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The Jarvis Street Pulpit

What If United Prayer Were Substituted For United Nations' Wisdom?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 26th, 1953

(Electrically Recorded)

"And Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee."—2 Chron. 14:11.

Prayer Before the Sermon

We have, O Lord, already presented to Thee our praiseful petition, seeking for this service the ministry of the Divine Spirit. We bless Thee that in a world of darkness Thou hast not left us to grope our way alone; Thou hast sent to us One Who has declared Himself to be the Light of the world, and Thou hast given us the Spirit of Truth that He may interpret the life and character and words of Him Who is our Saviour. We thank Thee for what we know of Him already: that He has forgiven our sins, that He has washed us in the precious blood which was shed for our redemption, that He keeps us company, that He abides with us day by day. And yet O Lord, like Philip, we have been a long time with Thee, some of us, and some of us have known Thee all too imperfectly. We want to know Thee better; we desire a clearer view of the greatness of Jesus Christ. We know by the Cross upon which He hung, by the blood which He shed, how great is His love to usward: the Good Shepherd gave His life for the sheep. We have not to ask Thee, O Lord, to love us, for Thou hast loved us with an everlasting love, and therefore with loving kindness hast Thou drawn us. But we do desire to know something more of its infinite depths, something more of the breadth of it, and the length of it, and the endurance of it. We bless Thee for the little we know, but help us that we may sport ourselves in the love of God, even as Leviathan sports himself in the infinite sea. Make us to know it has no limits, no limit of time, no limit of endurance, no limit of reach and expansion. The arms of love which shelter us would all mankind embrace. Help us so to believe, and so to live in the wealth and the luxury of this assurance.

But we rejoice too, O Lord, in One Who is as wise as He is loving, whose wisdom is as infinite as His love. Give us grace that we may never question it, that we may always be able to rest in the Lord, and wait patiently for Him, until He shall bring forth our righteousness as the light, and our judgment as the noonday. To us the Cross of Christ is the

wisdom of God, the supreme manifestation of that Divine wisdom which devised means that Thy banished should not be expelled from Thee. Help us then always to believe that as the heavens are higher than the earth, so are Thy thoughts higher than our thoughts, and Thy ways than our ways.

We thank Thee too for the intimate knowledge Thou hast of us. All our members are written in Thy book. They were written there when as yet there were none of them. Such knowledge is too wonderful for us. It is high; we cannot attain to it. And yet Thou hast told us the hairs of our head are numbered, that nothing can come to us but by Divine permission. O help us to believe that Thou knowest us better than we know ourselves. We are so foolish, so utterly foolish, that like little children who cannot see far in advance, we come to Thee petulantly and persistently asking too often for things that would destroy us. Give us grace ever to pray, Not my will but Thine be done.

O Lord, we are all very weak. We cannot do the things that we would. Our wills are weak, our judgment is deficient, we are altogether weak, and weak altogether. We need the mighty power of God. We thank Thee that we have it, that we go not a warfare at our own charges, but that every step of the way we are accompanied by One Who is almighty. Didst Thou not say, All authority is given to me in Heaven and on earth; go thee therefore. Help us to go whithersoever Thou wilt send us, with the assurance that the power of God is wrapped in the Word of God, and that every command of His is accompanied by enabling grace, that so we may find it possible to do as Thou art with us the things that of ourselves we should find completely beyond our power. Oh, what a great God Thou art! We worship Thee; we adore Thee; we bow in humble reverence before Thee, never able to understand how the Infinite could stoop to our limitations, how Holiness, combining all Thy qualities, and infinite as is every quality of Thy being, could suffer us poor sinners to come where Thou art. But we rejoice that we are here,

and that we are here with boldness. We have heard this, that while power belongeth unto Thee, also unto Thee belongeth mercy. And it is Thy good pleasure to have mercy upon the needy sons of men. We have heard Thee say to us, The mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed from thee; saith the Lord who hath mercy upon thee. Mercy we crave, mercy we ask for; mercy we shall have, and in that we shall find the door into the storehouses of grace which know no limit here, and which can know no limit hereafter.

Accept our evening worship, the adoration of our hearts for all that Thou art. And though there is nothing in us, yet what Thou canst do for our sake be pleased to take pity upon Thy great Name, and do these things for Thy holy Name's sake. We ask it in the Name of Jesus Christ our Lord, Amen.

A FEW weeks ago I spoke on the Korean situation, expressing the opinion that the folly of the abandonment of Czechoslovakia by the Chamberlain government; when that loyal little nation was thrown to the wolves — that that policy in principle is being followed in Korea today; and that just as that folly precipitated World War II, here is danger that the present course may involve us in a third world conflict. I have frankly had no sympathy whatever with the policies of Washington and London in reference to Korea, or more accurately, with the policies of the United Nations. I believe that history will attest that America never made a greater mistake than when she recalled General Douglas MacArthur from the far East. He has been supported in his judgment by one who succeeded him, General Van Fleet; and it seems to me that today the United Nations are pursuing, in respect to Korea, a policy of appeasement which will ultimately prove fatal to the world's peace. You cannot appease a tiger from the jungle with raw meat. You can never, under any circumstances, in any sphere of life, profitably compromise with evil. We are admonished to resist the devil, to abhor that which is evil, and to cleave to that which is good.

I happen to have a fairly intimate acquaintance with some who have spent years in Korea, and with some who know quite well the man whom I venture to describe as the great President of that little country. The papers of the world denounce him, they call him "stubborn". One of our Toronto papers found a little less offensive word, and said that President Rhee is still "obdurate". I am glad he is. President Rhee is definitely a believer in Christ; he is, as we sometimes say, not a nominal Christian, but a born-again Christian. And in Southern Korea Christian missions have had great fruitage, and multitudes of the Southern Koreans are said to be devout Christians. When I say that I measure them by a standard to which most of us are strangers. I think I never met such Christians as I met in Singapore, particularly among the Chinese. I never met people to whom the Christian religion had made such a difference. It had transported them into another world where their whole life was directed by higher standards. Never anywhere, not even in Jarvis Street, have I found people so ravenously hungry for the Word of God. They would come in vast numbers, in early morning or late at night, or at any time of the day, to hear the Word of God expounded. They were people who had a passion for Jesus Christ. And many of the Southern Koreans are of like spirit, as I am sure their President is. I think he is not a stubborn man; he is a man who has been Divinely enlightened, and who looks at the conflict in which his nation is engaged, and appraises the possible issues of the conflict in the light of Holy Scripture.

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

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I have a letter before me from him, written at his direction by his secretary. It is dated July 15th, and I shall read it to you.

Kyung Mu Dai,
15th July, 1953

Dear Reverend Shields,

President Rhee was deeply moved by the copy of your sermon and by the resolution of support for a free Korea which was adopted by the Canadian Council of Christian Churches. He has asked me to convey to you his prayerful thanks and through you to express his warm appreciation to all your Churches.

As the anti-God forces of diabolical communism have apparently won the acquiescence of the democratic leaders in sacrificing Korea on the unholy altar of appeasement, we are much heartened to know that some Christian voices are raised in dissent.

The Korean people very much want to stand with their brethren of the free West. You know how hard the appeasers are making it for us to do this. Please continue to do everything you can.

Yours sincerely,

(Sgd.) C. J. Yu, Secretary

The receipt of that letter led my thought to that wide field of Scripture which is so full of encouragement and comfort to people who are engaged in conflict. Our brother Keeton told us this morning something of his experience of the hand of God in material things, in matters of business, in the office, in the factory, in manufacturing affairs. But the same God and the same help are available to us in the larger fields of national and international interests.

Biblical Examples of God's Help in War

The Bible, as I have often said to you, was written for the specific purpose of showing us how our infinitely gracious God loves to interpose in the affairs of men, and puts His gracious power at the command of our faith. But this evening I desire to speak to you for a few minutes about some of the great examples we have in Scripture of God's help given to nations who trusted Him.

Asa King of Judah

Asa was the king of Judah. God gave to this good king, because he walked in the ways of the Lord, an extended period of national tranquility and prosperity. For ten years Judah was without war, and Asa in the time of peace recognized the goodness of God, and called his people together and bade them recognize God, and suggested to them how wisely they might employ this period of freedom from enemy attack. And so they built cities, fenced cities. They knew that the period of peace would not continue forever, and therefore in time of peace they prepared for war, until Asa had an army of something like five hundred and eighty thousand armed men, more than a half a million. But he was attacked at last by the king of Ethiopia, who brought against him an army of one thousand thousand, a million men, with three hundred chariots in addition, three hundred tanks I suppose we should say today—virtually twice the armed strength of Asa.

What Could Asa Do?

Now what was he to do? — call a conference of neighbouring nations, to seek by might, or by an army, an organization, to defeat the superior power that came against him? No, he did nothing of the kind, but he went before the Lord, and spread the whole case before the Lord, and actually prayed for victory. I suppose our alleged statesmen would laugh at such a proposal. They would say that the only way to meet force is with force. We are talking of employing atomic weapons, and I know not what else, not only against the Northern Koreans, backed by the Chinese Communists, but against vast Russia, with its population of two hundred millions of people, a very formidable foe we must admit, and as ruthless and implacable as they are formidable. But Asa took his case to the Lord, and said, "Lord, it is nothing with thee to help, whether with many, or with them that have no power." "The instrumentalities are of relatively little importance. I appeal for the exercise of the mighty power of God." And so he said, "We rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail" — not against us; he did not say that. He believed that God so identified Himself with the cause of His people that His honour was at stake, and he said, "Let not man prevail against thee." And "so the Lord smote the Ethiopians before Asa, and before Judah; and the Ethiopians fled."

We Are Not Told How God Did It

It is interesting to me to observe that the inspired historian was not at pains to tell us how the Lord did it. That does not matter. He did it! He smote the Ethiopians and they fled, those who were left of them, before Asa and the men of Judah. And the "contemptible little army", as I suppose the king of the Ethiopians would have called it, as the Kaiser called General French's army at the battle of the Marne, — "the contemptible little army" prevailed against the host of a million.

