yours, by anything that we can do. Only God can do it. And that is the message of the gospel, that He is here to do what no one else can do.

I do not believe there is anything so attractive, really, to men, as the presence and power of the Spirit of God. Oh, there are many substitutes. But what we need is the real power of the Holy Ghost.

How did it happen that that was their experience? Well, *they asked for it; they continued in prayer.* We are taught in the word of God that we should ask for the divine Spirit: "If ye, then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" He will give us His Holy Spirit. He will give the Spirit to the church.

Let me speak kindly to you this morning, and yet with all the earnestness that I can command: there are few churches, perhaps, which have greater reason to be thankful to God for the company of people who ceaselessly pray, who are always present to pray, and yet I look over this congregation this morning, and I see some of you whom I shall not see again after tonight until next Sunday. You don't even come to the place of prayer to ask God for the power of His Spirit. We have not, often, because we ask not.

I wonder if some zero night you were happening along, and found me somewhere stalled, with a temperature below zero, as I found a man the other night. I could not pass him by. I had to wait to try to help him out. It was not far from where I live. There was a young woman with him, and I said, "Let this young lady come to my house to keep warm, while you get a shovel, and shovel yourself out." They came, and he got the shovel. I said to them, "Now so that you may not be afraid of me, I will tell you who I am. I am Dr. Shields, Pastor of Jarvis St. Baptist Church." The man went back with his shovel, and I took the young woman inside where she could be warm and comfortable while waiting for him. I said to her, "What church do you attend?" She said, "Oh, I am a Roman Catholic!" Well, we had a happy time together until her friend came back with my shovel, and they went on their way.

Now supposing you should find me some night out here in a snow drift! I cannot move that car of mine. I have a machine, you know, that is just a nuisance unless it has power. You cannot do a thing with it, unless it is charged with power. And so you pass by, you know me, and you salute me! I say, "Now look here, I cannot leave this thing, would you mind, as soon as you get home, calling someone and asking them to come here to help me out of my difficulty? Tell them I cannot help myself, and I must wait until they come." You reply: "Yes, I will do that." "Can I

depend upon that?" "Yes." And so you go home, and get into your warm house, and forget all about the man out there, who cannot help himself. I just walk up and down and shiver, and say, "Why don't they come?" Well, someone forgot to go to the telephone as they promised. They let me down; left me out in the cold, helpless. They did not think to call someone to come to my help.

Can I make application of that? Such a man as the Apostle Paul exhorted the Ephesians that they should pray always, for all saints "and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds: that therein I may speak boldly, as I ought to speak." If the Apostle Paul needed the prayers of the Ephesian Christians, every church, every pastor, needs the unceasing ministry of all the people, that the power of God may rest upon us. You say, "But, Pastor, don't you know that the snow is very deep, and we have been having some very cold weather. What streets we have! And the street car service is dreadful! You know we have no gas! Circumstances are such that we cannot be expected to come to pray."

I had to send for a man to help me with my car last week—you did too! I said to him, "What must it be on the battle fields with a temperature like this?" He stood for a minute, and he looked up and said, "It must be hell; nothing less." I said, "I should think so." Yet they go on. They still fight. They still endure. What we need is a zeal for God equal to the zeal of the soldiers. You say, "But the soldier is under command: he is bound to do it." So are you. "All (authority) is given unto me in heaven and in earth"—the Generalissimo of all armies says—"GO YE THEREFORE." That is His command laid upon every one of us.

Oh, there are more than six thousand three hundred A.W.L's. In our day the vast majority of the people who profess, and call themselves Christians, are Zombies. They do not do anything. They let the devil have his own way everywhere. We should not have these beer parlours here, we should not have iniquity abounding on every hand if the professing church of Jesus Christ were throbbing with divine power as it did in pentecostal days! The power of God would be there, and it would be noised abroad.

Perhaps someone here may say, "That is rather new to me. I thought it was the Deacons who did the praying." Do not mistake me. I don't believe there is any place in Toronto, or Canada, blessed as we are in the matter of having a company of people praying, but I am addressing myself this morning to those who are not availing themselves of that high privilege. I am positive that if we thus were to come together at all costs, to pray, we should have the power, and we should have the fruits that would follow inevitably. I know what you will say: "But you know when I get through the day's work, I am very tired." "Jesus therefore, being wearied with his journey, sat thus on the well; and it was about the sixth hour." And as He sat there a woman came to draw water, and He talked with her, And by and by he talked to the population of a city. He worked till he was weary, and then *He worked on after He was weary*. I believe

a great many professing Christian people lose their greatest blessing from being downright lazy. "I keep under my body"—the Apostle Paul says—I do not allow my body to master my mind." No! "But Pastor, we don't do any of the things the world does." Perhaps not: we may only be lazy!

Let me tell you a story: in the days when we had much wealth in this church, I remember one particular prayer meeting. Rather late in the meeting I noticed a man standing outside the door. He was looking about, apparently looking for his wife. Presently he saw where she was sitting, and came up and sat beside her. He looked as though he carried all the troubles of the world on his shoulders, and in his heart. He was manifestly entirely out of sorts. Hymns were sung. He had his book, but he did not sing. A little while later I saw the cloud lift a little. By and by as a hymn was sung he managed to join in. The frown left his brow, and before we finished the hymn he was singing heartily. A little later he said in a clear voice: "Pastor, may we sing hymn so-and-so?" I nearly shouted, "Hallelujah!" I knew something had happened to him. I announced the hymn, and he sang with heartiness. When it was finished, he got up and said, "I should like to give my testimony. I have had one of the most uncomfortable of days. In business everything seemed to go awry. In fact, I just came here to-night to get my wife. I was out of sorts with everything and every body. But the atmosphere of this place, and the hymns have dissipated all my gloom, and I want to give God thanks even for these hymns of praise."

Well, the Bible says that God will "quicken" our mortal bodies by the Holy Spirit that dwelleth in us. I believe He does. He takes the weariness out of our limbs, the aches and pains. I believe there is more real physical rest often in an hour of prayer than in a night's sleep.

