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The Jarvis Street Pulpit

Why Jarvis Street Church Is Spoken of Throughout the World

Latest Impressions From an Inside View

A Sermon by Rev. Robert McCaul, Pastor of The Brooklyn Baptist Tabernacle

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 15, 1950

"First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world."—Rom. 1:8.

I HAVE never before preached a sermon of quite the same character as the one now to be brought before this congregation. The decision to depart from the usual custom was not hastily reached but duly deliberated upon and prayed over. Reflection was taken on the question whether there was scriptural precedent and authority for speaking on a subject that has to do with the world-wide influence of this church. At once scriptural references began to flow in, recalling the interest manifest throughout the New Testament in the welfare of local churches and the high value placed upon them by the Spirit of God. The Master was ever careful to encourage and inspire groups of Christians who were to make up His church. He sympathized with them in their struggles, sorrowing at their failures and rejoicing in their triumphs. The church was His chosen instrument for establishing His Kingdom in the world, hence His words: "Fear not little flock it is your Father's good pleasure to give you the kingdom." They were His first and we might say His exclusive concern in His high priestly prayer: "He loved the church and gave Himself for it." After His departure John saw Him walking in the midst of the seven golden candlesticks which he tells us were the churches. Paul has the same high doctrine of the church regarding each local assembly as constituent and vital units of the Kingdom. He waited for and received tidings from each concerning their spiritual condition as a general would wait for news of how the battle is going in each division of his army. Good news from Thessalonica causes him to exclaim: "Now we live if you stand fast in the Lord."

Our text is another specific case in point. In his wide missionary travels Paul had heard much about the wide influence throughout the empire of the church in Rome and felt led to inspire and encourage the saints yonder by flashing back to them the high tribute that "their faith was spoken of throughout the whole world." He does not seem to be afraid of spoiling them. Would not the well-merited praise be an added inducement for them to live up to the high reputation their faith had at this time earned for them? Later, in another century, Paul could not have written thus for that faith had been turned out of doors to make way for false doctrines so that, as has been observed, the Epistle to the Romans later becomes the Epistle *against* the Romans. But Paul knew how much it meant to the future cause of Christ to have a vital, throbbing, genuinely Christian church in the Eternal City from which roads ran in all directions throughout the empire. For make no mistake, then as now, and now as then, God's mightiest weapon against the powers of darkness is a church mighty in faith and consequently in deeds.

A Great Church Seen From Within

And so with such scriptural warrant I want to-night to have something to say about the world-wide ministry of this church and pulpit as I have been able to view it through the perspective of the years, sometimes from afar through reports that have come or by reading THE GOSPEL WITNESS, sometimes by occasionally dropping into the services incognito, later in successive visits as supply, and now finally my latest impressions after two months of continuous contact and close observation of

its program, affording ample opportunity for a close-up inside view. Proceeding upon the principle that you really never know what people are until you have lived with them under the same roof, I have prudently postponed what I am now about to say until it had been subjected to this often disillusioning test. /

I am doing this entirely upon my own initiative and, as the radio station might say, "as a public service." No one has even faintly suggested to me that it should be done. Nor is this sermon prompted by a motive that gives praise in order that praise might be returned. Mere adulation is offensive to the religious sense and what savours of idolatry must be severely excluded from Divine Worship. "See thou, do it not; worship God." Nor is the sermon motivated by a desire to gain favour. This church has made accessible to me all that the heart can desire and more than I have capacity to appropriate. I have even had unrestricted use of that paragon of automotive perfection in the Pastor's new Chrysler car. The dream was slightly shattered the other day when I rode up with a sense of colossal importance to a gasoline station only to be accosted by the service man with the deflating observation: "That is Dr. Shields' car!" No, I am not conscious that I have any axe to grind. The hour is too late and the time of the Great Review too close at hand. But since God is glorified in His works and especially in the labours and achievements of His church, we honour Him when we recognize His good hand in any part of His vineyard and more especially if we can find there the hidings of His power. Paul gave thanks upon every remembrance of Christians through whom he had been blest and did not hesitate to acknowledge the human channels through which God was pleased to send His favour.

"Your Labour Is Not Vain in the Lord"

So I speak first of all to-night as one of a great multitude who through the years has been blessed by the ministry of this church. I thought it might encourage this congregation to hear, though you must often do so, something of how this ministry is appreciated by many whose faces you will not see until we have crossed the River. Soldiers long in the front line trenches are subject sometimes to battle fatigue and, although I do not see signs of that but rather the opposite, still assurance of victory is a great antidote to spiritual weariness. Paul recognized that those to whom he wrote were more likely to be steadfast and unmovable if they could see that their labours were not in vain in the Lord. We read during the last world war of a young soldier battling in some vital sector but cut off from communication with the rest of the world writing to his father to send him some news of how things were going and although himself in the midst of the battle asking: "Are we winning or losing?"

A Gulf Stream of Evangelical Warmth

I have good news to bring you of the many places where your faith and labour of love is spoken of among your brethren afar. It was my privilege a few months ago to make a cross continent trip touching many cities and towns on both sides of the line. I was impressed to the point of surprise with the far reaching, penetrating and persuasive influence of THE GOSPEL WITNESS, which starts from here for its journey throughout the world each week. Published sermons have but rarely held the attention even of ministers, but repeatedly one hears high tribute paid to this main feature of the

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

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weekly paper. After nearly three decades they are regularly read by a great host of thoughtful people who turn weekly to THE GOSPEL WITNESS for spiritual food and guidance. Few can realize the prodigious labours of this editorial work. The accumulated issues of THE GOSPEL WITNESS constitute a veritable compendium of theology as well as devotional literature. This is his *magnum opus*. It has projected a gulf stream of evangelical warmth into the Christian world, and has wrought mightily in strengthening the things that remain as well as carrying on effective crusades against perils that threaten in the religious and political life of our time. It is read by those who agree and those who disagree, by many who read it openly and not a few who read it stealthily. Often his severest critics may be heard using his material. They do in this respect what Voltaire is said to have done with Shakespeare: pillaged him and then abused him.

Tributes to a Faithful Preacher

Many are the comments one hears such as from one of the widely known preachers of the present day: "We have different theological views, but Dr. Shields is a marvellous preacher"; another man who is himself something of a walking encyclopedia and is said to know about almost everything from poultry to poetry remarked: "The greatest preacher in the English tongue." Another: "That sermon went deeper, reached farther, and rose higher than any I ever heard." In a far away rural section amidst a spiritual wilderness where vital religion seemed to be entirely forgotten, I met one lone man who in the midst of an Egyptian darkness that could be felt had light in his dwelling, and in the course of our conversation I was surprised to find that even here the contrast was in large part accounted for by the fact that this man was a diligent reader of THE GOSPEL WITNESS. Among United Church men I found a very general acquaintance with its contents and a number gladly bore testimony to the spiritual tonic it contained. One of the ablest scholars among them said, referring

to the Jarvis Street Pastor: "That man has been saying and saying well a lot of things that more of us should have been saying long ago." One pastor in an old convention church facetiously said: "Oh, yes; I read THE GOSPEL WITNESS, I wouldn't know how to vote unless I did." Only last week at a conference in New York State the chairman of the meeting used an illustration from THE GOSPEL WITNESS remarking as he did so that while he entertained some views different from those held by Dr. Shields, he had never yet read one of his sermons that he did not find precious truth and that he could think of no other of whom that could be so uniformly said, inasmuch as the greatest of preachers are sometimes very thin. One might go on but we will add one or two comments heard here in Toronto. At a bookstore while making a purchase, the proprietor while wrapping up the parcel said: "I never heard that man, but I understand he can take a hostile audience and make most of them think his way." A slightly intoxicated man remarked: "Jarvis Street Baptist, Oh you mean Shields' church, you're a man that's not afraid to say what he thinks." A salesman in a great departmental store: "He is very dynamic," another: "I go to hear him, he makes me think." A top professional man of international reputation: "He may seem to be intolerant from some people's point of view but his ability and sincerity cannot fairly be questioned." He called my attention to the fact that one could pass Jarvis Street Church a hundred times without knowing who the pastor was, as his name was in such small letters as to be scarcely readable from the street. This, he said, would not be the method followed by a publicity seeker. At the barber shop the man remarked: "I understand he has 'the know how'." The tailor said: "As ready for adventure as a young man just starting."

The Spirit of Prayer and Supplication

And now I want to say something to GOSPEL WITNESS readers about the present local work of Jarvis Street as it has been my privilege to view it during these last two joyous months we have been together. Arriving generally on Saturday the first meeting one is likely to attend is the special prayer meeting that evening in preparation for the services on the Lord's Day. Notwithstanding the ebb in spiritual tides everywhere upwards of one hundred people gather each Saturday night for a meeting at which there is no address or any other feature except prayer. On one of those evenings a veteran intercessor who is as sure that God called him to a ministry of intercession as anyone is ever called to the Christian ministry, assured me that we must expect great blessing on the following day. It snowed heavily through the night and snow was still falling the next morning. Notwithstanding the inclemency of the weather there was a magnificent attendance in the Sunday School and great congregations morning and evening. The spirit of the gatherings was remarkable, yet the invitation at the evening service seemed to bring no visible response. After the dismissal of the public service, however, and while the deacons were preparing the communion, a lady came to say that she had been strongly laid hold upon by the Spirit of God but, because she had but lately come from Scotland and had been but a few times in the church, she had been overcome by timidity but had determined not to leave the church that night until she had taken whatever step was necessary to salvation. She later related as she took her stand for Christ that the whole world seemed to change

in an instant. On the following Sunday I carefully scanned the congregation to see if she had returned. Not seeing her I supposed she had met with some impediment by which she had been dissuaded, but Mr. Slade, the beloved Associate Pastor, assured me she was behind us in the choir. She with a few others that came forward bore the same testimony that it was after coming into the Jarvis Street services they felt laid hold upon with a Power from above and it is this Something in the services above and beyond large congregations that gives evidence that the Holy Spirit still lingers in this church.

