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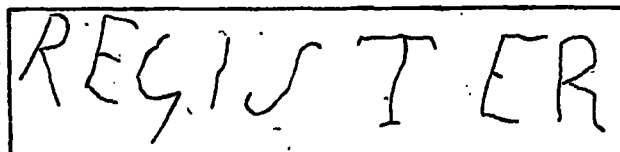
Whole Number 1193

FRENCH "RESISTANCE"

War Chronicles of a Little French Evangelical Community

By REV. ROBT. DUBARRY of Nîmes, France

BECAUSE of the extraordinary scope and feats of the French "Résistance" movement, that word has ascended from obscurity to universal fame. Just as in most good things, an historical Christian significance stands behind it. Some two centuries ago, a maid of fifteen, Mary Durand, was captured as a warning to her brother Peter, a young Huguenot pastor, who was to be sentenced to cruel death some two years after. For thirty-eight dreary years, Mary was shut in the ghastly Tower of Constancy. That huge structure, whose walls are ten feet thick, is still standing near



A call to "Resist" engraved with a needle on the stones of her prison by a young Huguenot girl in France.

Nîmes, about thirteen miles from the place where, some six centuries before, Peter Bruys, that fearless ancestor of all modern Baptists, had been burnt alive. Mary became the comforter and inspirer of all the poor female victims of persecution who successively shared her captivity. To the untrained skill of her needle is attributed the rough chiselling, on the hard pavement of the Tower, of a permanent call to fortitude through the eight letters exactly reproduced above. Thus, the heroic "Désert" was a real prelude to the "Maquis."

The spirit of "Résistance" is one of the many good fruits of the craving for liberty inborn in the French temper. It was therefore rather natural that our small company of Christians should attempt to release the unbearable pressure of the invader's heel. No pastoral exhortation, example, guidance or control were needed. Everyone realized that he had ever to face his immediate patriotic duty. And we all knew that immediate death penalty might punish the least breach of secrecy. So that it is only now that I can gradually reveal the

rather vast amount of useful "Résistance" service of our inconsiderable company of some two hundred.

The thorny thing consisted for us much more in problems of conduct than in a permanent call to heroic deeds. "A man is not crowned except he strive lawfully." Our obligation to do everything in a Christian way closed before us many a wide door of doubtful morality, and deprived us of a number of facilities and allies. Since Satan could never "cast out Satan" the supreme asset of a good conscience proved finally its peerless practical efficiency.

To be true, we are not yet in a position fully to generalize our present optimistic impressions. Yet, we can vouch thankfully that the following facts are fair samples of the usual behaviour of our average membership. Mind you, we could doubtless sing fifteen other stanzas to the tune of to-day's song if war hindrances to exact information from as many churches of our "French Bible Mission" were removed. But it seems urgent that we begin somewhere, postponing to better times eventual records of a wider outlook. We are inviting a peep to our little corner as we happen to know it from immediate observation. We would indeed be immodest if we did not take care to tell only much less than "the half of it." And we would be disloyal if we did not frankly testify that our samples are, in many ways, very much like those usually met among our average countrymen.

A Truly United Church

It may aid to a better understanding of the following story if we begin with a reference to our staff of workers, who were happily one in their "Résistance" position just as they are glad to be one in every good thing.

Outsiders are of opinion that we enjoy the services of the most gifted lay preacher in France. As a rare man of science and faith, Brother Bonijoly, a retired teacher, proved to be a providential asset not only to our own church, but also to those of our mission fields whose workers were with the armies or were worn out. Our

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and

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Mr. Fred Buhler

Brother Fred Buhler, who had been enrolled at the beginning of the war, came straight to us from the perilous flight of his army. As an Alsatian, he could not return to his invaded province. As a pastor in our Swiss churches, he could not obtain a permit to get there. We gladly kept him among us, and he immediately won the general sympathy, esteem and gratitude of our people. He would not, however, weigh on the finances of our church. As soon, therefore, as with due honours, he had secured his M.A. he accepted a reasonably paid College professorship. That gave him enough leisure to attend without any remuneration to regular ministerial duties, whilst aiding me in various matters which required his many gifts. Being compelled to serve in some State organization during the summer holidays, he elected to do so in the Red Cross administration, where he secured the best credentials.

But this is the right place to introduce his good wife to his many American friends. For years, I had had the privilege of her co-operation as a voluntary assistant. The 57 varieties of duties involved had no secret for her. In all our Nîmes administrations she was a familiar figure, securing there facilities which I would have never got myself in these days of extraordinary red tape. She could also graciously house in her home some fifteen young refugees at a time. She swiftly cycled among the neighbouring villages to discover places for farm hands. She knew how to interview profitably business and educated people. She proved a ready organist, a trusted Bible class leader and a strong and tireless coal or furniture transporter whilst she knew something of chapel ceiling decoration from the top of high ladders. But, best of all, she is a real Christian, well trained in a good British Bible school for her future service.

My own share in Nîmes was rather one of co-ordination, whilst I kept busy with the problems, interests and perils of our thirty Mission stations. The illness and departure of my dear wife revealed to me the value of divine comfort and fraternal aid. I was thus enabled to continue to attend to my habitual duties. Besides, I had, of course, no option but to attempt my little bit in the service of my country's righteous cause.

A Big House

Once, as Sister Buhler was presenting for registration some of the many certificates which held me responsible for the reception in Nîmes of certain refugees, Jews and soldiers on leave, the municipal clerk told her: "That Pastor Dubarry must have a very big house to receive so many people!" Alas, I had then no other bed than my own. But our hospitable people were always a match for such problems. I was repeatedly warned that Gestapo and Vichy officials had made various disquieting enquiries because of my well-known relations with America and England. But our friendly neighbours ventured audaciously such admiring information about my poor self that, God adding His decisive help, I remained miraculously safe. Of course, I did my best to secure secrecy when seeking the wonderful comfort of the B.B.C. honest information. I also took care to place in security much of my foreign correspondence. And I avoided opening my study, which was lined with English books, to the dangerously inquisitive gaze of the German non-commissioned officers who had elected to live in our house.

friend did that joyfully, without any fees, being for instance immobilized for seven gloomy months, ministering to one of our Parisian churches which had been cut from his Nîmes home by German occupation.

At the beginning of the war, our younger colleague, Fred Jalaguier, and his devoted wife, decided that she should resume her former position as a school teacher. The reason of our unselfish brother was that he could thus give up half of his meagre salary, so that, in the lean years which seemed ahead, others might not suffer. Our friend did nevertheless faithfully continue his ministry, in spite of the handicap of coming blindness, which our food shortage has now made almost total. Though unable to read, his preaching has become more and more deep, instructive and inspiring, whilst he proves still capable of surprisingly practical service. His valuable life stands daily on the Lord's altar whenever he goes out alone on our dangerous roads as an untiring visitor.

It happens that the gifts of our membership spontaneously grew to three times their pre-war size. That enabled our church to take charge of colporteur, F. Chauvin. This nephew of Brother Bonijoly had to give up the service of a Bible Society which could no longer secure stocks of the Word of God because of paper scarcity. The mechanical training and skill of Brother Chauvin have made him invaluable in the soothing of all sorts of practical difficulties in these days when materials and qualified workmen are rare and their cost prohibitive. Of course, our friend never helps in that way without dispensing at the same time efficient spiritual aid. The gift to the church of a practically new motor car in remembrance of a valued member enabled Brother Chauvin, who is a rare chauffeur, to render all sorts of service to our tired pastors and people.

A Thrilling Story

In the course of an evening visit to Brother Daniel, he complained of being very tired, having worked hard for his employer in painting a new office which I had reasons to guess was going to be used for the Vichy registration of workers for Germany. As I asked our friend if he had to return there, he said: "Of course, and very early to-morrow, as I have been handed the key to ensure the speed of my work." An idea flashing in my mind, I replied: "Ask me no questions, but answer this: Would you entrust me with that key, under promise that you will have it back before you start for work?" Brother Daniel was trustful and he had his key back in due time, never suspecting what had been done with it. Brother Chauvin was resorted to, and he rushed to his friend deacon Hénoc, a capable locksmith, in order to wake him up, if necessary, and help him to mould that key and immediately make another. Prohibition against night work was then very strict. But with due camouflage, the night was profitably spent. The following day, Brother Hénoc's son, who was in the "Résistance" movement, presented the new key to the right occult "specialist". Henceforth, the Vichy employees repeatedly found—or rather did not find—that their files had been mysteriously dealt with, a happening which permitted not a few to escape slavery in Germany.

The Food Question

Turning to other matters, I shall now refer to one of the earliest, and probably the most lasting and trying of our problems, the question of food.

Many of us have become very lean, and the scarcity of thread and other materials often compels one to show a rather strange figure in the too big worn out clothes of our former prosperity. But it is for some a relief not to have to carry everywhere a burden of from twenty to fifty pounds of apparently superfluous and useless fat. Like others, this writer has been rejuvenated thereby. Of course, the black market had its allurements, and the temptation to use tricks to secure extra food tickets had its snares. But here hang two stories.

