

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES  
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.  
Registered Cable Address: Jarwitsem, Canada.

Vol. 17, No. 11

TORONTO, JULY 21, 1938

Whole Number 844

## Shall Rome Be Permitted to Make a Spain of Canada?

An Address by Dr. T. T. Shields

Delivered in Cooke's Presbyterian Church, Toronto, Thursday Evening, July 14th, 1938

(Stenographically Reported)

Some years ago, discussing a certain subject with an eminent lawyer-friend, he said to me, "In formulating a resolution or other important statement prescribing a certain course of action and prohibiting its opposite, if you are in doubt as to whether a single word or a single phrase wholly expresses the principle laid down, add a few more words, or a few more phrases, negative and positive, so that there can be no loophole, and no possibility of misunderstanding. That", he said, "is how we do in framing legislation for the interpretation of the courts. We pile up words so that if a thing is not covered by one, it will be covered by another—or by a half dozen others." Sometimes it is necessary to deal in the commonplaces lest they should have been overlooked, or taken for granted, or misunderstood. Sometimes it is necessary to say the same thing several times to insure there shall be no possibility of anyone's misunderstanding you.

My subject this evening is a highly controversial one, a subject in the discussion of which not infrequently a great deal of bitterness is engendered. I think it is wise, therefore, to clear the ground first, so that we may be thoroughly understood.

Personally, I have no sympathy with any kind of religious intolerance. *I believe that everyone ought to be allowed to worship God as his conscience directs.* But there should be a mutuality about that quality of liberty. It is one thing to insist upon liberty for ourselves: it is quite another thing generously to accord liberty to other people. I believe that Roman Catholicism is a perversion of the gospel; that, while, fundamentally, Romanism is scripturally orthodox in respect to its view of God, of the Incarnation, the Virgin Birth and its corollary, the essential Deity of Christ, the reality of His miracles, of His sufferings in our behalf and of His bodily resurrection—all that, the Roman Catholic Church believes and teaches. But between that divine provision for the salvation of men, it interposes its whole sacramentarian system, and insists that God, in the Roman Catholic Church, has created a divine monopoly through which alone salvation may be received.

In the passage of that gift of divine grace from the great Giver to the sinful recipient, the Church of Rome takes toll, and sells at a price that which God conferred as a gift; and thus makes merchandise of souls. For that reason, I believe Roman Catholicism is unscriptural and anti-Christian. I believe the old interpreters were right when, in "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH" of the Apocalypse, they recognized the apostate Church of Rome. I say that, that you may understand that, so far as I am concerned, I believe Roman Catholics need the gospel. They are as much in need of it as any pagan people. While Romanism is called Christian, it is actually anti-Christian.

Notwithstanding that, I believe that Roman Catholics are entitled to such freedom to believe and practise their religion as can be consistent with an equal freedom for everybody else. I would contend for the liberty of conscience for a Roman Catholic, freedom to worship God as his conscience dictates, just as earnestly as I would contend for my own liberty. I believe that Romanists are wrong, but I believe they have a right to be wrong if they will.

Religion is a voluntary thing. It is an emotion of the heart, and a conviction of the mind. It does not consist in conformity to outward law. Therefore *it should never be subject to the compulsion or restriction of law, save as and when it infringes upon others' equal and inherent rights.* That means, I have a right to worship God as I believe I ought to, providing that the exercise of that belief does not lead me to interfere with anyone else's freedom to worship God as you believe you ought to. We ought to allow the Roman Catholic to believe and practise his religion, just as we demand that he should allow us to believe and practise ours. Neither, however, has the right so to conduct himself, even in the name of religion, as to trespass upon the inherent rights of other people. Every man should be free in heart and conscience, and be answerable to God only.

Because of the anti-Christian character of Roman Catholicism, I think it should be opposed by Christians, but opposed by argument and moral suasion, and never

by the exercise of any form of compulsion. On the other hand, I think every Roman Catholic ought to be free to try to make Roman Catholics of you and me if he wants to, but to do it by argument, and not by rack, faggot and fire.

*The Roman Catholic religion differs from other forms of religion that bear the Christian name in that it believes and teaches that it should be propagated by force, that it has an inherent right to compel conformity to its doctrines.* Hence it has always been a persecuting religion, even to the extent of shedding the blood of its opponents.