Men and Women at Work

While prayer is given preeminence, it is not made a substitute for hard practical work. I have seen each Tuesday evening about one hundred vigorous workers come to the church from work to take supper together preparatory to an evening of visitation. After supper Mr. Slade teaches the Sunday School lesson for the following Sunday to teachers and workers. The approximately fifty teams go out two by two to carry the gospel into the hearts and homes of the city. Dr. Shields has called Mr. Slade the Jarvis Street shock-absorber and these might be called the shock troops of Jarvis St. This plan is the missing link in modern evangelism. Any number of meetings are held but nearly always attended by Christians only. There is little contact with the raw material of society. Workers who engage in this kind of effort develop into strong and useful Christians. Were there no effect from it other than this it would justify being adopted.

An immense amount of real hard work is put into the program of Jarvis Street each week. The large business office with a succession of desks, typewriters and all kinds of modern office equipment is a continuous hive of industry not only for the efficient office staff but for many volunteer workers connected with the different departments. The Pastor's study and library has not during the last two months been the scene of such procession as usually passes through it. But when he is at home his advice is continually being sought, and, tell it not in Gath, sometimes by those who have gone on record as having no confidence in his judgment except when they find themselves in some intricate situation.

Toronto Baptist Seminary

The Thursday evening Bible lecture is a great meeting. This English Bible Course is designed to give a sort of panorama view of the entire Bible with the major truths of each book emphasized for the Seminary students over their three year period. The public is invited and such as may wish to take examinations on the course each quarter may do so. I found from the first that the spacious Greenway Hall was filled to capacity each Thursday night with people who have an eager appetite for the Word of God. There is no other attraction at this meeting. This service is unique and what church would not rejoice to have so many people enjoying such solid food. The Seminary has an earnest student body and a graduating class of which any institution anywhere might be justly proud. Under the highly trained direction of teachers like Professor Whitcombe and Dr. Clark, the students at Toronto Baptist Seminary may be sure of getting the best in scholarship in a course that avoids formalism on the one hand and fanaticism on the other. It happily combines the thoroughness and comprehensiveness of the older institutions with the fervor for the Bible we usually connect with Bible

Schools. The vain speculations of Modernism and ultra-dispensationalism are alike avoided and a sane and solid interpretation of the Word insisted upon.

A Young People's Church

A remarkable feature of Jarvis Street, considering its age and its downtown location, is the impressively large number of young people, young married couples and people in middle life. It is quite common to see an old church surviving for the most part upon a few older people mainly while the rising generation disregards the church of their parents. But there is here any number of younger people sufficiently seasoned and trained as to be capable of assuming any necessary responsibility. We venture to conclude that this is due in part to the fact that instead of the young people forming into a separate society where in these later years they seem to get preoccupied with their own affairs to the detriment of the church life as a whole and develop, if at all, only up to a certain point and then but for few exceptions drift away from the church, here in Jarvis Street there is the one family idea and young people find an outlet for their energies in teaching in the Sunday School, attending and participating in prayer meeting, engaging in visitation, evangelism and other activities that really build up the spiritual life of the church. In other words one cannot but be impressed with the maturity and serious-mindedness of the young life of Jarvis Street. There seems little taste or desire among them for the foolish trivialities and burlesque forms of some modern religious movements with a type of music often utterly devastating to the spirit of reverence. The singing in this church whether among the young people or the congregation as a whole blends beauty with majesty.

The Source of Jarvis Street's Blessing

But I must not forget in this hasty and inadequate sketch that we were to seek to find an answer to the question why this church is spoken of throughout the world. For after all, our main purpose in reviewing all this is that we might seek for the hidden explanation of it all. Is the influence of Jarvis Street Church to be found in that Saturday prayer meeting, or in the great Thursday night Bible study, or in its house to house visitation, or the manifold activities of the church office, or the Seminary, or THE GOSPEL WITNESS, or the fact that in all branches the people have a mind to work or that the Pastor is a ten talent man? Doubtless each makes its contribution.

I meet Baptists in many places who seem to wistfully long to recover the Baptist testimony and power of former days. They lament the many divisions that have sent Baptists to fill up the pews of Pentecostal and other independent Bible movements. They long to see the fires of evangelism kindled again but in the midst of it all are compelled to witness a steadily declining religious life. While we would not for a moment claim that Jarvis Street has been totally unaffected by the present universal religious apathy it is nevertheless certainly true that multitudes testify to the favor and presence of the Spirit in its labours and we may well ask why it was that at a time when this religious apathy began and when this church had at that time the power and prestige it had, having in its membership a cross section of the finest culture in the Queen city of Canada, why was it that in a great crisis when it lost most of that, lost that which hitherto had made it to be quite

widely known, and lost it at a time when the developing religious decline following should by all natural reasoning have given it a crippling blow and put its golden age irrevocably in the past, why was it that instead of ceasing to be known, it came to be more and more well known, why was it that in the very hour of its predicted decline and fall should it have risen so that we can say of it as Paul did of the Church at Rome that its faith is spoken of throughout the world?

Had the division of a quarter century ago been over the personal equation, had it been due to the arrogance of a dictator, had it been just another church quarrel over nobody knows what, save that the political instinct to rule is so strong in some men, even good men, that it overtops the religious sense and produces ruin, had this been the true explanation of those events we may well ask whether the blessing of God would have followed in so manifest a degree. Would a church quarrel have been followed with the outpouring of the Spirit? Are not such experiences usually devastating alike to spiritual and material interests? It may be quite otherwise if division comes over the fundamental question of what its doctrinal structure and message is to be. Whatever may be said about the Pastor of this church none have dared to hint that he was short on mental ability or far-sightedness. Is it likely that one who, up to a certain point enjoyed the comfort and prestige, the popularity and the alluring future that were his, would wantonly start upon a course, would suddenly go so intellectually and spiritually beserk as to bring the institution which furnished him with present power and future security and influence in ruins about his head? That some men have done just that we do not deny. But in doing it have they not—with one exception—eliminated themselves from future influence? Has the blessing of God usually followed upon and continued with such an one? The possible exception we refer to is only apparent. Success may seem to follow some ruthless policy where a strong man or group of men have suppressed their opponents and have risen upon the ashes of their enemies. The Inquisition did that and the resulting victorious church seemed to the outward eye to be prosperous and permanent. But this is a far different thing from a true spiritual prosperity such as may to this day be seen in Jarvis Street. To all such detractors we would only say: Go to a Saturday night prayer meeting and admit that the God who answers by fire, let Him be God.

Leaving Velvet for Thorns

There is of course nothing new about charging defenders of the faith with self-seeking and to impugn their motives. Were not the Reformers charged with being mischief makers, with wanting to run the church and ruin it if not permitted? Yet the fact is they had from a worldly point of view and that of human ambition, everything to lose and nothing to gain by attempting reform. If it were preferment and preeminence they were seeking then the method they took brands them forever as a set of madmen. Surely a man must have some deeper and worthier motive who risks and parts with such prestige as Dr. Shields enjoyed here some years back to take upon himself the thankless and ungarlanded task of seeking to arrest a downgrade movement. I am telling you that not many men would do it, leave the velvet for the thorns and he who does it is deserving of something better than "the contumelious stone." It has been a great joy to me to come here at

this critical time and find that after forty years this great church is so completely a unit in its support and appreciation and love for its pastor and that a deep spirit of thanksgiving pervades the entire membership that they have been privileged to enjoy and benefit by such a discerning ministry. If then you ask why the Jarvis Street Church is spoken of throughout the world we find the reason in the foregoing but most of all for the same reason that the church of Rome was spoken about. There had been an edict by Claudius Caesar banishing Jews from Rome. As a result, Paul met these in various parts of the empire and heard about the church through them. In other words a decree intended by the powers of darkness to end the church had exactly the opposite effect. Suffering for the sake of Christ multiplies spiritual power. Taking the right side of a great spiritual or moral issue produces spiritual discernment. While the battle was raging over the temperance issue in the United States just before the 18th Amendment was repealed Senator Borah pointed out that the old Whig party expired when it took the wrong side of the slavery question and that the Republican party was born to take its place. He warned that in the later issue of slavery through the drink traffic both major parties had taken a wrong stand and may well have signed their own future death warrant. It is a very common observation now that the Democratic party is no longer a party of that name, and the Republican party which rode high and triumphant for so long seems smitten with a fatal malady. The reverse of this is likewise true. Let a person or party or church put Christ above tradition and whatever seeming loss may follow will as sure as God is true eventually turn out to be heavenly gain. Matthew Henry says that if the church of Rome had not been called upon to suffer for Christ it would not have been spoken of throughout the whole world. We would expect such influence to be dearly bought.

Mr. Prejudice and His Guard of Deaf Men

My task is done when I have told you of another motive I have had in the message of this evening. It is that others may be led to share in the blessings of this ministry. Being for some years a controversial one, betimes it was inevitable that such controversy would work both ways. It has on the one hand resulted in spreading the truth far more widely than would have been the case had there been no controversy, while on the other hand there are people who because of what they hear, though it may be far from the truth, oftentimes become prejudiced and refuse to listen. It was the finest insight that led Bunyan to describe the tactics of Diabolus in seeking to retain possession of the City of Mansoul that he places PREJUDICE to guard Eargate supported by a guard of sixty deaf men. So it comes that a preacher's most merciless critic is the man who never heard him preach and the most virulent enemy of a church is often one who has never breathed its atmosphere. A worshipper from afar here a Sunday or so ago told me they had been warned if they went to Toronto to stay away from Jarvis Street Church. But they came and at the service told me it had been for them a heavenly day and an experience much to be remembered.