The first is that of our pious brother Casimir, whose family had, through an administrative mistake, received the food card of a relative deported to Germany. In the face of grave scarcity, our friend stood against any unlawful use of that advantage. It was very hard to approve him, but we, of course, did so, with the double result of an immediate burning of the extra title, and a happy experience that satanic providence could ever be matched by the Providence of our God.

Brother Fernand, reared in a worthy family, had grown a very worldly man, one of his records having been attendance to some two hundred performances of one silly theatrical. With his father, he was brought to Christ through the saintly influence of one of my best helpers, to whom Mrs. Bühler, her niece, also owed her conversion, and vocation. Beginning life again, our friend Fernand secured through one of us a rather subordinate situation at our Town Hall. Without any plotting or protection, his conscience and intelligence brought him rather speedily to the highest rank among his colleagues. He has now been for four years at the head of the whole supply service of our City of about one hundred thousand inhabitants. The organization which he built there, and which occupies at times more than two hundred clerks, is considered as a model all over France.

Our brother's serviceableness to all classes has won to him a large number of grateful hearts. With the utmost ease and security, he could have used for his hungry family any amount of extra food tickets. But how often his tired wife was met coming back from market with such an insignificant amount of goods that she felt hopeless about the next meal! Brother Fernand was closely watched over by the Gestapo and Vichy police, since his files were the fullest and most reliable in the city. Yet, he managed to aid numberless Maquis heroes—and hunt out Jews—to abide in safety and to enjoy, in spite of cruel and narrow prohibitions, a normal supply of food tickets.

Helping Jewish Refugees

With regards to Jews, it was not unusual for me to receive, every week at least one, and sometimes more of these desperate victims, some very humble and others very eminent people. Pastor Jalaguier was indomitable in his zeal to procure hiding places for them, sometimes in his own rooms. Brother Chauvin also hid a succession of refugees and Jews in his little out-of-the-way cottage. A very clever and worthy Jew and his wife and sister have just discovered that the four people whose sympathy contributed most decisively to the saving of their lives were all members of our church, each one acting secretly, without any knowledge by the others of what was being done. Thus, we happen to have become rather popular in the Nîmes synagogue.

Besides aiding Jews, our membership did their best for deserters from the German army. Thus, in the home of Brother Julien, where, besides, the half-Jewish homeopathic doctor of our city often sought night security, there were also perilously welcomed two Russian soldiers who had been forced to serve in the German army, the contacts between host and guests being made I do not see how, since they did not know anything of each other's tongue. For having done much less in a parallel case, two Methodist friends of mine barely escaped being shot in our city.

The Tragic Summer of 1940

In the tragic summer of 1940, refugees flocked to Nîmes, whose extreme Southern position was expected to be secure for victims of the invasion of our Northern provinces. Many, who belonged to our Association churches, came very naturally to us. Fourteen of these, including a wounded sister, once arrived together from Alsace. That very night, all of them had been taken due care of, and a few days afterwards, they had all secured decent livelihood in our city. Most of these refugees remained with us from one to over four years. They proved a credit to their original churches, and they were also able to bring back there some spiritual enrichment from their contact with our privileged Nîmes family. Thus the links between our churches, already so deliciously close, will henceforth prove indestructible. Thus also will be vindicated the providential leadings which resulted in the existence of a far distant harbour of safety for all French brethren in distress.

The example of the primitive Jerusalem church led generally those of us who "had" to share with those who "had not." Many beautiful cases are known to us alone. Divine providence did its miraculous work too. Long ago, I, for one, undertook to note in a book of

gratefulness whatever I thus received from God or from men. The pages of it are numerous, long, full and inspiring. We also found that those whom we happened to have obliged in the distant past, remembered us when they could help. For instance, we had joyfully sent innumerable parcels of food to our hungry Spanish brethren during their own cruel war. And now, I have just been informed that, out of their own poverty they have been raising a subscription which, through the Red Cross, is on its way to us, in the shape of a very fair quantity of most desirable articles of food.

The Maquis

Of course, some of our friends succeeded in reaching the Maquis and experienced something of its terribly hard and heroic life. Some others could not succeed in thus attempting to escape slavery in Germany. Of these, we have had no news since last August, and we are utterly unable to do anything for them. This forbids our enjoyment of anything when we are thinking of their terrific dangers. For instance, Maurice, the fine son of Colporteur Chauvin is supposed to have been, if still alive, in the postal service of the twin-city of Mannheim-Ludwigshaven, which owns one of the most dangerous records of allied bombardment.

Two years ago, Brother Abel, who had just married, left his young wife in great secret, and through Spain, North Africa and perhaps England, had a fearfully perilous exodus. As it was agreed that, for reasons of safety, we here should not know where he had fled, there was, for months and months, total silence. Then, certain vague rumours filtered, to be followed by another silence, which lasted about one year. Our worthy sister remained stoic; but at last her reward came, after the Germans had left Nîmes. Her husband was then able to let her know that he had recently landed in France with the Leclerc division, and was then apparently driving a tank somewhere in Alsace. But there is again a shroud of obscurity and silence around dear Abel.

Another of our friends, René, a College colleague of Brother Buhler, entered the Maquis, where his previous officer training in our Reserve Army secured for him the rank of Major. He happened to be in command of the most dangerous operation in our whole region, where, with some eighty poorly equipped "Maquisards" he routed over four thousand trained German troops, losing only one man, and going, in the depth of night, to seek his wounded companions, some of whom he managed to carry on his back to safety. His men were so thankful and admiring that they earnestly urged him to remain at their head as they were volunteering for the liberation of Alsace. Our friend, who was the father of three youngsters, saw his duty to volunteer in his turn, and he is now facing great dangers in places where the snow is at present from one to three feet deep and more.

A Revival Among French Students

Brother Friedrich, one of our future pastors, came from Strasburg to Nîmes four years ago, in order to complete his training. After a mutually blessed time, he went to serve our churches on the border of Alsace. But his health was rather poor, and war conditions were against him. After a few months of faithful service and valiant fight against tuberculosis, he fell asleep in the friendly arms of Brother Waecker, who had welcomed him in his Mulhouse home, in spite of the dangers of contagion. But our earnest Friedrich had had

time to lead to Christ, Charles, an enterprising student of Strasburg University. When the German occupation of Alsace compelled the transfer of that famous institution to Central France, Charles testified among his refugee fellow-students, and some of them having thus become Christians, brought others in their turn. They began to meet secretly in most uncomfortable quarters of their Teachers' Training College, and they had to face much trouble when discovered. But their group finally grew to some forty male and female converts. Most of these were later immersed here and there, mainly by Charles, and many made long pilgrimages to get some spiritual aid in our Nîmes atmosphere. However, only one of them, Jeannette, was able to settle in our city, having secured a fair position in our Academic administration, which circumstance fostered her surprising growth in grace.

Witnessing in a Refugee Canteen

Another of our ministerial students, Edmund, did not need to look twice towards Jeannette to prefer her to any lass in the world as a future wife. Hailing both from the Colmar district, they have three languages at their command to exchange sweet words. But, of course, our story does not end there. Edmund, who roomed with Brother Buhler in the hospitable Perrier home, well-known to one of its many guests, Pastor W. S. Whitcombe, took his meals, along with our Alsatian friends, at the Refugee Canteen. Very soon, those in power discovered that Edmund would be a desirable manager for that enterprise. The idea proved capital, and, well fed, well paid and well treated, our friend raised the establishment to a model institution, smilingly winning the esteem of Committee and boarders, who all testified touchingly when, after two years of unselfish service, he left for his present Paris ministry. The boss, who had been head of the whole postal system of our region, said then of Brother Edmund: "I not only consider him as a rare helper, but as a son. . . ." That high official, who recently lost a Christian wife, has now begun to attend her own meetings. The canteen was dangerously known as a centre of "Résistance", and, during the whole period of the Edmund management, its walls bore in big letters as a central motto, above fine pictures of the Strasburg Cathedral, the words: "Leur seul bien est de demeurer Français." (Their sole good is to remain French.) Brother Edmund will, in his future Alsatian ministry, meet everywhere people whom he has thus cheered, helped and often evangelized in their days of distress. Who knows what spiritual rewards will some of these procure to him? Anyway, one of his kitchen aides, Roger, a very good young man, was soundly converted and is now a volunteer sergeant in Alsace.

Two Brave Soldiers

Two fine Alsatian brothers, with a superior training as civil engineers, were for years with us as refugees with their pious wives, who were sisters. Both officers in our defeated army, one of them, Edmond, remained with the staff of the Nîmes brigade, rendering every possible service to our own people. The other, Armand, became very soon one of the most trusted specialists of our Regional supply service, where he was also of continual aid to us. Very reluctantly we parted with these rare friends when they felt it their duty to remove to the Eastern city of Montbéliard, where we had two pastorless churches with which they had had their former membership. They began to minister there unsp-

ingly, whilst occupying leading positions in the famous Pougeot plants of that neighbourhood. After a time of dangerous service in helping evaded prisoners on their way home, they both entered the "Maquis" when the campaign for the liberation of their frontier began. Edmond became a Major in one of the battalions which freed Montbéliard, and Armand was, as a Captain, entrusted with the supply service of the regional "Maquisards". Last September, he spontaneously went with one of our former Christian refugees to a place where French troops would have to pass on their way to liberate Alsace, and, in the very midst of the German lines, they began to render harmless certain treacherous mines. The unexpected explosion of one of them blew dear Armand to pieces. He leaves with us a fragrance of real sainthood and utter unselfishness. His wife, whose two little children had to seek refuge in Switzerland, shows rare Christian fortitude in her loss of the most devoted of husbands and fathers.

