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Marian Congress in Canada's Capital

ROME'S LATEST PLANNED AGGRESSION FOR THE CONQUEST OF CANADA

By J. B. Rowell, President, Victoria Branch, *Canadian Protestant League*

THE Pastoral Letter of Archbishop Vachon of Ottawa, calling for a "Nation-wide tribute to Mother of God through the Marian Congress," scheduled to be held in Ottawa in June of this year, is not only a re-emphasis of Rome's attempt to glorify Mary, but also to centre the gaze of the world on Canada as favourable to the Roman Church.

In the current issue of *The Canadian Register*, dated February 8, 1947, more than six columns are given to the Archbishop's Letter announcing the Congress, also much other space.

A Great Concourse of Dignitaries

This Marian Congress for the expression of "Marian Piety", the Archbishop states, is not for Canada alone, and he affirms that the Pope is encouraging this wider scope for the Congress. He says: "In order to render to God more fitting and ardent supplication through Mary, Mediatrix of the human race, we wish to go beyond the frontiers of our country. His Holiness Pope Pius XII in his paternal goodness has blessed and encouraged our common desire to invite to our Congress dignitaries of other nations." He then suggests that these will include Cardinals and Prelates of the Roman Curia, Bishops and laymen of England, the United States, France, Italy, Belgium, Cuba, Scotland, Ireland and Mexico. These leaders of the Roman Church have promised to gather in Canada's Capital.

The Extirpation of Heresy

One great purpose in Rome's invocation of the Virgin Mary is given in *The Raccolta*, Approved and Commended by John Card. McCloskey, Archbishop of New York. Referring to the "Chaplet of the Seven Dolors," each one followed by the recitation of "Our Father" once, and the "Hail Mary" seven times, after speaking of various indulgences granted for repeating this Chaplet, there is this further assurance to the devotee of the Roman Church: "The Sovereign Pontiff, Clement XII., by the brief, *Unigeniti Filii Dei*, Dec. 12, 1734, besides confirming these indulgences added the following: An indulgence of two hundred years, to all the faithful who . . . shall say this chaplet with devotion and pray for the triumph of Holy Mother Church, for the extirpation

of heresy, and for the spread of the Catholic religion." (p.257).

Thus, Protestants can be assured that the great Marian Congress will mark another tremendous effort for the conquest of Canada and the extirpation of Protestantism.

Migrations of the Holy House of Mary

Archbishop Vachon wrote his Pastoral Letter as "From the celebrated Shrine of our Lady of Loretto." He also affirms his belief in the legend that the Holy House, which by the way was made of stone, was transported through the air from Nazareth to Loretto, speaking, as he does, of "the very home of Mary, miraculously transported here from Nazareth in the year 1292." The Archbishop is not quite correct as to the time of the arrival of the Holy House in Loretto, since *A Catholic Dictionary*, by Addis and Arnold, put it at 1295. These authorities inform us—there were four separate migrations of the "Santa Casa". They say, "angels lifted it from its foundations, and bore it through the air, in the first place to Illyria . . . After three years and a half, on December 10, 1294, it was removed to the opposite side of the Adriatic . . . In less than a year (August 1295) there was a third removal . . . Again, in December 1295, the house was removed, etc."

Priest Calls Christ from Heaven

The Archbishop, narrating his experiences in the Holy House at Loretto, says he had the consolation of offering the "Holy Sacrifice of the Mass in the very home of Mary," and blasphemously adds, "By the words of the Consecration, We called down from heaven the Son of God to the very house in which 'The Word was made flesh and dwelt amongst us.'" Grasping at Episcopal Dignity, this intruder into Christ's Office capitalizes the "We called down," in the same way as "The Word was made flesh."

The Roman Church sacrilegiously intrudes Mary into unscriptural relationships with the Trinity of the God-head, and credits her with prerogatives which belong to Deity alone. Archbishop Vachon quotes Pope Leo XIII as saying, "No portion whatsoever of the immense trea-

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and

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

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sury of graces accumulated by the Saviour is bestowed upon us except through Mary. Such is the will of God."

Mary "Gave Her 'Fiat'"

The Archbishop quotes the Scripture, where Mary said, "Behold the handmaid of the Lord; be it done unto me according to thy word." This is the key verse used by the Roman Church; by which she implies that the whole scheme of redemption turned on the consent of Mary to become the Mother of Jesus. Liguori, in *The Glories of Mary*, goes so far as to say, "before the divine Word took flesh in the womb of Mary, he sent an archangel to ask her consent." (vol. i., p.107) Liguori further states, "But as he willed not that his divine Word should become her Son before she by an express consent had accepted, so also he willed not that Jesus should sacrifice his life for the salvation of men without the concurrent assent of Mary; that, together with the sacrifice of the life of the Son, the mother's heart might also be sacrificed." (p.401)

The Archbishop draws the same conclusions from the words of Mary as Liguori. The implications of the so-called consent of Mary are simply tremendous, according to the teaching of the Roman Church, which makes her Co-Redemptrix, and sharer in the great work of redemption. As stated above, Rome claims Mary's consent was necessary for the Incarnation, and in like manner her assent was necessary for the grand act of Redemption, or that Jesus should give His life a ransom for sinners.

A further implication is seen in this claim, "No sooner had Mary," says St. Bernardine of Sienna, "consented to be Mother of the Eternal Word, than she merited by her consent to be made Queen of the world and of all creatures." (Lig. 1., p.27)

Contrary to Scripture

These and other claims and implications find no warrant in the Word of God. The Roman Church rules out the sovereign choice of God, and makes God's Will turn on Mary's Will. The Romanist writer, Rev. Abram J.

Ryan, says: "So two wills govern the Kingdom of the Redeemed;—the will of God and the will of His Mother Mary . . . And the free 'Fiat' of God and the free 'Fiat' of Mary met and mingled in free and perfect union." (*A Crown for our Queen*, pp.105, 194)

Rome fastens her unscriptural teachings on a few words of Scripture to the utter disregard of the context. If this Scripture is given full and free utterance, it but expresses Mary's perfect accord with the sovereign will and choice of God. The Scripture is plain enough, "And the Angel answering, said to her: The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God . . . And Mary said . . . be it done to me according to thy word." (Douay version: Luke 1:35, 38)

Surely there is nothing in this Scripture to warrant the extravagant exaltations of Mary, such as that found in "The Raccolta, or Collection of Prayers and Good Works," in the words of a prayer, "O blessed Virgin Mary! who can duly thank thee, or herald forth thy praises, who, by the assent of thy single will, didst rescue a fallen world." (p.232) This one statement alone, viz. that Mary, by her consent "didst rescue a fallen world," is a sufficient condemnation of Rome's reasonless and illogical deductions.

Mary Dispensatrix of All God Possesses

The Archbishop adds a statement from "The Blessed Louis Marie Grignon de Montfort," as expressing another result of Mary's consent, viz. "To Mary, His faithful Spouse, God the Holy Ghost has communicated His unspeakable gifts; and He has chosen her to be the dispensatrix of all He possesses in such sort that she distributes to whom she wills all His gifts and graces, and no heavenly gift comes to men which does not pass through her virginal hands." (*The Canadian Register*, Feb. 8, 1947) Also, "All the children of God, all the predestined, says Grignon de Montfort, have God for their Father and Mary for their Mother."

Marian Piety or Mariolatry?

Extravagant as these statements may seem to many, they are far from being the strongest utterance in the glorification of Mary. In the writings of the, so-called, "Blessed de Montfort," we find expressions of worship and praise to the Virgin Mary beyond anything quoted by Archbishop Vachon in his Pastoral Letter.

We are accustomed to "The Gloria Patri"—the familiar words—"Glory be to the Father, and to the Son, and to the Holy Ghost;" but it will come as a revelation to many to know that these words of worship are addressed to Mary as the ensuing quotations prove:—

"Vouchsafe that I may praise thee, O Sacred Virgin!

"Thou art all fair, O Mary, and there is no stain in thee!

"Thy virtues, Holy Virgin, are more numerous than the stars!

"Glory be to Thee, O Mary, who art the Empress of the world; bring us to the joys of heaven.

"Glory be to Thee, O Mary, who art the Treasure-house of God's graces; share with us thy riches.

"Glory be to Thee, O Mary, who art the mediatrix between God and men; beg of the Almighty to be favourable to us.

"Glory be to Thee, O Mary, who destroyest heresies and crushest demons; be thou our heavenly guide.

"Glory be to Thee, O Mary, who art the refuge of sinners; intercede for us with God.

"Glory be to the Father, etc. Our Father, etc. Hail Mary, etc."

(Through Mary to Jesus, pp. 66-69)

Thus Mary is given a place in the same worship rendered to God the Father, Son, and Holy Spirit. With one breath, the devotee of the Roman Church renders the worship "Glory be to thee, O Mary," and the next, "Glory be to the Father, and to the Son, and to the Holy Ghost."

The Worship of the Virgin Mary

The Roman Church rejects the charge of Mariolatry, and makes subtle distinctions between the worship or veneration expressed in the terms "Latria," "Dulia," and "Hyperdulia", but much of this pretence and camouflage is for the unsuspecting in Protestant lands, and is the sugar-coating for the unwary. If true enquirers could know the literature and teaching of the Roman Church as it might be known, and tear away the veneer of subtle distinction, they would know enough of the idolatry of this religious system to shun it as they would shun the Devil's most deceptive allurements.

As the Roman Church makes elaborate preparations for their "solemn Marian Congress" in Ottawa in June, and that with the purpose of making special request to the Pope of Rome to define the Assumption of Mary as a doctrine of their church, let us keep in mind what that idolatrous church really means by Marian piety, as made clear in the following. This statement of Romish teaching I take direct from The Raccolta, to which are "attached holy indulgences"—

"Act of Praise to the SS. Hearts of Jesus and Mary
"May the divine heart of Jesus and the immaculate heart of Mary be known, praised, blessed, loved, worshipped, and glorified always and in all places. Amen."
(p.228)

This equality of worship to Jesus and Mary needs no comment.

The preeminence of Christ: "That in all things He might have the preeminence."

