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A CHALLENGE TO CARDINAL McGUIGAN

WE HAVE never been numbered among those who asked special consideration for ministers of religion of any sort. We believe that religion should pay its way, and should not seek help, either of the State, or of the ungodly. We go so far as to believe that Church property should not be exempt from taxation. Therefore Christian ministers should pay their way like other people. We do not know of any Protestant minister of any Denomination, who has ever complained because he had to pay income tax, and all other taxes, like other people. This Editor includes himself with them in saying that we are ready, cheerfully, to bear our share of the national burden.

But we do object to discrimination in favour of the priests of Rome. We believe, partly because of our agitation, that a year or a little more ago, there was an amendment to the tax regulation exempting ministers from the obligation to pay income tax on the value of the church manse. Up to that time the rental value of the house had to be estimated, and added to the minister's income for income tax purposes. Then the new regulation came in, and the house was exempted.

Here is what *The Toronto Star* had to say in its issue of September 27th:

A New Tax on Ministers

The present is not a time for higher taxation. But the Canadian government has increased the taxes on a class of men least able to bear the added burden. It has withdrawn a directive which exempted pastors with free manses from paying income tax on the rental value of their homes. The estimated rental value now becomes part of their income for taxation purposes.

The Christian Church does not pay its servants well. With living costs as at present, many ministers simply exist. They should not have to bear the additional burden which this new taxation will place upon them.

The United Church at its General Council in Vancouver, passed a resolution, we believe, condemning the discriminatory action of the Government in requiring Protestant ministers to pay income tax on the value of a church manse, while Roman Catholic priests were exempt. We approve of the resolution, and are glad to note that Protestants are little by little waking up to a recognition of the menace of the Roman Catholic parasite.

We write this little article to issue a direct challenge to Cardinal McGuigan. It is impossible to obtain information from the Income Tax Department. They will not say that Roman Catholic priests do not pay income tax, but we boldly assert that they do not; neither do they pay any tax on the rental value of the house in which they live, which is always church property. Cardinal McGuigan, himself, lives in a palace, not a palace by name only, but in fact, in such a house as only a millionaire could afford to keep up.

We challenge Cardinal McGuigan to give proof that either he or any of his bishops, or any of the priests of any rank or order, within his diocese, pay any income tax. We do not ask for Cardinal McGuigan's denial. That would have no value to us at all. We ask for positive documentary proof that the "Clergy" of Cardinal McGuigan's diocese, for he is Archbishop as well as Cardinal, including the Cardinal Archbishop himself, pay any income tax. If the proof is furnished us—again we say indubitable, absolute, proof—we shall be glad to publish it, and apologize to Cardinal McGuigan, and to the Roman Catholic priests in general, for having charged that the whole "Church" is a huge parasite that demands everything, and gives nothing.

We await Cardinal McGuigan's answer. A marked copy of this paper will be sent to Cardinal McGuigan, by registered mail.

CLAIM R.C. CLERGY FAVORED OVER PROTESTANTS IN TAX DEALS

From *The Toronto Globe and Mail*

Vancouver, Sept. 24 (CP).—The General Council of the United Church in conference here today unanimously adopted a resolution protesting the Dominion Government's cancellation of income tax exemptions allowed on homes of Protestant clergymen.

The exemptions on the use of a home as part of salary payment had been in effect since 1946.

A. T. Whitehead of Toronto, legal adviser to the executive of the general council, reported he had been advised by Ottawa that the exemptions will be cancelled.

Rev. J. Scott Leith of Regina, speaking during discussion of exemptions, said: "The Protestant clergy is getting fed up with the treatment it is getting from the income tax department in comparison to Roman Catholic clergy."

Rev. A. Love of Hamilton, Ont., also protested. "There is too much domination in the Income Tax Department by persons not of the Protestant faith," he said. "We are not submitting to this injustice and unfairness longer."

The resolution adopted asks the government to reconsider its decision. Mr. Whitehead said an interchurch committee now was prepared to take similar action.

SENATOR SEES GREY VEIL FALL "AND THEN: I BECAME BLIND?"

Montreal, Sept. 27—(CP)—Sen. T. D. Bouchard, director of the weekly paper *Le Claron* and leader of a political school of thought among French-Canadians opposed to extreme French-Canadian nationalism, in his last article for his newspaper, announced that he had become blind while undergoing a medical examination Aug. 5 and that he would retire from journalism activities in which he started more than 50 years ago.

His last story, entitled "The Last Shots," published during the week-end, described how he saw "something like a curtain falling from the top of the aperture" near which he was sitting, "blocking out the space with a thick veil of greyness. I was losing my sight."

His indisposition had forced him to leave his many political organizational tasks to his friends and political supporters.

He added: "The breakdown of my health is but the consequence of the public attacks made on me by the enemies of free opinions and of the subterranean manoeuvres directed against me by their partisans."

A WORD OF SYMPATHY TO A GREAT CANADIAN

We read with great sorrow that Senator T. D. Bouchard has suffered the loss of his sight and we wish to express to this great Canadian our heartfelt sympathy in his affliction. We sincerely hope that his condition will prove to be temporary and that the use of his eyes may be restored to him so that he may pursue his courageous work of pleading for sweet reasonableness and goodwill between Canadians of different races and languages. It takes great courage openly to challenge the vested interest of the powers that be in our neighbouring Province of Quebec, and Senator Bouchard showed that he possessed that spirit of fearlessness when he made his now-famous speech in the Senate at Ottawa that led to his expulsion from the Chairmanship of Hydro-Quebec. It takes still greater courage, we venture to say, to surmount the stunning loss of one's eyesight. But we trust and pray that this noble and courageous French-Canadian leader may be given sufficient grace for this trial also.

Superstitious Romanists may assert that this stroke which has fallen upon Senator Bouchard is a divine judgment. We shall not forget that even the great Apostle to the Gentiles suffered a "thorn in his flesh" by

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Editor

T. T. SHIELDS

Associate Editors

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

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

Contributing Editor

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone RAndolph 7415

Registered Cable Address: Jarwitsem, Canada

divine appointment, and that the Master Himself taught His disciples that the man born blind did not suffer under the Divine wrath but that his blindness was "for the glory of God".

To this noble Canadian statesman we venture to offer our sincere sympathy and the assurance of our best wishes and earnest prayers.

—W.S.W.

THE SEMINARY BEGINS ANOTHER YEAR

On Monday of this week, Toronto Baptist Seminary opened its doors for another school year. The halls that have been silent during the long vacation—so-called, we presume, because students and faculty all work harder than ever at some other part of the harvest field—have been filled with a busy, enthusiastic throng of young people who are seeking fuller preparation for the work of the Gospel ministry. What a thrill it is to see them and to share their joys and sorrows in this glorious fellowship of the Gospel! And what a solemn responsibility devolves upon those of us who are called to teach them. "Brethren pray for us!" Such is our cry for both students and faculty.

To date some seventy-five students have registered, and more are on their way. The incoming class is a large one and we believe that it will prove to be of excellent quality. Former students come back from their summer fields in different parts of Canada with various reports of their activities, but all rejoicing in what God hath wrought and looking forward to the year's work and to the labours that lie beyond it in the field that is already white unto harvest.

—W.S.W.

"THE DOCTRINES OF GRACE"

Owing to demands on the space in this issue, we have been compelled to hold over until next week the Tenth Lecture in the series entitled "Doctrines of Grace".

The Jarvis Street Pulpit

I Saw the Pope at the Vatican But Am Still a Protestant

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 26th, 1948

(Stenographically Reported)

"And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

"For her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. 18:4, 5.

IT IS known to most of you that I have been away for a little while. I profess to have seen nothing more than multitudes of others have seen. Perhaps, however, the same things, viewed objectively by one man, may be seen in an entirely different light, when viewed by another. We do not actually see with our eyes: we see with what is behind our eyes, which interprets the vision before us.

I heard Dr. Newell Dwight Hillis once tell of a certain young man in New York, the son of a well-to-do father. He belonged to many clubs. His father sent him abroad to celebrate his coming of age. Before he left New York he was entertained by the various clubs of which he was a member. They wished him well, a good voyage, and a safe return. He was to be gone for a year. In six weeks he was back again. They said, "Why, So-and-So, how is it that you are back so soon? We understood you were going to stay for a year." "So I was; but there is nothing to see in Europe. I was a fool to go." Dr. Hillis said, "The fact of the matter was, he was a fool before he went."

We used to have a member of this church, a man of considerable substance. Once, years ago, when my wife and I were in London, he happened to be there too. He called me up, and said, "Are you free this afternoon?" I said, "Yes." "Well, what do you say to our going sight-seeing together?" I spoke for my wife and myself, and I said, "All right." "Where shall we go?" he asked. I said, "We are not very far from the British Museum. Suppose we begin there. Have you been there?" "No." I had been there very many times; but one can go again and again, and study there for years.

