

# The Gospel Witness and Protestant Advocate

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## The Jarvis Street Pulpit A Great Thanksgiving Service

The following is a complete account of the great Thanksgiving Service held in Jarvis Street Church last Sunday evening to celebrate the liquidation of the debt on our beautiful church building. Many of our readers will find special interest in this report, for from the members of THE GOSPEL WITNESS family \$1,948.26 was received in response to the special appeal made in recent numbers. Few of the many activities of Jarvis Street Church are reported in these columns, notwithstanding that the continuance of this weekly messenger is made possible by the liberal support of the church. Because Jarvis Street has contributed so largely both in money and in human capital to a host of sister churches and various evangelical organizations, it has come, in a very real sense, to be the common property of all. For that reason, we venture to invite our brethren to rejoice with us in our joy and gratitude to God for what He has done in freeing us from encumbering debt.

**A** GREAT service of praise and thanksgiving was held in Jarvis Street Church, Sunday evening, February 2nd. There was a great congregation present; and we only wish that it were possible in cold type to reproduce the spiritual atmosphere and temperature of the service. But we shall do our best to do so.

After the Doxology, the invocation, the National Anthem, and the first hymn, the congregation rose to read responsively under the leadership of Rev. W. S. Whitcombe, the ninety-eighth Psalm. Following this, the Junior Choir sang. The choir seats were all filled. The Junior Choir in their attractive white robes, occupied the southern end of the choir section. The selection was one of the surprises of our beloved choirleader, Mr. W. J. Hutchinson. We have never, anywhere, known his equal in handling a company of children. Nothing we could say would convey the almost electrical effect produced by the children's singing. But these were the verses they sang:

### AND HE DID IT!

The word came unto Noah, go and build yourself an Ark,  
Build it long, build it high, build it wide!  
On a certain day and hour I will send a mighty show'r  
And I want you and your fam'ly all inside.

Chorus:

And He did it! Yes, He did it!  
For Noah knew that God would see him through;  
When your sky is growing dark, think of Noah and the Ark—  
And the Lord will do as much for you.

When Daniel kept on praying then the King gave his command  
And they threw Daniel down in the den.  
Daniel fell among the lions; but he fell upon his knees  
And he asked the Lord to save him there and then.

Chorus:

And He did it! Sure, He did it!  
For Daniel knew that God would see him through;  
When you're in a lions' den, pray as Daniel did and then—  
God will surely do as much for you.

The prophet said to Naaman, go and wash in Jordan's stream,  
Seven times, not one more—not one less!  
Naaman did as was commanded, but he wondered all the while,  
If the Lord would save him in his sore distress.

Chorus:

And He did it! Sure, He did it!  
The prophet knew that God would see him through;  
If your leprosy is sin, you'll be clean without, within,—  
For the Lord will do as much for you.

When Jarvis Church was burning, and the members looked  
so sad

Doctor Shields said "Some day"—he'd build anew;  
So he planned and worked with vigour, and this lovely  
church was raised

For he knew for sure that God would see him through.

Chorus:

And He did it! Yes, He did it!  
Our Pastor knew that God would see him through;  
If you've trials of any kind, pray to God and you will find,—  
That the Lord will do as much for you.

The last verse, when finished, was followed with a spontaneous outburst of applause, and at the Pastor's request, the verse was repeated.

For a good part of the night that followed—for it was morning before sleep came—we could hear those lovely children's voices singing: "And He did it!" "And He did it!" Yes; the Lord "did it". And it is impossible for us to say how thankful we are.

Following the singing of these verses, Rev. H.-C. Slade baptized four believers.

## The Gospel Witness and Protestant Advocate

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Following the announcements, and the offering, a second hymn was sung. It was a familiar one, notwithstanding we print it to save our readers the trouble of looking it up in the hymn book; and perhaps they can sing it with us. With what heartiness that great congregation sang! There could not have been any doubt in anyone's mind that that great company was "pleased" and "blest".

How pleased and blest was I  
To hear the people cry,  
"Come let us seek our God today!"  
Yes, with a cheerful zeal  
We haste to Zion's hill,  
And there our vows and homage pay.

Zion, thrice happy place,  
Adorned with wondrous grace,  
And walls of strength embrace thee round;  
In thee our tribes appear,  
To pray, and praise, and hear  
The sacred gospel's joyful sound.

There David's greater Son  
Hath fixed His royal throne;  
He sits for grace and judgment there:  
He bids the saints be glad,  
He makes the sinner sad,  
And humble souls rejoice with fear.

May peace attend thy gate,  
And joy within thee wait,  
To bless the soul of every guest:  
The man that seeks thy peace,  
And wishes thine increase  
A thousand blessings on him rest.

My tongue repeats her vows,  
Peace to this sacred house!  
For there my friends and kindred dwell  
And, since my glorious God  
Makes thee His blest abode,  
My soul shall ever love thee well.

While this hymn was being sung, the Deacons, who had assisted in the taking of the offering, came to the platform. Their addresses, together with the introductory address by Dr. Shields were reported, and are printed herewith.

### Address by Dr. Shields

I propose to offer a few words of explanation of our situation this evening, and then to call on the brethren on the platform for a brief word, expressive of the church's gratitude to God. Then I shall ask you to stand with me that we may together offer a prayer of united thanksgiving. I shall call on the brethren in the following order: Deacon Philip J. Jones, Treasurer of the church, Deacon J. E. Jennings, Deacon S. C. McKee, Deacon W. J. Thompson, Deacon Robert Downing, Deacon (Rev.) W. S. Whitcombe, and Rev. H. C. Slade, Associate Pastor of Jarvis St. Church.

Before I began my first pastorate, so long ago that I don't like to count the years, I made a solemn vow to the Lord that I would never, for twenty-four hours be Pastor of a church which dishonoured the Lord by resorting to carnal means to obtain spiritual ends. There would be no bazaars, or sales of work, or garden parties, or tea meetings, or concerts, or anything of the kind. We would do our works simply by giving as the Lord prospered us. That vow through the years has never been broken. I recall an instance of a visit with a very devout lady, who really loved the Lord and His work. She said to me on that occasion, "I have only one thing against you, Pastor: you won't consent to have 'doings' in the church." I said, "What do you mean by 'doings'?" "Well, I cannot give very much, but I am a pretty good cook, and if we could have some tea meetings, or such things, I could make some contribution, and we could raise some money. But you don't believe in that." I said, "No." This lady's name was Mrs. Ferguson. I said, "I should like to make a proposal to you, and that is, that we should arrange for a tea meeting, or a garden party, or something of that sort. And let me announce that we have a very high regard for Mrs. Ferguson. We sympathize with her profoundly, because she has a husband who is not able to support her, and so we shall have a meeting to raise some money for the benefit of Mrs. Ferguson. Do you agree?" Her eyes flashed. She said, "You just try that, and see what will happen!" "Well," I said, "Mrs. Ferguson, you know the church is the blood-bought bride of the Lord Jesus Christ, and you have just been asking me to dishonour my Lord by publicly announcing that He is unable to support His Bride, so we must appeal to the world, the flesh and the devil to supplement the little allowance He is pleased to give." She said, "I never thought of it in that way." I said, "Perhaps not, but the Bible is quite explicit on matters of that sort." "Pastor, you will hear no more of that from me"—and we never did.

Later I was called to a church which carried a heavy mortgage. I said to the Deacons, "I know you are heavily involved, financially, and you may be tempted to resort to secondary means to raise money. Now before I consider your invitation I must make my position perfectly plain. Long ago I promised the Lord that I would never be Pastor of a church that tried to raise money in any other way than by just teaching the people that it was a Christian's duty to honour the Lord with his substance, and then appeal to them to give as the

Lord has prospered them. Now do you want me on those terms? They said, 'Yes.'"

Some time later one of the members of the church I was then serving, came to me with a newspaper report, which said that a certain church would mark the beginning of Mr. Shields' pastorate with a great tea meeting. The price of admission would be so much. I wrote at once, and said, "You must have misunderstood me. All this will have to be cancelled, and explanation offered to the press, or else I withdraw my acceptance. It is impossible for my name to be associated with your church unless you pledge yourself completely to abandon that sort of thing." I received a reply at once saying all arrangements were cancelled, and they would abide by the terms I had laid down.

When I had been there for a while, I found a lady who was a very strong-willed woman. It is hard enough to do battle with a strong-willed man, but from having to do battle with a strong-willed woman, may the good Lord deliver us! I learned that she had surreptitiously got the ladies together, got them all sewing, arranged for a big bazaar. They had made children's clothes, and all sorts of things. As soon as I heard of it I called the women and the Deacons together. I said, "Now I am no priest, nor am I a dictator: I cannot tell you what you shall, and what you shall not do; but I have a right to say what I will do, and what I will not do. I told you at the outset that while my name was associated with this church, these things would never be." "But we have all these things made, and all ready. What are we going to do with them?" I said, "I don't know. That is your problem, not mine. You should have thought of that before. I want your decision here and now. You will abandon this whole project, or before morning's dawn this church will be without a pastor." "Oh, we don't want that!" "Then there will be no bazaar." And there was not. You see, "He did it!"

To test out a Baptist Association once, I proposed, in connection with my friend, Dr. Hoyt, whom many of you know, a resolution calling upon the churches to pronounce themselves as opposed to all these things, and to abide by the teaching of Scripture. We had a hot debate, and my resolution was defeated, as I expected it would be. I was just a young man at the time, and a senior minister came to me and said, "You have a lot to learn." I said, "I know that." "You must learn to be tactful. If you had changed two or three words in that resolution it would have passed." "But had I done so, that resolution would not have been mine, but another one, and it was upon the principle of my resolution I wanted you to express yourselves. I only wanted to know where you stood on the matter. Now I know, and you know that I have no sympathy with your position."

The first time I spoke at the Old Convention, as we now call it, I received an invitation to address, what seemed to be at that time, "The Great Convention", to tell the brethren how to raise money for the Lord's work. "What is your secret?" they said. "Your church per capita has raised more money than any church in the Denomination for missions, and for other purposes, and we should like to know how you do it." I accepted the invitation, and I spoke. I said, "There is no secret. Let the minister endeavour in his preaching to put Jesus Christ, and His claims first, to seek the kingdom of God, and His righteousness—that applies

to a church as well as to individuals—and all these things will follow. That is all."