A SEMINARY THAT DOES NOT COMPROMISE

A PASTOR in Nova Scotia has written us the following comment on religious conditions in his province:

January 15th, 1947

"In late years there has been an influx of students from the Toronto Bible College to these Maritime Provinces. Almost without exception they have gone to churches where the issue of Modernism has been raised, and by preaching a sound gospel, while at the same time supporting apostasy, they have rendered a great service to the Modernistic United Baptist Convention, as well as a great disservice to real New Testament work in these provinces. I hope Toronto Baptist Seminary is not going to do the same thing."

(Signed) Maxwell V. Bolser
Independent Baptist Church,
Clark's Harbor, Shelburne Co., N.S.

Our Reply

We gladly answer for TORONTO BAPTIST SEMINARY: Our students are not only taught the truth of the great doctrines of Grace and the falsity of the so-called "Modernism" which denies them, but they are also taught the necessity of having no fellowship with the unfruitful works of darkness. The record of our gradu-

ates speaks eloquently for the principle of "No surrender" that they have been taught in our classrooms. Our men have gone out for the most part to small struggling causes or to do pioneer missionary work. They have, by the power of the Spirit of God and sheer hard work and genuine ability, succeeded in their aim of making Christ known. A number of our graduates are now pastors of large and successful causes, while those in smaller churches have been not one whit less faithful to the Gospel of Christ and the Christ of the Gospel. Any of them could have "sold" himself to a Modernistic denominational machine had he so desired. But our men have refused to lend themselves to ecclesiastical organizations that have officially denied the Doctrines of Grace and are led by "Liberals". Students from other sound colleges, some of them known as "Bible Colleges", have not realized that to accept a church in a "Modernistic" Convention means that the Gospel of Christ is compromised. They imagine that so long as they personally preach and teach the truth they have done their full duty, little knowing that they are acting as "fronts" for astute men who exploit them and their Evangelical orthodoxy to cover up unbelief in high places. And in the end such pastors are faced with the alternative either of renouncing their faith to win promotion, or of being kept in the position of servile hewers of wood and drawers of water for an ecclesiastical corporation that tolerates them only because they are momentarily useful to it.

We are constrained again and again to feel sorry for Evangelical pastors who are serving denominations committed to a position contrary to all that such pastors hold most dear. They are compelled to open their pulpits to officials who break down what they are seeking to build up, they raise funds for universities and denominational projects with which they themselves are out of sympathy, they have to call upon their people to give money to missionaries that deny the foundation truths of the Gospel, year after year they go on stultifying their own consciences and failing to enlighten their people on the real issues at stake, all the while preparing the way for a successor who will mock at all they have sought to teach and do. And in order to gain a little peace and quietness in their own souls, such Evangelicals who know they are chained to the enemy's mill to grind his corn, attempt to salve their wounded consciences with the pious reflection that the corn they grind will provide pure food. Little do they recognize that it will be poisoned by other hands and their labour brought to nought.

The time to tell ministers these important truths is not when it is too late to remedy their situation, when circumstances of family and connection render it almost impossible for them to start afresh. The time to inculcate these principles is in the seminary, before the prospective minister begins his life work. That is what we do in TORONTO BAPTIST SEMINARY and then, so far as possible, the fellowship of believing churches known as the Union of Regular Baptist Churches stands by the young minister until he is established and is able, in turn, to lend a helping hand to other young men with the same vision. What greater work is there than helping to prepare preachers and missionaries of the Gospel who are determined on principle to hold themselves free of entangling alliances in order to serve the Lord Who has called them to His glorious service?

—W.S.W.

THE GOSPEL SAVES FRENCH-CANADIANS

MALARTIC is a rapidly growing town in the rich mining area of northwestern Quebec. It was named after one of the French generals who fought against the English under Wolfe at Quebec. A writer in a narrow nationalistic French paper boasts that this name constitutes a claim staked out in the interests of the French-Canadian Roman Catholic Hierarchy to insure that this vast, rich district will be the preserve of the Pope and his minions. Ridiculous as that may appear to us, the well-devised plans of the Hierarchy are aimed at seizing firm control of this great section of the province. Many of their dreams have already been realized. There are thousands of settlers, scattered through many square miles, held under priestly tutelage by contracts which provide that any slight or even suspected departure from clerical dictation, either in politics or religion, may serve as an excuse to turn the farmer off the land his own toil and sacrifice has cleared. We have heard them tell how these facts have made it well-nigh impossible for them even to read God's Word, and we have seen a really live interest in the Gospel crushed under the dread of being turned out of all they possess. And there have been few to challenge Rome's supremacy there.

On Thursday evening last, Jarvis Street friends listened with delight whenever to Rev. Wilfred J. Wellington tell how the Word of God has very effectively not only challenged Rome's supremacy, but, in a number of cases, has broken the bonds of both Rome and sin and set men and women free. He told us how, in settlers' cabins, in lumber camps, and, in the town itself, the free distribution of New Testaments has brought light to those whom the priests believed were securely held in darkness. These people, many of them saved within the last two or three years, have been taught the truth even as New Testament believers were taught it, and have been baptised and are now members of the newly organized bilingual Malartic Baptist Church.

It is a thrilling story how two years ago, as a result of following up our tract campaign, one man became interested and opened his home for meetings. As interest grew, others were saved, and the home became too small. As no hall was available, and there was no capital with which to build, the new believers there, greatly daring, bought a lot and a "shack", which, amid strong opposition, they moved to the lot. This building, in turn, grew too small. In view of the evident purpose of God to establish a testimony to His name in this town, these people, so lately converted themselves, undertook to erect a suitable building, large enough to meet their growing needs in this strongly Roman Catholic town.

Last summer a fine basement church was built. As is fitting for a Baptist church, Mr. Wellington said it is reputed to have the best-laid foundation of any building in town. It has a tower entrance and contains a room for the pastor's home. Though not completely finished, the friends have been using it since last fall. In it English and French meet to sing God's praise and preach the Gospel in their respective tongues, and all meet together around the Lord's table to remember His Death, Who has made them one in Him. This is neither a repetition of English conquering French, nor a reversal with French conquering English, but is a new, yet old story of both being conquered by One to whom they now owe willing and loving allegiance.

Much of the work on this field has been done by our veteran missionary, Mr. Wellington, but he has been helped by students and graduates of Toronto Baptist Seminary and others during the summer months. Last summer, Mr. Murray Heron, a student at the Seminary, ministered so ably to them in both English and French, showing himself willing not only to labour but also to suffer persecution in the work, that the newly-formed church felt that God was setting him aside for this special dual work. They extended a call to him to become the permanent pastor. He accepted, promising to go there immediately upon graduation this spring. We are confident that, under the Holy Spirit, they have chosen wisely.

Are you sufficiently interested in the progress of the Gospel in Quebec to rejoice in all this? I am sure you are. You will also wish to know how these comparatively few young Christians are managing to finance such an undertaking. Building anywhere is expensive these days and Malartic is no exception. But, because the carpenter was interested in the Gospel, he worked harder for less pay, and scoured the countryside for better materials at lower cost, with the result that they have an amazingly fine building for the money spent. How fitting that this man has now professed Christ and is to be baptized next Sunday in the church he built.

But having begun without capital, such a building could not be put up without entailing a fairly heavy load of debt. Mr. Wellington, the church people themselves, and all of us who are concerned about the future of this promising work, are very anxious that the cause of Christ there should not be hampered and hindered by crushing debt. To avoid this Mr. Wellington has a definite proposal to make.

If, within the next two months, the sum of \$2500.00 could be paid off the building, then, upon Mr. Heron's arrival this young church could be declared self-supporting. That would mean that the debt on the church would be reduced to about \$3000.00, an amount the members feel they could carry by sacrificial monthly giving, while they themselves would be responsible for their pastor's support. This is a very commendable goal.

This proposal is of very real importance to all our Union churches for, while leaving the church in a much healthier condition, it would free us from making a monthly grant to this field and would mean that we could go on to open other such testimonies in this needy province. Please note that we do not propose relieving the local church of all obligation for its building but merely reducing it to an amount more in proportion to their capabilities. Most denominational missions would have been provided with a building before ever there was a church formed. Surely those of us who have been entrusted with this priceless gospel of grace will not be found less considerate. Business men have gambled millions in claims for earth's corruptible treasure in this northland. This is no gamble but an opportunity to preach the Gospel while laying up treasure in heaven where neither moth nor rust doth corrupt and where thieves do not break through nor steal. Do your utmost to come to the aid of these young Christians. Send your contributions, designated for this purpose, to the Union of Regular Baptist Churches, 337 Jarvis Street, Toronto 2, Ont. Let us hear from all those interested in seeing God's work established in this northland, among both English and French Canadians who stand alike in need of Christ.

—L.M.W.

ROME'S WAFER-GOD IN DANGER OF FIRE

A Story and Its Moral

"Who hath formed a god, or molten a graven image that is profitable for nothing? . . . He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire; And the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. —Isaiah 44:10, 16-17.

THE following story came to us, indirectly but well authenticated, from a French-Canadian fireman whose duties took him to a fire in a Roman Catholic Church in a Quebec town. When the brigade arrived at the scene of action, the church was in flames and the interior filled with dense smoke, but someone cried out: "The Host, Save God! Save God!" One of the firemen rushed into the burning building and succeeded in getting out again safely, carrying the Host at arm's length before him. There was a hush among the bystanders as he carried it over to the priest's house. The fireman was acclaimed a hero, though perhaps he did not perform his feat by pure devotion, for he said afterwards that if the Host had been burned, the whole of the town would have been destroyed. After the fire was over the priest gave the members of the fire brigade a few dollars each to buy drink and they celebrated till morning.

While we admire the courage of this brave French-Canadian fireman, we are morally certain that if he had known the teaching of his church regarding the Host, he would not have ventured his life to save the "sacred elements" from the fire. We should be glad to forward to him in French, the following excerpt from a book in French on Moral Theology in use among priests in his Province. But for the sake of our English-speaking readers we translate it herewith, with the reminder that we did not invent its disgusting regulations, we merely translated them from an official "Moral Theology":

When the host falls to the ground, the place should be marked with a communion cloth or a pall and then washed and the water thrown into the sink (*piscina*). To avoid making a sensation, the act of washing may be delayed until there is no one in the church. If the host falls on the clothing, the beard, etc. of a communicant, it is not cleansed. When the host falls on the clothing of a woman, she takes it and gives it to the priest.