I shall read some quotations this evening, not from ancient works, but from modern ones. I shall quote the official teaching which is being given in Papal colleges and universities in Rome at the present time. In a text-book issued in 1908, entitled, "De Stabilitate et Progressu Dogmatis", the author, Father Lepicier, according to Granville in *The Contemporary Review*,

"Draws from the principle of the superiority of ecclesiastical over civil society consequences most advantageous to the Church, and most severe on the States. Not only does he condemn all forms of separation, and denies the lawfulness of the system which would grant to each reciprocal independence, but he claims for the sovereign Pontiff the right of deposing apostate princes, and replies to the theologians who have contested that right that he himself cannot see any way in which it can be denied, or even doubted, without compromising the integrity of the faith."

In this same official text-book so recently issued, the Church, through this eminent Professor of Sacred Theology at the Propaganda College, claims in this twentieth century the right to murder heretics. Granville says:

"First part, Article VI., sec. 9: 'Whether, and in what manner, heretics are to be tolerated . . . If anyone makes public profession of heresy, or tries to pervert others, by word or by example, he ought not merely, absolutely speaking, to be excommunicated, but he may also be justly killed, lest his contagious and dangerous example should cause loss to others'."

In Section 11, of Father Lepicier's book, on, "How the Church proceeds with heretics", he says:

"Two preliminary warnings, then excommunication. After which, if this method has no effect, the Church delivers the heretical man to secular judgment, in order that he may be exterminated from the world by death. Further, it cannot be denied that the Church, absolutely speaking, has the right to put heretics to death, even if they have come to repentance."

That is what Rome is teaching to-day.

Mr. F. H. O'Donnell, in his book, "The Ruin of Education in Ireland"; drew attention to the fact that another professor in the Vatican had issued a work in which the same claim of the right of the Church to murder heretics is made."

Father Marians de Luca, of the Jesuit Society, said:

"Instead of being educated, heretics ought to be slaughtered, and that the slaughtering of them is a mark of 'the perfection' of the Catholic Church."

These are not the words of an ignorant and hot-headed Irish Catholic: they are the words of an approved teacher of the Church. The same author makes the following claims:

"The Church is better entitled to kill than the State"; "The State bound to kill, when ordered by the Church"; "Not the amendment of the heretic, but his death necessary"; "Civil governments refusing to kill heretics to be deposed and confiscated."

Professor Vincent, of the Seminary of Claremont, in 1899, claimed:

"The Church has received from God power to constrain and repress those who obstinately forsake the truth, not only by spiritual penalties, but by temporal and corporal ones, such as confiscation of goods, imprisonment, beating, torture, mutilation, and death."

That is taught by a theological professor to a body of students, studying for the priesthood. It is no wonder that Swinbourne the poet arraigns the Pope under the names of Iscariot and Judas, for the massacre "Perugia, 1859", in his poem entitled, "Peter's Pence from Perugia":

"Iscariot, thou grey-grown beast of blood,  
Stand forth to plead; stand, while red drops run here  
And there down fingers shaken with foul fear,  
Down the sick shivering chin that stooped and sued,  
Bowed to the bosom, for a little food  
At Herod's hand, who smites the cheek and ear.  
Cry out, Iscariot; haply he will hear;  
Cry, till he turn again to do thee good,  
Gather thy gold up, Judas, all thy gold,  
And buy the death; no Christ is here to sell,  
But the dead earth of poor men bought and sold,  
While year heaps year above thee safe in hell,  
To grime thy grey dishonourable head  
With dusty shame, when thou art damned and dead."

That is not too severe an indictment of an institution that reeks with the blood of centuries.

Growing out of this, *Romanism, of necessity, is a political system.* Hence it endeavours to secure control of the state, and to use the powers of the state for its propagation.

*Romanism believes its primary loyalty is to an alien government,* and it subordinates all other loyalties to that principal loyalty. In the nature of the case, no truly loyal Roman Catholic can be a loyal citizen of any but a Roman Catholic state. Whoever and whatever the Romanist is, whether he be a Cabinet Minister in Ontario, at Ottawa, or Prime Minister: if he be truly loyal to his Church, if he be a Roman Catholic indeed, and lives out what has been taught even in the Separate Schools, he will put loyalty to the sovereign Pontiff above all other loyalties, and recognize in him the king of kings, God's earthly representative, who is above all governments, and without whose authority no prince, no president, no premier, no government of any sort, can function validly. Every government and governor, every prince and king, is a usurper unless he has received authority from the Pope of Rome. That, I insist, is the teaching of Rome, to-day, as always. If any man cares to deny it, all I can say is, Look into the subject for yourself, and enlighten your own ignorance.

Hear what Cardinal Manning says:

"The Catholic Church cannot be silent, it cannot hold its peace; it cannot cease to preach the doctrine . . . of the Infallibility of the Church . . . and of the Sovereignty, both spiritual and temporal, of the Holy See."