We met at the large entrance to the British Museum, and walked in among those great statues, millennia in stone, recording the glories of long vanished, and almost forgotten empires. This man looked around that great hall with unseeing eyes. Presently, in a far corner, he espied a sign. "Oh," he said, "there is a tea room. That suits me. Let us go and have a cup of tea." Well, since any time is tea time, I did not object; and we went and had a cup of tea. He paid the bill—which was not very large—and when we came out he looked around that entrance hall, and said, "Well, I think we have seen all there is to see here. We shall be able to say we have seen the British Museum!"

I told that story when delivering a lecture a year or

so later, and I said, I had often seen that man nodding assent to what I had to say of a Sunday morning, and that it had often encouraged me to remember that a man who brings a cup of tea appetite to a British Museum sermon, is likely to be asleep before it is finished.

I did not know he was in the audience that night; but he was. He came to me afterward, and said, "Say, that was a funny thing that you told to-night about the British Museum. Do you remember when we had a cup of tea together in the Museum?" He did not identify himself at all. Well, there are people who, seeing, see nothing, and hearing, hear nothing; and they bring nothing home with them.

Much depends, when visiting places like Rome, on the historical knowledge one takes with him. If one is somewhat informed on these things, he will see things that other people do not see. That, I may venture to say, is my apology for speaking to you on the subject announced to-night: "I Saw the Pope at the Vatican"!—I really did see the man, himself!

I visited the Vatican. I saw St. Peter's—a magnificent structure, of course, unequalled, I suppose, among ecclesiastical buildings, by anything in the world. It is almost twice as large as St. Paul's in London. I cannot claim to have seen all there is to be seen at the Vatican; but I saw a great deal. I walked through the Vatican galleries; saw the magnificent paintings, and the sculptures; I visited the Sistine Chapel, where the popes are elected, the walls and ceilings of which were painted by the famous and incomparable Michael Angelo. I saw these things. I have no doubt if I could have stayed a year, and had had permission to spend all my time at the Vatican, I could have been seeing some new things each day. But on such rather hurried visits, one sees a great deal, and then later one can read more, and these things, which have been seen, come up before the eyes. You say, "I saw that; I saw that, and that. Now I understand perfectly the history of it."

The Site of St. Peter's

Let me begin by saying that St. Peter's claims to have been erected on the site of the tomb of Peter—the first pope, according to Roman Catholic pretensions. The difficulty with that, of course, is that there is nothing in the Acts of the Apostles, nothing in Peter's

epistles, nothing in the epistles of Paul, which were written in Rome, to indicate that Peter was ever in Rome. I know there is a tradition of later years, that he did visit Rome. Some Roman Catholic historians claim that he was for twenty-five years the Bishop of Rome, and the dates they assign were dates which overlapped the time when the Apostle Paul was in Rome. Yet, obviously, Paul knew nothing about Peter's being in Rome. I told you this morning of how Paul's heart was warmed when he was visited by Onesiphorus, who sought him out very diligently until he found him. But Peter never visited Paul; and Paul, apparently, never heard of his going to Rome.

I have looked into that history with some care, and satisfied myself, at least, that the Apostle Peter never saw Rome; that he was not crucified in Rome, as Rome alleges; and certainly that he was not buried on the site of St. Peter's Cathedral. But the Roman Church is founded upon the perversion of Scripture, and the falsification of history. It is built from foundation to topstone upon falsehood. It is through and through a fabrication of lies. I never was more sure of it than when I saw St. Peter's and the Vatican, for myself. It claims to be the mother of all churches, and the only true church on earth; and the Pope, as you know, claims to be the vicar of Christ on earth, the only lawful ruler in the world, who has received his authority direct from God Himself. There never was a greater lie, nor was anyone ever guilty of greater blasphemy than that man, his predecessors, and his successors, the popes in general, who accept the worship that is due to God alone, and allow people to describe him as "Our Lord God, the Pope".

A woman came to see me some years ago, on a Sunday morning. She came directly from St. Michael's, to read me a lecture. I told her some of my objections to Roman Catholicism. Among other things I said, "I cannot understand why a mortal man should permit himself to be called, 'Our Lord God, the Pope'." Do you know what she said? "That is exactly what we call him", and she fell on her knees saying, "And we worship him." That, right in Jarvis Street Church!

My dear friends, I looked about to see if I could find any signs that would correct my opinion of the Vatican, and of the Roman Church in general; but on every hand I found abundant confirmation for my profound conviction that the Papacy is the Antichrist of Scripture, and that Rome is described in that seventeenth chapter of the Book of Revelation as: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH".

The Vatican Galleries

I said I walked through the Vatican galleries. I saw something of the wealth of the Roman Church. I saw *something*—I saw nothing of its hidden wealth, of course, of its gold, and its silver, and its precious stones; but I saw some of the presents that had been sent to successive popes by the kings of the earth, described in the Bible as having committed spiritual fornication with this great Mother of Harlots. Fabulous wealth, it was. I could not help marking the contrast, nor could I fail to note what a crying, screaming, contradiction of the teaching of the Word of God to us is that which calls itself the only true church. The Vatican is, indeed, the very apotheosis of wealth and worldly splendour.

Everything is fashioned to appeal to the eye. Romanism is essentially a carnal religion. The word of God says that "the lust of the eyes, the lust of the flesh, and the pride of life", is not of the Father, but of the world. And there is no spot on earth; I believe, where worldly interests, worldly pomp and pageantry, and the passion for worldly power is more strikingly exemplified than at the Vatican. I must not detain you longer on that point, except to ask, Where else in the world to-day, or in what historical record of the past will you find anything that answers to such a description as this: "I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration." Read those two chapters, the seventeenth and the eighteenth of the Book of Revelation, and tell me of anything in the history of the past, or among the nations of the world to-day anywhere, that is parallel to that divinely-inspired description. We need to be reminded of this, as I shall show you in a few moments.

It may be that at some future time, I will attempt a lecture on The Vatican, when I shall show you some things I saw. But I must content myself this evening merely with saying that I saw these things, and was more than ever convinced that they are exactly described in the seventeenth chapter of the Book of Revelation.

250,000 Catholic Action Girls in Rome

Three weeks ago to-day I went to the Vatican, and to that great open space in front of St. Peter's. Two hundred and fifty thousand Catholic Action girls had come to Rome. They were members of certain Catholic Action societies. They all wore berets. Some of them carried suit cases. They had come from all parts of Italy, and from other places on the Continent. Each group was in charge of a nun, or of a priest, or of a monk; and each had its own banner, and every individual member had a papal flag to wave. They were properly prepared to take part in a great circus. They paraded into the great open space before St. Peter's. I was just at the rim of the circle with tens of thousands of others, for that inner space was reserved for the Catholic Action girls: all of them, I should say, in their 'teens, twelve or thirteen up to twenty. They had come to see Rome, to see the monuments of the Roman Catholic Church, to be duly impressed with the pomp and pageantry of the one and only "Church". In due time the Pope was to appear, and to address them.

Seeing the Pope at the Vatican

It was a very bright day, weather very much like to-day, only very much warmer. For a good part of the afternoon there was not a cloud in the sky. I stood with the great crowd just at the barricade, not very far from the path which the Pope was to take. There was no suggestion of rain at all. In due course, after a couple of hours' waiting, at half-past six in the evening, the Pope appeared. I cannot bring myself to call him,

"His Holiness". I might, without much effort, call him, "His Wickedness", for it is impossible for me to conceive of a good man's being a pope, or of any pope being a good man. He is either a fool or a knave. I am sure he is not a fool! You may draw your own conclusion. Otherwise, he could not accept the worship of the people, and actually believe himself to be infallible, and to be the mouthpiece of God. That is my contention. You may agree or not; but to me no head of the Roman Catholic Church has ever been, or ever could be, a good man. If he were a good man he would never allow himself to be put there. However, in due course, the Pope, the "Holy Father", as they call him, appeared, carried in the papal chair. He was carried along a path up to a throne erected on the steps of St. Peter's.

I expected when the Pope appeared to see the great crowd fall on its knees. There were scores of priests and nuns roundabout where we were, but not one of them even doffed his hat when the Pope appeared. Not one of them showed the slightest reverence, nor did it seem to me that they showed any respect. The thousands of girls waved their flags, and cried, "Papa! Papa!" So they carried him up to the throne.

