

The Gospel Witness and Protestant Advocate

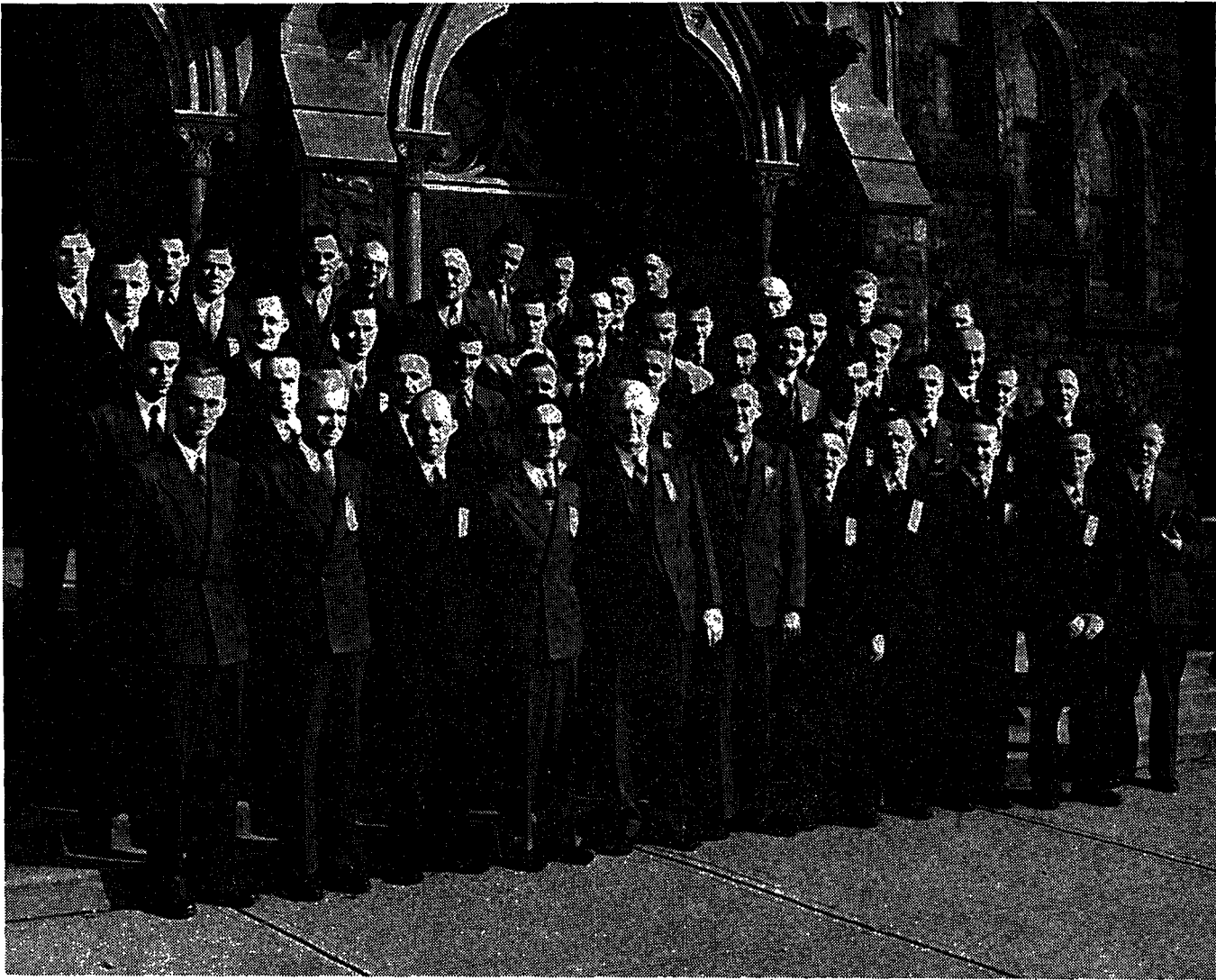
Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 27, No. 27

130 Gerrard St. E., TORONTO, OCTOBER 28, 1948

Whole Number 1380

THE NORTH BAY BUILDING COMMITTEE, (See Page 2)



1st Row: Bruce Hisey, Otterville; A. C. Whitcombe, Brantford; Hal MacBain, Sarnia; Jack Watt, Windsor; T. T. Shields, Toronto; H. C. Slade, Toronto; Frank Vaughan, Sarnia; Fred Wakeling, Essex; S. Wellington, New Toronto; W. C. Tompkins, Fort William; Jack Fullard, Toronto.
2nd Row: Guy Appéré, France; Hartley Britton, Lachute, Que.; Geo. Hicks, Dalesville; Tom Guthrie, Guelph; G. W. Searle, Lindsay; A. G. Heal, Whitevale; W. L. Hisey, Hespeler; W. Midgley, Courtright; Robt. Brackstone, Fenelon Falls; John Byers, Hamilton.
3rd Row: K. R. Penny, Queensville; Lorne Heron, Val d'Or; Reginald Snell, South River; Harold Kettyle, Courtland; Ellard Corbett, Picton; W. N. Charlton, Toronto; Robt. Holmes, Churchill; E. C. Wood, Timmins.
4th Row: J. R. Boyd, Sudbury; Kenneth Cairns, Kimberley; C. J. Rogers, Tilbury; W. Piper, Westport; Reg. Hussey, Belleville; W. J. Wellington, Malartic.
5th Row: W. S. Whitcombe, Toronto; Bernard Jeffery, Long Branch; C. S. McGrath, Kapuskasing; Roy Cornish, Napanee; Matthew Doherty, Toronto; Murray Heron, Noranda; Glen Richardson, Maple Grove.
6th Row: J. W. McKay, Alton; Yvon Hurtubise, Lavigne; W. W. Fleischer, Cannington; Geo. Stephens, Toronto; J. R. Armstrong, Montreal; H. G. Hindry, Westboro.

\$5,000 for a New Church in North Bay, Ont. November 7th to February 28th

OF THE many "mountain top" experiences of the recent Convention, one of the peaks was the Thursday morning session. Mr. Guy Appéré, Rev. C. J. Rogers, and Pastor E. C. Corbett, under the Chairmanship of Rev. H. C. Slade, had been the speakers, each speaking of the progress of the work on Home Mission fields, the last two speaking somewhat of their building operations. Mr. Corbett thrilled everyone by a recital of the providential provision of their needs.

\$5,000 Enterprise Proposed

Following this, Rev. Jack Watt of Windsor, and Rev. W. H. MacBain of Sarnia, brought to the Convention a proposal of the Executive Board of the Union, that from November to the end of February, an effort be made throughout all our Union churches, to raise a minimum of \$5,000.00, much more if possible, with a view to beginning some kind of building at North Bay, where

Student Oatley-Willis had so successfully wrought last summer. The proposal was that the money should be raised for the Church Edifice Fund, but for that fund to be used specifically by the Board for a building in North Bay; and the amount of money raised would be given as a loan to the North Bay group, without interest, or at the rate of $\frac{1}{2}$ of 1%, merely to acknowledge the obligation. After the church was established, and sufficiently grown to be able to help itself, it would then pay back to the Church Edifice Fund the amount of money that had been loaned to it, as the church might be able to do it, so that it should be available to assist in building other churches in like needy places.

The matter was ably presented by Mr. Watt and Mr. MacBain, and was received with enthusiasm by the delegates present.

The suggestion was then made that all the pastors present, who were willing whole-heartedly to throw



A few of the Delegates to the Convention who were watching the photographer were asked to step in or rather up for this second photograph. Most of the Delegates were elsewhere.

themselves into this enterprise for the next four months, should stand. We believe every pastor present stood. Then they were asked to come forward, which they did—about forty-five of them; and by raising both hands each pastor pledged himself to throw himself into this enterprise without reserve. The pastors were then asked to meet on the steps in front of the church at 2 o'clock for a photograph. The cut of this photograph appears on the front page of this issue. These compose the North Bay Building Committee.

The letter incorporated in this article, sent to every pastor, gives an outline of the plan as agreed upon that Thursday morning. We ask every member of every church in the Union to have a part in this campaign, however small, but as large a part as possible, and to see that envelopes for the four Sundays in November, November 7th, fourteenth, twenty-first, and twenty-eighth, are put on the plate at church. The money will not be forwarded to the Union treasury until the end of the campaign, or at least until the end of the month, as each church may decide. But we are asking every pastor to send us a wire on November 29th, stating the amount received by his church for the four Sundays. Then a full list of all the churches, and the amounts they have contributed will appear in the issue of THE GOSPEL WITNESS for December 2nd. The same plan will be followed month by month to the completion of the campaign.

Our readers, we feel sure, will see the advantages of such a plan. A young church, even though it has but a handful of members, needs a building. But to begin work with a building heavily mortgaged is to court defeat from the outset. By the plan outlined here there would be virtually no interest to pay, indeed the small amount of $\frac{1}{2}$ of 1% might be waived, if that were necessary. But the Church Edifice Fund would hold some sort of security for the loan necessary to put up the first unit of the building. Thus the loan would be no burden to the church at all. There would be no time limit as to repayment. That should be done when the church is strong enough to repay it, not all at once, but in instalments, so that it would come back to the Church Edifice Fund to be sent again on its mission of church-building to some needy place in the future.

If that plan is consistently followed for a few years, the various loans given to new churches would be assets of the Church Edifice Fund, and would be gradually coming back to the Fund for use in a programme of ever-expanding church building.

We earnestly solicit the help of every church member, although, of course, the success of the plan, on the human side, will depend on the leadership of the pastor.

We commend this enterprise to our readers of all denominations. The readers of THE GOSPEL WITNESS will recognize that sound, evangelical, testimony is diminishing everywhere, and that there is an increasing need for such lighthouses as we propose to establish in North Bay. We were told at the session of the Convention to which we refer, that in the twenty-one years of its history the Union of Regular Baptist Churches had founded forty new churches, that is almost two a year, one for each six months. It would, of course, be far better if it were one a month. However, we are thankful for what has been done. Some denominations are closing up their weak churches, and founding no new ones. In some parts of Canada large numbers of

Baptist churches are without pastors, we are told notably in the Maritime Provinces. Toronto Baptist Seminary is producing year by year sound, evangelical, Biblical preachers, and we hope in a few years to see hundreds of churches established where nothing but Christ crucified is preached.

If any of our readers would like to have a share in this North Bay enterprise, we shall welcome their co-operation, either by one direct gift, or, if such an one would write us, we will send them a package of envelopes with business reply envelopes enclosed, so that they can send in to our Toronto office, week by week, if they happen to be where there is no Regular Baptist Church through whose treasury they can send it.

Let us hear from you. *Above all, may we ask that earnest prayer on the part of all may be offered that this Campaign may be overwhelmingly successful.*

Following is the letter sent to every pastor, which we ask all our readers, and especially members of Regular Baptist Churches, to whom they may come, to read carefully.

\$5,000 FOR NORTH BAY

TO THE PASTORS OF THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC, RESPECTING THE SPECIAL OFFERING TO ERECT A BUILDING IN NORTH BAY.

Dear Brother Pastor:

With all haste we have had envelopes printed for this special offering. There will be 17 Sundays from the 7th of November to the 28th of February, inclusive. We therefore have had dated envelopes printed for each of the 17 Sundays, and have put them up in packages of 17, and are sending to each Church, a sufficient number of packages to put a package in the hand of every member of the Church. We are sending you a parcel of packages by first class mail, with this letter. If there should not be sufficient packages for your membership, send us a wire and we will send you more immediately. We have had to guess, because we have no record of the actual membership of the Churches.