When a sick person vomits the host and the holy elements are still recognizable, they must be put in a clean vessel with water or wine, then carried to the church and kept in a decent place until they are dissolved. They may then be thrown into the sink (*piscina*). When the holy elements can no longer be distinguished, all the vomit should be gathered up with bast or cotton-wool, and the whole of it burned and the cinders thrown into the sink (*piscina*).

When a sick person dies with the holy host on his tongue, it ought to be taken out and treated as a vomited host, but if there is no danger that the host should fall out of the mouth at the time of burial, it may be left there.

Canon Law contains the following prescription regarding the renewal of the elements of the sacrament, explicitly mentioning the danger of corruption:

Canon 1272.—*The hosts which are consecrated either for the communion of the faithful or for the exposition of the Most Holy Sacrament should be fresh and renewed frequently, the old ones*

being consumed according to custom, so that there may be no danger of corruption. The instructions which the Ordinary of the place gives must be sedulously followed in this matter.

In explanation of this law, the Sacred Congregation of the Sacraments had laid it down that the practice of using hosts which are two or three months old is not legal. Another authority on Moral Theology further enlarges on this matter in the following language:

To know when the host should be renewed, it is necessary to take account of the humidity of the country and of the church. The hosts should never be manufactured for longer than four or six weeks.

We say again, that had this brave French-Canadian fireman known all the hair-splitting intricacies laid down by Canon Law and Moral Theology, he would probably not have risked his life to save a wafer-god made of flour and water and baked in an oven. Or, better still, if this fireman-hero had been allowed by his priests to read the sermon preached by Peter on the day of Pentecost he would have known that God will not permit the flesh of Christ to see corruption. But, alas, the Cardinal-Archbishop commanded Roman Catholics to burn the New Testament in French, in which they might have found written, had they been allowed, the following words:

"Neither wilt thou suffer thine Holy One to see corruption. . . .

"He therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

"He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption." —Acts 2:27, 30, 31.

It is a strange contradiction that a zealous man should be encouraged to risk his life to "save god", in ignorance that Canon Law envisages the possibility of that god corrupting after the space of a few weeks, and that the Moral Theology of the Roman Church decrees in certain cases that the same consecrated elements should be burned with fire and cast into the church sink, even though they are supposed to be the very body, blood, soul and divinity of the Son of God. What blasphemy men foolishly and wickedly say and do when they reject the Word of God that tells of the One offering which Christ made for sin forever on Calvary.

—W.S.W.

ANOTHER GOSPEL SERVICE IN FRENCH

A GOSPEL service in the French language will be held in Jarvis Street Baptist Church, Greenway Hall, next Sunday, February 23, at three o'clock, when the speaker will be Mr. Guy Appéré, Croix de Guerre, late of Paris, France. He will be assisted by Mr. Wilfred Bauman, B.A., and others. This is a fine opportunity for those whose native tongue is French to hear an Evangelical service in their mother tongue. It also provides a valuable opportunity for those interested in learning *la belle langue* to hear it in all its native purity as spoken by our brother from Paris. And best of all it offers an occasion to those with French-speaking friends to invite them to come under the glad sound of the Gospel of Grace. At our last meeting one of our students was successful in bringing a French-Canadian Roman Catholic together with a French-speaking friend who said he was a Communist. All are welcome at these meetings.

—W.S.W.

LETTER TO ROME

St. Paul's Epistle to the Romans, W. H. Griffith Thomas, D.D., Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1946, 464 pages, no index, \$3.50 in U.S.A., \$3.85 in Canada, available from Seminary Book Store at 10% reduction to full-time Christian workers.

BOOKS by the late Dr. Griffith Thomas, now being reprinted by Eerdmans, Grand Rapids, are of special interest to Canadians, since for some years he was a professor in Wycliffe College, Toronto. Here and elsewhere he was known as an outstanding Evangelical Anglican scholar. His exposition of Romans shows him as an able, penetrating, helpful expounder of the Word of God.

"Chrysostom had this Epistle read to him once a week. Luther speaks of it as 'the chief book of the New Testament.' Coleridge calls it 'the profoundest book in existence.' Melancthon, in order to become thoroughly acquainted, copied it twice with his own hand, and it was the book which he lectured on most frequently. Godet remarks that 'in studying the Epistle to the Romans we feel ourselves at every word face to face with the unfathomable'" (p. 23). Truly it is "the study for a life-time" (p. 461).

Our author suggests that the best way to begin the study is to read the letter through in the Revised Version at one sitting day by day for a month. Certainly the first requirement for understanding the Scriptures is to read it and re-read and re-read. We should suggest ourselves, however, that one should read it again and again in as many different versions as he could lay hand to, unless he himself can manage the original, in which case he should read that over and over.

The theme of the Epistle is in 1:16 and 17, "The gospel is God's righteousness for sinful man" (p. 36).

"Study carefully the following analysis, which can be expanded almost indefinitely.

- (a) Righteousness needed by sinful men (ch. i. 17—iii. 20).
- (b) Righteousness provided by God (ch. iii. 21-26).
- (c) Righteousness received through faith (ch. iii. 27—iv. 25).
- (d) Righteousness experienced in the soul (ch. v. 1—viii. 17).
- (e) Righteousness guaranteed as a permanent blessing (ch. vii. 18-39).
- (f) Righteousness rejected by the Jewish nation (ch. ix.-xi.).
- (g) Righteousness manifested in practical life (ch. xii.-xvi.)" (p. 37).

Dr. Thomas does not make the mistake of some moderns and translate *dikaioo* as "make upright" (for example, Dr. E. J. Goodspeed in his Chicago New Testament), for that would make Christianity a religion of works. Dr. Thomas sees that it is a religion of grace, and that the verb does not mean to "make upright", but to "deem upright".

"Let us be quite clear as to the meaning of this word 'justified'. To justify means to declare, or pronounce righteous. We have already seen that this is the meaning in ch. ii. 13 and ch. iii. 4 (see also Matt. xi. 19; Luke vii. 29; 1 Tim. iii. 16). It must be clearly distinguished from 'to make righteous,' which is to sanctify, and although the two ideas are inseparable in Christian experience, they must always be distinguished in our thought of these things" (p. 113).

Knowing that our author belonged to the Church of England, we were particularly curious to see how he treated Romans 6 in the matter of baptism. Although

he admits that the large majority of commentators believe that the passage teaches the symbolical meaning of the ordinance, he himself takes it only of the spiritual union of the believer with Christ's death, burial and resurrection. We realize that the spiritual experience is of more importance than the form, but being good Baptists, if not bigoted ones! we think that the symbol is of divine appointment and is one of God's ways of teaching us the meaning of the experience.

As to Romans 7, Dr. Thomas takes the view, not that we have here the conflict of a believer who has not yet entered into the victory which is in Christ, but that we have a vivid picture in the latter part of the chapter of the struggle of the unconverted man to overcome his baser nature.

"Everything here is 'under law,' and the main point is not that of condemnation, but powerlessness. The conflict is not between the two natures of the believer, but refers to the effect of law on a heart that recognizes its spirituality" (p. 193).

When we come to the discussion in Romans 9 and 11 of Israel's place in the economy of the gospel, we find our author taking the view that the passages teach of "the whole nation, a future national conversion, as distinct from the present conversion of individuals" (p. 304). Indeed, we are given the whole seven dispensations (p. 310), into which these chapters are to be fitted according to this study. Dr. Thomas did not believe that the coming of the Lord was the end of the day of grace (see 2 Thessalonians 1:5-10), for he says that

"all the blessing that is to come to the world when the Church of God has been taken away is to be through a Jewish channel" (p. 450).

But in spite of these points at which we may rather strongly disagree, we are bound to say that the intelligent Christian who would seriously study the Epistle to the Romans, after having read it carefully again and again, will find rich food for thought, refreshment of soul, and strength for the Christian life in this devotional commentary.—W.G.B.

WILL THEY JAIL BAPTISTS IN QUEBEC?

ONE of our missionary workers among French-Canadians in Northern Quebec, Miss Eileen Veals, asks a very pertinent question in a recent letter. It is one that has occurred to us also and we therefore pass it on to our readers:

I have been wondering what difference in the eyes of the law of our fair Province there would be between a "Jehovah's Witness", so-called, and a Baptist giving out a copy of THE GOSPEL WITNESS. We are often taken for "Jehovah's Witnesses," so-called, so one of these fine days if some little French woman gets her temper up—as you have probably seen them do—and sends for the police, I may have some interesting experiences. I think it would be lots of fun to get put in jail. . . . ! !

We do not hope Miss Veals will be allowed to enjoy the sort of "fun" she mentions, but we are certain that the law of the Province of Quebec does not make any distinction between a "Jehovah's Witness", so-called, and a Baptist or any other non-Romanist. If members of one sect can be jailed, so can all the others. The current campaign against this misled sect is but the thin end of the wedge to bring an end to real religious liberty in the French and Roman Catholic Province of Quebec.

The Jarvis Street Pulpit

How To Be Absolutely Sure One Is Eternally Saved Now

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

Preached in Jarvis St. Baptist Church, Toronto, Sunday Evening, February 16th, 1947

(Stenographically Reported)

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.

"And this is the record, that God hath given to us eternal life, and this life is in his Son.

"He that hath the Son hath life; and he that hath not the Son of God hath not life."—I John 5:9-12.

Prayer before the Sermon

We come this evening, O Lord, desiring, as Thou shalt help us by Thy grace, to give unto the Lord the glory due unto His name. We pray that He may be exalted in the midst of His people. We have loved the habitation of Thy house, and the place where Thine honour dwelleth. We delight to come where Thou art. We have found it ever to be a good thing to give thanks unto the Lord.