Just as he was seated on the throne, and under the canopy, the heavens opened, and it rained as I think I never saw it rain. It rained somewhat, I should fancy, as in the days of Noah; and I had a feeling that perhaps it was for the same reason. At all events, that great multitude, estimated at four hundred thousand people, was drenched to the skin. I do not know what those poor girls were going to do. Many of them would have to sleep out, for no city could provide accommodation for an addition of two hundred and fifty thousand—a quarter of a million of them. But there they were. As for me, in spite of the cloudless sky, I had taken my rain coat, and so managed to survive the flood. But, frankly, we did not wait for the speech of the Pope: he was completely rained out. All the people, priests, and nuns, and monks, ran for shelter, just as Baptists would do, or anyone else!—The Pope and his prospective speech notwithstanding. They did not wait for the speech: it would appear in the press the next day. There was no reason why we should wait. In any case, I have little respect for the utterances of the Papacy.

But I saw the Pope! He extended his hand in blessing—I do not know whether he intended to include me or not. I certainly felt no special accession of any kind of blessedness! I told someone of that rainy Sunday afternoon, and of how the Pope seemed to be the only one who was not in the rain. That lady said, "Why did you not go up and ask the Pope to move over?" Well, he was a little too far away, and I could not get through!

There was a great crowd. Some Italian policemen were trying to keep back the crowd. They were about as useful as Italian soldiers. Perhaps they were soldiers, I do not know. But when the crowd began to surge forward the police did nothing; they could not stop them. But we had a man in our party named Springer, Rev. Harvey Springer, of Denver, Colorado. I hope to have him here in Jarvis Street some time soon. He is just a little fellow, six feet five and one quarter inches tall. He towers above everyone. He and Mr. McIntire and I were standing together. The ladies were back in a place of shelter on some steps where they could see as well as we could. When these people began to push, my friend, Springer, said, "Now, don't push." He warned

them several times. He was a cowboy and knows what it is to ride the ranges of the Middle West. Finally he said to Mr. McIntire, and to me, "Now get ready. We shall see about this." He clasped his hands, and put his elbows into position, and began to move back—and that crowd of hundreds just receded! I named him "The bulldozer", for when he moved, everyone moved before him.

Grossest Superstition

We were in Rome five days altogether. Following that Sunday, I visited a number of the principal churches, but wherever I went, they were all crowded with these Catholic Action girls, in charge of nuns, or priests, or brothers; seeing the sights of Rome, particularly, of course, the ecclesiastical structures, that they might be duly impressed with Rome's greatness. I pitied them. I saw them, not in one place, but in many, going for instance to a statue of one of the popes of heroic size. I saw those poor girls climb up to the foundation of it, and put their hands over the hands of the statue, as far as they could reach, and down the arm, and when they had done that, they stood back, and put their hands all over their faces, to impart the virtue that they had received from these pieces of stone. I said to myself, "Do any people in the world need the gospel of salvation more than these?"

There was a woman who touched, not a statue, but the living Christ, touched but the hem of His garment, and immediately she was made whole. We believe in that. He Who is the Source of all healing and salvation, said, "Who touched me?" They said, "Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me."

In this evening's prayer we were reminded that of the fulness of Him in Whom dwelleth all the fulness of the Godhead bodily we may all receive, and grace for grace. But there is no virtue in a marble statue. Those poor girls—I saw them everywhere—put their hands over these marble images, and then their hands over their faces, and their arms, and their bodies, as though virtue could be communicated.

Somehow we must try to teach these multitudes not to expect help from touching lifeless marble statues, nor even a crucifix, but with the hand of faith to touch the Saviour the Son of God: Who ever liveth to make intercession for us.

Luther's Stairs

I went to the sacred stairs, the *Scala Santa* which Luther was climbing on his knees when he heard the voice of God saying to him, "The just shall live by faith"—the same stairs. They are said to have been brought to Rome from Jerusalem. They are said to be the same stairs which admitted to Pilate's hall, by which the accused and suffering Saviour ascended. I do not suppose there is any truth in the tradition, but certainly it is true that they are exactly the same stairs which Luther climbed. But there are stairways on either side. I could not get up the sacred stairs. I will tell you why. Hundreds and hundreds of these Catholic Action girls were there, and there was a long queue—I do not know how long—all of them awaiting their turn, all of them ascending on their knees, all of them stopping on each step to recite a prayer—I have the prayers here. We could hear the humming, the mumbling of these hundreds

of girls with the nuns, and priests, and brothers, accompanying them, earning merit by climbing these twenty-eight stairs on their knees.

I went up one of the other stairways, around to the top, where I could stand and see them coming up. On the top step, right in the middle there was a brass saucer of some sort. What was inside of it I do not know, whether a relic, or not. But when these girls came to the top step they took it in turn, putting their lips right down into that filthy brass saucer—hundreds of them. I did not wait to see the end of the procession, but I said, "What a tragedy! More than four hundred years after the death of Martin Luther, through whose ministry hundreds of thousands, millions, were liberated from the bondage of Rome. Now here again we see these girls, the future mothers of Italy, and of other parts of Europe! I saw in that quarter of a million girls a representation of millions of others, all being born into this dense darkness, into this idolatrous and blasphemous system, which is the greatest curse in all the world. There they were. What shall we say of them?"

The week following, two weeks ago to-day, the Pope was to be seen by an equal number of Catholic Action boys from twelve to twenty. The Pope was again to give the boys, as he is supposed to have given the girls, the papal benediction.

The Papacy Perpetuates Itself Through Child-Training

My dear friends, let me remind you that the Roman Catholic Church is looking after the rising generations. It is the only way by which that system of darkness may be perpetuated, that the children may be taken in their infancy, that they be segregated, that the blinds be drawn that no light should shine upon them. In no other way could such multitudes be held in bondage as they are to-day. And you, who are here, perhaps may have contributed to that.

How Premier Drew Helps Roman Catholicism

Let me say this—it is politics, but I cannot help it—there is a man in Ontario who has contributed more to perpetuate what I have now described than any other man who has occupied an official position in the Province of Ontario. He has poured out millions of your money and mine, to train Roman Catholic boys and girls in this darkness through Roman Catholic Separate Schools. His name is George Drew. God have mercy upon us, and spare us from ever having such a man as that, as Prime Minister of this Dominion. Whether the other candidates are any better I do not know, but I can scarcely conceive of any of them being worse. But I say to you Sunday School teachers, and you PROTESTANT LEAGUE members, it is time that we should somehow or another organize our young people, boys and girls, and instil into their minds the principles of Protestantism, that they may know the danger, the blight, by which they, and this whole country, are menaced.

Vatican Adorned with Pilfered Material

The Vatican is adorned with pilfered material. Strong language! But it is true. Rome, as you know, is full of ancient ruins, ruins of ancient temples. One of the best—perhaps the best—preserved of all the ancient

buildings of Rome is the Pantheon, now a kind of Roman Catholic Church. But everywhere you see these great pillars made of black and red granite and other masonry, with holes in them, pock-marked, as though they had been a target for some kind of gun. I made inquiry, and I found that the Romans were accustomed to build their buildings largely of granite, and then to veneer them with marble. I say veneer—not with an inch or two, but with blocks of marble eight or nine or twelve inches thick: That was put over the whole building. I said, "What is the meaning of all these holes? Every building in Rome seems to have been robbed of its veneer." They said, "It is all at the Vatican. By order of successive popes everything portable was removed, and carried to the Vatican, and the glory of ancient Rome they endeavoured to transfer to its modern substitute."

The Vatican's Enormous Wealth

I said I saw something of the wealth of the Vatican, but only a little. Its fabulous wealth no man can estimate. Its hidden wealth no man knows. But I venture to say, and I think it is beyond successful contradiction, that the Vatican represents the greatest accumulation, the greatest aggregation of wealth to be found in any one place in all the world. It is there with a view duly to impress people as they come, with the importance of the man who calls himself the king of kings, and the lord of lords, and the lord of all rulers, the king of all kings, from whom alone can any ruler on earth derive legitimate authority. It did not so impress me. I thought of one who was a robber and a liar from the beginning, the one whose vicar I am sure the pope is. I have said it again and again, I shall keep on saying it: so far from being the vicar of my Lord Jesus Christ, I am positive that the perpetual person of the Papacy, each successive pope, is the supreme agent, the chief agent, the vicar, the principal representative on earth, of Satan himself.

Vaticanism the Antinomy of Christianity

The Roman Catholic Church is a pile of grandeur that contradicts at every turn the simplicity of the gospel of Jesus Christ. And yet, as I shall try to tell you on Thursday evening, the World Council of Christian Churches, including Anglicans, Presbyterians, United Church, and Baptists, (the Chancellor of McMaster University is Chairman of the Canadian Council of Christian Churches—a constituent member of the World Council) invited this anti-Christian, satanic system to join them. They said, "We cannot have union without the Roman Catholic Church." It is to that low level that organizations calling themselves "Christian Churches" have sunk. Surely, my dear friends, we need another Reformation, and nothing but a reformation, a world-girdling revival of evangelical Christianity can save the world from this incomparable blight and curse.