On Thursday, as they come off the press, we shall send you a sufficient number of GOSPEL WITNESSES, to put one in every family of the Church. The WITNESS will carry a photograph of all the Pastors, as taken in front of the Church, which I propose to call "The North Bay Building Committee". All the particulars will be on one of the other pages. You will have THE GOSPEL WITNESSES before Sunday, so as to be able to distribute them to the people.

The Plan Proposed

May I therefore, without too much presumption, offer to you a suggestion of the plan I propose to carry out myself. It is this:

That we all make the morning of November 7th, a North Bay service, and explain to the people our whole plan and then urge the people to take a package of envelopes, and to give a weekly offering for the 17 weeks. *Let us be bold enough to suggest a minimum of a dollar, if possible, but if that should not be possible, the largest amount that is practicable.* Then ask the members to bring their weekly offering with their other offering, and put it on the plate. In this connection, I suggest the following:

The Offering To Be "Over and Above"

1. That it be made clear to all our people, that the offering for North Bay, of necessity, should be over and above all other offerings, as a special. There will be no profit in diverting contributions from one fund to another. That would be to rob Peter to pay Paul. So, the first

thing to consider is, "What can I give over and above all that I am now giving?"

An Envelope For Every Sunday

2. So far as possible, let everybody try to bring his or her offering each Sunday. But, whether the envelope is actually put on the plate each Sunday or not, urge them to put an offering in every dated envelope, so that, if they are prevented from attendance at any particular service, by sickness, by the weather, or absence from home, they would bring the offering for that particular Sunday, with the next one, so that there should be no omissions from the 17 Sundays.

Offering For North Bay

3. Make it clear to the people, that this is *an offering for the Church Edifice Fund, to be used for a new building in North Bay*; that the money will be advanced for this project, and that it will be considered as a loan to the North Bay group, upon which they would pay, perhaps for the first year or two, $\frac{1}{2}$ of 1%, merely to acknowledge the loan, and after that, perhaps 1%, but not more than 1% at any time. The \$5,000. would then remain as an asset, as the Church Edifice Fund, which in due time will be returned to that Fund, and would be available to help another cause as needy as North Bay is now.

The contributions can be kept in the Treasury of the local Church, until the end of February, or transferred to the Union Treasury monthly, as the local Church may decide.

Amount Received To Be Reported Each Week

4. It was agreed at the morning session of Thursday, I understood, that each Pastor would report the amount received for the North Bay enterprise monthly, that is, in time to get it into THE GOSPEL WITNESS the first Thursday of each month, namely December 2nd, January 6th, and February 3rd.

It may be news to you that, even though THE GOSPEL WITNESS is dated on Thursday, it goes to press on Wednesday, and we have to have our copy by Tuesday. Then we will report month by month the amount received by each Church for the North Bay enterprise.

To make this possible we ask every Pastor to report amount received for the month by wire collect to "THE GOSPEL WITNESS" Office, beginning Monday, November 29.

This Week's Issue

In the issue of this week, we print the photograph, and the name of every Pastor, and the Church, he serves. Then on the last Tuesday of each month, in making up the WITNESS, we will publish a list of all the Churches with the Pastors well displayed, with a good big headline. We shall publish this list the issue before the last Sunday and then an explanation that the contributions from each Church will be filled in with the details, the first issue of each month. In that way, we shall keep it through the WITNESS before the people in two issues of THE GOSPEL WITNESS each month, and that will help the Pastor to keep the work before the people.

To Be Announced Every Sunday

5. My further suggestion is that, in making the announcement Sunday by Sunday, we should every one of every week.

reminding the people of it, and keeping it before them us, call special attention to the North Bay offering, thus

At Evening Services Also

6. I said at the beginning, that I intended to bring it before my people November 7th, in the morning, which I shall do, but Communion Sunday is the first Sunday in the month for us, and I shall mention it also at every evening service, and at the Communion services. In Jarvis Street, we shall have sufficient packages of envelopes, and give an invitation to anybody interested who may not be a member, to take a package of envelopes and join in this effort to establish another New Testament Church.

7. I feel that it is imperative that we should strike while the iron is hot and generate all the enthusiasm possible on Sunday, November 7th. I hope no Pastor will allow himself to be dilatory in this matter. Permit me to say for myself, that while my hands are very full with THE PROTESTANT LEAGUE Executive Meeting and the Annual Meeting of THE PROTESTANT LEAGUE, and I have to fly to

Philadelphia Friday morning for a meeting there, the evening of the 29th, and shall fly back to Toronto on Saturday. Then the Monday following, Mr. Slade and I will fly to Halifax for a PROTESTANT LEAGUE Meeting in Halifax Tuesday evening, and fly from place to place: Sydney, Tuesday the 2nd; Truro, Wednesday the 3rd; St. John, Thursday the 4th; Moncton, Friday the 5th; home Toronto the 6th, to preach Sunday the 7th. I am sure you will not blame me if I presume to say, that if I can do this, every Pastor in the Union can. Therefore, as at the barn raising, Let it be YO HEE!

And let us all get to work. It is my earnest hope, that if this is carried through, as I have suggested, at the end of February, we may have \$10,000. instead of \$5,000.

Most important of all, let unceasing prayer be made by us all in private and at all prayer meetings for God's blessing on our united effort.

With warmest regards,

Yours very heartily,

(signed) T. T. SHIELDS.

REV. D. C. McLELLAND'S WESTERN TOUR

REV. D. C. McLELLAND, Secretary of THE CANADIAN PROTESTANT LEAGUE, returned last week from a tour of the Western Provinces, during which he spoke at Vancouver, Victoria, Red Deer, Calgary, Edmonton, Saskatoon, Moose Jaw, Regina, Brandon, and Winnipeg. The tour was, from every point of view, successful, and we are sure will stimulate the Protestant interest in the Prairie Provinces. We have only one press report, which is from the *Regina Leader-Post*, October 19th, 1948, and is as follows:

PROTESTANT LEAD BENEFITS CANADA

From the *Regina Leader-Post*, October 19, 1948

Canada reached her present position in the world through Protestant leadership, and can only hold her position if Protestant leadership continues, declared Rev. D. C. McLelland, Toronto, secretary of THE CANADIAN PROTESTANT LEAGUE, in a Regina interview Tuesday.

Mr. McLelland was in Regina on a western Canadian tour to report on work of THE CANADIAN PROTESTANT LEAGUE. He was scheduled to address a public meeting Tuesday night in Knox United Church.

Referring to the recent election of Hon. Louis St. Laurent as successor to Prime Minister Mackenzie King, Mr. McLelland said that while he did not know Mr. St. Laurent personally, THE PROTESTANT LEAGUE "viewed with alarm" the possibility of a member of the Knights of Columbus becoming a Canadian prime minister.

Pages of publicity were frequently given the Roman Catholic cause but not even the texts of Protestant sermons were carried in many newspapers, Mr. McLelland contended. In all fairness, equal publicity should be given to each, he said.

Speaking of his tour, which took him across the prairie provinces to the west coast, Mr. McLelland said at his meetings THE CANADIAN PROTESTANT LEAGUE stressed the fact that no one was encouraged to harbour hatred, malice or a spirit of disunity. The aim of the League was to offset the swing to Romanism by publicly affirming the Protestant Reformation principles.

Members and adherents of THE PROTESTANT LEAGUE were growing by "leaps and bounds" because people were beginning to see the need for some vigorous organization which would speak for all the Protestant Churches in Canada, said Mr. McLelland.

FRENCH-LANGUAGE SERVICE

NEXT Sunday at three o'clock in Greenway Hall, Rev. W. H. Frey, Pastor of the church at Tramelan, Switzerland, will be the preacher at our French-language Gospel Service. All interested in the French language and in French evangelization are heartily invited to share this service with us.—W.S.W.

themselves into this enterprise for the next four months, should stand. We believe every pastor present stood. Then they were asked to come forward, which they did—about forty-five of them; and by raising both hands each pastor pledged himself to throw himself into this enterprise without reserve. The pastors were then asked to meet on the steps in front of the church at 2 o'clock for a photograph. The cut of this photograph appears on the front page of this issue. These compose the North Bay Building Committee.

The letter incorporated in this article, sent to every pastor, gives an outline of the plan as agreed upon that Thursday morning. We ask every member of every church in the Union to have a part in this campaign, however small, but as large a part as possible, and to see that envelopes for the four Sundays in November, November 7th, fourteenth, twenty-first, and twenty-eighth, are put on the plate at church. The money will not be forwarded to the Union treasury until the end of the campaign, or at least until the end of the month, as each church may decide. But we are asking every pastor to send us a wire on November 29th, stating the amount received by his church for the four Sundays. Then a full list of all the churches, and the amounts they have contributed will, appear in the issue of THE GOSPEL WITNESS for December 2nd. The same plan will be followed month by month to the completion of the campaign.

Our readers, we feel sure, will see the advantages of such a plan. A young church, even though it has but a handful of members, needs a building. But to begin work with a building heavily mortgaged is to court defeat from the outset. By the plan outlined here there would be virtually no interest to pay, indeed the small amount of $\frac{1}{2}$ of 1% might be waived, if that were necessary. But the Church Edifice Fund would hold some sort of security for the loan necessary to put up the first unit of the building. Thus the loan would be no burden to the church at all. There would be no time limit as to repayment. That should be done when the church is strong enough to repay it, not all at once, but in instalments, so that it would come back to the Church Edifice Fund to be sent again on its mission of church-building to some needy place in the future.

If that plan is consistently followed for a few years, the various loans given to new churches would be assets of the Church Edifice Fund, and would be gradually coming back to the Fund for use in a programme of ever-expanding church building.

We earnestly solicit the help of every church member, although, of course, the success of the plan, on the human side, will depend on the leadership of the pastor.

We commend this enterprise to our readers of all denominations. The readers of THE GOSPEL WITNESS will recognize that sound, evangelical, testimony is diminishing everywhere, and that there is an increasing need for such lighthouses as we propose to establish in North Bay. We were told at the session of the Convention to which we refer, that in the twenty-one years of its history the Union of Regular Baptist Churches had founded forty new churches, that is almost two a year, one for each six months. It would, of course, be far better if it were one a month. However, we are thankful for what has been done. Some denominations are closing up their weak churches, and founding no new ones. In some parts of Canada large numbers of

Baptist churches are without pastors, we are told notably in the Maritime Provinces. Toronto Baptist Seminary is producing year by year sound, evangelical, Biblical preachers, and we hope in a few years to see hundreds of churches established where nothing but Christ crucified is preached.

If any of our readers would like to have a share in this North Bay enterprise, we shall welcome their co-operation, either by one direct gift, or, if such an one would write us, we will send them a package of envelopes with business reply envelopes enclosed, so that they can send in to our Toronto office, week by week, if they happen to be where there is no Regular Baptist Church through whose treasury they can send it.

Let us hear from you. *Above all, may we ask that earnest prayer on the part of all may be offered that this Campaign may be overwhelmingly successful.*

Following is the letter sent to every pastor, which we ask all our readers, and especially members of Regular Baptist Churches, to whom they may come, to read carefully.

\$5,000 FOR NORTH BAY

TO THE PASTORS OF THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC, RESPECTING THE SPECIAL OFFERING TO ERECT A BUILDING IN NORTH BAY.

Dear Brother Pastor:

With all haste we have had envelopes printed for this special offering. There will be 17 Sundays from the 7th of November to the 28th of February, inclusive. We therefore have had dated envelopes printed for each of the 17-Sundays, and have put them up in packages of 17, and are sending to each Church, a sufficient number of packages to put a package in the hand of every member of the Church. We are sending you a parcel of packages by first class mail, with this letter. If there should not be sufficient packages for your membership, send us a wire and we will send you more immediately. We have had to guess, because we have no record of the actual membership of the Churches.