It is related of an Irishman that he had lived in a little cottage as a workman upon the farm of the owner. In the absence of the proprietor he had quarreled with the superintendent and was accordingly dispossessed by the latter. Sitting sadly in the front yard amid his meagre

furniture waiting for the conveyance to take him away the owner returned, heard the story, reversed the order of the superintendent and bade his old servant to put his furniture back and enjoy his home until the end of his days. An hour afterwards he was seen to be sitting in exactly the same place. On making enquiry about the reason the proprietor heard his man say he had not yet been able to decide whether he preferred to have his cottage or his grudge. It is indeed a pity when the elder brother becomes angry and will not go in. And what is his penalty? A very heavy one indeed. Because he will not go in he has to stay out and so misses the music and joy of all that is within. Therefore his father came out and entreated him. I have said these words not because they are needed by my hearers to-night, but in the hope they may reach some through the printed page who might by the removal of prejudice become recipients of blessings of which they have hitherto denied themselves. But as to this latter I entertain not too fond delusions knowing well how strong is Mr. Prejudice with his guard of sixty deaf men at Eargate.

The Duty of Warning the Unwary

But the case is more urgent than this. The pulpit and its supporting constituency has been instant in season and out of season in warning men of perils that approach. If these empires of darkness that are crowding Canada are not to win the day, if civil strife is to be avoided, or what is worse still, if without strife there should be a supine yielding of our dearly bought liberties, if as some are inclined to think that the pastor of this church is unnecessarily savage in his resistance to these evils, I solemnly warn that if he be not heeded and that right early we will ere long know too well a savagery of which we now but little dream. The only escape is through a revived church. The perils that now confront us in the political field got their green light when the church so largely lost its message, for

When nations are to perish in their sins
'Tis in the church the leprosy begins.

Let me tell you a story that used to make us cry as children when we read it in our school books. It was called Faithful Fido. A man travelling on horseback carried two saddle bags laden with gold. In the heat of the day he tied his horse to a tree, removed the saddle bags using them for a pillow while he slept, while his faithful dog Fido kept watch. Finding that he had over slept he hurriedly mounted his horse and resumed his journey. He noticed that Fido was acting strangely. As he galloped along she barked with increasing fury finally leaping in the air to seize his foot in her teeth. At last he concluded that since she could not be quieted she must have gone mad and her bite might mean his death. So he shot her but as she looked reproachfully at him in death he suddenly remembered that he had left the gold bags under the tree. Fido had not been mad she had just been faithful and now when too late it was Faithful Fido Dead. And by this we are reminded again of Bunyan's *Holy War*. When Diabolus took the city of Mansoul he greatly feared that one Mr. Conscience hitherto held by the citizens in high repute might advise them to revolt. He therefore had a rumour spread that while this Mr. Conscience had indeed been a man worthy of all respect in days gone by, he had now become a madman and as such ought not to be listened to. So the citizens allowed him to be supplanted by another being advised it would be for the peace of

the city. This church has been heedless of these counsels of darkness and we rejoice that the pastor, about to return from his world tour, we trust with increased physical strength, has been so true to the Word of God through evil report and good report and that the Divine Head of the Church continues to make His presence manifest. May He come with new power upon the whole church throughout all the world.

Breathe on us breath of God,
Fill us with life anew
That we may love what thou dost love
And do what Thou wouldst do.

REV. ROBERT McCAUL IN JARVIS STREET PULPIT

DR. SHIELDS has been absent for almost three months on a world tour and during that time the pulpit of Jarvis Street Church has been occupied by Rev. Robert McCaul of Brooklyn, New York, with the exception of two Sundays in the Christmas season when Rev. H. C. Slade and the writer relieved him, and the last two Sundays since Jock Troup began a special evangelistic campaign. This is a long term for a supply preacher to fill Dr. Shields' pulpit. But it has not proved too long for Mr. McCaul, who has greatly endeared himself to the Jarvis Street Church family and to a great company of others in Toronto. We heard one of the Deacons bidding farewell to Mr. McCaul following his last Thursday night lecture in the English Bible Course, and he summed up, we think, the sentiments of Jarvis Street people: "I shall miss you when you are gone," said this faithful deacon, "and I know that my pastor would be glad to hear me say that, for he knows that I shall welcome him all the more gladly because of the blessing attending your ministry."

It is no small tribute to the quality and spiritual effectiveness of Dr. Shields' long ministry in this church that its work can go on without interruption during his long absence and that people nurtured on his preaching welcome with enthusiasm another voice proclaiming the same truths, without in any way diminishing the affection and esteem they have for their own great pastor. We are all happy to know that Mr. McCaul is to continue his connection with our work through his lectures in Toronto Baptist Seminary. A sample of his preaching is contained in this issue.—W.S.W.

DR. SHIELDS ON HIS WAY HOME

The following cable was received from Dr. Shields, in New Zealand, January 28th, 1.43 a.m.

AA42 62 COLLECT IMP — AUCKLAND 28 1652.

JARWITSEM.
TORONTO

RETURNED FROM CHRISTCHURCH TODAY. STOP. MONDAY TUESDAY THERE. DUNEDIN WEDNESDAY. WELLINGTON THURSDAY FRIDAY. FIVE GREAT MEETINGS. STOP. CIVIC AUDITORIUM SUNDAY TWICE. STOP. LEAVE TUESDAY FOR FIJI HONOLULU. REST THERE TILL SUNDAY NIGHT. SAN FRANCISCO MONDAY. THENCE CHICAGO AND MALTON. ARRIVING SOME TIME WEDNESDAY EIGHTH. WILL CABLE PARTICULARS ARRIVE, DATE, FLIGHT NUMBER, AND TIME, FROM HONOLULU ABOUT FRIDAY. LOVE TO EVERYBODY INCLUDING MR. JOCK TROUP. SHIELDS

HAVE YOU ANSWERED THE EDITOR'S LETTER?

ALARGE number of subscribers have already answered the Editor's Annual Letter. For that we express our heartiest appreciation because without their special help we should not be able to continue publication of this weekly paper. Though we have been compelled to raise our subscription price to three dollars a year, costs have increased so greatly that we are in still greater need of over-and-above gifts than we were a few years ago. Most of the letters that come in contain small gifts—\$5, \$10—sometimes less than that, sometimes more. All of them are welcome and all of them are needed, together with still others. We expect nothing from those who are opposed to our message, and for that reason we depend all the more on those who believe with us.

A surprising number of gifts come from ministers, who, though they have not much of this world's goods to dispense, yet recognize the need and the worth of our cause. Yesterday two donations from ministers of five dollars each were addressed to the writer, one from Chicago, a Swedish Baptist, the other from Canada, of Irish birth. We have every reason to believe that both of them gave from their necessity as unto the Lord and we sincerely thank them.

Since Dr. Shields' world tour we shall welcome to our family of readers a large number of missionaries who have no means of paying for this paper, yet to whom its weekly message will mean much. Already a large number of pastors and missionaries receive it free of charge. We ask the help of all who are able to lend us a hand. If you have not answered the Editor's Annual Letter, will you do it NOW?—W.S.W.

A LESSON FROM THE PAST

I would sooner risk my soul on all the difficulties of the old theology, so long tried and proved, than on all the beauties of the novel doctrine taught by so many nowadays. I believe we are all of one mind upon this matter, and some of us may live to see great alterations concerning the present popular teaching. We may learn a lesson from what happened in the last century; the style of much of the preaching was such as tended to the emptying of chapels, and the multiplication of spiders. Nongonformity gradually drifted towards Unitarianism, and true religion would have become almost extinct in England if the Lord had not raised up those two believing men, Whitefield and Wesley, and others likeminded, who were a great power for good in the land. And I believe the Lord has raised us up, together with many others who hold the same faith, that we may fight this battle, and win the victory, to the glory of His holy Name.—C. H. SPURGEON.

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The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

A WORLD-WIDE TESTIMONY FOR THE TRUTH OF THE GOSPEL

Dr. McIntire Writes:

Darwin, Australia,
January 6, 1950.

Dear Fellow Christians:

We are waiting for the plane, BOAC, to leave for Sydney, 1,966 miles from here. It is a night flight and we are due there at 7 a.m. Darwin, located on the north-west coast of Australia, is a small place of about 7,000. The pearl boats ply the waters around this coast for the coveted jewels. Our plane came direct from Batavia, 1,714 miles, which it made in six hours. We flew along the main structure of the "Malay Archipelago," over Java, Bali, Lombok, Soemsa, and Soemba. It resembles a jawbone with volcanic teeth. When we encountered the "inter-tropical front," our pilot climbed to 20,000 feet and we flew along at 350 miles an hour. This trip, because of the weather, is made only in the daytime. It was a rough ride. The currents of wind from the tropics and the south meet and drive high into the sky. The winds are always here, but shift north and south, depending on the movement of the sun. Our plane was 24 hours late leaving Batavia. There are 22 people on board, several Americans—and all are amazed at the U.S.A. policy in the Far East! These Indonesian islands are beautiful and rich—rubber and rice, pearls and petroleum, ivory and spices.

We left Mr. Kok, or rather he left us, for a flight East to several places. He plans to stay two weeks longer. We are setting up contacts and providing for the printing of literature in the islands for the International Council of Christian Churches.

Unbelief Reveals Itself

Modernism and its allies are here. Since no advance publicity was given as to just where we would be, the World Council's associates did not begin their opposition as early as in other places—but it came. The Secretary of the Bible Society in Batavia went over to Bandoeng where we were holding forth with splendid contacts to see what he could do to stop things. He is Dr. G. P. Khouw. He went to Pastor Pouw and tried to persuade him against us, and in doing so, did what often happens—revealed his own modernism. He told the pastor he was irritated by the preaching on the "blood of Christ." He said that the blood did not save, it was only another expression for the person of Christ. The pastor then asked, if that is all the blood means, then should not he as the "Bible man" change the reading in the Bible? The pastor asked him about the text in Hebrews, "Without the shedding of blood there is no remission." The "Bible man" said it was not necessary to change the Bible: it was only a matter of "interpretation." The pastor then testified that he had come years ago from Confucianism to Christianity because of the blood which could wash away his sins. There was no blood in Confucianism! Then the "Bible man" tried to explain that Barthianism was good sound Christianity. His efforts to stop the International Council of Christian Churches did not succeed. My, my! It is the same story everywhere. The nationals who believe the Scriptures give testimony to them.

