

# The Gospel Witness and Protestant Advocate

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## R. C. Priest Orders Arrest of Ex-Serviceman

An Outrageous Infringement of Religious Liberty — Read the Following  
Resolution of Protest and the Further Comments in the Address on Page 3

### Resolution of Protest

WHEREAS the following incident has been reported to us, a body of persons, citizens of Toronto, worshipping in Jarvis Street Baptist Church, Toronto:

On Wednesday, March 27th, five young men, four of whom are ex-servicemen from the Armed Forces, and all of whom are of good character, three of them belonging to groups of Christians who describe themselves as "believers meeting in the name of the Lord Jesus Christ", commonly known as Plymouth Brethren, the other two being members in good standing of two Baptist Churches, proceeded to give out Scripture tracts to the bystanders lining the route of parade followed by Cardinal McGuigan in the course of the official civic welcome tendered him at the City Hall. One of these young men, whose fellowship is "among the Brethren", Mr. Ed. Hannah, of 11 Meadow Ave., Toronto, who has served his country in the R.C.A.F., was engaged in this work in the neighbourhood of the City Hall; he offered a number of persons copies of this Scripture tract, informing them as he did so that it was a Gospel tract. In this fashion he offered a copy of a tract to a man in clerical garb, who accepted it, and after having looked at its contents followed Mr. Hannah, seized him by the arm and forcibly led him toward the other side of the street to a Police Constable. As the Police Officer appeared to hesitate as to his duty in the circumstances, the person in clerical garb ordered the Police Constable to take the young man and investigate him, saying that the tracts he was distributing were harmful to the Catholic Church. The gentleman in clerical garb also added that he was Father McGibbon or McGibney or some such name. Mr. Hannah asserted that he was distributing the tracts on his own personal responsibility. The Police Officer then took Mr. Hannah to the Police Department offices in the City Hall, and he was later taken in a police cruiser car to No. 2 Police Station on Dundas Street, where he was detained for approximately an hour and a quarter, and questioned by a plainclothesman and then allowed to go.

A copy of the text of tract used by Mr. Hannah and

offered to and accepted by the gentleman in clerical garb is appended to this resolution (See page 11 of this issue), and it is evident that it contains nothing that could possibly be construed to be of a seditious or libelous nature, seeing that it contains nothing but 15 verses of Scripture taken from the Roman Catholic Douay Version followed by 20 lines of print in which there is made a purely and exclusively religious appeal to trust Christ alone as Saviour. Nowhere in the tract is any religious denomination or sect named except in the title, namely: "Can a Roman Catholic Be Sure of Heaven? What the Catholic Scriptures Say";

THEREFORE BE IT RESOLVED that we draw this incident to the attention of the Police Commissioners as we are convinced that it constitutes an unwarranted infringement on the civil and religious freedom of the young man named above, and that if the incident were allowed to pass unchallenged it might be used as a precedent by persons or groups desirous of restricting the liberty of the individual to justify other acts of aggression, thus leading to a gradual nullification of our rights and privileges as free British subjects.

AND FURTHER THAT WE RESOLVE hereby to petition the Police Commissioners of the City of Toronto to ensure, so far as it may be in their power, that no repetition of such an incident will take place under their jurisdiction, and that to this end they take steps to have all police officers under their authority adequately instructed regarding the liberty of all citizens, and that further we respectfully suggest that all police officers should be explicitly instructed that British law recognizes no class or caste of men, whatever garb they may wear, or whatever claims they may advance in the civil or religious realms, as having the authority to order an officer of the law to take a citizen into custody unless there is sufficient evidence that such a citizen is committing or has committed an offence against the law.

Unanimously carried by Jarvis Street Baptist Church Congregation, Sunday, March 31, 1946.

(Copies of the above may be obtained from THE GOSPEL WITNESS Office, 130 Gerrard Street East, Toronto 2, Ont.)

## DR. SHIELDS IN FLORIDA

### And News of Jarvis Street in Toronto

TWO priests and a doughty Knight of Columbus were discussing Dr. Shields in the portico of the Ontario Parliament Buildings, while waiting for the arrival of Cardinal McGuigan for the welcome extended to him by the Geo. Drew government. These gentlemen often discuss Dr. Shields, and with good reason though not always with reasonableness. They spoke loudly enough for a bystander to hear them saying: "We have put him out of business this time. He won't dare to speak now." We wish these arrogant persons could read the telegrams and air mail messages that we receive from the Pastor in this office. They would know that he is far from being afraid to speak. We print the following two wires received from Dr. Shields over the weekend. Last Friday night he, and Mrs. Shields said "hello" by long distance telephone from Florida to the entire office staff eagerly listening on every telephone outlet in the office. We have no doubt that Dr. Shields will soon give the Hierarchy reason to know that he is still on deck and in fighting trim. In the meantime the article from his pen appearing on another page will be a little foretaste of what is coming, while the following messages breathe his old indomitable spirit. The first message was addressed to the church family and school and reads as follows:

Rev. W. S. Whitcombe,  
Jarvis Street Baptist Church, Toronto.

Deeply regret prolonged absence, especially at the end of the church year, which for many years has been time of deep concern to me. Am praying for strong united effort to conclude the year victoriously. Thankful for news of advance movement in the Bible School. To teachers, officers and scholars and to the whole church again send greetings with assurance that I bear you all in my heart continuously, trusting Sunday will mark high tide spiritual blessing. Am homesick for you all. Our hearts would choose home place for Sunday. Cannot understand why anyone would ever miss church when able to be present. Love to all.

T. T. SHIELDS.

On Saturday afternoon we sent Dr. Shields by wire the first few lines of our announcement as inserted in the three Toronto dailies. In reply we received the following wire:

Congratulate you taking up gauntlet such aggressive Roman impudence. It will do more to arouse public opinion than all arguments. Glad you challenged *The Evening Telegram's* spinelessness. Read this message and assure people that only a small fraction of the Roman menace has been told. Suggest you read GOSPEL WITNESS article reprinted from Legal Journal for emphasis at evening service. Wish I were with you. Shall endeavour to send article for Tuesday but do not depend on it. Eagerly awaiting news of evening service. Shall be with you in prayer.

T. T. SHIELDS.

We are glad the Editor called special attention to the article we re-printed in last week's issue from *The Fortnightly Law Journal* written by the editor of that paper, Mr. R. M. Willes Chitty, K.C. It is a masterly discussion of a vital topic that affects the liberty of every Canadian citizen. Unfortunately we did not have time even to refer to it Sunday night, except in connection with the reading of the above wire. We hope that all our readers will turn to it again in last week's issue and re-read it.

In reply to the above wires, the morning congregation authorized the writer to send warmest greetings to the Pastor and Mrs. Shields, assuring them of our affec-

tionate remembrance of them in prayer and telling them that we too were homesick to see them with us again, but that we wanted them to stay away long enough to have a good rest.

### The Day in Jarvis Street

It was a great day in the courts of the Lord last Sunday. At the close of the morning service two young French-Canadians, brothers in the flesh and in the Lord came forward. One of them was converted through our French New Testament Campaign several years ago and is now a student at the Seminary. He brought his brother in military uniform, just returned home from Italy and the Continent where he found the Lord while serving with a tank regiment. This young man was baptized at the evening service by another former Roman Catholic, Rev. V. J. Lehman, a graduate of the Toronto Baptist Seminary.

The evening service had originally been planned as a welcome home service for the men returning from the armed forces. Mr. George Parfitt had already been asked to take part, when the news "broke" of the arrest of a young man for distributing tracts. As Mr. Parfitt was in the same tract band as this young "Plymouth Brother", we asked him to tell the story. He did it magnificently and ended with a stirring appeal to defend our liberty of action, which thoroughly roused the great company that filled every available seat and left some standing around the walls. Then Mr. Ernie McWilliams, a Seminary man who saw service as an air-gunner, read the Scriptures. We were led in prayer by Mr. Foy Brittain, who spent almost the whole time of war at sea, and Mr. Bob Shaker, who went everywhere preaching the Word with his pal, George Parfitt, and the rest of the Canadian Army overseas. Mr. Bruce Inrig then gave his testimony of the Lord's power to keep and bless in the navy, and Mr. Reg. Snell who bailed out from a wireless air gunner's seat in a plane over Germany, testified to the power of the Gospel to save from sin and keep in perfect peace whether in a bomber or in a German prison camp. Mr. Norman Fockler who served with the R.C.A.F. overseas then led in prayer, followed by one of our own Jarvis Street and Seminary men, Hon. Capt. Bernard Jeffery. All these men did magnificently. They did not preach, but their testimonies had a genuine ring about them that carried conviction and brought a hush of silence over the great company assembled. Mr. Jeffery spoke from a rich experience in holding forth the Word of Life in Canada, England, North Africa, Italy and Germany. His message deeply touched all who heard him and proved to be a source of blessing and inspiration. In response to the appeal a fine young Air Force officer and his wife came forward for church membership, and a little lad came down the aisle to confess Christ. All this programme was in addition to the address printed elsewhere in this issue on page 3 and following. Afterwards, we opened the meeting for testimonies and had a glorious time again as our servicemen told of what great things the Lord had done for them. It was with some difficulty that we closed the meeting after ten o'clock, though even at that hour there were not many vacant spaces in the ground floor of the auditorium. We hope to have other aftermeetings in the future, though it will not be possible to do so next Sunday evening on account of the communion service.—W.S.W.