This evening we worship Thee, the Father, the Son, and the Holy Ghost. We acknowledge once again our complete dependence upon Thee; our dependence upon Thy mercy, for we are all sinners. We have all come short of the glory of God. But we bless Thee that there is forgiveness with Thee, that Thou mayest be feared. Therefore, we would come closer to Thee this evening, and plead again the merit of Thy atoning sacrifice, and pray that for the sake of Him Who died for us all, Thou wilt graciously forgive all our sins. Oh, that we every one may be made sweetly conscious of that forgiveness ere we proceed further in this service. Hast Thou not said, if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus cleanseth us from all sin. So, then, we would cast ourselves upon Thy mercy, praying for complete forgiveness, and acceptance with God.

We bless Thee this evening, not alone for Thy mercy, but for Thy grace—for that which Thy holiness requires Thy grace supplies. And because we have no power, no ability within ourselves, to attain to the high standards which would make it possible for us to walk with Thee, and to hold communion with the Holy One, Thou hast been pleased of Thy grace to impute to us the righteousness of Another, and to make us complete in Him Who is the Head of all principality and power.

We thank Thee that thus Thou hast lifted us from the miry clay, and from the horrible pit. Thou hast set our feet upon a rock; nay, Thou hast done more, Thou hast made us to sit in heavenly places in Christ Jesus, and therein Thou hast blessed us with all spiritual blessings in Him. There we would advantage ourselves of that place by grace this evening, and be further enriched by Thy bounty.

We thank Thee for the disclosure of Thy word that Thy providential care is over us, that our hairs are numbered. We are of more value than many sparrows for which Thou dost care. We are here this evening because Thou hast taken us within Thy protection, and given Thine angels charge concerning us. If we knew the dangers to which we have been exposed, if we knew the perils from which we have escaped during the past week, if we all knew how nearly we were being missed altogether; how we should praise Thee this evening for Thine abounding grace, and Thy sovereign care.

We pray that it may please Thee to shed light upon the sacred page, that we may understand that which is written, and that our hearts may be enabled, by Thy Spirit, to respond to the gospel call.

Be pleased, O Lord, to bring some from darkness to light, and to establish such as are Thy children still more firmly in the faith of Jesus Christ. Make us to grow up into Him in all things Who is our Head.

We thank Thee, O Lord, that as we have Thine ear this evening, we can pray not only for these local matters, this little group here assembled, but as Thou art the King of nations, and Lord of all the earth, we may commend to Thee the nations of the world, with all their perplexities, and their puzzling problems. We pray for wisdom for the statesmen who seek to guide, and find it so difficult. Thou didst in the beginning bring order out of chaos. Therefore India, and Palestine, and poor troubled Europe, are not too hard for Thee. Thou art able to resolve all these difficulties into simple terms, and reduce all to a state of order and of peace again.

We pray that Thou wilt be gracious to any who are ill. Uphold those who are deprived of the privileges of the sanctuary. Grant Thy help to those who are engaged in the ministry of healing, to all physicians, and nurses, hospital attendants, mothers with their children, and others who bear heavy loads with few, perhaps, to share them. Look with compassion upon this needy, hungry, suffering, sinning, world; and oh! hasten the day when once again there shall be real peace on earth—peace in larger measure than this troubled world has ever known. Oh! prepare us all, and keep us ever looking toward that blessed hope of the glorious appearing of our great God and Saviour, Jesus Christ.

So do Thou brood over this assembly. Give to us the illuminating ministry of the Holy Spirit, that things that are beyond the ken of the natural man may come within our easy comprehension this evening, that when we leave this place we may all be able to say, We know that the Son of God has come, and has given us an understanding that we may know Him that is true.

Hear us in this our evening prayer for the sake of Him with Whom Thou art in covenant, and in Whom all Thy promises are given, even in the name of Jesus Christ the Lord, Whom we worship, Amen.

YOU may have observed that there are fashions in words, as in dress, in cars, in furniture, in nearly everything. A certain word is sometimes, by its use by some man of prominence, given wide currency, until everyone uses it. Words are vehicles of expression.

They are used to convey thought, or at least they ought to be. But there is a certain mental lethargy to which, I suppose, we are all inclined to be subject; which welcomes the use of ready-made phrases, or of words of general convenience. It enables us to avoid the arduous exercise of thinking, which is one thing that some people do not like to do at all. I suppose that is the principle that made the inventor of canned soups a millionaire, because housewives like to have the thing ready-made. It is that which has made the canning industry in general so large a business. We wear—that is if we are not too long or too broad—ready-made clothes. The ladies wear ready-made hats. There used to be milliners who made them to order, but they have gone out of business. Nearly everything is ready-made. Thus people fall into the habit of using ready-made phrases. Certain words, I say, become common.

Not so very long ago everyone was being "intrigued". Did you ever hear that? "I am intrigued", or "Such-a-thing intrigues me". Many use such expressions in blissful disregard of the etymological meaning of the term. An intriguer is one who participates in some sort of conspiracy. Someone says, "I am greatly intrigued". I hope not! But because someone used the word—and it is convenient, it passes from lip to lip, and becomes current. After a while such a use may find a place in the dictionary.

There are other words. One I dislike very much is "contact". There may now be some dictionary license for using it as a verb, but not properly so. "I will contact him". Well, please do not "contact" me. Meet me, if you wish to do so, but don't "contact" me. Contact means the mutual coming together of two bodies, either both in motion, or the one static, and the other moving, but it means touch. One can meet people and converse with them, without contact. But the word is convenient; and so you find everyone going about "contacting" people,—especially in Toronto street cars at rush hours! When I hear the word so used, I say, "There is another one who does little thinking."

Out of the conglomeration of words sometimes an abiding element emerges, and something useful comes to the fore. One such word is "security". It is a good word, and it is one that has become pretty generally, almost universally, current in our day. The workman wants security. He wants to be sure of his job, and his wages. The tenant desires security. He wants to be sure he won't be turned out into the street next week. The insurance companies show pictures of a woman and her children, and make their appeal to the father of the family to take such steps as to give "security" to his family in the years to come. The Trades Unions want "Union Security." It does not mean security for the workmen, but security for the Union, and the salary of the bosses. But they want it, and are quite willing that the workmen should fight for it in their behalf. People who have a little money to invest are careful to enquire whether a certain investment would be a secure investment, and when they have wisely invested, they call the instrument which acknowledges the investment, such as a stock certificate, or a bond, "a security".

I suppose a dollar bill is a security. I borrowed one before I came to the pulpit. I did not ask Mr. Whitcombe. I said, "I don't suppose he has one." But this serves my purpose. Now at the present price of paper I suppose this paper has an infinitesimal fraction of value. As a piece of paper it is not worth very much;

but inasmuch as it has on its face the promise of the Bank of Canada, and the Dominion Government, that secures to me one dollar. I heard over the radio to-day that the rate of exchange in China was going up. The Chinese dollar was recovering its value, and as of to-day it requires only twelve thousand five hundred Chinese dollars to equal this one. Last week, or the week before, it took something over seventeen thousand Chinese dollars to equal this one dollar bill. That does not mean that this piece of paper, or the silver dollar, or whatever it is, has changed its intrinsic value, but something has affected the guarantee which that represents.

We all want security. They are talking now about national security. In order to be secure we must have aeroplanes, armies, and navies, and atomic bombs. The representatives of the nations are meeting and are trying to formulate treaties, bases of agreement between certain national groups. These treaties are supposed to represent national security in certain respects. These treaties will be worth just as much as the good-will expressed in the signatures affixed to them, and nothing more. The papers have been full of it for a long, long time. There is now what they call a Security Council, a council of national representatives engaged in an endeavour to secure the peace of the world. When I read these things, I frequently think of the scripture which says, "When they shall say, Peace and safety; then sudden destruction cometh upon them."

The fact is, there is nothing secure in this mundane sphere. The only immutable thing about this planet is its mutability. The only thing we are sure of is that we are *not* sure; and that it does change. Notwithstanding, we are all desperately trying, in individual, social, business, economic, political, national, and international relationships,—all desperately trying to find some basis, some foundation for security, where we can get our feet firmly settled, something upon which we can build our confidence, something that cannot be shaken: that will always abide.

I.

I thought it might interest you, and instruct you, too, if I discussed that principle with you in very simple terms this evening, reminding you that HUMAN SOCIETY AT BEST, IS BASED UPON THE ASSUMPTION OF THE DEPENDABILITY—I LIKE THAT BETTER THAN RELIABILITY—THE DEPENDABILITY OF THE WITNESS OF MEN. The Psalmist, I know, said in his haste "All men are liars". That may be true. But we spend a lot of our time trying to catch them in the business of lying, and to save ourselves from the consequences thereof.

"The Witness of Men"

My text assumes that "the witness of men" is often received, and worthily and wisely received as a foundation of confidence. It is so *in the home*, in the instruction of the children. The children learn early in life first of all to believe the witness of father and mother. If they are true to their promise, the children's confidence will grow. They will believe what their parents say, and their relationships in the home will be based upon the truthfulness of mother and father. By and by they go to school, and they believe the teacher. What the teacher says is simply another example of "the witness of men". If the teacher has full knowledge of the subject discussed, it is well that the pupils should believe what they are taught. Their text books—be they grammar, or his-

tory, or whatever they are—are supposed to be true; and the text books are the printed “witness of men”. *That principle lies at the basis of education.* The mind is trained on the assumption that the truth has been told, and has been written. The marriage contract, for instance, is based upon the witness of men and women, the term men is used generically here. It is by their mutual pledge they live. That is the foundation of the home.

“The witness of men” enters into *all business, all commercial affairs.* You cannot do business with any firm that is systematically, and deliberately, untruthful. Their witness must be of value, or you cannot continue to do business with them. It enters into *political life.* That is also the basis of our whole jurisprudence, that certain principles are written into our legal system: they are true, and they must be observed. In a thousand ways I could show you how all of human life in its varied and complex relationships, is based upon an assumption, whether an assumption wisely entertained or not is another question, but it is based upon the assumption of human veracity, on “the witness of men”. We believe certain things because certain people, professing to know them, tell us that these things are true. It would, indeed, be a sad world if we had to discard all that, would it not? It would bring confusion, and chaos, into every commercial house, into every phase of human existence if to-morrow morning we had to face the problems of life on the assumption that as between man and man, truth, and fidelity and faithfulness, were an impossibility. It would be hell upon earth for everybody if we could not wisely receive “the witness of men”.