Perhaps I have told you the story of a certain Bishop who went to a certain place to preach. He had his coloured servant with him. When his man wakened him in the morning, he rubbed his eyes, and said, "Sam, I am afraid I cannot preach this morning. I don't feel quite like it. I think you will have to tell the Rector he will have to preach himself. I am not very well this morning." "Oh, now, sir," said the servant, "perhaps you will be better after a while. I shall bring you a cup of coffee, and see if that does not help." He brought him the coffee, got him dressed, and after a while got him off to church. When the bishop came back he seemed to be walking on air. His servant said, "How do you feel now, sir?" "Oh, fine!" "I thought so. I thought you would feel better if you got that sermon out of your system."

And you will feel better if you get that duty done, whatever it may be. Often the Spirit of God will rest our bodies, and we shall go home from the place of prayer inspired, energized by divine power. And that is what we need.

I am going to continue the subject of the Ministry of the Spirit at the evening hour. Meanwhile I say to you who need Christ, not to think of Him as an absent Saviour, but as One Who is right beside you, ready to forgive your sins, and take possession of you, and give you the mighty power of God to make you just what He wants you to be.

"THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD"

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

Preached in Jarvis Street Baptist Church, Toronto,
Sunday Evening, January 28th, 1945

(Stenographically Reported)

"And take the sword of the Spirit, which is the word of God."—Ephesians 6:17.

THE elements of the Christian's panoply are described in the chapter, and among them this offensive and defensive weapon called as "the sword of the Spirit, which is the word of God." We are admonished to take it, to be always armed with it, for we live in an enemy country, we move among those who would destroy us. We need to be prepared for attack, and this one and only weapon of offence is prescribed for us.

I.

"The sword of the Spirit", THE WORD OF GOD, IS SO CALLED BECAUSE IT IS OF THE SPIRIT. He made it, designed, and fashioned, and forged it. If you come upon a good knife—at least, it used to be so before the war—you would probably see stamped upon it, "Made in Sheffield." This instrument, this weapon was made in heavenly fires, fashioned by the divine Armourer. The Holy Scriptures are described as being "the sword of the Spirit"; for He made them.

That, I fear, is a truth which is too little appreciated, and perhaps no longer generally believed. Some of us were brought up to believe that the Bible is divinely inspired. It is a Book apart. There is no other book like it. It is not merely history, or poetry, or philosophy, or theology. It is more than mere literature. It is the very word of God, from Genesis to Revelation, inspired of the Holy Ghost. "Holy men of God spake as they were moved by the Holy Ghost." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." He Himself has put his imprimatur upon that which is written.

You cannot get rid of the Bible without at the same time getting rid of Christ. An infallible Christ argues an infallible Bible. An infallible Bible is the record which God has given to us of His Son.

Let me urge you young people not to allow yourselves to be laughed out of that ancient faith. I remember some years ago speaking in Edmonton on the principle of supernaturalism as being the storm-centre of Christianity. When the service was over, a young lady came to me to say, "I am going home to write a letter to my mother. I am going to tell her that by one great leap I have come back to the simplicity of her faith." "Have you wandered away from it? Tell me about it, something about yourself." "I am a student at Edmonton University, President of our year"—she seemed to be the sort of young woman who would be likely to be influential anywhere. "In the social life of the university", she said, "it has become popular to make light of spiritual things, especially to scoff at the Bible. It is looked upon as a mark of inferiority if any young man or woman still follows

the practice of daily Bible reading. I am ashamed of myself. While you have been speaking, I have seen that I have allowed myself to be led astray by a lot of giddy young people. I have allowed myself to be laughed out of my faith. There was no real ground for my change of position, and I am going to write my mother that she need have no more anxiety on my account, that I have returned to God and His Word."

I have found hundreds of young people, students in high school and university, whose faith has been unsettled—not by any kind of argumentation, still less by any difficulties in the Scriptures which they have discovered themselves, but because they have been the victims of someone's sneer; and because they have wanted to be abreast of the time, have turned away from these things.

I cannot tell you how many ministers have told me the same story. Foolish men! Not by any personal investigation of the Scriptures were they shaken. They have found no difficulty for themselves, but have listened to the parrotlike prating of modern unbelief, and in order that they might be regarded as being abreast of the times, they have allowed themselves to become sounding-boards, echoes of what unbelievers have said.

The Bible is the Word of God, and it is divinely inspired. The very fact that it remains after all the attacks that have been made against it, that it is even in our day, the most read book in the world, is proof. Notwithstanding the prevalence of professional unbelief, it is the most influential book in the world, the best seller of all books; for the reason that it is "the word of God, which liveth and abideth for ever." It is of the Spirit. He made it. It is clothed with His authority. The Bible is not an organization: it is a living organism. If you cut it, it bleeds. It is in-breathed by the Spirit of God; and, like the tabernacle and the temple without windows, like the celestial city that has no need of the shining of sun or moon or stars—the Bible is like them all, because "the glory of God doth lighten it, and the Lamb is the light thereof." I pity you if you have failed in appreciation of this, the greatest of God's works.

II.

It is "the sword of the Spirit" also BECAUSE ONLY THE SPIRIT OF GOD CAN USE IT EFFECTIVELY. When David would go forth against the giant, he was arrayed in Saul's armour, with Saul's sword at his side; but David was not big enough in stature to wear the armour of the magnificent Saul, nor had he the strength to wield his sword. He said, "I cannot go with these", and he put them off him. But when he had slain the giant in his own way, he drew the giant's sword from its scabbard and used it to sever the giant's head. Any kind of sword will do to cut the head from a dead giant, but you need to have a weapon you can use effectively when you go forth against a living and mighty foe.

The Bible is "the Sword of the Spirit", and is fashioned for divine use. No one but God can use it. "Cannot I use the Bible", someone asks. No! You will bring little to pass in the use of it. Well is it that we should be versed in the Scripture, that we should be adept in quotation of the very words of God; well that we should preach the letter of Scripture. But I would remind you that it is only as the gospel is preached in

demonstration of the Spirit and of power that it really accomplishes God's work.

There are those who handle the Word as though indeed it were the sword of a giant. Having no strength of their own, they depend not upon any superhuman energy. However you use the Bible, whether for your own private devotions, for your own personal witness, or in public testimony in preaching or teaching—whatever use you make of "the sword of the Spirit", remember it can be used only as you are energized by the Spirit of Almightyness. Only God can effectively use this Word of His.