A More Militant Protestant Than Ever

I came from Rome determined to be more zealous than ever in my opposition to the Roman Catholic Church. As long as there is breath in my body I am resolved to protest against Romanism, and to say to Protestants, I do not care what their name, "So long as you ally yourself with any organization that has fellowship with Rome, you are allying yourself with the devil, and

all his works, and running counter to the scriptural injunction to 'have no fellowship with the unfruitful works of darkness, but rather reprove them.'" "I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins." Regardless of the Denomination to which you belong, whether Baptist, Presbyterian, Anglican, United Church, if you have any part in any Denomination that is allied with this devilish thing, I charge you in the name of the Lord, "Come out of her, and be not partaker of her sins".

What Are Rome's Sins?

What are her sins? The nullification of the whole gospel of grace. The denial of the whole scheme of redemption. The substitution, not of a man-made, but of a satanic religion—for the revelation of God in Jesus Christ. Nothing less than that is the sin of Rome. It teaches you that you can be saved by your own works. It teaches you that baptism will save you, and that you cannot be saved outside of that church.

The Necessity for Separation From All Roman Taint

Let me speak to you who belong to paedo-Baptist churches—you won't like this, but I cannot help it—churches that practise infant baptism. Infant baptism was originated by the Church of Rome. It has put the name of "Christian" upon countless millions of people who have never known Christ. Infant baptism is the counterfeit stamp of the devil's religion, whether you call it United Church, or Presbyterian, or whatever it is. It is the mold in which Christianity has been counterfeited, and given a Christian name, until to-day the religion of Christ is held in disrepute everywhere, because the world is flooded with counterfeits; and the few who still hold fast to the faith must needs cry aloud, and lift up their voices like a trumpet, to let people know there are still a few who abide by the doctrine of grace.

"Come out of her, my people, that ye be not partakers of her sins". Separate yourselves from everything that is tainted with Romanism. Say to your churches, "If you join the Canadian Council of Churches, and if you are a member of the World Council of Churches, and hold fellowship with the mass of the orthodox church, and the mass of the Roman Catholic Church, and join hands with those who have always been the enemies of the gospel of Christ, if that is what you are going to do, I am leaving you. I shall find some place where I can be true to Christ, and to His word, and be not partaker of the sins of Rome."

Her Ultimate Doom Is Certain

"Come out of her . . . that ye receive not of her plagues." My dear friends, a day of judgment is coming for that centre of infection, from which have proceeded these things which have provoked the wars of centuries: "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth". She provoked the last war, and the First Great War, the Civil War in Spain, the rape of Ethiopia. Every war that has cursed Europe for a thousand years can be traced to the interference, and the fomentation of the Vatican.

Roman Catholics Need the Gospel

For myself, I will have none of it. I love Roman Catholics. I love them too much to be content that they should be permitted to continue in this darkness.

I would that God would give me strength to preach to them the glorious gospel of the blessed God. I would like to tell them that they do not need to go to the priest to confess. They do not need to celebrate the sacrament of the mass, and offer again the body of Jesus Christ on the altar, to supplement the atonement of His precious blood. What blasphemy! The mass is in itself a pretentious blasphemy—a "blasphemous deceit". We do not need it. We need only the blood of the Lord Jesus Christ: "If we confess our sins"—not to a priest but to Him—"He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." However unworthy, however long the tale of our iniquities, our gracious God receiveth sinners. He will say to anyone who will come to him, "Thy sins, which are many, are all forgiven"—nay more, He will give to you here and now the assurance of eternal life. He will rid your mind of the horror of purgatory—and what a horror it is! I would not be a priest for millions of dollars, to have to go to a broken-hearted soul, and say, "The soul of your loved one is now in purgatorial flames, and you may mitigate his or her woes somewhat by paying me to say mass, and by certain other prayers which you may offer." What a horrible thing! I say again, nothing but our adversary the devil could ever have invented it. It would not be possible for man, unaided, to conceive of such torture for the sons of men.

What a blessing that we have the gospel! You who are Christians, are you not thankful that "God Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ"? Oh, let us never cease, day or night, to give God thanks that we are set free, that our names are written in the Book of Life, and that we have the Spirit that witnesseth with our spirit, and that we know we are even now the children of God!

If there is a man or woman here who has not trusted Christ, I invite you to do so. Are there any Roman Catholic friends here to-night? Please do not be offended by anything I have said. I have so spoken because I would have you turn from idols to serve the living and true God. May the Lord put His arms of grace about this congregation, and gather us all to Himself, and send us away this evening saying, "Thank God, I am one of His children, and if a child, then an heir, an heir of God, and a joint heir with Jesus Christ."

Let us pray:

We thank Thee, O Lord, that ever it was said, Thou shalt call His name Jesus, for He shall save His people from their sins. We thank Thee for every man and woman, every boy and girl here this evening, who has thus been saved. Save everyone else, O Lord. Should there be any compromising believers here, give us all clearly to see our duty to separate ourselves from all error, as we know it, and from all iniquity, and to cleave unto the Lord with full purpose of heart.

We ask it in Jesus' name, Amen.

Now we shall sing for the exaltation of our Lord and only Saviour:

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Crown Him, ye martyrs of our God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all.

Ye seed of Israel's chosen race,
A remnant weak and small,
Hail Him who saves you by His grace,
And crown Him Lord of all.

Ye Gentile sinners, ne'er forget
The wormwood and the gall;
Go, spread your trophies at His feet,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

O that with yonder sacred throng
We at His feet may fall,
Join in the everlasting song,
And crown Him Lord of all! Amen.

PROGRAMME

of the

TWENTY-FIRST ANNUAL CONVENTION

of the

UNION OF REGULAR BAPTIST CHURCHES

Meeting in Jarvis Street Church,

OCTOBER 19, 20, 21, 1948

MONDAY, OCTOBER 18th

2:00—Meeting of the Executive Board.

TUESDAY, OCTOBER 19th

Morning

Registration of Delegates.

Afternoon

2:00—Prayer and Praise Service.

Leader: Rev. Geo. Hicks, B.Th.

Speaker: Rev. Hal McBain, L.Th.

2:45—Opening of the Convention.

The President, Dr. T. T. Shields, presiding.

Adoption of Tentative Constitution.

Adoption of Convention Programme.

Appointment of Nominating Committee.

3:30—Address: Dr. George McNeely, Newark, New Jersey.

"The Strong Delusion," (2 Thess. 2:11).

Evening

7:30—Song Service led by Rev. Jack Watt, L.Th.

8:00—Vice-President: Rev. Wilfred Charlton, presiding.

Welcome to New Churches and Pastors.

Presidential Address: Dr. T. T. Shields, "Europe,

One of the World's Neediest Mission Fields."

WEDNESDAY, OCTOBER 20th

Morning

9:30—Prayer and Praise Service.

Leader: Rev. Sid Kerr.

Speaker: Rev. W. Lorne Hisey, L.Th.

10:15—Vice-President: Rev. Wilfred Charlton, presiding.

Presentation of Annual Report.

Election of Officers.

Afternoon

2:15—Prayer and Praise Service.

Leader: Rev. G. W. Searle.

Speaker: Rev. Harold Hindry, B.Th.

3:00—Rev. E. C. Wood, L.Th., presiding.

Speakers: Rev. Murray Heron, B.Th.

Rev. Frank Vaughan.

Mr. B. R. Oatley-Willis.

Evening

7:30—Song Service led by Rev. Thos. Guthrie.

8:00—The President, Rev. T. T. Shields, D.D., presiding.

Address by Rev. John Wilmot, London, England.

THURSDAY, OCTOBER 21st

Morning

9:30—Prayer and Praise Service.

Leader: Rev. Walter Tompkins.

Speaker: Rev. Duncan Macgregor, B.Th.

10:00—Rev. H. C. Slade, Acting Secretary, presiding.

Reports from Home Mission Fields.

Mr. Guy Appéré

Rev. Clifford Rogers

Pastor E. C. Corbett

Afternoon

2:15—Prayer and Praise Service.

Leader: Pastor Ellard Corbett.

Speaker: Rev. J. Fullard.

3:00—Rev. W. S. Whitcombe, presiding.

Addresses by: Rev. John Boyd

Rev. Wilfred Wellington, L.Th.

Rev. Wm. H. Frey of Switzerland.

Evening

7:30—Song Service: led by Mr. W. J. Hutchinson.

Toronto Baptist Seminary Convocation.

Dr. T. T. Shields, presiding.

Guest Speaker: Dr. George McNeely.

ADJOURNMENT OF THE CONVENTION

BOOK REVIEW

SERVITUDE AND GRANDEUR OF RELIGION by Edmond Itty
(Obtainable from the author: 32, boulevard Jourdan,
Paris (14^e), France. No price is mentioned).

We review this book chiefly for the sake of our readers with a command of French, though English-speaking Christians will also rejoice that such a book has been made available in this language in which there is a great dearth of evangelical literature. This lack of evangelical literature is even more serious in Canada for French-Canadian Protestants than it is in France.