Again he says:

"There is not another Church so-called (than the Roman), nor any community professing to be a Church, which does not submit, or obey, or hold its peace, when the civil governors of the world command."

By implication he says he represents a Church that refuses to recognize the authority of civil governments. Everyone who is not as blind as a bat, who is at all informed upon the principles of Romanism, knows that that is a cardinal doctrine, as true to-day as it ever was.

Mr. Gladstone was a Liberal, the ideal of many men called Liberal. At least, they like to claim they are in the Gladstonian succession. I wish we had a few Gladstonian Liberals in Canada, but I do not know of one. This is what Mr. Gladstone said:

"She (the Church of Rome) alone arrogates to herself the right to speak to the State, not as a subject, but as a superior; not as pleading the right of a conscience staggered by the fear of sin, but as a vast Incorporation setting up a rival law against the State in the State's own domain, and claiming for it, with a higher sanction, the title to similar coercive means of enforcement."

Mr. Gladstone was no fanatic. He was certainly liberal enough, and did not speak extravagantly. Again I quote his words:

"All other Christian bodies are content with freedom in their own religious domain. Orientals, Lutherans, Calvinists, Presbyterians, Episcopalians, Nonconformists, one and all in the present day contentedly and thankfully accept the benefits of civil order; never pretend that the state is not its own master; make no religious claims to temporal possessions or advantages, and consequently never are in perilous collision with the State."

The opposite is true of Romanism. Moreover, the Roman Catholic Church, wherever you find it, is an enemy of human liberty: it always has been. It is the enemy of every state except a totalitarian state. That is a new word: let me explain it.

We had an election some months ago, and Mr. Hepburn was returned with his Government. There was some opposition; there were some people who did not vote for Mr. Hepburn; there were some people who voted against him, and some who did not vote at all. I was among those who did not vote, for my name had been carefully removed from the voters' list notwithstanding I have lived in the same house seven or eight years! I have here a book entitled, "Church and State", composed of a series of lectures delivered at the summer school of Cambridge University. There is one lecture on the totalitarian state, by an eminent Catholic authority. Totalitarian means that if Mr. Hepburn had been a totalitarianist, an authoritarian, a Nazi, a Fascist, those who voted against him, or who did not vote at all, would have been given an opportunity of coming into line; refusing which, they would have had their heads cut off, or been sent to a concentration camp. Totalitarianism permits no freedom of speech, no freedom to speak in criticism of the government. The government must be absolute over every citizen of the state. No newspaper, no public man, may dare to voice a criticism of the government of the day. If he does, it is treason. Some men are to be tried in Austria because, three years before Hitler took possession of it, they had said some things against Hitler. If he should ever get possession of Canada, I should be in a bad way!

This Roman Catholic scholar says the Church offers no objection to a totalitarian state properly understood. What does he mean? That that is the Roman Catholic conception; a state in which every individual will be absolutely subject to the will of the Church—and she has lived up to that principle from the beginning.

Romanism endeavours to control parliaments, corrupt governments, dominate the press. If there is a reporter here from *The Globe and Mail*, I challenge your paper to print that. I challenge *The Toronto Star* to print it, or *The Evening Telegram*. There is not a newspaper in the Dominion of Canada that does not stand in fear of the Roman Catholic Church—unless it be THE GOSPEL WIT-

NESS! Romanism makes its way into every parliament, and seeks the control of every organ of publicity.

The Roman Catholic Church employs the funds of the state for the propagation of its tenets, through state-supported schools. Let me read from an authority who has spent many years in Italy—and this is a comparatively recent statement:

"Where the Papal Church is in question, there must either be a disabled State or a disabled Church. The Roman Catholic Church says, through the Syllabus of Pius IX., and through the Encyclicals of that same Pontiff and of Leo XIII., that the State has no rights whatever in face of the Church; it has no right to tolerate any form of religion but her own; it has no right to forbid the Church using force in carrying out her decrees; it has no right to exclude the Pope and the clergy from the absolute control of temporal affairs; it has no right to abolish Ecclesiastical Courts; it has no right to override by its own laws, ecclesiastical laws; it has no right to determine the kind of teaching given in public schools; it has no right to establish professional chairs of philosophy or law; it has no right to inspect monastic institutions; it has no right to abolish them; it has no right to sanction marriage, it has no right to sanction divorce;<sup>10</sup> and, according to Cardinal Manning, it has no right to place on the throne a sovereign who is not a Roman Catholic, for he says, 'If an heretic prince is elected, or succeeds to the throne, the Church has a right to say, I annul the election, or I forbid the succession.'<sup>11</sup>