What I call your attention to is the historic fact that all through the Bible we have case after case where God did that very thing. Had I announced a subject for this evening I think I would have announced this: "What would happen if united prayer were substituted for the wisdom of the United Nations?" The United Nations organized themselves without any recognition of God at all; there was no prayer. It was like trying to build a sky-scraper on sand. They have spent millions of money

building a great building in New York on land donated to them at a cost of millions by John D. Rockefeller. And there in New York is the headquarters of the United Nations. The Canadian minister of External Affairs, a man called Pearson, is President of the General Assembly. I am sorry I cannot congratulate Mr. Pearson on his wisdom, for frankly, it seems to me that every time he opens his lips on international affairs he displays his utter incompetence to deal with these great matters. I am sure he does. Nor am I any more favourably impressed by the international sagacity displayed by the Secretary of State in Washington, Mr. Dulles. From his architectural efforts in framing the World Council of Churches I should not expect him to show much spiritual understanding. I cannot see that the British Foreign office is any wiser. They are just now largely subject to Washington's influence. Poor Britain has played the part of policeman of the world at a fearful cost to herself for many years, and maintained law and order throughout the world. She retires now in favour of the United States, and the United States is largely dictating the policy of the United Nations. But there has been no call from Washington, nor from London, nor from Ottawa, that people should pray. There has been not a word from the United Nations to suggest that they have any idea that there is a God to Whom the nations might pray. How can we, how dare we, expect peace and order while God is almost universally ignored in the affairs of state by all the United Nations? The letter from President Rhee refers to a resolution which was passed at the organization of the Canadian Council of Evangelical Churches. Sitting down before me that night was a man whom I did not know, and in conversation with him afterwards I discovered that he had spent his life in the British Foreign Office. He is now retired, and I found him a devout Christian man. At the close of that service he said, "I agree with you." I said, "I am framing a resolution on this subject to be presented to the Council tomorrow. Have you any time at your command?" He said, "Yes." He came to see me at two o'clock, and he and I together framed that resolution, with his lifetime knowledge of foreign affairs, as he had observed in the British Foreign Office. But he admitted that the same egregious blunder was being committed in respect to Korea that had been committed in respect to Czechoslovakia.

Here is one instance where a king prayed and God gave him the victory. If I had a month to preach to you I could not exhaust the resources of information and inspiration contained in this Holy Book in respect to this matter.

How futile it seemed for a man like Moses to appear before the greatest and most powerful monarch in the world, for at that time Egypt was the greatest of all world-powers. And the Hebrew people were in bondage to them, as a nation of slaves. And for one man to go and say to Pharaoh in the name of the Lord — not appointing a committee, or anything of that sort to negotiate, but to go himself and say, "Thus saith the Lord, let my people go that they may serve me." Pharaoh mocked at him, as I suppose the United Nations would, and said, "I know not the Lord, neither will I let Israel go." You remember how the successive plagues were visited upon Pharaoh, and how the Lord said to Moses, again and again, "You go, and he shall know that I am the Lord. I will introduce myself to him before I am

finished." And he said, "The Lord is a God of war; the Lord is His name." And He is. The Bible is an inspired record of the wars of the Lord against all manner of evil. I need not rehearse the story of how at last that nation of slaves processioned triumphantly through the valley, which the power of God had made as the sea parted. They walked through on dry land.

The other day a text came to me, and I said, "I must preach from that sometime." And I will; I do not know when it will be, but here is the text: "Which the Egyptians assaying to do were drowned." Israel did it, but God was with them; Egypt could not do it because God was not with them. The waters returned, and when the morning appeared Israel saw the Egyptians dead upon the seashore. That is one example of divine interposition in national affairs. And all through the Old Testament the Lord reverts to that again and again, and bids His people remember what He did to the Egyptians.

The Victories of Joshua

The same was true of their possession of the promised land. O no, the walls of Jericho did not fall down. Didn't they? Yes they did. I met an archaeologist in Australia who was interested in all these things; and he gave me some things which were taken from the ancient ruins of Jericho, and he told me things which I cannot take time to rehearse, which proved conclusively that when the trumpet was blown the walls of Jericho did fall down. Surely Joshua's procedure could have no military sanction? What military commander would sanction such a parade? Nobody, unless he knew God. But remember before Joshua began that procession around the walls of Jericho, he saw a great Man, a Warrior such as he had never seen. And he said I think to himself, "On whatever side He fights there will be victory." And very tremblingly he inquired, "Art thou for us, or for our adversaries?" The heartening response was given; "As captain of the host of the Lord am I now come." When Joshua processioned around the walls of Jericho he saw what the people of Jericho did not see, and what few of the Israelites saw; he saw the Captain of the Lord's host with drawn sword, and he knew that the victory was his.

There is a story in Grecian history of two armies set in battle array, and one of them was numerically inferior to the other. The soldiers were somewhat afraid of the overwhelming odds that were against them. Then their great General stepped out before them, and said, "How many do you count me for?" That settled it. When God is with us how many do you count Him for? I could go on through the Judges, through the record of First and Second Samuel, and First and Second Kings, to the story of the Assyrians surrounding Jerusalem and their commander's sending the insulting note to Hezekiah, saying, "Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria?" And Hezekiah went into the temple of the Lord, and he spread the enemy's letter before the Lord, and said, "Please read this. What shall I do?" And the Lord said, "You will not need to fight Hezekiah; I will look after that." Read the Thirty-seventh Chapter of Isaiah for a complete account of it. I love Byron's description of it:

"The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

"Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay wither'd and strown.

"For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their hearts but once heaved, and for ever grew still!

"And there lay the steed with his nostril all wide,
But through it there roll'd not the breath of his pride;
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

"And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

"And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!"

Unaided, the Angel of the Lord smote a hundred and eighty thousand, and Israel in the morning looked upon an army of dead men.

The History of Jehoshaphat

The history of Jehoshaphat has several instances of the same sort, here the Lord used various means in case after case, where the nation prayed to God, and God undertook their case and fought their battles, and won the victory. Read the Twentieth Chapter of the Second Book of Chronicles for the inspired record of Divine intervention.

But that is all ancient history is it? Is it? How many of you remember the First World War? How many of you heard of the angels of Mons? — of how God wrought for us and gave us the victory? Who of us does not remember the battle of Britain in that last war? What a terrific battle! You remember Churchill's words: "Never in the field of human conflict was so much owed by so many to so few." Just now I am reminded of a remark of my friend Dr. Robert McCaul (by a loud peal of thunder). He said he was at Northfield listening to the great John McNeil, the famous John, who was reading the fortieth chapter of Isaiah, about the Lord piling the mountains, and holding the waters in the hollow of his hand. When he was right in the midst of that great passage there was a great crash of thunder, and everybody was startled. John MacNeil, with his fine Scotch accent said, "My friends, that is just the Almighty underlining His Word." He may do it tonight. It is drier inside than outside.

Remember Dunkirk?

And what about Dunkirk? The English Channel is a turbulent strip of water, and according to the records not in a hundred years was it calm. But men that were sailing their yachts, men that were in evening clothes perhaps at some social occasion, hurried to the seaside and took every boat that would sail, and went across the placid waters of the Channel to Dunkirk. Ringing in everybody's ears were the words of the great Prime Minister, recently having accepted the position. He said, "I greatly fear that I may have soon to communicate to you some very heavy tidings. But," he said, "we shall fight on the beaches, in the lands, in the meadows, in the villages, in the cities, from house to house. We shall

fight, but we shall never surrender." But that fleet of hundreds of little boats and ships brought to safety three hundred and thirty-five thousand men from right in front of the enemy and their devouring guns. God did it! Mr. Churchill never communicated the anticipated "heavy tidings".

There are two men who set the type for THE GOSPEL WITNESS who were converted at their linotype machines setting THE GOSPEL WITNESS sermons. They were both in the army, and when they came back one of them set up in business for himself. He told me about how the great Viscount Montgomery came to visit the troops. He dismounted from his jeep and sat briefly on the step, and beckoned to the men to come as close as they could to him and to stand at ease. Then he addressed them, and he said, "Soldiers, we did not win the war; God won the war."

But in the days of that great war we prayed. We had many a prayer meeting here. The nations were called upon to pray, and God was recognized. But in these dreadful days, when people are full of fear because of what they imagine at least to be behind the Iron Curtain, there is never an official appeal that anybody should pray.

God Can Save by Many or by Few

But my dear friends, it is nothing with God to save by many or by few. Even two or three believers may turn the tide. Are you praying for Syngman Rhee? I do daily. Are you praying for our statesmen that their eyes may be opened? I expect nothing from them until they are. Let us continue in prayer, and the Father Who seeth in secret will reward us openly.

A Religious Condition Parallel to Ours

Here was a time when Israel and Judah had been for a long time, it is said, without the true God, without a priest, and without a law. I was a state of affairs like ours today. In the offices down town — you people who work there know — and in the factories, in business, there is not indifference or neglect, but there is what President Rhee's secretary calls an "anti-God" attitude, opposition to anybody and everybody who professes and calls himself a Christian. Whether you say anything or not they know that you trust in Christ, and you have to stand up to all sorts of innuendos, and sometimes open insults.

The Godly History of the Free Nations

Shall we believe it for ourselves that it is nothing with God to save by many or by few? I am sure that the United States came into being by men and women who prayed. The people who laid the foundations of that great Republic were not like the people who try to carry it on; they were godly folks who believed in God. The men who wrote the Declaration of Independence were not like the American leaders of today. I do not generalize; no doubt there are many who trust God in Congress, as there may be a few in our Parliament, I do not know. They are discreetly silent if there are any; we never hear from them. I can only assume that they are either not there or are struck dumb; they never say anything. But why is not God heard of in the British Parliament, in the United States Congress, in Ottawa, in Melbourne, and throughout the Commonwealth of Nations? Why especially is He not honoured by the United Nations? Why does not the United Nations acknowledge that they do not know which way to turn, and ask God for help? What a revival would come!