The author of this useful and informing book disclaims any philosophical or literary ambitions, but he has succeeded in giving an excellent account of the New Testament teaching on what it means to be a Christian in the New Testament sense and on what a Church should be according to the New Testament. In an arresting and convincing fashion he sets forth the New Testament principle that a Christian is one who through personal faith in Christ has had an individual experience of His saving grace. His discussion of the historical deformations of this fundamental principle of Christ and His apostles is most enlightening. In like manner, he shows that the early churches were composed of believers, men and women who had the personal experience of redemption of which Scripture speaks, and that under the guidance of the presence of the Spirit of God these local assemblies were autonomous and democratic.

We heartily recommend this fine work to all our readers with a knowledge of French. Mr. Itty is pastor of one of the churches in Paris affiliated with the French Bible Mission. His last chapter discusses the Baptist Confession of Faith.—W.S.W.

THE EDITOR'S RETURN

ON Wednesday, September 22nd, the Editor returned to Toronto. In company with Rev. John Wilmot, we left London at 10 o'clock (GMT); and, flying via Iceland, reached Montreal at 9.30 o'clock (EST), nearly three hours ahead of schedule, and Toronto, Malton Airport, at 2.30 (EST). Malton is ten or fifteen

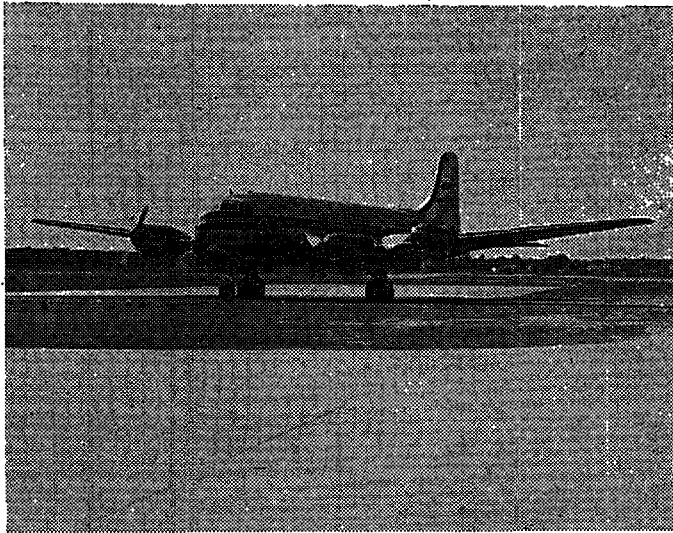
miles from Toronto, and as there was such a goodly company there to greet us, and, without our planning, photographs were taken, we thought it might be of interest to show them to our readers. They can be identified by their captions.

Naturally when one has been so long away from his desk, a great deal of matter has accumulated, some of which requires immediate attention. We shall, therefore, not attempt in this issue to give any detailed account of our journeys. But we hope to share with our readers during the months to come something of our observations.

It is enough to say here that leaving New York by plane August 9th at 2 o'clock, we reached Paris at noon the next day. After spending a night in Paris, the company left by special plane, flying low so that we could see the war damage to Amsterdam.

At Amsterdam we were greeted by a fair company of English-speaking believers, and by some Dutch people. The meeting of the International Council of Christian Churches is a story by itself, which we shall not attempt to tell here, beyond saying that in our estimation it was really an epochal occasion.

After the conclusion of the Council meetings, Rev. Carl and Mrs. McIntire, Rev. Harvey and Mrs. Springer, and the Editor, flew to Denmark, later to Norway, and from there to Stockholm. From Stockholm we flew back to Amsterdam. After several more days there, we flew to Basle in Switzerland; and from there by motor across



The North Star just landing—propellers have not yet stopped.



Alighting from the plane. Unfortunately Rev. John Wilmot's back is toward the camera—the man with the hat.



Greeting friends—Mrs. Shields is holding the hand of our church fairy—Lois Slade.

the French border to Mulhouse, to be met by Rev. F. Buhler and other friends. We drove some ten or fifteen miles to Mulhouse, to the home of Mr. Buhler, where we met Dr. Dubarry; had tea and dinner with Mr. Buhler; and on Sunday attended the Regional Conference of the churches of the French Bible Mission. That, too, is a story by itself, which we shall tell our readers, and in which we shall give some illustrations.

After two days' driving in Switzerland — another separate story — we enplaned at Geneva for Rome. We spent five days in Rome, and saw much. A little of it is reported in the sermon appearing in this issue.

From there we flew again to Athens, and our experiences in Greece are still another story. We returned thence by plane from Athens, via Rome, and Marseilles, to Amsterdam once more. Then back by plane to Paris,

where we had a great meeting, of which we shall later tell.

On Saturday, September 11th, we flew to London — from Paris a flight of about one and one-half hours. We heard two great sermons by Mr. Wilmot at both services, September 12th. The Editor preached for Mr. Wilmot at both services September 19th.

Rev. Carl and Mrs. McIntire, and Rev. Harvey and Mrs. Springer, left by plane for New York on Wednesday, September 15th. We flew from London, as we have said, on the 21st, and arrived on the 22nd.

Thus, we visited eleven different countries, crossing the Atlantic twice, and never setting foot on the deck of a ship. We saw much, and learned a great deal, and we shall endeavour in subsequent issues to share the profit of our journey with our readers.



The office staffs of Jarvis St. Church, the Seminary, the Union and the Protestant League with some others. A good number of others, Revs. H. C. Slade and J. Wilmot missed this group.

Another French-Canadian Protestant Church

ANOTHER French-Canadian Church building has opened its doors for the preaching of the glorious Gospel of Christ. Last year it was the writer's high privilege to be present at La Sarre, Quebec, for the opening of the new building and the recognition of the church there. Last week it was again our joy to share with the members of *l'église baptiste de la grâce* (Grace Baptist Church) at Lavigne a time of fellowship as their fine new building was opened. We felt, as we always feel when we touch this pioneer work of making Christ known among those who sit in the darkness of Rome, that we were in the true Apostolic succession, for we firmly believe in apostolic succession. We do not believe in a physical succession which is foolishly supposed to be capable of transmission through the fingers of an ecclesiastical dignitary extending through a long chain of unbroken links to Christ Himself. But we hold with all conviction to the glorious truth that the Great Head of the church still energizes and empowers His servants in our day for the ministry of His Word

and for the salvation of souls. Where the fruit of the spirit is evident in the lives and hearts of those who trust in Christ, then we know that the Saviour Himself is present and the apostolic succession is manifest in the apostolic blessings received directly from the blessed hands of the Crucified and Risen Saviour. As we see what God hath wrought in this little French-speaking community, we were reminded of the Book of Acts, and especially of Barnabas' visit to Antioch. That church there was not established by apostles but by what we should call "laymen". It was those "who were scattered abroad upon the persecution that arose" who, wherever they went, preached the Lord Jesus and, as a result, a great number believed and turned unto the Lord. Barnabas was sent by the church at Jerusalem to see the fruits of this preaching and the New Testament records his visit thus: "Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord" (Acts-11:23).

After Six Years

We, too, saw the grace of God at Lavigne, Ontario, and were glad. Six or seven years ago when we travelled the same road with Rev. John Boyd of Sudbury, there was not a believer in the entire district. Romanism reigned supreme. In this district half way between Sudbury and North Bay, the local priests had publicly warned their people against us and the French New Testaments we were distributing. Everywhere we met with the same story, "The priest told us to burn your book. He told us it was not fit to read, that it was a dirty book." There was opposition on every hand, though in some homes there was also a genuine interest in spiritual matters. Hundreds of visits were made; thousands upon thousands of miles of winding, rough country roads were travelled; students from Toronto Baptist Seminary, both men and women, called from door to door; there were discouragements and disappointments, and always the insidious opposition of the priests was felt, as they drove their poor victims to refuse the bread for which, in many cases at least, their souls longed because they were surfeited by the scorpions and stones with which was all the priests had for them. But in all this district, too, there was an interest in the Word of God. Oftentimes, when persecution arose, the love of some grew cold, but others withstood the fiery trials and were not afraid to name the name of Christ openly.

When the Hurtubise brothers followed their Lord in the waters of baptism they learned a little of what it is to bear the reproach of Christ. Not a dealer could be induced to buy their produce; they were boycotted on every hand. The power of Satan was unleashed upon them, but they found that there was One with them Who was greater than all they that were against them, and so they were kept safe. Only they and Brother John Boyd know the full story, but it is a history that makes one shudder at the hideousness of evil, though at the same time it is cause for great joy and thanksgiving for the unfailing support of divine Grace.