That is why we, the humblest of us—and the strongest of us—need always to depend entirely upon the power of the Spirit of God.

I spoke to you of the ministry of the Spirit this morning. How important it is that God's people should keep ever in the foreground a recognition of that great truth, that without the actual help of God, without the exercise of the creative power of Deity, we are utterly impotent to fulfil the will of God on the earth. Only as He comes and lives in us, and works through us, can we get His work done.

III.

THE BIBLE IS CALLED A SWORD. It is the sword of the Spirit. *That implies conflict.* We are engaged in a long war. I am a little amused at seeing myself described in various periodicals as "the militant Pastor", or "the fighting preacher." What on earth are we here for? What is a soldier for but to fight—unless, of course, he be a Zombie!

We used to speak of "the church militant." The Scripture abounds with military figures. "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." "Fight the good fight of faith." We are to be soldiers all. Every man who professes and calls himself a Christian, is either fighting or fleeing. You are either pressing the battle to the gate and facing the foe, or you have turned your back upon him, and are running. Which is it?

"The sword of the Spirit" is intended to equip him who has enlisted in God's service; who has come to recognize that life, from beginning to end, for the Christian, is one of unceasing conflict. There is no discharge from this war; and we need therefore to be thoroughly armed with this unfailing weapon, "the sword of the Spirit, which is the word of God."

I would remind you that the *foes against which we do battle are not always clothed in flesh and blood.* Sometimes they are; sometimes you fight evil principles incarnate, and you cannot get at the principles without getting at the men who embody them. That is why I so often mention Mackenzie King. I wish I could discuss the evils of this country without discussing the men who are responsible for them, but that is impossible. When the Word says, "We wrestle not against flesh and blood", it means that we wrestle not primarily against flesh and blood, "but against principalities, against powers, against the rulers of the darkness of

this world, against spiritual wickedness in high places." We are called to do battle with spiritual powers—and there *are* such principalities and powers and rulers of the darkness of this world. Our Lord was under no delusion in that matter. He knew that He had come to do battle with Satan himself, and that Satan was not divided against himself. We too have to do battle with these evil powers of the spiritual world.

I fear some of us have been long in learning that. If you do battle with the liquor business, with vice, with corrupt politics, with Romanism, and with a great many other evils of the day, you may think of some of them as evils of the flesh, and others as being errors of the mind; and comparatively easy it may seem to us sometimes to deal with them. But when you really draw sword against them, you find that behind these visible opponents there are the principalities and powers and the rulers of the darkness of this world. You and I have to do battle with the devil himself every day we live.

Do you believe in the existence of a devil? It would be hard to account for you apart from him—or for any of us! A malevolent spirit is abroad; everywhere we see his work. As Christians, it is for us to do battle with these superhuman powers, powers that are greater than our own.

Nor can we do these things without this spiritual weapon. We have greatly improved weapons of war in our day. Those of us who remember the last war, and the moderate place the airplane took in it, the invention of the tank, and some other things, thought we were quite up to date, greatly advanced! But such things as were used then, have become obsolete. Most of them would be useless in present-day warfare. But here is a weapon that cannot be improved upon. There is no means by which its temper can be changed, or the sharpness of its edge increased. Those who used it in days gone by, found it effective in warfare; and those who use it to-day, find it still a magnificent weapon.

But *we have to use it against spiritual foes; therefore we need a spiritual weapon.* You cannot knock a devil down with a baseball bat. You cannot shoot the rulers of the darkness of this world with a machine-gun. For this spiritual warfare, we need spiritual weapons—and "the sword of the Spirit" is the only one supplied.

Let me remind you too that there is a battlefield, in this respect, *in your own breast.* There are evil principles to be slain there. They must be ruthlessly put to the sword. There is only one weapon to use. There is only one way by which sin may be slain in our own lives, and that is by a diligent use of "the sword of the Spirit, which is the word of God." "Where-withal shall a young man cleanse his way? by taking heed thereto according to thy word." I do not pretend to explain how it is done, but I know that the Word of the Lord is effectual in dispersing the enemies, and cutting a path clean through to victory. Our Lord Himself met the devil in this way. When subjected to severe temptation, in each case He answered, "It is written", "It is written again", "It is written again." And at last the devil left Him. Draw "the sword of the Spirit", pin your faith to the Word of God, cast yourself upon His promises; and thus resist the devil—and you will find that he will flee from you.

What is true of the individual conflict in which we all must engage, is equally true in the larger issues without; for the church collectively is, or ought to be, a marching army. We ought to be constantly at war. How terribly true it is that the evils of our day, and those who sponsor them, show little fear of organized religion. There was a time when, on the temperance question, the Methodist Church in any town or city could be counted upon—and its ministers—one hundred per cent. against that evil. The same was true, very largely, of many other churches.

I remember meeting a ministerial friend from England, out on the Pacific Coast, more than thirty years ago. We were crossing from Vancouver to Victoria, and got into conversation. This minister said to me, "What proportion of your ministers in Canada smoke?" I thought a moment and then said, "I cannot say that I know every one of them, but I know the majority; and so far as my knowledge goes, I cannot think of one man, anywhere, who uses tobacco, or who is not an absolute teetotaler—not because he thinks these things are in themselves intrinsically wrong (though I think they are), but for the sake of his example as a Christian leader, he can have nothing to do with them."

This English minister said, "When I get back home, I shall give an account of my vacation; and shall report that I have found a denomination in Canada whose ministers are free entirely from that habit." I could not say so now. If I were to call upon the ministers of the United Church, of the Presbyterian Church, of the Anglican Church, of a great many Baptist Churches, to stand with us, and do battle against the evil that is damning the souls and bodies of men and women in this neighbourhood, how many could I get? Some, thank God; but a great many would say, "We have outgrown that narrowness."

Why? The church has ceased to be a fighting force. It has ceased to stand against the evils of the day. And very often, if one attacks one of these things—as I know to my cost—his chief opponents will be found to be a member—and an official—of some so-called Christian church. The church of Christ needs to clean house. We would be a thousandfold stronger if we had fewer members. We need Gideon's band to-day. Few people care about the church. The liquor people, and all the inspirers of evil courses, mock at organized religion. They have no fear of it.