On Thursday, as they come off the press, we shall send you a sufficient number of GOSPEL WITNESSES, to put one in every family of the Church. The WITNESS will carry a photograph of all the Pastors, as taken in front of the Church, which I propose to call "The North Bay Building Committee". All the particulars will be on one of the other pages. You will have THE GOSPEL WITNESSES before Sunday, so as to be able to distribute them to the people.

The Plan Proposed

May I therefore, without too much presumption, offer to you a suggestion of the plan I propose to carry out myself. It is this:

That we all make the morning of November 7th, a North Bay service, and explain to the people our whole plan and then urge the people to take a package of envelopes, and to give a weekly offering for the 17 weeks. *Let us be bold enough to suggest a minimum of a dollar, if possible, but if that should not be possible, the largest amount that is practicable.* Then ask the members to bring their weekly offering with their other offering, and put it on the plate. In this connection, I suggest the following:

The Offering To Be "Over and Above"

1. That it be made clear to all our people, that the offering for North Bay, of necessity, should be over and above all other offerings, as a special. There will be no profit in diverting contributions from one fund to another. That would be to rob Peter to pay Paul. So, the first

thing to consider is, "What can I give over and above all that I am now giving?"

An Envelope For Every Sunday

2. So far as possible, let everybody try to bring his or her offering each Sunday. But, whether the envelope is actually put on the plate each Sunday or not, urge them to put an offering in every dated envelope, so that, if they are prevented from attendance at any particular service, by sickness, by the weather, or absence from home, they would bring the offering for that particular Sunday, with the next one, so that there should be no omissions from the 17 Sundays.

Offering For North Bay

3. Make it clear to the people, that this is *an offering for the Church Edifice Fund, to be used for a new building in North Bay*; that the money will be advanced for this project, and that it will be considered as a loan to the North Bay group, upon which they would pay, perhaps for the first year or two, $\frac{1}{2}$ of 1%, merely to acknowledge the loan, and after that, perhaps 1%, but not more than 1% at any time. The \$5,000. would then remain as an asset, as the Church Edifice Fund, which in due time will be returned to that Fund, and would be available to help another cause as needy as North Bay is now.

The contributions can be kept in the Treasury of the local Church, until the end of February, or transferred to the Union Treasury monthly, as the local Church may decide.

Amount Received To Be Reported Each Week

4. It was agreed at the morning session of Thursday, I understood, that each Pastor would report the amount received for the North Bay enterprise monthly, that is, in time to get it into THE GOSPEL WITNESS the first Thursday of each month, namely December 2nd, January 6th, and February 3rd.

It may be news to you that, even though THE GOSPEL WITNESS is dated on Thursday, it goes to press on Wednesday, and we have to have our copy by Tuesday. Then we will report month by month the amount received by each Church for the North Bay enterprise.

To make this possible we ask every Pastor to report amount received for the month by wire collect to "THE GOSPEL WITNESS" Office, beginning Monday, November 29.

This Week's Issue

In the issue of this week, we print the photograph, and the name of every Pastor, and the Church he serves. Then on the last Tuesday of each month, in making up the WITNESS, we will publish a list of all the Churches with the Pastors well displayed, with a good big headline. We shall publish this list the issue before the last Sunday and then an explanation that the contributions from each Church will be filled in with the details, the first issue of each month. In that way, we shall keep it through the WITNESS before the people in two issues of THE GOSPEL WITNESS each month, and that will help the Pastor to keep the work before the people.

To Be Announced Every Sunday

5. My further suggestion is that, in making the announcement Sunday by Sunday, we should every one of every week.

reminding the people of it, and keeping it before them us, call special attention to the North Bay offering, thus

At Evening Services Also

6. I said at the beginning, that I intended to bring it before my people November 7th, in the morning, which I shall do, but Communion Sunday is the first Sunday in the month for us, and I shall mention it also at every evening service, and at the Communion services. In Jarvis Street, we shall have sufficient packages of envelopes, and give an invitation to anybody interested who may not be a member, to take a package of envelopes and join in this effort to establish another New Testament Church.

7. I feel that it is imperative that we should strike while the iron is hot and generate all the enthusiasm possible on Sunday, November 7th. I hope no Pastor will allow himself to be dilatory in this matter. Permit me to say for myself, that while my hands are very full with THE PROTESTANT LEAGUE Executive Meeting and the Annual Meeting of THE PROTESTANT LEAGUE, and I have to fly to

Philadelphia Friday morning for a meeting there, the evening of the 29th, and shall fly back to Toronto on Saturday. Then the Monday following, Mr. Slade and I will fly to Halifax for a PROTESTANT LEAGUE Meeting in Halifax Monday evening, and fly from place to place: Sydney, Tuesday the 2nd; Truro, Wednesday the 3rd; St. John, Thursday the 4th; Moncton, Friday the 5th; home Toronto the 6th, to preach Sunday the 7th. I am sure you will not blame me if I presume to say, that if I can do this, every Pastor in the Union can. Therefore, as at the barn raising, Let it be YO HEE!

And let us all get to work. It is my earnest hope, that if this is carried through, as I have suggested, at the end of February, we may have \$10,000. instead of \$5,000.

Most important of all, let unceasing prayer be made by us all in private and at all prayer meetings for God's blessing on our united effort.

With warmest regards,

Yours very heartily,

(signed) T. T. SHIELDS.

REV. D. C. McLELLAND'S WESTERN TOUR

REV. D. C. McLELLAND, Secretary of THE CANADIAN PROTESTANT LEAGUE, returned last week from a tour of the Western Provinces, during which he spoke at Vancouver, Victoria, Red Deer, Calgary, Edmonton, Saskatoon, Moose Jaw, Regina, Brandon, and Winnipeg. The tour was, from every point of view, successful, and we are sure will stimulate the Protestant interest in the Prairie Provinces. We have only one press report, which is from the *Regina Leader-Post*, October 19th, 1948, and is as follows:

PROTESTANT LEAD BENEFITS CANADA

From the *Regina Leader-Post*, October 19, 1948

Canada reached her present position in the world through Protestant leadership, and can only hold her position if Protestant leadership continues, declared Rev. D. C. McLelland, Toronto, secretary of THE CANADIAN PROTESTANT LEAGUE, in a Regina interview Tuesday.

Mr. McLelland was in Regina on a western Canadian tour to report on work of THE CANADIAN PROTESTANT LEAGUE. He was scheduled to address a public meeting Tuesday night in Knox United Church.

Referring to the recent election of Hon. Louis St. Laurent as successor to Prime Minister Mackenzie King, Mr. McLelland said that while he did not know Mr. St. Laurent personally, THE PROTESTANT LEAGUE "viewed with alarm" the possibility of a member of the Knights of Columbus becoming a Canadian prime minister.

Pages of publicity were frequently given the Roman Catholic cause but not even the texts of Protestant sermons were carried in many newspapers, Mr. McLelland contended. In all fairness, equal publicity should be given to each, he said.

Speaking of his tour, which took him across the prairie provinces to the west coast, Mr. McLelland said at his meetings THE CANADIAN PROTESTANT LEAGUE stressed the fact that no one was encouraged to harbour hatred, malice or a spirit of disunity. The aim of the League was to offset the swing to Romanism by publicly affirming the Protestant Reformation principles.

Members and adherents of THE PROTESTANT LEAGUE were growing by "leaps and bounds" because people were beginning to see the need for some vigorous organization which would speak for all the Protestant Churches in Canada, said Mr. McLelland.

FRENCH-LANGUAGE SERVICE

NEXT Sunday at three o'clock in Greenway Hall, Rev. W. H. Frey, Pastor of the church at Tramelan, Switzerland, will be the preacher at our French-language Gospel Service. All interested in the French language and in French evangelization are heartily invited to share this service with us.—W.S.W.

The Jarvis Street Pulpit

Quebec a Refuge for Traitors

An Address by the Pastor, Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 24th, 1948
(Stenographically Reported)

THE position of a minister of the gospel was never an easy one, but it has never been more difficult than to-day. For myself I would very gladly ignore such public questions as I have announced I would discuss this evening. Far rather would I speak simply the message of salvation to lost sinners, and that alone. But no man of moral, to say nothing of spiritual, sensibilities can be indifferent to public evils: We are admonished, not to ignore, but to "abhor that which is evil".

The matter now before the Canadian public of the Vichy collaborators has been given much attention in the public press. Someone may ask, "What good do you hope to accomplish by your protest?" When Germany was shooting hostages in Paris every day, a certain American writer said that a protest should arise against this evil from every church in Christendom. Assuming the question to be asked, "What would be accomplished? Would it put an end to this lawless execution of innocent people as hostages?", the answer given was this: "It will at least keep alive the conscience of those who protest against evil."

Beware of a Seared Conscience

Nothing is more dangerous than the tendency to gradual acquiescence in glaring wrong. You may become so accustomed to these things after a while, that nothing can shock you. You will dismiss the most terrific injustices with a shrug of the shoulders, as though it were none of your business. It is important that Christian people should have sensitive consciences; that the evils, with which they are surrounded, should register themselves in their moral consciousness, and call forth a vigorous protest.

Secret Orders-in-Council

Few things have attracted more general attention, or have called forth more general journalistic protests than the recent action of the Ottawa Government of validating, by secret order-in-council, the lawless admission, by forged passports, of men who were in collaboration with the enemies of this country during the war; and who, having been tried in the Courts of their own land, were sentenced, one of them to five years' imprisonment, two of them to life imprisonment, and one of them sentenced to death, as traitors to their own country. Yet these men are received into Canada, and permitted to remain by an order-in-council, which was not even published, and without the consent of Parliament.

The public memory is proverbially short. If you study the science and practice of journalism you will find that the thing that occupies the front page one day, is relegated to a secondary position the next, and in the course of a few days, though nothing is done about

it, it is ignored altogether. For that reason, it becomes necessary, sometimes, to remind people a little of the past.

The Vichy Régime

Throughout the war we protested vigorously against the conduct of the Vichy Régime, and its approval and support and justification by the Roman Catholic Hierarchy of Quebec. THE GOSPEL WITNESS abounds with articles denouncing the treachery of Marshal Pétain, Pierre Laval, and all their collaborators. But during that time the Quebec Hierarchy, which did everything possible to hinder our prosecution of our part in the war, which first of all prevented enlistments, then opposed conscription, and still later, through their priests, encouraged desertions from the Army on a wholesale scale—that power spoke, in the most glowing terms of the government of Marshal Pétain, who was the puppet, primarily, of the Papacy, and who was used by Hitler during the occupation.

Pétain and Weygand

Pétain, and Weygand, were both devout Romanists, one of them a Jesuit. The great French patriot and statesman, Clemenceau, described General Weygand as being "up to the eyes with the priests". They did nothing without the consent of the Vatican. As soon as Pétain was established in his position, he received the blessing of the Pope. *The Canadian Register*—not a Quebec paper, but an Ontario paper, published in Kingston, the official voice of *The Catholic Truth Extension Society* in Canada, said in one of its articles which we printed in THE GOSPEL WITNESS:

What Pétain Did

"As early as September, 1940, the Pétain régime began the restoration of the freedom of the Church"—that is, the Roman Catholic Church—

"by abrogating the law of July 7, 1904"—

That was known as the Coombes Law, which brought all Roman Catholic institutions of France under the general law of the country, and subjected them to regular inspection, like all other institutions. But these institutions would not submit to the law of France. Many of them were closed, and the "Religious" as they called them, who occupied them, emigrated to Spain, to Portugal, and many of them to the Province of Quebec, where the "Church" enjoys special privileges, and where its institutions are never entered by anyone without the permission of the ecclesiastical authorities. The institutions of the Roman Catholic Church in Canada are exempt entirely from Canadian law, and what goes on behind their closed doors nobody is allowed to know. Now these Coombes Laws were abro-

gated by the Pétain Régime within two weeks of his establishment.