We cannot fight this battle—each must stand in his own place and circumstance. But we can encourage them, and they can help in the world-wide testimony.

Presenting the Proof

We tried to have a meeting for pastors Wednesday night, but people will not venture out after dark. Twenty-one came. Several pastors of different denominations were represented and we had a delightful time. Among those present was a leader in the Reformed Churches who has favoured the World Council of Churches and had much to do with the various groups in Indonesia joining the World Council. He is Pastor Verkuyl. We were hoping to see him and to meet him. Mr. Kok is to talk further with him. The factual material we had presented made an impression on all. There comes a point where, even those who favour the World Council of Churches have to stop and take stock in the light of the evidence of denials of the faith and the pro-communism in the World Council's high places. Much has been done, and if the political situation can be saved there will be strong support for the International Council of Christian Churches among the Bible believers.

We have been called back to the plane and are now in the air over Australia en route to Sydney.

We are finished with interpreters, and we anticipate our stay in this land. There are 3,000,000 square miles here in comparison to 3,027,000 in the U.S.A. There are 108,000,000 sheep and 14,000,000 cattle, and almost every fruit we have in the U.S.A.

We look to God for great blessings here, and I will report again as soon as we have time.

Good night.

In Him,

CARL MCINTIRE

DRS. SHIELDS AND MCINTIRE WARMLY GREETED IN AUSTRALIA

Dr. McIntire Writes:

Melbourne, Australia,
January 14, 1950.

Dear Friends,

It is impossible to express our delight with our reception in Australia, and also with this land. It is the heart of their summer (the middle of August with us in the U.S.A.). Things seem all turned around. Yesterday was the hottest day in two years here. The temperature reached 101 because a strong north wind was blowing. It is the south winds that bring the cool and the cold! Actually we are a little farther south in the Southern Hemisphere than we were last July at Buenos Aires, Argentina. Our most southerly point will be in South New Zealand at Dunedin, below the 45 parallel.

We have received the most gracious welcome. Though many are away on vacations, the schools and colleges are shut down, and things are at a low ebb, we are being met with filled churches and an enthusiastic response to our testimony and facts about the World Council of Churches' apostasy. The International Council of Christian Churches has had nothing here. Most all the churches, except the Baptist, are in the World Council, but many of the people do not know they are in it!

Australian Evangelicals

The good news for us was that the Bible Union of Australia, which is sponsoring our campaign, unanimously voted before we arrived to join the International Council of Christian Churches as an "affiliated organization." Since the Baptist Union of Australia is not a denomination or association of churches it cannot be

come a constituent member of the I.C.C.C., but it can be an "affiliated organization." It has voted to be represented by its Secretary, the Rev. W. R. McEwen, in the second congress of the I.C.C.C. in Geneva, August 16 to 23. This group of preachers and laymen organized 20 years ago, and has been getting out literature. It has an official paper, *Evangelical Action*, which has opposed the W.C.C. One of its tracts, handed to me yesterday, was "The Importance of Christian Scholarship" by J. G. Machen. Dr. Machen's writings and books are well known and highly respected here.

In addition to the Bible Union's monthly, there is a weekly, eight-page, *New Life*, whose editor, Eric J. Daley, a Brethren, is a leader in the B.U.A., and *New Life* has exposed the W.C.C. and championed the I.C.C.C. This paper has the second largest circulation of any religious paper in the country, and it has rendered a great service. These two papers are "out and out." They fully appreciate the I.C.C.C. position as to the faith, and the church. The National Association of Evangelicals, with its compromise and its refusal to witness to the purity of the church, has no appeal. Again and again we see how the I.C.C.C.'s doctrinal statement and the statement of purpose commend the witness to the consciences of men.

The Danger of Compromise

Martin Niemoeller came here under the auspices of the "Open Air Campaigners," a fundamentalist and strongly evangelistic organization. He had been invited three years ago because of his stand against Hitler. After he was here the meetings for evangelism turned into "W.C.C. meetings." Many were disgusted, and his message fell short.

The fact is that there are many evangelicals here in the W.C.C. The general idea that "co-operation is a good thing" did it. The Archbishop of Sydney of the Church of England, Dr. H. W. K. Mowll, is an evangelical. And his diocese, New South Wales, is the strongest evangelical Church of England in the world. It is low church and its pastors give open invitations. Yet, the Archbishop went to the W.C.C. in Amsterdam and is on its Central Committee. Under his leadership many have felt that the W.C.C. could not be "too bad." But the facts we have presented of T. C. Chao, Oxnam, Marc Boegner (all W.C.C. presidents) have aroused and shaken many.

Yesterday, in a meeting in the Collins Street Baptist Church, a beautiful, central, downtown church, with large Corinthian columns, I presented the historic background of the W.C.C.'s attempt to "court the Roman Catholic Church," beginning with the attitude of the Edinburgh Conference in 1910, right on down to the post-Amsterdam expressions of W.C.C. leaders and its Secretary. The gentleman who led in prayer was the Vice-president of the W.C.C. in Australia, the Salvation Army leader. He unhesitatingly declared his alarm and concern. The Salvation Army is in the W.C.C. The W.C.C. is in trouble, real trouble! There are many "inside" stories which have come to us.

Dr. Shields is very popular. He went to Brisbane, and was welcomed by the President of the Baptist Union. The press, too, has been very good to us. It is the pro-communism of Chao that seems to concern them most. There is great interest in Bangkok, also in the Manila meeting in 1951. The missionary crisis confronts these Australians, too. I am sure there will be a delegation from Australia in Geneva.

The National Christian Council of New Zealand has

put out a three-page mimeographed blast marked "confidential" and sent it to all ministers in the National Council of Churches. Some had it sent to them in Australia. We will print it in full. It really looks like the climax of our whole trip may come in a wide open battle in New Zealand.

Hearing Both Sides

Oh, yes, at the ministers' meeting in Sydney around 100, including workers, came. After Dr. Shields' statement, a W.C.C. supporter (Methodist minister) objected that the "W.C.C. side" was not being heard. Dr. Cummings-Tom, principal of the St. Andrews College, the large Presbyterian school, who was at Amsterdam, also objected. Thereupon we invited them to take one-half of the time, January 19, and Dr. Shields and I would take the other half in the meeting announced in the Assembly Hall. Both men refused, saying the W.C.C. leaders were out of town, and they would not take the responsibility. They were asked to contact their leaders and to arrange for two of their men to present their side.

Our struggle is essentially the reaching of the "grass roots." People must be informed. This means propaganda, facts! These people here have the Protestant heritage of England, and great headway has been made for God's glory.

We are so thankful we came to Australia. Our visit should be followed by a visit by Bob Ketcham. I'll write a final report on Australia before we leave next Friday night.

God is working a work in our day! Blessed be the name of the Lord. The countless prayers of God's people are bearing fruit and entering into the testimony of the I.C.C.C.

In Christ,
CARL MCINTIRE

THE EDITOR VISITS AN AUSTRALIAN SUBSCRIBER

Many of our subscribers have been on our lists for long years, and though members of our office staff have never seen them in the flesh, they have come to think of them as personal friends because of the correspondence carried on with them through the years. Dr. Shields has the pleasure of a personal visit with one such faithful subscriber in Australia who wrote the following letter. We venture to quote these extracts from it as a sidelight on Dr. Shields' Australian tour and also because it portrays a side of Dr. Shields not known to all.

A Letter From the Antipodes

Sydney, Australia.

Dear Miss Lindsay:

I returned home yesterday after one month in Lady Wakehurst Red Cross Home. I do thank you for your kind letter dated December 27. To my great joy, dear Dr. Shields came out to the Home last Friday and spent an hour with me. It was an unforgettable experience, and he offered a beautiful prayer for me that our blessed Lord would be more to me than the wife He had called home; and that God would give me health and strength to carry on my work for the Mission. He lifted me out of the depths and was good enough to say that my prayer help on at least two occasions had helped during the years gone by. . . . People all over Australia are remembering me in prayer. I was hoping to die until the Doctor came and lifted me out of the depression. Early in life I was in the 5th Dragoon Guards, Cape

Mounted Police, Port Elizabeth Mounted Troop (Boer War), therefore the Red Cross Home. I asked the Doctor not to bother to come and see me, but praise God he came and I am on the crest again. I am taking some friends to hear him to-morrow night at Assembly Hall in Sydney. I do thank God for his Christian love and gracious sympathy and for THE GOSPEL WITNESS down the years. I told him that I had made use of a lot of his teaching and he was pleased. Please address me as "Mr." and not as "Rev." I was a lay preacher for twenty-seven years. . . . The Doctor and I sat under a palm tree and he called me his "dear Brother." . . . God bless him! All my people are dead and I am alone in the world, but not alone. Christ is very real to me. I'll look for you, "When the roll is called up yonder!"

LIQUOR OUTLETS MULTIPLIED

IN THE old days, sometimes we incline to the feeling that they were the good old days, a bar room was just a "bar," that and nothing more. There was nothing genteel about it, nor did anyone suppose there was, even though it was a lucrative source of profits for its owners and those who supplied the wares dispensed in it. Now, however, legislation has endowed these places with some air of distinction, though it has not purified the physical atmosphere of them, by lending them fancy and high-falutin names. One has to distinguish with great care between "dining lounges" or "cocktail bars," "beer parlours," and "taverns," "licensed hotels" and what not. These distinctions are too fine for us and we lump all the drinking places together in a common dislike of the poisonous stuff they dispense to men and women who are too weak or too foolish to deny themselves the momentary lift they seek there.