IV.

SHALL I TELL YOU WHY? We were almost undone in England. Only by the mercy of God does the British Empire stand. Why were we so nearly overwhelmed? Because, by the dissemination of the principles of pacifism educationally, religiously, politically, people were put off their guard. Men said they would never fight again. University students said they would never fight. They said it in Canada, they said it elsewhere. Why did they talk like that?

Let me ask first of all, what did it accomplish? It effected the disarmament of Britain. She was without arms. If some had had their way, she would not have had even the nucleus of a navy; she would have been stripped of every defensive weapon. Why? Because these fools in the pulpit, in editorial chairs, in the colleges and universities, had disarmed themselves by putting aside the Word of God, and thus poisoned the

life of Canada, of the United States, and of Great Britain; left us without arms against the evil day.

The church has been disarmed. That is why the church is where it is to-day. The Bible has been put out of the pulpit. I know whereof I speak. I have not to go many blocks from here to find men who so preach. If we differ from others, it is because we have refused to put aside "the sword of the Spirit, which is the word of God."

I repeat what I said at the beginning: we live in an enemy country. We cannot afford to be disarmed, or unarmed, for a moment. We need to take unto us the whole armour of God; and have ever at hand, with skill to use it, "the sword of the Spirit, which is the word of God."

Is it that to you? We are to have a visit before long in Toronto from General Sir W. Dobbie, the heroic defender of Malta. How many great men God has given us in the British army, and in the British navy, who humbly acknowledge their complete dependence upon God! It was because General Dobbie had not put aside this "sword of the Spirit", that he was so mighty even in actual material, physical warfare. We shall be strong in the measure in which we abide by that which is written, and depend wholly upon the wisdom of the Word, and upon the might of the Spirit. So we shall be invincible, and ultimately victorious. "Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place."

Let us pray:

We pray Thee, O Lord, to bless our meditation this evening, to the strengthening of our spirits, and mayhap to the enlightening of our understandings. Help us that it may become the habit of our lives never to move anywhere, at any time, without having this weapon at hand. Teach us the value of it. Teach us how indispensable it is to our safety as individuals, and to our success as churches. Visit us, we pray Thee, with a gracious heaven-sent revival. Bring back such as have wandered, to Thy holy Book, and to Thy gospel; and help us all that we may, by Thy grace, be increasingly faithful to our charge. Help us ever to say,

"Should all the forms that men devise
Assault my faith with treacherous art.
I'd call them vanity and lies,
And bind the gospel to my heart."

Amen.

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.

"AS TOUCHING THE POPE . . ."

"But, as touching the Pope and his spirituality, I owe them neither suit nor service, forasmuch as I know him, by the Scriptures, to be the great Antichrist, the son of perdition, the open adversary of God, and the abomination standing in the holy place."

—Lord Cobham to the King, 1413.

IS SOUTH AMERICA CATHOLIC?

From *The Converted Catholic*, N.Y.

PROOF of the immediate menace to our heritage of religious freedom on the American continent can be seen in the attempt of the highest Roman Catholic authorities to stop Protestant missionary work in Central and South American countries. The trumped-up excuse, used by Catholic pressure on the State Department to deny passports to Protestant missionaries to South America, is the entirely false claim that these are not missionary countries, that they are almost 100 per cent Catholic and do not need to be evangelized. Added to this is the further falsehood that Protestant missionaries are a hindrance to Pan-American solidarity, that they are disliked and often treated violently by the Catholic people of those countries. Reports prove that attacks on Protestant missionaries in Latin-American countries are indeed frequent. But it should also be made known that these attacks are invariably instigated by Roman Catholic priests.

Reliable statistics utterly confound the claim that Latin-American countries are almost entirely Catholic in population. Not only do Catholics in the United States proportionately outnumber those in Latin-American countries, but the proportion of priests to the population is much larger in the United States than in any country of Latin-America. Catholic church authorities know this better than anyone else. They know that Latin-American countries are very much a missionary field, with very few practicing Christians, and in immediate need of evangelization. Their fear is that Protestant missionaries, if allowed a free hand, will make it forever impossible to bring Latin-America under the political control of the Roman Catholic church.

Proof of all this may be seen in the feverish efforts now being made by the Catholic church to send large numbers of missionary priests to Central and South American countries. While it is extremely difficult and often impossible to secure entrance for Protestant missionaries to those countries, a constant flow of Catholic priests from the United States to Latin-America is being steadily maintained. Their departure is recorded not only in the Catholic press by even in our secular newspapers. Last July 31, the *New York Times* reported the departure of "twenty-seven Catholic priests for mission posts in South and Central America this afternoon," after ceremonies in the cloister of Maryknoll Seminary at White Plains, N.Y.

Judged by the proportion of Roman Catholic priests to the total populations of Latin-American countries, the United States is much more a "Catholic" country than any below the Rio Grande. Figures to substantiate this are as follows:

Proportion of Priests to Population in Different Countries

Nation	Population	Year	Priests	Per Priest
Spain	24,000,000	1939	42,000	571
Belgium	8,000,000	1939	13,269	602
Italy	45,000,000	1939	65,000	692
France	39,000,000	1939	56,200	693
U.S.A.	130,000,000	1940	36,000	3,611
U.S.A. Catholic	22,000,000	1940	36,000	600
Canada	10,376,786	1922	8,950	1,159
Chile	4,287,445	1935	1,615	2,654
Costa Rica	551,541	1926	143	3,856
Uruguay	2,020,040	1939	438	4,611
Peru	6,500,000	1923	1,100	5,909
Mexico	17,813,870	1931	3,000	5,937
Nicaragua	827,100	1937	138	5,993
Colombia	8,472,584	1924	1,300	6,517
Cuba	3,963,344	1937	600	6,605
Bolivia	3,000,000	1938	376	7,978
Argentina	12,000,000	1931	1,400	8,571
El Salvador	1,632,000	1937	192	8,500
Brazil	47,794,900	1937	5,016	9,528
Honduras	962,000	1937	89	10,808
Haiti	2,600,000	1928	213	12,206
Paraguay	992,050	1939	72	13,778
Panama	521,675	1937	35	14,905
Guatemala	3,200,000	1940	126	25,396

1. From a table published by the Roman Catholic *Primer Congreso Nacional de Vocaciones Eclesiásticas*, of Guatemala, reproduced by *La Voz del Presbiterio*, Guatemala, 1942, and published in this country by the Committee on Cooperation in Latin America.