Comfort in Times of Danger

The conduct of our Nîmes friends during bombardments was usually devoid of panic and illusions. Bombs were a terrific curse, and our frequent alerts a fearful ordeal. Many homes, including my own, offered no basement protection, so that the best for us was to attempt to quietly continue our work, unless the approach of real danger seemed imminent. Thus, a lot of time was saved from waste, and God did the rest. In all sadness but trustfully submissive, we understood that it was a favour for my helpless companion, to have peacefully entered her heavenly rest just before bombs began to rain in our sky. Two years before, a fall in our home had made her helpless, and we would have been utterly unable to transfer her to any place of safety.

Our earliest German airplane collapse half destroyed the house of elderly members of our church. The most deadly of our bombardments made homeless four of our families, which were kept miraculously intact. But all these victims were immediately comforted, hospitalized and tenderly cared for by the church. However, one of our good sisters was entirely lost sight of for four endless days, when her body was discovered in a ruined house. There, Brothers Buhler and Chauvin had worked for hours, trying to save the belongings of a Baptist pastor's widow, who had, by miracle, survived the explosion of a bomb. Exploring again the place some hours later, Brother Chauvin discovered the crushed remains of our lost friend. She had never before entered that house, where she had rushed for refuge on the way to her home, which she had left that very day for the first time in six months. Our friend never knew that another sister lived in the doomed house. She was the worthy mother of six children, and her loss was deeply felt by all of us. The bereaved family received all the comfort which fraternal love could inspire.

The Results of Undernourishment

Insufficient food, danger, anxiety for beloved ones, and trying complications in the practical life did much to weaken many of us, leaving some a helpless prey to mortal disease. So that, in spite of really miraculous cures, that war period was marked among us by an unusual number of deaths. We thus lost many useful members. For instance, in a few seconds, hearty Madame Perrier, a woman among a thousand, Sister Nancy, a most devoted mother in our little Israel, whose

four gifted children owe to her everything materially and spiritually in their successful life. Brother Marcel, whose death from cancer at the early age of forty-four has stunned us, was a distinguished colleague of Fred Buhler in his College professorship. But he was, besides, a rare husband and father, a sound Christian, an able preacher, and one of the finest hopes of our French Bible Mission.

The sudden, rapid and on the whole, painless liberation by the Maquis forces of our city, was a glad surprise which gave the lie to grave forebodings, and filled us with joy and humble gratitude.

"A Good Testimony From Those Without"

All through the war, we did enjoy valuable satisfaction through the faithful testimony of the life of our friends, whose employers often speak very highly of our church. Those in membership with us are often coveted by firms and administrations. Only three in the staff of a very important official service were recently found eligible to rather high posts. Two of those three were in membership with us. This harmonizes with the saying of one of our former Mayors who, in his total ignorance of their membership with us, declared that the two most reliable employees of his administration were our brothers, Fernand and Jean. We may add here that our friends generally secure also much credit among their colleagues. Thus, Brother Paul won universal esteem when he refused the offer to become manager of one of our biggest local corporations because he believed that an older colleague had more title than himself to that influential position. No favour would seem greater to me than the hearing of such good things concerning those of our humble flock. But "not unto us, O Lord, not unto us, but unto thy Name, give glory!"

Whilst attending to their church and patriotic duties, our young people often win the highest ranks in their studies. Thus, our juvenile organist, though younger than all her competitors, secured recently the first piano and the first violoncello prizes of our city, succeeding also creditably at her matriculation. It was with gratitude that we discovered some time ago that, rather often, some eighty per cent of our congregation rank among—and sometimes much above—high school graduates. Those of them who read English or other languages are fairly numerous, and, best of all, a good proportion among them enjoy a helpful measure of Bible knowledge and spiritual understanding. Finally, this chronicle would not be complete if I did not refer to the admiring gaze of our whole city on the remarkable work of one of our artistic brothers, the portraits of two famous French leaders, the late orator Jean Jaurès, and noble General de Gaulle.

Much, very much, might indeed be said of our deeply deplored sins and insufficiencies. But we owe to Truth to pay our testimony to the foregoing "Gesta Dei par Francos" of our little community. These are really samples, as were samples the beautiful and succulent figs which, as Plutarch tells us, old tenacious Cato once let fall negligently before the Roman leaders, concluding a fiery discourse by simply saying: "The land which grows these is only three days' sail from Rome." Which, in his patriotic mouth, meant, of course: "Rush therefore to the conquest of Carthage!"

May our kind American readers be cheered by the discovery that a promised land for Gospel conquest now lies only one day's wing from their own Continent!

A PROTESTANT INVASION

WITHIN the last month two Jesuit priests have loosed their thunderbolts, in the form of magazine articles, against what they term "The Protestant Invasion" of French Canada. Both of them describe, with some detail, a campaign of tract evangelization and Bible distribution in the French language such as that which our Union of Regular Baptist Churches has been carrying on for some time in Quebec and Northern Ontario. No one who knows the ways of the Jesuits will fancy that it is a mere coincidence that both articles introduce their warning against Protestantism by holding up for reprobation the Union of Regular Baptist Churches, THE GOSPEL WITNESS, and Dr. Shields, together with the hundreds of thousands of French Gospel tracts issued by the former. The number of sticks and stones under an apple tree offers convincing testimony regarding the quality and abundance of the fruit produced by it; we are therefore not untouched by the compliment which the Jesuits have unwittingly paid to the effectiveness of our French Testament Campaign. If our efforts in bringing the Gospel in French had been totally ineffective, the priests would not have been so zealous to counteract them. But we know even better than they do, how eager are many thousands of outwardly faithful French Roman Catholics to obtain and read the New Testament in their own language, and this in spite of the fact their own clergy condemn it from the pulpit as a "filthy book, fit only to be burned".

The Real Weakness of Rome

On the other hand, the real weakness of the Roman Church among its own people is more apparent to the priests even than to us. Protestants generally suppose that the Roman Church presents a solid, unbroken front of utterly devoted followers, moving in blind obedience at the word of command from the Hierarchy. This is a myth that the priests are wont to exploit to the full, especially when they seek to exalt their church to Protestants. But among themselves, they admit the truth only too well known to them that in their ranks march not only zealous and fervent soldiers of the Pope, but many more who find themselves there by accident of circumstance or convenience, without heart or conviction, and still many others who in their minds have already renounced the cause and only await favourable occasion to desert to the opposing ranks. If our estimate of the real weakness of the Roman army should appear to any of our readers to be overdrawn, then we invite their attention to the following picture drawn by one of our Jesuit writers:

We do not know that apostacies take place among us . . . we do not know that thousands of (our) children go to Protestant schools, that our too practical men deplore too much catechism; that our young people speak, live and swear as they walk, wrong way to; that our adults always have too much sermon, they the very ones who cannot explain to a Protestant the reason for their faith, for the mass, for obedience to the Pope, nor even for the indissolubility of marriage or of the necessary distinction between the Sole Church and the misguided sects.

We are cosmopolitans not nationalists: we ordinarily prefer the foreign style—why not their style of faith? We repulse invasions from afar, without seeing that we are overrun at home, in our streets, in our souls. We

close our eyes to the propaganda by mail and at our doors, that distributes to our families ridiculously insignificant tracts, dangerous above all by traces of Catholicism. Ignorance finds that it has good sense, then swallows the error that follows, which has not the same good sense and which is smuggled in. It is paid for, one guesses by whom, printed in French at Liverpool or at Toronto, "Honey from the rock".

These Protestant attempts date from 1760; they want to break us up, to assimilate our souls. Would this not be thoroughgoing *national unity*, the simplified unity of the stomach and of the chicken that it digests? . . . Right down to the restless Dr. Shields, that bitter immigrant from England, who claimed to protect our land *against us* in a tour, a broadside, of the same lecture nagging at us, and who broadcasts from Toronto, in French, from *le Témoin Évangélique* (THE GOSPEL WITNESS) thirteen pages of *Pourquoi-je ne suis pas catholique romain* (*Why I am Not a Roman Catholic*).

This picture drawn by the Jesuit priest of the ignorance concerning Roman Catholic doctrine and the general apathy of French-Canadians to the church of their fathers, corresponds exactly to what we have found who have visited hundreds and thousands of such homes where persons have requested the New Testaments we offered them free of charge. The very fact that they know the Bible is a forbidden book for them has made French-speaking Roman Catholics all the more eager to have it and to know what it teaches. Such people have enjoyed too much British liberty in the political realm to swallow easily even in the realm of religion the crude rebuffs of clerical dictatorship. Oftentimes, we have found French-Canadians bitterly resentful of the power and prerogatives exercised by their priests. They ask us, with pained surprise, why we have not come sooner and in greater numbers with the Word of Life to liberate them from the occupying force of the enemy of their souls.