Rev. Ben Spence Protests

"Liquor outlet" is the term that includes all varieties of the same species of this plague, and in so describing them we speak from experience. No, we do not patronize such places, but we are compelled by law to be a daily witness of their demoralizing products that flow in an almost unending stream along the streets at the corner of which Jarvis Street Church and Toronto Baptist Seminary are situated. Last week the Liquor License Board held a hearing at which the licenses of such places as these were passed under review. Mr. Slade, for Jarvis Street Church, and the writer, for Toronto Baptist Seminary, were prepared to appear before the Board to express our opinion of the eleven or so "liquor outlets" that disgorge their hapless victims on Jarvis Street within the space of two blocks from this church and seminary, but no opportunity was given for our protest. However, Rev. Ben Spence, the happy warrior of the Temperance Cause in Ontario ever since this writer can remember, voiced his protest against the excessive multiplication of such "dens of iniquity." (He assures us this is the proper term for such "liquor outlets," though Dr. Shields holds out for the more picturesque phrase, "trapdoor to Hell.") We do not know what Mr. Spence said, but we are all for it because we are all against the aforementioned "liquor outlets."

In the fashion of governmental agencies, the august body that turns on and off the spigot in these places, (or should we say more accurately that turns it on and forgets to turn it off?) has not yet given word of its final decision on these licenses. All the "liquor outlets," however, are still flourishing with undiminished daily

vigour up to this moment of time, and the papers of that date augured that there was no reason to suppose that any licenses would be cancelled.

The M.Y.O.B. Club Speaks

Mr. Spence ran foul of one person by having protested against the "liquor outlets" in our neighbourhood. Of course it goes without saying that Mr. Spence wounded the sensibilities of many persons by his protest, but the one to whom we allude managed to get his name in the paper because he happens to be a minister of a United Church. *The Globe and Mail* thus reported his protest against Mr. Spence's protest in the following words:

After protesting Monday that the Winchester Hotel was too close to St. Enoch's United Church, Rev. Ben Spence was advised last night to mind his own business. The advisor was Rev. H. S. Cobb, St. Enoch's minister.

Mr. Spence told the liquor license board that the Winchester, at Winchester and Parliament Sts., did not serve any good purpose, and was just another indication of the spreading of liquor outlets. The short distance between hotel and church, he added, was undesirable.

"I'll thank him to mind his own business," Mr. Cobb replied. "He has no business to say that. He had no authority from me or any member of the congregation to say it. I resent it very much."

Indignant ire of this sort is deemed worthy of space by the newspapers, and we also reproduce the protest against Mr. Spence's protest, though with somewhat different motives from the daily press. As a lad we used to look with dismay at the very uncomplimentary cartoons appearing on the front page of a certain publication, long since deceased, that represented Mr. Spence and other Methodist ministers as long-faced, lugubrious gentlemen who were determined to kill all the joy in the world. It took considerable time and some experience of life to teach us that to be so caricatured by a publication of that sort was really in the nature of a compliment to the intended victims and at the same time a revelation of the true character of those who held them up to ridicule. Our experience of men and things still confirms us in this conviction, hence the mention of the one named as minister of St. Enoch's Church.

What Would the Old Methodist Worthies Think?

We wonder what the old Methodist worthies of that day would think of having such a successor: Are "the good old days" of the Methodist Church gone, together with some other "good old days"?

We have only newspaper reports to guide us in this matter, but the concern of this minister for the Winchester Hotel is quite evident. We do not know how to explain it, it stumps us completely and entirely. Will this gentleman go so far in his folly as to petition the License Board to remove the hotel still nearer his church, or will he ask his denominational authorities to shift the location of the church nearer the hotel? Almost anything might be expected from one who would utter such a foolish blast against Mr. Spence's protest.

We are at a loss to explain the tender feelings exhibited by the minister to the neighbouring hotel, but the intensity of the sentiments expressed reminds us of Caliban's classic words when he first tasted strong drink, though we refuse to believe that a minister was inspired by the same spirits as Shakespeare's monster:

"These be fine things, and if they be not sprites.
That's a brave god, and bears celestial liquor.
I will kneel to him.
I'll swear upon the bottle to be thy true subject;
for the liquor is not earthly."

—W.S.W.

CAN BLASPHEMY GO FARTHER?

A Roman Catholic Publication Calls the Pope "The Visible Christ on Earth"

Translated from "Le Devoir" of Montreal. See our comment in the article on page 11, entitled "An Authentic Portrait of the Pope."

THE Holy Year has begun with a splendour that only the Catholic Church knows how to use in such religious ceremonies. How many non-Catholics have been impressed by these imposing Catholic demonstrations and thus brought to our holy religion? The Marian Congress at Ottawa by its magnificent display did much in Canada to draw many Protestants into the ranks of Catholics. The Holy Year is now going on at Rome, and the number of pilgrims to the Eternal City will certainly exceed all expectations. God and the Virgin are working in souls.

It would be most opportune, at the beginning of the Holy Year, for all Catholics to examine seriously the quality of their attachment to the Holy Father, "Christ visible among us." This attachment to the Pope, the successor of Peter, ought not to be merely Platonic, and hence without real influence on the lives of Catholics. This attachment ought to influence the whole of our life, and since all of us are pilgrims on the way to the eternal light, we all have the duty of partaking fully in the will of the Pope, in his teachings, in his least desires. How many Catholics would be insulted if we were to reproach them with lack of attachment to the Sovereign Pontiff, yet do they not receive his instructions with a kind of indifference? Certain of them even go so far as to criticize openly such and such a directive which emanated from the mouth or from the pen of "Christ visible on earth." Indeed, they do not mean to give the appearance of lacking in submission to the authority of Peter, but as a matter of fact, these criticisms, this kind of freedom of thought (*libre-examen*) in their acceptance of the papal teachings, is it not a way of dismissing the case? We are indeed willing to admit without discussion the teachings and the directives of the Pope which fit in with our own personal interests; we often look on these teachings only in the light of our own interests. But the truth which the Pope never ceases to proclaim to the world is above party interests and the pettiness of groups. Peter is the foundation of the Church.

What if we do not always understand the significance of the Pope's directives? That may be so, but let us at least have the decency to recognize that the Holy Spirit assists him in a peculiar way, and that he has the promise of Christ that the gates of hell shall not prevail against the Church, of which he is the Head. We ought to close up our ranks compactly around the Holy See and to receive each one of his words, each of the documents that he gives to the Catholic world, as the very will of Christ and of the Virgin. To say that we love the Pope, and are one with him, and then to discuss his directives, seeking in his instructions for reasons not to follow them, rather than for motives why we ought to accept them in their entirety: is that participating in the will of the Pope, which is that of Christ? Even though we do not understand the whole significance of the teachings of the Pope, how much wiser it would be, and how much more Catholic, to accept them wholly, like the submissive sons that we ought to be. Freedom of thought (*libre-examen*) has killed the breath of spirituality in so many souls. Are we going

to imitate those critical spirits who so wound the Christ that He withdraws all light from them? God is jealous of His glory! He is also jealous of the authority of Peter, of His Pope, His representative on earth, because He has made him the head of the whole Church, the Sole Pastor of the flock. Let us examine ourselves in this Holy Year as to our submission to the Pope, to the bishops, to the clergy, to all those who, in the Hierarchy, represent God among us. A world submissive to the authority of Peter, as Christ desires it, would be truly the happy world that we should all like to see. Let us, then, all rally round the Pope, and we shall all be truly around Christ, in his Sacred Heart and in the Immaculate Heart of the Queen of the world.

IS ROMANISM PAGAN?

THE following extract from *The Christian World* supplies the answer: "Newman, in a passage of his 'Essay on Development,' speaking of the early Catholicism in its contact with the heathen world, says: 'Temples, incense, lamps and candles, votive offerings, holy water, asylums, holy days and seasons, processions, blessings on the fields, sacerdotal vestments, the tonsure, the ring in marriage, turning to the East, images, and the Kyrie Eleison are all of Pagan origin, and sanctified by their adoption into the Church.' Pope Gregory the Great, in his letter to the English missionaries, gives the rationale of the process. 'Let them,' he says, 'hang garlands round their temples, turned into churches, and let them celebrate such festivals with modest repasts. Instead of immolating animals to demons, let them kill such animals and eat them . . . so that by allowing them such material pleasures, they may the more easily be brought to share in spiritual joys. For it is impossible to expect savage minds to give up all their customs at once.'"

"Development of Christian Doctrine," by Cardinal Newman, London, 1846, p. 359.

—Protestant Press Bureau

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An Authentic Portrait of the Pope

By W. S. Whitcombe

IN ONE of last week's editions, *The Toronto Globe and Mail* printed a photographic portrait of the pope that covered the best part of the inside front page. Rome's so-called "Holy Year" is obtaining more free space in the secular press than any other commercial enterprise that we know. About the same time there appeared in a French-language paper of Montreal, *Le Devoir*, a long article on the obedience due the pope that we wish our Toronto paper had translated and placed under its flattering photograph of the so-called "Holy Father." We offer *The Toronto Globe and Mail* our English translation of the article with a view to enlightening its readers on the true nature of the papacy. It is found on page 10 of this present issue. But we have little hope that our offer will be accepted, for the English-speaking Hierarchy of Rome in Toronto greatly prefers to represent the "Supreme Pontiff" as a holy man piously engaged in prayer, rather than the absolute dictator that the Montreal paper proclaims him to be. No one knows better than Roman priests that the strong meat intended for submissive French-Canadians is more liable to shock than to convert Protestants in Ontario. We have given a place in these pages to the article from the Roman Catholic daily of Montreal so that our readers may see something of the naked ugliness of the papacy as it is portrayed to those who are already blindly devoted to it.