Human Witness Needs Corroboration

I grant you it needs corroboration. I grant you it needs buttressing in many different ways. That is why we have business machines, receipts, ledgers, auditors, and all the rest of it—it is all based on the assumption that we must have truth. But there is always the dreadful possibility of the truth being sacrificed; therefore we must take every precaution to ensure that the truth shall be told, and covenants shall be kept. We have received “the witness of men”.

I do not know of any professor in Toronto University, or any other University who would be bold enough to tell his students that it would be the part of wisdom for him to regard everyone as a chronic and incorrigible liar. I rather think he would be brought to book in short order. We have to assume that truth from human lips is not only a possibility, but a probability, and is currently common; hence we receive “the witness of men”.

II.

Very well, then, “if we receive the witness of men, THE WITNESS OF GOD IS GREATER.” Why should it be thought a mark of intellectual inferiority for a man to believe God? Why should the professor call his students—more politely than I was going to say—credulous fools for believing the Bible? You remember how the Apostle Paul asked the question: “Why should it be thought a thing incredible with you, that God should raise the dead?” Why should it be thought a thing incredible that God should speak, and should speak in such fashion that His human creatures would be able to understand Him, and that thus speaking He would always speak the truth? Why is “the witness of God” greater than the “witness of men”? Well, why is the word of your professor of physics worth more in that

particular domain than mine? You say, “Because he is an expert. He is supposed to know, and you are not.” Quite right on my side—I do not know about his. There is nothing unreasonable in believing that a man may be expert in a certain department of knowledge to a certain point at least, and therefore, there are degrees of credulity. You receive “the witness of men”. That obtains in our courts of justice. A succession of witnesses may be called to give evidence in a capital case, where a life is at stake; and that life depends upon the credibility of the witness. When the judge sums up the evidence he deals with the different witnesses: “If you believe such a witness, if you believe such a testimony, then your verdict ought to be thus and so. But it is for you, gentlemen of the jury, to make pronouncement respecting the facts of this case, and to form your own judgment of the credibility of the witnesses who have testified before this court.” Sometimes a judge will frankly say that a certain witness ought not to be believed. Sometimes he will say that a certain other witness ought to be believed.

A Comparative Word

Well, then, here is a comparative word: “The witness of God is greater”—greater than the witness of men. Why? *Because He is God, and being God, He knows whereof He speaks.*

I lived in a village once in my early ministry where there was an old clock repairer. He used to repair grandfather clocks, and all sorts of clocks. When he met anyone on the street he would not say, “How are you?” or “How is your wife?” He had one stock question for everyone: “How is the clock?” He wanted to know whether the clock was keeping good time. Coming from my home to this church I pass by a good many clocks, public clocks. I don’t believe any of them for the simple reason they never agree, and half the time they are not going. They have either stopped altogether, or the hands have been removed. I don’t know why they waste money on them. They need someone to say, “How is the clock?”

It is a simple principle, but this planet pursues its regular course. The seasons come in due succession, the sun rises and sets, and the moon goes through all its phases; and the astronomer never doubts the accuracy of the registrations of this planetary universe. All his calculations are based upon its absolute accuracy.

I heard a man, over the radio to-day, answering a young man from Virginia, who said he did not believe in God. I half wished I could have had the radio speaker’s ear, to have told him a story:

Robert Ingersoll was a noted infidel of his day. He was contemporary with Henry Ward Beecher, one of the most famous preachers of the world, of Plymouth Church, Brooklyn.

Mr. Beecher had been on a lecture tour somewhere, and someone had presented him with a beautiful porcelain geographical globe. It would not be of much use to him to-day, if he were still living, and had it remained unbroken. But it was quite up to date at that time, and was a masterpiece of craftsmanship. He prized it very highly. Recognizing its delicacy, he carried it with him into the railway car. He would entrust it to no one else. At the other end of the car Col. Robert Ingersoll was sitting. He and Beecher knew one another. They were on speaking terms, though they had nothing in common. Seeing Henry Ward Beecher, Ingersoll came down the car, and greeted him cordially. Then he

looked at the globe. He said, "My, Doctor, that is a fine piece of work! May I see it?" "Yes, if you will be careful." He handled it very carefully while examining it. "Really," he said, "it is a piece of superb workmanship. Who made it?" "Oh, nobody, Colonel!" Ingersoll had nothing more to say.

Well, there is a Clock-Maker, a Clock-Winder, a Creator and a Preserver, Who notwithstanding all the vicissitudes of the seasons, and the march and progress of the years, is always the same: "(His) years shall not fail". How great our God is! Above all the confusion, all the babel voices of our day, if we have ears to hear, we may hear a Voice saying: "I am the Lord, I change not". His witness is greater because He is God, and being God it is impossible that His testimony should be other than true.

The Bible does not say that God will not lie, merely, but that He cannot lie. Somewhere Mrs. Browning—I think it is in her poem on Cowper's grave—contemplating some dread contingency, and dismissing it as an impossibility, she uses the phrase, that "God could separate from His own essence rather" than that this thing should be: God would have to cease to be God, and separate Himself from all those moral qualities that are essential to His being.

No; He cannot change. The scripture says God cannot lie. It says God cannot deny Himself. We talk about split personalities, dual personalities, Dr. Jekyll and Mr. Hyde. Sometimes we speak of a man as being "his own worst enemy". He does not know what is good for him. He is fighting against himself, destroying his own physique by his excesses, or ruining his reputation by his inveracities—he is his own worst enemy. But you see, dear friends, God cannot deny Himself. He cannot be His own enemy. He cannot do or say, or think anything that is contrary to the absoluteness—to use the strongest word I know—of His holiness.

Had I time to nurse the idea, I could speak about the divine resourcefulness, and the illimitable powers of what we call "Almightiness".

What Makes a Man Lie?

What makes a man lie? To get out of circumstances he cannot shape, or control. What makes a man unreliable? Well, he cannot see far enough ahead, and he makes a promise, and finds he cannot keep it, and it changes his whole attitude. The man of to-day bears no resemblance to the man of yesterday. He may be just as sincere to-day as he was yesterday, and just as sincere yesterday as to-day; but he is subject to a hundred pressures, and the poor fellow cannot help it. He may not be deliberately untruthful, but what is he to do, he says.

You cannot think of God as having to readjust Himself, as having made a plan for all eternity, and in this modern day, having to change it, to accommodate Himself to what we are pleased to call "a new world order". No, no; "Thou art the same, Thy years shall not fail."

"The witness of God is greater". There is *no reason in Him, or in His circumstances, or in His universe anywhere, why the Infinite should change His mind, or fail in the implementation of His promises.* What a comfort to know that there is Someone Whose witness is more dependable than the witness of the most thoroughly, morally, integrated human individual the world has ever known! Receiving "the witness of men", "the witness of God is greater". And when you have His

witness, whatever it is, you have the final verdict of the Supreme Court of the universe, from which there can be no appeal here, or hereafter.

III.

"THIS IS THE WITNESS OF GOD WHICH HE HATH TESTIFIED OF HIS SON." He could talk to us about the moon, and the stars, and the sun, and the myriad complexities of this universe of wonder, and of mystery. But He does not. No; there is one Subject, one great matter of which God will speak: "This is the witness of God which he hath testified of his Son." All the world should be attentive to hear what God has to say about His Son, for it is His last word.

God's Testimony to His Son

And then there is a strange phrase: This is the testimony: "He that believeth on the Son of God hath the witness in himself." Someone says, "I thought the witness was in the Bible." Yes; there is "a record God hath given of His Son." But this is His testimony, that every true believer has the witness to the truth, and to his own faith in the truth within himself—as though God had said, "I will come down, and take up my dwelling-place in that man's breast, so that he shall never doubt me any longer. I will leave him without excuse ever to question My witness, because the witness shall be in himself."

What is that witness? God has sent forth the Spirit of His Son, "whereby we cry, Abba, Father". He has put His Spirit into every true believer so that it becomes instinctive for the true believer to conceive of God as his Father. You have read of a child, long separated from his father and mother, separated from infancy, with no recollection whatever of their countenances, or of their tone of voice, or anything about them. Then after years the young man discovers that he is not an orphan. He comes into the presence of someone he does not know, yet he finds himself strangely drawn to that person. There is a sort of instinctive affinity between them. When at last he learns that this stranger is his father, he says, "I knew it all the time. I felt that I belonged to him, and that he belonged to me." That is more pronounced in some cases than in others. In some cases the instinct is submerged and obscured, but it is not uncommon. But God has put His Spirit in us so that it becomes instinctive for the believer to say, "Abba, Father", hence we read in Romans: "The Spirit itself beareth witness with our spirit, that we are the children of God."

The Witness of the Spirit

But we do not depend exclusively upon an objective statement of the truth. Salvation does not lie at the end of a logical syllogism. The assurance of salvation is something more than a mental exercise, resulting in a certain issue: the Spirit bears witness with our spirit that we are the children of God. I am treading on delicate ground, I know. I am dealing with something on which there may be much misapprehension, but don't forget "If any man have not the Spirit of Christ, he is none of his." If the Spirit of Christ does not dwell in you, you are not a Christian: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." That spiritual nature which is created within us is revived. I spoke to you a few weeks ago on the text: "If any man be in Christ he is a new crea-

tion". That new spiritual entity is distinct and different from the carnal nature. And yet, alas, in this life it is indissolubly linked with it. But that spiritual entity which came from God, which is the result of a new creation, a new birth, is something that God put there; the Spirit created it, and the Spirit being in you, this is the witness that God hath testified of His Son: "He that believeth on the Son of God hath the witness in himself."