On the basis both of personal experience in this work and also of close observation of French-Canadian thought, we venture to affirm with confidence that there are hundreds of thousands of French-Canadians who are dissatisfied with the Church of Rome and longing profoundly for something better, they know not what. It is to such persons that we must address our efforts, putting into their hands and sowing in their minds the truths of the Word of God concerning a free and full salvation through Jesus Christ and Him crucified.

French-Canadian Protestants

With evident pride the second Jesuit priest points out what he regards as proof of the ineffectiveness of Protestant missionary work among French-Canadians. Referring to the Census for 1931, this priest states that there was in that year a total of 12,375 French-speaking Protestants in the Province of Quebec. Then he comments: "As the result of a missionary activity extending over nearly two centuries, that is slender and very expensive." Protestants would do well to consider carefully this rebuke. Why, after nearly two centuries of British rule in Canada, are there only 12,375 French-speaking Protestants in Quebec? The French priests make much of the solidity of their race and its imperiousness to the onslaughts of the English Protestants

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The Jarvis Street Pulpit

ARE WE IN THE LAST DAYS? OR IS THERE BIBLICAL HOPE FOR WORLD-WIDE REVIVAL BEFORE CHRIST COMES AGAIN?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 25th, 1945

(Stenographically Reported)

"But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judaea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

"For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

"But this is that which was spoken by the prophet Joel;

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams:

"And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:

"And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke:

"The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come:

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."—Acts 2:14-21.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance.

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

"Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,

"Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."—II Peter 3:9-13.

PART of my weekly duty is to give two lectures to the students of Toronto Baptist Seminary: one on Homiletics, and one on Systematic Theology. In the discussion of the latter subject, we endeavour to get the students to systematize their thinking; to view truth relatively; to see one truth in relation to all other truths, so that logically we may come to a legitimate conclusion. I feel very much like talking to you to-night in a simple way, of some of the things the Scripture teaches, and to try to get you to see one aspect of truth in relation to other aspects of truth, that we may view truth relatively and perspectively, and avoid the mental confusion which characterizes so much of the religious thinking of our day—by which people apparently are able to believe things that are mutually destructive of each other.

It is not surprising that in a day like this, of world-wide cataclysmic events, when all the world is aflame with war, people should ask whether, after all, we are nearing the end of time; whether these are the last days, immediately preceding the final judgment, and the appearing of the great God and our Saviour Jesus Christ. That is a question which thoughtful people must necessarily ask of themselves.

There is another question. If we should be nearing the termination of the dispensation of grace, if we are on the threshold of the day of the second coming of Jesus Christ, in a time of such universal hardness of heart, and universal preoccupation with things of this mundane

sphere, is there any reasonable ground for hoping to see the hearts of people, in any large way, turning back to God?

There are those who tell us that the days of revival are over. They hesitatingly admit that it is still possible for individuals to be converted here and there, but to expect any mass movement toward God such as characterized the days that are gone—the revivals of Moody's day, of Finney's day, of Wesley's and Whitfield's day, or even such a revival as the great Protestant Reformation brought about—is not to be thought of. Is it vain to hope for any such general visitation of the Spirit of God that would turn multitudes to the valley of decision?

That is the subject I want to discuss with you. I do not feel like running through a troop, or leaping over a wall this evening, but if you will give me your attention and prayerful thought, our meditation may not be without profit.

I.

WHAT IS MEANT BY "THE LAST DAYS"? You will remember it is said, "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." On the day of Pentecost, when the people wondered, Peter explained what took place by saying, "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God; I

will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Peter, by the Holy Ghost, recognized that day in which he preached as belonging to "the last days".

I take it therefore that we are to understand the whole dispensation of grace—"hath in these last days spoken unto us by his Son"—the period of the earthly manifestation of Christ, and the subsequent ministry of the Holy Ghost, as constituting "the last days".

There are many scriptures in the Old Testament in which God makes promise of the pouring out of His Spirit, of giving a new heart, and of accomplishing spiritual wonders. They are parallel to the passage in Joel, though they do not all specifically say that they are promises to be fulfilled in "the last days," but in some future time. Yet they so agree with the prophecy of Joel, that one cannot help believing that they refer to the same great fact that there was promised a period in the world's history which was to be specially characterized by the activity of the Holy Ghost, when the Spirit of God would be poured upon men and women, when in His day they would prophesy, when hearts of stone would be replaced by hearts of flesh, and multitudes of people should turn to the Lord.

But in the nature of the case, *there must be latter days at the end of "the last days"*. There must be a time when we approach the final consummation of all things, when the day of judgment shall come, and the Lord shall complete His work of redemption. There is a sense in which our redemption is "finished", but we are given the earnest of the Spirit "until the redemption of the purchased possession". "The whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The Word of God teaches that "the whole creation"—not we only who have been subject to vanity, but the whole created order which is so cursed and stained and corrupted by sin, with thorns and briars abounding, is to participate at last in the redemption that is in Christ Jesus; and is to be delivered "into the glorious liberty of the children of God."

I say, there must be some "latter days", days toward the end of the last days—for it speaks not of a last *day*, but last *days*. We are in the last days in the sense of being in the dispensation of grace, but are we now approaching the "latter days" of "the last days", when the Lord shall cut short His work in righteousness?

The Days of Noah and Sodom

What has the Bible to say about it? You will remember that in Matthew that period is compared to the days of Noah: In one of the other Gospels it is likened also to the days of Sodom and Gormorrah. In the latter days people will be utterly careless of the judgment which overshadows them, as were these early wicked men. "They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all." So also of the days of Lot: "Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."

The great mass of people, as we reach that final day of judgment, will not be religiously concerned. They will perhaps talk about "a new day", "a new order", "a new world". Some of us are old enough to remember that men talked like that during the last war. People will be trying to anticipate everything but the one thing for which we ought all to be prepared, the coming of our Lord Jesus Christ "in power and great glory".

"Perilous Times"

You will recall too that in the Second Epistle to Timothy, the Apostle Paul speaks thus of "the last days": "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." You say, "That is our day." Yes! I find it profitable to read the sermons of the great preachers of three or four hundred years ago. They talked about the way women dressed, the habits of young people; told their people the world was going to the everlasting bow-wows; that these were "the last days". They were "the last days"—but they have lasted a long while; longer than the preachers.

Prophecy and History

My fear in respect to a great many of the interpretations of prophecy is that some people are more expert in looking into the future, than in reading of the past. If you date your prophecy far enough in advance, no one on earth can contradict you! You are on pretty safe ground. But when you get into the historical realm, and have to deal with indisputable facts, your imagination is not quite so useful. If you turn back the pages of history, you will find that in every day, every age, there have been events parallel in principle to things that are now occurring, though on a smaller scale. If you allow your imaginations to run riot, you can fulfil the Book of Revelation on almost every page of history.

Some time ago I met a man who belonged to a certain body of people who know almost everything—for there are such. He had everything ticketed and identified. He knew precisely who Hitler was, who Mussolini was; he had them all placed in Daniel and Revelation. I do not know whether he really believed it. It was rather an alarming theory he had spun for his own amusement, like a cross-word puzzle. I did not waste time talking with him; listened a minute or two and said, Good bye. Hitler was "the great desolator"—but he has since become the one supremely desolate. The mere passage of time nullifies a great many of these interpretations.

That is what I mean by systematizing our thought, comparing spiritual things with spiritual, trying to find out what the Bible actually teaches in these matters, so that we may have a good foundation for our hope; and shall not have to change our position every few months to meet the news of the day.

Are These the Last of "The Last Days"?

Very well, we are in "the last days". I do not know whether we are nearing the last of "the last days". It is easy to say we have seen nothing like it before. It is true, on such a scale, there has never been such a war.

I suppose you could find sections of the earth in which all these things have occurred, in some form or another, just as intensely as they are occurring now. There have been cruelties indescribable, horrors that filled the mind with terrors, in other days than this. I shall not try to tell you whether these are the last of the last days, or not; for the good and sufficient reason that I do not know. And I frankly tell you that I do not believe you know, or any of the wise persons who think they can see so far into the future.

II.

THERE ARE THOSE WHO TELL US IT IS USELESS TO EXPECT REVIVAL. They tell us that some day the church is going to be caught away—I believe that, but not as they believe it. The church is going to be caught away, and thus the salt of the earth is to be removed. The Holy Spirit, identified as the great Hinderer, is to terminate His ministry. Then lawlessness is to break out. But after the church is gone, there is to be an extended period of tribulation. Then, the church being absent, and the Spirit being withdrawn, the Jews are to become the evangelists of the nation, and the greatest revival the world has ever known is to take place—without the ministry of either the Holy Ghost or the church. Personally, I have not so learned the Scriptures. I reject that theory as being utterly without scriptural foundation.

Let us look at what Peter says in his Second Epistle. He speaks there of the last days, and says, "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." There are plenty of scoffers to-day. Our Modernist friends curl their lips, and sneer at us when we talk about our hope of the personal, visible, return of Christ. They do not believe it. They ask, "Where is the promise of His coming?"