"Here are the words from the lips of two of her representative men, Father Martin, S. J., and the late Cardinal Vaughan, as given by Mr. Gladstone. The former said: 'The Church is a society complete and perfect in and by itself, and amply sufficing, not only to bring men to salvation and everlasting bliss, but also to establish and perfectly regulate social life among them'; and the latter said: 'The Church has been created a perfect society or kingdom, with full authority in the triple order, as needful for a perfect kingdom, legislative, judicial, and coercive.'<sup>12</sup>

Pope Pius X, in his, "Compendium of Christian Doctrine", 1906, says:

"Protestantism, or the Reformed Religion, as its founders haughtily call it, is the sum of all heresies that ever existed before it, that have arisen since, or that may arise hereafter for the ruin of souls."

The propositions in the Syllabus that treat of civil matters, in which the Church claims the right to set the Pope on John Bull's head, and on the head of everyone else, are the following:—

*Proposition 19.* Let him be anathema who says that the Church is not a true and perfect Society, having the fullest liberty, and is not possessed of its own inalienable rights, but that it belongs to the State to define what are its Civil rights, and the limits of their exercise.

*Proposition 20.* Let him be anathema who says that the Ecclesiastical Power ought not to exercise its authority without the license or consent of the Civil Power.

*Proposition 23.* Let him be anathema who says that Roman Pontiffs and Aecumenical Councils have transgressed the limits of their power and usurped the rights of princes, or have erred in defining things touching faith and morals.

*Proposition 24.* Let him be anathema who says that the Church has not authority to use force, nor any temporal authority direct or indirect.

*Proposition 25.* Let him be anathema who says that besides the power inherent in the Episcopate, there is another conceded to it tacitly or expressly by the Civil authority, which, therefore, when it wishes, it can take away.

*Proposition 30.* Let him be anathema who says that the Civil immunity of the Church and its ministers depend upon Civil right.

*Proposition 31.* Let him be anathema who says that the Ecclesiastical Courts for the causes of the clergy, whether civil or criminal, ought to be entirely abolished.

*Proposition 37.* Let him be anathema who says that a National Church may be instituted not subject to the authority of the Roman Pontiff.

*Proposition 42.* Let him be anathema who says that in the conflict of Civil and Ecclesiastical laws the Civil law should prevail.

*Proposition 45.* Let him be anathema who says that the entire control of the public schools ought to be vested in the Civil authority, and so vested that no other authority has the right to interfere in the matter of subjects of study, of discipline, of degrees; or of the selection of teachers.

*Proposition 48.* Let him be anathema who says that any kind of education for youth can be approved by Catholics separated from the Catholic faith, or from the authority of the Church.

*Proposition 53.* Let him be anathema who says that the Civil power has the right to cancel laws that protect Religious Houses, break up these houses, and appropriate their possessions.

*Proposition 54.* Let him be anathema who says that kings and princes are only exempt from the jurisdiction of the Church, but even in settling questions of jurisdiction are above the Church.

*Proposition 71.* Let him be anathema who says that marriage contracts according to a form prescribed by the Civil Law, and not according to that of the Council of Trent, is valid.

*Proposition 73.* Let him be anathema who says that a Civil marriage is true matrimony, or that a marriage is not nil that is not sacramentally contracted.

*Proposition 77.* Let him be anathema who says that in this age it is no longer necessary that the Catholic religion be retained as the only religion of the State, to the exclusion of all others.

*Proposition 80.* Let him be anathema who says that the Roman Pontiff can, or ought to, reconcile himself, and come to terms with progress, liberalism, and modern civilization."<sup>13</sup>

Spurgeon once said that he had observed that England never prospered so much as when the Pope cursed her most lustily. Let him curse! But there is one thing for which I admire the Church of Rome; it never apologizes for its existence; it never compromises; it never surrenders; it is like its father the devil, and stands its ground. I wish we might learn at least to be as wise and as brave as the serpent in this matter. I make no apology for using such adjectives to describe the system that has all the marks of the infernal region upon it. If anyone should, from other sources, by any possibility, logically disprove the doctrine of hell, and the reality of Satan, I should say to him, There is one outstanding proof you have not dealt with. "What is that?" The Roman Catholic Church. It could never have come from any other source, never could have been conceived in any other mind.