With God All Things Are Possible

You say, "What can God do?" Why, my dear friend, what couldn't He do? Of whom are we afraid? We were afraid of Stalin, and he is dead, thank God. Now it is Malenkov and Molotof. It was Beria, but he is out of the way. Why should we not definitely pray for these men, for their conversion? I could not pray for their conversion. I take the word spoken to Hezekiah when he spread the case of the insulting pagan Sennacherib before the Lord, when He said, "I will put my hook in thy nose . . . and I will turn thee back by the way by which thou camest." God could snuff out the life of Malenkov and Molotof, and without any atomic bomb He could blast and pulverize the Russian Presidium. It would not be more than He has done many a time, if only God's people would pray.

Mr. Harry Keeton's Morning Address

I appreciated brother Keeton's address this morning, not only for what he said, but because I happened to know that these great principles had been exemplified, and were being exemplified still in a phenomenally successful business career. I like to hear from a man who practices what he preaches. I do not often speak of it, but I will speak of it tonight. We do not say very much these days about the battles we have had in this place. It is not known to a great many of you experientially though you have heard of it. I have seen God do these things right in this church, even in this building. At our great meeting when we were fighting for the supremacy of this great Book, almost as if by arrangement, though it was not, the opposition gravitated to the north side of the church, and our supporters were on the other side. In our contest for the chairmanship we lost because the man, a lawyer, had been chairman of the earlier meeting. I can see that lawyer today. While they were counting the ballots he walked up and down, and he said, "We are having an election in Canada, and we are hoping for a change of government. We should like a big majority, but a majority of one will be big enough to effect a change. I want this company to know that the issue before this great meeting tonight will be determined by the majority, be it large or small."

There was a little boy who was a friend of mine, a Scotch boy, and he came to see me before that great meeting. His name was Donnie. He said, "I am going to make a speech Wednesday night." I said, "You are? What are you going to say?" All sorts of things had been said in those days about the Pastor's not liking young people, and all sorts of canards. I said, "What are you going to say?" and this little chap said, "I am going to stand up — and he stood as though he were addressing the audience — and I am going to say, 'Where is that man who says that Dr. Shields doesn't love young people?'" He paused like an orator waiting to see the effect, and then he clenched his fist and stamped his little foot, and said, "I want to tell him he lies. If Dr. Shields doesn't love children why would he come and visit me in the Sick Children's hospital past midnight?" I said, "Now Donnie you must be very careful." He said, "Well I don't know what I shall say but I will have something to say." And he was there, and he sat down near where I sat, and he came and cuddled up to me, and put his arm through mine. He said, "You are going to win, I know you are."

There was a pause in the proceedings while the scrutineers counted the ballots, and I went back into what was

then the parlour, and it was crowded with people of all Denominations — Methodists (there were Methodists in this country at that time), Presbyterians, Anglicans, Baptists, Brethren, — all sorts of people, and they were all actually on their knees, and under the leadership of a little Anglican woman — I do not think she could see over this pulpit, and I do not suppose she ever took part in a public meeting before — that company prayed all the evening for victory.

By and by the ballots were counted, and I saw God. I never knew till that night the meaning of the Scriptures which speak of the arm of the Lord being "made bare". But that night God Himself came into this company, and He seemed to have bared His arm, and when the result of the vote was announced He seemed to strike that company, and they staggered like the Egyptians in the Sea, and reeled before the Divine blow. I walked out of this church at midnight that night chairman of a committee clothed with all the power of the church, and the enemy were defeated?

When I got home that night I had a little supper, I felt something in my pocket. I took it out and it was an envelope, that had been given me before the meeting by the little woman who was leading the prayer meeting. It was full of quotations from Scripture. She said, "I have been praying for you day and night. One day the Lord gave me this Scripture, and another day He gave me that." And she set out the Scriptures. She said, "I have been resting upon them, and I know that you will be victorious tonight. In enclose a five dollar bill as my thank offering for the victory which I am sure God will give you tonight."

Years afterwards I was in Houston, Texas, and a man came to me, and said, "My name is Judge So and So." I do not know what sort of a judge he was. He said, "I am a Baptist, and I was in Toronto at the King Edward Hotel the night of your great decision. I saw by the papers it was a Baptist meeting, and I was determined to get in on it to see what was doing. So I went up, and I saw the great crowd there. But the chairman asked all non-members to withdraw. So I sneaked up into the gallery, and I didn't withdraw." There was the same iron railing around there. He said, "I lay down on the floor on my face, and I looked and listened to the proceedings through that iron railing. I was determined I would see it through." And he said, "Dr. Shields, I never in my life, and I have seen a good deal, saw such a mighty manifestation of the power of God as I saw in that meeting. I was almost afraid." God was there, and the enemy were defeated.

Some time afterwards the President and proprietor of *The Toronto Globe* was in the congregation. He had three ladies with him, his wife, his sister-in-law, and the mother of one of them. I did not know him, but I greeted him, and he told me who he was. — Mr. Jaffrey, the owner of *The Toronto Globe*. He was a very earnest Christian man. In those days *The Toronto Globe* stood for principle. He had sent me a letter, which I had answered, but I did not know him personally until I met him on this occasion. He said, "Dr. Shields, you had everything against you. By every standard known to the human mind you were defeated before you began. You had business interests against you, because there is a kind of Free Masonry sometimes among business men, and you had the business interests of the city against you. And you had social influence against you." (In that day Jarvis Street was supposed to be near the top of the social lad-

der, you know.) And he said, "You had wealth against you." I had on my Deacons' Board at that time a number of men who were rated, not only as millionaires, but as multi-millionaires. They were all in opposition. Then he said, "You had Denominational influences against you. In your own Denomination the churches were organized against you, the whole machinery of the Denomination was organized against you. And you had the other Denominations against you. And you had most of the press against you." He said, "It didn't seem humanly possible that you should meet with anything but overwhelming defeat." Then he paused, and reverently he lifted his hand toward Heaven, and said, "But there was One they all forgot — God." That is true! I say it with bated breath, dear friends, but I want to emphasize the principle of my text. They said, "It will kill him. No man can stand up under what he is enduring. It is bound to kill him." Do you know what happened? Ten of the outstanding Denominational leaders went down like skittles, and died one after another. The man who tried to preside when this church was excluded died in his pulpit. Our chief enemy was sitting at his desk planning a campaign against us, and was struck unconscious, and never recovered consciousness. And at his funeral — I was away on the California coast — they charged me with having murdered him! I am positive that God came in and said, "I will take a hand in this." This may be my last Sunday night, I do not know; I have had a long innings. I know that I am no better than anybody else; it is only of the mercy of God that we are here. But I say this, that of all the men who led in those numerous battles, and in that great war, in opposition to this church, there is not one left alive today. They are all gone. Like the man who came with the news of Job's experiences I can say, "I only am left alone alive to tell it." I have seen God do these things. This has been the workshop of the Holy Ghost. This place has been a battle area, and without any exception whatsoever since the battle was set in array in 1921, every individual and every group that has tried to stop God's work has been defeated. Only by the mercy of God we remain. How much longer we may remain, I do not know. But this I do know, that the God Who answered the prayer for Jarvis Street, or the United States in a hundred battles in the days gone by, in the days of Lincoln, and subsequently, for Britain on a hundred fields of blood, the God of the Reformation Who stood by Luther and turned back the forces of darkness and flooded the world with light — that God still lives. He lives to answer our prayer.

Before I send you away, if there is any man or woman here who is saying in his heart, "Well, sir, that is interesting, but I have not been able to concern myself very much with these larger issues because I am in the midst of conflict myself; I have a battle within myself and with my circumstances," I ask you to consider, whether the God Who flung the stars into space, Who spread the firmament, and piled the mountains, Who established the foundations of the earth, and gave to the sea His decree that the waters should not pass His commands, the Lord Who has filled this world with light and life and beauty, the Lord Who is a Man of war, and who has won for all who trust Him innumerable battles, and has never never yet been defeated — do you not think it would be wise for you to put your little life in His hands, and say, "Lord, it is too much for me; undertake for me." He Who can bring victory to the nations can

bring victory to every individual, and send us all from this place this evening saying, "Thanks be unto God Who giveth us the victory through our Lord Jesus Christ." Let us pray.

We would, O Lord, this evening have a real experience of Thy grace and power. We commend to Thee these interests of which we have spoken — the heroic President of Korea and those who stand with him. We pray for the counsellors of the United Nations, that somehow or another God Himself will break in upon this darkness, and do for us what nobody else can do, and so bring victory and peace out of chaos. For these things we pray, and we will give Thee O Lord, as Thy grace shall abound toward us, the praise and the glory for it all. Through Jesus Christ our Lord, Amen.

THE RESOURCES OF MEMORY AND THE REACH OF THE GOSPEL WITNESS

In a sermon preached Thursday evening, July 9th, 1953, on 2 Samuel 7:19, and published in THE GOSPEL WITNESS of July 16th, the following paragraph appeared:

I remember as a little boy in one of my father's scrap books — they are stored away now, and I do not know where they are, alas — there was a story of a little old lady who watched the procession as it passed by when Her Majesty Queen Victoria rode by in state. And her impressions were written in verse, and the one thing that impressed her above all was not the splendour of Her Majesty's accompaniments, but that "She smiled and she nodded to me." That dear old lady was quite sure that the Queen had smiled and nodded to her. I haven't thought of it until this minute since I was a boy. But I know that the King of kings has done more than smile and nod to me; He has put me in His Book, and I can say as certainly, and from as profound conviction as David did, "Thou hast spoken to thy servant." And that is a great honour.

The matter referred to was a memory of more than sixty years old — going back to the time when the Editor was just a little boy. So far as we recall we had never thought of it from then until when delivering the address referred to. But it had been buried away somewhere in the sub-conscious mind, and after more than sixty years leaped out at us while preaching.