I quote further:

The law of July 7, 1904, "forbade religious orders to engage in educational work. Then in February, 1941, all property which had been confiscated from the diocese of France was restored to them. Next came a law which sanctioned the return of the Carthusian Monks and restored to them the property of the Grande Chartreuse, mother house of the Order, from which the monks were expelled during the French Revolution and to which they returned in 1816, only to be expelled again 85 years later. Finally came the law of April, 1942, which removed the disabilities placed on religious orders by the Law of Associations of July 1, 1901.

"The shackles with which aggressive and militant anti-clericalism crippled the activity of the Church are thus being broken, and a new Concordat with the Holy See seems a certainty once the invaders are hurled from French soil."

That is exactly what the Vichy Régime did. They blotted out the progress of a century in France, and reduced France to conditions which obtained at the beginning of the century.

I quote now from THE GOSPEL WITNESS:

"It will be recalled that Pétain came from Madrid to assume his duties in France; and our six-or-more-year-old contention, with every passing day, is shown to be true, that Italy, Spain, France, and Belgium, were all the instruments of the Vatican, as well as Hitler himself, to a very large extent, in an endeavour to discredit the principles of democracy everywhere, and to destroy the British Empire."

There is not a shadow of a doubt that that is what the Vatican hopes to do, and particularly it worked through France. France was not defeated on the field of battle. It was destroyed from within by the Roman Catholic Church, notably through the two Roman Catholic cardinals.

Translation From "Le Devoir"

We printed in THE GOSPEL WITNESS a year or so ago, the translation of part of a letter from *Le Devoir*, of May 10th, 1941, in which the French-Canadian people, through the voice of the Hierarchy, lauded Marshal Pétain. I cannot read it all, but here is a sentence:

"In some circles attempts are made to discredit Pétain, as a little while ago they were made against the saviour of Spain, the well-named Franco"—

If ever there was a bloody murderer, who deserved to be hanged by the neck till he was dead, it is Franco. But the Roman Catholic Church lauds him as "the saviour of Spain"; notwithstanding that even at this hour there are hundreds of political prisoners languishing in dungeons in Spain, by the order of that monster.

Here is another paragraph:

"Pétain a bad Catholic? One has only to look at the laws favourable to the Catholic Church that he has just decreed"—

And they refer again to the matters to which I have already referred. Then they go on further to say, denouncing the critics of Pétain:

"Do they not see in what bad company they find themselves when they regret the fall of the Masonic republic?"

This letter in a Canadian paper said that the fall of France was the "fall of a Masonic republic", and that people ought to be ashamed to be found amongst those who regretted the destruction of France. Once again

it shows that there is but one thing the devout Catholic is interested in, and that is the interest of the Church, and he will sacrifice his own nation, and everything else, to the interests of the Church.

The Pope Blesses Pétain

This same letter says:

"Finally the Catholic value of the legislative work of Pétain has been confirmed by the apostolic benediction of His Holiness Pius XII, and by the unequivocal testimony of the entire episcopacy of France (*Le Devoir*, April 24, p. 7). Already the speeches of the two eminent cardinals, Gerlier and Baudrillart, have rendered the most eloquent testimony to Pétain."

The Cardinals Who Ruined France

When this man, Pétain, went to Lyons, the Cardinal Archbishop, Gerlier, who was later welcomed to Ottawa by Prime Minister King during the Marian Congress, in a speech in Lyons, said to Pétain:

"France, sorrowing and broken, had need of a leader who would show her the path of amendment and restore her confidence in her destiny. God permitted that you should be there, crowned with a glory whose splendour would have been enough for less noble men, animated by a patriotic devotion which has rendered you still greater in our eyes. At the most dramatic instants of our trial you gave yourself in unforgettable terms to France. And France, stirred to her depths, replied by giving herself to you."

In that same speech the Cardinal Archbishop said:

"Pétain is France; and France is Pétain. For the restoration of the wounded fatherland, Monsieur le Maréchal, all France is behind you."

R.C. Paper, "The Faith"

Another paper, from the press of the French Roman Catholic publishing house, *Fides*, in English, *The Faith*, lauds the speeches of this man in these words:

"the programme of spiritual and material renovation that they set forth ought to inspire our hearts in the necessary reconstruction of our country." In other words, the model for Canadian statesmen is Marshal Pétain, subject to the control of the priests, lauding Romanist tradition and practice, and making a pilgrimage to the shrine of Lourdes. And just as surely as this sort of servile obedience to ecclesiastical dictatorship leads to political power, there will not be wanting, either in France or in Canada, politicians who will follow that road though it lead them into a working alliance with the Nazis. We in Canada could learn a great deal from the sad experiences of France, if we but had the eyes to see the real causes of her downfall."

M. René Ristelhueber

Then there was a man who was accredited to the Canadian Government by the French Republic—called by the writer just quoted, "A Masonic republic". He came before the war. His name was Ristelhueber. When France fell, he repudiated the Government of France, and lauded the Vichy Régime. He said that the fall of France was the judgment of God upon her for disobedience to the Roman Catholic Church. But he was retained in his diplomatic office in Canada under pressure of the ecclesiastical authorities. Later he was transferred to the Montreal University, to teach Diplomacy, and Diplomatic Technique, in order that young men, seeking a diplomatic career might be trained, to be sent abroad everywhere, and to engage in the same kind of practice that Ristelhueber had engaged in—a traitor to his own Government which accredited him to Canada, and one who lauded the régime of Pétain.

Pétain and Laval as Appraised by France

But was not Pétain a good man? Was not Laval a good man? Let the people of France answer. The people of France brought the former Premier to judgment. They found Laval guilty of death, and he was executed by decree of the French Court before a French firing squad. Marshal Pétain, after a full and impartial trial in France, was also convicted of high treason— notwithstanding his military record; and he also was sentenced to death. But because of his great age, his sentence was commuted to life imprisonment. The aged Marshal is now serving the remaining days of his life as a traitor to his native country behind iron bars in France.

Four Felons Welcomed to Canadian Citizenship

There are four men—there are others, but there are four men—who have come to Canada under forged passports, under assumed names. A very serious offence, especially in times of war! I recently had an experience with passports. I got wearied to death of it. I went into a shop in Holland, and bought a special little leather concern to keep my passports and papers in. I said to my friends, "I am longing for the day when I shall be where customs cease from troubling, and passports are no more." One had to show his passport everywhere. In France, registering in a hotel one had to show his passport before they would give him a room; and they took his passport from him, and kept it until he checked out. I went out of France, just across the border, from Basle to Mulhouse, only to discover that I had to have another visa to get back into France. I had three or four French visas in addition to my passports. They were particular about whom they admitted.

In Greece, where civil war is now raging, they did not greatly trouble us. I suppose we looked reasonably respectable, and they were not too inquisitive. But when Greeks came before the authorities they practically made them undress. They searched them everywhere, and everything they had about their clothes, before they admitted them, and before they permitted their departure.

Jews Deported

Now a little while before this incident, as you all know from the press, a number of Jews, fleeing for their lives, and against whom no offence had been alleged by any Government, in sheer desperation, forged passports to gain admission to a free country—as they supposed! The Immigration authorities, finding that their passports were falsified, ordered their deportation. They were sent back to the place whence they came, to endure whatever suffering might be involved in their return to the country they had left. But there was no offence charged against them at all, except by our authorities, that their passports were not genuine.

Now these Vichyites came with false passports. What were the Immigration authorities doing to admit them? The Immigration authorities, appointed by the Canadian Government, are there to execute the immigration laws of this country. The Immigration authorities, discovering that their passports were falsified, ordered their deportation. The officers of the law were not to blame. They acted in a perfectly orderly fashion, and ordered the deportation of those who had secured illegal entry to this country.

The Roman Catholic Hierarchy Compels the Government to Do Its Will

What happened? The Roman Catholic Hierarchy—even *The Globe and Mail* dared to say so—demanded of the Canadian Government that these four collaborators—I repeat, one under a sentence of five years, two under a life sentence, the same as Pétain, and the fourth under the sentence of death, and awaiting its execution by due process of law in France—these four men were ordered by the Roman Catholic Hierarchy to be retained in Canada.

What happened? Premier King is sick in bed in London. For once, I think he may be glad he is there! The responsibility was not his. Mr. St. Laurent, who is named as his successor, was also in London. But a Roman Catholic Senator takes the lid off, and says that he was mainly instrumental, and the mouthpiece of the Hierarchy, in demanding the retention of these men, who had entered the country illegally; and he says that in the pressure he brought upon the Canadian Government, he was especially aided by The Rt. Hon. Louis St. Laurent, who was formerly Minister of Justice, and now Minister of External Affairs, and is named as the future Prime Minister of Canada. To do what? To break the law of Canada; to violate the law. And the Roman Catholic Church ordered that that be done.

How was it done? This Roman Catholic Senator says that he had received letters from many "bishops and monseigneurs" in France—the Papacy registered its will through the bishops and the clerical powers in France, then communicated to the Roman Catholic Hierarchy in Canada, and the Roman Catholic Hierarchy demanded of the Canadian Government that they break the law which the Canadian Parliament had made; that they accept the responsibility of keeping in this country men who were under sentence of condign punishment, as traitors in the country from which they came.

From Rome Through France and Quebec to Ottawa

What about France? The Roman Catholic clergy in France and in Quebec said that notwithstanding their trial, they were worthy of Canadian asylum! They ought to be allowed to stay! But what did the Courts of France say? The Courts of France said one was worthy to die, and the other three were worthy of imprisonment. But the Roman Catholic Church said they are worthy to be admitted to Canada. Why? Because they had collaborated with the infamous Vichy Régime, and because, directly, or indirectly, beyond question, by reason of that collaboration, they had been responsible for the death of scores of loyal Frenchmen who were shot as hostages, who were caught in their resistance movement. These men, saving their own skins, collaborated with the enemies of their country. Our country offers to France the insult of saying that France is not competent to judge the worthiness of its own citizens, and that those who have been reckoned by them as felons, this country reckons to be good citizens, and worthy of citizenship in this country.

Vatican Commands Canadian Government.

Was there ever a more glaring instance of Vatican interference with the Government of Canada than this? These four men may, or may not, be dangerous to Canada. I am not so much concerned about that. What I am concerned about is that there should be in Canada

a foreign power that nullifies and overrides the decisions of the Canadian Government elected by the people of this country; and that we are no longer permitted to govern ourselves, but we must be governed by that infamous monster who sits upon a throne of iniquity in the Vatican. I don't know how you feel about it, but I confess that my blood boils, when I think of it. I rather think if I had a clinical thermometer here it would demonstrate that my temperature is up a little bit. How long are we in Canada going to submit to that kind of thing?

I point out to you another thing: there is a Commonwealth of Nations, which has been known as "The British Commonwealth of Nations", composed of Australia, New Zealand, South Africa, Canada, India, Bermuda, and other parts of the British Empire. When Mr. Churchill became Prime Minister he said he had not accepted the position of the King's First Minister to preside over the liquidation of the British Empire. His successor, Premier Attlee, is doing that very thing. I don't know how you feel about it—I don't mean as individuals—but with their present system, and all the rest of it, I loathe the present Government in Britain, and I hate their principles with perfect hatred. There will soon be no British Empire, which has been the bulwark of the world's freedom.

My American friends, with whom I travelled when in Europe the last six weeks or so, talked much about America—America! I said to them, "America fought nobly, and we could not have won without the help of the United States. We are just as proud as any American citizen of the valiant part played by the American Army, and Navy, and Air Force, and by the splendid cooperation in every way, of course, of the American Government. I rejoice in it with all my heart. But remember—remember!—if Britain had not stood alone against the world for one whole year, there would have been no Europe to deliver. America would have been too late; and America would have gone down, too." Not America, primarily, but the British Empire was once again the saviour of civilization, aided, of course, at last by the valiant cooperation of our great Ally, the United States of America.