The New Building

Little wonder that when one of these brethren was invited to say a word as the new building was formally opened, he could not speak for weeping. All present, whether members of the church or visitors from sister churches, shared his joy and thanksgiving. This new building stands as a monument to the triumph of the Word of God over the powers of darkness. In a district where its message was publicly banned by the supposedly infallible and omnipotent priests of pagan darkness, the Word of God conquered. The new church home is a reminder of that fact for all in the neighbourhood to see and to contemplate. The building is not a cathedral in size, but it is as fine a church building as anything we have seen. It is built upon the solid rock, for the concrete floor merely serves to provide a level surface on the native rock; the construction is of wood with double sheeting, filled between the joists with sawdust, covered on the outside with asbestos shingles, and on the inside with wallboard attractively painted, with the seams so carefully treated as to be invisible to all but the most careful scrutiny. The auditorium will hold some sixty or seventy persons, while there is space at the rear for the pastor's living quarters, including kitchen, living-room and two bed-

rooms, with a furnace room. The architect is Rev. John Boyd and the master builder, Student Yvon Hurtubise, and they, together with their volunteer helpers, have much reason to feel proud of their handiwork. And we think that any builder that could construct a fine church building of this size, together with a four-roomed apartment, for the very modest sum of three thousand dollars, would be regarded as something of a wizard. We hasten to add that not one cent has thus far been paid in wages and that a further thousand dollars is still needed for the completion of the work. The pulpit furniture, a fine oak pulpit and two chairs, are the gift of Mrs. Vincer of Manitoulin Island in memory of her husband, Rev. W. H. Vincer, formerly pastor of the Sawyerville Church who last year lost his life in an

A NEW FRENCH CHURCH BUILDING IN THE NORTH



Grace Baptist Church (L'église de la Grâce) at Lavigne, Ont. The builder, Student Yvon Hurtubise, was running from the camera when the above photograph was taken.

accident in Lake Mindemoya. It is a fine memorial in which this devoted and beloved servant of Christ would have rejoiced to have had a part. A piano is also promised. The chairs temporarily in use have been borrowed through the good offices of Rev. Robert Guthrie of Orillia Church, which has had an active interest in this building, but permanent arrangements for seating will have to be made, and the pastor's living quarters at the rear require considerable material and labour before being ready for occupancy.

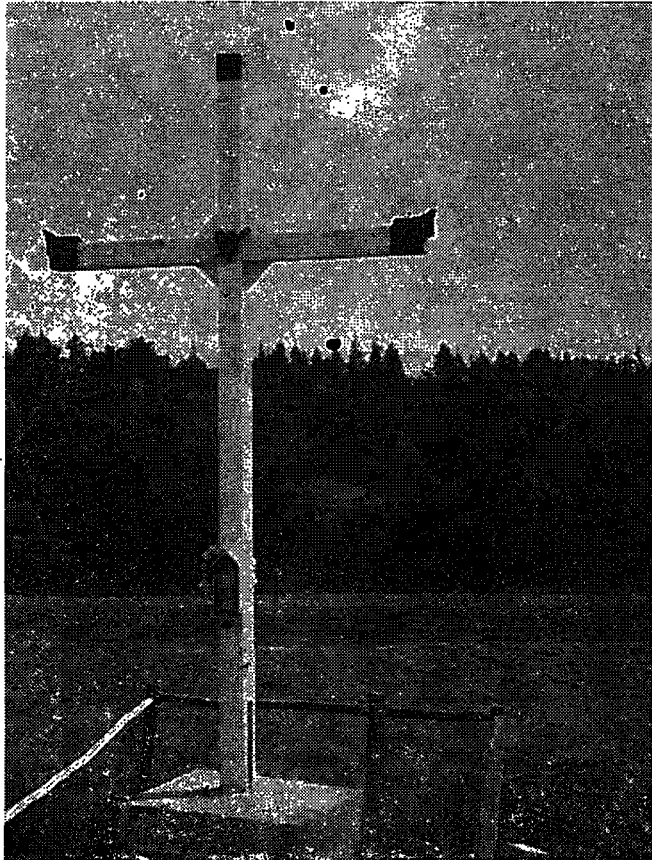
Rome's Agents Threaten Their Worst

On the other side of the country road, opposite the church building, a large wooden cross, twelve or fourteen feet high, has recently been erected and blessed with all due ceremony by the local priests who thought it sufficiently important to make a pilgrimage to that spot in order to offset the influence that they knew would soon emanate from the little Protestant church building then in process of erection. At the base of the cross there is fastened a little doll robed in a long white dress with a miniature rosary in its hand, all of which is wreathed with a garland of artificial roses and encased in a glass case. It is an idol of the Virgin Mary to which the neighbouring farmers are invited to pray rather than to the glorious Saviour, crucified and risen.

The cross serves as a convenient bracket to suspend the idol of Mary.

The week before our new church was opened, the local priest, so we were informed, rose in his pulpit at the Sunday mass and forbade any of his people to enter the new building. So far his orders have been strictly obeyed. The next week he warned all and sundry that if they accepted "little services" from the believers, they would run the risk of losing their faith and that it

A CROSS ERECTED BY R.C. PRIESTS



On the opposite side of the road this cross, with the little image of the Virgin on the base, was erected by the priests as their answer to the Protestant church building.

was therefore better not to have dealings with them. One of the converts has recently purchased a new threshing outfit for \$1,400, for which he has been paying by doing his neighbours' threshing. It remains to be seen what effect that priestly admonition will have in this and in other directions. The members of *l'église de la grâce* already know that it costs something to be a Christian in their neighbourhood. They need the prayers of God's people in the days to come.

It was a rare joy to have sweet Christian fellowship with these French-Canadian brethren. Though it was a busy season on the farm, and none own cars, the entire membership of the church was present on two occasions when we preached and on the other evening all the families of the church were represented. And how eagerly they listened as the Word of God was expounded in their mother tongue. We felt that in a

special way it was given to us to share in the blessings of Pentecost. Barriers of race and language were annihilated in the atmosphere of the Spirit. These French-Canadians receive as brethren in the Lord those who come to them with the Gospel. Brother Guy Appéré from France, the summer student-pastor of two years standing, is greatly beloved.

The Future of the Work

Naturally we ask, What of the future? We can only answer that it is in God's hands, but that the One Who has brought them thus far will never leave nor forsake faithful witnesses to His Gospel.

The handful of members of the little church at Lavigne do not represent all those who have made a profession of faith in Christ in this French-speaking neighbourhood. There are a number of other baptized believers who live at some distance, and still others who give evidence of saving faith but who have not yet professed their faith in baptism. Others have professed to accept Christ as Saviour but have not yet openly declared their stand for Him, while a still larger number of French-Canadians are eagerly studying the Word and seeking the light of the Gospel. It is a significant fact that the priests have been compelled to change their tactics in this neighbourhood where they openly cursed the New Testament in French and sternly forbade their people to have even the approved Romanist versions of the Scriptures. Before his conversion Mr. Yvon Hurtubise twice asked his priest for a New Testament and was harshly rebuffed by being told that it would drive him crazy! But now that the wily agents of Rome realize their people can freely obtain the Bible in spite of their refusal, they are cautiously allowing a few copies of the Roman Catholic edition of the French New Testament to get into the hands of the people. It is a liberally annotated edition, and of course there are priests and nuns in the provincially-supported schools to explain away embarrassing passages, and thus they hope to minimize the power of the Word which they cannot completely hide from the common people. Even that, however, is a significant proof of the way in which the simple preaching of the Word forces Rome's hand. It does not prove that this heathenish system is capable of reform, though it does demonstrate that it is capable of changing its plan of action.

One bright hope for the future is the children of these French Christians. In one family in the church there are six children, in another eight, while the grandmother, herself rejoicing in the Saviour, is the mother of sixteen. We do not believe in baptismal regeneration, and it is not the intention of the Grace Church to substitute the flesh for the Spirit and to fill its ranks by enrolling children as members before they have received Christ for themselves. Notwithstanding, the minds and hearts of these little ones offer a rich soil for the Gospel seed. Their bright, intelligent faces as they listened to the story of redeeming love was an inspiration to the preacher. Our French-speaking Canadian citizens of to-morrow stand in need of the ministrations of faithful preachers and of godly women who are willing to learn their language in order to lead them to Christ. We thank God for the devotion of our Seminary women as well as of our Seminary men to this important task.

In closing this account of God's doings, we refer to

the striking testimony of one of the brethren who forms part of this French-Canadian Church. He remarked once to Mr. Boyd that he used to think he gave much money to the Roman Church through fear of the priests' threats, but that since he was saved he had given far more to the cause of the Gospel, not under any constraint but because he enjoyed it. He was discovering the truth of the Apostle Paul's word: "The Lord loveth a cheerful giver." We have already exhorted this group of believers that with purpose of heart they cleave unto the Lord, and now with equal earnestness we exhort our readers to remember them at the throne of grace that His hand may be upon them to the glory of His Name. The future not only of this local French-Canadian church but also, in a large measure, of all French Canada depends upon the faithfulness with which those who know and love the Bible provide Gospel workers and their support for this field already white unto harvest. —W.S.W.