2. The figures for Canada are 13 years old and for the whole Dominion. Assuming the R.C. population to be 45% of the whole, the figures would be one priest to every 522 of the Roman Catholic population, or the highest percentage of priests to the people of any country recorded.

Worthy of note in the above figures are the following:

1. There are more than twice as many priests, in proportion to the *whole* population, in the United States as there are in Brazil; 2. In Argentina, where the Roman Catholic church is specially favoured by the present Fascist régime, there are only 1,400 priests for a total population of 12,000,000; 3. In Spain, where priests are proportionately most numerous if we admit, as is claimed, that Spain is an almost completely Catholic country, the number of people per priest is only slightly less than that in the United States.

The most devastating analysis of the position of the Roman Catholic church in Latin-America is contained in the authoritative book, just published, by Rev. Dr. George P. Howard entitled, *Religious Liberty in Latin-America?* with a most effective introduction by Rev. Dr. John Mackay, president of Princeton Theological Seminary. The facts therein presented should go a long way to expose the sinister aims of the Roman Catholic hierarchy and awaken Protestant ministers to the realization that the time is coming when they will have to fight again to preserve their heritage of religious freedom.

By tradition and culture—to their detriment—Latin-American countries are Roman Catholic, but not by numbers. If it were true, as is claimed, that Brazil, for instance, were almost completely Roman Catholic and not a missionary country, how could one priest minister to more than 9,000 souls—to more than 8,000 in Argentina, and in Guatemala to more than 25,000!

Yet, the *political* control of Latin-American countries by the Catholic church is a fact that cannot be denied.

This is very obvious in Argentina, whose Fascist régime was planned and established in collaboration with the hierarchy of the Roman Catholic church.

NOTE: In the above table the figures for Canada are twenty-three years old—1922. The latest census, 1941, gives the total population of Canada as 11,506,635, and the Roman Catholic population for all of Canada as 4,800,895, or 41.74 per cent. The above table gives the proportion of priests to the whole population of Canada, as 1,159. If the same ratio of priests to people in Canada still stands as in 1922, and the population be broken down as in the United States showing the proportion of Roman Catholic to non-Catholic population, and the proportion of priests to Roman Catholic population, it will be seen that in Canada there is one priest to every 487 of the Roman Catholic population; so that Canada is the most priest-ridden country in the world—exceeding even Spain.

"WE SHALL COVER THE COUNTRY FROM OCEAN TO OCEAN"

The Why and Wherefore of the Baby Bonus

SHERBROOKE, Quebec, January 15, 1945.—"In spite of subversive trends, our families are not suffering any decline. Our young girls are marrying a little bit later in life, but with that exception, we observe that our families are as large on the average and that there is nothing to fear for the French-Canadian family. . . ."

The above reflections are extracts from a speech recently made before the Social Club, by His Excellency Mgr. Philippe Desranleau, Bishop of Sherbrooke, at the monthly dinner of the local *Société Saint-Jean-Baptiste*, on the occasion of Family Week. The guests of honour were 24 couples of the diocese, fathers and mothers of 12 children and more. . . .

The following extracts are taken from a resumé of His Excellency's speech:

"We honour this evening large families, the fathers and the mothers of the diocese who have given the greatest number of children to God, to the country and to the Church. It will be agreed that parents who have thus given 12, 18, and 21 children to society are very powerful. . . . The father of a family, who, on the morning of New Year's Day gives his blessing to 15 children, with the same words as he who blesses only one, receives 15 times more grace and more blessing. And when he works, it is the same thing. When he prays, it is the same, because he has received this special grace, this power to multiply everything that he has in life by as many times as he has children.

"When a man and a woman see grow up fifteen children who have sprung from them, it seems to me that they cannot help saying, 'Now I die happy for there are enough to pray for me, to take my place, to do better than I have done; I have had a good reign and I die in peace.'

"The president of your society has estimated the number of children of which you are the parents. There are 325, and he has told you that it is almost a parish. But if, with the help of God, your children do what you have done, it will only take one generation to make a parish of 4,000 persons. . . ."

"We should be wrong in fearing threats, the influx, being inundated. We are too large to be eaten and we are too much alive to be stopped.

"We shall cover the country from ocean to ocean, and our action will be gentle, pleasant and peaceful. It is the action of the French-Canadian family that has made its way like the light, infiltrating everywhere. For more than two hundred years, we have compelled recognition (nous nous sommes imposés) by our large families.

"Because of that vigor we shall continue to grow, to develop ourselves, and to make the Eternal Father smile, Who wishes us to grow without bounds, Who asks for souls. And to make souls, the union of bodies is necessary. Mothers, fathers, parents of the fine families of Quebec (chez nous) there is nothing so lovely, nothing so great, nothing so reassuring as a large family."

The above is translated without comment, other than our title as above, from the Roman Catholic press of Montreal, as documentary evidence of why the priests of Quebec so ardently desire the passage of the Baby Bonus Bill sponsored by the present Mackenzie King régime at Ottawa. It also tells why the Roman Catholic Church is so determined to keep its men at home.

Mr. King and Large Families

Since writing the above, our attention has been called to an editorial appearing in the Liberal party organ in Montreal, *Le Canada*, entitled "Ottawa and the Family". We might repeat in passing that this party organ fulfills its rôle of official apologist for the Liberal party in Quebec by supplying evidence to its French-speaking readers that Mr. King's administration at Ottawa best serves the interests of the Roman Catholic Church. It does not lack abundant proof of this thesis, and as an example, we translate the first paragraph and the last from its leading editorial on January 12 last:

"Family Week that we are now celebrating has been the occasion of various manifestations and of great considerations, some of which are interesting and several other of which are very annoying and perhaps spotted with opportunism."