# The Jarvis Street Pulpit

## Take Heed What Thou Doest: For This Man Is a British Citizen!

The Substance of an Address by Rev. W. S. Whitcombe, M.A., Delivered in Jarvis Street Baptist Church, Sunday Evening, March 31, 1946.

"And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

"But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

"And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

"And they came and besought them, and brought them out, and desired them to depart out of the city."—Acts 16:36-39.

"And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned?

"When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou doest: for this man is a Roman.

"Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

"And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free* born.

"Then straightway they departed from him which should have examined him: and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him."—Acts 22:25-29.

**B**BRITISH law is established upon precedent. You recall the justly famous words Tennyson applies to Britain:

It is the land that freemen till,  
That sober-suited Freedom chose,  
The land, where girt with friends or foes  
A man may speak the thing he will;  
A land of settled government,  
A land of just and old renown,  
Where Freedom slowly broadens down  
From precedent to precedent.

But it is possible that evil men who have no love for liberty should attempt to reverse the course of our British history and narrow down our dearly-won freedom "from precedent to precedent", instead of allowing it to go on broadening slowly down as it has in the course of the centuries since Magna Carta. The pages of our history are red with the blood of those who have dared the tyrant's sword and steel to win freedom for us. Still we must be on our guard, if we mean to preserve for ourselves and future generations the glorious heritage of the past. Tennyson saw the potential danger in his day:

Should banded unions persecute  
Opinion, and induce a time  
When single thought is civil crime,  
And individual freedom mute . . .

You have heard tonight from the lips of an ex-serviceman how his fellow soldier in the service of the Lord and in the service of his country, was arrested last Wednesday afternoon in the shadow of the Toronto City Hall, at the behest of a priest on the charge that he was distributing tracts that were harmful to the Catholic Church. Is this to be a precedent that other priests and other policemen in Toronto will follow until we shall have no rights either to give out Christian literature or to preach the Gospel unless we have humbly

begged permission of "His Eminence, the Cardinal"? It is for you to say whether that shall stand as a precedent, or whether your free, effective protest against this outrage on personal, religious liberty is so strong and clear that no priest or policeman will ever again dare, in this city at least, to molest an inoffensive citizen in the exercise of the rights guaranteed him by British law.

Our text tells in prophetic language the same story as you have already heard to-night: How in ancient times a servant of God was put into prison, and how he got out again. It is not surprising to read that a Gospel preacher was sent to jail under Roman law, for it had little of our modern conception of the rights of the individual, and Roman government in Paul's day could not be called democratic or liberal, in scarcely any sense of the words. Nevertheless Paul the Apostle boasted of his Roman citizenship and claimed as his right the protection that it afforded him. When the soldiers were about to examine him with torture, the Apostle appealed to the Roman officer that stood by, saying, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" And you remember how the centurion lost no time in reporting to his chief: "Take heed what thou doest; for this man is a Roman." At Philippi also, Paul stood on his rights as a citizen and compelled the magistrates to come to the prison and fetch him out, thus virtually offering a public apology for the miscarriage of justice of which their neglect had made them guilty.

What better precedent could we as Christians have than the conduct of the Apostle Paul on these two occasions? I recommended them to my good friend Ed. Hannah in case he should be arrested again for distributing Scripture literature. I believe that the time has come when we must stand on our rights as British citizens, and say, as did Paul, "I was free born." We

ought to remember that our freedom was obtained at a great price. In bygone days the martyrs gave up their lives at the stake, or expired in the agonies of the inquisition chamber, that we might be free.

### "It Can't Happen Here" ? ? ?

Last Thursday one of our students in the Seminary told me that he had heard that a young man had been arrested on the streets of Toronto for giving out tracts. I offered him a mild rebuke by reminding him that it was dangerous to spread unconfirmed reports and that he ought to verify it before he even mentioned it to anyone. But when I arrived home I learned the whole story from a lady who finds her Christian fellowship among "Believers meeting in the name of the Lord Jesus Christ", generally known as "Plymouth Brethren". I at once called up the young man involved in the incident and got a first-hand account from him. Since then I have been in touch with him several times though I had never met him before the incident took place. I wrote out the story he told me and then read it back to him in the form you will find it in a resolution which I intend to submit to you in a few moments. (This resolution will be found on page 1 of this issue as approved by a great audience that thronged the Jarvis Street auditorium last Sunday night.)

I knew that there was no freedom of speech, or even of thought, under Hirohito in Japan—at least not until he had abdicated as an infallible pope—I wish his Roman counterpart would have the grace and truth to go and do likewise. I knew that in Romanist Italy there was no true freedom of worship since Mussolini signed a Concordat with the pope. I was aware that in Spain they burned the Protestant Bible and closed Protestant Churches, and shot men for being Protestants, all with the approval of the pope. I have met Bible colporteurs who, under the infamous "Padlock Law" of Premier Duplessis, in Quebec, had been taken into custody and had their Bibles confiscated because they had dared to give out the Word of God. I knew all that, but I had always said: "It can't happen in Toronto." Alas, I was unduly optimistic: it did happen in Toronto! And it is high time that we all knew that it has happened in Toronto, and that we did something about it: something that will be so strong and clear and effective that it will give reason to pause to those who would

... induce a time

When single thought is civil crime.

### A Concrete Illustration of a Principle

What happened to this young man last Wednesday is a concrete illustration of the principle we were discussing last Sunday evening in connection with the official civic welcome for Cardinal McGuigan. You will recall that I then read from a papal document the Bull *Unam Sanctam* in which the following statements are made:

... in this Church and in her power are two swords, the spiritual and the temporal. . . Truly he who denies that the temporal sword is in the power of Peter, misunderstands the words of the Lord, "Put up thy sword into the sheath." Both are in the power of the Church, the spiritual sword and the material. But the latter is to be used for the Church, the former by her; the former by the priest, the latter by kings and captains but at the will and by the permission of the priest. The one sword, then, should be under the other, and temporal authority subject to spiritual.

In quoting the above Roman document to you a week ago, I remarked that "In the light of the Roman dogma of the supremacy of papal authority over all other governments in the world, every member of the Hierarchy cannot help but interpret the civic and provincial reception as, in some measure, an acknowledgment of their claim." What some of the citizens of Toronto saw last Wednesday on the front steps of the City Hall when the Mayor extended an official welcome to the Cardinal was nothing more nor less than a dramatization of the Papal Bull I have just read to you. The Roman priests could not fail to see in it a more or less explicit acknowledgment on the part of our civic authorities that the power of government springs from the source of all authority, which is the pope—at least according to Romish Dogma. The Roman Catholic view is that God gives all authority to the pope, who in turn gives it to kings and governments, who in turn exercise it "at the will and by the permission of the priest".

### Naked Swords Displayed in Toronto

And talking of the Romish doctrine of the swords as set forth in *Unam Sanctam*, did you note the photograph in *The Globe and Mail* of the guard of honour that saluted the Cardinal on his arrival at the Union Station? The Knights of Columbus held naked swords in their hands as the Cardinal inspected his guard of honour. What is a sword for but to cut and thrust through human flesh? What does a sword symbolize? Authority! "He beareth not the sword in vain!" (Romans 13:4) So said Paul of the state under which he lived, though neither he nor Peter ever claimed to be the intermediary by which that authority came. They were too busy getting themselves out of prison, to advance any such foolishly outrageous pretension.

I know that the Knights of Columbus did not arrive at the Union Station on horseback clad in full armour; they are doubtless all good fellows, law-abiding citizens. I know that the sword is long since out-moded as a weapon of modern warfare. But that does not change the fact that in principle Cardinal McGuigan reviewed his own private army on arrival in Toronto. I have seen "the Host" in Quebec guarded by *les Zouaves pontificaux* (the Papal Zouaves) with rifles and fixed bayonets, marching in uniform as only trained and disciplined soldiers do. Need I tell you that in Quebec the memory of the original Papal Zouaves is still kept green? *The Statistical Year Book* issued by the Quebec government contains the following sentence in its "Chronology":

1868—Departure of 350 young French-Canadians to defend the States of the Church at Rome in the regiment of Papal Zouaves.

That means that French-Canadian Roman Catholics left these shores to kill and slay their fellow Romanists in Italy simply because they were so sick of the oppression of the pope's temporal rule that they revolted against him and fought for liberty. The Knights of Columbus might easily do in Canada as their fellow Romanists did in Spain and substitute a modern machine gun for the old-fashioned sword. But the principle remains—indeed it is already present in Toronto as the photograph in *The Globe and Mail* demonstrates.

### A Liberty-loving Cardinal?

I know that there are some people who will tell us:

"But Cardinal McGuigan believes in liberty. He has said so even since his arrival in Toronto." I read some such statement from him in the newspapers. But I tell you this, if Cardinal McGuigan really believes in democratic liberty, then he is not a good Roman Catholic. His master the pope laid it down as a dogma that:

From what has been said it follows that it is in no way lawful to demand, to defend, or to grant, unconditional freedom of thought, of speech, of writing, or of religion, as if they were so many rights that nature has given to man.