It will be noted in that article that the pope is referred to as "the Christ visible on earth," and that therefore blind, unreasoning obedience to his decrees and directives is required, whether they deal with religious, moral, political, social or educational matters. There is to be no freedom of thought, no unfettered inquiry regarding them, for, according to the teaching of the Roman Church, the pope is none other than Christ on earth, and the papal will is the will of Christ and the Virgin!

The Pope, Not the Church, Infallible

A clear understanding of the nature of papal claims is of the utmost importance in considering Romanism, and consider it we must in view of the determined missionary efforts being assiduously and cleverly conducted through succeeding waves of newspaper publicity.

It is generally known that the Vatican Council in 1870 declared that the pope, when defining a doctrine concerning faith or morals is endowed with infallibility, and that "such definitions of the Roman Pontiff of themselves—and not by virtue of the consent of the Church—are irreformable." And, having so declared, the Vatican Council laid this curse on all who might differ: "If any one shall presume (which God forbid!) to contradict this our definition; let him be anathema." The new dogma aroused much opposition in the Roman Church and as a result some Romanists suffered the pain of excommunication.

But that does not exhaust the papal claims, though it is probably the best known. Canon 218 of Canon Law ascribes the following authority to the pope:

CONCERNING THE ROMAN PONTIFF

Can. 218.—§ 1. The Roman Pontiff, as the successor to the primacy of Saint Peter, has not only the primacy of honour, but also the supreme and full power of jurisdiction over the universal Church, both in matter of faith and morals, as well as in those pertaining to the discipline and government of the Church throughout the whole world.

§ 2. This power is properly episcopal, ordinary, and immediate, over each and every church, over each and every pastor, and also over the faithful, and is independent of all human authority.

Absolute Power

This means, according to Roman Catholic authorities, that the pope of Rome is the supreme and absolute arbiter in all ecclesiastical matters. Add to this the principle laid down by the Bull *Unam Sanctam* and other papal documents that the church is above the state, and it is evident that the pope claims to be "Lord of Lords and King of Kings." It explains why popes have at various times dethroned kings, absolved their subjects from fealty to them, and even promised a blessing to any who would murder them. The pope has the authority to make all appointments in the Church of Rome. How different this is from the inspired history in the Book of Acts.

It ought, also, to be kept in mind that Romanist doctors affirm that the pope's authority extends not only over Roman Catholics but also over heretics, schismatics and all other baptized persons!

According to this same canon law the pope can be judged by no one, since he has the highest legislative, administrative and judicial power in the Church. Says one commentary on Canon Law: "The very idea of a trial of a person supposes that the court conducting the trial has jurisdiction over the persons, but the Pope has no superior, wherefore no court has power to subject him to a judicial trial." (Woywood, *A Practical Commentary on the Code of the Canon Law*, p. 199.)

The comment of this Romish canonist calls to mind and justifies fully Luther's scathing remarks on the irresponsible power of the papacy:

Martin Luther on the Pope

Therefore it must have been the arch-devil himself who said, as we read in the ecclesiastical law, If the Pope were so perniciously wicked, as to be dragging souls in crowds to the devil, yet he could not be desposed. This is the accursed and devilish foundation on which they build at Rome, and think that the whole world is to be allowed to go to the devil rather than they should be opposed in their knavery.

—MARTIN LUTHER, *Address to the Nobility*.

The Pope Controls Enormous Wealth

What about the wealth of this enormously rich corporation that has had the treasures of the kings of the earth and of also their humbler subjects poured into its coffers for many centuries? It is all in the hands of one man, and that man the pope! Again Canon Law is explicit:

Can. 1518.—The Roman Pontiff is the supreme administrator and dispenser of all ecclesiastical goods.

In this connection the authority quoted above remarks that the Code does not describe the local bishops, as it does the pope, as the administrators of the ecclesiastical goods in their territories, but merely as the supervisors or inspectors. Let taxpayers in democratic lands remember this when they are called upon to pay for the support of Roman Catholic schools and institutions. The buildings do not belong to the local Roman Catholic churches, but to the pope in Rome.

The Pope Is Not Bound by Law or Even by His Own Word!

But even these stupendous claims do not exhaust the daring of papal arrogance. General councils, the hope of reformers in the Middle Ages, have at last been reduced to impotence: only the pope has the right to convoke them, he directs them, and only he can validate their acts. And apart from them he himself alone is the final voice in doctrine and morals, a field so broad as to include anything one likes to mention. But his power goes even farther than this. There is the device of *motu proprio*, which *The Catholic Encyclopedia* defines in the following words:

"... a rescript containing it is valid and produces its effect even in cases where fraud would ordinarily have vitiated the document, for the words signify that the pope in granting the favour does not rely on the reason alleged. When the clause is used in dispensations, the latter are given a broad interpretation; a favour granted *motu proprio* is valid even when counter to ecclesiastical law, or the decision of the pope himself. Consequently, canonists call the clause 'the mother of repose.'"

In other words, the pope, who is not bound by the church, nor by a general council, nor by any human authority, is not even bound by the law of the church, nor even by his own word. He can contradict the law of the church, or even his own decisions or those of his predecessors and his contradictions have all the force of supreme law. What a system, or rather what a systematic anarchy that violates all reason and honesty.

The words that Shakespeare put into the mouth of the Queen in *Henry the Eighth* are as truly descriptive of the pope as they were of the scheming cardinal concerning whom they were spoken:

"... Simony was fair-play;
His own opinion was his law; 't the presence
He would say untruths; and be ever double
Both in his words and meaning. He was never,
But where he meant to ruin, pitiful,
His promises were, as he then was, mighty;
But his performance, as he is now, nothing.
Of his own body he was ill, and gave
The clergy ill example."

History Records Papal Corruptions

If we turn from the papal claims to papal history, the spectacle that meets our view is even darker, if that be possible. "One of the most stupendous of all the medieval forgeries," as Bryce, the famous historian, calls the Donation of Constantine, stands as the basis of the ever-growing encroachments of papal prerogatives. Making use of this fraudulent decree, the pope and his court not only aped the splendour of the Imperial Roman Emperor and his senate, but arrogated the temporal sovereignty and all the dignities and privileges of the pagan Emperors of Rome. The spirit of worldly pride that dominated the papacy inevitably led to some of its worst abuses. Even Saint Bernard said that the cardinals put pomp before the truth, and he was at loss to justify the unheard-of luxury of the Roman court. "I do not find," he said, "that St. Peter ever appeared in public loaded with gold and jewels, clad in silk, mounted on a white mule, surrounded by soldiers and followed by a brilliant retinue. In the glitter that environs thee, rather wouldest thou be taken for the successor of Constantine than for the successor Peter?"

Scandalously Immoral Popes

Modern Roman/Catholic historians cannot blink the fact that many of the popes were men of scandalously

immoral lives. One of their authorized historians speaks of "an air of pagan worldliness at Rome which the papal court and even the popes themselves did not escape." (Mourret-Thompson, *History of the Catholic Church*, Vol. 5, p. 152.) Concerning the election of Alexander VI to the papal seat, this book remarks that he was the choice of the Sacred College, "at the end of a seven-day conclave, during which intrigue and bargaining entered into agreements and combinations of all sorts." It further admits that "his irregular life was known to all. . . . Paganism, after having invaded the Roman Curia, at length ascended the very throne of St. Peter." (*ibid.*, p. 214.) The only defense that can be offered for the papal monstrosities of iniquity is that put forth by one of the popes: "The dignity of Peter suffers no diminution even in an unworthy successor." It is the office, not the man, so it is said, that is divinely preserved. The same evil principle has always been invoked by Roman Catholics in attempted defense of evil priests: the more wicked the man, the greater the wonder that God's grace flows through him! But the common sense of the ordinary man revolts against this Satanic philosophy; even devoted Roman Catholics find an instinctive revulsion against the attempted apologetic that exalts the magic power of the church at the expense of ordinary decency. The human conscience, even apart from the Bible, feels and knows that,

"... none
But such as are good men can give good things."

And this profound conviction explains, in large part, the revolts against the priests of Rome that have periodically risen in the church ever since they have forced their absurd and unscriptural pretensions on the masses of the people.

"A Triumph of the Most Shameless Simony"

The sin of simony, the purchasing of ecclesiastical office, has characterized the papacy. Once again, it is not THE GOSPEL WITNESS that says it but history, even history as written by Roman Catholics. Again we quote from the above-mentioned source concerning the election of Innocent VIII to the papal throne:

"Cardinal Giuliano della Rovere, another of the dead Pope's nephews, aspired to the tiara. When he saw he had no chance to obtain it, he resolutely entered upon intrigues to have a candidate of his own choice elected. The most dubious tactics were possible with men like Raffaele Riario, Ascanio Sforza, Rodrigo Borgia, and Orsini. Giuliano did not recoil before any form of corruption. The negotiations lasted throughout the night (August 28th, 1484) and ended with the written promise of Cardinal Giovanni Battista Cibo to meet all the wishes of his future electors. A few moments afterwards, Cardinal Cibo, the creature of Giuliano della Rovere, was elected pope. It was a triumph of the most shameless simony. The new Pope . . . took the name of Innocent VIII. . . . The fact that he stained himself with simoniacal intrigues to obtain the tiara characterized his morality." (*ibid.* 208.)

Think of such a loathsome creature being called "Innocent," and then being arrayed with the triple tiara, having men kiss his toe, and exalted as "the Christ visible on earth." Again we ask, can blasphemy go farther?

When Rival Popes Cursed Each Other

We forbear to speak of the Schism, when for many years there were two popes, and at one time even three, cursing and counter-cursing each other, offering heaven and a large part of earth, to all and sundry who would

take up arms against their opposing number. The English fought for one pope and the French for another, poor dupes! Some popes were deposed, some resigned, some fled, all played politics, made promises which they did not keep nor intend to keep. Little wonder that men held both the popes and the institution of papacy in derision and longed for a sweeping reform that would cleanse the church. But when a general council was called it burned Huss as a heretic despite the safe-conduct given him, and finally became, as did its successors, the tool of scheming popes and prelates.