"The introduction in the Commons of a law favoring large families, and its adoption by an important majority of that chamber, has made Canada conscious of the necessity of a family policy.

"Rejoice in observing the fact," an eminent prelate of Quebec said the other day, "that large families are more popular today and more common than they were twenty years ago, and if that continues, large families will be the only ones of which we shall speak with happy faces.

"We must give to the administrative solicitude of the King Government a large share of the credit for this recrudescence of popularity that the family, that cell of society, is enjoying to-day in Canada."

If any comment were needed on the bishop's discourse as reported above, *Le Canada* supplies it. The Liberal party organ ascribes the credit for the trend toward large families which the bishop commends and commands, to the "administrative solicitude of the King government". *Le Canada's* claim of Mr. King's loyalty to the decrees of the Roman Catholic hierarchy is, we believe fully substantiated by the facts. We should like to thank its editorial writer for the phrase he uses to describe Mr. King's subservience to the wishes of the hierarchy: "The administrative solicitude of the King government. . . ." Perhaps our readers will think of the phrase when they receive their tax bills to pay for babies who will become future supporters of the Church of Rome; if they do, it will remind them of who is responsible for their increased taxes.—W.S.W.

Bible School Lesson Outline

Vol. 8 First Quarter Lesson 6 February 11, 1945.

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

THE PRAYER OF CONFESSION AND THANKSGIVING

Lesson Text: Nehemiah 9.

Golden Text: "Nevertheless for thy great mercies' sake thou didst not utterly consume them, nor forsake them; for thou art a gracious and merciful God."—Nehemiah 9:31.

I. Preparation for the Prayer—verses 1-3.

There is something very touching about this solemn religious gathering of the Jews. It was entirely voluntary, and it illustrates the mighty workings of grace in the human heart, for grace delights to do more than the law has required (Eph. 2:7; 3:20; 1 Tim. 1:14; 1 Pet. 1:3). The Feast of Tabernacles concluded with a solemn convocation before the Lord on the 22nd day of this seventh month (Lev. 23:34-36), but this 24th day finds the people again gathering around the out-of-door pulpits to listen to the Word of the Lord and to worship Him. Their hearts had been quickened by the Word of God, and they felt a holy urge for prolonged waiting upon the Lord, which is prayer in its truest sense (Psa. 27:14; 37:34; 62:1; Isa. 40:28-31 50:10).

The brighter the light, the deeper the shadows. It is the soul which dwells near the holy Saviour that feels its sin most keenly (Isa. 6:5; Lk. 5:8; 1 Tim. 1:15). On the very first day of the public reading, the law of God had laid bare the sin of His people, and had made tears of godly sorrow to flow (Neh. 8:9), but after eight days their repentance was still deeper, and was wrought with much anguish! The sackcloth and earth were signs of their utter humiliation before the Lord (Gen. 37:34; Joh. 7:6; 2 Sam. 3:31; 1 Kings 20:31; Psa. 69:10, 11). To humble oneself before the Lord is to prepare the way for receiving blessing from His hand (Matt. 23:12; Jas. 4:10; 1 Pet. 5:6).

Repentance involves consciousness of sin (Psa. 51:3), contrition for sin (Psa. 38:18; 2 Cor. 7:9, 10), and also forsaking of sin (Isa. 55:7; Ezek. 33:14-16). It is a change of mind, heart, will, purpose and life. The children of Israel acknowledged their individual and national iniquities, while they also separated themselves from known sin (Ezra 10:10, 11; Neh. 13:3, 30). The barrier of sin must be removed ere we can enjoy the privilege of access into the Father's presence (Isa. 59:1-3; 64:7).

II. Substance of the Prayer—verses 4-38.

Prayer and worship are indissolubly connected (verse 3); prayer is worship, and worship cannot be disassociated from prayer. Thanksgiving and adoration characterized the prayer of the Levites as recorded in this chapter. They worshipped God as Jehovah (2 Kings 19:15), the Creator and Preserver of all the earth (Deut. 10:14; Psa. 36:5, 6; Col. 1:16, 17), the One Adored by the heavenly beings (Psa. 148:1, 2). All glory, blessing and honour must be attributed to Him (Rev. 7:12).

In rehearsing the tokens of God's goodness to them as a people, the Levites reviewed briefly the pivotal periods in Israel's history: (1) The Calling of their ancestor Abraham (verses 7, 8); (2) The Redemption from Egypt (vv. 9, 10); (3) The Law (vv. 13-18); (4) The Possession of the Land (vv. 22-25); (5) The Times of the Judges (vv. 26-29); (6) The Times of the Kings (vv. 30, 31); (7) The Captivity (vv. 32-37). It is a profitable exercise to review the way in which the Lord has led us (Deut. 8:2), and to adore His wonderful works to the children of men (Psa. 107:8).

The history of Israel displays the eternal principles of God's dealings with men; eternal, since they are the manifestations of His nature, which is eternally the same. If we should read aright the history of any nation or of any individual, we would see the same principles exemplified.

The Sovereign will of God directed every event and circumstance (vv. 7, 15); He is the Ruler, the Omnipotent One, Who shapes all things according to His own will and purpose (Eph. 1:4-6, 11; Rom. 10:19-23; 11:33-36). He is ever faithful to His promise (vv. 8, 23); not one word which He has spoken will fail (Josh. 23:14; 1 Kings 8:56; Eccl. 3:14). God is also gracious, loving and merciful (vv. 19-21, 27, 31; Exod. 34:6; Psa. 86:15; Isa. 54:10). God is patient, seeking to bring men to Himself by means of warnings and chastisement (v. 30; Ezek. 33:11; 1 Tim. 2:4; 2 Pet. 3:9), but when men refuse to respond to His overtures of grace, judgment must follow (Rom. 2:1-9).

God's mercy was extended to those who were most unworthy of His favour. Throughout the years the children of Israel sinned grievously against the One Who had showered blessings upon them. Some of the specific sins are mentioned: pride (v. 16; Deut. 8:10-14), stubbornness (vv. 29, 30; Psa. 78:4-8), disobedience (v. 34; 1 Kings 14:7-9; Psa. 78:10, 11; Rom. 10:21), ingratitude (v. 17; Psa. 106:13, 21; Isa. 1:2-4) and rebellion (v. 26; Psa. 78:40-42; Isa. 65:1-3; Jer. 5:23, 24).