The Second Advent a Certainty

I grant you that the Lord delayeth His coming. But I would remind you that the time which has intervened since the day in which He said Himself, while walking this earth, "I will come to you"; since the day that the angels said, "This same Jesus shall so come in like manner as ye have seen him go"—the time which has elapsed between that day and this is nothing like so long as the time which elapsed from the promise of His first coming, to its actual fulfilment. And I doubt not that, before He came the first time, there were mockers who poured contempt upon the Messianic hope so long delayed. But He came! And just as it had been promised He should come! He-fulfilled to the letter every scripture related to His coming; and in His life, and death, and resurrection, all that belonged to that period of waiting, and the parenthesis of His manifestation, was completely fulfilled.

And I have the utmost confidence that the God Who fulfilled the promise of the first coming, will, to the letter, fulfil every promise related to His second coming. Some day our glorious Lord will come down from the sky. Do not go away and say that, because I find myself unable to believe all the details of the programme which some friends have, as I think, rather ingeniously formulated, I do not believe in the second coming of Christ. I believe the second coming is as sure as the

first coming; and I hold that belief in His second coming is just as essential to the completion of His work of redemption as the first. He never half finished anything; and He will come again, and do all He has promised to do.

A Day as a Thousand Years

But Peter said, "The Lord is not slack concerning his promise, as some men count slackness." That statement is preceded by the familiar passage, "Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." That is hard for us to understand. We have not lived a thousand years—and are not likely to until we get our glorified bodies. We are like children; we measure time by the rise and set of sun; we are disposed to be very impatient of prolonged delays. You know how your children are, when you have promised them something. They remind you again and again. They want it now—now—now! When you say to them, "Wait a little; just be patient", they cannot understand it. To a childish mind, that word, *wait*, is an ugly one. We are like that in respect to the immeasurable spans of time which characterize the movements of the Almighty Ruler of the universe. God is not in a hurry—and you cannot hurry Him. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" In the days of His flesh they came to Him about a certain matter, and He said, "My time is not yet come: but your time is always ready." In effect He said, "You are impatient. You want it now. I will act in my own time." And so He will. We must keep that principle in mind.

Why the Delay?

But Peter says *there is a reason for what seems to us a long delay*: He is "longsuffering to usward, not willing that any should perish, but that all should come to repentance." If our friends' theory of that post-rapture and mid-tribulation revival had any scriptural warrant, why should the Lord wait? Surely if countless millions are going to be swept into the kingdom—they tell us that is the meaning of Revelation: the ten thousand times ten thousands, and thousands of thousands, are those "which came out of the great tribulation", who were saved during the tribulation, through the intermediary of the Jews. If that were the divine programme, surely the Lord would hasten His coming. Instead, He is "longsuffering to usward, not willing that any should perish, but that all should come to repentance." Dare I say that He would give every wicked man the longest possible chance to repent?

We have a merciful God. There are many people who say, "Why does God permit this?" "Why does not God step in?"

"Where is God, that we should fear Him?"

Thus the earth-born Titans say;
"God, if Thou are living, hear us!"
Thus the weak ones pray.

"Thou, the patient Heaven upbraiding,
Spake a solemn Voice within;
Weary of our Lord's forbearance,
Art thou free from sin?"

"Fearless brow to Him uplifting,
Canst thou for His thunders call,
Knowing that to guilt's attraction
Evermore they fall?"

"Know'st thou not all germs of evil
In thy heart await their time?
Not thyself, but God's restraining,
Stays their growth of crime.

"Couldst thou boast, O child of weakness!
O'er the sons of wrong and strife,
Were their strong temptations planted
In thy path of life?"

"But, by all thy nature's weakness,
Hidden faults and follies known,
Be thou, in rebuking evil,
Conscious of thine own."

It is mercy to us, as well as to others, that delays the coming of the Lord, and extends the period of grace.

"The Longsuffering of God as Salvation"

Then Peter goes on to say we are to "account the longsuffering of God as salvation." Are you eager that He should come, being washed in His blood, arrayed in your bridal robes, ready to meet Him, impatient that He should rend the heavens and come down? Think of others! Remember that this Heavenly Father of ours, may I reverently say, is reluctant to shut the door until all His children have been gathered in. He does not want to leave them out in the night. We are to "account the longsuffering of God as salvation."

Joel's Prophecy Not Exhausted at Pentecost

Very well, we must go back to our first text: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Someone will say, "That is Pentecost." Yes; but has it occurred to you that that prophecy of Joel's was not completely fulfilled at Pentecost? Nor was its prophetic significance exhausted. Listen: "And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come."

There is nothing in the record to indicate that those things took place at Pentecost. The Spirit of God was poured out, but between the beginning of that gracious ministry and the wonders in the heavens above—the sun being turned into darkness, and the moon into blood—intervenes the whole Christian dispensation. That promise of the outpouring of the Spirit, and of the exercise of His power in the hearts of men, extends through all the dispensation of grace. It is just as much ours as it was Peter's. Still we may hope for the outpouring of the Holy Ghost, and His ministry in the hearts of men; for he goes on to say, "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass"—right in the midst of that—"that whosoever shall call on the name of the Lord shall be saved."

We were reminded in the evening prayer that we cannot even call Jesus Christ, Lord, but by the Holy Ghost. No one will ever call upon the Lord for salvation apart from the ministry of the Holy Ghost. It is the divine Spirit that teaches us; and surely if the passage in the second chapter of Acts teaches us anything, it is that

the Spirit's ministry will extend from Pentecost to the day of judgment; and that in all that time—and at any time within that period—God can visit His people.

Let us return to the second of Peter: "Account that the longsuffering of God is salvation." Which certainly implies that until the elements shall melt with fervent heat, until the day of the Lord shall come as a thief in the night, it will still be possible for a poor sinner to turn to God and find salvation through faith in Christ.

Nothing in Bible Forbidding Expectation of Revival

I repeat, I cannot say whether these are the last of the last days, but I can find nothing in the Word of God to forbid my expectation of revival. Indeed, I have a conviction in my own heart that before the Lord shall come again, this wicked world will see the greatest revival it has ever seen. I think it would be just like our gracious God to give this sinful world another chance. I deprecate that attitude of mind which says, "It is no use to pray for revival. We are in the last days. The world is going to the devil, and the sooner, the better; for then the Lord will come." It is getting worse and worse, I admit; but I wonder what is going to happen in Europe, benighted for more than a thousand years? Before the Reformation there was scarcely a rushlight burning. There were a few like John Huss; but for the most part, it was a spiritual, not "dim-out", but a spiritual "black-out".

The Protestant Reformation did very much. It gave Germany a chance. Now I am thinking of France, of Belgium, of Spain, of Portugal, of Italy, and Greece, and the Baltic countries, back to the Czechs in Czechoslovakia. Think of that vast Empire of nearly two hundred million souls in Russia, who have scarcely been touched by the gospel. I have seen reports about there being four million Baptists in Russia. There are not more than one sixteenth of that number. But I hope to see Russia open to the gospel, and Germany, and Bulgaria, and Rumania, and Yugoslavia. Holland is a Protestant country; but Belgium, and France, and the other Roman Catholic countries urgently need the Gospel. Why not? I believe when the war is over, Europe may be the greatest foreign mission field in the world. I should not be surprised if we should see, out of their poverty, at last multitudes of people turning again to the Lord.

Of one thing, I am sure. I have been unable to find anything in the Word of God to justify my taking up the attitude of believing it is no use to pray for revival. I am praying for it all the time. I want to see a great revival in this church. I want to see every member of the church coming nearer and nearer to God. I want to see all of us so filled with the Spirit of God, that it would be impossible for people to touch us without being touched by God.

"In Wrath Remember Mercy"

What a great thing it would be if, before the end of the world, we could turn to Him in expectation of a great visitation! God has His times of visitation. You know the scripture that admonishes the wife to be careful how she behaves before an ungodly husband. It looks like casting pearls before—something. Why? "That they may glorify God in the day of visitation."

Spring Times For the Church

God has His spring times for the church as well as for the natural world. I got tired of the winter. I reached the place of feeling, had I the money, and had no

detaining duty, I would follow the sun around. It seemed as though the snow never would go away—and how many sub-zero mornings we had. Did you like it? Did you like getting stuck in snow-drifts? I do not know how many men I helped with their cars—nor how many helped me. We shall not need shovels to clear the golden streets. But God had His time of visitation for this frosty world. Old Sol came back on the job, looked smilingly on a frosty world—now it is all gone, and the buds are coming. Shoots are coming through the ground, and even the grass is beginning to look green. Several times as I drove to the office, I have said to myself, Am I living in the same world? That is what happens in God's day of visitation.

Religiously, we are buried in snow. We find people frosty, frozen, their hearts as hard as blocks of ice, no response at all on the part of a great many people to the preaching of the gospel. Some may listen without any show of disrespect, but others openly sneer. We who believe in the Book are an old-fashioned lot, all of us.

God's Springtime Must Come

Do not believe it! God has His days of visitation; His springtime will come; hearts will be melted; the garden of the Lord will flower again; and we shall hear, as did the spouse so long ago, a lovely Voice saying, "Rise up, my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away." And still we may say, "My beloved is mine, and I am his; he feedeth among the lilies. Until the day break, and the shadows flee away, turn, my beloved, and be thou like a roe or a young hart upon the mountains of Bether."