I never had any trouble in this church on that score, because it was the rule of this church long before I became Pastor. And in the nearly thirty-seven years of my pastorate, there has never been a charge of any sort for admission to anything held in this building. We always felt it would be dishonouring to the Lord. No concerts! No dramatic societies! I think you will bear me witness that through all the distressful days through which we have passed, we have never so dishonoured the Lord: we have done what we could, and we have done no more.

Now let me make an explanation which I think is necessary. Some years ago, when our work was prospering, and we needed enlarged accommodation, we acquired the property to the north. We bought it subject to a mortgage. Jarvis Street building, was also in need of renewals in many ways. We had to put in new electric systems, and new washroom facilities, and other things. Altogether we spent not less—through a few years—than seventy-five thousand dollars in the acquisition of that property, and in the renewal of the church. This put a small mortgage on the church, which did not worry us greatly. We had acquired the building next door, and we had a mortgage, which we were reducing by six thousand dollars a year, just by the givings of God's people.

Then the depression came, and we had many things to look after. We had to maintain the Seminary; we had to keep THE GOSPEL WITNESS going; we had our missionary obligations to fulfil; and we found it impossible to continue the annual reduction of that mortgage. We were like others. It was very difficult to keep our heads above water. But we managed it, and the Lord saw us through: He really "did it" during those dreadful depression years.

Emerging from the depression, we had a twenty-one thousand dollar mortgage; and had begun the reduction of that, when on March 4th, nineteen hundred and thirty-eight, the great fire took place, and the building was destroyed, with an estimated loss of three hundred thousand dollars. We still had many things to look after, which we could not abandon. We had to keep up our offerings to these other interests. So we did the best we could. When the building was nearing completion we discovered that there was a difference between what we had received from insurance, and the amount of money necessary to meet all our obligations covering the whole period of reconstruction. We were about one hundred thousand dollars short. But we had raised by the direct givings of God's people somewhere between thirty and forty thousand dollars for building purposes. But we had extraordinary expenses, such as the rental of Massey Hall, and other things, so that when the building was nearly completed we were in need of seventy thousand dollars to meet our obligations.

I should say that the Trust Company held our mortgage—I think it was then down to about twenty thousand dollars. Twenty thousand dollars of the insurance money was paid to the Trust Company, and they held it in trust as coverage for that mortgage until the building should be reconstructed. Nearing completion it was necessary for us to get, not fifty thousand dollars, but seventy thousand dollars, because no one would take a

second mortgage, and we had to amalgamate the two amounts, the twenty thousand and the fifty thousand. We were short that amount, and from somewhere or other we had to get seventy thousand dollars.

There were three or four months during which time I don't think I slept a single night through. I tried every big financial concern in Canada, all the Insurance companies, all the Trust companies, to see if we could get a loan to meet our obligations. But there was not a financial house in Canada that would talk to us. That was the summer before the war. I did not know which way to turn. I did not talk about it; I did not even discuss it with the officers of the church: I just went here and there doing the best I could.

When I went to the Insurance companies, they said to me, "Will you guarantee to live until this mortgage is paid?" I showed them our financial returns, and they said, "That is extraordinary, and if you can promise to live until the mortgage is paid off, we might have some confidence. But supposing you don't, and someone takes your place who is not as good a manager, where should we be?"

We had by this time established our Mortgage Reduction Fund, and the members were contributing to that, and we had some special gifts from friends, and it seemed as though we needed some thirty-eight thousand dollars, and the twenty thousand dollars, making a total of somewhere between fifty-eight and sixty thousand dollars. The Trust Company said, "We will carry that first mortgage for you, and pay you the twenty thousand dollars now that the church is built, and you are insured." And so we had a first mortgage of twenty thousand dollars. That helped, but where could we get anyone to take a second mortgage on a building like this? At last we decided to issue a series of Second Mortgage Bonds, and in conformity with the Trust law, the matter was settled legally, and the church authorized the sale of thirty-eight thousand dollars of Second Mortgage Bonds.

We knew that we should have to sell these bonds to friends of Jarvis Street, who would be willing to take a share of the risk. Instead of asking the one company to take the whole risk, the risk was spread over the friends of the church. Many of them were members, and a number were not members.

By the time all this was in order, we had managed to reduce the thirty-eight thousand dollars to thirty-four thousand six hundred, plus the first mortgage of twenty thousand dollars. That made fifty-four thousand dollars. But we needed to sell only thirty-four thousand dollars' worth of bonds, which the brethren went to work to dispose of. I had an engagement in the States, and some of the brethren, Brother Hutchinson, Brother David Markle, Brother Reucassel, and some others, said, "Let us get this thing all settled while the Doctor is away." While I was in the West, fulfilling an engagement, I got a telegram to say that the whole bond issue had been disposed of, the money had been paid, and all our obligations, to the last penny, had been fulfilled to everyone, and now we had a twenty-thousand dollar first mortgage, and second mortgage bonds to the amount of thirty-four thousand six hundred dollars. These bonds were issued just like Victory Bonds, with coupons attached. One of the large banks undertook to look after the banking, and one of the Trust companies accepted the trusteeship. They controlled it: we had

nothing to do but to pay to that Trust Company every three months fifteen hundred dollars, or six thousand dollars a year for the amount of the interest, and the amortization of the principal, paying off the bonds as they came due. We never had to exhort our members in that matter, because we received from the members of the church more than the six thousand dollars that we required to pay the Trust Company. And so we gradually accumulated with the Trust Company a surplus, over and above our quarterly obligation. Little by little the debt was reduced.

Now let me tell you the sequel. A few weeks ago I had another sleepless night. Do not complain of having sleepless nights—great things have been done on such occasions. Well, I was shut in, ill with influenza, and I could not sleep, and so I spent that night thinking. I wondered if it was not about time for us to try to wipe out the balance of the debt on the church. I made up my mind that the next morning I would telephone the Trust Company. I got the manager on the telephone, and he told me there was, I think, about fifteen thousand five hundred dollars' worth of bonds still outstanding, and that the contract required that we should give our bondholders six months' notice of our intention to call the bonds, and pay them six months' interest. Then I said, "How much have you got to our credit deposited with you?" He said, "We have six thousand three hundred and fifteen dollars over and above what has been necessary." That was our accumulation. Then I called the office, and said, "Tell me how much money you have in the bank to the credit of the Mortgage Reduction Fund." Miss Margaret Smith gave me the figure of four thousand three hundred and eighty dollars. That meant we had ten thousand six hundred dollars toward what we needed, plus whatever legal expenses we should incur. Then I called Miss Lindsay on the telephone, and dictated a letter to her. I did not even see it after it was dictated, but it was reproduced, and sent out to the membership of the church. Then I thought that we must give the GOSPEL WITNESS readers a chance to come in on this, so I dictated again over the telephone the leading article which you saw a few weeks ago on the front page of THE GOSPEL WITNESS. That was printed under Mr. Whitcombe's supervision. I said, "If I can't get out, perhaps I can do a little bit at home!"

Now this is the result of that letter, to the members, and THE GOSPEL WITNESS appeal:

We have received from THE GOSPEL WITNESS readers one thousand eight hundred and sixty-five dollars and twenty-six cents, and from the members of the church five thousand one hundred and thirty-eight dollars and ninety cents, making a total of seven thousand and four dollars and sixteen cents. I said to myself, "Seven thousand and four dollars and sixteen cents is not a bad day's work for a sick man. If I could do that every day for three hundred and sixty-five days, I would not mind being sick for a little while."

However, that is the result. I am going to let the Treasurer tell you what he has done since. It is enough to say this, that after the service last Sunday evening I asked the Deacons to meet with me. We were able to see far enough ahead to be sure that we were in a position to declare this church out of debt.

I make this explanation because there may be some bondholders here to-night who may say, "I don't know

how you can say you are out of debt: you owe me a thousand dollars"—or something less. Yes; but the money to cover everything is in the hands of the Trust Company, and the Trust Company now has been authorized to issue their call, and to publish their public advertisement calling upon all holders of this second mortgage bond issue, to turn in their bonds, and get their principal and interest, that is, for the bonds that do not mature this first of March. Interest on other bonds will be paid to the first of September next.

The Church is now actually out of debt. All the necessary money is in the hands of the Trust Company, who are the Trustees for the bondholders.

Now is not that something, for this building to be free of all encumbrance? We carry now on this building insurance of four hundred and eighty thousand dollars. It is appraised as being worth more than a half million dollars. That includes the Seminary building. On all this magnificent pile of buildings, at this hour, there is not one cent of debt. Is not that something for which to be thankful? ("Amen!") ("Hallelujah!")

When the Deacons met last Sunday evening after the service, and authorized this matter, they put it into the hands of Deacon Philip J. Jones, the Treasurer, who is himself a Bank Manager, to take the necessary steps to carry it through, and I am going to ask Mr. Jones to tell you what he has done.

#### Address by Mr. P. J. Jones

MR. JONES: The Pastor talks in pretty high figures, does he not? I hope you don't think he is talking about the population of China, or the tons of water that flow over Niagara every day. These figures seem beyond our realm of comprehension.

I pray that I may never lose the sense of amazement that I have every time I step into this church, and find myself remembering that I am identified with this church. I suppose it is a joy to every one of us to feel that we are aligned with this faithful man here, in this place where the Word of the Lord has gone out so faithfully. I feel the words which come to my heart have an echo in the hearts of every one here: "Depart from me; for I am a sinful man, O Lord." But the same grace that brought us here, and the same grace that has brought the readers of THE GOSPEL WITNESS to the saving knowledge of Jesus Christ—that same grace has brought about the cancellation of this debt.

DR. SHIELDS: "Mr. Jones, you were converted through reading THE GOSPEL WITNESS before you ever came to the church, were you not?"

MR. JONES: "Yes."

There is only one thing we can do on an occasion like this, and that is to publish abroad the work of the Lord, and to acknowledge that He has done all these things to make His servants know Him.