I say again that if Cardinal McGuigan does not subscribe to that anti-democratic doctrine, then he is not a loyal Roman Catholic. But I have a shrewd suspicion that our Toronto prelate is a very, very loyal Roman Catholic. The pope knows the type of man he needs to do his work. On the other hand, if the Cardinal can talk in public of his love of liberty, while in secret subscribing to the opposite view as taught by the pope, then I presume he will make a very excellent cardinal, at least from the papal point of view.

In glancing at some illustrations of the elaborate ceremonial that took place at Rome, I noticed that all the Cardinals are crowned—or bonneted, or whatever they may call it—with the same hat, and then afterwards given their individual millinery. I think that act is not without significance. It means that the Spanish Cardinals that struck hands with Franco, the South American Cardinals who supported Peron, the friend and collaborator of Hitler, all these Cardinals wore the same hat. And all of them wear the same ideas inside that hat, you may be sure. When a Cardinal of the Church of Rome talks about liberty and freedom, you may know that in a quite literal sense he is talking through his hat—which is the pope's hat. All they mean by "liberty" is what Franco means by it: liberty for Romanists, none for anyone else.

Do not be deceived by the fair words and soft speeches they utter when they know that free people will read them. Judge them by the official statements of their Church and by its anti-democratic conduct down through the ages to modern times.

#### The Royal Carpet Not Used!

Did you notice that they did not use the Royal carpet for the reception given at the City Hall? I think there was too much heat generated here last Sunday night for the Mayor and Messrs. Balfour, McKellar and Co., to venture that. These gentlemen found that there is still a strong Protestant sentiment in Toronto and they did not dare to go too far. Our protest did not go unheeded, it appears.

#### A Two Ring Circus

While the Mayor was welcoming, or preparing to welcome, the Cardinal on the south side of the City Hall, around the corner a priest was ordering a Toronto policeman to arrest a young man for distributing Scripture tracts, because they were harmful to the Catholic Church. Do you see the connection between the two acts of this one drama? On the Queen Street side, the Mayor of this fair city was recognizing the authority of a foreign prince who claims to be God's representative on earth, the source of all human power and authority. On the James Street side of the municipal buildings, the other act of the drama was being enacted: A priest of that foreign Prince exercised over an officer

of the law, the authority which the Chief Magistrate of the city was recognizing in the person of Cardinal McGuigan.

Remember that the tracts which this young man was giving out contained nothing in any way seditious, libelous, or defamatory. There was nothing in the tract but fifteen verses taken from the Roman Catholic Douay Version of the Bible, followed by twenty lines of type exhorting the reader to trust Christ alone. (Mr. Whitcombe then read in full the only part of the tract which does not follow, word for word, the very text of Scripture itself. The entire text of the tract will be found on page 11 of this issue.) No sect or denomination is mentioned on the tract except in the title, as follows: "Can a Roman Catholic Be Sure of Heaven? What the Catholic Scriptures Say." That is the tract, that was the cause of a young man's arrest in Toronto, just last Wednesday.

#### Who Makes the Law in Toronto?

You have already heard the story effectively told by Mr. Parfitt.—I should like to have a moving picture of it: A gentleman in clerical garb pushing and leading a young "Plymouth Brother" ex-serviceman to a policeman. The officer of the law hesitated, not knowing what to do. Brass buttons and a blue tunic do not lend infallibility to a poor mortal, any more than do a Roman collar and a long black robe! Seeing the policeman's hesitation, the cleric assumes a tone of authority—is not all Toronto at the feet of the pope's creature, is not the acclaim of the multitudes in his ears? He ordered—*he ordered*—THE PRIEST ORDERED the officer of the law to take this inoffensive young man and examine him. His charge? The tracts, he said, were harmful to the Catholic Church. Pity the church than can be harmed by fifteen verses of Scripture and an appeal to trust Christ. Its foundations must be rotten and shaking in very deed.

And the policeman obeyed the priest. I do not blame him so much. Perhaps he was just a raw recruit, overawed by the sight of a collar turned back to front, especially on such a day at such a time and place! From whom should he take his orders? The Chief Magistrate, his "boss", on the sunny side of the building was in effect acknowledging that civil authority comes from the pope. Why, if this be so, should not a humble police constable take his order from a priest of that pope?

I do not blame the policeman: I do blame the Mayor. I am going to present a resolution to you in a moment or so, but I am not going to ask you to censure the police constable or even to ask that he be disciplined. What the poor fellow needs is to be instructed in his proper duty; apparently he is ignorant. There are a few police officers like that, though we have reason to be proud of the vast majority of them, whose aim is to uphold the majesty of the law. I shall not ask you to "fire" the policeman; but I do ask you to "fire" the Mayor, the Chief Magistrate of this City of Toronto, because he, a lawyer and a professed Orangeman, led a police constable astray by his bad example and might well be the cause of leading many other civic officials away from the path of duty.

I refuse to ask a priest, or any man, what kind of tract I may give out. I am not going to anyone and say, "May I publish THE GOSPEL WITNESS next week?" And I am going to say what I like tonight. That is

freedom of speech. These are the freedoms that we must maintain. If we cannot maintain our religious freedom in Toronto—this is a purely religious issue—if we cannot maintain religious liberty in Toronto, we do not deserve to have it. In principle it is threatened; in fact, it is assailed, and we have to stand up and let our voices be heard.

I am glad the young man who was arrested is not a Baptist, for then some simple souls might accuse me of denominational jealousy, when I come to his defense. Of course I am a little bit jealous that a "Plymouth Brother" should have got himself in custody while our Baptists were passed by, but I can at least defend him without any suspicion of sectarian feeling. If they take away the liberty of the "Plymouth Brethren" to give out tracts, and to preach on the street corner, whom do you suppose they will pick on next?

A voice: "The Baptists" (laughter).

Yes, and then they will go all the way down the line—or up—the Presbyterians, the Anglicans, the United Churchmen, and I don't know where all the other numerous groups would come in, or go out! This young man's liberty is my liberty, and I intend to defend it to the utmost of my strength and ability. Will you join me?

Here is the resolution, and I think the Board of Police Commissioners will pay attention to it.

(Mr. Whitcombe then read the resolution appearing on the first page of this issue.)

#### The Jarvis Street Advertisement in *The Telegram*

Did you notice our advertisement in the papers? We sent the same announcement to all three papers. At 10.30 yesterday morning *The Evening Telegram* called me up and said, "We don't like the heading in your advertisement. We have called up the Police Department, and they said this young man was not arrested." I said, "If someone took you by the arm, and forcibly took you to the police station, would you not consider yourself arrested?" I then consulted my lawyer, one of the keenest legal minds in this city. He said, "Of course, the man was arrested." I immediately called *The Evening Telegram* back, and said, "If you cannot take our advertisement as it has been given to you, cancel it altogether." I did suggest that in the smaller type, not in the heading, I would suggest they substitute "taken into custody" in place of the word "arrest". The *Telegram* man told me that when he was speaking to me in the first place, he was in the composing room, and that now the paper was already on the press with the word "examined" in it, and that it would have to stand. I said, "Very well, that is not my advertisement, and I won't pay for it." "Very well," he said, "We will give you some free publicity." And so I want to acknowledge the courtesy of that great journal for a free announcement. Thus saving us between \$25 to \$30. But remember we pay for two such announcements in the other papers.

It was rather amazing to me that a man in journalistic circles would venture to say that a man was "examined" without being arrested. I am not a lawyer, but I should presume that it would be a much more serious act to examine a man without arresting him, than it would be to arrest him and then examine him. I used to wonder why they called that paper *The Evening Telegram*? Is it because they move in a twilight gloom where all is murky and obscure?

#### "Stand Fast Therefore in the Liberty Wherewith Christ Hath Made Us Free"

Our papers are afraid. I am not. I have presented this resolution to you. Would you like to add your votes to mine, and say, "I am with you", and then we shall present it to the Board of Police Commissioners, and let them know that there are people tremendously concerned for their personal liberty; as well as for that of our young "Plymouth Brother". Now all who are in agreement with this resolution, please stand up (The whole company rose.) Raise your hands, will you? (Every hand went up). Well now, put them down deep into your pockets and let us have an offering!

We are going to print an extra edition of THE GOSPEL WITNESS this week. This is also the last day of our Church year. Jarvis Street Church underwrites THE GOSPEL WITNESS, and THE TORONTO BAPTIST SEMINARY that trains men to preach the Word, in French as well as in English.

We bear a large share of the financial burden of the missionary work of the Union and also stand by the Protestant League. We need your help. Give as liberally as you possibly can.

If at any time you read in the newspaper: "Come to Jarvis Street tomorrow night to find out why this paper would not accept our advertisement," or if you miss our advertisement altogether, come and see why—there will be a good reason!

#### A GOOD STORY FROM MONTREAL

##### How An Irish Roman Catholic in Montreal Doubled a Gift to *The Gospel Witness*

Rev. W. S. Whitecombe

Dear Brother:

One day this week I was busy reading THE GOSPEL WITNESS while travelling in a Montreal street-car and enjoying the reading matter as I always do, when I became aware that someone not far from where I was sitting was talking in a loud voice. I looked up and then realized that I was the cause of the tirade from my fellow traveller who I have every reason to believe is an Irish Roman Catholic. Unconsciously I had opened THE GOSPEL WITNESS at the first page and the heading in large type caught the eye of the Irish Catholic—"Why a Totalitarian Prince Should Not Be Given a Civic Welcome in Toronto." The "gentleman" became very noisy and his remarks about banning THE GOSPEL WITNESS were typical of a true son of "Holy Mother Church." I kept perfectly quiet and also kept the page open so that the man next to me could read also. The Irishman later left the car without doing any further harm except the following: I had intended sending THE GOSPEL WITNESS a cheque for \$5.00 in response to your appeal but since the tirade of this Irish Roman Catholic in the street-car I have changed my mind as to the amount and am sending you \$10.00. Enclosed herewith please find my cheque for this amount. There is no paper comes to my home which is more welcome and which is so thoroughly enjoyed as THE GOSPEL WITNESS. Where I can I pass it along to friends.