The Divine philosophy of history demands that God's righteousness be vindicated; He is the Just One, and all His judgments are according to truth (v. 33; Ezra 9:15; Psa. 51:4; Rom. 1:20; 2:1, 2; 3:4, 19). The calamities of Israel were due entirely to her own sins (2 Kings 17:6-18; Psa. 78:56-64; 106:35-42). The wicked man in his distress may reproach the Lord (Psa. 79:12), but he will never find himself until he recognizes the fact that his own sin has brought trouble upon him (Psa. 78:32-34; Isa. 42:25; Jer. 5:25).

In view of the Lord's great goodness to them in spite of the exceeding sinfulness of their sin, the people, led by the princes, priests and Levites, entered into a covenant to walk henceforth in God's law.

NEWS OF UNION CHURCHES

Mr. Frey at Bethel, Orillia

We were greatly blessed in having with us for the day Rev. W. H. Frey whose ministry helped us to go over the top in our objective for the French Bible Mission. His first duty was to speak to an open session of the Bible School. This he did very ably and very successfully. We feel confident that our boys and girls will remember for a long time to come the stirring stories as told by Mr. Frey. All the offering of the Bible School was for the French Bible Mission, and amounted to \$52.50.

Mr. Frey presented the work of the French Bible Mission and the physical needs of the Christians in France and Belgium to a full house on Sunday morning and preached a great gospel message to a packed house Sunday evening when extra chairs were brought in to accommodate the crowd. The folk of Bethel will long remember Mr. Frey's ministry, and also the joy that all experienced in bringing the tithes and offerings into the storehouse for the French Baptist Mission.

Total offerings for the French Bible Mission at both services amounted to \$279.32 or a total for Missions from church and school of \$331.82. This including the \$50.00 already sent from the Bible School makes a grand total from Bethel Church and School for our present campaign for the French Bible Mission of \$381.32. (All this in addition to \$1,000 sent in previously).—H. C. S.

I question if any work was ever presented to the folk of Bethel, and an offering taken for the same, that resulted in greater blessing for all who had part in it. It seemed to me that our cup was full and running over. It was the result of a timely ministry from Brother Frey and real sacrificial and cheerful giving on the part of all who worshipped with us on Sunday. Over and above all this, of course, was a special sense of the Lord's presence in our midst throughout the day. It is our prayer that the blessing of the Lord will come down upon each church of our Union when the offering is taken for the French Bible Mission as it did in Bethel on Sunday.—R. D. G.

Calvin Baptist Church, Toronto

Recently Calvin Baptist Church has witnessed rich blessing from the Lord. Our year-end services, Christmas and New Year's, were the best attended in our history. Five followed the Lord in baptism on Christmas Sunday night. There have been a number who recently confessed Christ as Saviour.

Our Bible School has had, with the exception of a few Sundays, larger attendances than the corresponding Sundays of the previous year. Financially there has been a definite betterment. For all these blessings and others, not mentioned, we give thanks to God.—R. F. R.

Children in Quebec Lawlessly Expelled From School For Refusing Catechism

Despite the bitter, opposition of the Roman Catholic Hierarchy to the preaching of the gospel of Jesus Christ, God is saving souls among the French-Canadians through the ministry of His indefatigable servants.

The following letter from Rev. W. J. Wellington of Val d'Or, Quebec, however, shows the extent to which the Roman priests will go in their vicious attempts to keep the people of French-Canada under their absolute control. Mr. Wellington writes:

"Last summer's work in . . . was the means of distributing many New Testaments in French and of securing a long list of prospects for visitation. Every Wednesday evening meetings are held in the home of a French-Canadian woman whom we baptized two years ago. Several are attending regularly who are reading God's Word for themselves. In the meetings the Way of Life is set forth through preaching and song. There is also regular memorization of gospel texts engaged in especially by the children who come. I earnestly solicit prayer for the salvation of these interested souls.

"One young man, himself English-speaking, whom we contacted this past fall, had been saved several years ago. Though he had back-slidden he is now anxious for the glory of God. Pray with him for the conversion of his young French-Canadian wife who is eagerly reading the Scriptures.

"Two French-Canadian members of our church live at . . . Their children, because of the parents protest against their learning of catechism and listening to Catholic prayers to Mary and the saints, have been expelled from school. The only school there is Catholic and the local school commission is depriving the children of these Christians, of an education.

"The Quebec Law, while pretending to make education compulsory is controlled by the priests and excludes from schools the children who will not worship idols.

"According to Quebec School Law, 'No person shall require any pupil in any public school to read or study in or from any religious book or to join in any exercise of devotion or religion, objected to in writing by his or her parent or guardian.'

"'Public School' in Quebec means either Catholic or Protestant. It means 'every school under the control of school commissioners or trustees.'

"Hence in the expulsion of the children of our church members, two laws of the province are ignored—that of compulsory education and the one I have just quoted. We are now making full investigation of this matter. However, I am trusting that in the community of which I write, God will establish a church in which the true gospel of Jesus Christ is preached and a Protestant School. He 'shall be exalted among the heathen.'—W. J. W.

News From Trenton

At the present time, we are without a regular pastor but have been very fortunate in having as supplies each week members of both the faculty and student-body of Toronto Baptist Seminary, among them being Prof. Frey, Rev. V. J.

Lehman, Mr. T. R. Delaney, Mr. N. MacKenzie and Mr. D. Stephens. We also had a visit from Rev. Morley Hall of Napanee.

During the past few months, our work has been increasing both in numbers and blessing and we feel that the Lord has a great work for us to do in this portion of His vineyard. We are hoping to greatly increase our Sunday School attendance by conducting visitation work among the homes of our town. Pray that God will bless our efforts in winning many girls and boys to a saving knowledge of Jesus Christ.—R.M.

Mt. Albert Gospel Church

Besides being pastor of the Maple Hill Baptist Church and taking a Theological Course at the Toronto Baptist Seminary, Mr. E. S. Kerr has recently undertaken the extra task of pastoring the flock at Mt. Albert Gospel Church.