My duty is to announce that we have given effect to the wishes of the congregation, that the Trustees be advised that we have raised this money. On the first of September the money will be paid over to the bank by the Trust Company, and the bondholders will receive their money by presenting their bonds to their own bank. If there are any bondholders here, let me remind you that these bonds are not payable at the office: they are payable at the Canadian Bank of Commerce, Toronto, on the first of September.

Perhaps you remember that the general contractors who built the church, made an assignment about the time they finished their work here. The bankers of the contractors were all very interested in what we owed; and the general manager of that bank sought me out. He said to me, "The bank has a pretty lame duck here, has it not, in this Contractor's account? I see that their only real assets are what Jarvis Street Church owe to them. What are you going to do about it? Someone is going to get hurt if this is not collected." I said, "Don't you worry. We have a Multi-millionaire connected with our church. He will look after us." He said, "But your rich members all left you, did they not?" "Oh, no, we have a Multi-millionaire, who is a great Friend of our church." Then a light of recognition of what I was trying to convey to him, crossed his face. I believe he knew that our great Friend was none other than God. And God has given us a faithful Pastor, a man after His own heart.

Now the Board of Deacons would like me, officially, to thank all those who over the years have contributed so faithfully to this Fund, both in the membership, and in the ranks of THE GOSPEL WITNESS. And we want to make mention of those who bought these bonds, and then in the spirit of self-sacrifice handed them back, and bade us tear them up. In that way our debt was being reduced. And it is exceedingly appropriate and wonderful that tonight we should gather about the Lord's Table, and share in this ordinance together, and remember that that which stands back of this Table, was that which cancelled our debt which removed "the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

May God make this service more real to us than it has ever been before, and make us glad that we need demand no real visible Person to natural human eyes. The whole church, and the whole congregation, and the whole constituency of this church pray that the soul of every guest may be blessed. The hymn we sang tonight struck a very tender chord in my heart, as I am sure it did in yours.

DEACON J. E. JENNINGS: I suppose that as we are assembled here to-night, probably in our hearts we are all of one mind, and one accord, more than we have ever been before. I use the words of the Pastor in THE GOSPEL WITNESS: "This is the Lord's doings; it is marvellous in our eyes."

As I look over these nine years, next to my own conversion, I believe it is the most wonderful thing I know. I always feel in my own heart that when the Lord saved me, it was the biggest job He ever did. I know that is not the truth, because we are all saved by the same Lord, and the same power. But I hope I shall never cease to praise the Lord for His saving power in bringing me to know Him, and to know life eternal.

The re-building of this church has been a great experience to me. And it has been a privilege beyond my words to express, to sit under the ministry of my Pastor through these years, and to be associated with so many of the Lord's people. As we think back to the destruction of our church, I am sure we are all reminded of Romans, chapter eight, verse twenty-eight: "We know that all things work together for good to them that love God, to them who are the called according to his purpose." That is a wonderful Scripture. I know I shall never

get to the bottom of it; but I understand more of it to-day, in connection with the destruction of our church here, than I did before. We have Scripture for believing that when these things come to pass, we shall understand them better. When we look upon what has happened since the burning of the church, we can say it has worked together for good beyond our expectation. Again the Lord has done exceeding abundantly above all that we could ask or think.

To-day I was just wondering what the Seminary would do without this church. Then we have the Bible School, as well as this fine building here. In nineteen hundred and thirty-eight the dollar had more value than it seems to have to-day. It is marvellous what we were able to do here, with what money we had. During the war years, some people had very, very sad years, but on the financial side there never was so much money in circulation among the people, during my time. Further, while we built this church just after the depression, we have had these abundant years later in which to pay for it. I should like to express, with Deacon Jones, our appreciation of the sacrifice that many of our members and friends, outside the church, made in order to make this building possible.

Let me sound just this word: we have a record in the Scripture concerning the Lord's prospering the people. But the sad thing is that they forgot Him. I do not feel that God has given us this church, free of debt, without a purpose. We must not get proud and exalted thinking that we have done a great thing here. Let us remember that all this has come from God. He has so moved, and so worked on His people that this has been made possible; therefore I would like to impress upon you again that He has done this great thing, and that it must be for a purpose. So we face the future and look for greater things.

I do not suppose that any one of us has hurt himself or herself in what has been given. But shall we not go forward never forgetting what God has wrought through us here, that in the future we may be found faithful.

DEACON S. C. MCKEE: I am just going to give two reasons why I am glad Jarvis Street no longer has a debt.

First: Because of its testimony. Jarvis Street's testimony is not only local; it is world-wide, and to have a debt limited its testimony. Now it is unlimited.

Secondly: It is a memorial to *one man*, and that man has stood not only for Christian testimony, and Christian liberty, and civic liberty; but for national liberty as well. We are all proud of him. We do not know his value; but the Lord has made him a great man.

May this church always stand as a memorial to him, not only in this life, but when the Lord calls him to higher service!

I am sure you rejoice with me to-night that Jarvis Street is free from debt.

DEACON W. J. THOMPSON: On an occasion like this it should not be very hard for anyone to find something to say, even though not accustomed to public speaking. I felt there might be a large congregation here to-night, but that the announcement that the Deacons would speak might reduce it.

We are all thankful to God for what He has done for us. We think of the years gone by, and of the sleepless nights that it has cost our Pastor. But God has seen us through. He came to us in our time of need

when everything was black, and when we had our backs to the wall. The Pastor has told us that it was very hard to get money, in fact an impossibility; and yet the Lord made a way out. We rejoice in this tonight, and give Him thanks for everything, for the friends of this church, both members and non-members, who gave their liberal support in helping clear the church of all debt. We ought all to be truly thankful.

David said he was glad when they said, "Let us go up to the house of the Lord." But remember while the Lord was with him, and gave him great deliverance, there were some problems that he could not solve until he went up to the house of the Lord. So it is a good thing to go to the house of the Lord. How much stronger our testimony is when we are banded together in the cause of righteousness and of truth!

We rejoice in this great building that the Lord has given us. I do not take off my hat, nor make the sign of the cross when I pass this place, but often I have said to myself: "How lovely is Thy dwelling place, O Lord of hosts!"

Let us go forward with courage; for what the Lord has done He can do again. We shall have problems. We have still to fight "the world", "the flesh", and "the devil". The enemy is more bitter than ever against us. So it behoves us to rededicate our lives to the Lord Jesus Christ.

This building is ours. We assemble here to hear the truth, and the truth shall make us free. This house is well built from the foundation to the top of the spire. There is no inferior workmanship in it. The Pastor was on hand when the materials came for the building, and he would not have inferior material used anywhere. So we have a building, not a shell, but a place to last our generation, and our children's generation.

The Lord bless you every one, and help us all to put our trust anew in Him, with Whom there are no impossibilities, for we have His promise: "I will not fail thee, nor forsake thee."

DEACON ROBERT DOWNING: I am happy to be here on this occasion when we celebrate together the fact that our church is free of debt. We think of our members, and of those who helped us in this great effort, because we all realize that we have all put our shoulders to the wheel. And we can say, "Surely the Lord has done great things for us whereof we are glad." It is my earnest prayer that God may see fit to pour out His Spirit upon us. God has stood behind our Pastor in the midst of His sickness, and ill-health, for which we rejoice. And we pray that the Lord may visit this place with a great spiritual awakening. God is waiting to pour out blessing upon us. We have a great field, and a great opportunity. And now we have a house all free of debt. We can look the people of the world in the face, and go forward with the assurance that God will never leave us nor forsake us. He is the same yesterday, and today and forever. May He help us to come to the Lord's Table with a new desire in our hearts and lives, to see this great work go on!

We have great enemies around us who are trying to frustrate the work everywhere. Let us therefore take new courage, and stand behind our Pastor to help him in every way, that the work of the Lord may not be hindered, but that we may go forward, that men and women, boys and girls may come to a knowledge of the saving grace of God.

I thrill every Sunday morning when I see these boys and girls coming in to church. I pray that this church may be a lighthouse, where many of these young hearts shall come to a knowledge of the saving grace of God.

I ask you one and all, as members of this church, to help our Pastor, knowing that it is the Lord's work. Sometimes we think of our French work, and of the work generally in the more distant parts. But right around us we have a great field in which to work. May God help us individually and collectively to do our part in the extension of the kingdom of God, for His name's sake.

DEACON W. S. WHITCOMBE: I should like to read two telegrams which we have received, one from Runnymede Road Church and the Browns, and the second from the Pastor and people of Forward Baptist Church. I am sure you would wish to express your sincere appreciation of these good wishes from our sister churches.

I am sure we all feel that in a special way God's hand has been upon us, and upon the Pastor, in the rebuilding of this church. "This is the Lord's doing; it is marvelous in our eyes." We have a supernatural gospel. We believe that God has intervened in the affairs of men, and made bare His arm in bringing to us His great salvation. Every one of us who is saved, believes and knows that God stooped down from heaven to earth to save us. We all feel, as Deacon Jennings has said, that we were a particularly hard undertaking for God. But He has *done it*, and the same God has manifested His power and grace in this matter for which we give Him thanks now.

On the human side, it is ever true that every house is builded by some man. Is there not a plaque in St. Paul's Cathedral to this effect: if you would see the monument to Sir Christopher Wren, the architect, look around you. This building is, and will be, in a peculiar sense, a monument to Dr. Shields. I say a monument, because the building itself is not the church, as you know. This church which has grown up under his leadership, under the mighty hand of God, has been as a mother in Israel. Look at the Seminary, THE GOSPEL WITNESS, THE CANADIAN PROTESTANT LEAGUE, and to a very large extent the Union with our sister churches. We thank God for these. We have had a share in them. It would probably have been easy to pay for Jarvis Street if we had thrown overboard these other responsibilities. But we did not do that.

The task of finding the money to pay off the mortgage bonds on this church fell largely upon the shoulders of the Pastor. We take him for granted. We have always done so. It would have been easy to go on, selfishly. But the Pastor has not a selfish bone in his body, nor a selfish thought in his mind. He had the vision to carry on the work. It takes vision to do that kind of thing, especially when in those pre-war days money was anything but easy to get.

And so we are here to-night with a building free of debt, and for that we thank God; and pray that in this building the Pastor may long be spared, by the blessing of the Spirit of God, to see still greater things accomplished. We have not exhausted God's grace. There are still greater things to come if we look to Him, and seek His guidance and blessing.