Romanism is ever a devious force in any nation or community. It never compromises, but conquers, and asks for more. W. E. H. Lecky, in "Rationalism in Europe", says:

"The Catholic Church is essentially a State within a State, with its frontiers, its policy, and its leaders entirely distinct from those of the nation; and it can command an enthusiasm and a devotion at least as powerful and as widespread as the enthusiasm of patriotism. It claims to be a higher authority than the State, to exercise divine and therefore a supreme authority over belief, morals, and education, and to possess the right of defining the limits of its own authority."<sup>14</sup>

Mr. Gladstone, on the fall of temporal power in Italy, says:

"So fell the Temporal Power, 'a monarchy', as armies, smitten with the curse of social barrenness, unable to strike root downward, or bear fruit upward, the sun, the air, the rain, soliciting in vain its sapless and rotten boughs—such a monarchy, even were it not a monarchy of priests, and tenfold more because it is one, stands out a foul blot upon the face of creation, an offence to Christendom and to mankind."<sup>15</sup>

I come now to Canadian affairs. I see no reason why French-Canadians should not live on terms of amity with the rest of Canada. I have met a number of French-Canadians, and they were delightful people in themselves; yet they form the chief Canadian problem of our day.

In a recent issue of *The Canadian Magazine* there was an article by Mr. Harvey, himself a *French-Canadian*, and former official statistician for the Province of Quebec, in which, among other things, he says:

"Now the clergy in the Province of Quebec (and we must admire their spiritual mission) are actually absolute masters of the province. Scarcely anyone is independent of them, particularly in public life. They own the schools from top to bottom; they are the leaders in colonization; they are the leading influence in farmers' organizations; they are in process of dominating the strongest groups of labour unions in the province; they are the creators, the animators and the directors of a number of Youth organizations, ranging all the way from the J.O.C. to the A.C.J.C.; no French-Canadian physician can hope to earn a decent living unless he takes them into account; no lawyer may run the risk of disagreeing with them in any important question; no writer may publish a book which displeases them without being denounced and perhaps losing his sources of revenue; no newspaperman can hope to last if he take the liberty of telling them essential truths; no member of parliament may incur their displeasures and remain sure of his seat in the House; no minister of the Crown is free to act, in any of a number of directions, without first finding out what the clergy think. In fact, the Government of Quebec is never allowed to forget that there exists alongside of it a power on which it is dependent, a power which may proclaim its death warrant with a sign."<sup>16</sup>

That is in Quebec. We had a discussion some time ago about the school question in Ontario. At last Mr. Hepburn consented to the repeal of the Amendment to the Assessment Act. A resolution to that effect was presented by the Leader of the Opposition, and Mr. Hepburn accepted the measure, and the Amendment was withdrawn. Brave man! When he found he was on the wrong track, to turn right-about-face. He paid me the compliment, in his speech in the Legislature in connection with the withdrawal, of saying I was a disturber of the peace. I am glad if I was. I only wish I had been a Member of the House so I could have answered him. In my own mind, there is not the shadow of a doubt that the withdrawal of that School Measure was instigated neither by the Conservatives nor the Liberals, but by the Roman Catholic Hierarchy; if not actually suggested by them, its acceptance was recommended.

Why? They found it would not work, for one thing; and they found that public opinion in Ontario was not quite so somnolent as they supposed; they found more of a Protestant conscience in this Province than they imagined, and decided the time was not ripe to press that matter too far. They learned that at the East Hastings by-election. If it had not been that the party was so entrenched in the beer business there might have been a different result throughout Ontario. After a good deal of study—I say it regretfully—so far as I can see

in the Province of Ontario, there is very little to choose between the Liberal and Conservative parties. They are both up to the eyes in the liquor business; they are both subject to the influence of the Roman Catholic vote.

But are we to suppose that that Separate School measure is dead? Rome never surrenders. She may conduct a strategic retreat for a while, that she may dig herself in more firmly and call up reinforcements. Mr. Hepburn has promised that the Church shall not suffer—he need not have promised, we knew that in advance. In Ontario, the Church will not only demand more, but get it.

Mr. Hepburn is in constant communication and collaboration with that strange character in Québec, Mr. Duplessis. "Birds of a feather flock together"—especially when they have something other than feathers to bring them. What are the facts? I have before quoted from Québec authorities to show that Québec, as a province, has never been loyal to Confederation from its inception. Québec has never been loyal to Britain or to British institutions. There is nothing the Church of Rome hates, nor seeks more earnestly to destroy, than Britain and the British Empire. There is no such thing as loyalty to British institutions among the Catholics of Québec. I speak of the mass of the people as dominated and directed by the Roman Hierarchy, not of individuals. The article from which I have quoted, by Mr. Harvey, says that in season and out of season the Church, in all its schools from the primary schools to the universities, is instilling—and has been for years—into the minds of all their young people, real animosity toward everyone of English birth, toward the United States, and toward contemporary France; that there has been, and still is, a deliberate programme of separation being pursued.