Our quotation was not quite correct: all we really remembered was "She noddit to me". We never dreamed that anyone living had ever heard of it. But we were delighted to receive the following note, which explains itself:

Dr. T. T. Shields,
Jarvis St. Baptist Church,
Toronto.

136 Mona Drive,
Toronto 12.
July 22, 1953.

Dear Dr. Shields:

I am enclosing, for your perusal, a copy of the poem, 'She noddit to me', mentioned in your "Gospel Witness" of the 16th inst. I thought you would enjoy reading it. This was copied and sent to us by a very dear friend, in her late eighties, who lives in Georgetown, Ont. She copied it from one of her wonderful scrap books after we remarked that Maurice Boddington read it over the radio. Incidentally, she taught English in St. Catharines High School, and my husband, who is nearly eighty, was once one of her pupils.

Although we are Presbyterians, your "Gospel Witness" is much enjoyed when sent to us by the A. G. Holmans. I know you will be good enough to return this paper to us after you have read it.

With kindest regards, and very best wishes, I am,
Yours sincerely,
(Mrs.) Geo. B. Stanton.

We are grateful to Mrs. Stanton for forwarding this poem to us, and, of course, the manuscript as sent, is being returned.

We value the verses themselves, and they show what memory can do, and what a good discoverer of lost items THE GOSPEL WITNESS is.

The poem follows:

SHE NODDIT TO ME

I'm but an auld body,
Living up in Deeside,
In a twa-roomed bit hoosie
Wi' a toofa beside.
Wi' my coo and my grumphy
I'm as happy's a bee,
But I'm far prooder noo
Since she noddit to me!

I'm nae sae far past wi't,
I'm gey trig and hale,
Can plant twa-three tawties
And look after my kale.
An' when oor Queen passes
I rin oot to see
Gin by luck she nicht notice
An' nod oot to me!

But I've aye been unlucky
An' the blinds were aye doon,
Till last week the time
O' her veesit cam' roun;
I waved my bit apron
As brisk's I could dae,
An' the Queen laughed fu' kindly
An' noddit to me!

My son sleeps in Egypt —
It's nae ease to freit
And yet when I think o't
I'm sair like to greet.
She may feel for my sorrow,
She's a mither ye see;
An' maybe she kent o't
When she noddit to me!

—Anonymous

A LETTER FROM PRESIDENT SYNGMAN RHEE

The sermon in this issue was preached last Sunday evening before any announcement of the Korean Armistice was made; but the principle involved is not affected by the armistice. We are still of the opinion that Korea is another Czechoslovakia. The truce Premier Chamberlain effected with Hitler was said by some to give Britain time. As a matter of fact it surrendered a country with a trained army of more than one million men, and the second largest munitions plant in all the world.

We greatly fear that the truce will do little but give the Communists a chance to store up such armament as will at last insure their victory. Of course, with all the world, we rejoice that the shooting is stopped, even if it be but for three or four months. And we are glad that official voices everywhere are rather cautious than jubilant.

In the sermon appearing in this issue is a very cordial letter received from President Rhee through his secretary, which will speak for itself.

THE GREAT CONTENTION

Chapter XXXV in the History of the Battle for the Bible Among
Baptists of Ontario and Quebec

By Dr. T. T. Shields

THE REV. L. H. MARSHALL appeared on the Convention scene at the Convention held in Stanley Ave. Church, Hamilton, October 16th to 22nd, 1925. He was appointed Professor during the summer of 1925. Reports from England created some question as to his evangelical soundness; but, as usual, those who politely requested that care should be exercised, so as not to re-open the controversy which we had hoped was settled at the Convention of 1924, were branded as trouble-makers and liars. A quarter of a century of faithful denominational service and co-operation in all departments of the denominational work were counted as nothing. The newcomer was hailed as a hero, although he had nothing to recommend him in respect to his service to the Denomination, but that he had been newly-appointed a Professor at McMaster University.

But between the Convention of 1925 and 1926 the conflict went on with greater intensity than ever. During that time the teaching of the Professor at the University gradually became more generally known. One student in Arts, who was a student in Theology, reported Professor Marshall as follows:

MOSAIC AUTHORSHIP OF THE PENTATEUCH

"In regard to the Old Testament, it is admitted that he holds substantially the Driver view, 'the moderate critical position.' In accordance with that he admitted to Pastor A. J. Fieldus that he does not believe that Moses wrote the Pentateuch. I have in my possession notes taken by a student in Prof. Marshall's class in Bible, a course taken by first year Arts students who are not going in for the ministry. There Prof. Marshall propounds the theory that the first books of the Bible were written by at least four different men who lived hundreds of years after Moses had been dead and buried."

Another student reported:

THE LAUGHING STOCK OF THE WORLD

"Professor Marshall greatly astonished me when he stated in my presence, that any man who accepted the historicity of the book of Jonah, and its literal interpretation, would find very few churches open to him in the Old Land, because he would be considered an uneducated fool!"

Of a later interview with the Professor the student reported:

"I interviewed the Professor Tuesday afternoon of this week, and asked him in a straightforward way if he really believed that the book of Jonah was only an allegory and not an historical narrative; and he restated exactly what he said to me before, adding that the one who accepts the literal interpretation of Jonah becomes the laughing stock of the world."

A writer in *The Globe and Mail* of February 12th, 1926, had the following to say:

MEDLEY IN THE THEOLOGICAL FACULTY

"What a medley in the theological Faculty: One professor tells his class that he believes the story of Jonah to be true, and this new professor, in the adjoining room, says that any one who believes that 'becomes the laughing stock of the world.' Then the Dean in theology, referring to the matter of 'dates and authorship, upon

which 'Dr. Driver finds his attacks on the Old Testament, adds to the confusion by saying: 'I do not know where you should draw the line.' This is a pitiable condition. What about the students? Are they to be left at sea without a rudder? We do not wonder at the perplexity of the Dean. Once get on the toboggan of modernism and there is no stopping place en route. The place of safety is to stand hard by 'Thus saith the Lord'."

"INSIGHT OF CHRIST"

Prof. Marshall in his sermon preached in First Avenue Church, Toronto, reported in *The Canadian Baptist*, Nov. 26, 1925, which all are recommended to read, said:

"He (Jesus) knew that at the heart and centre of man's being, planted there by the hand of God, was something divine, beautiful, radiant, deathless, indestructible. It may be buried, hidden from view, ignored, forgotten, suppressed, but it is there in everybody, even in the worst, and there it remains incorruptible in all its corruptions, undefiled in all his defilement, awaiting the day of its manifestation, its expression, its diamond radiance, its power.' How wonderful and how beautiful it is to think that in all of us, in you and me and in every human being, there are moral and spiritual potentialities, divine powers, which, under proper stimulus and encouragement from on high can develop into the excellencies of Christ!"

Again, the Editor of *The Calendar*, of Talbot Street Baptist Church, London, had the following to say:

"A sermon in last week's 'Baptist' has caused us great grief. He asserts, without a particle of proof, that 'Christ Jesus knew, that at the heart and centre of man's being, planted there by the hand of God, was something divine, 'sparks of celestial fire,' like 'the germ of life in some seeds, which cannot be destroyed, without destroying the seed itself.' This means universal salvation."

"Christ taught the necessity of the new birth, of being 'born of God,' of vital union with God by faith. That man has no life in himself—'That which is born of the flesh is flesh, that which is born of the spirit is spirit.' That the believer in Christ only, hath passed out of death into life."

Again we find:

AUTHORITY FOR RELIGION IS IN MEN'S SOULS

"In a recent lecture in class the Professor declared: 'We do not find God in books but in the heart. Where is the seat of authority for religion? Would you be religious if the church and the Bible were gone? Experience is independent of these two factors. What we want to get home to people is that real authority for religion is in men's souls. The foundation of my religion is in my own soul.' Comment on such statements seems unnecessary. 'The real authority for religion is in men's souls'—not in God's Word! And this from the lips of the Professor who at the Convention so emphatically declared his faith in the Bible as inspired, as the Word of the living God. But he said this in the class room! It does not require much perception to discern that such teaching utterly repudiates the authority of the Word of God."

"Only the other day Professor Marshall took his senior class in theology into his confidence in a certain matter, and said to them, 'This is between you and me.' He did not want the parents of the young men to know what he was saying; he did not want the Convention to know it; he did not want 'The Gospel Witness' to know it. What his secret was we do not know; but we do know a Scripture that declares of false teachers

that they 'privily shall bring in damnable heresies'—heresies of destruction.

WHAT IS NOT THE ISSUE

"The issue is not Dr. Shields: it was not Dr. Shields who brought Professor Marshall to Canada! Dr. Shields did not examine Professor Marshall, and discover that he accepted Dr. Driver's position regarding dates and authorship! Dr. Shields did not, after making that examination and discovery concerning Mr. Marshall, commend Mr. Marshall to us in the columns of 'The Canadian Baptist'! Dr. Shields did not refuse to re-open that examination in order that we, as a Denomination, might be saved from the very situation which confronts us to-night! Dr. Shields did not publish that sermon in 'The Canadian Baptist', entitled, 'The Insight of Christ'! Dr. Shields did not preach that sermon in James Street Church, Hamilton, entitled, 'Coming to Christ'! Dr. Shields did not declare that the man who accepted the literal interpretation of Jonah would be considered in England an 'uneducated fool'! Dr. Shields did not do that he accepted Dr. Driver's position regarding dates and authorship, which position has rendered the Old Testament a mass of unreliability—Dr. Shields did not do that! It was not Dr. Shields who examined Mr. Marshall, and, with his eyes wide open to what Mr. Marshall believed, and well knowing that Mr. Marshall's views could not possibly find acceptance with our Canadian people, nevertheless brought Mr. Marshall with his family from England, and placed him in the humiliating position of coming to a strange country to be the storm centre of theological controversy in a Bible-loving Denomination—Dr. Shields did not do Professor Marshall that wrong! Someone else did; but I contend, in all fairness, that Dr. Shields was not that man. Let me repeat it: the issue before us is not Dr. Shields; it is the attitude of our Canadian Baptist Denomination toward Modernism."