DR. SHIELDS: Mr. Brown, the Dean of the Seminary, part of the time last week hoped to be with us, but he has sent us his congratulations in his telegram. He would have been here to-night could he have arranged it.

Building material is very scarce to-day. Prices are

very high, as Mr. Jennings has intimated. If we had had to construct this building to-day under present conditions, it would have cost us twice as much. I think it could not be replaced for three quarters of a million dollars. But the Lord has His own time for doing things. Now scarce as building material may be, men, real men, are scarcer still. I believe the Lord was with us in the reconstruction of this building. I believe He supervised it all, and helped us in every way. But in the nearly thirty-seven years of my pastorate, in nothing have I seen, I think, more distinctly, the hand of God, and for nothing have I felt more grateful than in the coming to us of one of the noblest of His servants in the person of my friend and colleague, and Associate Pastor of this church. Everybody loves him. I have heard that on every hand. How fortunate we were and are! How good God was in giving us the man we are to hear now. Mr. Slade!

REV. H. C. SLADE: I really had a speech prepared to-night, but as one after another has spoken, they have stolen all my fire; and there is nothing left for me, but just to repeat what they have already said.

Let me say this word: A little over nineteen years ago I walked into this church, a stranger, on a Sunday morning. I returned to the evening service. I saw in the morning a great Sunday School file in. They still do. I don't know how many were present that Sunday morning, fifteen or sixteen hundred. I had never seen anything like it in my life. Then I looked around at the congregation, and it was almost, as I would say, packed to the roof. I watched in amazement. I did not hear much that was said at the beginning of the service; but one thing came to my mind: "Somebody is here! This thing did not happen!"

Mr. Whitcombe used my text. I had that text all ready, but he got ahead of me. God built all things, and we give praise and glory to His name for His mighty achievement. But it is also true that every house is built by some one man. The tabernacle in the Old Testament was built according to divine specifications; but God used a man. Later the temple was built according to directions given; but again God used a man by the name of Solomon. We often refer to that great temple as "Solomon's temple".

As I look upon this building, to me it is a very wonderful place, in every part of it. We praise God that it is now clear of debt. But I also think of the people, and realize that this was also brought into being through the instrumentality of a man.

I have not had much opportunity of sitting under the ministry of the Pastor of this church. During my Seminary days I was able to get in a Sunday occasionally. But I have been a constant reader of his sermons. And especially the last two Sunday nights. I said to my wife and my family on the way home, "Ah, that is what built Jarvis Street!" What a ministry! So full of the word of God! So ably delivered, and in such power and demonstration of the Holy Spirit! I have been more or less of an on-looker, at some distance, but one who has had a really vital interest in the work of this place, and I can do nothing better than to say to-night: Pastor and people, congratulations on the mighty achievement, that this great building is now free of debt, and we are free to go on to greater things in the service of our Lord and Saviour Jesus Christ.

I would voice again the words of Mr. Whitcombe, that we all join in prayer that God will make even

mightier than ever the Pastor of this church, and spare him for years to come. May God bless him, and to God be all the glory!

DR. SHIELDS: These brethren have been extremely kind. But if you read the story of the building of the tabernacle you will find that while Moses was the leader, he had a great army of workers. Do you want to get a lesson in organization? Read the brief story of the building of Solomon's temple, of the thousands who wrought in the forests, and in the quarries, and how everything was made before it was brought to the temple. And it was because God has been pleased to give us a great army of people who love Him and His word, and who desire His glory, that this has been accomplished.

Many hands make light work, and many people have done this. Some have been specially blessed of the Lord, and they have recognized God's good hand upon them, and have taken Him into partnership with them. They have honoured the Lord in a very peculiar way. Some of our young men have done nobly in this matter. I almost wish that I could have called on some of them, but I know they would have been offended.

The word of the Lord has a place in the hearts of His people, and the Spirit of God has made them willing; hence the response, not only in recent weeks, but all through the years.

We are not proud this evening: we are filled with humility, I hope. I feel that Mr. Jones at the outset sounded the true note. It is a matter of amazement to us that God should have condescended to give us some little place in His kingdom, and some little job to do in His name.

You have heard of the coloured woman who heard the text quoted: "It is more blessed to give than to receive". And she said, negro-like, "Dat am true, because it is in 'de Book. But 'dis here nigger woman is not going to be selfish. She is going to be content with the little blessing of receiving, and let other people have the big blessing of giving." There are always some, I suppose, who are content with the lesser blessing, but there are a greater number of people in this church who desire the bigger blessing.

Now that the debt on the material house is paid, I remind you that we are still in debt, a debt which we shall never be able fully to discharge. I heard of two coloured people coming to a minister to be married. When the ceremony was over, the bridegroom said, "Well, Mr. Preacher, how much do I owe you?" The preacher looked at him, and said, "Ah, you give me whatever your bride is worth." "O preacher, you done broke me forever!"

Now we are "done broke forever". Our Lord paid our debt. The Apostle Paul, you remember, said, "I am debtor". We are debtors to all who are without a knowledge of Jesus Christ.

I have longed for this day. I asked the Lord to let me live to see Jarvis Street out of debt, and "He did it"! We are still here.

Now we have the Seminary, with a heavy obligation, a burden which we carry with delight. We shall see in time to come, perhaps, thousands of young ministers going out from the Seminary to the utmost parts of the earth. THE GOSPEL WITNESS must still be maintained. We have all our churches of the Union, our missionary interests at home and abroad, and I hope that now

that God has been so good to us, we shall all feel an additional obligation to preach the gospel to others.

Many of us were grieved when we heard of the partial burning of the church of our Brother Tompkins in Fort William. Only a few days ago this young pastor, and his young wife, who were both converted in Jarvis Street, sent us ten dollars toward the debt on Jarvis Street. I hope it will be possible for us to send something to Fort William to help them in their emergency. I have not the details. I do not know what insurance they have, but I hope they are covered.

I hope we shall all do our best from now till the end of the year to see that all our obligations are fulfilled. Let us pray that as God has blessed us, so He will continue to do.

Before I ask you to stand and join with me in a prayer of thanksgiving, there is one thing very much on my heart, and in private prayer, I could not help, as often as I bowed before God, remembering it. I think we are specially favoured in having as the head of this nation, and of the Empire, two such noble characters as Their Majesties the King and the Queen, and their two lovely daughters. When I read of their setting sail on *H.M.S. Vanguard* for South Africa, I could not help but pause to ask God to take the bridge, and see them safely there and back. That was before I read of the floating mine. Dangers may be encountered anywhere. And so, as we pray to-night, and give God thanks for His goodness to us, will you join with me as we pray for Their Majesties, the Royal Family, indeed, in danger on the deep.

Shall we stand and bow in prayer?

We rejoice, O Lord, our God in the great truth that Thou hast given us Jesus Christ to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all. We thank Thee for the exceeding great and precious promises of Thy word; that it is written: My God shall supply all your needs according to His riches in glory by Christ Jesus. We bless Thee for the word that has been quoted tonight, that all things work together for good to them that love God, to them who are the called according to His purpose. And though the enemies destroyed our holy and our beautiful house, yet the hand of the great Builder of all has reconstructed it, and now has given us back this magnificent building, free of all debt, save that debt which we pray we may feel increasingly, the obligation that from this place, as long as it shall last, the word of the living God may be sounded out, even to the ends of the earth.

We thank Thee for all Thy goodness, for the direction of Thy Spirit, for making Thy people willing, in the day of Thy power, for all the blessings that have come to them in their business, and in their households, and for the affection for Thy house, and Thy word, and work, which has been engendered in their hearts by the Holy Spirit. And so we would say to-night, unitedly, Not unto us, not unto us, but unto Thy name give glory, for Thy mercy, and Thy truth's sake.

We would give all honour to the Builder and Architect of all. O accept our thanks for Thy goodness in raising up so many friends, and in permitting us all to live to see this day of great achievement! Grant, we beseech Thee, that in the days to come this church may be even more like Joseph than it has ever been, as a fruitful bow, whose branches run over the wall. Help us that we may bear fruit to Thy glory, and to the good of Thy people the world around.

And now, O Lord, hear us as unitedly, as loyal subjects of His Majesty the King, and Queen Elizabeth, we commend these precious lives to thee,—the King and the Queen, and Princesses Elizabeth and Margaret Rose. Have them in



Thy keeping. Guard them against all danger. Take them safely through all the perils of the deep, and land them safely yonder. Be with them all through their journeyings on that continent, and bring them back again to Britain in safety and in peace.

Thou dost hear the prayers of such humble people as we. There is no record of it on earth, but there is a record on high.

Be pleased, O Lord, to hear and answer our prayers.

And now bless us every one for Thy name's sake. Accept our thanksgiving and praise. We have no language, no words, but hear the cry of our hearts, and mark the gratitude we pray Thee, of our redeemed spirits, and accept this as our sacrifice of praise, which is the fruit of lips, giving thanks unto Thy name for Jesus' sake, Amen.

I want you, as a reminder of the job we still have to do, to sing a missionary hymn.

We may be a little late, but even so, we shall not have another meeting to celebrate freedom from debt in this church. And I give you my faithful promise that it will be the last meeting of the sort at which I shall ever preside. It won't hurt you to stay a little longer, I am sure.

We have heard a joyful sound,—  
Jesus saves!  
Spread the gladness all around:  
Jesus saves!  
Bear the news to every land,  
Climb the steeps and cross the waves;  
Onward!—'tis our Lord's command.  
Jesus saves!

Waft it on the rolling tide:  
Jesus saves!  
Tell to sinners far and wide,  
Jesus saves!  
Sing, ye islands of the sea;  
Echo back, ye ocean caves;  
Earth shall keep her jubilee:  
Jesus saves!

Give the winds a mighty voice,  
Jesus saves!  
Let the nations now rejoice:  
Jesus saves!  
Shout salvation full and free  
To every strand that ocean laves,—  
This our song of victory,  
Jesus saves!

### THE COMMUNION SERVICE

**N**OTWITHSTANDING the length of the first service, and the fact that the communion service was not begun until half past nine, every seat on the ground floor of the auditorium was occupied, and many of the pews were crowded beyond comfortable capacity.