The Canadian Government Indirectly Collaborates With the Enemy

What have we now? The Roman Catholic Church sought to destroy France. France was destroyed from within by the Roman Catholic Church. She was never defeated on the field of battle. I have in this week's issue of THE GOSPEL WITNESS a photograph, which I received via Portugal, of Pétain, Laval, and these two infamous Cardinals, reviewing what was left of the French Army during the war. France was defeated from within; so was Belgium.

Quisling Had But 30,000 Followers

I have been in the Low Countries, and in the Scandinavian countries. I have seen the devastation wrought in certain places. I have heard the stories from the people that during the occupation, even in Holland, in Amsterdam, people dropped dead on the streets from starvation. I saw the place in Oslo where Quisling, the traitor, built a house for himself. Some others had started it, but it was too big for them to finish, and during the war Quisling finished it for himself—a great mansion! I said, "I am not interested in the mansion so much: I want to see where he ended." I saw the

jail where he was confined for four months. I said, "Take me to the place where that human fiend paid the price of his treachery." I saw the very spot where he fell before a firing squad.

Quebec Quislings Have Three Million Followers

They told me in Norway that that man had only thirty thousand people with him at the peak of his influence; yet he destroyed the whole kingdom of Norway. He sold it out to the enemy. We have in Quebec three millions of Quislings, not thirty thousand, but three millions, who are taught, every one of them, to hate everything British, to hate every free institution, and every democratic state, and who would carry the world back—if they had the power—to pre-reformation conditions. And yet our Protestants sleep on, while these Quislings do their work. But you cannot wake people up. They shrug their shoulders, and say, "Oh, it is only Dr. Shields"! Well, they may not listen to me, but I will tell you of some who do listen. I magnify my office and tell you that Lord Bennett said to me, "Until you raised your voice there was not a voice in Canada, educationally, politically, or religiously, to which the Quebec Hierarchy paid the slightest attention. But they listen to every word you say." I know they do, and damn me up-hill and down dale, and I enjoy the papal maledictions!

Who Dropped the Name, "British"?

In London they have had a conference of the Premiers of the "Commonwealth", and in reporting upon their deliberations, they call it "The Commonwealth of Nations"—they have dropped the word, "British". That is not legal. The Statute of Westminster includes the word "British", and until that is amended, or rescinded, "British" still obtains. The Statute of Westminster also recognizes the Crown as the binding link between all these Commonwealths. But Ireland wants that to be severed, and so does India. Do not think the India matter is settled. It has only begun. Forty years, or more, ago, a missionary said to me that someone had asked in India what would happen if British rule were withdrawn from India. This experienced man of India said, "Ask me another question. Suppose in some zoological garden, where all animals are represented, suppose the cages were all opened, what would happen?" "Oh, there would be a bloody battle." And when the battle was over, what would you see? "The Bengal tiger on top." You look for the Bengal tiger in India. It is not settled yet. Rivers of blood may yet flow in India, and they may come yet and ask Britain to stop the flow. But they want to be delivered from the Crown, and be a republic.

Ireland Hates Britain for Everything but Defense

In Ireland it is the same. When I read the other day that Ireland wants to remain in the Commonwealth of Nations, but wants to have no relationship to the British Crown, or anything British, I thought of an experience I had during the first war, when I was in Ireland as the guest of the British Ministry of Information. I went to Cork, and saw a number of leading Irishmen. I saw many of them, even Tim Healey, and leaders in Ulster and elsewhere. There was one man who came to me in Cork with sheaves of foolscap, and recited to me the economic ills from which Ireland suffered, under the hated British rule. He said, as he handed me this bundle, "Read that at your

leisure. But there are some things I want to tell you." And he proceeded to do so. I said, "Now, let me ask you some questions." He said, "Go ahead." "Well, am I right in saying that you are determined that you will never rest until the last link of connection with Britain, and the British Crown has been severed?" "Yes; we want no Home Rule: we want absolute separation." "Very well, suppose Britain wearies of the strife at last, and cuts the painter, and tells you to go and paddle your own canoe, what then?" "We can do it." "But have you considered the problem of national defence?" "Ireland can fight!" I said, "I know that: they have that reputation. But have you stopped to consider that you would be a maritime nation?" This was before the days of aeroplanes such as we have now. "Your defence would have to be a naval defence. Do you think the limited population of Ireland could retain a navy adequate to defend your shores?" He looked at me in blank amazement. He said, "Navy! Why should we need a navy? There would still be the British Navy." That is Ireland for you! What can you do with a mentality like that? No Crown, no connection, no responsibility, absolutely neutral in war; but "we want to be in the Commonwealth, and get all the benefits we can."

Who was it who dropped the name, "British"? You say, "You have already said it is illegal." I know; but did you ever hear of anyone's flying a kite to see which way the wind was blowing? There was some official who came out with that statement, and that official did not act without authority. In the Canadian deputation, with Mr. St. Laurent the Roman Catholic as its head, you may be sure that there is a large clerical staff, practically every one of whom is a Romanist.

So it is The Commonwealth of Nations. See how they take it. Apparently the people are going to take it.

What of the Future?

On that score I have no hope for Canada. It is time for a change in Quebec. The Quebec Hierarchy has got all they could out of the Liberal Party. The Liberal cow has about dried up. They are looking now for another milch cow which they may milk. The Conservative Party cow has just given birth to a calf, and they expect it will soon be "coming in", and they are getting their political pails ready for the milking. I have said all across this country the last five or six years, the Liberal Party is the Roman Catholic Party, and the Conservative Party wants to be.

You say, "What good do you hope to do?" I don't know. That is not my responsibility. My responsibility is to deliver my own soul. That is not popular I know. But it has been my lot to espouse unpopular causes. Every reformer, who has ever done anything for God, and for humanity has always had to be willing to be unpopular.

To compare our little things with greater things, Winston Churchill sat in the back benches for ten years, while in every speech he warned Britain, he warned France. Then some little midget who was not worthy to tie his shoe laces said, "Mr. Churchill, you know, is a brilliant sort of man, but he has very poor judgment." But this little nobody had good judgment! That is a perfectly legitimate designation for some of these people. Even the Prime Minister would not listen. Even when the British Secret Service put on Mr. Chamberlain's desk all their information, the poor political idiot—

he ought to have remained the Mayor of Birmingham or some such place—would not read it. When at last the storm broke, and all civilization was crumbling about our heads, the whole world turned to the man who for ten years had been mocked and taunted, because he could see what these blind men could not see.

I tell you dear friends—I quote Lord Bennett again, who said, "I can see nothing in prospect in Canada to avert civil war." Neither can I. This thing is going on until we shall have a legislative programme that I do not believe Canadian Protestants will tolerate. We might remedy it now, but the people will not be warned in time.

Need Nehemiahs in Legislative Halls

What is the cause of all this? Why have we not one man in the House of Commons who will stand up in the fear of God, and dare to denounce these things, and say, as did Nehemiah: "So did not I, because of the fear of God"? We have not a man in Ottawa, we have not a man in the Ontario House, we have not a statesman of any calibre anywhere in Canada who will stand in any one of our legislative halls, and speak for God. Instead of that, they let the world, the flesh, and the devil have their way.

If the churches of Jesus Christ stood for righteousness and truth, and sobriety, honesty in everything, religion would not be at the low ebb it is to-day. But when you have compromise in the pulpit, when people are taught day after day, week after week, to take the line of least resistance, and to adopt a *laissez-faire* attitude, and say, "Never mind; peace in our time"—well, that may be politics, but it is not religion. Oh, that God would raise up some men somewhere!

Shall We Be Driven to Annexation to the U.S.?

Let me tell you one thing. I am a Britisher. I love the British flag, and the British connection, and under ordinary circumstances I would stand for that British connection against everyone. But if we are to be separated from the Crown, if we are no longer to be British, if we are just to be anyone, a commonwealth, then I can see no reason for our continuing a separate existence. For my part, under such circumstances I could wish that I were thirty years younger, and if I were, I would head a party that would propose annexation to the United States, and make the provinces of this country states of the Union. Then we should get rid of the incubus of Quebec. My fear is that before that time comes we shall be overwhelmed numerically, and we shall have no recourse but to force.

There are some rather amusing things about this matter. It looks almost as though they had been instructed. The wives of two of these collaborators have given birth to children since their arrival in Canada. One of them rather naively said, "My child was born in Canada, and is a Canadian citizen, and as near relatives, its father and I have a right to be admitted." I said in THE GOSPEL WITNESS we may expect the Hierarchy to establish obstetrical hospitals along the Canadian border where expectant mothers may go for the birth of their children, and then claim admission to the country on the ground that the children are Canadians, and the parents are close relatives! I am led to admire, sometimes, the ingenuity of the Roman Catholic mind.

The whole truth is that in these questions the law of the Church, the will of the Church, registered from Rome through France, and from France through Quebec,

to Ottawa, has determined this matter. And we Canadians sit down, and do nothing.

Now when the storm breaks, and break it will one of these days, whether I shall be here or not, I cannot say. It may not come in my time, but I rather fear it will. But when it breaks, it will be ungracious to say, "I told you so", notwithstanding, I wish you could read the files of THE GOSPEL WITNESS for the last eight years, and you would find that we have warned every week. And without one single exception every prophecy has been fulfilled. And this is the latest.

My dear friends, there is one remedy, and only one. That is, by the power of the Holy Ghost to put the fear of God into the hearts of men. You will never do this by any kind of organization, or by mere protests, although I think it is our duty to make them. Only as men come face to face with God in Christ, only as they see all their sins upon Jesus laid, only as by the grace of the divine Spirit they are made new creatures in Christ, and learn to fear God, and to fear Him only—in no other way can we purify our Legislative halls, and cure this country of this ever-spreading malignancy, which has wrapped its coils around all the vital organs of the body politic, and threatens to bring us down in ruin, as it has done in Spain, and France, and Belgium, and Italy, and every country that has ever been cursed by its ascendancy.

This is a commonplace, a mere truism. I have not time to say more to-night. I thought to say a few words, then preach to you, but I have not time. The only thing we can do is constantly to pray that God will visit us, and that we shall have a great visitation from Heaven, a great spiritual awakening that will bring the Bible back to the pulpits, and the ministers back to the preaching of the gospel, and the church members back to the practice of the principles of the gospel of Christ. Then men will carry it into their businesses, into their educational institutions, into all professions. They will carry Christ with them into the Legislature, and they will stand for Him as godly men have stood in days gone by. May God grant that it may be so!

I read a letter in the paper which said it was the duty of every individual to make protest, the duty of every organization and institution to protest against this lawlessness exhibited in Ottawa. I have made my protest. I have done my duty. I have done the best I know how. Take what you have heard. Take it further when printed in THE GOSPEL WITNESS, and scatter it abroad.

We passed a resolution on this subject at our Convention on Thursday night, and we sent it by cable to Mr. St. Laurent in London. We sent it by telegraph to the Acting Prime Minister, to Mr. Howe. We gave it to the *Canadian Press*, and to the *British United Press*. I don't know whether or not they will publish it. But that is the story.

Hear Dr. Fama Thursday night. Hear what he has to say of Italy as he knows it. I saw a little of it myself recently. He will tell us just what the Papacy really is.

May the Lord bless you every one, for His name's sake. Let us pray:

We thank Thee, Lord, for the privilege of witnessing to the truth, of standing in Thy name for righteousness as individuals, and as a nation, and in all international affairs. We pray thee to keep us faithful to our trust.

Bless our meditation this evening, for Thy name's sake. Amen.