What Professor Marshall Said in England

Professor Marshall in the issue of the *Baptist Times and Freeman*, England, of October 31, 1924, in an article entitled "Baptists and Church Membership", under his own name wrote:

"To regard baptism as essential to salvation or even to membership in the Christian Church is to ascribe to the baptismal rite a crucial importance for which there is no warrant in the New Testament, or in any truly spiritual interpretation of the Gospel, or in common sense."

(Mr. Marshall endeavours to explain away the plain import of the above by suggesting that he was referring to the Church universal; surely all saved people would be in this mythical Universal Church; that is covered by the first clause, and then he turns to the individual church. The language is too clear to be explained away, and its meaning is very consistent with his position in England in being pastor *only of open membership churches*.)

Professor Marshall in addressing the Convention of Regular Baptists at Hamilton, in referring to the fact that the Churches over which he had been Pastor were open membership churches, said:

"WHAT HAS THAT GOT TO DO WITH YOU?"

The Charter of McMaster University gives the answer, and says:

"No person shall be eligible for the position of principal, professor, tutor, or master in the Faculty of Theology who is not a member of a Regular Baptist Church."

Clues to Explain Certain Miracles

Students in Professor Marshall's classes report him as having suggested clues to explain certain miracles. He says of the miracle of evil spirits entering into the swine (Matt. 8:28-34):

"This cannot be fully explained by any known law; but is there anything in modern science which can give us a clue? The following story is told, not as an explanation, but as a possible clue to the situation:

"In an asylum in England there was a patient who was perfectly normal except for the delusion that his arm was glass. His doctor tried many means of persuading him to the contrary but could not convince him. Eventually, once when the monomaniac was walking alone, the doctor crept up behind him, and hitting the supposedly glass arm, he dropped a glass bottle at the same moment. From that time the man was normal in every way, for he believed his glass arm was broken and the delusion was lost. In this way Christ possibly scattered the delusion of the madman in the country of the Gadarenes by saying the demons had entered into the swine for they saw them rush into the sea, and so the demoniac may have been cured by thus being made to believe that the evil spirits had left him."

CHRIST WALKING ON THE SEA

"There has recently been psychic research carried on by Sir Wm. Barrett, dealing with the problem of levitation, meaning by levitation that, in certain psychic state, the body loses weight. This is offered as a clue, not necessarily as an explanation when speaking of this miracle."

Another student reports as follows:

Prof. Marshall Credits Paganism with the Thought of Blood

"Many of the early converts to Christianity were people who were thoroughly familiar with the magic and mysteries with which the pagan world was infected. These people never got rid of their paganism. In Mythriasm we have what is known as the taurobolium, which means bath of bull's blood. A bull was left on the platform of which the planks were so arranged that a suppliant standing beneath could be bathed in bull's blood when the bull was killed. That was supposed to cleanse the man for twenty years from sin.

"Then, the Professor added, you can understand the early Christian emphasis on the blood of Christ when the Roman world was full of ideas of that kind, trusting actual blood for cleansing from sin . . . my point is that you have to remember that the world in the apostolic age was reeking with sacrificial blood. You have that in Mythriasm, not only Jews but pagans were relying on blood. The apostles naturally laid stress on the blood of Christ in opposition to this; but the apostles never did think of the physical blood of Christ as being the cleansing agent. The idea that God has the physical blood is absurd.

"I hope my point is clear now. When the Apostles referred to sacrifice they referred to His sacrifice. They could have referred to it without the blood, had it not been that the world was full of it at the time. All the way through Paul's teaching his great thought is that the saving thing is his life, his fellowship, with a risen and glorified Saviour. Away with this crass notion. . . . Who wants to wallow in the blood. It is spiritual, of course. I do not mind who knows what I say on this point."

At the Convention held in Temple Baptist Church, Toronto, October, 1927, a resolution was passed declaring Jarvis Street Church no longer eligible to send delegates to the Convention. At the conclusion of the morning session, Friday, October 14, 1927, Jarvis Street delegates walked out, with no right to return.

On the evening of the same day, if we are not mistaken in the date, Professor Marshall gave an address stating his views. In THE GOSPEL WITNESS of October 27th, 1927, we published Professor Marshall's speech *in extenso*. We shall deal with this in our next chapter.

The foregoing quotations from Professor L. H. Marshall are reprinted from pamphlets written and published by the late Charles J. Holman, K.C., L.L.D.

AN ILLUMINATING LETTER

As an example of the methods of Modernism we publish a letter received from a highly respected brother in the United States, who was at that time serving in a Home Mission church in Ontario:

Dr. T. T. Shields,
Toronto, Ont.

... N.Y.
July 14, 1953

Dear Dr. Shields:

Your story of The Great Contention in THE GOSPEL WITNESS has been reviving memories. It seems to me that there have flowed from it influences which have been continent-wide at least; but behind it are other influences which reach far back, and are simply the manifestation of God in His Church, and operating for His glory.

At the time of which you are writing I was serving in Home Mission Churches. Brother Schutt was Superintendent of Home Missions, and was very kind and friendly toward me; in fact when I was in hospital in Toronto he visited me and read from the Bible, and prayed, and also got a cheque from S. J. Moore for \$100. to help with my hospital expenses. So I wished to be frank with him as a Christian friend and brother, and went down to the office on Church Street especially to see him, and make clear my own views and position. We sat together, and he mentioned that I was under the Home Mission Board, which I corrected, and said, "not under— with". Then I told him that my sympathies were with the new Society. I shall never forget how immediately his attitude changed, and he glared at me across the desk, and with vehemence exclaimed, "If you join this new Society we will cut you off".

It seems almost amusing to me now. I very calmly replied, "All right". He then saw that he had overshoot the mark, and tried to be nice. C. J. Cameron told me once that that the infamous "muzzling order" supposedly imposed on Home Mission pastors did not apply to such as I! We were permitted to send money only to Foreign Missions and Grande Ligne, and this would be reckoned righteousness to us.

We received very beautiful comfort boxes at Christmas from various churches, and most welcome gifts of clothing, etc. One such came to us at Cannington from Bloor Street, splendid as usual. A letter accompanied it addressed to my wife from some kind lady at Bloor St. A ten dollar bill was enclosed, and the letter contained a message of hope that her husband would vote for Dr. Farmer. The kind donor had met Prof. Marshall, and found him to be a fine gentleman. Of course the money was returned with the explanation that we could not accept anything with conditions attached. The reply came very humbly removing all conditions, and expressing the hope that Dr. Shields would not hear of the incident. We never knew the identity of the lady, and she may be in glory now.

About this time I received a letter from the Home Mission Board to inform me that Mr. S. J. Moore had kindly offered to provide insurance policies for some Home Mission pastors, and I was chosen as one to receive such. It was very gracious of him. As far as my memory goes the value was \$2,000.00 with all premiums fully paid for seven years. (I think these are the details). I was instructed that if I wished I could borrow money meanwhile on the policy. I wrote back, thanking them, but I felt I could not accept, as I desired to be quite free. I never regretted refusing what was a valuable offer to a pastor. I never heard how many policies were given out, accepted, or rejected, and by whom.

Looking back to those hectic days I am inclined to think that the lot of the godly Home Mission pastor was a very hard one indeed, and scarcely recognized as being so. He was in danger of being isolated and with a Board not overly sympathetic, but he had a glorious opportunity of trusting God. Praise be to Him.

I am recalling how my own father, and two uncles had the honour of voting with a pitifully small handful, in opposition to the passing of the odious vote of censure on Spurgeon by the Baptist Union of Great Britain at the time of the Down-Grade Controversy.

I feel that your record of The Great Contention is bound to do good, and may God sustain you in it, and in all your activities.

With best wishes,
Yours in Him,

The "Muzzling Order" referred to in this letter was a resolution passed by the Home Mission Board forbidding all Home missionaries even to discuss the controversy in their churches.

On the one hand New Testament ministers were to be so muzzled as not to be permitted to express their convictions, on pain of having the pitifully small Home Mission grant cut off. On the other hand they were to be bribed by giving them an insurance policy with premiums paid for seven years. After that we presume the missionary would pay the premium himself. The writer of this letter refused to be bribed. He still lives, and is still proclaiming the gospel of grace with vigour, while those who tried to bribe him have passed away.

From our experience and observation there is no depth of infamy to which Modernists, calling themselves Christians, will not descend, in order to gain their end. The deep-dyed and apparently indelible turpitude with which Modernists become imbued, would be beyond belief had we not seen it, and experienced the venom of it ourselves. When churches have been attacked by such venomous vipers, they must have perished from the poison had they not been graciously inoculated with a divine serum as was the Apostle Paul at Melita. Indeed, Paul's experience was a very accurate parallel to our own. Here is the story:

"And when they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on to his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds."

We confess that supposedly "barbarous" people have "showed us no little kindness", for we have received such courtesy and consideration from people who make no profession of religion as emphasize the virulence of the poison of Modernism, and the conduct of Modernists. Thus it appears that "barbarous people" are often amenable to reason, and, bowing to evidential authority, can "change their minds" — but apostates, never!

(To Be Continued)

SEMINARY RE-OPENING

Prospective students as well as present students of Toronto Baptist Seminary are reminded that the 1953-54 session of the Seminary will commence on Monday, September 28th. Registration will commence at half-past two on that date, and classes will be resumed on Tuesday, September 29th. The summer weeks are passing rapidly, and we suggest that students should now be preparing in heart and in mind so that they may be ready to commence formal study "in high gear".

We are looking forward to the coming early in October of a French student-professor, Mr. Samuel Pourret.

—O.L.C.

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THE GOSPEL WITNESS**

A VISIT TO AN ANCIENT ROMAN CITY

In Nîmes, France, with Dr. Dubarry and His Church

By Rev. W. S. Whitcombe, M.A.