The Pastor gave the hand of fellowship to eleven new members, and when at length the great communion service was completed, still the crowds lingered, as though their motto was: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."

So ended another great day in the history of Jarvis Street.

### PROTESTANT MINISTERS' INCOME TAX

Erie Street  
UNITED CHURCH OF CANADA

P. O. Box 222,  
Ridgetown, Ont.  
January 23rd, 1947.

The Rev. T. T. Shields, D.D.,  
Jarvis Street Baptist Church,  
Toronto, Ont.

Dear Doctor Shields:—

Correspondence with Mr. Abbott, the new Minister of Finance, shows that he has a disposition to be sympathetic towards the claims of the Protestant clergy.

There is one change that I have been urging upon him, and which if brought into effect would place the Protestant clergy upon a basis of at least partial equality with the Roman Catholic clergy. That is, to have all the clergy in Canada designated as "self-employed". This has been done in Britain for taxation purposes.

The advantages of this would be that the Protestant clergy would be freed from the humiliation of being classed as the hired hands of their church treasurers, as is the present situation. They would not be asked to fill out forms which have been designed for industrial institutions. Each minister would make an accounting with the tax department on his own behalf at the end of the year. The minister would be on the same footing as the doctor, the lawyer, and the dentist in his own community. There would be no deductions of taxes at the source.

Furthermore, the ministers would be entitled to the same exemptions which other professional men can claim. It has been ruled by the appeal court that all expenses involved in earning a living are lawful exemptions.

The present arrangement allows discrimination against the urban minister, who has but one treasurer in his church. The rural minister may have three or more churches, each with his own treasurer. Each treasurer pays his pro rata share of the salary to the minister direct. No one treasurer is paying an amount in excess of the exemption for a married man, which is at present \$1500.00. Therefore, no treasurer deducts anything at the source. It would be possible, if not probable, for a rural minister to receive up to \$4499.00 without any deduction at the source.

It is when changes in the officials of a Government Department are first made that new policies are most likely to be adopted. Later, officials get "set" in their ways, and an earthquake wouldn't change them. That is what happened in the Revenue Department previous to this, when the Protestant ministers cried for justice to no avail.

The time is ripe for a new campaign in demand that justice be done, at least, as a very minimum, that Protestant ministers be designated as "self-employed".

Yours sincerely,

"A. W. Hone."

#### The Word of God Declares:

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.—John 3:16.

For this is good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time—I Tim. 2:3-6.

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.—Acts 4:12.

## The Gospel in Europe

### In Switzerland

**P**ASTOR W. H. FREY of the Eglise Evangélique Baptiste of Tramelan, Switzerland, formerly student-professor of French at Toronto Baptist Seminary, has sent the writer a circular letter of his church addressed to all non-resident members. From it we translate the following extract:

Conscious of our responsibility to make the good news known, the church this year carried on two series of special meetings for the preaching of the Gospel. Pastor Henri Weber of Court, Switzerland, led one of these series and M. Emile Guedj, pastor of the church of Colombes, Paris, the other. The Lord was pleased to honour the preaching of His Word and many came under the sound of the Gospel either in our church building or in the public Lecture Hall which we rented. A number made profession of faith in Christ. What a joy to see that the Lord can still open the hearts of men and women as he did in the days of Lydia!

A local meeting is also held every Thursday evening in the neighbouring suburb of Lower Tramelan, and we have reason to believe that God is blessing the preaching of the Gospel in this place.

During the past year, the church has had the joy of receiving twenty-two new members, of whom twenty came by believer's baptism.

Our church building was found to be too small for our special meetings, and our young people need a more appropriate meeting place for their gatherings. A building project is therefore under consideration with a view to enlarging our building and to adding a hall for the young people.

We joy with Mr. Frey in the increase that has been given to the preaching of the Word in Switzerland, where complete freedom of speech and of worship are the common right of people of all religions and races. But in other European lands liberty of speech is still denied to those who preach the Gospel, as will be seen in the rest of this article.

### Persecution and Progress of the Gospel in Italy

A recent letter from an Italian Baptist pastor in the North of Italy gives further news of the growth in grace on the part of new converts, and recounts, incidentally, some of the opposition which is the daily portion of those who preach and teach the Word of God in that dark land:

The Alpine region in which we live and work was a centre of much guerilla fighting for liberation. We lived through terrible times during the war: bombardments, misery, and hunger, to which was added the German occupation with reprisals against the people; houses and villages were pillaged and burned, the men deported, imprisoned, beaten, tortured, shot and hanged.

I myself have had to spend several months hidden in the mountains among the rocks and forests 7,000 feet high, coming down only on Sunday, and not always then, to hold some meetings in my churches and to obtain food and then flee again. Five times I fell into the hands of the Germans but each time the Lord freed me in a miraculous fashion.

In all my churches we are having good meetings and the recent converts who were baptized last July are growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Several others who have been attending our meetings have given themselves to the Lord in the last three weeks and are now ready to give testimony to their faith in the waters of baptism.

All of these people were totally ignorant of the Bible until recently, but now they are born again by that incorruptible seed of the Word and they hunger and thirst for the truth. It is touching to hear these babes in Christ pray

for the salvation of others. They have received the Gospel in much tribulation but they know that they have turned to God from idols to serve the living and true God. Hence they no longer pray to their idols or to the Virgin, but directly to their Heavenly Father through the One Mediator, Christ Jesus.

We meet every Wednesday afternoon in my home. The work here is developing so rapidly, in spite of strong opposition, that it forces upon us two immediate, pressing necessities: First, a larger hall in which to meet. Humanly speaking that is an insoluble problem, for we cannot rent one and it would be impossible for us to build. We can therefore only lay this matter before the Lord and trust in Him. The second need is to have a Sunday meeting. But this is out of the question as I already have three other meetings on this day at some distance from home. A motor car alone would enable me to gain the time necessary to add this fourth meeting to my Sunday work. I am thankful to say that a part of the necessary sum for this has already been sent me, and thanks to the Christian love and spirit of sacrifice of two Swiss friends, the rest has also been promised.

In our land the Vatican is making great efforts to dominate and impose its control on the people. That naturally provokes a strong reaction from those opposed, and hence this internal struggle which in turn produces such a grave crisis in the economic situation and makes it difficult to obtain sufficient food. Many people suffer as a result of it.

### News from Spain

A somewhat detailed report on conditions in Spain has just come to hand from a French missionary society that conducted a work in Spain (*La Mission Française du Haut-Aragon*). The journal of this missionary society gives the following report as being "absolutely certain, based on first hand evidence":

When Franco emerged victorious, Spanish Protestantism, despite all assurances given by the Duke of Alba during the civil war, was put under the ban. Many pastors were put in prison, were shot or died in captivity. Only a few months ago the last of those still living in captivity were liberated. Their churches and meeting-halls were closed and padlocked, except those in Madrid and in two or three other localities of lesser importance. Protestant schools were all closed, without any exception. The Bible Societies had their stocks of Bibles confiscated and destroyed; it was forbidden to distribute the Bible or any religious book with a Protestant tendency. The publication of evangelical periodicals or gospel tracts was rigorously prohibited. In order to find work, one had to show, for the greater part of the time a certificate of baptism in the Roman Catholic Church, or a certificate of membership in the Phalange (Franco's party). Marriage between Protestants became practically impossible, for civil marriages, without being abolished, met with so many obstacles that it was either necessary to dispense with them or to be married in the Roman Catholic Church, which fulfills the functions of the state in this matter.

To read the news that was sent by such and such a little community of believers during the war, seemed like reading the history of the dragonades, or to live over again certain episodes of the Resistance in France. It was a spiritual resistance that these defenseless little groups carried on in order to be strong in the faith. Some of them conducted their services in a little room in the top storey of a house, in a narrow street. Other little groups would slip into their church by a hidden door, taking care not to disturb the dust and disorder of the place; sometimes they met in a barn where the ruins were carefully arranged to camouflage the use that was made of them. In other cases the believers met in the country, in the hollow of some wooded valley. Sometimes code signs were employed to inform the

pastors and evangelists of the place, day and hour of the meetings at which they were to preside.

### An Ambiguous Law

A law known as "El Fuero" was promulgated in 1945 which set forth expressly:

"The profession and practice of the Catholic religion, which is that of the Spanish State, shall enjoy official protection.

"No person shall be troubled on account of his religious beliefs or for the private exercise of his worship.

"No other external ceremonies or manifestations shall be allowed except those of the Catholic religion."

In different localities, some pastors took advantage of the promulgation of this edict to open their churches publicly, without any other permission. In one place, a governor took the initiative to notify the pastor that he was free to conduct worship. But many churches are still closed and many groups cannot meet because their buildings have been seized.

It is therefore premature to imagine that Spain has already reestablished liberty of conscience. The very terms of the law as cited above, are quite ambiguous and sufficiently restrictive for those who know how to read between the lines. In fact the situation of the evangelical churches in Spain still remains very precarious. We can still expect many trials for our brethren on the other side of the Pyrenees.

These factual reports speak for themselves and do not require further commentary. The circumstances in which our brethren in many European lands find themselves at the present moment are similar to those of the Apostle Paul when he wrote these words to Timothy: "... I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound. Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." (II Tim. 2:9f.) As we sympathize with them in their sufferings for the Cross of Christ, and rejoice with them in the triumphs of the Gospel, let us not forget to labour with them in prayer, for the Gospel of the Grace of God is the only final remedy for the ills of Europe as it is for the ills of this continent.

—W.S.W.

Trials are to be borne—not advertised. All that grieves is but for a moment.

## BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships" (New edition) \$1.00

"The Plot That Failed" (New edition) 1.00

"The Adventures of a Modern Young Man" 1.00

"The Oxford Group Movement Analyzed" .05

"Does Killed in Action Mean Gone to Heaven?" .05

"The Christian Attitude Toward Amusements" .05

"The God of All Comfort" .05

Address:

THE GOSPEL WITNESS

130 Gerrard St. East

Toronto 2, Canada

## MISSION WORK IN BRAZIL

By Rev. A. C. Archibald, Missionary to Brazil  
(An address delivered at the meeting of the Board of Missions of the Evangelical Church at Lebanon, Pa.)