Now let us sing the hymn of James Russell Lowell:

Once to every man and nation
Comes the moment to decide;
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new messiah,
Offering each the bloom or blight;
And the choice goes by for ever
'Twixt that darkness and that light.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Till the multitude make virtue
Of the faith they had denied.

By the light of burning martyrs,
Christ, Thy bleeding feet we track,
Tolling up new Calvaries ever
With the Cross that turns not back.
New occasions teach new duties;
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,—
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow,
Keeping watch above His own. Amen.

Ought Canada To Be a Refuge for Vichy Traitors?

WILL BE THE SUBJECT OF ADDRESSES BY

DR. T. T. SHIELDS

HE WILL ALSO TELL OF SEEING THE POPE AT THE
VATICAN IN SEPTEMBER LAST

★

In the following places and dates:
(ALL MEETINGS AT 8.00 P.M.)

Halifax, Monday, Nov. 1
CENTRAL BAPTIST CHURCH

Sydney, Tuesday, Nov. 2
WESTMINSTER PRESBYTERIAN CHURCH

Truro, Wednesday, Nov. 3
THE PEOPLE'S CHURCH

Truro, Thursday, Nov. 4
THE PEOPLE'S CHURCH

Moncton, Friday, Nov. 5
THE HIGH SCHOOL AUDITORIUM
(Mountain Road)

★

Dr. Shields will be assisted at all services by REV. H. C. SLADE, Associate Pastor of Jarvis Street Baptist Church, Toronto, and Vice-President of Toronto Baptist Seminary.

Editorials and Letters from Ottawa Papers on Vichy Traitors

"STAR CHAMBER" SECRECY

When in the debates in the House of Commons in March, 1946, concerning the Soviet espionage cases, Mr. J. G. Diefenbaker, M.P. for Lake Center, denounced the government's secret orders-in-council, he compared them to the acts of the infamous "Star Chamber" of the sixteenth century in England. That body, existing side by side with the Privy Council, had virtually unlimited jurisdiction and acted in secret.

The comparison was apt. It must have had its effect on the government. Spokesmen including the then Minister of Justice, Mr. St. Laurent, were apologetic, and conceded that in future, orders-in-council would be officially published. This was a return merely to ordinary peace-time procedure, for the Public Printing and Stationery Act provides that all orders-in-council shall be published in the *Canada Gazette*, unless some other mode of publication is required by law.

Now the orders-in-council admitting into Canada four so-called "refugees" accused in France of collaboration with the enemy during the war, were not so published. They were kept secret until demands in the newspapers forced their disclosure.

Thus once more the government has reverted to a practice which it could not defend in Parliament. There was no reason why these particular orders should not have been promptly issued—unless the members of the Cabinet who were so "sympathetic" to the admission of these alleged friends of the Vichy traitors, felt their decision required more justification than they were competent to provide.

The Acting Premier, Mr. C. D. Howe, may think that his flat statement that the matter is closed ends it. He will find out his mistake when Parliament meets. This is not only one of those decisions which should never have been made in secret, but also one that exposes ministers to the charge that they were ignoring the precise terms of the Immigration Act which prohibits the admission into Canada of persons who have given assistance to the enemies of the King's allies in wartime.

If Mr. Howe was a good Parliamentary tactician, he would see that much trouble for the government would be avoided if he reversed his decision and considered these cases afresh. After all, these men arrived in Canada illegally. Their passports were forged.

"WANTED" MEN FROM VICHY

The Acting Prime Minister, Mr. C. D. Howe, has twice refused to reconsider the cases of the four French "refugees" admitted into Canada though "wanted" in France on charges of collaboration with the enemy during the war. He says the episode is "closed as far as the Cabinet is concerned".

It is certainly not closed so far as the Canadian people and press are concerned.

So thick a mist of half-statement, of denials, of reservations and qualifications, and of apparent disregard of the immigration regulations, has shrouded the whole episode that only a full and frank disclosure of the facts will satisfy public opinion now.

As the Cabinet's own order-in-council admits, three of the men, two of them surgeons, had been ordered to be deported because they had entered Canada with false passports and under false names. One of them, it is said, was sentenced to death by the French courts on a charge of high treason. Then apparently, influence was brought to bear on Mr. St. Laurent, as Minister for External Affairs, and he was told that "their only crime was that they had to collaborate with the Vichy government"—the government, incidentally, which handed over escaped French and allied prisoners of war to the Germans.

Now it may be true that these four men were unwilling collaborators with the Pétain traitors. But the proper course for the Cabinet before setting aside the orders for deportation was to get the facts from the French government. There is a Canadian embassy in Paris equal to the task of making inquiries.

Thereafter, the Cabinet instead of recourse to secret orders-in-council, should have decided on the evidence whether or not the refugees were entitled to admission—and have given its reasons publicly.

By secrecy and evasiveness, ministers have laid themselves open to the suspicion that they are flouting the law. According to the provisions of the Immigration Act which binds the government as well as everyone else, persons who have been guilty of assisting the King's enemies in wartime, "or of any similar offence against his Majesty's allies," are not allowed to enter Canada. Yet "collaboration" with the Vichy government which was hand-in-glove with the Germans who occupied France, is the basis of the accusations against these refugees.

Even if they were, in fact, innocent, the proper course was to defer decision on admission to this country until the French government had been heard from and its evidence considered. But instead of such precautionary procedure, a minister's "sympathy" was enlisted, an order-in-council secretly passed, and the suspects admitted as if they were ordinary reputable immigrants to whom no breath of suspicion attached.

Mr. Howe insists that the matter is closed. It will be for Parliament to re-open it.

TAXING CLERGYMEN'S HOMES

Amendment of the income tax law as promised in a government announcement so as to exempt the annual rental value of parsonages provided free for Protestant clergymen will remedy an obvious injustice. When the law is altered, clergymen of all denominations will be on the same footing in regard to the taxation of the living accommodation furnished by their churches. This is as it should be.

The *Evening Citizen* recently drew attention to conflicting rulings of the National Revenue Department within the space of a few months, and suggested that the re-imposition of the tax was inequitable. Since then representations have been made to the government on behalf of the United Church. The Ministers of Finance and National Revenue now state that the requested exemption will be restored through an amendment to the law.

As parsonages and manses are used for church and community purposes and by clergymen as offices in their church work, the exemption is fully justified. In according it the government is taking the proper course.

THE VICHY "COLLABORATORS"

The disclosures in Montreal by the French ambassador, M. Francisque Gay, that he provided the Dominion government with the dossiers of the four French refugees sentenced under French law for collaborating with the enemy during the war, makes the decision of the Ottawa Cabinet to override the immigration officials' decision to deport them from Canada all the more astonishing.

These dossiers must have shown what the men's record as collaborators was. They must have made it clear that the French government regarded them as traitors unwilling to face trial in the French courts and so condemned *in absentia*. Yet these refugees with false passports obtained the sympathetic consideration of Canadian ministers to the point that they ignored the immigration laws and passed a secret order-in-council granting them asylum here.

Apparently those in Quebec who desire such fellow-citizens believe that the French courts are dominated by the Communists and French justice is accordingly perverted. The ambassador did right to go to Montreal and dispose of that nonsense.

"WANTED" MEN FROM VICHY

Editor, *Citizen*: It makes one very anxious to hear of secret orders-in-council allowing our enemies, alleged to be collaborators with Hitler, to stay in Canada after they had broken the law of the land in getting here; also to hear according to Senator J. M. Dessureault, that the Acting Prime Minister, Mr. St. Laurent, was "sympathetic" to these proceedings.

One wonders what the R.C.M.P. thinks of all this. It would be a sorry day for Canada if our people could no longer have confidence in the integrity of that force.

Then what of the ethical standards of the students of Laval, or the respect for the law of our future judiciary

from that university? They will be educated under leaders who have connived, if reports be true, in helping one who has broken the laws of Canada. I see his name is not on the list of teachers.

Such secret proceedings to flout Canadian law do not seem very far from the "Lettres de cachet".

Ottawa, Oct. 16.

HELEN ANDERSON.

SAY QUEBEC MAY BRING ITALIANS

QUEBEC—Possibility of establishing Italian immigrant farmers in Quebec was discussed by Premier Duplessis and two consular officials of Italy, *Le Soleil* reported yesterday.

The Italian officials were Piero Guadagnini, Consul-General in Montreal, and Count Piero de Gravina, Italian consul in Quebec City, who visited the premier at his government offices.

They also talked about possible exchange of students between Italy and Quebec, *Le Soleil* said.

"THE MATTER IS CLOSED"

Editor, *Citizen*: Congratulations on your excellent editorial, "Star Chamber" Secrecy! Mr. C. D. Howe's statement "The matter is closed!" with regard to the secret orders-in-council admitting four alleged war criminals to Canada is, in my opinion, one of the most frivolous remarks ever made by a statesman.

The Canadian people are against leftist totalitarianism but they are equally opposed to "democracy" in sheep's clothing, and hush-hush tactics which violate the immigration laws and human decency and honesty! The four "immigrants" with forged passports are "wanted" by the French government for alleged collaboration with the Vichy traitors who, as some of us at least hazily remember, handed over thousands of innocent people to Herr Himmler's Gestapo and their own horror concentration camp at Gurs.

The Vichy crimes were in many respects even more dastardly than those of the Nazis because they were committed against fellow-countrymen. The Canadian people do not want "immigrants" who were sentenced to death by the courts of justice of an allied government.

Many thousands of decent people in Europe have been waiting for months and years to enter Canada but have to wait because they obviously lack the political connections which in the case of alleged traitors could be so easily established!

Characteristically enough, the Progressive Conservatives who always quickly expose the Liberal Government's fits of totalitarianism, remain silent this time. Could it be that they too wish to be "good boys" in Premier Duplessis' eyes?

Montreal, October 21.

R. C. L. BROWNE.

JEAN ST. ANDRE'S BAD LUCK

Jean St. Andre, a Free French sailor decorated during the war for meritorious service with the allied mercantile marine, is to be deported from Canada unless some "sympathetic" minister in the Canadian Cabinet overrules the decision of the immigration officials.

Jean St. Andre became a refugee from his native France early in the war and reached this Dominion in company with a group of like-minded "Fighting French". After the war ended, he set up in business in Montreal, having married a German girl who had suffered the horrors of a German concentration camp.

But the immigration officials found that he was irregularly in the country. So now he lies in the Montreal immigration barracks awaiting deportation. Worse still, the French government cannot find a record of his citizenship and his wife cannot re-enter the United States where she formerly lived. Moreover, she will not be admitted into France until her husband's citizenship is established.

Jean St. Andre is unlucky. He should have been a "collaborator" with Vichy. He should have possessed a forged passport and a false name. Instead of being a poor French sailor decorated for war service, he should have been distinguished enough to be able to invoke "sympathy" from a member of the Cabinet.

Then, like the four men admitted into Canada by secret orders-in-council after they had been convicted in France of "collaboration" with France's enemies, he would have been welcomed to the country of his choice.

CLOAK FOR REACTIONARIES

Editor, *Citizen*: The admission of four "refugees" to Canada in spite of their entry into this country on forged passports, recalls a similar case of seven displaced persons who entered Canada illegally about a year ago but were rounded up by the R.C.M.P. and, despite their desperate efforts to stay, were later deported. Their deportation was perfectly correct and in accordance with the immigration law. They had false passports (like the four Frenchmen) but they were not "refugees" from an allied court of justice. No one could accuse them of being traitors and collaborators with the enemy. On the contrary, they were "displaced persons" and victims of the Nazis, not their friends and collaborators.

Nevertheless, on the ground of having entered Canada illegally, they were deported by the same Canadian government which now issues secret orders-in-council to admit alleged war criminals and Fascists "wanted" by the government of France which is not Communist and at least as democratic as that of the Province of Quebec.