I have known people who were doctrinally, or rather, as doctrinaires, convinced theoretically, calling themselves Christians; in whom it was wholly a mental operation. And I have heard of some who just could not give an account of their conversion. I heard of the case of a woman who came before the elders of the church, and the minister. She wanted to join the church. They put her through a very careful and searching examination. She could not answer their questions; and at last the minister said, as kindly as he could, "Well, Mrs. So-and-So, I think the elders will agree with me that we are of the opinion that it would be well for you to wait a little while longer, and to receive further instruction before you come into the church, so that you may know a little more about these things, and be able, more clearly, to make your confession." She stood there with tears gathering in her eyes, and with a trembling lip, as she said, "Well, gentlemen, as you say, I may not be able to speak for Jesus Christ, but I know one thing: I could die for Him." The minister looked at his elders, and then he said, "Sit down, Mrs. So-and-So, what you have just said has changed our minds. I am sure we should be glad to welcome you into our fellowship at our next communion service." Ah, she had the witness in herself. There was not any doubt about it: "I cannot speak for Him, but I could die for Him."

Now let me guard against this error. *You are not saved by your feelings.* We are not to suppose that the Spirit of God operates exclusively within the realm of the emotions. The man may say, "I feel saved." Once when Chapman and Alexander were here, Alexander sang the crowd into a perfect frenzy, until I did not know myself whether I was in heaven or on earth. I did not know where I was. I don't think anyone there was competent to make a sane decision. But they all *felt* better. They were hysterically moved, intoxicated with their enthusiasm. But it was just like froth: it was gone the next day.

We must have more than feelings, because linked with this witness within ourselves, it is said: "This is the record, that God hath given to us eternal life, and this life is in his Son." And so that Spirit Who is within us, interprets the record. He calls into play a sanctified memory, an illuminated judgment, regenerated reason, an enfranchised will. The Spirit of God is for the whole man, not for a part of the man. The witness that is within us does not make us say, "I feel saved" merely. I often "feel" saved; but sometimes when I have been ill, I have known I was saved when I did not feel saved a bit. I did not know how I felt. Have you not been like that? We should be in a sad state if our salvation depended on our feelings. But the Spirit bears witness with our spirit. How? By unfolding to us the whole truth of the Gospel, that "Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures;" that He clothes us with His righteousness, and

makes us not only children, but "heirs of God, and joint-heirs with Christ."

I will tell you what it is like. It is like having someone come to you saying, "You have fallen heir to a great estate, and I represent the executors, in fact, I am one of the executors. Your estate is so vast that it will take you a long, long time to examine, and to understand the will by which you are made rich. There are a lot of things in it you would never understand of yourself, so I am going to come and live with you, and it will be part of our happy duty every day to pour over that last will and testament, and examine its provisions, and learn ever more perfectly how rich you are".

The Holy Spirit is the Executor of the Godhead. He comes to execute the will and testament of our glorious Lord, and He comes to live with us during the process of His execution, and to show us the whole story of redeeming love. Is not that good? Are you not glad of that? ("Hallelujah!") ("Amen!")

There is a little boy who comes here. He is Mr. Slade's son. Mr. Slade told me about him the last time I was talking to him. He said to his father once, "You know, I like Dr. Shields when he is strong. Is he going to be strong tonight? I like to hear him preach when he is strong."

God Gives But Does Not Sell

"And this is the record, that God hath given to us eternal life." He does not lend it to us. He does not deliver it C.O.D., or send it on approval. He does not stipulate that if you do the best you can, He may leave it with you. No, no! This is the witness of God. This is the record that HE HATH GIVEN to us. It is a gift. You cannot pay anything for it. All the millions of the world could not purchase it. It is the free gift of God, and it is eternal, the only kind the Lord deals in.

You may go into a store and ask for something, and the clerk says, "What price do you want to pay? Do you want something very good, or medium, or something cheap?" Well, you all want something very good, you want the best; but you are thinking of what you have in your pocket to pay for it, and that determines the measure of your request. But when you come to this storehouse, there is just one article, no variety at all. And that one thing is the best that God could give, and He gives it "without money, and without price", and it is life eternal!

I hope you hunters won't be cross with me, but I never can be glad at the taking of life. A beast of prey?—yes! Killing for the sake of food?—yes; that is a divine provision. But I cannot understand how anyone can ever kill for the love of killing. There is such a mystery about life. We can take it away, but we cannot give it. Only God can give any kind of life; and He gives us eternal life.

I saw a picture shown by the Swiss Consul here once. I saw them hunting chamois in Switzerland. I saw one lovely creature. How I should like to have had it for a pet! As soon as I saw it I wanted to have it in my arms. Then there was the crack of a rifle, and presently the hunter came up, and from that lovely creature a stream of blood began to flow. It lifted its lovely face to the hunter, as though it would say, "Why did you do that? What did I ever do to deserve this?" I could not look at anything else. The evening was ruined for me.

Only God Can Give Life

I do not want to take life, because I cannot give it. But God can give it, "and this is the record, that God hath given to us eternal life, and this life is in his Son."

Turn to your telephone book, to the yellow section. I often use it. You see, "Where to buy it". There is a list of places where you can get something you want. God has given eternal life. *Where can you get it?* How can you get it? Not from the priest, not from the preacher, not from the church, not from the ordinance that you observed tonight, or any ordinance. You cannot find eternal life there. Where is it? Listen! **THIS LIFE - IS - IN - HIS - SON!** "He that hath the Son hath life; and he that hath not the Son of God hath not life." It does not matter what else he has. It is all in Christ.

Making God a Liar

But here is a *terrible word*, I will only quote it: "He that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." I knew a preacher once, who was a little man physically, but he was a kind of atomic bomb, very fiery. He was a good man, but he could become very angry. He had said something one night, and there was a man in the village who said, "That preacher is a liar". Monday morning the preacher was walking down the street, and he met this man. He had heard about his remark. As they met he said, "You called me a liar?" "Yes, I did. You are." "Then, take that", and in a minute the man was measuring his length on the ground. Then the preacher got down beside him, and said, "I am sorry to hurt you, but I cannot have any man call me a liar. No man is a good man who is a liar. No one can be a good man and a liar at the same time. The worst thing you can say about any man is to call him a liar." The man got up, and he said, "You are right, preacher, I should not have said that. I apologize." "Well, I apologize for knocking you down. Let us shake hands and be friends."

My dear friends, whether you are a professor of philosophy or what you are, no human creature will be allowed to stand in the presence of God, and call God a liar to His face. The Almighty will knock him down! And he will never recover from such a blow! Why? Because he believed not the record that God gave of His Son.

Let us receive the witness of God. Let us rest upon it with a new dependence, and a deeper assurance, and go from this place to-night with the witness in ourselves, saying, Thank God here and now I have eternal life. Let us pray:

O Lord, we thank Thee that this profound matter, which is the wonder of angels, and a mystery into which they desire to look, Thou hast in the condescension of Thy grace, made so simple that even a child can understand it. Help us all so to understand, and to rejoice in it, for Thy name's sake, Amen.

"Even very imperfect and very weak faith is sufficient for salvation; salvation does not depend upon the strength of our faith, but it depends upon Christ. When you want assurance of salvation, think not about your faith, but about the Person who is the object of your faith. Faith is not a force that does something, but it is a channel by which something is received."

—*What Is Faith?* by J. G. Machen

A LETTER FROM IRELAND

THE PRESBYTERIAN CHURCH IN IRELAND

Rev. F. C. Gibson, B.A., D.D.
Superintendent.

Irish Mission
Church House,
Belfast.

24. 1. 47

Dear Mr. Whitcombe:

I intended writing to you long ago but unfortunately I have again been confined to bed with my heart, and my writing has been seriously restricted by doctor's orders. The enclosed cheque is only a very small expression of my indebtedness to you for sending THE GOSPEL WITNESS to me so regularly. Of all the magazines I get, I certainly find it the most informative and inspiring, and if you glance through *The Christian Irishman*, which we send to you monthly, you will see how frequently I pass on to all our manses and many subscribers the much needed information regarding Biblical Protestantism which it contains. Never was the instruction of our Protestant people more urgently required than at present, and you certainly are doing your share. You will be pleased to know that in spite of my prolonged illness (nine months confined to bed), the work of the Irish Mission, in circulating the Scriptures in Roman Catholic homes was never more prosperous. Two of our 14 colporteurs have just returned from Connemara where during the past quarter they sold to Roman Catholics 5000 Scriptures, and this is indicative of the success of our work generally. Our aim is to place some part of God's Word in every home in Ireland, and systematically, slowly but surely we are reaching our goal. Like you, we are convinced that in the circulation of the Scriptures and in a quiet work of personal evangelism the future of Evangelical Protestantism lies. With very kindest greetings to Dr. Shields and praying that he may long be spared to continue his witness for the truth, I am

Very cordially yours,

(Signed) Fred C. Gibson.

We find ourselves only as we give ourselves; we gain possession of ourselves only by spending ourselves; and we are happy only as we forget ourselves. Who does not know these things, but who is there that does not forget them?

—Gaston Frommel

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Address:

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LIBELS ON EVANGELISM

To Editor,

THE GOSPEL WITNESS:

Professor Laski's "Libel Case" has attracted world attention and debate. As an old student of Professor Laski, and as one who has spent many years in historical research on 18th and 19th century social documents, may I be permitted the hospitality of a little space?

Sir Patrick Hastings, in cross-examining Laski, quotes from one of the latter's books in which he states that John Wesley and the Evangelical Revival induced "the masses in England to accept the grim discipline of the new factories in return for the dubious consolation of an unproved and unprovable eternal bliss". Then, in explaining this statement, Laski elaborated: "I meant, as is well known to all historians, that at the time of the industrial revolution Wesleyanism deflected the sense of man's indignation with the conditions in the new factories to religion as a consolation for the sorrows of their life."

A more perverse contortion of the facts of history could not be imagined. *The Cambridge Modern History* describes the faithless, slave-trading age into which the converted Wesley entered as one of "materialism, dim ideals and expiring hopes". Documented historical material regarding this movement is set forth in my books *This Freedom—Whence?* (11th edition) and *Faith and Freedom*. But I do not ask your readers to follow my conclusions. The late J. L. Garvin, as editor-in-chief of "*The Encyclopaedia Britannica*", pronounced Elie Halévy "the greatest historian of our age" and "the most sagacious interpreter of modern British institutions who has ever written". Halévy spent 40 years of unrivalled research in this field. How then do his conclusions compare with the wise-cracks and innuendo which Professor Laski would pan off for history? Halévy finds in Wesley and the Evangelical Revival the foundation and inspiration of the epic reforms upon which British Democracy was built. In his *History of the English People* (1815 vol., page 372) he writes: "In the vast work of social organization, which is one of the dominant characteristics of 19th century England, it would be difficult to over-estimate the part played by the Wesleyan Revival."