**M**ORE than 135,000,000 North Americans live north of the Rio Grande. One hundred and thirty-five million Americans live south of the Rio Grande; Latin Americans, yes, but American nevertheless. Joined to us in one land mass, they constitute our nearest neighbours, bound in the closest of economic, strategic, and political ties.

Latin America had the misfortune to be colonized for gold, whereas North America was first colonized for God. Latin America was colonized principally by those two nations, Spain and Portugal, where the Holy Inquisition had its greatest success in stamping out the spreading fires of the early Reformation. Pedro Alvares Cabral, discoverer of Brazil in 1500, took possession in a ceremony involving the celebration of Holy Mass. Tomé de Souza, first governor general coming to Brazil in 1549, brought with him Jesuit priests entrusted with the education of the new land. For over 3½ centuries, the Roman Church had uncontested privileges as the spiritual guide of all Latin America. Today, on the basis of their historical priority, they ask us to leave them in undisputed occupancy of this vast territory, of such tremendous potentialities.

In so asking, they must submit themselves to examination and give account of their stewardship. Has their exclusive occupancy resulted in the social fruits of Christianity? And again—has their spiritual ministry been of such a nature as to satisfy the people and keep their adherence and devotion? May we with clear conscience scratch Latin America from the slate of mission fields? On each count the answer is NO.

The picture in Brazil is the characteristic picture of all Latin America. Ignorance and illiteracy predominate. The Church, demanding and receiving education as her province, failed utterly. In rural areas such as the State of Goiaz, 9 out of 10 can neither read nor write. Even in the nation as a whole, taking into account those large centres of culture and progress which catch the tourists' eyes—as Rio de Janeiro, Sao Paulo, Belo Horizonte, Bahia, Pernambuco, Belem—still two out of three in the nation are illiterate. Rome's schools have served the elite only, and the masses remain in ignorance. Superstition goes hand in hand with ignorance. And superstition enslaves and degrades.

Hand in hand with ignorance and superstition go disease and poverty. Infant mortality runs close to 50%. Debilitating diseases, such as hookworm and malaria, prevail in many zones. The simplest measures of hygiene and sanitation are unknown to the common rural people. Farming, the main occupation, is by the most backward of methods, with consequent low per capita production and the inevitable poverty. For most farmers, the plow is a tool heard of, but never seen. And for this situation who is to blame? The Roman Church cannot evade the responsibility—education was her prerogative throughout the centuries.

And what of the spiritual ministry? The foundation of Christianity is Christ, as revealed in the Holy Scriptures. But in Latin America the Bible is a prohibited book. True, there are Catholic Bibles available, but special permission must be obtained to read them and they are priced at about a labourer's monthly wage. We

evangelicals sell Bibles at the equivalent of a day's wage or less.' But our Bibles are false!! Once, at a great pilgrimage, after preaching on the street, I offered for sale our last handful of Bibles and Testaments. They hesitated until one man said he would buy. Before I could reach him his neighbour had warned him and he refused to touch the Testament saying: "If that be a true Bible of the Roman Catholic Apostolic Church, I'll buy it—but if it be one of those false, devil-inspired Protestant Bibles, I won't touch it." I didn't argue whether it were Catholic or Protestant, but just asked him to judge as I read him the book, whether it were true or false. I read him the Lord's Prayer, then called for a decision: "Tell me, is this true or false?" "Why, that is true," he replied, and bought it. Others began to buy and we sold out that day.

We went to a state capital later that year to hold a tent meeting. We were happy to see our pile of Bibles dwindling until we discovered one Bible going up to the priest to be burnt, and discovered that the priest was giving special credit points in a contest among the children for every Bible brought up to him to be burnt. One boy bought three, tried to get a fourth on the basis of having marched up front, finally stole one to take up. That we discovered, and became more cautious.

We went to the above mentioned pilgrimage in one of the war years with a goodly number of students from the Bible Institute. No Bibles or Testaments were available (a big shipment had gone to the bottom), but we had 1,500 gospels. In one afternoon, preaching at eight different street corners, the students sold every one of those 1,500 gospels (none was given away). Such is the interest in and thirst for the Word of God.

Our foundation, we repeat, is Christ, as revealed in the Word. That Word being denied, it is only to be expected that Christ is not exalted, but rather that others occupy His rightful place. In fact, the debasement of religion amounts to virtual idolatry. At this same pilgrimage, which gathers some thirty thousand of the country people for their one religious contact of the year, a whole week is spent in religious "festa". In what do the exercises consist? Getting baby baptized (for a fee), getting older son or daughter married (also for a fee, but worse yet, without benefit of license, and often in flagrant disobedience of the law of the land, as in the marriage of minors under 16). One priest stands to the left of the church baptizing. One stands to the right marrying. A third line, this of worshippers, comes down the middle aisle, casts their offerings into the box, kneels, kisses the image, passes on. This image in Trindade (Trinity) is of black wood, just a few inches high, and is formed of three persons, an old man (God the Father), a young man (God the Son), and between them the Virgin Mary. The one kissed by the worshippers is, of course, the Virgin Mary. There is Mass, but in Latin. On the last Sunday evening there is the Processional when all the images of the local church are carried through the streets and the faithful carry their lighted candles on either side.

And what of the rest of the time? Well, there is no lack: Three or four blocks are lined with open air gambling booths on each side, busy all day and most of the night. Hundreds of loose women ply their trade, openly and without restraint. A cheap rum abounds. Sleep is impossible until about 4.30 in the morning. The annual visit for religious purposes is coupled in

the minds of the people with the great annual debauch. This scene could be duplicated in thousands of feasts throughout Latin America. This is the spiritual tone Latin America's brand of Roman Catholicism has produced.

And do the people stand by the Roman church? Far from it. The anti-clerical party is strong, and was strong long before the advent of the Evangelical movement. The masses, to quote one of their own papers, "have committed virtual apostasy." The very abuses and excesses of a Middle Ages Catholicism, unelevated and unpurified by wide contact with Evangelical civilization (as in the U. S. A.) have caused the great majority to turn in disgust from the Roman church. Take the case of one who aimed at the priesthood to save his soul—only to be disillusioned by their collecting offerings to pay for a Mass in benefit of the 2nd Pope, immediate successor to St. Peter, 1,800 years and more dead, and still awaiting that the alms of the faithful might pay for enough Masses to deliver his soul from Purgatory. Do you wonder that that lad, when later he heard the gospel of free grace, gladly accepted and is now an Evangelical preacher in Curitiba, Paraná?

Or take the case of the woman now a member of an Evangelical church in Anápolis, Goiaz. Two years ago last Good Friday, as was her devout custom, she went to early services. After the exercises the priest exhorted them on the sin of eating meat on Good Friday, a sin, he said, to damn their souls to hell. "But," he added, "if you really want to eat meat today, I'll be at the door as you leave, and you pay me 5 cents (one cruzeiro) and I'll make it all right." This woman for the first time doubted the sincerity of her spiritual guide. Do you wonder that later she was an apt listener to gospel truth, which, proclaiming Christ, alone brought peace and comfort to her anxious soul?

To abandon the people of Latin America to the exclusive ministry of the Roman church is to abandon them to ignorance and superstition, to exploitation by a mercenary and unscrupulous clergy.

And what of the Evangelical movement in Brazil? Is the work slow and unrewarding? In 1929 the Evangelicals numbered 100,000. In 1940 they numbered 500,000. In the census of that year 1,000,000 declared themselves as of Evangelical sympathies, making the total community double what the churches thought.

The government guarantees full religious freedom, and that in the American (not the Catholic) sense of the term. And Evangelicals make full use of it. Churches, street meetings, cottage meetings, tent meetings, all win their share. The Brazilian is a born conversationalist, and believers evangelize everywhere: on the train, on top of a truck, in the bus, in the back yard, over the washing stones by the river side.

The start made is wonderful. The country is wide open for the gospel. Now is the ripe harvest time. Brazilian Evangelicals, looking at the vastness of the task and the peculiar fitness of the present hour, call on us Evangelicals of North America to rush reinforcements and aid, assuring us that if that is done, Brazil may yet in this generation take its place among the Evangelical nations of the world.—*The Telescope-Messenger*, January 4, 1947.

**READ THE GOSPEL WITNESS**

## ON THE DEATH OF ONE OF OUR WORTHIES

By Senator T. Damien Bouchard in *Le Clairon*

The tomb has just closed on the remains of Cardinal Jean-Marie-Rodrigue Villeneuve . . . . .

He was hot-tempered and aggressive, and his understanding of the temporal life of his people was in harmony with the aspirations of the nationalistic youth of the first quarter of this century. As he served honestly, and with no small avail, the cause of this group that was determined to leave no stone unturned to destroy the spirit that had built both of our two great political parties, and to rebuild a new one on their ruins, Father Villeneuve was crowned with a halo which, doubtless in spite of himself, put him in the forefront of the political scene.

For this reason, those who are prone to take shadows for realities were led to mistake a modest man for a presumptuous one. They did not see those who pulled the strings behind the scenes and who, in order to advance their political fortunes, trumpeted every word and gesture of any cleric or layman who might help their cause . . . . .

I have never shared the political ideology of the late Cardinal. I am the son of a working-man, as he was, but I grew up in a different atmosphere from his and as I kicked my feet on all the rough spots of the uneven road of everyday life, my experience has not been the same as his. I fear for my race everything which seeks to isolate them in a little corner of this northern part of our continent. I foresee no prosperity or happiness for them unless they remain loyal members of the Canadian family in order to become, at last, an integral part of the great family of mankind. I have fought against everything that I believed to be contrary to this ideal, which, though probably unattainable in its fullness is not beyond our reach in part at least.

At one time this battle brought down on my head the censure of the one who now lies in his tomb. He did his duty according to his conscience. I expected those thunders. However hard to bear their consequences may have been, I also was conscious of having done my duty and I accepted them as the price that from time to time those must pay who take dangerous positions to serve their fellow-citizens. Mr. Henri Bourassa, the unquestioned leader of those who inspired the political ideas of the late Cardinal, also knows something of this for he too has been the object, for causes unknown to me, of public reprimands from Cardinal Villeneuve. Providence has ordained that neither one of us should die because of our alleged misbehaviour.