Characteristically enough, one of the alleged traitors declared he wanted to stay in Canada "because it is Catholic and anti-Communist". What do the non-Catholics who happen to live in this country think of such an over-simplified view on the requirements for a good Canadian citizen? Is being "Catholic and anti-Communist" completely sufficient for admittance to this country? And being under a death-sentence for high-treason and other crimes a "quantite negligible", a mere trifle, as long as one is "Catholic and anti-Communist"?

How deplorable that political influence and not mere justice and the law should decide such things in Canada! Unfortunately, apart from possible strategic considerations of certain party politicians, there is another factor which makes such actions possible. The present obsessional fear of Communism makes it all the easier for reactionaries to protect another already forgotten "ism"—Fascism. Only a few years ago young Canadians sacrificed their lives to fight Fascism and Nazism. Have these now become meaningless and obsolete words and an asset and advantage where illegal immigration to this country is concerned?

It almost looks as though immigrants, no matter whether or not wanted by an Allied government for high-treason and collaboration with the Vichy traitors, are welcome to Canada as long as they are "Catholic and anti-Communist".

Ottawa, October 20.

C. W. J. SMYTH.

A VOTE-BUYING SCANDAL

Editorial, *The Times-Journal*, St. Thomas, October 19, 1948

It is many years since Canada has had such an odoriferous and repugnant political revelation as the admission under false names and by secret order-in-council of four Frenchmen who were not only charged with, but convicted of crimes against the State, inasmuch as they collaborated with the Nazis during the war as members of the notorious Vichy régime under Marshal Pétain, who is himself spending the rest of his life in prison as a traitor to the State. Three of the four were sentenced *in absentia*, and the French Government has made several requests for their extradition, but have met with refusals each time. The Hon. C. D. Howe, who is acting Prime Minister, airily waves his hand and says that so far as the Canadian cabinet is concerned, the affair is closed. Fortunately for him and for the Government, Parliament is not in session, else he would find that it was far from closed.

We recall that during the war, the Mackenzie King régime gave diplomatic recognition to the envoy of the Vichy government which was working actively against the Allies, including the Canadian forces. We recall that several months ago a group of unhappy Jewish Displaced Persons got into Canada under false passports, and although nothing was alleged against them, the King government deported them. These Frenchmen got into Canada under false passports, and under the same law that deported the Jews, the Immigration Department ordered that they be sent back. Mr. Howe makes the excuse that they were "screened" and found to be desirable citizens. Somewhere along the line "the strings were pulled" to over-ride the decision of the immigration officers. Mr. St. Laurent, new leader of the Liberal party, although not leader at the time, is mentioned as one of those who

"interested" himself in the case. Other powerful Quebec interests are hinted at. The result was that despite the fact that they had broken an almost inexorable Dominion law, another Government department, or a high Government minister, or ministers, flouted the law they had sworn to preserve, and the men, frankly described by the French Government as "traitors", were admitted, and all have got good jobs in Quebec. In course of time these traitors to France and the Allies, can become Canadian citizens.

Obviously, when they came here under false colors there was ground for suspecting their bona fides, and the "screening" was a farce. The action will not command respect for Canada's prestige in France, or in any other country where laws are respected. If the situation had been reversed and Canada wanted a group of traitors, we should expect the country that gave them sanctuary to hand them over. If Sam Carr, one of the wanted Russian spies, who fled the country, is arrested in some other country, the Canadian Government will have a very weak case to present if it demands his extradition.

What is behind it all is not that the Canadian Government is tender-hearted and desires to spare these traitors from punishment in their own country, but to "appease" the powers that be in Quebec in the hope that those powers will sway the heavy French vote in favor of the Liberal party at the next general election.

ANNUAL CONVENTION OF THE UNION OF REGULAR BAPTIST CHURCHES

By Rev. H. C. Slade, Acting-Secretary

LAST week, October 19-21, the Union of Regular Baptist Churches of Ontario and Quebec held its 21st Annual Convention, in Jarvis Street Baptist Church, Toronto.

In the past twenty years, we have attended not a few denominational gatherings, but we must say, that we have never attended one where the presence and power of the Holy Spirit was more manifested. A high spiritual tone pervaded every session, and it seemed to us, that there was not even a single discordant note throughout the whole Convention. Probably the Convention reached its peak on Thursday morning, when under the leadership of our President, Dr. T. T. Shields, who is a genius in such matters, 45 Pastors stood in front of the assembly, and with both hands uplifted, pledged themselves, to not only support, but to give leadership in a campaign to raise \$5,000. for the purpose of helping to erect a church building in the strategic centre of North Bay. A more detailed account of this session will be found on another page of this week's issue of THE GOSPEL WITNESS.

Annual Report

The presentation of the Annual Report and Financial Statement on Wednesday morning, brought cheer to every one present. It showed that distinct progress was made on every Home Mission Field of our Union, including French and English. Many were converted to Christ, baptized and joined our churches during the year. Financially, it was one of the best years in our history. The receipts showed an increase of \$11,431.49 over the previous year. In a day, when because of Modernism, so many Baptist Churches in our land are sick unto death, it is heartening to all Bible-believing Baptists everywhere, to know, that there is a body of missionary-minded Baptists which is launching forward in the Lord's name, and under His blessing, expanding in every part of its constituency. Since the inception of the work of our Union twenty-two years ago, no less than 40 new churches have been established. This is an average of nearly two new churches a year.

Addresses

It was a privilege to have with us as special speaker this year; Dr. George McNeely, who for the past 40 years, has been Pastor of the Elizabeth Avenue Baptist Meeting House, at Newark, New Jersey. His two addresses were followed closely by both congregations. On Tuesday afternoon, Dr. McNeely spoke on, "The Strong Delusion" as set forth in 2 Thess. 2:11. The speaker drew a vivid picture of the awful curse which God has put upon the earth, because of man's sin. He also showed how Christ through His redemptive work, came to remove the curse, and that God's people, according to His promise, now look for a new heaven and a new earth, wherein dwelleth righteousness. It was indeed a strong and clear presentation of the Gospel of Jesus Christ. Dr. McNeely spoke again on the last evening of the Convention. This service took the form of Toronto Baptist Seminary Convocation, when several received theological degrees.

Every speech delivered, without one exception, was of a high spiritual and scriptural order.

On Tuesday evening, Dr. Shields spoke on, "Europe, One of the World's Neediest Mission Fields". In this illuminating Presidential Address, Dr. Shields outlined the seriousness of the present world situation, and the challenge it presents to our churches.

Rev. John Wilmot, of High Gate Road, London, who is special lecturer at Toronto Baptist Seminary, was the preacher on Wednesday evening. Mr. Wilmot based his remarks on some of the last words written by the Apostle Paul, as found in 2 Tim. 4:2, "Preach the Word". His emphasis was laid upon the important matter of preaching as God's chosen instrument to effect His eternal purposes. The audience was forcefully warned against the folly of attempting to use methods to accomplish God's work, which He has not appointed. Everyone felt that they were sitting at the feet of a master expositor of Holy Scripture.

The reports from our missionaries were, as usual, very interesting. As they related the mighty triumphs of the Gospel, on both the English and French fields, we were made to feel that the primitive spirit which sent the early apostles everywhere "preaching the Word", is still among us. It was an inspiration to have Rev. Wm. Frey, Pastor of the Baptist Church of Tramelan, Switzerland, with us this year. After an absence of three years, he was warmly welcomed by his many friends. Mr. Frey spoke briefly on the spiritual blessing and the urgent needs of many of the churches which make up the "Evangelical Association of French-speaking Baptist Churches of France, Switzerland and Belgium."

The devotional messages given by our own pastors, were thoroughly scriptural and heart-warming.

Resolutions

Among the several vital resolutions, the following one was unanimously adopted:

"Whereas it is generally known, that there are at least four and possibly more Vichy fugitives from French Courts who have obtained an illegal entry into this country and whereas the French government has been refused its request, that these men be returned to pay the penalty for their collaboration with the enemies during the war,

"And whereas, it is an established fact that the Roman Catholic Hierarchy in Quebec were anti-British and pro-Vichy, and that at the present time one of these fugitives is on the faculty of Laval University,

"It is therefore, clearly understood that the special orders legalizing the entry of these men into this country were obtained by pressure of the Roman Catholic Hierarchy.

"Therefore, this Convention expresses its resentment at the arrogance with which the ministers of the Crown have answered all the enquiries on their action in this case, and deplore the subservience with which they bow to the demands of a foreign totalitarian power, masquerading under the cloak of religion.

"We therefore strongly urge our Churches and Pastors, through the messengers here present to use every agency available to them to unmask the nefarious machinations of the Hierarchy, not only in this country, but throughout the world.

"And further that we redouble our interest and our efforts in the proclamation of a positive Protestantism and give our full support to this cause among our Union Churches, which labour in predominant R.C. territory.

"And that we make every effort to plan further work at strategic points and so carry on an aggressive evangelical campaign to the end that we save both our country and the souls of men from the clutches of a power that would enslave the world."

Executive Board

The officers and members of the Executive Board were elected as follows:

President: Dr. T. T. Shields; Vice-Presidents: Rev. E. C. Wood, Rev. W. N. Charlton; Home Mission Board: Mr. L. Barnhart, Rev. J. R. Boyd, Rev. H. Hindry, Rev. W. L. Hisey, Mr. J. E. Jennings, Rev. W. H. MacBain, Rev. J. H. Watt, Rev. A. C. Whitcombe; Foreign Mission Board: Mr. D. G. Aceti, Rev. J. R. Armstrong, Mr. P. Bauman, Rev. R. E. J. Brackstone, Rev. G. B. Hicks, Rev. C. McGrath, Rev. S. Wellington, Rev. W. S. Whitcombe.

PASTORS EXEMPT FROM INCOME TAX ON FREE MANSES

By HARVEY HICKEY

OTTAWA, Oct. 20 (Staff).—The Protestant churches appeared to-day to have won their income tax quarrel with the government.

It was announced that clergymen will be freed of the necessity of paying income tax on the rental value of the manse or other free dwelling which is accorded them by their congregations.

The announcement followed widespread protests by Protestant Church bodies. These demanded cancellation of an income tax directive of September 9, whereby the annual rental value of a free manse or parsonage was to be included in the clergyman's taxable income.

In a joint statement, Finance Minister Abbott and Revenue Minister McCann expressed the opinion that it was doubtful whether the income tax law as it stands could be interpreted as allowing tax-free manses. The statement said that the exemption would nevertheless apply pending an amendment to the act at the next session of parliament. It is understood that clergymen will then be given a statutory right of some kind in the matter.

One of the arguments used against the taxing of manse rental values was that it applied almost exclusively to Protestant clergymen. Protestant ministers are paid salaries, whereas Catholic priests subsist on their parish collections.

These collections are regarded in law as fees. The Catholic priest thus comes under a different section of the act than does the salaried Protestant minister. The priest's income was regarded in the same light as that of doctors and lawyers. Persons such as these who derive their income from fees, are not required to pay income tax on the rental value of any free living accommodation they occupy.

By reason of to-day's statement, Protestant clergymen are to all intents and purposes put on the same footing. In their statement, the cabinet ministers noted that a clergyman's manse or parsonage was used to some extent for the general benefit of the congregation in that meetings and other gatherings were held there. Accordingly, said the statement, the view was accepted that clergymen should not be taxed on rental value of this property.

PRIESTS' INCOME TAX EXEMPTIONS

A DISPATCH from Ottawa to one of the Toronto papers says, "The Protestant churches appear to-day to have won their income tax quarrel with the Government". Such is very far from being true. What have they won? Whereas the houses of priests are reckoned as church property, and the priests, therefore, have always been exempted from paying income tax on the value of the houses in which they live, Protestant ministers were required to add the rental value of the manse, or parsonage, in which they lived, to their income for taxation purposes.