Again, it is agreed by the world's greatest historians, that the abolition of the slave-trade and slavery throughout the British Empire without revolution in 1807 and 1833, is the master social achievement of all modern history. But what says Halévy here? "To understand the delight," he writes, "with which the emancipation of the negroes was greeted, the rejoicings which took place on a large scale throughout the entire country . . . we must remember that the abolitionist campaign had been first and foremost a Christian movement. What the liberal bourgeoisie of contemporary France failed to do for the slaves of the West Indies, the Evangelical middle class dared to accomplish in England." (1830-1841 vol., p. 85).

Furthermore, Professor Laski should know that Lord Shaftesbury, "Emancipator of Industrial England", was an avowed and characteristic product of the same mighty Revival which he so glibly seeks to malign and lampoon. So also were most of the pioneer Trade Union leaders.

But is it not tragically true that the above instance of Laski's perversion of the facts of history to fit doctrinaire theories, is all too typical of the antics of many theoretic pedants who pass for "scientific" educators today?

J. Wesley Bready, (Ph.D., LL.D.)

(Honorary member of Eugene Field
Society National Association of
Authors and Journalists.)

RELIGIOUS UNEMPLOYMENT

IT is a matter of general observation that the Lord's work in most churches is done by comparatively few people—that is to say, the majority of church members belong to a great army of unemployed. We have said it before, perhaps in different ways; but, to stir up the pure minds of our readers by way of remembrance, we say it again: that no industrial or commercial concern in the world could keep out of bankruptcy if so large a proportion of those who were supposed to be on the working staff were to spend their time in idleness, as the proportion of church members who do practically nothing in the work of the Lord. What is the remedy for this condition of things?

Certainly not the multiplication of organizations. It would profit nothing to set a lot of people turning wheels or operating machines that produce nothing; and a very large number of church organizations are very much like a toy called Bizzy-Andy, which we saw a little girl operating. Its only use was to keep two little hands busy putting marbles into the chute to keep the machine going. How shall professing Christians be provided with really useful employment, which will accomplish something for God and react upon their own spirits by giving to them a sense of the divine approval?

We know of only one way, and that is by letting the Spirit of God have right of way in the church life. When a church goes to prayer, and the Spirit of God comes upon the people, it is very wonderful to observe how rapidly people are developed; how unexpected abilities are discovered, and talents, that were hidden away in napkins, unearthed and invested. The Spirit of God is a vital power; and, when He possesses men and women, He will find His own way of expressing Himself. No idler can be happy. But when a church is set to work by the direct ministry of the Holy Spirit in the hearts of the people, it will soon become a church that overflows with the joy of the Lord.

BRITISH IMMIGRATION

Sir:—I would like to express the feelings which I consider are representative of many British ex-servicemen (veterans to you) who are desirous of becoming Canadians.

Early in 1944 the Ontario Government received a lot of publicity with their scheme for settlers from the United Kingdom. We were sent forms to fill out and later received a little further information. That was about two and a half years' ago! We now wonder if the Ontario Government have pulped our application and, may I add, our hopes. Are we still wanted?

We have read that about 4,000 Polish troops have got in before us, and while we appreciate that they have done a grand job in the war and have no desire to return to their own country, don't forget we were in the fight too, and reckon we should come high on the list.

Since the cessation of hostilities we have heard the Australian and South African policies on emigration outlined, and already learned of emigrants sailing to both of those countries. But still no news from Canada.

S. J. PORTER.

Leamington Spa, England, Jan. 7, 1947.

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We have seen those who dared not enter the devil's house linger long and lovingly around the door. The old woman in the fable, who could find no wine in the jar, yet loved to smell at it.

—C. H. Spurgeon

Bible School Lesson Outline

Vol. 11 First Quarter Lesson 9 March 2, 1947

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

PETER'S CONFESSION

Lesson Text: Mark 8:27; 9:1.

Golden Text: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."—Mk. 8:34.

Supplementary Reading: Matt. 16:13-28; Lk. 9:18-27; John 6:68, 69.

INTRODUCTION

After Christ had been rejected a second time at Nazareth, as described in the lesson of last week (Mk. 6:1-13), He continued His tour of Galilee, ministering in various places in the general vicinity of the Sea of Galilee (Mk. 6, 7). Among the events which took place the following might be mentioned: the death of John the Baptist, feeding the 5,000, walking on the water, healing the daughter of the woman of Canaan, feeding the 4,000, and restoring sight to the blind man. It was on the road leading north to Caesarea Philippi that Peter confessed Christ. Several cities in the Roman Empire were named Caesarea, in honour of one of the Caesars. Caesarea which was situated on the Jordan at the foot of Mount Hermon, to distinguish it from the other cities of the same name bore also the name of Philippi, as being built in 3 B.C. by Philip the tetrarch, one of the Herods (Lk. 3:1). It was a strongly fortified city with a powerful guard and regal surroundings. It is significant that in this stronghold of Imperial Rome the disciple Peter declared his allegiance to the Lord Jesus Christ as King of his life.

EXPOSITION

I. The Confession of Peter: verses 27-30.

Parallel passages: Matt. 16:13-20; Lk. 9:18-21.

The people of our Lord's day differed widely from one another in their estimate of His person and mission. Some thought that He was John the Baptist (Matt. 14:2; Mk. 6:14; Lk. 9:7); others that He was Elijah (Mk. 6:15; Lk. 9:8); others that He was Jeremiah; others that He was one of the prophets. So few accepted His own testimony as to His Deity. It would seem that people are disposed to believe anyone or anything sooner than take the word of God at its face value.

Our Saviour gave us an example of tact when He gently led Peter to make a confession of his faith. The question concerning the current opinion regarding Him was merely an introductory question. It is not sufficient to know what people are thinking and saying about Christ; many claim that they can diagnose religious conditions. The personal relationship and attitude of each individual to Christ is the all-important thing (Rom. 14:10, 12). We may entertain various opinions on a thousand other subjects, but our attitude to Christ is a question of life and death (Matt. 22:42; 27:22). "Whom say ye that I am?"

Peter's noble confession will be repeated by every earnest Christian. Jesus of Nazareth is indeed the Christ, the Son of the living God (Matt. 14:33; John 6:69; 20:28). The knowledge of Christ as Son of God cannot be attained by the natural mind (1 Cor. 2:9-12), but comes as a revelation from God through the Holy Spirit (Lk. 10:22; 1 Cor. 12:3; Gal. 1:16).

The next step in the Christian life after believing upon Christ and making an open confession of allegiance to Him (Matt. 10:32, 33; John 6:68, 69) is to learn of Him (Matt. 11:28-30). The disciples were now ready to listen to His teaching.

II. The Confusion of Peter: verses 31-33.

Parallel passages: Matt. 16:21-23; Lk. 9:22.

One marvels that Peter, who had just uttered noble words

of faith in Christ, should be the first to reject His further teaching. This shows the need of going to the Lord to be filled with His Spirit time after time. Peter savoured of the things of God one minute, and of the things of the world the next minute (Matt. 16:17; 1 Cor. 10:12); He is called "Blessed" one minute, and "Satan" the next.

Lest the disciples continue to look for an immediate Kingdom of power and magnificence, our Lord again spoke to them of the humiliation which would precede His exaltation (Matt. 17:22, 23; 20:18, 19; Mk. 10:32-35; Lk. 18:31-34). Notwithstanding the revelation given to Peter concerning the Christ, he could not understand that the Messiah was also the suffering Servant of Jehovah. The cross was an offence to him, as it is to every one who is worldly in outlook (1 Cor. 1:23; Gal. 5:11, 24; 6:14).

Peter may have meant well when he refused to entertain a hint of Christ's suffering and death, but he was voicing the sentiments of Satan the Adversary, who had sought by every means in his power to keep Christ from going to the cross. Satan knew that the cross spelled his doom, and the battle between the seed of the serpent and the Seed of the woman has raged throughout the centuries (Gen. 3:15; 1 John 3:8; Rev. 20:7-10).

III. The Cost of Discipleship: verses 34-9:1.

Parallel passages: Matt. 16:24-28; Lk. 9:23-27.

The cross as an instrument of death was indispensable for our salvation, and the principle of the cross is essential also for discipleship. Discipleship involves much more than a confession of the lips. We must confess Jesus Christ as Lord, and also obey Him as such (Matt. 7:21; Lk. 6:46). The necessity of whole-hearted allegiance to Christ is enhanced by the truth of the value of the soul. The salvation of the soul means more than gaining the wealth of the whole world, and the salvation of the soul involves the duty of dedicating the life to the Lord.

Those who refuse to acknowledge Christ as Saviour now will be compelled to acknowledge Him as Lord and Judge when He comes again in power (Phil. 2:9-11). Urge the scholars to give to Him their willing allegiance now, while He waits in grace to save them (Isa. 30:18, 19; 1 Tim. 2:4-6; 2 Pet. 3:9). To delay may mean to presume upon His grace and to pass that unseen boundary line between His mercy and His wrath (Rom. 2:3-11).

Peter, James and John, three of those standing near, were given a foregleam of the Lord's coming in glory when He took them to the mountain and was transfigured before them (Mk. 9:2; 2 Pet. 1:16-18). As Christ is to be the centre of worship in His future coming, so is He the One to Whom we are to render worship now (Rev. 1:5, 6; 5:9, 19).

DAILY BIBLE READINGS

Feb. 24	.....	Loyalty to one Master	.....	Matt. 6:19-34.
Feb. 25	.....	The reward of confession	.....	Matt. 10:24-39.
Feb. 26	.....	Personal responsibility	.....	Rom. 14.
Feb. 27	.....	Searching questions	.....	Matt. 27:11-23.
Feb. 28	.....	The offence of the cross	.....	Gal. 5:1-15.
Mar. 1	.....	True discipleship	.....	Lk. 14:25-35.
Mar. 2	.....	Following Christ	.....	John 21:15-25.