I have no bitterness whatever because of this outstanding incident of my public life. It concerned only my temporal relations with the lamented Cardinal. In the spiritual realm, which is proper to the Church, Cardinal Villeneuve will remain one of our most revered and illustrious prelates.

Peace in Heaven to this well-meaning and worthy priest.

### ROMANISM IS ESSENTIALLY POLITICAL

The excerpts translated above from the pen of Senator T. Damien Bouchard in *Le Clairon* call for a few comments.

First, we remark the plainness of speech that the French-Canadian Senator uses with respect to the late Cardinal Villeneuve. He points out that this eminent prelate was an ardent nationalist of the school of Henri Bourassa. That school is strongly anti-democratic and anti-British. How different is this forthright honesty in contrast to the carefully calculated flattery expressed by Prime Minister King in his message of condolence to the Hierarchy. Quebec Nationalism is the child of the Bishops who deliberately employ it as a ready and easy means of isolating French-Canadians from being contaminated by close contact with a great English-speaking continent.

We should also like to call attention to Senator Bouchard's statement "At one time, this battle brought down on my head the censure of the one who now lies in his tomb." This reference, we have no doubt, is to the summary dismissal of Hon. T. D. Bouchard from the Chairmanship of the Quebec Hydro immediately after he had criticized education in Quebec, which is a clerical monopoly. At the time, the English-language papers reported it as though it were a purely political matter. THE GOSPEL WITNESS emphasized then that it was a purely religious question and quoted *L'Action Catholique*, the Cardinal-Archbishop's official paper which had delivered an ultimatum to the then Premier of Quebec, demanding the dismissal of Senator Bouchard within twenty-four hours. The political dictate of the official Romanist journal was forthwith obeyed. We called attention to these facts in the columns of this paper at the time; it is therefore of special interest to us to note that Senator Bouchard is well aware that it was ecclesiastical personages behind the political scenes who were pulling the strings to expel him from office.

In spite of his recognition of political corruption in high places in the Roman Church, the valiant French-Canadian Senator persists in expressing his loyalty to the Church of Rome as a Church, and to its priests as spiritual leaders. Surely the lack of logic in this attitude is as apparent to all anticlericals as it is to us Protestants and also to the nationalistic and ultramontanist Roman Catholics. If a poor mortal can be lifted up above the rest of his fellows in the spiritual realm to become a lord over God's heritage, and hence indispensable to the salvation of the souls of his fellow-men, then surely it is a small thing that such an one should be obeyed in the realm of temporal things with the same blind faith that his supposed power with God commands in the sphere of spiritual things. We admire the courage and spirit of self-sacrifice shown in the public career of anticlericals such as Senator Bouchard or Jean-Charles Harvey, but we must confess again that we deplore their failure to recognize the connection that necessarily exists between priestly tyranny in temporal affairs and priestly presumption in spiritual matters. Only those who obtain the forgiveness of their sins directly from the hands of the One Mediator can dare to throw off entirely the yoke of those human priests who offer oftentimes the same sacrifices which can never take away sins. We wish that the Gospel of the free grace of God in Christ were spread abroad in Quebec so that the French-Canadian people would take their rightful place as leaders in democracy and in civilization and the arts because they know that freedom which makes free indeed and which Jesus Christ alone can give.—W.S.W.

### ROME AND THE MARRIAGE MARKET

An Examination of the Claims and Practices of the Roman Catholic Church in Respect of Marriage; the "Mixed Marriage" Scandals; Annulments as Equivalent to Divorces, and a Final Summation of the Matter.

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## NEWS OF UNION CHURCHES

### Bethany Baptist—Winnipeg

Early in 1945 Rev. E. V. Phillips became the pastor of this church and he has enjoyed a fruitful ministry. The following is gleaned from their annual report:

"A comparison of the following financial report with any previous one will show that 1946 has been the greatest year in our history. For this we humbly thank God, and take courage.

"Our missionary giving, which is a very good criterion of the spiritual health of any church, shows considerable increase. We undertook the radio ministry as a home mission enterprise, and this with other missionary gifts totals approximately \$1,900. Our radio ministry has grown, and is being owned by God in the salvation of souls. We have lately added the Sunday School by mail, which is reaching many children with graded Bible studies.

"Recently we took a great stride forward, in securing a site for a church building on the north-east corner of Portage Avenue and Ingersoll Street. For this project we are looking to God for the sum of five thousand dollars. 'Brethren, pray!'"

The receipts in all departments reached the grand total of \$5,523.32. Of this amount nearly \$1500.00 was spent for broadcasting.—M.R.H.

### ANNUAL MEETING OF SHENSTONE MEMORIAL, BRANTFORD

The Annual Meeting of the church was held on January 22nd. There was a good percentage of the membership present, and the supper prepared by the ladies was thoroughly enjoyed.

Following a devotional period, reports of the year's work were presented by representatives of the various organizations. All departments of the work were able to show increase and progress. One of the highlights of the evening was the presentation of an electric clock by the Young People to the Bible School. Another point of interest was the report of the Mortgage Fund Secretary to the effect that the mortgage had been reduced by \$1,400.00. This leaves the small balance of \$1,100.00 that the church hopes to wipe out in the next six months. The membership was increased by twelve, nine of which were added by baptism.

## Among Ourselves

Devoted to Activities of Former and Present Students of  
TORONTO BAPTIST SEMINARY  
By W. Gordon Brown, Dean

### Forward Burns Mortgage

Upon its erection sixteen years ago, Forward Baptist Church, Toronto, had a mortgage of \$42,000. Amidst great rejoicing from a congregation which overflowed from the Church into the Sunday School Hall, accompanied by the singing of the Doxology, the mortgage was burned by four charter members, Mr. and Mrs. Webb and Mr. and Mrs. Stroud, on Monday night, January 20th. The choir and men's quartette rendered excellent music. The congregational singing was hearty. Rev. Walter Hughes, under whose ministry the church moved from the "glorified dugout" on Woodbine Avenue to its present fine building, on the corner of Gerrard and Glenmore, with rugged humour gave reminiscences of those great years when the Sunday School in the present building grew from 52 to 500. During 1946, the first year since Rev. J. Scott returned from his work as Chaplain, about \$12,000 was raised for the mortgage besides which, and in addition to current expenses, the Church raised over \$7,200 for Missions, as was warmly announced by Deacon G. McMorran. Greetings were read and expressed from members and friends and from other churches.

This writer brought the closing word of the evening, having an eye to the future in the service of Christ.

Runnymede Road Baptist Church, of which this writer is Interim Pastor, assisted by Rev. W. R. Slade, held its Annual Meeting on January 22nd, reporting a membership of 183. From all sources \$1,150 was raised for Missions, almost \$5,000 for mortgage retirement, and a grand total of \$11,114.77. The following Sunday the Treasurer, Mr. T. Silcock, at both the morning and evening services, reviewed the report and told the people that the Finance Committee desired to pay another full thousand dollars off the mortgage on February 1st, and that to do so about \$200 was required from the not large congregations that very day. At the close of the evening service the Pastor was able to announce the joy of all collections for the day which totalled about \$315. This means that in about a year's time the mortgage is reduced from \$10,700 to \$6,000.

On Sunday, January 26th, Rev. W. W. Fleischer was supply preacher at Benton Street Baptist Church, Kitchener, where he was greeted with large congregations.

To Mr. A. L. B. Harrington go our thanks for some contributions to our school library.

The school book store for the first half-year shows total receipts of almost \$2,000. We invite Christian workers desiring new and used volumes to write to us about their needs.

A friend phoned the other night and said, "My husband and I have decided to make a monthly contribution to the Seminary. How shall we do it?" These friends are members of a church which regularly contributes to our school; so we were able to say, "Put your money in an envelope, putting your contributor's number on the envelope, and label it 'Special for the Seminary'."

The latest project of Temple Baptist Church, Sarnia, is the taking over of a Mission in a south Sarnia district, to which Rev. Frank Vaughan has consented to go as pastor. Mr. Vaughan has been pastor for almost ten years at Norland, Ontario.

We hear from Rev. S. Kerr, Briscoe Street Baptist Church, London, that two have recently made profession of faith in Christ at that Church.

## CRITIC OF WITNESSES ASSAILS PROSECUTION

Cleric Says R.C. Church Has Too Much Power in Quebec

From *The Toronto Telegram*

It is "a great strain on the imagination to entertain the idea that any intelligent person would accept the stupid interpretation of the Bible or be led into such fantastic practices as those proclaimed by Jehovah's Witnesses," Rev. Ross K. Cameron declared in Dovercourt Road Presbyterian Church. He was preaching a special sermon on the sect.

"The heretical sect known as Jehovah's Witnesses recently has received prominence by being prosecuted in the Quebec courts for sedition," he said. "In our democracy where freedom of religion is recognized, there can be no excuse for this prosecution."

Mr. Cameron said that "we are led to believe that the Roman Catholic church either directly or indirectly is an instrument in bringing about this prosecution," and added that "that church controls and guides far too much of the legislation and administration of law in Quebec."

"No matter how much we may despise the heresy of the Jehovah's Witnesses, or how strongly we stand against them as Christians, it is certainly not our part to prosecute them in the civil court. Their teachings may be unbiblical and un-Christian, but our best witness against it is to practise the true faith as it is revealed in Christ."

## ROME GRABS THE PUBLIC SCHOOLS

THE following letter has been received from a subscriber in Manitoba:

December 18, 1946.

Dear Sir:

I have recently been doing missionary work amongst French-Canadian Roman Catholics here in Manitoba. My purpose in writing you is to enquire if you could possibly direct me as to where I could get some good Gospel literature in French to leave with these people.

You might be interested to know that in one of the towns I recently visited, there are three nuns teaching in one of our Public Schools—due to the lack of teachers, I suppose. They are supposed to teach in French for half an hour a day, but sometimes they teach half a day in French. They also give Roman Catholic religious instruction in this school, although Protestants attend and it is a Public School. In this same town the priest shows a movie every Sunday evening and charges admission.

Thank God for the work He is using you to do in exposing this racket. May His grace be yours.