In God's time, we shall see that the winter is passed, and our Beloved has come into His garden to eat His pleasant fruits. I can only pray, Come, Lord Jesus; and turn the hearts of Thy people back again to Thyself. Let those who have wandered from the gospel, once again find an affection for the joyful sound. Come, Lord Jesus.

And some day, there will be that final coming, when He will rend the heavens and come down; when the mountains will flow down at His presence, and He will take to Himself His great power and reign. I do not know how you feel about it, but as I look into the Book, and look into the future, I feel every day more and more thankful I am a Christian. It is a glorious thing to know the Lord Jesus.

I wonder are there any here this evening who do not know Him? You have heard of Him by the hearing of the ear, but the eye of faith has never seen Him. You are a church member; formally you come to church, you bow your head at prayer-time; you sing the hymns; you know something of the language of the sanctuary; but the heart has never been touched. May the Lord woo you to Himself this evening by showing Himself as the Altogether Lovely One.

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A PROTESTANT INVASION

(Continued from page 6)

for they regard it as a proof of the vitality and power of the Roman Church. But the real *miracle canadien* is not the survival and growth of the French Roman Catholic Church in this land since the English Conquest in 1759, but rather the strange indifference of English-speaking Protestants to the spiritual need of their fellow-citizens of another race and religion. Protestant Churches have spread from coast to coast throughout our vast Dominion; they have evangelized with considerable success all the races represented in the successive waves of foreign immigration that have come to our shores; they have sent thousands of heroic missionaries and millions of dollars to lighten the heathen darkness "from Africa's sunny fountains to India's coral strand"; and all this missionary activity is worthy of the highest commendation for it bears the marks of the Spirit's power among the churches. But what of this other missionary field, nearer home, indeed right at home, within our gates? Concerning it, we need a Jesuit priest to throw into our faces the rebuke that our efforts here have been rewarded with results that he describes as "slender and very expensive". Is that not a challenge to arouse every one who is a Protestant by conviction? The fact of the matter is that the Protestant Churches of this Dominion have been so preoccupied with extending their borders in newly settled lands, and reaching out to the pagan tribes beyond the ocean that they have never seriously undertaken the evangelization of their fellow-citizens at home.

Protestants Are Beginning to Wake Up

The course of English settlements in Canada largely by-passed Quebec, apart from the city of Montreal, the Ottawa Valley and the Eastern Townships, and with characteristic Anglo-Saxon mentality the great mass of those of British origin in the other provinces have, until quite recently, refused to believe that there were more than a mere handful of French-Canadians. It is no exaggeration to say that THE GOSPEL WITNESS has, more than any other instrument, made Canadians aware of the existence of the Province of Quebec and of the problems caused by its peculiar mentality. At the beginning of the war, this paper set the style by quoting the French press and calling attention to what was being said and done in our neighbouring province; until then few English-language papers ever quoted or referred to the Quebec press; now it is common practice throughout Canada. At last, the people of this Dominion are waking up to the true state of affairs, and although some of them do not love the alarm clock too well, all parties, from Jesuit priests and Prime Ministers down to the rank and file of ordinary citizens, recognize the part that THE GOSPEL WITNESS has played in the task of informing and arousing public opinion. We have consistently stressed the truth that the so-called "Quebec" problem is in reality a religious problem, or to be more specific a Roman Catholic problem, and for that reason our campaign has given a great impetus to the work of evangelizing French-Canadian Roman Catholics. It is doubtless for this reason that the priests, well knowing the effectiveness of THE GOSPEL WITNESS, have paid it the compliment of giving particular attention to its work. We warn them that, by the grace of God, we

have only begun the task that has been laid as a great burden upon our churches of the Union of Regular Baptists of Ontario and Quebec. We have already printed and distributed more than a quarter of a million Gospel tracts in French and sent out thousands of New Testaments free of charge to all who have made request; a number of our pastors have devoted themselves to this difficult field of labour, while future ministers and missionaries in training at the Toronto Baptist Seminary are studying French with a view to entering this work in the future. We also rejoice that our example and our writings on the subject have stirred others to take up the challenge. May their tribe increase!

Another Side of the Story

There is another side to this story, however, that we would not expect a Jesuit priest to tell. The figures he quotes from the 1931 census concerning the fewness of French-speaking Protestants in Quebec, undoubtedly confirm the statement often made in these columns that we have in Canada the neediest mission field in the world. But on the other hand these statistics in all fairness ought to be taken against the background provided by the latest census classification according to racial origin and religious denomination. These tables have now been available for some months, but apparently our author overlooked them. We give from them the following figures regarding racial origin and religions:

Total population of Canada	11,506,655
Those of French Origin	3,483,038
Roman Catholics of French Origin	3,379,107

The difference between the last two numbers gives the number of those persons of French origin who are not Roman Catholics, thus:

Those of French Origin who are not Roman Catholics	103,931
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Before boasting of *le miracle canadien*, French-Canadian priests ought to consider the significance of the above figures. This is no small number of persons of French origin to have quit the Roman Catholic Church in Canada, for they have done so in the face of the bitterest persecution. A French-Canadian who leaves the Church of Rome is regarded as a renegade and a traitor to his race, his language, his culture, and his nationality. The favourite comparison of the priests is to liken him to Judas who sold his Master for thirty pieces of silver. Though French-Canadian Protestants have nothing to gain financially and everything to lose. If they are farmers, their neighbours will be ordered not to work with them, and buyers will refuse to take their cattle and produce except at prices greatly below the market; their barns and their persons may be threatened. Such has been the experience of a group of recent converts from Catholicism in Northern Ontario within the last year. If they work for some one else, they will probably lose their position. If they are in business, their clientele will disappear overnight and their stock will deteriorate on their shelves without a purchaser. South America or even the fierce devotees of Islam could scarcely offer more violent and unrelenting persecution than that to which French-Canadian converts are subjected. If they succeed in eking out a bare living it is only because they are able to do business with other Protestants.

If, in the face of such opposition as this, more than a hundred thousand French-Canadians have had the cour-

age to call themselves Protestant, then we venture to assert that there are many more times that number, who in their hearts have finished with the Church of Rome and all its works, but who are fearful of the dreadful consequences that would visit an open confession of their inner convictions. It is specially significant that only a small proportion of these French-Canadian Protestants are found in the Province of Quebec; there they find no liberty and so migrate to the neighbouring Provinces or to the West, where, released from the tyranny of the Inquisition *à la Quebec*, they prosper in an atmosphere of liberty. Still many more cross the frontier to the United States where they find hosts of their fellow-countrymen who abjured the church of their fathers when they found pardon and peace in the Gospel of Christ.

What We Can Do

The two articles from the pens of Jesuits to which we have referred here, will most likely prove to be the opening shots in a campaign in the French press of Canada against the evangelization of French-Canadians. They demonstrate the very intense interest and the close study the Hierarchy is making of all those who are engaged in the task of putting the Bible into the hands of French-speaking Roman Catholics. We may rest assured that our workers will meet with increased opposition and that the priests will be given special instructions as to how to thwart their efforts. On our part, we who believe in freedom of speech and freedom of worship for Protestants and Catholics alike, must see to it that we exercise to the full our sacred right of preaching the truth of the Gospel that has been committed to us. We must, before God, meet with multiplied zeal and sacrifice the challenge of this great missionary field that is within our gates. By giving information of the true state of affairs in French Canada and by telling of the miracles of God's grace that we have seen among our French-speaking fellow-citizens, we must increase the fervour of our pastors and leaders who will in turn seek to lay the burden on our young people in Sunday school and church so that in days to come they may go forth bearing the precious seed of God's Word.

The present workers in this difficult field stand in the most urgent need of the support of God's stewards, both in prayer and in financial help. The same is true of the young men and women who are now preparing themselves for the battles of to-morrow in the classrooms of the Toronto Baptist Seminary. At the present time they are studying French and reading the Word and singing hymns in that tongue; in a few short years, indeed some of them this summer, they will preach the Good News in French, from door to door, on the street corner, and in churches and missions. Such work as this is the hope of the future, and for it we invite the help of all who believe that the Gospel, whether it be in English or in French, is the power of God unto salvation to everyone that believeth.

—W.S.W.

MORE AND MORE NAMES—PLEASE

WE ask all our readers to send us lists of names to whom we may send sample copies. Send us the names of your neighbours, farmers, school teachers, lawyers, doctors, clergymen, business men, every sort of men and women. So far as possible select them with discernment—people who might be interested in THE GOSPEL WITNESS. Send by the hundreds and thousands

WAKE UP, AMERICA!**Popish Political Experts Threaten Your
"White House"**

By J. B. ROWELL, Victoria, B.C.

A BRAHAM LINCOLN might well turn in his grave if he could see his prophetic dread of the evil machinations of the Papacy being fulfilled in the White House. It may seem a long step from that day to this, but President Roosevelt's bending before papal pressure is a clear indication that Rome's determination to "make America Catholic" is making rapid progress. Abraham Lincoln, with penetrating insight into the purposes of the Papacy, declared: "I do not pretend to be a prophet; but though not a prophet, I SEE A VERY DARK CLOUD ON OUR HORIZON, AND THAT CLOUD IS COMING FROM ROME. It is filled with tears of blood. The true motive power is secreted behind the thick walls of the Vatican, the colleges and schools of the Jesuits, the convents of the nuns, and the confessional boxes of Rome."