A book was published in Québec, copies of which were bought by the Québec Legislature, and circulated as prizes among the children of the schools of Québec, advocating separation from England, the establishment of a French-Canadian Roman Catholic Republic on the banks of the St. Lawrence."

Why Premier King's pronouncement on armaments the other day? Think of it! I have hung my head in shame as a Canadian, to think of the little we do in defence of the Empire. It is true that in the war our men enlisted, and the Government supported them in every way. But they did it in spite of Québec. For the first and only time in the history of Canada, when the Union Government was formed in 1917, the Government at Ottawa was independent of Roman Catholic Québec. It never has been since; it never was before. The rest of Canada united and said, "We are British, and will see this thing through." Sir Wilfrid Laurier, with the assistance of his chief lieutenant, Mr. Mackenzie King, campaigned this country to prevent the conscription of the youth of Québec.

I have criticized some of the policies of Britain, but she is in a desperate situation. Hughes went around the world, from New York and back, in four days! We are not so far away from the seat of trouble as we may think we are. The policy of the Government, however you may try to explain it on constitutional grounds, is indefensible in the face of the present emergency.

Mr. Aberhart passed some strange legislation in Edmonton, and certain of his measures were disallowed by the Federal authorities. So far as I am competent to judge economic matters, they were justly disallowed. Mr.

Aberhart may be trying to make the best of a bad job. His heart may be all right, but I think his head needs examination. I do not blame the Ottawa Government for disallowing that legislation, it would have been ruinous to the credit of the country to have done otherwise. But there came another law known as "the padlock law", Duplessis' padlock law, and when that was submitted to the Federal Government, Ottawa said, "That is a matter for Québec to decide"—and refused to disallow it.

Many of the newspapers leaped to the support of the Government, saying, "Hand it over to Québec." Why did Ottawa not leave the other matter to Alberta? What was the purport of the Alberta legislation? Had it been allowed to stand, it would have robbed a host of creditors of cash; a vast amount of money invested in Alberta would have been confiscated. Ottawa said, "We cannot allow legitimate investments to be cancelled." But what is the "padlock law"? It is a reversal of all British practice for three hundred years. A man's house may be searched for almost anything; a publication may be suppressed. It is the grossest interference with the rights of the citizens that has ever been proposed in any British legislature in a hundred years. Québec did it. Quite so! And does Ottawa say that a man's money is more important than his liberty? I would rather be a free man without a cent to my name, than be a millionaire behind bars. It was far more important that the padlock law should have been disallowed than the Social Credit legislation of Alberta.

Why did Ottawa not disallow the padlock law? Because Ottawa was afraid of Québec. Because Ottawa dare not move without the consent of Québec. I would say that if the Premier were here, and if Mr. Lapointe were here. There is not a member of the House of Commons who does not know that our Government has been dominated by the Roman Catholic Hierarchy for years—not always openly, but surreptitiously.

I wonder how it happened that, before the recent Conservative Convention, nearly all the newspapers of Canada knew who would be the Conservative leader? You can guess! Mr. Manion is probably an excellent gentleman, but he was not elected on that ground. He was elected by the aggressiveness of Romanists, and the indifference of so-called Protestants.

Did you read Mr. Bennett's speech? Like all public men, Mr. Bennett had to do many things that offended some of his best supporters. Sometimes perhaps he was right, and those who were offended were mistaken—but he too may have made mistakes. But when in that last speech he turned to the solid Québec delegation, he let the proverbial cat out of the bag; and to anyone of discernment he showed the whole country where his embarrassment had come from, and who it was that had harried him, and made it difficult for him to carry on. When he appealed to Québec to unite in the common interests of a united Canada, he reminded them that the majority have their rights as well as the minority, and warned them that the day might come when the majority would insist upon their rights, and not allow themselves to be dominated by a minority any longer.

I have before me an editorial from *The Toronto Star*, of July 8th, commending the religious tolerance of the Convention!"