The Three Walls of the Romanists

Martin Luther, who had seen for himself the "wantonness and lying reservations" of the popes (that had) brought about an unutterable state of things at Rome," does not go a whit beyond the truth when he describes the three walls of the Romanists:

"The Romanists have, with great adroitness, drawn three walls round themselves, with which they have hitherto protected themselves, so that no one could reform them, whereby all Christendom has fallen terribly.

"Firstly, if pressed by the temporal power, they have affirmed and maintained that the temporal power has no jurisdiction over them, but, on the contrary, that the spiritual power is above the temporal.

"Secondly, if it were proposed to admonish them with the Scriptures, they objected that no one may interpret the Scriptures but the Pope.

"Thirdly, if they are threatened with a council, they pretend that no one may call a council but the Pope.

"Thus they have secretly stolen our three rods, so that they may be unpunished, and entrenched themselves behind these three walls, to act with all the wickedness and malice, which we now witness. And whenever they have been compelled to call a council, they have made it of no avail by binding the princes beforehand with an oath to leave them as they were, and to give moreover to the Pope full power over the procedure of the council, so that it is all one whether we have many councils or no councils, in addition to which they deceive us with false pretences and tricks. So grievously do they tremble for their skin before a true, free council; and thus they have overawed kings and princes, that these believe they would be offending God, if they were not to obey them in all such knavish, deceitful artifices.

"Now may God help us, and give us one of those trumpets that overthrew the walls of Jericho, so that we may blow down these walls of straw and paper, and that we may set free our Christian rods for the chastisement of sin, and expose the craft and deceit of the devil, so that we may amend ourselves by punishment and again obtain God's favour."—Martin Luther, *The Address to the Nobility*.

Luther succeeded in his protest against "this unutterable state of things at Rome," because he had truth on his side. The men of his day knew, as he did, that what he said was not a whit beyond the truth, and that reformation was a crying necessity.

The Fruits of the Wicked Papal System

What shall we say about the fruits of this wicked and anti-scriptural system in our own day? The present pope lent his aid and support to Hitler and Mussolini, those foul murderers; both of them were Roman Catholics and committed their wholesale mass murders on an unprecedented scale, yet they lived and died without incurring even the sort of excommunication that an ordinary Roman Catholic would suffer for having a Bible that did not bear the permission of a bishop. Franco, the only remaining ally of these late dictators is allowed to participate in the so-called "Holy Year" ceremony at Rome through his gift of a golden hammer and trowel used by the pope to open the "gates of salvation"! What profane mummery!

Do we need to recount the ignorance and superstition, the filth, and the poverty that have always followed like birds of prey in the train of the papal tyranny? The history of the Middle Ages bears eloquent testimony to its evil fruits, as do those lands in which the darkness of the Middle Ages has been extended into our own day under the shadow of the Roman pope.

Antichrist

It is little wonder that the Reformers saw in the occupant of the papal chair the figure of antichrist. The arrogant exaltation of a man, and often of a wicked man, in the place of Christ, the presumption that snatches at divine prerogatives, the pretended usurpation of a monopoly of salvation, these are surely the mark of the spirit of that Man of Sin, who, according to Scripture, "Opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (II Thess. 2:4.)

We can only marvel at the strong delusion that blinds men's eyes that they should believe a lie. We turn in disgust and horror from the portrait of this antichrist which his own system draws of him, to that other Man who is meek and lowly in heart, to the Great Shepherd of the sheep who gave His life to redeem sinners, who had no place to lay His head though He freely offers a full and free salvation to all who will accept it. How utterly different from the papal decrees, rescripts, laws, prerogatives, ceremonies, luxuries and immorality is the true purity of the Holy One who said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light. (Matt. 11:28-30.)

We feel a profound pity for those who do not know such a Saviour as this because the shadow of men's traditions have blotted out His face and drowned out His sweet voice with their harsh clamour. Thank God for the simplicity of the Gospel, for the freedom of access that we have into the very holy of holies through the shed blood of the Lamb of God, who intercedeth for us at the right hand of the majesty on high!—W.S.W.

CHRISTIAN COMMUNISM

The members of the Church at Jerusalem had all material things in common. It hardly needs to be said that this communism was something quite different from the communism for which so many clamour today. It was communism among Christians only. It was local in its scope, there being no evidence in the New Testament that it was practised in any other Church than that at Jerusalem. Even in the Jerusalem Church it was a temporary arrangement. There was nothing compulsory about it, for when Ananias and his wife, Sapphira, members of the Church, sold a possession and pretended to give the whole price to the Church—although actually they gave but part—Peter said to them: "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" (Acts 5:4). And the spirit behind this communism was radically different from that which often comes to expression in present-day communism. Someone has aptly said: "The Christians at Jerusalem said, 'All mine is Thine'; communists today say, 'All thine is mine'."—PROF. R. B. KUIPER.

Bible School Lesson Outline

Vol. 15 First Quarter Lesson 7 February 12, 1950

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

CHRISTIAN SERVICE

Lesson Text: Romans 12:1-16.

Golden Text: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

I. Service Unto God: verses 1, 2.

The righteousness of God as a trait of the Divine nature, and as imputed and imparted to the believer, is the main theme of the previous part of the Epistle. But that righteousness, given to man by the grace of God, is diffused by the Holy Spirit throughout the whole personality of the believer. Holiness is a gift to be received (Heb. 10:10, 14), and it is also a command to be obeyed (1 Thess. 4:3; 1 Pet. 1:15, 16). God's righteousness should be manifest in the daily experience of the Christian; His holiness should be practised, as well as believed (Tit. 2:11-14). The rest of the Epistle contains instructions for holy living.

The boundless mercy of God should lead each Christian to acknowledge that he is not his own, but that he belongs to the Christ Who created him, bought him and freed him from slavery, sin and death (Exod. 21:2-6; Psa. 40:6-8; 1 Cor. 6:19, 20). He asks that we definitely and sincerely yield to Him our bodies with all their capacities, powers and faculties, that they may be instruments for His glory (Rom. 6:13, 19-22). The dedication to God of the body, which is naturally under the domination of sin (John 8:34; Rom. 7:23), is the first step in practical holiness.

The thank-offering required of the Israelites was the dead body of a helpless victim, but the thank-offering asked of Christians is the living human body given in willing, joyful, loving and whole-hearted consecration. The life thus resigned and ready for sacrifice or for service is regarded as holy, set apart from corruption and pure (2 Tim. 2:20-22). Such an attitude and act of spiritual worship is the plain duty of every Christian (1 Pet. 2:5). Christ gave Himself as an Offering for us (Eph. 5:2).

The young people of our day are tempted to conform to the world, to its ideals, customs and godlessness (1 Pet. 1:14). While living in the world and bearing testimony to the saving and keeping power of the Lord, we are commanded to be separated from the spirit of the world (John 17:15; 2 Cor. 6:17; 7:1; 1 Tim. 5:6; Heb. 13:11-13; Jas. 4:4; 1 John 2:15-17). As we behold Christ in the Word, the Holy Spirit will renew our hearts so that we shall reflect as in a mirror the glory of the Lord. We shall be inwardly transfigured day by day till at last we are entirely like Christ (Rom. 8:29; 2 Cor. 3:18; 1 John 3:2). The Greek word translated "transformed" is the word from which our English word "metamorphosis" is derived, suggesting that an appropriate illustration may be found in the wonderful change which takes place when the ugly, creeping caterpillar becomes a beautiful, flying butterfly.

As we yield ourselves to Christ day by day, we shall know by experience that God's will for us is good, well-pleasing and perfect (John 7:17; Eph. 5:10, 17).

II. Service Among Our Fellow-Men: verses 3-16.

It is important that we make a just appraisal of ourselves before God. We are not to think too much of ourselves, nor too little. We must be on guard against false pride and against false humility, which may be cowardice, or lack of faith, or which may be the worst kind of pride, parading in garments of abject humility (1 Cor. 1:27-31; 3:7; 4:6; Gal. 6:3; Jas. 1:9, 10).

God has a definite place of service for every one who has become by faith a member of His Body, the Church (Eph. 2:19-22). All have some office to perform for Him, and one is dependent upon another. The spiritual unity of believers can be maintained only as each is fulfilling his function (1 Cor. 12:12, 13; Eph. 4:1-6), just as the health of the natural body demands the harmonious working of its members.

Along with this unity there is diversity (1 Cor. 12:4-11, 14-30; Eph. 4:7-16; 1 Pet. 4:10, 11). God gives to each the

necessary grace to fulfil his own task, and each Christian will be rewarded, not according to his cleverness or success, but according to his faithfulness. Some of the gifts of the Holy Spirit are listed in verses 6 to 8 (1 Cor. 12:28; Eph. 4:11). The prophet foretells or forth-tells the message of God; the minister is one who serves Him (Matt. 20:25-28; Lk. 22:24-27). Another form of service is that of giving exhortation, warning or encouragement (Acts 13:15; Col. 3:16; 1 Tim. 4:13; 2 Tim. 4:2; Heb. 3:13).

In giving we are to be sincere, of single mind and purpose, which is the opposite of duplicity (Matt. 6:22-24; Jas. 1:8); there should be no ulterior motive such as the desire for popularity or publicity or power over people (Matt. 6:1-4). The leader, the one who is given the responsibility of standing before others, should perform his task with diligence and seriousness, acting firmly, kindly and wisely (1 Tim. 3:1-13). There is a way of showing mercy which is most unpleasant, as when forgiveness is granted in a formal, begrudging manner. We are to forgive fully and freely (Matt. 6:14, 15).

Love which is genuine and free from hypocrisy should characterize the people of God (John 13:35; 1 Cor. 12:31; 13:1; Gal. 5:22; Heb. 13:1; 1 John 3:16; 4:11). As the love of God is shed abroad in our hearts by the Holy Spirit (Rom. 5:5), it will not then be difficult to be unselfish, zealous, cheerful, patient, and steadfast in prayer. We are exhorted also to be generous, and to be given to hospitality (Heb. 13:2, 16; 1 Pet. 4:9).