A little over a year ago the Government announced that Protestant manses, or parsonages, would be exempted from income tax as church property, just as the "presbyteries", as they are called, in which priests live, have always been exempted. Then a month or so ago the Government announced that this so-called "privilege" of the Protestant pastors would be withdrawn, and that the rental value of the houses in which they lived must be added to their income for taxation purposes.

We published a challenge to Cardinal McGuigan, part of which we reprint herewith, as we reprinted it in our issue of October 14:

NO REPLY FROM CARDINAL MCGUIGAN

From THE GOSPEL WITNESS, October 14, 1948

In our issue of September 30th, as part of a front page article, we wrote as follows:

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.

This note is written on October 12th, merely to advise that we have received no reply from Cardinal McGuigan, though a copy of THE GOSPEL WITNESS was sent to him by registered mail. We do not expect a reply for the reason that Cardinal McGuigan dare not confess to the truth of our charges that the Roman Catholic Church is a parasite, which receives everything and gives nothing. On the other hand he dare not publicly state that the clergy of the Roman Catholic Church do actually pay income taxes, when the National Revenue Department know that they do not.

Our challenge to Cardinal McGuigan still holds. We still await his unexpected answer.

Still we have received no reply from Cardinal McGuigan.

We believe some church organizations passed resolutions on this matter. At all events, this special "privilege" which had been withdrawn, it is now announced has been restored; and the rental value of manses and parsonages will not be appraised for income tax purposes.

And this is said to be the victory won by the Protestant churches! It is no victory at all. We are inclined to think that it was withdrawn a year ago in order that it might be withdrawn again as a concession to Protestant protests. But after all, the rental value of one's house, while it is considerable, is not the crux of the whole matter. Suppose a pastor lives in a rented house! Suppose there is no manse or parsonage; or suppose, by any means, he has been able to buy a house for himself, which probably is heavily mortgaged, and which mortgage he is gradually paying off, why should the value of that not be exempted for income tax purposes as well as if it belonged to the church?

Protestant Ministers Ask No "Privileges"

We would be careful not to say a word which could be interpreted as expressive of a desire to shirk our legitimate responsibilities. We do not believe there is a Protestant minister of any denomination in the entire Dominion who is not willing, heartily, to bear his share of the national burden. We are asking no special privileges. Our protest is on this ground: that the proportion of the national burden which should be borne by the clergy of the Roman Catholic Church, in common with that which is borne by the Protestant clergy, should be laid upon Roman Catholic shoulders, and not transferred to the shoulders of Protestant ministers.

Roman Catholic Clergy Pay No Income Tax

The simple fact is that the Roman Catholic clergy declare they receive no salaries. Even the bishops, and archbishops, and cardinals, receive no salaries, but a bare honorarium which falls below the lowest income tax bracket. But many of them receive small fortunes in fees—some of them are able to leave estates, when they die, of some hundreds of thousands of dollars, which they must have obtained from somewhere. But upon all this income they pay not a cent, while Protestant ministers must pay.

We repeat our challenge to Cardinal McGuigan; and we do not agree that the Protestant churches have won their income tax quarrel with the Government. But we solemnly promise, while we have breath in our body, to keep up the quarrel, and demand equal treatment.

A FRENCH-LANGUAGE CONFERENCE

IN ORDER to give to a number of isolated French-speaking Christians the privilege of enjoying a time of fellowship in their own tongue, a First French Baptist Conference was held the 20-21-22nd of September in the Malartic Baptist Church.

One or several representatives of the Noranda, Val d'Or, Malartic, Sudbury, Lavigne, La Sarre, Timmins, Tramelan and Court (Switzerland) Baptist Churches were present on this occasion. It was a special joy to have as special speaker Rev. W. H. Frey from Switzerland, whose messages and news about Europe were greatly appreciated. Very interesting reports were given from the fields represented.

Noranda

Pastor M. A. Heron recalled the great blessing in the weekly open-air meetings during the past summer, where seed was sown and fruit reaped. We all remember that this is the result of their last year's determination to remain faithful to the Lord, having been put to jail for His Cause.

In her report, Miss Veals, a member of the Noranda Church, mentioned that every home in Rouyn (30,000 people) had been visited and at least 700 Gospels of John, in French, given out.

Val d'Or

Pastor L. T. Heron, new pastor of the Val d'Or Baptist Church, surprised everybody by giving his report in French. The Val d'Or field is very hard, but the few witnesses remain faithful. There, too, the open-air meetings and visitation have left some good results.

Malartic

The pastor of the church where we were gathered gave a good report on the beginning of the work in Malartic, calling to attention that the "poor little shack" on the back of the church was the place where they had their first meetings. He mentioned the case of two young Roman Catholic couples converted during the summer.

Sudbury

Everyone was glad to hear Pastor Boyd speaking about the many blessings in the Sudbury district. About 20 were baptized during the past year, most of them brought to the light through the radio broadcast or the *Voix de l'Evangile*. Pastor Boyd made a great appeal



FRENCH CONFERENCE AT MALARTIC

Included in the accompanying view are nine French-speaking workers who are students or former students of Toronto Baptist Seminary. The others, with a few exceptions, are French-speaking believers who were won to Christ through their preaching of the Gospel in French. The text displayed is: "The blood of Jesus cleanses from all sin." (1 John 1:7). This picture is the answer to those who ask the question, "Is French-Canadian work worth-while?"

for the work among French-Canadians, pointing out the necessity of perseverance.

Lavigne

A fine report of the work in this district, and especially of the church home built by himself during the summer, was given by Pastor Y. Hurtubise.

La Sarre

Miss M. McCreadie, the new school-teacher in that place gave her first impressions on the work there. Actually, 13 pupils attend the school.

Timmins

Mr. F. Bauman shared a few experiences and blessings he had in his weekly broadcasting at Timmins. The Timmins Church knows just now a period of blessings.

Tramelan and Court (Switzerland)

These churches, situated about 10 miles one from the other, belong to the French Bible Mission, and have both had great encouragements recently. Rev. W. H. Frey, Pastor of the Tramelan Baptist Church, interested everybody in giving news from Switzerland, France, Belgium and Italy.

Actually, the French Bible Mission includes 17 churches with about as many other groups depending on them, making a total of 1,755 members. Mr. Frey expressed the deepest gratitude of our friends in France and in Belgium for the fine Canadian material help during the war. The needs are still urgent.

Discussions and Decisions

A very interesting discussion about unevangelized fields followed a message brought by Rev. W. J. Wellington. It was decided to have a monthly news bulletin, *Entre-nous* (Among Ourselves) in order to inform especially the isolated Christians about the work.

This First French Baptist Conference was a real success.

—M. BOILLAT,
Secretary of the Conference.

Bible School Lesson Outline

Vol. 12 Fourth Quarter Lesson 6 November 7, 1948

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

THE TRUE VINE

Lesson Text: John 15:1-16.

Golden Text: "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

—John 15:5.

I. One With Christ in Life: "Abide in me."—verses 1-8.

The Parable of the Vine and the Branches sets forth the truth concerning the vital union which exists between Christ and His own. He is the true vine, the genuine essential vine, the reality of which the vine is the symbol. He is the source from which believers derive their life and spiritual nourishment. The union of vine and branches is not an artificial one, but is an organic unity of life and destiny (1 Cor. 6:17; 12:13). God Himself is the owner of the vineyard, responsible for its welfare, and concerned as to its success. He is glorified when much fruit is produced.

The Greek word translated "taketh away" (verse 2) means primarily "lift" or "raise up", as well as "lift and remove". The reference may be to the treatment of an unfruitful branch which is trailing along the ground, easily bruised and injured. The vinedresser will lift it up away from the dangers of its position to a place where it is exposed to light and sunshine. Many a Christian clings too fondly to the associations of earth, and God desires to raise him to the sphere of perfect fellowship with Himself (Col. 3:5).

The fruitful branch is already clean because of its association with the vine (John 13:10; Eph. 5:26), but it must be purged or pruned. Many outgrowths and unnecessary shoots must be cut away with a sharp instrument (Heb. 4:12). So would our Father assist us to rid our lives of all that hinders our fruitfulness—the jealousy, the doubt, the pride, the unforgiving spirit. Let us judge ourselves, lest the Father be compelled to send disciplinary judgments of trial or trouble to bring us back to Himself (1 Cor. 11:31, 32).

Fruit itself is the spontaneous natural result of life, not of effort (Gal. 5:22), but strenuous endeavour is necessary in order that conditions favourable to growth and productivity be maintained. We are to abide in Him, as He abides in us. Teachers might find an illustration useful just here. The blacksmith puts the iron into the fire, but presently the fire enters the iron. A child dips his pail into the lake; the water is in the pail, and the pail is in the water. Christ Himself is our life (Col. 3:4), and in the person of the Holy Spirit He dwells within our hearts (John 14:17).

The branches which do not abide in the vine may represent apostates who, having received an intellectual knowledge of the truth in Christ, turn away from Him (2 Pet. 2:20, 21). They are professors, not possessors. They are like branches which do not have their dwelling in the vine, but are severed from the parent stem, and although they may look green for a time, they will soon wither, die and be burned. Some people are inclined to use this verse to support their theory that one may be saved to-day and lost to-morrow. Such is not the case, as we see from so many plain Scripture passages (John 3:16; 3:36; 5:24; 6:37; 10:28, 29). One must be careful not to stress the details of a parable too far. Usually a parable is given to illustrate some truth, and then the complete picture may require details to fill out the thought, but it is not necessary to find an analogy for each particular of the parable.

II. One With Christ in Love: "Abide in my love."

—verses 9-16.

The Christian who has his dwelling-place in the secret place of the Most High, and who hides the Word of God in his heart, will find that his will becomes conformed to the Master's will, and he will pray for that which is in line with his Father's holy purposes. Such prayer will be heard (John 14:13).

To abide in the love of God is to be at home with Him. It is to remain in the sphere of His love by constant obedience to His commandments (John 14:21).

In the Old Testament the grapevine, the grape and the juice are symbolic of natural joy (Psa. 104:15). Hence, the Nazirite was forbidden to partake of anything pertaining to the vine (Numb. 6:3, 4). Christ is the true vine, the possessor and giver of supernatural joy, which is holy and heavenly, and which is not inconsistent with tribulation and affliction (John 16:24; 17:13; Acts 13:50-52; 1 Thess. 1:6).

Fruitfulness, joy and love toward God and toward his fellows will characterize the genuine disciple of our Lord. God's love toward men will be shed abroad in his heart through the Spirit of God (Rom. 5:5), that love which was made manifest at the cross when Christ died, not for His friends, but for His enemies (John 3:16; Rom. 5:10; 1 John 3:16).

Under ordinary conditions of life a servant is expected to obey his master's commands, even although he knows nothing of the master's purposes. The Christian, although a bondsman of Christ, is honoured by being admitted into the confidence of the Lord, receiving a revelation as to His secret counsels (Psa. 25:14).

DAILY BIBLE READINGS

- Nov. 1—Our Ingrafting into the Vine John 6:22-59.
Nov. 2—Labour is useless outside of the Vine Psa. 127:1-5.
Nov. 3—The Vine is Sufficient 2 Cor. 3:1-6.
Nov. 4—The Vine is the Source of Blessing John 3:22-30.
Nov. 5—The Work of the Vine Matt. 11:20-27.
Nov. 6—The Characteristics of the Fruit
of the True Vine 2 John 7-13.
Nov. 7—The Testimony of the Fruit
of the True Vine Heb. 11:1-31.

SUGGESTED HYMNS

Abide with me. Jesus! I am resting, resting. Abiding, oh, so wondrous sweet. More love to Thee, O Christ. In heavenly love abiding. Thou sweet beloved will of God.