I have here an editorial from *The Globe and Mail* of July 13th, also on this matter, criticizing an Orange-

man for the views he expressed on the election of Mr. Manion. Let me read a few words:

"The attitude toward the new Leader of the National Conservative Party expressed by the Deputy Grand Master of the Orange Order for Ontario West, or a similar attitude by other Conservative Orangemen, will do the Orange Order no good. The original aims of the Order are described as the support of Protestantism, and, as it originated in Ireland, the maintenance of relations between that country and Britain and the security of the Protestant succession to the Throne. Assuredly it is a far-fetched interpretation of these principles to say that an ardent Conservative in Canada cannot agree with his party because a Roman Catholic is at its head. If it was desirable in the first place to ensure a cordial understanding between Catholic Ireland and Protestant England it is a betrayal of the Order to declare a man's politics cannot be tolerated because of his religion.

"This is the sort of thing that makes men cynical about religious professions. Hon. Dr. Manion is neither better nor worse as a party Leader because he was brought up in the Catholic faith instead of the Protestant. He is to be judged in this capacity by his public record, his administrative capacity, his ability as a public speaker, his knowledge of affairs, and his ardor in promoting the welfare of the people. If religious affiliations were to enter into consideration at all it should be with the view that the Catholic portion of the population is entitled to recognition of the kind. But what has religion to do with politics, anyway?"

If the writer of that article is really sincere, he must be sadly lacking in historical knowledge or in perspicacity. He admits that it was necessary to secure the Protestant succession. Why? What is the historical background of this whole movement? Why was it necessary to secure the Protestant succession? Has not the King on his throne as much right to choose his religion as the Premier of Canada? Why is it that by the Act of Settlement, a Roman Catholic sovereign is for ever forbidden to occupy the throne of Britain? Why was Britain so intolerant toward the Roman Catholic religion that she said, "We will never again have a Roman Catholic king!" Why? Because she had had experience. Why was James II. driven alike from England and Ireland, and William, and James' own daughter Mary, together placed upon the throne? And when they died without issue—but let me quote from "Halsbury's Laws of England":

"William III. in a dying condition, and the Princess Anne past the age of child-bearing, all her children having predeceased her. The Bill of Rights passed over James II. and his son James Edward in the direct line of descent from the Conqueror. In addition to the issue of James II., the Act of Settlement passed over Charles Lewis and Edward, brothers of Sophia, and also the issue of Henrietta, daughter of Charles I., in whom the true right by descent became vested on the extinction of the descendants of James II. in 1807, Sophia having predeceased Anne, the Crown descended, under the provisions in the text above, to George I., son of Sophia. From George I. the Crown descended lineally to George IV., from the latter to his brother William IV., from whom it descended to Queen Victoria, niece of William IV., thence lineally to Edward VII., and lastly, to His present Majesty King George V."

And now of course, to George VI.

By the Act of Settlement those who were in the direct line of succession, by the will of the English people, were blotted out for ever from having a chance to sit upon the throne of England. Why? Because the Roman Catholic rulers of England had shed too much blood. Because they had robbed England of her liberty. Because they had sought to put England in chains. And when at last they threw off the Roman yoke, the British people said,

"Never again shall the British crown rest upon a Roman Catholic brow", not because of his religion primarily, but because his religion was allied with a political system that made it impossible for men to live their lives freely and conscientiously before God. And I repeat, if it was important that the King upon his throne, a constitutional monarch hedged about with all sorts of restraints, who may not take part in any public matter, whose addresses are prepared for him by the Government of the day—if it was important to hedge about the throne for the people's protection, for the same reason it is necessary for us to say we will not submit to Roman Catholic rule in this country.

Is there any Canadian precedent by which we may judge the present situation? Ah yes, Laurier the gentleman. We all think of Sir Wilfrid Laurier as being a well-balanced, patient, courteous gentleman, the very embodiment of all the graces of a French-Canadian gentleman. Let us hope that Dr. Manion is all that, and no less. But what of Laurier's record? Manitoba had abolished Separate Schools. The Honourable Wilfrid Laurier, later Sir Wilfrid, was Leader of the Opposition. The Privy Council had said that the Federal Government had the right to restore to Manitoba Separate Schools in spite of the Provincial legislation, but left the matter to Ottawa's discretion. The Federal Government may grant remedial legislation, not must.

The Conservative party was dying. Sir John A. Macdonald was dead, Sir John Thompson had served, and passed on. They sent to England, and Sir Charles Tupper came post haste to rally their forces to save the day. Under him, the Government at Ottawa attempted to pass remedial legislation to force Separate Schools upon Manitoba against the will of the Provincial Government; but it never passed the House, because it was talked out in the dying hours of Parliament, and a general election was fought on the Manitoba Separate School question. Laurier said, "The Privy Council has told us that we may impose Separate Schools on Manitoba, but if I am elected Premier I will not do it. I believe in provincial rights. If Manitoba says she does not want Separate Schools, she shall not be coerced." Protestants said, "Is that not fine? Here is a Roman Catholic who goes dead against the Church." But when the election returns were in, it was found that Roman Catholic Quebec had almost to a man supported Laurier—who had said he would not force Romanism on a sister-province, and people cried, "This is the emancipation of Quebec." But I believe there was not a voter in the Province of Quebec who had not been told privately what to do.