Pope Pius XII Congratulates President Roosevelt

If an individual or nation bows low enough, the blessing of the Pope may be obtained. But who would have PAPAL CONGRATULATIONS at the price which must be paid? As we read the revealing news given out by the United Press within the past few days, it might well be asked WHO RETURNED ROOSEVELT TO POWER? Here is the news given in the American Press:

**POPE'S CONGRATULATIONS TO ROOSEVELT
REVEALED**

VATICAN CITY, March—(Delayed)—Pope Pius XII sent the following message to President Roosevelt after his re-election last November, it was revealed officially to-day:

"WE EXTEND TO YOUR EXCELLENCY OUR HEARTFELT CONGRATULATIONS ON YOUR RE-ELECTION AS PRESIDENT OF THE UNITED STATES, ASSURING YOU OF OUR BEST WISHES FOR YOUR WELL-BEING AND SUCCESS AND OF OUR FERVENT PRAYER THAT ALMIGHTY GOD MAY AID YOU IN THE DISCHARGE OF YOUR HIGH RESPONSIBILITIES."

(*News Sentinel*, Knoxville, Tenn., March 6, 1945.)

Serving the Interests of the Papal Programme

What can be the significance of such "heartfelt congratulations" from the man whose aim is nothing short of the Throne of the World, "His Holiness the Pope, Supreme Pontiff of the Universal Church," etc.? What can have been done to draw forth the Pope's "best wishes"? Surely, it has not been forgotten that, in spite of thousands of protests reaching the White House, President Roosevelt appointed Myron C. Taylor as his personal envoy to the Vatican; and a Vatican jurist declared that Mr. Taylor "will be just as much an Ambassador to the Holy See as the representatives sent there by other nations." So impressed were the Vatican authorities with the importance of this move on the part of the American President, that, for the first time in history, a motion picture was filmed in the Pope's private apartment, showing the reception of Myron C. Taylor by Pope Pius XII.

Presidential Inauguration—"In the Presence of God"

The Roman Church has had her eye on America for many years, and has well-laid plans to bring America

entirely under her domination. Well-trained diplomats, with the interests of the Roman church at heart, occupy strategic positions in government offices, and never is an opportunity lost to undermine everything Protestant and make every political move count for "Holy Mother Church." This unity in effort was emphasized by the historian James Anthony Froude, when he said: "The hierarchy regard themselves as soldiers of a cause to which all minor interests, all personal opinions must yield." That unity of effort is being exerted in one direction, as stated by the Roman Archbishop of St. Paul, the Most Rev. John Ireland, when he said: "The work is to make America Catholic."

The question might well be asked, To what extent is President Roosevelt committed to this determination "to make America Catholic"?

The Canadian Register Sheds Light

In a recent issue of the Romanist journal, *The Canadian Register*, February 3, 1945, is some astounding information. A *Revi Newsphoto* (NCWC) is shown with this caption: "IN THE PRESENCE OF GOD." The picture shows President Roosevelt with the Roman Priest, Monsignor John A. Ryan, by his side. Beneath the picture is this information:

"Rt. Rev. Msgr. John A. Ryan, Director of the Social Action Department, National Catholic Welfare Conference, offers Benediction at the brief inauguration ceremonies on the porch of the White House. Sworn in for the fourth time as President of the United States, Mr. Roosevelt remarked that he took the oath of President 'in the presence of God'."

Alliance With Greatest Foe

Marquis de La Fayette once observed: "You have a great nation, but beware of the Roman clergy. If the liberties of the American people are ever destroyed, it will be by the hands of the Roman clergy." Who is this Rt. Rev. Msgr. John A. Ryan who was given such prominence in the White House on the occasion of worldwide interest, when the President of one of the great Allied Nations was sworn in? Monsignor Ryan is none other than, as the article in *The Canadian Register* says, "Director of the Social Action Department, National Catholic Welfare Conference." He is the gentleman who is exerting all his ability to influence American officialdom toward the goal of the Vatican policy, and that, that America shall officially recognize the Romanist religion as the only religion of the state. Is not the very proximity of this Romish Monsignor to the President in the White House, a threat at the heart of the nation? All may rest assured that Msgr. Ryan, with his army of working diplomats, specially trained in American politics and Vatican subtleties, will leave no stone unturned to accomplish their desired end, viz., *the complete conquest of America.*

What is the "National Catholic Welfare Conference"?

This organization began under the name "The National Catholic Welfare Council." In 1920 it issued its "Reports of Administrative Committee and Departments made at The Conference of the Hierarchy of the United States, Washington, D.C., September 22-23, 1920." This organization is in reality the marshalling of the Romish forces of America under the generalship of a carefully chosen administrative committee, for the purpose of making assault on everything Protestant, and capturing positions

of leadership, and finally the whole country, for the Roman Church. The INTRODUCTION to the report of the N.C.W.C. states: "The National Catholic Welfare Council, headed by the Archbishops and Bishops of the United States, covers in a national way ALL THE FIELDS OF CATHOLIC ACTIVITY. Its aim is to direct our strength in unity; to make plainer our national responsibilities and our opportunities as a united body of Catholics, clerical and lay." It further speaks of "the exceptional opportunity which has been opened up to us by the leadership of the Hierarchy—an opportunity which every Catholic will recognize and act upon."

Who Is President Roosevelt Working With?

The National Catholic Welfare Conference, of which Monsignor John A. Ryan, who is on the inside of White House affairs, is a Director, has spun its web all over the United States and exploits every leading activity in the interests of the Roman Church. In the Report given by "the Chairman of the Administrative Committee," Most Rev. Edward J. Hanna, D.D., Archbishop of San Francisco, the Archbishop, in stressing the aims of the organization, said: "We have directed the work with a view to its permanency . . . TO DEFEND CATHOLIC RIGHTS AND TO INFUSE, SO FAR AS POSSIBLE, CATHOLIC STANDARDS AND CATHOLIC PRINCIPLES INTO OUR NATIONAL LIFE." Any co-operation with this organization is simply a case of joining hands in the enterprise to infuse Vatican standards and Vatican principles into American life. And, let it be remembered, these standards and principles still demand that an oath of allegiance shall become null and void if a Pope so declares it to be. These standards and principles still audaciously claim—"The Pope has the right to annul State Laws, Treaties, Constitutions, etc., and to absolve from obedience thereto, AS SOON AS THEY SEEM DETRIMENTAL TO THE RIGHTS OF THE CHURCH, or those of the clergy." (Dr. G. F. Von Schulte, Professor of Canonical Law.) Is it possible that President Roosevelt does not realize that in giving place to the representatives of the National Catholic Welfare Conference, he is admitting some of the subtlest intriguers against civil and religious liberties the world has ever known?

Political Exploitation of the National Capital

Stranger than fiction is the folly of statesmen who allow the reins of government in the hands of the wily administrators of Vatican policies. The National Catholic Welfare Conference, in their own REPORT, definitely stated their policy to place trained diplomats in the National Capital to negotiate in legislation as incognito representatives of the Roman Church. One statement must suffice:

"The Executive Department has to treat directly with the United States Government and its numerous departments on matters that affect Catholic interests, and this has been almost a daily task. Our experience has taught us this: for the safeguarding of our interests, a body of trained workers must be at our service in the national capital." (Most Rev. Edward J. Hanna, D.D., Archbishop of San Francisco.) (*Rome's Political Meddling in America.*)

Did American Press Withhold the News?

It is to be noted that the *Pope's Congratulations to President Roosevelt* were, for some reason, kept back from the public for the period extending from November

to March. Why? Was there a representative of the Protestant constituency of America in the White House for the inauguration of the President? Was this information withheld? Or, was the Roman Monsignor the only representative of religion? A great responsibility rests upon all true citizens to become informed on these vital issues, and to unceasingly withstand every political encroachment of the papal intriguers on our blood-bought liberties.

Christians Everywhere—Back to God

The only adequate, counteracting response Christians can make to the Papal political strategies to dominate the world, is more godly living and more prayer for a Holy Ghost awakening to a sense of the enormity of sin, the world's great need, and a consuming passion for the glory of God.

"Where we are in a minority, we claim religious liberty in the name of your principle. Where we are a majority we refuse it to you in the name of ours."

A French Roman Catholic Publicist.

BOOK REVIEW

Heart Religion by Rev. W. Gordon Brown, M.A., of Forward Baptist Church and Toronto Baptist Seminary.

The true teacher must have the gift of plain speech. He must be able to present the truth, however profound and complex, in such a vivid, simple way that others may understand it. Mr. Brown has this gift, and in this series of messages sets forth clearly and concisely the teaching of Scripture concerning the vital truths of the Gospel in its practical aspect.

The six chapters of *Heart Religion* contain the text of six radio addresses as delivered over station CBL, Toronto, early in January on the programme "Morning Devotions", and these chapters are entitled Conviction, Conversion, Correction, Confession, Consecration and Conclusion or Consummation.

Heart Religion is a very readable book, and it will be found to be of value to pastors, Christian workers and all believers who love the truth. The outlines of the messages are most suggestive. *Heart Religion* is also an excellent book to distribute among the unsaved, for its directness will appeal to thinking men and women who would know how to be saved and to live for God.