May I say one more word in closing. Please continue to deal heavy blows at the greatest of all monsters, the Roman Catholic Church. Quebec is firmly held in its coils and I am much afraid for Ontario.

With very kindest regards, I am,

Yours very truly, (S'gd.) .....

# The Jarvis Street Pulpit

## PUTTING GOD'S WORD TO THE PROOF

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

Preached in Jarvis St. Church, Toronto, on a Sunday Evening  
(Stenographically Reported)

"And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

"And they lifted up their voices, and said, Jesus, Master, have mercy on us.

"And when he saw them, he said unto them, 'Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.'—Luke 17:11-14.

THE miracles of our Lord are expressly described in the Word of God as "signs": "And many other signs truly did Jesus." He showed His power, He demonstrated His Messiahship, by the supernatural works which accompanied His ministry. And this is one of the "signs" which Jesus wrought: He healed ten lepers. They prayed saying, "Jesus, Master, have mercy on us." On this occasion He did not touch them: He gave them only a word of direction. He said, "Go thy way, shew thyself to the priests, and offer the gift that Moses commanded, for a testimony unto them", as one of the evangelists records it: our text has it: "Go shew yourselves unto the priests." That is all! They did as they were told; and "it came to pass, that, as they went, they were cleansed."

First of all, let me explain the principle of the text; then we shall make some very simple applications of it to ourselves.

### I.

What, then, is THE PRINCIPLE? Salvation for these lepers was found in the word of Jesus. He did not touch them, as I have said, He spoke to them; and the moment they obeyed Him, they were made whole. You will remember what importance our Lord attached to words: "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." We are accustomed to make light of words: we say that "talk is cheap"; sometimes we say that "actions speak louder than words". But the truth is that words have a vital relation to the will, to the heart, to the whole personality: words express desire, and purpose, and will. When in the beginning the Lord said, "Let there be light", there was light. In that word of His there was the desire, the purpose, the omnipotent will of the Creator; and in that word infinite Wisdom, infinite Power uttered itself: "Let there be light: and there was light."

It is impossible to explain it but the fact remains, that the power of God is resident in the Word of God; and that when the Word of God rests upon an obedient spirit it immediately becomes operative. It would have

been useless for these ten lepers to subject the saying of Jesus to any kind of intellectual analysis; it would have been impossible to resolve this word of His into its elements, and accurately to have weighed the relative potency of each. He simply said, "Go shew yourselves unto the priests." He offered no explanation: they asked for none. They did as they were told,—and it came to pass, that, as they went, they were cleansed." The Word of God has in it still the power and the grace of God; and when it comes in contact with an obedient spirit, with one who is willing to go when He commands, to do what He directs,—that moment all the power of God operates in that life; and "as he goes" he will be cleansed.

### II.

Let us make application of that simple principle. First of all, *it is thus we are delivered from the guilt of sin.* These men were lepers—and they knew it. Leprosy was not only a fatal disease which was bound to issue at last in death, but it was even now to its victims a loathsome disease, so they found life to be a living death; and they asked for deliverance from leprosy: "Jesus, Master, have mercy on us." I do not wonder they cried like that. How often I have longed to have the power to make men whole, as I have gone into the sick room and into the hospital! Sometimes as I have seen people languishing, and life slowly ebbing out, as I have seen people suffering from some fatal and loathsome malady, I have longed for power to make them whole. But you know the application of my story: there is a disease more loathsome than leprosy, and which, with equal certainty, issues in death: "The wages of sin is death." How shall we be delivered from the loathsomeness of it, from the guilt of it, from the sense of uncleanness? I talked to a man the other day, and tried to get him to pray. He shook his head for some time and said, "I have no right to pray—I have no right to pray; I have neglected God for so long that I have no right to pray. I do not know how to pray." He was like the lepers that stood afar off; and when at last I got him on his knees and waited a long time for him to pray, he folded his hands and said, "But I have no words to say, mister, I do not know how to pray." "Then let me give you a ready-made prayer that is in the Scripture. Pray the prayer of the publican, 'God be merciful to me a sinner'. We have the record that God heard that prayer." And at last he took those

words and prayed them for himself. He was an old man of eighty-two; and the tears rolled down his cheeks as he said, "I think my mother's prayers are being answered to-day"—a man of eighty-two years saying he thought his mother's prayers were being answered to-day! He did not know how to pray; he said it was not fair to God to have spent all life's day without Him, and then at the eveningtime to come home.

I wonder if there is anybody like that here to-night?—not as old, perhaps, but someone who says, "I do not know how to pray; and if I did, I do not know what would happen—or whether anything would happen." Well, take the prayer of the lepers, "Jesus, Master, have mercy on me. I am a poor sinner; that is all; and I need salvation." He will answer you. And I will tell you what He will do: He will give you His promises—perhaps the one we quote so often, and yet it never wears out: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." "Oh," some man says, "I want you to explain that." I cannot explain it. I can only tell you that God Himself says that if you do believe in your heart that God has raised Him from the dead, and that if you will let your lips utter the faith of your heart—He says, "Thou shalt be saved." "But I want an explanation," you say. There is no explanation. You may go to all the universities in the world, and they cannot tell you; you may go to all the theological seminaries, but they cannot explain it. Some of them would do what an old negro called "confound" it instead of expound it. But there it is, "Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed." They did what the Lord told them to do, and they were cleansed.

That is how to get rid of the guilt of sin. I want to warn you against any sort of morbid habit of introspection, of dwelling continuously upon your guilt and unworthiness. Some people when approached as to their soul's welfare say, "Well, I do not quite feel like it to-day; I felt a little more like it some time ago; and I do not know whether the Lord would forgive me just now or not." I bring you the simple formula of the gospel: "Whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that, he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Believe in Him; and the result will follow; "as you go" you shall be cleansed. "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." As long as you refuse to confess Him here, He will refuse to confess you there; but the moment you confess Him here, He will confess you there. If to-night some poor sinner will say, "I will no longer be ashamed to acknowledge Christ before this congregation," your Lord will answer, "I will no longer be ashamed to acknowledge you before my Father and all his holy angels." When you confess Him on earth, something will happen in heaven; and there will be "joy in the presence of the angels of God over one sinner that repenteth." That is, take God at His word: "As they went, they were cleansed."

By the same principle we are delivered from the power of sin. "But," someone says, "I think I can

understand that, sir, and I should be willing to confess Christ, for I desire Him greatly, and would rejoice in His salvation; but I am afraid of to-morrow: I am afraid of my place of business, I am afraid of the temptations of life. I fear that I should dishonour the name of Christ if I were to take it upon me this evening." And so you would in your own strength. But, my dear friends, there is power in the promises of God. Listen: "He hath given unto us all things, that pertain unto life and godliness." Did you ever go on a long journey and have the interesting experience of packing your trunk, or bag, or whatever you took, before you went? How you went over everything to make sure that you had left nothing behind. I remember going to England one time, and I do not know how it happened, but as I was on the train going to New York and I thought of packing my bag, I remembered there was something I had not put in—that was a poor place to remember—but I wired back and had it sent on. But it is a great thing when you are far away from home to open your bag and find that you have everything there that you need. It makes you feel quite at home. The Bible says that God "hath given unto us all things that pertain unto life and godliness"; that He "hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." You see, the Lord packed our bags for us; and He put everything in: there is nothing lacking that pertains to life and godliness. And when He forgives your sins, He also provides you with grace for the journey, in order that you may become holy and without blame before Him in love.

But let me go back to the passage, for I did not finish it: He "hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." We have escaped the corruption; we have been brought out of it,—lepers cleansed and set on the road; and are given everything that is necessary to life and godliness—and all wrapped up in the exceeding great and precious promises.

Now, what do you do with the promises? Exactly what the lepers did with the word of the Lord Jesus Christ when He said, "Go shew yourselves unto the priests." And if they had put on their spectacles, and analyzed it, and examined it for ever, they would have been no wiser; but the moment they obeyed Him, they found it to be true. And when you take the promises of God, take God for granted, assume His faithfulness, depend upon it, walk in the strength of it—at that moment it shall come to pass, that, "as you go" you shall be delivered; "as you go" you shall triumph; as you fight at His command, you shall have the victory. But the Word is never proved until it is practised; and the proof of it is in the practice; and the evidence of its divine character is given to you in the hour that you obey Him.

You say you can trust Him for salvation from the guilt of sin, but what about to-morrow? To-morrow? To-morrow? I will get a promise from Him for to-morrow, this for instance: "All authority is given unto



me in heaven and in earth." That means, all authority is given unto Him in heaven, and in Toronto, in the office where you work, in the kitchen, everywhere. "Oh," you say, "the man I work for is not a Christian." Never mind that. You will have worse foes than that man to deal with; for you will be surrounded with principalities, and powers, and the rulers of the darkness of this world, and with spiritual wickedness in high places; but the promise that all authority is given to Him Who is your Saviour will strengthen you to meet any foe, and as you depend upon Him, "as you go" you shall be victorious.