THE FEDERAL COUNCIL ARRAIGNED

THE CASE AGAINST THE FEDERAL COUNCIL OF CHURCHES by Chester E. Tulga, D.D. (Published by The Conservative Baptist Fellowship, 352 Wellington Avenue, Chicago, Illinois, U.S.A., Price 25c.)

This booklet makes out a strong case against the Federal Council of Churches. Though it was prepared with Northern Baptists of the United States specially in view, we wish that every member of the Protestant Churches of Canada could also read it. Few of the adherents of the various Protestant denominations realize that this Federal Council, which claims to speak for all Protestantism, is entirely under the control of extreme liberals who deny the great verities of the faith. Included in the author's proof of the anti-evangelical bias of the Federal Council are the following statements:

Dr. Harry Emerson Fosdick, honored by the Council with many years on its radio program, confirms what we have been saying, "I believe in the divinity of Jesus with all my faculties if we can come to an understanding about what we mean by *divinity* . . . Of course the divinity of Jesus differs from ours in a degree but not in kind . . . To say therefore that God was in Christ seems to me no theological puzzle at all. I think God was in my mother, the source of the loveliness that blessed us there." (*Hope of the World*, p. 103)

Dr. Francis J. McConnell, a past President of the Council, appears to be in full accord with these views of Dr. Fosdick when he says, "Some students can hardly restrain their resentments at the tendency to deify Jesus . . . Is not this tendency to deify Jesus more heathen than Christian?"

With evidence of this sort before us, we are constrained to return the compliment to the Federal Council and to regard it as more heathen than Christian.

Our author points out that this organization is seeking to preempt all time allotted to religious broadcasting, and thereby to eliminate all evangelical testimony from the radio. He also deals with the way in which this Modernistic octopus is wreathing local churches in its coils. Its social and economic philosophy is shown to be humanistic, not distinctively Christian, in its approach: "The babels of the Federal Council begin with the earthly problem, not the will of God for men. Like the Babel of old they never quite reach to heaven." (page 34).

The author is very pointed in bringing home the responsibility for the activities of this liberalistic, modernistic Federal Council to the church and individual members of churches and denominations which participate in it. He says:

The fact that a Baptist church has protested against this affiliation does not absolve it from guilt in this matter. We grant the nobility of the protests, but when any minority after protesting, goes along with the majority, it assumes its share of the corporate

guilt. The fact is that the majority of the conservative churches of the Convention, who presumably disapprove of the Federal Council, contribute undesignated fund to the Convention, thus involving them directly in the support of the Federal Council . . . Every church in the Convention must accept its share of the corporate guilt of this affiliation with modern unbelievers. This fact should be accepted honestly and not evaded." (page 46).

This is strong language addressed to conservative Baptists still nominally within the fold of the Northern Baptist Convention which is affiliated with the Federal Council of Churches. It is a trumpet call to "Come out from among them," significantly addressed by an association of conservative Baptists to their believing brethren still within the modernistic fold. We wish that every conservative Baptist and Presbyterian and United Church member in Canada could also read this pithy and convincing brochure.—W.S.W.

News of Union Churches

Acting Secretary—H. C. SLADE

Kapuskasing

Recently a young married man professed faith in Christ at Kapuskasing. The Pastor, Rev. C. S. McGrath, writes to say, that this man's wife is also greatly concerned about the salvation of her soul and appears to be quite near the kingdom. We pray that she, too, might soon take her stand on the Lord's side.—H.C.S.

Anniversary Services at Victoria Avenue, Hamilton

(Rev. John Byers, Pastor)

On September 26th, Victoria Avenue Church celebrated its Twenty-third Anniversary, and the day was one of unusual blessing. At the Bible School Rally Rev. W. S. Whitcombe, M.A., the guest preacher for the day, told of the triumphs of the Gospel among the French Canadians, thus giving an impetus to the Dime-Bank Offerings. At the morning service he exalted Christ as the Pre-eminent One, and in the evening he preached a glorious message on the Saviour's love and His gracious invitation to all in need. Special music had been arranged. A generous offering was received to cover the cost of the renovation and redecoration of the Bible School rooms by the men of the church, whose labour of love greatly lessened the expense of this undertaking.

We are thankful to see the hand of the Lord displayed in the lives of some of our young people, as in sovereign grace He has been calling them into full-time service. Sunday School scholars have made profession of faith in Christ, and many have received blessing through the ministry of the church in recent months.

On Monday evening, September 20th, approximately four hundred people attended our Youth Rally, which marked the commencement of this season's work among the young people. At that meeting one was definitely saved, and several raised their hands indicating full surrender to Christ. The past three Sunday nights God has in a singular way blessed the Gospel message. A mother was wondrously brought back to the Lord, and the following week her teenage daughter was saved, and then her son. God has given to the people at Victoria a new vision, and there is amongst us a spirit of expectation hitherto unexperienced, and many have entered into covenant with God to pray for results every Sunday night. We are praying for revival blessing. Please join us in prayer.—O.L.C.

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Among Ourselves

Devoted to Activities of Former and Present Students of
TORONTO BAPTIST SEMINARY

By W. Gordon Brown, Dean

On Sunday, September 19th, the First Markham Baptist Church celebrated its 100th Anniversary, with afternoon and evening services. The pastor, Rev. J. K. Péquegnat, B.A., Th.B., presided and also himself furnished very acceptable instrumental music. This church was organized about 1837, although there was a group of Baptists in the neighbourhood by 1833. In 1848 the present building was erected so that services have been held there continuously for a century. My grandfather, Elder J. B. Moore, D.D., was pastor from about 1874, and I heard interesting stories of his work.

The church was full for both—afternoon and evening and there was a fine spirit that made it easy to preach. Offerings for the day were given wholly to the work of Toronto Baptist Seminary. The church has been renovated, really a thousand dollar job, but by careful management and the help of the members completed for half that sum, and all paid for before this great occasion. Two old pine trees in front of the church were turned into lumber to build a shed for the sawdust used for the furnace. Electricity was installed for beautiful fixtures. The whole church was redecorated inside and out in a pleasant fashion. Altogether the equipment has been greatly improved. Of late months the attendance both at Bible school and the services has increased. The work is prospering and the membership are very happy in the service of the Lord.

Readers may have noticed the news dispatch which informed us that Rev. and Mrs. Dalton C. Crosby have been evacuated by air from the invaded Hyderabad district in Madras, India.

Miss Elsie Gibson, successfully completing upper school examinations, is now studying at Toronto Normal School. For the last two years she has taught in French at Verner, Ontario. This work is now being done by Miss Nellie Saxer, a graduate of last year.

Miss Joyce Cridland, L.Th., was one of 150 out of a thousand or more students who were successful in obtaining entrance to the medical school at the University of Toronto. There are eleven other girls in the class.

Miss Mabel Bourne, R.N., L.Th., is enrolled for a year's course at the University in Public Health Nursing.

We have before announced that this Seminary is offering work in Linguistics, beginning this year. Others than our own students who wish to take the work may come as special students upon payment of the registration fee.

A number of churches are arranging Thanksgiving services at which displays of fruit and vegetables will be made for decoration, the same afterwards to be given to the Seminary. All such supplies are greatly appreciated.

The Seminary offered to supply sealers delivered to church groups who would care to help the school dining room by filling them with pickles, preserves, etc. A number have been called for. If there are any other churches that could help us in this way, we should be glad to hear from them at once.

The Seminary residence for single men badly needs a sewing machine. There may be one of our readers who could donate the same.

From graduate Mrs. Jean Knight, L.Th., comes word of the work in Moncton. "The Lord has certainly been blessing the work of La Bonne Nouvelle this past year. The workers He has sent us have been the best, and faithful to His work at all times. We are grateful to the Seminary, and particularly to you for your extensive missionary

vision, and for encouraging us to follow the leading of the Lord as to where we should labour. There is a tremendous field here in the Maritimes, and we feel the lack of workers so much. However, we feel that the One Who knows our needs is preparing the very ones to fill the places needed. Besides our building in the city where the Lord has done great and marvellous things for us, we are preparing to move a small abandoned Presbyterian church fifty miles to Adamsville. The cement for the base is to be poured early in the week and we are hoping to have the church ready for use in a couple of weeks. In all of our building enterprises, the Lord has provided the means and the men. Truly He has done great things for us, whereof we are glad."

We wish to acknowledge with thanks the gift of a number of Hebrew books from S. E. Stubbs, Mooretown, Ont.

At the Faculty meeting held on September 23rd, Mr. Gordon Beck was appointed assistant librarian to Mr. George Stephens.