EACH ancient province of France, and each of its great cities, has a particular and distinctive mark, or *cachet*, as the French say. Nîmes, in the Southern reaches of the Rhône valley not far from the Mediterranean, is an old Roman city and the ancient inhabitants left many monuments to their genius and civilizing power in this old southern city which render it different from any other place in France. Indeed, its citizens boast that it is the French Rome because there are more remains of the old Latin Empire to be found in this district than in any other place in the world outside of the city of Rome itself. The great arena that was built to seat about 30,000 spectators bears mute testimony to the skill of those ancient builders of two millennia ago. It is in a better state of preservation than its counterpart, the Coliseum in Rome. In downtown Nîmes, not far from the church of Dr. Dubarry, is to be found one of the finest structures that antiquity has bequeathed to the modern world. It is the "Maison Carrée", a temple in the Greek style, built by Agrippa in the early years of the Christian era. On a hill commanding the city, rises to a height of about 150 feet the Tour Magne, which was the principal tower of an immense wall which completely surrounded the old Roman town, which had some 40,000 inhabitants. This work dates to the century before Christ. Perhaps most impressive of all the ancient works is the Pont du Gard, an aqueduct built 19 years before our era in order to bring a bountiful supply of fresh water to the ancient town from a spring 50 kilometres distant. We walked across the top span in the old stone bridge on immense stones that had been placed there by workmen who had toiled there twenty centuries ago, almost a generation before Christ was born! As we went through the conduit where the sparkling waters of the spring had flowed for hundreds of years we noted the deposit of lime, 30 centimetres thick, that they left on the stones. What builders these ancients were!

In the Steps of the Apostle Paul

One of the most interesting of all these ancient memorials is the old Roman gate, standing on a busy street surrounded by an iron fence, as if in silent protest against the succeeding waves of time that have enveloped it with the noisy appurtenances of a modern city, in which it still remains a little island of antiquity. If the Apostle Paul lived to see the fulfilment of his ardent desire to take his journey into Spain, as he wrote to the believers at Rome (Rom. 15:24, 28), he would certainly, in that case, have passed along the road that led through this portal and which its wall commanded. As we looked with awe upon the silent stones that had once received so great a man, we tried to picture the weary figure of a lonely yet courageous missionary, who did far more to change the course of history for the better, than the proud world-conquerors who led their armies through the same gates. The thought of it brought us a little nearer to the Apostle to the Gentiles, and we read with new interest his words of hope for the journey into Spain; one solitary man daring to set out without earthly help or friends to conquer an entire country for the Lord by the power of the Gospel! This is the vision and the boldness that we ought to have in our day for a modern civilization which needs the Gospel no less than that hard pagan world to which the Apostle preached.

Protestant Resistance

But the hand of time has not been still since the last echo of the retreating Roman legions died away. The main streets of Nîmes are fine modern boulevards, considerably wider and better laid out than those of Toronto, if that is any recommendation! Not far from them are to be found magnificent parks and gardens of "La Fontaine", built in the 18th century by Louis XV as a kind of second Versailles. On an eminence commanding the city is a great fort, a grim monument built in post-Reformation times when a policy of strict suppression had been decreed by the Catholic kings of France. Its purpose was to instill fear into the town and the surrounding region which was then largely Protestant, as it still is. Doubtless many hapless Huguenots disappeared within its grim walls. A few miles away on the shore of the Mediterranean, is another such reminder of the rule of blood and terror which the sorely persecuted French Huguenots endured with fortitude for more than a century. At Aigues-Mortes, a port on the Mediterranean built by Saint Louis, one of the early crusading kings of France, rises to a height of more than a hundred feet the "Tour de Constance", a huge cylindrical tower with stone walls 18 feet thick. Air and light are filtered into the somber interior through long narrow slits known as "meurtrières", since their purpose was to provide a means by which its defenders could shoot their arrows upon their besiegers. This forbidding fortress served as a prison at one time of the ruthless warfare made by royal regiments upon unarmed peasants who dared to worship God according to their conscience and to read the Word of God rather than to bow before a consecrated wafer. Marie Durand, a young Huguenot girl, whose brother was a pastor, was imprisoned within these cold walls when a young girl, remaining there for more than thirty years to take leave of them only as an old white-haired woman bowed by the sufferings and privations she had endured with patience in the name of her God. In order to encourage her companions, who were constantly tempted with offers of liberty on the sole condition of bowing their knee in adoration of the host, she scratched with the point of her needle in the hard stone surrounding the central well, the word "RESISTEZ". It remains there still, bearing to a careless generation the eloquent testimony of a simple peasant girl who dared pay the price of her soul-liberty because she was Christ's free-woman.

These are but a few of the historical places of Nîmes and its neighbourhood. We went there for a few days' visit but were constrained by the insistence of Dr. Dubarry, as well as by his cordial hospitality and that of his entire church, to remain for ten days. We came to love the Midi and its warm-hearted people. Originally colonized by Roman soldiers after their long years of campaigning were finished, this country still bears the mark of the old Latin civilization. The dialect that is even now spoken in the countryside and villages is closer to Italian than is modern French, and in listening to it one feels that its music was made for poets by a people whose hearts have absorbed something of the warmth and gaiety of the Mediterranean skies and sun. There is also something of the solid rock of the Cevennes in their character as is shown in the long record of their millenarian struggle for the truth of God, first in the time of the Albigensians, probably not as "heretical" as their cruel murderers reported, and then in the determined resistance of the Huguenots. We must confess that we fell under the spell of the Meridional genius, and we do not think it was

entirely due to a partiality engendered by the warmth and heartiness of the reception which the members of the Nîmes Church extended to us.

Fifty Years in the Same Church

Dr. Dubarry went as pastor to this southern city fifty years ago, as a very young man, we are compelled to add out of respect to the truth. He is still a young man, not only in mind and spirit, but also in physique, for on a number of our expeditions he accompanied us and he did not stay at the foot of high towers or hills, but often preceded us to the top! A long term in the pastorate of the same church has many advantages. Among others that might not be so evident is this: the questions of startling numerical reports, whether in terms of members or of finances, is quite secondary to the spiritual health of the church body. Taught by long observation and experience, Dr. Dubarry has specialized for a half century of Biblical ministry in the production not merely of new converts, of babes in Christ, though he has had a fruitful ministry in leading many to a profession of faith, but rather in building up in the faith, mature, stalwart believers. The result as we saw it is one of the strongest Protestant churches in France, with a surprisingly large proportion of young people, and including in its ranks a number of capable preachers, who take over the leadership of the church when Dr. Dubarry sets out, as he frequently does, on long tours among sister churches of the Association. It was a privilege and a joy to preach in their own language to such a church and to share in their large mid-week prayer meetings in which the whole membership appeared to join with one heart and mind. Dr. Dubarry insisted that I should preach again the second Sunday, though it was somewhat like bringing coals to Newcastle for a foreigner to preach in French before such able preachers.

Our guide for a number of shorter trips about the city of Nîmes was Dr. Dubarry's associate, Pastor Jalaguier, who, despite his blindness, sees more than the ordinary man and is also gifted with a fine mind and a facility of expression, crowned with a sense of humour that would have been Irish if it were not Provençal. The professional guides who lead organized tours about places of interest have their little "spiel" that they sing in a monotone, and that is generally the sum total of their knowledge or their interest. Brother Jalaguier is a walking encyclopaedia on all that pertains to his native Cevennes so rich in Protestant history, and in French history as well. He helped us not only to understand but to appreciate Huguenot history, and we shall ever associate the rugged beauty of the Cevennes mountains and their heroic history with the gay and courageous spirit of our capable and instructive guide, Pastor Jalaguier.

The topography and the geography of Nîmes makes the visitor aware that this is a climate similar to that of Palestine. Vines and olive trees cover the slopes of the hills and the mountains, often to the very top. Palm trees, fig-trees and apricot trees are as common as pines, oaks and apple trees are in Canada. Rice fields, inundated with water, a new project for the South of France, are quite common also. Snow is a rarity even in the coldest winter season. Yet despite the outward differences of climate, geography, language and history, we were most happy to discover that the power of the Gospel is the same, and we rejoiced in this lighthouse set upon a hill whose beneficent influence has extended not only in its immediate locality, but through the wisdom and foresight

of Dr. Dubarry, throughout the length and breadth of France, Switzerland and Belgium, where churches of the French Bible Mission are maintaining a valiant and fruitful testimony to the truth of the Gospel. We hope to have more to say later about what we have seen in some of these churches.

REV. W. S. WHITCOMBE'S ITINERARY

For the benefit of friends of THE GOSPEL WITNESS in the British Isles, we publish again the itinerary of Rev. W. S. Whitcombe in England, Scotland, and Ireland.

Mr. Whitcombe's tentative programme is as follows: Last week in August, Scotland; first week in September, Ireland; the rest of September, until the 27th, on which date he sails from Southampton, in England. Until he leaves France, the last week of August, his address will be: 7 rue de la Hardt, Mulhouse, Haut-Rhin, France. After that, his mail may be addressed, c/o Dr. John Wilmot, Highgate Road Baptist Church, London, N.W. 5, England.

We are sure many of our readers in England, Scotland, and Ireland, will desire to hear Mr. Whitcombe preach. He is a most acceptable preacher, frequently preaching from the Jarvis St. Pulpit.

If you desire his services, or wish to see him, please communicate with him at the Mulhouse address given above, until the middle of August. After that, at the London address.