We should like to be heroes, if we could have an advance photograph of ourselves taken. We should like to be Daniels in the lions' den—if we were sure the lions would not eat us up. But there is the principle, my dear friends. Daniel depended upon God, and he went into the lions' den in that faith; and it came to pass that "as he went" the angel of the Lord went with him and shut the lions' mouths, and he was saved. The same was true of the Hebrew children. It would be fine to walk through the fire and come out with no smell of fire upon us. We should all like to have an experience like that; but we are afraid to try it. These men had faith, these men said, "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." They went into the fire; and it came to pass, that, "as they went" a fourth One went with them; and even Nebuchadnezzar said, "Did not we cast three men bound into the midst of the fire? . . . Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

I am not offering you an absent Saviour. Jesus said, "Go"—and they started. As to His physical presence, it did not accompany them; but, "as they went" they were cleansed. The divine Power accompanied them. Though we see not Jesus in physical form, this is what He said, "I will send the Comforter, the Paraclete, the One Who will stand by you; and He will be with you all the way. If you will depend upon Him, He will fulfill His promises to you, and you will be delivered." I do not know what experience you may have to face in the coming days; but I give you the Word of God that cannot lie, that it shall come to pass that "as you go" you will be cleansed.

I should like to say to you young people that the promises of God applied to our lives *are bound to bring real joy*. "The pursuit of happiness" is said to be one of the inalienable human rights—and most people are kept very busy pursuing it, for they never seem to catch up: it is always on ahead. There is a way to find joy in Christ; but it is not a package that can be bought in a store; it is not something that can be had apart from Christ. The principle is this: He gives us our daily bread, our daily joy; and in the keeping of His commandments there is great reward. I would like you to prove that there is great joy in the keeping of His commandments. I cannot prove it for you, but you test it, and prove it for yourselves. That is true of the ordinance you witnessed to-night. I am positive there are literally hundreds of people here who would tell you they had one of the greatest blessings of their

lives when they were buried with Christ in baptism. It was a command of Christ; they obeyed it, and got the joy. I am not going to explain it: I could not explain it. I should simply have to say, Do as the Lord tells you, and you will find it out for yourself,—*"as you go"* you will be happy; as you obey, the joy of the Lord will fill your heart. But you could discuss it for ever,—and be miserable just as long.

Just so, *the principle applies to the whole Book*. That is the philosophy of doubt and unbelief. If you shut yourself up in the study and examine carefully the Word of God, and try to prove its truth, you will not be convinced. I sometimes think that this plan of having a lot of theological professors set aside to teach young men how to preach is absolutely wrong. If I had my way I would take every theological professor out of his Chair at the end of the term, and send him into the Pacific Garden Mission, The Jerry McCauley Mission, Yonge Street Mission, or some other mission,—any place where there are poor, miserable, lost sinners in need of salvation; and they would come back to their class-rooms as humble as little children. They would say, "Young gentlemen, we shall have to ask you to forget all we told you last term. When we took the Word of God and applied it, gave it hands and feet, it worked."

When you get into that realm, the realm of theory and speculation, you can prove anything, or disprove anything; but when you actually take the Word of God as a guide and counsellor, as the word of direction from high Heaven in all the relationships of life, and reduce it to practice, and put it to the proof, you will find it ever true. There is no other way of proving it. "Why", you say, "have you any other Scripture for that? Is it not an intellectual matter, after all? I have been puzzled with so many things, my mind is not clear." Of course not. It never will be, my friends, because the mind is not the seat of the trouble. Jesus said, "If any man willeth to do his will, he shall know of the doctrine." And the moment we are willing to do what the Bible tells us to do, "as we go" we shall find it true. If you put it to the proof, you may save yourself the trouble of that subjective examination, for it will lead you nowhere; but "as we go" we shall be cleansed.

I was glad to be told this morning that one of our young ladies—I had not known it before—is shortly to leave for Africa, and another for China. I love you all; but I would like to see you all go away; I think the Lord would give us some more. I mean, I wish you would all follow Him in the avenue of service to which He may direct you; and if there is someone here this evening upon whom God lays His hand for some particular service, you may say, "I cannot understand that, I cannot understand how that is possible. He commands me to do something that is utterly beyond me." Very likely, very likely! But your business is to obey orders; and "as you go" you will find the power to accomplish the thing that He has commanded you, is with you. And the moment you obey Him, Omnipotence will flow into your spirit, and you will become another man by the power of the Holy Ghost. "As you go" you will be enabled, whatever the difficulty may be.

You will find, upon examination, that many of the most useful preachers who have wrought in the name of the Lord, had everything against them in the beginning; and, apparently, had little ability. Their powers were latent, undeveloped; they did not know they had

them, and nobody else knew they had. But the Lord knew, and by His grace He made them willing; and "as they went" behold they became mighty. It is the old story. The angel came to Gideon (I love to think of it, because it applies to nearly all of us). He was threshing his wheat by the winepress; and he was threshing it that he might hide it from the Midianites. It never occurred to Gideon to fight the Midianites; but he was quietly threshing his wheat that he might hide it away, so that when these robber bands came down upon Israel's land they might not find his store. A bit of a coward was Gideon; his was not a very heroic spirit. He was working away in the dark, stealing his own harvest, you know, and storing it away so that the enemy might not find it—until an angel came to him, and said, "The Lord is with thee, thou mighty man of valour." I think Gideon looked all about to see to whom he was talking! It could not possibly be to him, for there was no might in him, was there? But the Lord told him that He had appointed him to smite the Midianites. Poor Gideon was a rather difficult case to deal with: the Lord had to give him sign after sign. And while Gideon was still afraid the Lord said, "You go down and listen to what the enemy has to say about you." He overheard a man telling a dream about a barley loaf upsetting the tent, and destroying things generally; and one of the Midianites said, "This is none other than Gideon." Then Gideon said, "Well, if the enemy says that of me, I had better begin to be valiant myself." And Gideon obeyed: he reduced his thirty-two thousand to ten thousand; and his ten thousand to three hundred,—and it came to pass, that, "as they went" they were victorious, and God fulfilled His Word.

And by and by when the day's work is ended, and all the labours have been completed, the burdens have been borne, and the battles have been fought, what about the Jordan? what about that last article of death, that last experience? You need not worry about it, my friends: "Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." "Ah", but you say, "when we get to the valley, how shall we know?" Well, wait until you get to the valley; and when you get to the valley, it shall come to pass, that, "as you go" He will be with you, and you will arrive safely on the other shore. I knew a man who asked me once—he was very ill—what I thought of the text which speaks of Jesus' having been manifested to destroy him who had the power of death, that is the devil, that He might deliver them who, through fear of death, were all their lifetime subject to bondage. You know there are some people who are always afraid of death, who are as timid as little children.

"Who through fear of death were all their lifetime subject to bondage."—afraid to go here, afraid to go there, for fear of death. Oh, but He "came to destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." You need not be afraid of death. That was settled at the Cross; if you believe, you are one with Christ, and have nothing to fear. And my friend who was so much afraid of death,—well, the Lord knew all about him, and so He put him in a sleeper to cross the river.

I remember coming home from England by the Montreal route one time, and as we got into the Straits of

Belle Isle, it was very foggy. The fog settled down, and became denser and denser, until at last our ship stopped. The engine did not move for nine hours, and the ship stood still in the fog. It became so dense that one could not see across the deck, one could not see a foot away; and the fog-horn was blowing all the time, warning other vessels to keep away. I went out on deck at night. There was not a star to be seen; one could almost cut the fog, it was so thick; and everything was wet, almost turning to rain. At last I decided there was nothing to do but go to bed, and so I "turned in", forgot all about the fog, and went to sleep. I got up about five o'clock in the morning: and when I went out on deck, the sky was blue, the sun was shining, all the fog was gone, and I saw the shores of the homeland.

Sometimes we get into a fog, sometimes it looks very dark; but it shall come to pass—oh, it shall come to pass, He will bring us to our desired haven; and "as we go" we shall find every word of God fulfilled, He will bring us in triumph into the city.

Will you put His word to the proof to-night? Will you do as He tells you? If you have faith in your heart toward Jesus Christ, will you confess it? If you have confessed Him, and yet have not obeyed Him in this ordinance of baptism, do you want the joy of obedience? If so, put His Word to the proof, and He will fulfil to you all His Word upon which He has caused you to hope.

#### CHURCHES PROTEST ARREST

**R**ESOLUTIONS worded similarly to the one appearing on the front page of this number were passed by the following bodies, and we shall have more to add in our next number: Olivet Gospel Hall, Gilead Gospel Hall, Central Gospel Hall, Markham St. Tabernacle, Scarborough Gospel Hall, Cooke's Presbyterian Church, High Park Baptist Church, Forward Baptist Church, Waverley Road Baptist Church, New Toronto Baptist Church, Grace Gospel Church, Rhodes Avenue, Runnymede Road Baptist Church.