Yours in Christ Jesus,

(Signed) \_\_\_\_\_

### Our Reply

My Dear Brother:

I am happy to know that you are seeking to bring the Gospel of the Grace of God to the French-Canadian Roman Catholics of Manitoba. As one who has taken part in the evangelization of these people in Ontario and Quebec, I know the difficulties of the work and also something of its triumphs and joys. I am sending you under separate cover a supply of our French Gospel tracts which we print for distribution in Ontario and Quebec. More than three hundred thousand tracts of this sort have been given out to date, and some thousands of requests for French New Testaments have been received. We have also seen a number of French-Canadian Roman Catholics come to a personal knowledge of Jesus Christ as their only Saviour and Mediator. I trust that these tracts will help you in your glorious task, and pray that the blessing of the Lord may rest upon His Word which you are giving to these needy people.

Your report of the way in which nuns have managed to thrust themselves in the Public Schools of Manitoba also interests me, for it is a further illustration of the settled policy of Rome everywhere, viz., to steal the Public School system and to make it an adjunct of their Church in which the priests may mould the minds of boys and girls so that they will be forever enslaved to the Romish system. For example, the priests are seeking to extract contributions for their parochial schools from the public purse of many states in the United States. In England they have long been crying for special concessions. Even from India, missionaries write to tell us that the priests assume the rôle of martyrs when their sectarian schools are not granted special privileges denied all others. In Italy, Spain, Portugal, and in many South American republics, the schools are more or less completely under the control of the Hierarchy with the terrible results that are only too evident in the totalitarian systems that have flourished in those lands. The curse of Quebec is the curse of priestly control of the schools. Even in Ontario the astute priests have succeeded in gaining greater and still greater concessions from venal politicians who would sell their souls to anyone who would promise them votes. Rome is firmly convinced that the control of the primary schools is the foundation on which it must build its future domination of every part and department of public life. It is in the school that Protestants must fight Rome's encroachments with greater force and determination than ever before if we are not to be engulfed by this totalitarian regime of foreign princes.

The most effective weapon that we have in this matter is the light of publicity. I trust you will tell your story of French nuns teaching Romanism in a Manitoba Public School

whenever you speak to Protestants, and with the same end in view I shall reprint your letter, together with this reply to it, in the columns of THE GOSPEL WITNESS. Again assuring you of my continued interest in your task of bringing the Gospel light to those who sit in darkness, I am

Yours sincerely,

W. S. Whitcombe.

## HAVE YOU FORGOTTEN SOMETHING?

THE GOSPEL WITNESS,  
130 Gerrard St. E.,  
Toronto 2.

Dear GOSPEL WITNESS:

I have been going along complacently believing I had attended to the renewal of my subscription to the WITNESS as usual in September or October.

Passing from the old to the new year, however, I seemed to hear, like Eliphaz, a voice in the silence giving me an uneasy doubt as to whether I had to add this to the formidable list of omissions in 1946. A search through my cheque book gave me no comfort, and I could only conclude that I must have overlooked the matter. He would be a thief of the worst kind who would take the WITNESS without some tangible recognition of its value, so I am enclosing my year's subscription plus a little penance.

Give Dr. Shields my affectionate regards and best wishes for the New Year, and to all of you whose kindness is an ever-pleasant memory.

Sincerely yours,

## Bible School Lesson Outline

Vol. 11 First Quarter Lesson 7 February 16, 1947

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

### THE TOUCH OF FAITH

Lesson Text: Mark 5:25-34.

Golden Text: "Be not afraid, only believe."—Mk. 5:36.

#### INTRODUCTION

The miracles recorded in this chapter demonstrate the power of our Saviour over demons (verses 1-20), over disease (verses 25-34), and over death (verses 35-42).

The incident of the touch of faith occurred while our Lord was on the way to the home of the ruler of the synagogue, whose daughter was ill. This interruption was a test for the anxious father, who learned the lesson that the Lord's delays are not necessarily denials. Some of our most precious blessings come to us as seeming interruptions, so that we must watch in our lives for the hand of God, Whose ways are perfect (Job 23:10; Psa. 18:30; Rom. 8:28).

#### EXPOSITION

I. The Act of Faith: verses 25-29.

Parallel passages: Matt. 9:20, 21; Lk. 8:43, 44.

This woman had suffered long and suffered much. The illness, characterized by hemorrhage, was a weakening one, and it illustrates the ravages of sin, which saps the strength of manhood and womanhood. The symptoms increased in intensity, so that her disease is described as a "plague" (verse 29). Sin, also, is a moral plague which sweeps its victims onward unto death (Prov. 23:32). Like leprosy, the illness was counted as rendering her unclean, barring her from the privilege of participating in the sacred services of the tabernacle (Lev. 15:25, 31). Sin causes uncleanness and separation from God (Isa. 59:1, 2), and from man (1 John 1:7; Jude 19).

Many who have suffered from the effects of sin seek, as

did this woman, to find relief for themselves from other sources, but it will all be in vain (Lk. 11:24-28). They may look for aid to other individuals, to the law (Rom. 7:7-11), or to their own good works (Lk. 18:18-23; Rom. 3:20, 28; Eph. 2:9; Tit. 3:5). It is a characteristic human trait to go to the Lord for help only as a last resource, when all others have failed us. We dare not trust the sweetest frame, but must wholly lean on Jesus' name (Acts 3:16; 4:9, 10).

Someone had been faithful in testimony, and had told this person of the Saviour. It was well for her that she heard of Christ, for faith cometh by hearing (Acts 4:4). Let us spread abroad the joyful news of our Saviour's love, grace and power!

Having heard of Jesus, the diseased woman came to Him. She believed the message which she had heard, and resolved to put her case in His hands. She had many obstacles to overcome. The crowds were surging around Him (Mk. 2:2-4; Lk. 19:2, 3), and again, He was engaged on another errand of mercy. No doubt she knew the place for which Christ was bound, and she might have thought that her chances of seeing Him were slim. She was too late; He had already passed by (Lk. 18:37), and would hardly pay attention to her now! But, while others may be pre-occupied, the Saviour is ever ready to hear the cry of the humble suppliant (Psa. 34:15, 17, 18). She did not despair, but with holy boldness, which is an ingredient of true faith, she pressed her claim upon Him till her importunity was rewarded (Mk. 7:24-30; Lk. 18:1-7). We must venture on Him, venture wholly.

The woman touched the Saviour's garment (Matt. 14:36), showing that her faith was an active faith (Jas. 2:17-22). She came upon Him from behind, threading her way through the crowd to touch Him. Her contact with Him was brief, slight, lowly and light, but it was an actual, earnest and believing contact (Heb. 11:6). As many as touch Him are made whole (Mk. 6:56). Curiosity, as represented by the idle crowd, may press Him, but only faith really touches Him. How well this woman's action illustrates the way of salvation! The way is so simple, that none may miss it (Isa. 35:8; John 14:5, 6), but it is so profound that only those taught of the Spirit can find it (1 Cor. 2:14). The direct communication with the Lord is what saves the soul, and it is variously described in Scripture as touching Him, believing Him (John 5:24), receiving Him (John 1:12), and calling upon Him (Rom. 10:13; Rev. 3:20).

The woman was cured immediately; she felt in her body that she was healed. Notice the order: faith, fact, feeling. She believed, then she touched, then she felt. Many would reverse the Divine order, and look for feelings ere they believe on Christ. Only when we have thrown upon Christ the responsibility of our salvation, and have taken Him at His word, shall we have the sense of assurance (John 3:16, 36).

II. The Confession of Faith: verses 30-34.

Parallel passages: Matt. 9:22; Lk. 8:45-48.

Christianity is not a mechanical religion, as are the pagan religions; Christianity is intensely personal, it is Christ. The woman came into contact with a living Saviour, Who extended His power to her consciously, freely. The question "Who touched me?" was not asked for information; Christ knew who had touched Him. To the disciples it seemed a foolish question, when the crowds were thronging about Him, but it was a blessed question, inviting a confession of faith on the part of the one who had been healed.

Naturally timid and reserved, the woman evidently wished to slip away unseen, to be lost in the crowd. She did not answer the Saviour's call, when He gave her the opportunity, for we read that all denied having touched Him (Lk. 8:45). She did not deny it by her speech (Mk. 14:66-72), but by her silence. We can deny Christ without saying a word, by failing to acknowledge Him.

Our Saviour is full of compassion. Had it not been for His glory and for her own good, He probably would not have insisted that the woman come out into the open before them all. As it was, He encouraged her, and gently urged her to speak by looking around at her. The look of Christ can melt the hardest heart; His look of tenderness, compassion, sorrow or disappointment brings guidance (Psa. 32:8), repentance (Lk. 22:61, 62), and inspiration (2 Chron. 16:9).

Fearing and trembling, the woman finally came forth to declare before all what the Lord had done for her. This was a tremendous victory, for to a sensitive soul it is a real trial to be the focus of attention. But her obedience to the Lord, and her full confession of her faith brought joy, assurance, peace and blessing (Lk. 8:48; John 9:25, 38). She was made completely whole, spiritually, as well as physically. An impression, to be permanent, should find expression. Confession of Christ as Saviour and Lord is an essential ingredient in saving faith (Rom. 10:9, 10). Others, too, will be helped by our testimony. We must confess Christ by our words (Matt. 10:32), by our works (Acts 4:13), and by publicly acknowledging Him in baptism (Matt. 28:19; Mk. 16:16; Gal. 3:27; Col. 2:12).

DAILY BIBLE READINGS

- Feb. 10 ..... The need for cleansing ..... Psa. 51.
- Feb. 11 ..... The cry for help ..... Psa. 34.
- Feb. 12 ..... Holy persistency ..... Mk. 7:24-30.
- Feb. 13 ..... The way of life ..... John 3:14-36.
- Feb. 14 ..... Faith that makes whole ..... Mk. 10:46-52.
- Feb. 15 ..... Confession unto salvation ..... Rom. 10:1-13.
- Feb. 16 ..... Personal testimony ..... John 9:19-38.

SUGGESTED HYMNS

She only touched the hem. Come to the Saviour now. Come, ye sinners, poor and needy. What means this eager anxious throng? O brother, have you told? I'm not ashamed to own my Lord.

## THE GOSPEL WITNESS

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