Price: 15c, 2 for 25c. Order from GOSPEL WITNESS Office.

—DR. O. L. CLARK.

CARDINAL MANNING DECLARED:

"IT is good to be here in England. It is yours Right Reverend Fathers, to subjugate and subdue, to bend and to break the will of an Imperial race. You have a good commission to fulfil and great is the prize for which you strive. England is the head of Protestantism, the centre of its movements, the stronghold of its powers. Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world. Once overthrown here, it is but a war of detail. All the roads of the world meet in one point, and this point reached, the whole world is open to the Church's will."

(*Sermons on Eccles. Subjects*, p. 166).

Bible School Lesson Outline

Vol. 8 First-Quarter Lesson 14 April 8, 1945

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

HAMAN HUMILIATED

Lesson Text: Esther 6.

Golden Text: "Them that honour me I will honour, and they that despise me shall be lightly esteemed."—1 Sam. 2:30.

The Lord speaks to men in the silent watches of the night (Psa. 63:6; Dan. 2:1, 19; 6:18; Matt. 1:20; Acts 27:23-25). The sleeplessness of the king was one of the links in the chain of circumstances which brought about the downfall of the enemy of the Lord's people. The king called for some one to read the official record of the events of his reign, perhaps in order that the recital of his triumphs might soothe his restless spirit.

Loyal Mordecai's action in reporting the conspiracy against the king had been recorded, but not yet rewarded (Esth. 2:21-23; 10:2). That which is written is written (John 19:19-22), and no one can undo the past, whether it be fair or foul (Mal. 3:16, 17). God requireth that which is past (Eccl. 3:15; 12:14). There is both hope and warning for us in the fact that every deed of ours is recorded. God will be faithful in rewarding us for everything done in His name (Matt. 10:41, 42; 25:34-40), and at the same time, we must see to it that our sins are covered by the blood of Christ, lest they cause us to lose our reward (1 Cor. 3:12-15). The unsaved should remember that all the sins of the past have been recorded, but if in faith they turn to the Lord, He will blot out all their transgressions (Isa. 43:25; 44:22), and all things will become new (2 Cor. 5:17).

Early in the morning Haman stood without the court, watching for the opportunity to speak to the king to hang Mordecai (Esth. 5:14). Even while the king was planning to honour his faithful servant, Haman was plotting to hang him. The soul of man has ever been the scene of the conflict between the powers of good and the forces of evil, between God and Satan (Gen. 2:16, 17; 3:1). The Lord tests men that they may be victorious (Gen. 22:1, 2), while Satan tempts men that they may fall (Jas. 1:13, 14).

The vain and selfish man thinks ever of himself; he grasps at every opportunity for self-praise (Prov. 25:27; 27:2; John 5:44). Whom would the king delight to honour? Surely, none but Haman! Let us esteem others better than ourselves (Phil. 2:3, 4); let us not vaunt ourselves (1 Cor. 13:4, 5), for pride cometh before destruction, and a haughty spirit before a fall (Prov. 16:18; 29:23).

Haman's conception of honour is an index to his whole character. The royal dress, the royal steed (1 Kings 1:33), the royal crown, the royal procession, the royal acclaim—these to him would constitute a fitting reward for services rendered to the king. Outward pomp and show and the plaudits of the crowd were as elixir to his proud heart. Many a man has sold his soul for such baubles! Yet, how fleeting and how empty they may be (Matt. 21:9; 27:20-25)! If you would test a man's character, ask him to state his dearest wish (1 Kings 3:5-13; Matt. 6:31-33). That which we admire, we shall surely become (Prov. 23:7). The Lord will cleanse the heart and purify the desires of those who trust Him (Psa. 37:7).

Haman was tested yet again. He was compelled to carry out his own scheme to the very letter, but for the exaltation of another, and not of himself. With his own hand he must put the royal apparel upon Mordecai, the despised Jew, walk slowly through the streets on foot as he conducted the royal steed on which his rival rode in state, and with his own voice he was commanded to proclaim the valour of the one whom he had thought to bring down to death. It is a part of the judgment of the wicked to behold the triumph of the ones whom they have sought to harm (Matt. 21:42). On

the other hand, love delights to see another honoured (Rom. 12:10).

Mordecai seems to have been unspoiled by the kingly honours bestowed upon him (Prov. 15:33). He went back again to his post of duty at the king's court, ready still to serve. Like the staunch people of the Old Land, he took it all in his stride; as they say. He was not unduly elated by the unusual marks of favour, nor do we read that he rejoiced in the fall of his enemy (Prov. 24:17).

On the other hand, Haman went down to his house crushed, mortified, humiliated (2 Sam. 15:30; Jer. 14:3, 4). He had exalted himself, and was now abased (Lk. 14:11; Jas. 4:6). His wise men and his wife realized that already he had begun to fall; they saw the handwriting on the wall, as it were. Even the heathen recognized that God was protecting His people, and that no weapon formed against them would ultimately prosper (Isa. 54:17).

While they were yet speaking, another step in Haman's downfall was revealed. The chamberlain arrived to remind Haman of the banquet which Esther had prepared (Esth. 5:8). God is just, and He will see that the righteous are rewarded and the evil punished (Rom. 2:3-11; 2 Thess. 1:6-9).

Among Ourselves

Devoted to Activities and Interests of Former Students of

TORONTO BAPTIST SEMINARY

By W. Gordon Brown

We hear that Chaplain E. C. Wood is back in England from the Continent on his way to Canada again.

* * *

On Sunday, March 11th, at 7 p.m., it was my privilege to conduct a memorial service in honour of the late Honorary Captain the Reverend William H. Turner, B.A., B.Th., killed a year ago that day in the execution of his duty as a chaplain of the American Transport Command. Years ago Mr. Turner studied in our Seminary. For a time he was pastor in Alton. Then he went to Eastern Canada and from there to the United States, where he enlisted in the Chaplaincy Service. For a time he was at the embarkation point in California and then was on a transport to the Far East. On the latter he was used of the Lord to the winning of a considerable number of the men to personal faith in Jesus Christ. His brother, Rev. Bert Turner, now with the Fundamental Churches of Christ of America, was present Sunday evening and took part.

* * *

We hear from Pastor S. Kerr that the folks at Maple Hill and Mount Albert greatly enjoyed a recent visit from Rev. V. J. Lehman.

* * *

This reporter spent our Seminary's third quarter examination week at Eastern Baptist Theological Seminary, Overbrook, Philadelphia, Pa., Dr. Gordon Palmer, President. Each day he preached in chapel. On Thursday afternoon he delivered a lecture on, "The Pastor as Counsellor", to the whole student body, and on Friday supplied in three New Testament classes. With a number of the students he had personal conferences. We shall welcome some Eastern graduates back to Canada in the near future, we expect.

* * *

From the hundredth broadcast of Mid-week Meditations at Fort William, Ont., Rev. W. C. Tompkins printed a fine leaflet, not only to report the message given, but also to introduce the work further. This is an effective way to spread the good word of the Kingdom.

* * *

Rev. A. C. Whitcombe preached to fine congregations in his old pastorate of Orangeville last Sunday, meeting many

friends again. The Seminary Ladies' Quartette sang in the morning in Orangeville and at Sunday School and evening service in Alton. Mr. Lorne Heron supplied in Shenstone Brantford Church. Rev. W. H. Frey preached in the evening at Victoria Ave. Baptist Church, Hamilton.

* * * * *
 At chapel on Tuesday, March 20th, Mr. H. Saúl, recently returned by clipper from Nigeria, gave a report of his work among Moslems. Having become a reader of THE GOSPEL WITNESS, Mr. Saul remarked how much Rome's methods of opposition to the gospel are similar to those of the Mohammedan teachers.

* * * * *
 Last week the Canadian Branch of the British and Foreign Bible Society sent Rev. J. S. Harrington, L.Th., their representative, to present to each of our students in Greek I a copy of the New Testament in the original. We thank them for this gift.

Capt. Wood Welcomed

The entire congregation of the Regular Baptist Church, as well as a delegation from the Chatham Cricket Club were on hand last evening to welcome Captain the Rev. E. C. Wood, M.M., home from the battlefronts of Europe. Following the reception at the station, members of the congregation staged an impromptu welcome at the church.

An official welcome will be extended Capt. Wood by his congregation next Wednesday evening at a social gathering, plans for which are being made.

The Cricket Club members on hand to greet the captain, one of the most enthusiastic members of the club prior to the war, included A. W. Hoskins, president; J. W. Aitken, secretary; Oswald Butler, treasurer; and Cpl. Frank Scott of the C.P.R.

Captain Wood was born in England and came to Canada in 1912. He enlisted in the Canadian Army in 1915 and served until 1919 during which time he won the Military Medal. He entered Toronto Baptist Seminary in 1929 and came to Chatham and became pastor of the Regular Baptist Church in 1932. He has been here ever since.

He enlisted in the present conflict in 1941 and went overseas shortly afterwards. On August 4 he went into Normandy and since then saw service in France and Belgium. He is home on a 30-day leave.—*The Chatham Daily News*, March 24, 1945.

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.

BOOKS BY DR. SHIELDS

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