Many other churches and religious bodies have the matter under consideration and will bring it up at their next meeting. In addition to the above churches and groups, the Independent Baptist Fellowship meeting unanimously agreed to pass the resolution, and the Executive Board of the Regular Baptists of Ontario and Quebec, which is to-day in session, also passed the same resolution.

All the pastors and leaders with whom we have talked told us that their people are thoroughly aroused over the danger that this incident reveals to Gospel liberty. THE GOSPEL WITNESS will be glad to supply extra copies of this number to other interested bodies, and what Protestant body does this not concern? We invite our readers to start the ball a-rolling in their own church or lodge or local organization until the Board of Police Commissioners are so inundated with protests that it will be compelled to realize that the Protestants of Toronto still value their liberty of speech and of action and intend to defend it to the full. We would also suggest that copies of the resolutions be forwarded to the newspapers, none of whom have yet heard of the incident—except, of course, through the paid Jarvis Street Church announcement in the advertising columns of their pages. Is this the much-vaunted freedom of the press? Let us waken up the newspapers too.—W.S.W.

## THIS TRACT WAS THE OCCASION OF THE ARREST

### Can A Roman Catholic Be Sure of Heaven?

#### What the Catholic Scriptures Say

"But as many as *received Him*, He gave them power to be made the *sons of God*, to them that *believed* in His name (John 1:12).

"For God so loved the world as to *give* His only begotten Son, that whosoever *believeth* in Him may not perish, but may have *life everlasting*" (John 3:16).

"He that *believeth* in the Son hath *life everlasting*" (John 3:36).

"Amen, Amen, I say unto you that he who heareth My Word, and *believeth* Him that sent Me, *hath life everlasting*; and cometh not into judgment, but is passed from *death to life*" (John 5:24).

"I am the Door: by Me if any man enter in, *he shall be saved*" (John 10:9).

"And I give them *life everlasting*; and they shall not perish for ever (John 10:28).

"Now this is *eternal life*: that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent" (John 17:3).

"Christ died for us: much more therefore, being justified by His blood, shall we *be saved* from wrath through Him" (Romans 5:9).

"For if thou confess with thy mouth the Lord Jesus, and *believe* in thy heart that God hath raised Him up from the dead, *thou shalt be saved*" (Romans 10:9).

"For whosoever shall call upon the name of the Lord *shall be saved*" (Romans 10:13).

"For *by grace you are saved* through faith, and that not of yourselves, for it is the *gift* of God" (Ephesians 2:8).

"Whereby He is able also to *save for ever* them that come to God by Him; always living to make intercession for us" (Hebrews 7:25).

"Wherefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the engrafted Word, which is *able to save your souls*" (James 1:21).

"Being *born again* not of corruptible seed, but incorruptible, by the Word of God, who liveth and remaineth forever" (I Peter 1:23).

"And this is the testimony, that God *hath given to us eternal life*. And this life is in His Son. He that hath the Son *hath life*. He that hath not the Son hath not life" (I John 5:11, 12).

These 15 passages of Holy Scripture, quoted from the Lord Jesus Christ and from four of the apostles—St. Peter, St. James, St. John and St. Paul—plainly show that salvation is a *gift*, is *by grace*, and by which *we are saved* and have *life eternal*.

Friend, what a tragic thing if you lose your soul and spend an endless eternity in Hell, all because you trusted in man as your guide and did not go to the Holy Scriptures and learn the *truth*. God does not ask you to join any *church*, or accept any man-made creed. But, *once for all*, accept the Lord Jesus Christ as your personal Saviour, *believe* that He died to save you; *believe*, if you call upon Him to save you, that on the authority of His own Word, the Holy Scriptures, *He will save you*, and save you *now*.

If you will do this, you will have a peace and a joy such as you never had before. *You will know that you are saved*, and are sure of Heaven.

—Good News Publishers, 322 W. Washington, Chicago 6.

## "WHY

### "The Canadian Protestant League"

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

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

## SHOWERS OF PROTESTS

### Churches, Gospel Halls and Other Organizations Protest Arrest of Tract Distributor

LAST Saturday evening the writer called a number of ministers and leaders in various denominations to tell them of the incident recorded on the front page of this issue of THE GOSPEL WITNESS. The first intimation which any of them had received of the arrest of a young ex-serviceman for giving out Christian literature was through the Jarvis Street advertisement in the Church page of the daily papers. They had heard nothing of the details. They were unknown even to one of the Elder Brethren of the local assembly where the young man arrested has his fellowship, until we told the story. In spite of the shortness of the time an instant and hearty response was met with on every hand, and already we have received reports that protests have been voted by a number of churches and assemblies. We give herewith as a sample the fine resolution drawn up by Rev. Alex Thomson, B.D., professor in the Toronto Baptist Seminary and Pastor of Mount Pleasant Road Baptist Church:

WHEREAS on Wednesday, March 27th, 1946, a young man delivering Christian tracts in the vicinity of the City Hall was given into the custody of the police on the order of a priest,

AND WHEREAS the said young man was neither giving out offensive literature, nor causing a disturbance of the peace, but was simply circulating tracts of a Scriptural nature,

AND WHEREAS despite the inoffensive nature of his action, he was detained one and one-quarter hours in the custody of the police before being released,

AND WHEREAS we feel this incident should not be passed over, in view of the known dominating attitude of the Roman Catholic Church,

WE DO THEREFORE make earnest and vigorous protest against the arrest and detention of this young man on such a causeless basis as delivering tracts on the streets of our city. And we make equally vigorous protest against the arrogant attitude of this priest in causing the arrest of this young man for such a reason, and thus infringing the religious liberty enjoyed by our people.

## MORE ABOUT CARDINAL McGUIGAN'S RECEPTION

THE so-called "official" welcomes extended to Cardinal McGuigan were suddenly sprung on an unsuspecting public before opinion had time to be formed and to protest against this wicked misappropriation of public funds for the glorification of an anti-democratic and fascist-minded Italian potentate. But we are receiving many protests against it and shall hear from many others, we are certain.

### A Member of the Legislature Raises an Official Protest

The following letter was received from the local M.P.P. for Dufferin-Simcoe, Capt. A. W. Downer, in reply to the protest forwarded to him by the Collingwood Branch of the Protestant League in his own riding. It is good to know that there is one Member of the Legislative Assembly who is not ashamed of his convictions:

#### PARLIAMENT BUILDINGS, TORONTO

Mr. Stanley McFarland,  
Collingwood  
Dear Stanley:

I received your letter of March 25th and agree whole-

heartedly with the sentiments expressed therein.

I officially protested against the official welcome and not only did I do that, but I absented myself from the House during the welcome.

Kindest regards,

Yours sincerely,

(Sgd.) A. W. DOWNER,  
M.P.P. Dufferin-Simcoe.

### Forward Protest About Reception to New Cardinal

The Sarnia Branch of the Canadian Protestant League have forwarded the following article from the local paper:

Members of the local branch of the Canadian Protestant League, organized in the city a few weeks ago, telegraphed Bryan Cathcart M.L.A., for West Lambton on Wednesday protesting the reception accorded James Cardinal McGuigan, Archbishop of Toronto.

The telegram read "Protest holding official reception Cardinal McGuigan. An unwarranted honor to representative of foreign totalitarian power anti-democratic in spirit whose avowed intention is to dominate government and suppress freedom.

The Canadian Protestant League was founded some few years ago by Dr. T. T. Shields, of Toronto, and has a number of branches throughout Ontario. M. L. Walker, 479 Nelson Street, is local President.—Sarnia paper.

### Hamilton

The following strongly worded telegram was sent to the local member by the Hamilton Branch of the League:

Mr. Bob Elliott, Parliament Bldgs., Toronto.

400 members of the local branch of the Canadian Protestant League of Hamilton strongly protest the action of the Ontario Provincial Government in extending a reception to Cardinal McGuigan.

(Sgd.) A. Abrahams, President.

### Other Protests

The limitations of space forbid us to give in full all the resolutions we have received, and we must just mention that the following branches of the Protestant League have forwarded resolutions to their local members and to Premier Drew: the Niagara Falls Branch sent a strongly worded night letter; the Orillia Branch also wired its protest to Mr. Drew; the Lindsay Branch did likewise; from Chatham, the President, Capt. E. C. Wood wired their local member that the reception was an "insult to every Protestant"; the above organizations were joined by Branches at Preston, Brantford and Alliston.

### Letters of Protest

We have been showered with copies of letters sent to Premier Drew and to Mayor Saunders. But we print the following as a fair sample of the plain speaking to which our civic and provincial representatives are being treated. We sincerely hope the treatment will be continued.

Toronto 12, Ont.,  
March 22nd, 1946.

His Worship the Mayor of Toronto.

Dear Sir:—

"Shouldest thou help the ungodly, and love them that hate the Lord?"

These words spoken by a prophet of the Lord many years ago may well be applied to the City Council of Toronto.

The recent report in the Press that the Council have de-

cidied to tender a public reception to a representative of a foreign power who all through the war was one of our most subtle enemies, is almost enough to make the dead rise from the graves in protest. Have you forgotten already the part that the Pope played in the recent war? How Mussolini, blessed by the Pope, asked Hitler for a chance to send bombers over England, this is the man that stabbed France in the back. Have you forgotten how the Pope blessed the Ambassador from Japan and that all the men or Fiends who are now being tried at Nuremberg for their war crimes are all members of the Hierarchy, a pretty fine lot of bed-mates of the man you have decided to honour next week. There is yet time to call off this disgraceful affair before the city rises up in protest.