MY BROTHER'S KEEPER

During a heavy storm off the Coast of Spain, a dismasted merchantman was observed by a British frigate drifting before the gale. Every eye and glass were on her. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order sounds to put the ship about, and presently a boat is sent out to bear down upon the wreck. Through the swell of a roaring sea, they reach it; they shout; and now a strange object rolls out of a canvas screen against the lee shroud of a broken mast. Hauled into the boat, it proves to be the trunk of a man, bent head and knees together, so dried and shrivelled as to be hardly felt within the ample clothes, and so light that a mere boy lifted it on board. It is laid on the deck; in horror and pity the crew gather round it; it shows signs of life; they draw nearer, it moves, and then mutters—mutters in a deep, sepulchral voice — "*There is another man.*" Saved himself, the first use the saved one made of speech was to save another. Oh! learn that precious lesson. Be daily practising it. So long as in our homes, among our friends, in this wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "*another man*"; let us for God's sake, and for duty's, go to him and plead for Christ; go to Christ and plead for that man; the cry "Lord save me, I perish," changed into one as welcome to a Saviour's ear, "Lord save them, they perish." — GUTHRIE.

ATHEISM

Forth from his dark and lonely hiding place,

Portentious sight! the owlet Atheism,
Sailing on obscene wings athwart the noon,

Drops his blue-fringed lids, and holds them close,
And hooting at the glorious sun in heaven,
Cries out, Where is it? — COLERIDGE

TORONTO BAPTIST SEMINARY NOTES

DURING the summer months the class-rooms and halls of the Seminary are strangely silent, but the ministry of this institution continues unabated. Knowledge, even Scriptural knowledge, valuable as it is, is not an end in itself, but merely a means to an end. Truth is meant to prepare us for praising God more acceptably, and for serving Him more fittingly. Thus, the students who spent the past term in intensive study, seeking to know more of the Lord, His word and His work, are now attempting to put into practice these fundamental principles.

All will admit that the work of the Lord in these days of apostasy and spiritual apathy demands much courage, zeal and effort, as well as complete trust in the Lord, whose strength is said to be "made perfect in weakness". A recent copy of *Seminary Newsletter* describes some of the opposition, blessings and triumphs experienced by the students in their various fields of summer ministry. These items of news call for praise and for prayer on the part of all our Seminary friends.

Extracts from *Seminary Newsletter*

Mr. Leslie K. Tarr, B.A., of Harriston, writes as follows:

"During the first part of the summer we spent three weeks in our home province of Manitoba. We had the opportunity to preach in Tilbury Baptist Church and have fellowship with Pastor Clifford Rogers and his wife and congregation. Out west we preached Christ in the Bible Baptist Church in Portage la Prairie (Pastor Elton Britton), and in Bethany Baptist Church in Winnipeg (Pastor E. V. Phillips). We were present, too, at the official opening of Mr. Britton's lovely church building in Portage, when Dr. Shields delivered the address. In all our travels in Manitoba we were again confirmed in our belief that the west presents a pioneer field for gospel workers. Its few lighthouses shine brightly for God, but there is urgent need for more workers to labour there for the Lord.

"We were greatly strengthened by attendance at the Regional Conference of the International Council of Christian Churches. It was spiritually stimulating to hear what God is doing for the separatist testimony around the world. Especially were we pleased to hear of the formation of the Canadian Council of Evangelical Protestant Churches."

Mr. Reginald Brown gives a brief glimpse of the work at Churchill, a difficult field. He writes:

"As for the work in Churchill, I might say that, with the Lord behind us every inch of the way, we are managing to make a little progress at least. In the material realm, great strides have been made."

After describing the improvement in the church building and the construction of an apartment in the basement for the pastor he continues:

"In the spiritual realm, where we would like to see progress more than anywhere else, we have not much to report. We do see a few new faces in our church services. The one thing that does give us a bit of cheer is the Sunday School. I faintly remember a story we read in public school years ago. It was the story of a very beautiful maiden who was a swift runner as well. Because of her beauty many young men asked her hand in marriage. As the story goes, she consented to marry the one who could run faster than she. If he tried and failed, the poor fellow was to be put to death! But the gallant gentleman who finally won her accomplished the feat by dropping golden apples for her to stop and pick up. As I visit in this district, this is the story of which I think. The people think they will satisfy me by letting the children come to Sunday School, and thus pass up the question of their own attendance at church. We are happy to get the golden apples, but we also want those who drop them!

"Brothers and sisters in Christ, we need your prayers."

Mr. Russell Cherry, a graduate of this year, is shepherding a new Mission cause at Roseland, a suburb of Windsor. He writes as follows:

"At last we have managed to find an apartment in Roseland which is much more convenient than being seven miles out on the highway. We are living within two blocks of our lot where we hope to erect a church building in the near future.

"We have marvelled at the grace of our God since coming here: He has poured out upon us many blessings. Three weeks ago we did not know where we would hold our Sunday School. There seemed to be nothing in sight, but our gracious God opened the way. The Women's Institute changed their charter, which stated that no religious organization could use their building. Now we have obtained the use of it. With no other building to rent, we just had to ask for this one, and God heard our prayer and made the hearts of the ladies favourable to our plan.

"Last Sunday we began our first Sunday service in the morning, and changed the afternoon Sunday School over to the morning. This has helped greatly, and to-day we saw an increased attendance at both our Bible School and morning service. Then, a few weeks ago we began a Bible study, which has been most encouraging."

Mr. Bruce Rowlandson is preaching each week-end, and speaks thus of his travels:

"My travels have been a great blessing to my own soul as I have prepared His messages and sought grace to preach His Word.

"The summer thus far has certainly not been unmixt with blessing. It has been my joy to see a (till then) record attendance at Harriston (although this has long since been broken by the Lord working through Brother Tarr), the Mission at Delhi (church now) almost full, and to see the congregation at Port Dover grow from seven souls the first Lord's Day to over three times that number last week, after visitation from house to house. Praise the Lord!"

Rev. W. S. Whitcombe, M.A.

Our Instructor in English and Systematic Theology, Rev. W. S. Whitcombe with his wife and daughters, is sojourning in Europe. After a visit of ten days in Nimes they travelled along the Mediterranean to Nice and Italy, before returning to Mulhouse. They expected to leave for a brief visit in Switzerland on July 10th, returning to Mulhouse for the Biennial Conference of French-Speaking Baptist Churches. In a recent letter Mrs. Whitcombe writes:

"We have been blessed more than we had faith to ask . . . increased health, and mercies have been multiplied in our journeyings oft. May it all result in increasing usefulness in days to come."

TRUST AND DISTRUST

Distrust thyself, but trust His grace;

It is enough for thee!

In every trial thou shalt trace

Its all-sufficiency.

Distrust thyself, but trust His strength;

In Him thou shalt be strong:

His weakest ones may learn at length

A daily triumph-song.

Distrust thyself, but trust His love;

Rest in its changeless glow:

And life or death shall only prove

Its everlasting flow.

CIVIL AND RELIGIOUS LIBERTY

An address by Archdeacon T. C. Hammond, M.A., Th.D., Principal of Moore Theological College, Sydney, Australia, and broadcast over Station 2CH, Sydney, in "The Case for Protestantism" series.

IT IS often claimed that the Roman Catholic Church has been as great, indeed, a greater protagonist of civil liberties than the Protestant Church. This statement is made with very great confidence. And we are thankful that it is made, because it enables us to recognize that there are earnest and sincere members of the Roman Catholic Church, who, at heart, cherish the principles of religious liberty, as dearly as we do, however much they may be embarrassed by some of the pronouncements of the leaders of their Church. But of course there is an obligation upon us to make good such assertions as we feel compelled to utter in relation to existing intolerance in Roman Catholic countries. So I present some very frank admissions that were made in relation to these very principles as far back as nearly one hundred years ago.

There was a very excellent Roman Catholic publication that was published then in England. It was known by the title of *The Rambler*, and it invited contributions from a great many eminent exponents of the Roman Catholic faith. Some of its articles received attention from prominent Protestant divines, and it is to an article in *The Rambler* that was published in the year 1856 that I would now direct your attention. Of course, somebody is sure to say, "What on earth have we got to do with proceedings in the year 1856?" But I would ask the indulgence of a hearer who is disposed to close off at this time. I would ask him to wait until he hears the statements that are made, and then ask himself the question whether the proceedings in the different countries of the world in the year 1856 do not, in very many particulars, represent the proceedings which we observe in the world today.

Catholic Criticism

The writer in *The Rambler*, dealing with the very type of propaganda with which we are familiar at the present time, says: "Few things are more hurtful and paralyzing, as there is nothing more untrue, than the notion that in Catholic countries everything goes on with a sort of millennial faultlessness; that all sovereigns are pious, all bishops wise, learned, immaculate, paternal, and admirable men of business; all nuns up to the ideal stands of the cloisters; all monks models of asceticism; all priests first rate preachers and spiritual directors; Church ceremonies very numerous and splendidly conducted; Church music exquisite and appropriate; and all schools for the poor in admirable order; in short, that nothing is easier than to go to heaven without the smallest hindrance, if only a man has the will for it." That is a presentation of what we may call the optimistic view that is frequently thrust upon our attention by what *The Rambler* would regard as ill-instructed Roman Catholics.

Now this is what the writer says in relation to such a presentation. Referring to alleged evils in England, he says: It is a grievous error to suppose that these evils are confined to Protestant England. Many of them exist in Catholic countries, and even in quarters which would amaze the devout Catholic, who has been hugging himself in the conviction that wherever Catholic persons have the means of doing right, they have also the will to do it. In the name of all that is sacred, let us not rest until every abuse of this kind is rooted out of the land; but in the name of all prudence, let us not hinder our own suc-

cess by attributing the scandals we deplore to the circumstance that we are living among Protestant Englishmen, and asserting that Catholic continental countries are invariably models for our imitation. If any man wishes to know what a gaol or a regiment may become under a Catholic Government, not in the way of mere abuse of a good method, but in precisely the way that our poor and our criminals suffer at home, let him get at the opinion of his present holiness, Pius IX, and ascertain the means which even he has been compelled to resort to in order to remedy the evils. These things do not often get into the newspapers." I pause to remark that that is characteristic of the present age. Thoughtful observers will notice the remarkable coincidence. I continue: "But still those who know what is behind the curtain are well aware that Catholic countries are never in a state of millennial perfection; and that to attack the abuses in England as if they were exclusively confined to Protestantism, is not only a rhetorical blunder, but a logical mis-statement."