We are under obligation, not merely to our fellow-believers in the church, but also to unbelievers in the world. Building up the body of Christ includes strengthening those already in Christ, and adding others to Him. God has purposed that His servants be as lights to shine in the darkness. He supplies the light, but He calls upon us to be as lampstands and hold forth the light (Matt. 5:14-16; Phil. 2:15; Rev. 2:5).

The Christians of that day knew what it was to suffer for righteousness' sake, and all believers of all time who would live godly in Christ Jesus suffer persecution (Matt. 5:11, 12; Phil. 1:29; 2 Tim. 3:12; 1 Pet. 3:14-17; 4:12-16). The danger of becoming bitter in spirit at such times is very real (Matt. 5:43-48; Heb. 12:14, 15).

The one who would be used in bringing others to Christ must have a genuine love for the souls of men for whom Christ died. Such a love will lead him to a sympathetic understanding of their joys, sorrows and needs. He will not put himself on a pedestal and regard himself as a superior person, but, remembering the grace of Christ and his own unworthiness, he will walk humbly before God and before his fellow-men.

DAILY BIBLE READINGS

Feb. 6—Christ's Bondservants	1 Cor. 7:20-24.
Feb. 7—Heart Service	Eph. 6:5-9; 1 Chron. 28:9.
Feb. 8—With Gladness	Psalm 100.
Feb. 9—With Steadfastness	1 Cor. 15:58; Gal. 6:7-9; Rev. 2:2, 3.
Feb. 10—With Humility	Acts 20:18-24.
Feb. 11—Noted by God	Heb. 6:9-12; Matt. 25:34-40.
Feb. 12—Rewarded	1 Cor. 3:8-15; Rev. 11:17, 18.

THE PREACHING OF THE CROSS

No preaching is really and abidingly popular which is not aflame with Redeeming Love—Redeeming Love as disclosed in the eternal counsel of the Father, and in the Atoning Cross of God the Son, and in the indwelling of God the Holy Ghost. The retrospect and the resolve of the Popular Preacher is:

Redeeming Love has been my theme,
And shall be till I die.

It is "the satisfactory Cross" which makes preaching really popular. Man's salvation lies in the evangelical and ethical implications of the Cross of Christ. Whenever it is preached it commends itself to man's conscience. It may offend his taste. He may resent its terrible import. But ultimately the Spirit of God will cause him to see that it is the good news of God to him. So, soon or late, the preaching of the Cross becomes truly Popular Preaching.—DINSDALE T. YOUNG.

THE ABOMINATIONS OF AURICULAR CONFESSION

THE priests of Rome resort to various means in order to deceive the people on the immorality resulting from auricular confession. One of their favourite stratagems is to quote some disconnected passages from theologians, recommending caution on the part of the priest, in questioning his penitents on delicate subjects, should he see or apprehend any danger for the latter of being shocked by his questions. True, there are such prudent theologians, who seem to realize more than others the real danger of the priest in confession. But those wise counselors resemble very much a father who would allow his child to put his fingers in the fire, while advising him to be cautious lest he should burn those fingers. There is just as much wisdom in the one case as there would be in the other. What would you say of a brutal parent casting a young, weak and inexperienced boy among wild beasts, with the foolish and cruel expectation that his prudence might save him from injury?

O poor deluded Catholic women! listen no longer to the deceiving words of the Church of Rome, which has no pardon, no peace for you, but only snares; which offers you thralldom and shame in return for the confession of your sins! But listen rather to the invitations of your Saviour, who has died on the cross, that you might be saved; and who, alone, can give rest to your weary souls.

Hearken to His words, when He says to you: "Come unto Me, O ye heavily laden, crushed, as it were, under the burden of your sins, and I shall give you rest..."

Oh, mothers and daughters, instead of going to the priest for pardon and salvation, go to Jesus, who is so pressingly inviting you! and the more so as you have more need of divine help and grace. Even, if you are as great a sinner as Mary Magdalene, you can, like her, wash the feet of the Saviour with the flowing tears of your repentance and your love, and like her, receive the pardon of your sins.

To Jesus, then, and to Him alone, go for the confession and pardon of your sins; for there, only, you can find peace, light and life for time and eternity!

—From Chapter X of The Priest, The Woman, and The Confessional by Father Chiniquy. Published by THE GOSPEL WITNESS, 130 Gerrard St. E. Toronto, \$1.00 per copy.

THE ARROWS OF CONVICTION

I remember, while preaching in Glasgow, an incident occurred which I will relate. I had been preaching there several weeks, and the night was my last one, and I pleaded with them as I had never pleaded there before. I urged the people to meet me in that land. It is a very solemn thing to stand before a vast audience for the last time and think you may never have another chance of asking them to come to Christ. I told them I would not have another opportunity, and urged them to accept, and just asked them to meet me at that marriage supper. At the conclusion I soon saw a tall young lady coming into the inquiry room. She had scarcely come in when another tall young lady came in, and she went up to the first and put her arms around her and wept. Pretty soon another young lady came, and went up to the first two and just put her arms around both of them. They were three sisters and I found that although they had been sitting in different parts of the building, the sure arrow of conviction went down to their souls, and brought them to the inquiry room. Another young lady came down from the gallery and said: "Mr. Moody, I want to become a Christian." I asked a young Christian to talk to her, and when she went home that night about 10 o'clock—her mother was sitting up for her—she said: "Mother I have accepted the invitation to be present at the marriage supper of the Lamb." Her mother and father laid awake that night talking about the salvation of their child. That was Friday night, and the next day (Saturday) she was unwell, and before long her sickness developed into scarlet fever, and a few days after I got this letter:

"Mr. Moody—Dear Sir: It is now my painful duty to intimate to you that the dear girl concerning whom I wrote to you on Monday, has been taken away from us by death. Her departure, however, has been signally softened to us, for she told us yesterday she was 'going to be with Jesus,' and after giving messages to many, told us to let Mr. Moody and Mr. Sankey know that she died a happy Christian."—D. L. MOODY.

More and more, more and more,
Always more to follow;
Oh, His matchless, boundless love!
Still there's more to follow.

—P. P. BLISS.

USE THIS CONVENIENT FORM TO REPLY TO THE EDITOR'S LETTER ON THE FOLLOWING PAGE

(Please return this portion)

THE GOSPEL WITNESS,
130 Gerrard St. East,
Toronto 2, Canada.

Dear Dr. Shields:

Enclosed find my gift of \$..... toward THE GOSPEL WITNESS in response to your ANNUAL LETTER.

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P.S. If you specially desire that the amount of the renewal of your subscription to THE GOSPEL WITNESS be taken out of your donation, please indicate that with an X here

The Gospel Witness

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T. T. SHIELDS, EDITOR

130 GERRARD STREET EAST, TORONTO 2, CANADA

THE EDITOR'S ANNUAL LETTER TO "THE GOSPEL WITNESS" FAMILY

Dr. Shields writes from the other side of the world

Bandoeng, Java, Indonesia,
December 27th, 1949

Dear GOSPEL WITNESS Subscriber:

I am writing this letter in far-off Indonesia, in Java, where the coffee and rubber come from. I write you with a deeper conviction of the worldwide ministry of THE GOSPEL WITNESS than ever. On this world tour in many countries I have found THE GOSPEL WITNESS is a witness indeed. Never before have I felt the imperative necessity for the paper's testimony as I feel to-day.

I find the plague of Modernism on Foreign Mission fields as virulent and as general as at home. True Bible-believing missionaries are the exception rather than the rule.

You will have read, or will yet read, my letters, and the letters of Rev. Carl McIntire in THE GOSPEL WITNESS, so that I need not repeat what those letters contain. But here in this City of Bandoeng I found a missionary pastor who is also the editor of a paper circulating throughout Indonesia, who has been reading THE GOSPEL WITNESS for over twenty years. It was first recommended to him by Rev. Robert Jaffray, brother of the late W. G. Jaffray, formerly proprietor and publisher of *The Toronto Globe*. He said he had translated and published much material from THE GOSPEL WITNESS in the Malay language in his paper.

I observed the influence of the paper in Greece and Egypt (in the latter a sermon was published monthly from THE GOSPEL WITNESS in Arabic), in India, Siam, Hong Kong, the Philippines, Singapore, and in Indonesia. Mr. McIntire tells me he met THE GOSPEL WITNESS everywhere throughout South America last summer.

Thus I have been made to feel that THE GOSPEL WITNESS is really a great missionary enterprise, and one that has this advantage, that its supporters know exactly what THE GOSPEL WITNESS teaches, and how their money is being used.

THE GOSPEL WITNESS was started for the defence of Evangelical principles against the encroachments of Modernism in May, 1922. We have been true to that aim ever since. We receive no revenue from advertising because we are really afraid that were we to accept advertisements, our readers would regard our advertising as a recommendation, and if, by any means, anything should creep in which did not turn out exactly as advertised, it would impair our testimony. For this reason we have kept away from advertising altogether.

Our only sources of income are the annual subscriptions and the donations we receive from Christian friends. The subscription price does not pay for the paper. It never did, but now the cost of production, by the increased cost of labour, and of paper, has made our problem a still more difficult one. But we believe THE GOSPEL WITNESS Family will come to our help.

I am praying as I write that the Lord will move every subscriber to send us as large a contribution this year as possible, even as much as double what they formerly sent, as a contribution to the furtherance of the gospel at home and abroad.

Anticipating your generous response, with warmest regards I venture to subscribe myself,
Yours gratefully,



P.S. I have been given the names of scores of missionaries to whom I have promised to send THE GOSPEL WITNESS without charge, as a weekly pastoral visitor to faithful workers who have no pastor. Please help me to do this by your gift. T. T. S.

(See preceding page for convenient reply form)