The Mt. Albert Church is the result of Rev. W. S. Whitcombe's efforts who pioneered the field and established the work some years ago. The church is composed of a very fine group of earnest Christians whose warm fellowship and enthusiastic co-operation is a great encouragement to any preacher.

Under the capable leadership of Mr. Kerr, a vigorous programme for the furthering of the gospel both at home and among the French-Canadians of Northern Quebec has been

Mr. Kerr writes: "The Mt. Albert Gospel Church was adopted and blessing is attending their efforts.—H. C. S. started thirteen years ago by Rev. W. S. Whitcombe and the work flourished under his able ministry. The good seed which was sown in the beginning of this work, has stood the test down through the years.

"A week of special meetings held recently with Rev. H. C. Slade proved of great blessing to all. On several evenings the music was supplied by the Seminary Ladies quartet and was also much appreciated. During this campaign the need of French missions was stressed and the challenge was eagerly accepted by the people. Forty dollars has already been sent in for this purpose. The Young People's Society has set, as an objective, seventy-dollars towards the support of Mr. Trudel of Val d'Or, who told the story of his conversion from Roman Catholicism when he visited our church last Fall.

"Of late the church has reason to rejoice in many blessings, not the least of which is an increase of three to four hundred percent in offerings."—E. S. K.

Maple Hill Baptist Church

It is with deep gratitude to God that we are able to report satisfactory progress at the Maple Hill Baptist Church.

During the year the Lord blessed in the salvation of precious souls, some were baptised and additions were made to the local church membership. The Sunday School showed an increase of ten, and the offerings exceeded the previous year by two hundred and seventy-five dollars.

Since November the first, Sunday School and Church have both been held in the morning, with very satisfactory results. Great credit is due to the people of the church who without exception strive to overcome snow and storm to be at church each Sunday.—E. S. K.

Snowdon Obtains Permits to Build

The following appeared in *The Monitor*, a weekly paper which serves Hampstead, Notre Dame de Grace, and Montreal West:

"Snowdon Baptist Given Permission to Build Basement.

"Church Denied Permit For New Building Gets Minor Concession."

"Snowdon Baptist Church, which was refused a permit to erect a place of worship three years ago, have just received word from the Department of Munitions and Supply to say that they may erect a Church basement, 'We had hoped for more than that' said the Rev. J. R. Armstrong, 'but the prob-

lem of housing our Sunday School has become so acute that we feel we must go ahead. By putting on a peaked roof and making a fairly high basement our architect says that he will be able to design a very attractive looking building.

"The Snowdon Baptist Church was organized on April 6th, 1941, with a membership of thirteen. Since that time it has shown a steady growth but has been greatly handicapped by lack of suitable quarters. While the anticipated building program is only a beginning it is expected that it will go a long way towards assisting in the progress of the work.

"Rev. J. R. Armstrong came to Montreal in the fall of 1940 under the Home Mission Board of the Union of Regular Baptist Churches of Ontario and Quebec. Prior to that time, Mr. Armstrong was himself a member of the Home Mission Board and was pastor of the Baptist Church at Hespeler, Ontario. He graduated in 1932 from the Toronto Baptist Seminary."

A Montreal Letter

The following is the account of an incident that happened to me quite recently while riding in a street car in this City of Montreal. I usually read while travelling in the street car and on this occasion I happened to be reading the GOSPEL WITNESS. A lady boarded the car and sat down on the vacant seat beside me and after a while I noticed that she was looking at my paper (THE GOSPEL WITNESS) and smiling slightly. When she became aware that I noticed her interest she remarked that she had noticed that I was reading THE GOSPEL WITNESS and that she was a subscriber to it but thought that she was the only one in Montreal who subscribed to it. I reassured her on that point and stated that there must be hundreds who subscribed to THE GOSPEL WITNESS in Montreal, she informed me that she agreed with all that Dr. Shields had ever said about the R.C. Church and that she also had read the books written by the late Rev. Dr. Chiniquy. In addition to reading the books she had other

information about the Catholic Church from her husband who was a former Romanist but now attended the Anglican Church with her. Her husband when a boy served as an Altar boy in a Roman Catholic Church and one morning after Mass a priest made improper and indecent advances to him which so disgusted the boy that he went home and told his folks about the incident and also told them that he would never go back. He kept his word and never did. He, later married a Protestant and joined the Anglican Church. The lady also mentioned that the sermons in THE GOSPEL WITNESS were very much enjoyed and appreciated and were read by her husband and herself every week. I thought that you might be interested in this little incident in Montreal which illustrates once again from real life the degrading influence of the Catholic priest with their own people. I know of other similar cases.

Bethel Church, St. Catharines

We have been experiencing good times in the service of the King, and have seen His arm bared in salvation and surrender. There is a forward movement among our young people, fifteen of them responding to the call last Sunday to full surrender to the Lord for service at home or abroad. Some are beginning to talk about attending the Seminary and joining other Bethel young people there. We are looking forward to a Seminary night in the near future when we expect some of the Seminary talent to add a little fuel to the fire already burning. During the last few months we are glad to report four baptisms and last Sunday evening one of our young girls accepted Christ as her Saviour. We are also glad to report an increase in interest and attendance at the services in Thorold Baptist Mission. We believe God has great plans for the outworking of His purpose in Thorold and our people there are preparing themselves for special evangelistic efforts within the next few months.—R.W.

BOOKS BY DR. SHIELDS

- "Other Little Ships" - - - - - \$1.00
Beautifully bound in blue cloth with gilt letters, 280 pages.
- "The Adventures of a Modern Young Man" - - - - - \$1.00
Bound in cloth, gilt letters.
- "The Plot That Failed" - - - - - \$1.00
- Special Illustrated Number of Sept. 28th - - - - - 25c

IDEAL GIFT FOR PASTOR, STUDENT, OR OTHER CHRISTIAN WORKER

THE GOSPEL WITNESS

"The Gospel Witness" with copy of "Behind the Dictators" or "Antichrist" to any address postpaid—\$2.00.

ORDER FORM

THE GOSPEL WITNESS,

130 Gerrard St. East, Toronto 2, Canada.

Please find enclosed \$_____ for which send

Name _____

Address _____

Signature: _____

Address: _____