WITNESSING TO "JEHOVAH'S WITNESSES"

Some time ago a missionary on furlough from India, Rev. John Cheshire, carefully prepared a tract so printed that it will go in a business size envelope, entitled, *Witnessing to Jehovah's Witnesses*. In this he takes up one point and does it well, showing the real denial of the resurrection by C. T. Russell, J. F. Rutherford and their present successors. A large number of these tracts were sold from our office. This has just been reprinted. We think it very useful to Christian workers, particularly having regard to the tremendous personal canvassing efforts being made by the self-styled "Jehovah's Witnesses" everywhere. Copies may be had from this writer at 15c a dozen, 25c for two dozen, 75c per hundred.

—W. G. BROWN.

GRACE AND PEACE

GRACE remits sin, and peace quiets the conscience. Sin and conscience torment us, but Christ has overcome these fiends now and forever. Only Christians possess this victorious knowledge given from above. These two terms, grace and peace, constitute Christianity. Grace involves the remission of sins, peace, and a happy conscience. Sin is not cancelled by lawful living, for no person is able to live up to the Law. The Law reveals guilt, fills the conscience with terror, and drives men to despair. Much less is sin taken away by man-invented endeavors. The fact is, the more a person seeks credit for himself by his own efforts, the deeper he goes into debt. Nothing can take away sin except the grace of God. In actual living, however, it is not so easy to persuade oneself that by grace alone, in opposition to every other means, we obtain the forgiveness of our sins and peace with God.

The world brands this a pernicious doctrine. The world advances free will, the rational and natural approach of good works, as the means of obtaining the forgiveness of sin. But it is impossible to gain peace of conscience by the methods and means of the world. Experience proves this. Various holy orders have been launched for the purpose of securing peace of conscience through the religious exercises, but they proved failures because such devices only increase doubt and despair. We find no rest for our weary bones unless we cling to the word of grace.

—Martin Luther, *Commentary on Galatians*.

HAVE YOU RENEWED YOUR SUBSCRIPTION? AN EARLY REPLY WILL BE APPRECIATED.

Bible School Lesson Outline

Vol. 12 Fourth Quarter Lesson 2 October 10, 1948

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

THE SON OF MAN

Lesson Text: John 12:20-36.

Golden Text: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit."—John 12:24.

I. The Son of Man To Be Glorified: verses 20-30.

Christ was not merely the King of the Jews, as depicted in the lesson of last week (John 12:1-16), but He was and is the Son of man, Who came to seek and to save that which was lost (Matt. 18:11).

Among the people who flocked to Jerusalem to celebrate the Passover Feast (John 12:1) were certain Greeks, possibly proselytes, by which we mean people of other races or faiths who adopted the worship and faith of the Jews in the synagogues. These Greeks expressed the desire to see Jesus. We are not told why they wished to see Him. It is possible that their curiosity had been aroused by the reports they had heard about Him, and that they intended to enter into a religious discussion with Him. The Greeks were naturally of a contemplative disposition, and it was their custom to discuss at length the problems of philosophy and religion, seeking for truth (Acts 17:21; 1 Cor. 1:22).

Whatever their motive may have been, the Greeks displayed tact in approaching as intermediary Philip of Bethsaida, one of the disciples. It may be that they were encouraged by Philip's name, which is Greek. It has been suggested that possibly they had come from Bethsaida and recognized him as a fellow-townsmen.

This incident provides an illustration of the principle of co-operation in the work of the Lord. Philip and Andrew, both of Bethsaida (John 1:44), work together in voicing the request of the Greeks to see Jesus (Matt. 18:20, 21; Mk. 6:7), just as four men united their prayers, efforts and faith in taking the paralytic to Christ on another occasion (Mk. 2:3). We are labourers together with Christ (2 Cor. 6:1).

The truth concerning salvation through Christ is not according to the wisdom of this world. Christ crucified is to the Jews a stumbling-block and to the Greeks a laughing-stock, but to believers He is the Power of God and the Wisdom of God (1 Cor. 1:17-25).

The glory of Christ is inseparable from His voluntary humiliation and condescending love. Glory cannot be divorced from suffering (Lk. 24:26). It is ever true that one must pass through the gates of death, if he would enter into life. Even in the natural world, a grain of wheat cannot produce a harvest, except it die (1 Cor. 15:36, 37). Human life commences only after entrance into the valley of the shadow of death, and spiritual life is preceded or accompanied by death to self and death with Christ (Rom. 6:1-10).

The way to save life is to lose it, and the way to lose life is to save it (Matt. 10:39; 16:25; Mk. 8:35; Lk. 14:26); self-gratification leads to self-destruction, and self-denial leads to self-advancement. A famous painting by G. F. Watts, the title of which is in Latin, meaning, "So passeth away the glory of the world", depicts a still, shrouded figure lying on a bier. Upon a dark curtain hanging behind the bier these words are inscribed:

"What I spent, I had.
What I saved, I lost.
What I gave, I have."

On the ground in the picture lies "the peacock-plumed casque of the warrior, his shield and spear, the gauntlet he used as his gage, the roses of love and the scallop shell of the wanderer, the golden cup with the liquor poured out, the lute of the musician, the book of the scholar, and the ermine of the monarch—emblems of human life at its noblest". The hero wears a crown upon his brow, referring to the third motto "What I gave, I have". All that is done for Christ will be rewarded. It was thus our Saviour gave His all for us, and He asks us to follow in His steps, for the servant is not above his Master (Matt. 10:24, 25; 1 Pet. 2:21-25; 1 John 3:16).

Christ was willing to pay the price of our salvation; His sacrifice was voluntary (John 10:15-18; 19:11; Heb. 10:5-7). When He prayed, "Father, save me from this hour," He was willing that the will of God be done through Him, no matter what the cost (Matt. 26:39). It has been suggested that this may be interpreted as a question, as in the original Greek there would not be marks of punctuation as in our English translation. According to this suggestion, the wording may be "Now is my soul troubled; and what shall I say? Father, save me from this hour?" If that were the case the implication would be that the Saviour would not pray for deliverance from the suffering of the cross (Mk. 14:35, 36), because He had come into the world for that very purpose and for that very hour (Lk. 19:10; John 6:38, 39; 10:10; 1 Tim. 1:15). Hitherto He had said, "Mine hour is not yet come" (John 2:4; 7:30; 8:20), but the time was now at hand for Him to glorify the Father by yielding His life as a ransom for sinners (Lk. 22:37; John 17:1). God voiced approval of the sacrifice (Matt. 3:17; 17:5).

Did the Greeks desire to see Jesus? They would indeed see Him amid a blaze of heavenly glory. The critical hour was approaching, the hour which would see the culmination of all the Providential circumstances of history, when the Son of man would be invested with the glory of God (John 17:1-5).

The greatest need of the present hour is for men and women to see Jesus. Silently or articulately they echo the request of the Greeks, "We would see Jesus." They would see Jesus, the Son of God (Matt. 16:16), their Saviour (Matt. 1:21), dying on the cross for their sins (Matt. 27:26, 37), rising again, interceding at God's right hand (Acts 7:55, 56; Heb. 7:25; 9:24), and coming again (Acts 1:10, 11). To have a vision of Jesus the Christ will change the whole life of the waiting soul.

The Scriptures do not tell us whether or not the request of the Greeks was granted, but evidently the Holy Spirit regarded the comments of the Saviour as of the utmost importance. Christ used this occasion to give sublime truths concerning His Person and work.

II. The Son of Man To Be Crucified: verses 31-36.

From the standpoint of men this was an hour when the powers of darkness seemed to be supreme (Matt. 26:45; Lk. 22:53), but from the standpoint of God it was an hour of great triumph, for Satan the prince of this world, was to be cast out (John 14:30; Heb. 2:14; 1 John 3:8).

Christ was to be lifted up from the earth on the cross, just as the serpent was lifted up in the wilderness (Numb. 21:9; John 3:14; 8:28; Rom. 5:8), that whosoever should look upon Him might be saved (Isa. 45:22; John 1:29). Christ died for the sins of the whole world (1 John 2:2). Look to Him and live!

DAILY BIBLE READINGS

- Oct. 4—Confessing the Son of man Matt. 16:13-20.
Oct. 5—Betraying the Son of man Matt. 26:17-25.
Oct. 6—Following the Son of man Lk. 9:49-62.
Oct. 7—The power of the Son of man Matt. 9:1-8.
Oct. 8—The mission of the Son of man Matt. 18:11-14.
Oct. 9—The coming of the Son of man
in glory Matt. 24:23-31.
Oct. 10—The glory of the Son of man John 17:1-10.

SUGGESTED HYMNS

We would see Jesus. Look away to the cross. I've a message from the Lord. I looked to Jesus in my sin. There is life for a look. O Jesus, I have promised.

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