SUGGESTED HYMNS

I am Thine, O Lord. True-hearted, whole-hearted.
Dying with Jesus. Must Jesus bear the cross alone?
I'm not ashamed. Jesus, and shall it ever be?

NAMES AND EXTRA COPIES

Send us the names of Protestants who would be interested in receiving sample copies of *The Gospel Witness*. Also send for extra copies of this issue — 5c per copy. Less in quantities.

BOUCHARD SAYS SCHOOL SYSTEM CAUSE OF DISUNITY IN CANADA

From *The Ottawa Journal*

SENATOR T. D. BOUCHARD, Liberal member of the Senaté from St. Hyacinthe, Que., said that the educational system was to blame for much of disunity in Canada, and he called for the establishment of "non-confessional" schools in Quebec province.

In a speech at an inaugural dinner of the Canadian Unity Alliance, newly-founded non-denominational society aimed at promoting national unity, Mr. Bouchard said:

"On the question of unity we have to admit that our schools have been a failure. The fruits of the educational tree have satisfied those who, from time immemorial think that Canadians from their birth to their death should have no intercourse unless they speak the same language and practise the same religion."

Enemies of unity, he said, have continually preached the isolation of the French-speaking element from the English-speaking one.

"Non-confessional schools for Canadian children have been banned not only in the lower grades but in the higher as well", he added. "Hospitals and homes of refuge where Protestants and Catholics can have their ills cured or find a haven of rest before their deaths have been the object of letters of condemnation from religious authorities.

Workers' Syndicates

"Insurance companies have been organized to deal only with Catholics as if death and suffering were not the common lot of us all; syndicates have been organized for Catholic workers to estrange them from their non-Catholic comrades; Montreal playgrounds have been put under the tutelage of Catholic parochialism when 30 percent. at least of the population does not belong to this faith.

"No wonder that unity between French and English-speaking Canadians seems an impossibility to the average citizen who does not remember that excesses always right themselves when they come near their culmination point. Who would dare say that this nefarious work has not been already overdone?

"Some of you might find my words too strong. I am only expressing the truth and the mind of those who have to suffer most from those abuses of spiritual power when I say that the worst sufferers are not the Quebec English minorities.

"Real Canadian unity . . . will be realized when the great masses who favor this necessary element for our general welfare and prosperity will take the proper means to destroy the work of those short-sighted or unpatriotic citizens who sow the seeds of discord between our nationals of different race and creed.

"It is the duty of every good Canadian in matters purely economic, social and political to encourage daily intercourse between reputable citizens of every race and creed."

Senator Bouchard said that to show what unity could do for Canadians at large he had to dwell on the "ills we French-Canadians have suffered and still suffer."

"They are our penalty for having accepted the domination of a minority who think that we should have no educational

and social contacts with our non-French-speaking compatriots.

Like Lone Warrior

"Though I may look like a lone warrior amongst the leaders of my compatriots of French descent you can rest assured that the time is not far distant when public opinion will permit those who think as I do, to be as vocal as I am without running the risk of being persecuted and classed as anti-patriots."

(Two years ago Senator Bouchard was dismissed by the Quebec Government as chairman of the Quebec Hydro Commission following a speech he made in the Senaté. In that speech he charged that a secret order of Jacques Cartier, backed by the French-speaking Catholic clergy, was attempting to establish a French Catholic corporate state in Canada.)

"How many of my compatriots have I known who were sour Nationalists when young and have completely changed their minds after having worked for or with English-speaking people," he said. "No wonder then that those who stand for disunity have done all in their power to prevent my compatriots from learning English.

"With very, very few exceptions our French schools have placed the teaching of English in their program only to save their faces and put our fathers of families under the impression they are giving their boys and girls an adequate knowledge of the language spoken by 98 percent. of the population of this continent. Every French-Canadian coming from our public schools should know colloquial English and those coming from high and secondary schools should be thoroughly conversant with formal English.

"For too long our blind separatists have taught in this province that if a Canadian of French descent spoke English he acknowledged the superiority of the British race. It is by teaching such nonsense, which unfortunately appeals to the masses, that our isolationists have succeeded in depriving the majority of my compatriots of the best tool they could find to hew their way to prominent places in the economic, artistic and intellectual fields.

Senator Bouchard said the establishment of "non-confessional" schools in Quebec would solve the problem of many Canadians of French descent "who are seeking schools for their children with no risk of seeing them transformed from broadminded youths to narrow-minded nationalistic adults".

Open to all Races

These schools would be in addition to the now existing denominational schools and would be open to peoples of all races and creeds. A citizen would be free to send his children to the school of his choice.

THE FORT WILLIAM CHURCH FIRE

A COUPLE of weeks ago we reported that the Regular Baptist Church, of Fort William, of which Rev. Walter Tompkins is Pastor, had been seriously damaged by fire. In a letter dated February 7th, Mr. Tompkins says:

"Dear Pastor:

"Our 'fiery trial', while it brought us considerable damage, left us the main building in which to meet and carry on regular services. Since the prayer room was burned out, we meet for prayer, and the smaller gatherings, in homes adjacent to the church, including our own house.

I expect the insurance adjuster's estimates this week, When they arrive we shall probably get a contractor to check them, and I hope, make a final settlement very shortly.

We needed further space for our growing Sunday School, but I hardly expected to be confronted so soon with the decision of merely restoration, or expansion. However, since the Lord has 'brought us out' we most assuredly believe that He will 'bring us in'. Like yourself, and from the experience of Jarvis Street, we are

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confident our testimony will be 'we went through fire and through water: but thou broughtest us out into a wealthy (enlarged) place'. (Psalm 66:12).

The first Sunday morning after the fire one of the very small children brought a new nickel-piece to Sunday School. She informed her teacher that it was to build a new church. I have kept the nickel, and made it the nucleus of our building fund. I told the people I would carry it to the pulpit each Sunday as the 'earnest' of our inheritance, till once again, to quote the 'Witness' 'our Zion is free from debt'.

We are thankful that the main building is well insured, and providentially, we hope not too suspiciously, our Board met a week previous to the fire, and doubled the coverage on our contents. Thus we are 'fairly' well prepared.

The people are rallying round, and there is a spirit of sanctified optimism based upon the promises of our unchanging Lord and Saviour. Yesterday, it had been planned, would see the first of our 'fireside' gatherings after the evening service. Since those plans were made we had another kind of 'fireside', so instead we gathered together in prayer seeking God's guidance for the settlement of damage, and plans for the future. The Lord rejoiced our hearts in the evening service with one soul seeking the Lord in her need, even before I gave the invitation. We shall not mind the fire, which cannot touch the things which are eternal, if it prepares the way for the pentecostal fire in our midst.

Now, as good John Bunyan remarked in his apology for the Pilgrim's Progress, (which applies to this short note of mine): "Still as I pull'd it came; and so I penn'd it down; until it came at last to be, for length and breadth, the bigness which you see'.

When the congregation have met and we are ready to go 'full steam ahead' I will write you further.

We rejoice with all the saints at Jarvis Street that you have reached the place of freedom from your debt. As we seek the Lord's will during the coming days, we shall greatly value your prayers.

Heartily in His unfailing strength.

"W. C. Tompkins"

Jarvis Street and THE GOSPEL WITNESS have a special interest in the work in Fort William. Mr. Tompkins was converted and baptized in Jarvis Street; and is a graduate of Toronto Baptist Seminary. His wife (née "Peggy" Agnew) was also converted and baptized in Jarvis Street; and the Pastor had the great pleasure of marrying them. Before her marriage Mrs. Tompkins was for some time the efficient office secretary of the Union of Regular Baptist Churches of Ontario and Quebec.

These two young people have done a magnificent piece of work in Fort William. Both of them are fully consecrated to the Lord's service, and both are superabundantly endowed with that rarest of qualities, paradoxically called "common sense". We have long looked upon Mr. Tompkins as one of our best men; and the work he has done is of the finest quality.

We are glad to know that the whole church building was not destroyed; but the membership of the church is small, and they will find it very difficult to make up any difference between what they receive for insurance, and what the replacement would cost, to say nothing of making provision for the necessary extension for the accommodation of their rapidly-growing school. Therefore THE GOSPEL WITNESS has decided to open a fund "The Fort William Fire Fund". Hundreds of our readers, without great sacrifice, could send us \$5.00 toward the Fort William restoration. Many could send more: \$10.00, \$25.00; or \$100.00. For your convenience we print a form for enclosure, which you can fill out, and mail to the Editor, of THE GOSPEL WITNESS. We shall report from week to week the total received, and shall acknowledge each individual gift direct. We suggest you send your contributions here simply because you are familiar with the address, and this form will reduce the labour of sending.

An Appeal to Jarvis Street Members

We appeal especially to Jarvis Street members. We all remember our own disastrous fire, and the dreadful sense of loss that overwhelmed us. We recall, too, with gratitude, the expressions of sympathy, and such tangible help as we received in the form of contributions. But Jarvis Street was a prominent church. Accounts of the fire appeared in all the newspapers of the country. The Fort William church loss has not been so publicized, and there is danger of this little band being left to shoulder its own load. Therefore we ask every Jarvis Street member to try to have at least a little share in the restoration of the Fort William Church. The Editor will personally acknowledge every gift received, whether from a Jarvis Street member, or a GOSPEL WITNESS subscriber. Please address your letters to Dr. Shields, 130 Gerrard Street East, and mark "Personal" on the envelope. We propose to give ourselves the pleasure of opening every envelope. Thus we are making this appeal as personal, and as urgent, as a printed page can make it.

Let us hear from you at your earliest convenience.

To The Editor of
THE GOSPEL WITNESS,
130 Gerrard Street East,
Toronto 2, Canada.

Please find enclosed my contribution of \$..... toward the restoration of the building of the FORT WILLIAM REGULAR BAPTIST CHURCH, Rev. W. C. Tompkins, Pastor, which building was recently damaged by fire.

Name:

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