If you go through with the mad performance it will in all probability be the end of your public career in this City that stands wholeheartedly for loyalty to the King and God.

Act quickly and act wisely,

Yours truly,

(Sgd.) D. J. NICHOLS.

Let many others go and do likewise.—W.S.W.

## ON YOUR GUARD, PROTESTANTS THROUGHOUT CANADA!

### A Prophecy of the New Cardinal's Future Activity

**T**HANKS to a Mayor of Toronto; who professes to be an Orangeman, and a Premier of Ontario who professes to be an Anglican, thanks to a spineless and convictionless body of elected representatives in the City Council and the Legislative Assembly, Cardinal McGuigan has received two public welcomes in Toronto since his arrival home from Rome. Though we are neither a prophet nor the son of a prophet, we venture to look into the future and foretell a little of the new prelate's future activities: The Cardinal, we prophesy, will in the near future set out on a triumphal tour of the whole of Canada. In advance, the mayors, municipal councillors, and other civic and provincial officials will be "felt out" and on the question of emulating Toronto's example and extending other official welcomes to a "prince" of an Italian church. Then the press throughout the Dominion will be called upon to play up the whole grandiose display of heathen mummery, until the general public has the impression that Canada is wholly under the thumb of the Roman Hierarchy, and no one will venture to raise their voice against this supposedly all-powerful organization.

To be forewarned is to be forearmed, says the old maxim. We, therefore, venture to suggest to all GOSPEL WITNESS readers that they send copies of the last two numbers of this paper, together with the Special Cardinal Number, to their provincial and civic representatives, warning them of the danger and urging them to be on their guard. Surely the sorry results of the Cardinal's visit to Toronto will provide sufficient reason why it should not be repeated elsewhere. We shall return to this matter again, but this word of warning will be sufficient to set wise men on their guard and start them planning counter moves to the political machinations of Cardinal McGuigan.

The Roman Catholic *Canadian Register* of March 30, carries the following sentence in an editorial inserted directly below a large photograph of "His Eminence":

We don't begrudge Toronto its great days. At the same time, speaking for a constituency that extends from the Atlantic to the Pacific, we do say that the Queen

City and the Archdiocese cannot keep the Cardinal all to itself. For he is ours, too, in every sense of the word, and we know that he wants to be ours. . . .

That is all very well for Roman Catholics, who choose to kiss the carpet on which the feet of James, Cardinal McGuigan have trod (as it was reported to us certain ardent Romanists did to the carpet in the Legislature whereon his feet had stood) but for free subjects of a British King who acknowledge no priest but the Man of God's Right Hand, this is stuff and nonsense. They are willing to allow Romanists all freedom to worship God and the pope and his cardinal as they will, but wish to have neither part nor lot with them. It is an imposition that Protestants should be asked to pay for an official reception for a "prince" of an Italian state. See to it that your members of parliament and of the city councils, are warned in advance that there is a strong body of public opinion that is strenuously opposed to any such move on the part of your local authorities.

While the civic reception in Toronto and the provincial welcome in Queen's Park were matters of local interest and jurisdiction, yet citizens throughout Canada have a right to enter their emphatic protest against such goings on in a British Dominion, and a resolution to this effect would serve to point out the impending danger throughout Canada, if it were introduced into local branches of the PROTESTANT LEAGUE, Orange Lodges, and other societies that are dedicated to Protestant principles and the liberty of the subject. *Act now.*

#### A Few Pages from a Roman Catholic History Book

As a concrete illustration of how Roman Cardinals and popes know how to exploit public receptions and play up the advantage to be gained for their totalitarian organization, we give herewith our translation from a Romanist History of the Church. It carries the *imprimatur* of the Hierarchy under date of 1923 and its title is *Précis d'Histoire de l'Eglise*. Its authors are two priests. Here is the story as this Romanist history tells it; we think Protestants will see the application to the modern days in which we live:

#### The Pontificate of Innocent III

The first of his cares was to restore the pontifical power in the city of Rome, and in the Roman state. The people having given him great marks of sympathy on the occasion of his coronation, and gifts having been given to him at this time, he took advantage of this popular movement to obtain from the senator who governed the city in the name of the people, an oath of vassalage to the Holy See. The tours which he then made in the Patrimony of St. Peter, the blessings which he showered on them, and the economic reforms which he brought about, in the end strengthened both his popularity and his power.

#### The Intervention of the Pope in the Election of the Emperor

In Germany the rivalry of the two claimants who were striving for power, had a result that was far removed from what they intended: the result was to manifest and to affirm the supremacy of the Papacy. Each of the candidates, indeed, had written to the Pope to ask for the confirmation of his election. Innocent III in a letter full of dignity and wise cunning, declared that it was for the German lords to come to an understanding, and that he would not make a pronouncement if the nobility did not arrive at an agreement. On the other hand he supported his

right to intervene in the imperial election for two reasons, the one of a historical order, the other of a logical order: it is the Apostolic See which transferred the Empire from the Greeks to the Germans in the person of Charlemagne: it is then just that the papacy should intervene in the workings of an institution which springs from it. And then the privilege of crowning the emperor belongs to the Pope: it is logical that he should have the right to examine the person whom he is to consecrate.

By the application of these principles Innocent III in his famous *Deliberatio*, examined the rights of the claimants, and in view of their respective qualities, he pronounced himself in favour of Otto IV.

#### Expulsion of the Heretics

He began by chasing the heretics from his states with utter ruthlessness. Every heretic discovered was arrested, and haled before the courts. The property of the guilty ones was confiscated. In the case of those who repeated the offence, they were banished from the city. This rigorous law applied to the entire Pontifical Patrimony had as its result the wiping out of every trace of heresy.

Do we need to point the moral? Popes and cardinals who begin as good fellows and reformers to gain the popular acclaim, always end up by intervening in elections—democratic or otherwise—and in putting heretics to the sword. James, Cardinal McGuigan, together with his colleague in Quebec City and their fellows in Spain and Argentine and Italy, are all striving to follow in the steps of Innocent III, who was not as innocent of evil plotting and intrigue as his name indicates.

—W.S.W.

#### THE EDITOR WRITES:

Sanford, Florida,

March 31st, 1946.

In the last issue of THE GOSPEL WITNESS, Mr. Brown tells of a very old lady who got to church in spite of poor health, who explained her presence on the ground of the Lord's help plus "a good strong will". I have not written THE GOSPEL WITNESS before for lack of a good strong will. Truth to tell I have found the thought of writing rather irksome. But on receiving advice this Sunday morning of Mr. Whitcombe's subject this evening, I find my biblically-inspired Protestant principles as a burning fire shut up in my bones, and I am wearing of forbearing, I cannot stay. I consider it no violation of the Sabbath to write for THE GOSPEL WITNESS this Sunday afternoon.

I have no particulars of a veteran, who had in the war jeopardized his life for freedom, being arrested at the instigation of a priest for distributing Scripture tracts. But I have little doubt that some obsolete or long-forgotten municipal by-law, prohibiting the distribution of pamphlets will be invoked in support of the outrage. Notwithstanding, every taxpayer in Toronto and Ontario is being compelled to bear a share of the cost of the elaborate, effective, and expensive Roman Catholic propaganda, involved in the official welcomes by City and Province to a "prince" of the Italian Church. Obviously there is plenty of sauce for the strutting Roman gander but none for the Protestant geese—and surely they are silly geese who submit without protest.

#### Freedom Guaranteed in the United States

No organization in Canada has done more to expose the unscripturalness of the teaching of the so-called "Jehovah's Witnesses" than the Jarvis Street pulpit,

and THE GOSPEL WITNESS. We abhor their teachings, notwithstanding we would stand with them in contending for freedom of conscience. We refer to them now for this reason: A year or so ago the so-called "Jehovah's Witnesses" were prosecuted and convicted for distributing their literature in a certain small American city. The appeal of "Jehovah's Witnesses" at last reached the Supreme Court of the United States, and the conviction was quashed on the ground that the American Constitution guaranteed absolute religious freedom to every citizen, and that there was not a city or town or village, nor a street nor road, nor lane, in the United States that was exempt from the provisions of the Constitution; and that therefore the local by-law prohibiting distribution of religious literature was *ultra vires* both of the municipal authority, and of the Constitution of the United States. The same principle applies in Canada and such religious freedom as the British North America Act guarantees to Canadian citizens is guaranteed to all citizens in all Provinces and everywhere in the Dominion.

I am persuaded that these matters must be tested in the courts, and I suggest to the Executive of THE CANADIAN PROTESTANT LEAGUE that THE LEAGUE'S resources be put behind the arrested veteran and, if convicted, that an appeal be taken to the Supreme Court of Canada, and even to the Privy Council, if necessary. One thing is certain: To such injustices we must not submit—no, not for an hour! Were I at home I would endeavour to initiate such proceedings immediately.