Now it seems to me that that is a very clear and definite pronouncement, and that those who contend that there is no ground whatever for entering protests against proceedings in Roman Catholic countries would do well to study the impartial, fair-minded presentation that was given to the Roman Catholics of England just about one hundred years ago. The writer of this article was too sensible of the danger of abuses arising in Roman Catholic countries to shut his eyes to it, and he warns his fellow-religionists that if they are under the impression that they can trace all the evils of society to the inrush of Protestant principles, then they are making a very fatal mistake. It is well for us to heed this warning, because it justifies our attitude, and it may affect the attitude of Roman Catholics who are disposed to be too optimistic.

Catholic Countries in the Past

But the writer goes further than that; not only does he lay down the general principle, but he proceeds to give us some very remarkable statements which we do well to ponder in the light of present conditions in Italy and elsewhere. He takes Italy as an example, and this is what he says: "Look at Italy, for instance, at this moment. How could the Church hold her own in that country by mere force of moral and intellectual strength? Was there ever a Pontiff whose personal character was more calculated to disarm the ferocities of the enemies of the saints than the present Pope? Yet the exclusive system has so utterly failed in retaining the allegiance of the middle and upper classes in Italy taken as a body, and of many of the lower classes also, that no one would be surprised to see a storm of ignorant, brutal fury burst upon the rulers and priesthood of the Church, even more savage and wicked than that which constituted what they call the Reformation of the 16th century.

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"It is the same everywhere. France, under the restricted system of Louis XIV, gave birth to its first revolution. Spain, under the same, brought up its peoples and nobles to defy the Pope, plunder the Church, and banish the religious orders; in Portugal, history has the same story to tell; in fact, everywhere we have seen proofs that the Church is better off with its disloyal children outside its doors, than inside them, and that open-enmity is less deadly than false friendship." That is a picture of the Roman Catholic Church, given by a Roman Catholic writer in a Roman Catholic newspaper one hundred years ago. I submit that it is a picture that accurately represents the situation today.

Of course, my hearers will not imagine that I am siding with the author of the particular article when he speaks of the wickedness and savagery of the Reformation. Nor am I prepared to yield assent to the view that we are enemies and disloyal children of the Roman Church. We deny that we are her children, and we deny that we are her enemy. We protest against her errors in the hope that, by the grace of God, they may yet be removed. But leaving all that aside, the picture, allowing for the Roman Catholic interpretation that is put upon certain positions, is remarkably like the picture which we have today throughout the world.

Modern Parallels

Quite recently, for example, there appeared an article in a Roman Catholic religious journal, the English Roman Catholic journal, *The Tablet*. It gives as its source the semi-official Roman Catholic journal, *Observatore Romano*, and it tells us that in South America the Church is particularly weak. It assures us that one-third of the Roman Catholic population of the world is in South America, but only seven per cent. of the priesthood. Canada has a Roman Catholic priest for each 479 Roman Catholics, but South America has one priest for every 7,000, and then it tells us that for about 50 million people in the continent of South America religion means no more than baptism, perhaps marriage in church, and the annual assistance at the Fiesta. In some places religion has suffered the most extraordinary accretions of superstition. Then the writer goes on to say that in the year 1925 there were 708,000 Protestants in South America, today there are 4,700,000 Protestants; and what is most remarkable, this writer says that the real danger to South America, where 50,000,000 people have only a perfectly nominal religion, is not the danger of irreligion or communism, but the danger that occurs from the entrance into the country of Protestants and Protestant missionaries.

I have given you a parallel so that you may see that in citing the language of *The Rambler* of one hundred years ago, I am reproducing a picture of events very similar to what is given to us by *The Tablet* of today. It is a common fallacy that the Roman Catholic Church is holding the allegiance of her people while the Protestant Churches are losing the allegiance of theirs. It is a lamentable truth which we are compelled to acknowledge that there is an immense amount of indifference and irreligion scattered throughout the world, but the article in *The Tablet* illustrates, very forcibly, that when we make the statement, we are not justified in asserting that this irreligion is due to the influence of Protestantism. On the contrary, it is manifest to a most alarming extent in those countries which have been for centuries under the entire influence of the Roman Catholic Church.

One other quotation may serve to point my moral. *The*

Rambler says: "Look at these two facts, we say, and form your judgment. In heretical England the Jesuits buy a fine estate, actually joining on to Queen's Park at Windsor, and nobody interferes with them; in Catholic Naples the Jesuits issue a magazine very like this *Rambler* of ours, and in it they venture to hint that kings are not exactly divinely appointed lords of men's souls and bodies, and down comes the Minister of Police, and forces them, under penalty of instant *contumeliam* (probably he meant contumelious exile), to sign a paper which throws the whole Society of Jesus into dismay, and is formally disallowed in the public newspapers of Europe by the General himself. Surely it is better to be abused and insulted, and yet left practically to go our own way, than to be protected from the abuse of heresy by a secular power which reserves for itself a rigid secular control over all our actions."

So that we see from the testimony of *The Rambler* that the determination of the Council of Trent that princes should see that all heretics did not violate the Canons and Decrees of the Council of Trent, so far from producing the ideal freedom that our Roman Catholic friends sometimes suggest it has produced, it has led to intolerance and interference, even with Roman Catholic ecclesiastics in the land that is exclusively Roman Catholic. We are better off in free Australia.

—*Evangelical Action*

GOD IN NATURE

Insects as well as angels, the flowers that spangle the meadows as well as the stars that spangle the sky, the lamp of the glow-worm as well as the light of the sun, the lark that sings in the air and the saint that sings in Paradise, the still small voice of conscience as well as the thunders that rend the clouds, or the trump that shall rend the tomb, these and all things else reveal God's attributes and proclaim His praise.

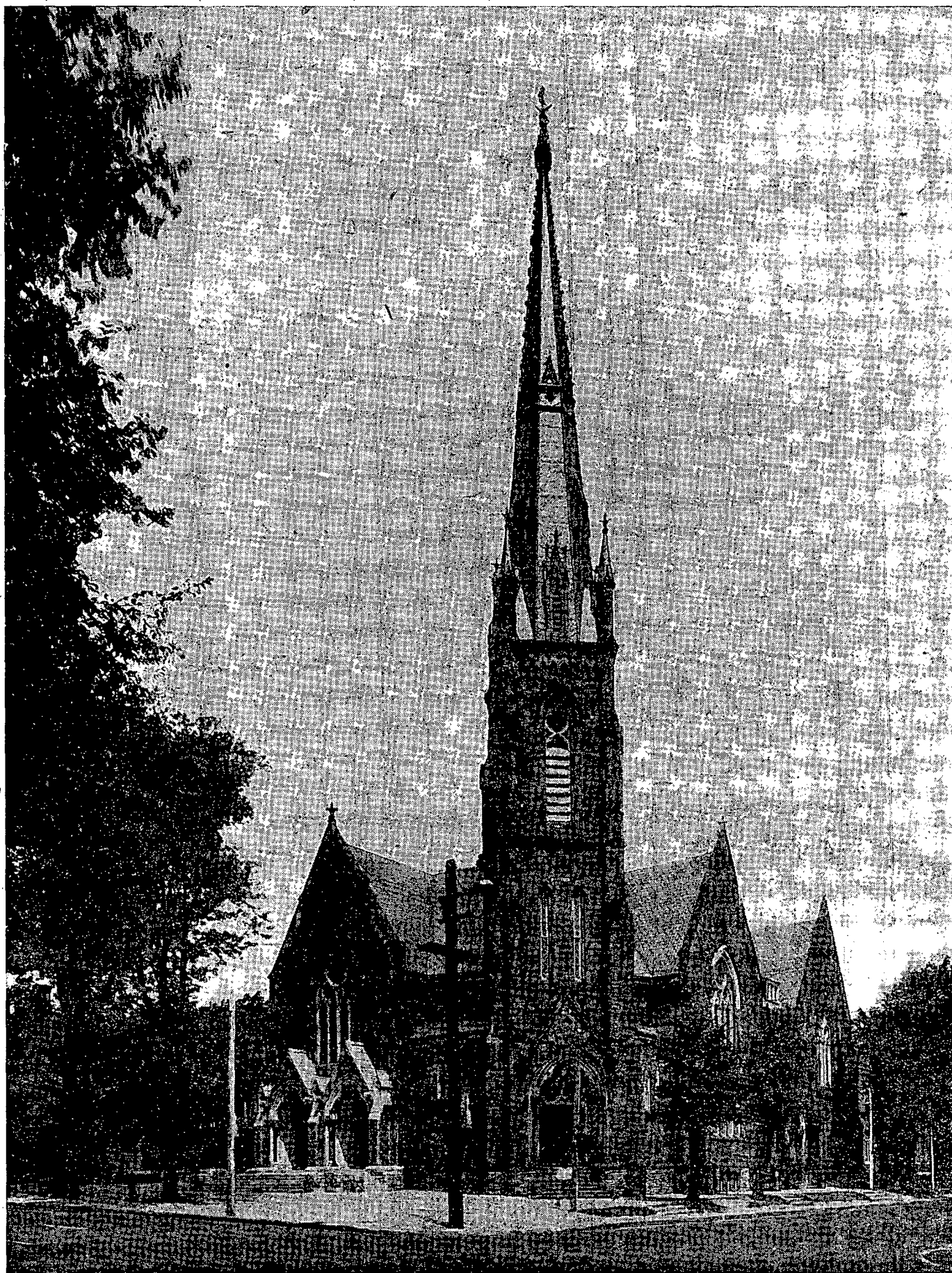
—GUTHRIE.

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We deeply appreciate your very kind letter with its enclosure of Thirty dollars for the work, and send our usual "Thank you" note through the pages of THE GOSPEL WITNESS.

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**THE JARVIS STREET CHURCH BUILDING — THE SEMINARY is hidden by trees at the left.
THE NEW LARGE ADDITION TO THE EAST is hidden by trees to the right.**