#### Yeas—Nays—Neutrals

Reverting to Council's welcome to the new Cardinal, I venture to urge members of THE CANADIAN PROTESTANT LEAGUE, readers of THE GOSPEL WITNESS, and Protestants generally who have votes in Toronto to memorize the names of the Council in the three categories, Yeas, Nays, and Neutrals, so as to have them on the tip of the tongue. The thousands of LEAGUERS, and GOSPEL WITNESS readers by beginning at once could make it impossible for the *Yeas* and *Neutrals* to have another opportunity to betray Protestant interests in Toronto. If I were a politician I would begin to prepare for the next election the morning after the last one. Let us begin to get ready for next New Year's day election. Talk to all your friends; expose the treachery of the Mayor and his fellow Iscariots, and the contemptible cowardice of the Pilate councillors who thought to wash their hands by not voting.

#### A Cardinal's Responsibility

May I also respectfully urge all our readers, not only to read, but carefully to study the article headed "The Great Spy Scandal" on page 11 of last week's GOSPEL WITNESS, from *The Fortnightly Law Journal*, together with the excerpts from the brochure by Mr. Martin J. Quinn. No one will charge Mr. Quinn with Protestant sympathies. He attacked the Editor of THE GOSPEL WITNESS most vigorously in the press of Ontario over the Separate School question at the time of the Hepburn betrayal. Yet he speaks just as strongly against hierarchical tyranny as we have done. Observe how this Roman Catholic layman charges "the Church authorities" with a "long established policy of refusing to allow the Catholic laity any freedom whatever in dealing with the problems of economics, politics, and finance".

He charges the Archbishop with responsibility for the condition against which he protests and uses these strong words:

It can be shown that scores of thousands of dollars of separate school supporters' money have been so misdirected (misappropriated I think is the proper term) and I am certain, generally speaking, with the approval and frequently because of the insistence of the Episcopal Head of the Diocese, until the laws of the land in that respect, passed for the protection of the common man and woman and their children, have long ceased to be effective. Trustees and auditors have in many cases become completely oblivious of their legal responsibilities and the penalties that attach to their failure to conduct public business in accordance with legal provisions prescribed in that connection.

These are strong words, and constitute a serious charge laid against the new "prince" of this alien Fascist cancerous organization, by one of the leading Roman Catholic laymen of Toronto.

As throwing light on the foregoing, read again Archbishop McGuigan's pastoral letter to the Toronto Archdiocese as re-printed in THE GOSPEL WITNESS at the time of his "elevation" (?) to the cardinalate. Observe how he regarded the whole matter as relating to "the English-speaking provinces" of Canada.

Anyone with a modicum of political discernment, not to say common sense, can now see why Roman Catholics were instructed to plump for Controller Balfour—to provide Roman Catholic leadership in Council; why also efforts are made to fill every vacancy in the police force, in the judiciary of all ranks, with Roman Catholics; why the Hierarchy establishes its amanuenses in the editorial and reportorial departments of every newspaper; why they secure a Roman Catholic for the presidency of the Canadian Press; and why the Department of Justice, the source of all judicial appointments, must be held in Roman Catholic hands. What did Pilate care about the Cross on Calvary and the crucifixion of Incarnate Truth and Righteousness, so long as his perfidy secured him in his political position? And what do the Mackenzie Kings (rather W. L. M. King—thank God there is only one, and that he has no progeny!) or the George Drews, or the Mayor Saunders care, though Canadians are bound with chains, and Liberty cast into a dungeon so long as they enjoy peace and prestige in their time?

I have a thousand things to write, but time forbids if I am to get this mailed this afternoon.

Let me only add: Well done, Editor Whitcombe! Well done, GOSPEL WITNESS! Well done, PROTESTANT LEAGUE branches and protesters. Keep the Protestant fires burning! At Pearl Harbour, Japan awakened and unified the United States, as even Roosevelt and all his assistants could never have done. Romanism is becoming bolder and bolder—indeed more insultingly arrogant every day. The Hierarchy is on its way to a planned Pearl Harbour—then Canada will awake.

#### WHEN A MOUSE EATS THE SACRAMENT!

By Dr. J. B. Rowell

5c a copy — 25 copies \$1.00

For copies send to:

THE CANADIAN PROTESTANT LEAGUE

130 Gerrard St. E., Toronto 2, Canada.

HOW THEY DO IT IN "CATHOLIC" SPAIN



**The burnt-offering of a Christian gentleman**

—From the Daily Mirror, London.

Cardinal Spellman, who wears the same papal hat as Cardinal McGuigan, described bloody Franco as a "Christian Gentleman".

**AN UNHOLY MARRIAGE—RUM AND ROME**

LAST week a "prince" of the Italian church who had just come from the servile act of kissing the pope's toe in Rome and submitting to have a supposedly infallible master shut his mouth and then open it—this creature of a foreign potentate stood beside the speaker of the Ontario Legislature and addressed the freely elected members of that democratic body. We are glad to know that at least one of the members protested officially against the un-democratic act of welcoming a Fascist-minded "prince". Capt. Downer's letter is printed elsewhere in this issue. Other members, we are informed, absented themselves from the House at the time of the welcome.

Within a week of the time the Cardinal stood on the

floor of the house, the government introduced new liquor legislation that is evidently intended to overwhelm this province in a sea of alcoholic beverages, we should say of alcoholic poison, such as it has never seen before.

Rum and Rome ever went hand in hand, and we are convinced that in this case there is a close connection between the Cardinal's visit and the introduction of liquor legislation.

Mr. Drew has already appeased the Roman Catholic Hierarchy with millions of dollars of public funds. The Hierarchy delivered their people bound hand and foot into the ballot boxes of the Drew party in return for larger Separate School grants than were every dreamed of before. Now Mr. Drew has set his cap for the filthy money of the accursed liquor trade. It all makes a fitting combination—Rum, Rome, and Drew.

This (Tuesday) evening the newspapers carry in

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their headlines the statement that Premier Drew refuses to see fifteen hundred "drys". This is the same person that less than a week ago was welcoming a "prince" of a foreign state into a democratic legislature. We hope that the fifteen hundred "drys" who were refused an interview with their elected representative, will be red hot with righteous indignation and go home to their various constituencies to report on the attitude and conduct of Mr. George Drew, so that Ontario will rise up and sweep him into the dust-bin where he belongs with other saw-dust Caesars such as Mussolini and Hitler, who struck hands with the Hierarchy in order to purchase their votes.

We shall have more to say about the liquor legislation of the Drew government later, but in the meantime present herewith a resolution unanimously passed by the Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec which is in session to-day:

WHEREAS the Government of Ontario has before the Legislature to-day for second reading, a bill to increase the outlets for the sale of intoxicating liquors in restaurants, cocktail bars, etc.;

AND WHEREAS the Government holds no mandate from the people to revise the present liquor law;

AND WHEREAS it appears that this legislation is being rushed through the Legislature before proper public discussion can be given it;

THEREFORE BE IT RESOLVED that we, the elected representatives of the Union of Regular Baptist Churches of Ontario and Quebec, hereby register our protest against this increase of what is now a great blight on our province, and that we send a copy of this protest to the Premier.

## THE PRESBYTERIAN MODERATOR WAS NOT PRESENT

WE have been informed that at a meeting of the Toronto Presbytery of the Presbyterian Church, the Moderator, Rev. James Milroy, M.A., Pastor of Rogers Memorial Church, was asked if he had attended the civic reception tendered Cardinal McGuigan at the City Hall. We are happy to report that the Moderator replied that he had received an invitation but that he had not accepted it and was not present at the reception. It would be superfluous to congratulate the sons of John Calvin and John Knox on this evidence of their adherence to the doctrinal standards of their church and to the Word of God, but we are very happy to know that there are still real Presbyterians left in Canada.

As to other denominations represented at the Cardinal's reception, we are compelled to ask if they still consider themselves Protestant. Frankly we doubt either the genuine Protestant convictions or the intelligence of any minister professing the Protestant faith, who would allow his name and position to be associated with all that the Church of Rome stands for in history and in the modern world.

## The Salvation Army Was There

The papers reported that a certain officer of the Salvation Army was present at that reception. Up till now the uniform of that organization has always been a badge of honour in our eyes. From henceforth it will have slightly different associations, though we are sure that the vast majority of those who wear it have no sympathy whatsoever with this collaborationist salvationist—or should we call him a salvationist? We respectfully suggest that his badges should be changed from the well-known "S.A." to read instead: "R.C.A." It is our sincere hope that for the good name of the Salvation Army, the chiefs of that organization will publicly rebuke him. If they do not, they are partakers with him in his act, if indeed he did not go to the reception on their orders. A copy of this article will be sent to the Salvation Army headquarters and their reply will be printed in these pages, for the sake of their good name, for which we are jealous.—W.S.W.

## REV. ROBERT DUBARRY SAILS FOR AMERICA

AT last the long expected news has come that Rev. Robert Dubarry, pastor of the church at Nimes, Southern France, and president of the French Bible Mission, is on the high seas. We had hoped to have made this announcement a month or more ago, but one delay after another kept Mr. Dubarry from sailing. We have already prepared a fine photographic likeness of this veteran pastor, but on account of the pressure of other matters that demand every available inch of space this week, we have been forced to postpone reproducing this cut until our next issue. Mr. Dubarry has a thrilling story to tell of the Lord's blessing and keeping power even under the German heel during the occupation. His Ontario and Quebec itinerary is in the hands of the Secretary of the Union of Regular Baptist Churches, 337 Jarvis Street, Toronto, who will also be glad to hear from churches elsewhere who are not already in correspondence with Mr. Dubarry through other channels.—W.S.W.