Four years or thereabout went by, and Laurier was elected a second time. I happened to be in a certain city the day after the election, and met a prominent Baptist preacher on the street car. He said, "Good morning." I said, "Good morning. How are you?" "Fine. Who would not be fine on a day like this?" "What makes you so happy?" "This", he said, pointing to the results of the election in a copy of *The Toronto Globe* he held in his hand. "And what is there about that to make you rejoice, Do the election returns make you happy?" "Why yes, are you not happy on the result?" I said. "Lend me your paper. Look at Quebec, solid Quebec. Has it not dawned upon your mind that the Roman Catholics and Laurier will do far more from conviction, than Tupper would have done from political expediency?" I was told that I was bigoted and narrow-minded. I was in London, Ont., in 1905, or thereabout, when Laurier

was returned the third time. His first measure was the erection of Alberta and Saskatchewan as provinces; they were clothed with provincial authority, and into the autonomy bills he wrote the principle of Separate Schools, a separate educational policy from the primary schools to the universities. He did not expect to get it all: he put much in so that he could yield a little, and still attain a great deal. It was challenged throughout the country. I challenged it, and offended many people who were more Liberal than Christian. The papers published my address. Every day for weeks they published my address—right side up and upside down. One would have supposed I was doing nothing else but talking about the autonomy bills, but day by day they published extracts of the same address with new headlines.

The then Minister of Public Works was a Mr. Sutherland of Woodstock, the Deputy Minister of Public Works was the London-member, Mr. Chas. Hyman. In the heat of the controversy, Mr. Sutherland died, and Mr. Hyman was promoted to Minister of Public Works. They opened the constituency, and necessitated a by-election. On his return to London, through an intermediary, Mr. Hyman sent me a message saying he would like to see me. I went to his office; and the door was shut, and we talked. I reminded him of the position Laurier had taken years before in respect to Manitoba, saying "No coercion." That he had let the little postage-stamp province of Manitoba go, and then carved out that great empire of the West—and handed it over to Rome. Does anyone suppose that was an afterthought? I talked it over with Mr. Hyman, and he said that Sir Wilfrid Laurier came into the council and laid down his terms: The Autonomy Bills, Separate Schools and all, saying in effect, "That, gentlemen, or I resign." They did not want another election, they had just been through one. I said, "Mr. Hyman, can you tell me why Sir Wilfrid Laurier did that?" "Sir Wilfrid Laurier is a Roman Catholic." "May I enquire without disrespect what you are?" "Perhaps not as good a churchman as I ought to be," he replied. Then I said, "For the sake of holding your position as a minister of the Crown, you were willing to sell out the whole western empire to the Church that had destroyed every nation it has ever controlled?"

Laurier was suave and good-natured, and all that. He said to Manitoba, "No coercion," but he abundantly compensated the church for the loss of Separate Schools in Manitoba when he erected the two Provinces of Alberta and Saskatchewan, capable of supporting millions of people, put the Separate School principle into their constitutions. It is there to-day!

The author of the article in *The Canadian Magazine* from which I have quoted, said the priests dominate colonization. Going to England in 1928, walking the deck, I got into conversation with an Englishman who said to me, "I have just been out to Vancouver with a party of tourists. There is something that puzzles me, perhaps, as one conversant with Canadian affairs, you can inform me." He said he was an agent of the C.N.R., in their London Office. He said, "It is our job to get immigration business for the Canadian National Railway. The Government offers us every conceivable facility"—this was before the depression—"to bring immigrants from Southern Europe and from non-English Roman Catholic countries; but when we try to bring immigrants from Great Britain, solid, industrious, English-speaking people, the Government puts every possible obstruction in our way. Can you tell me why that is so?"

The explanation? The Roman Catholic Church had a solid Quebec in the East. She had planted herself in the Separate School provision in that great empire, Alberta and Saskatchewan in the West. Then she said, "We will go to Europe for immigrants and settle the West with a little Austria, a little Italy; wherever we can get Catholic people, we will settle them on these plains, and put priests over them, and keep them in our own schools, and teach them the tenets of Rome—and by and by we will have a majority in the West, as we have now in the East, and between the two Ontario will be helpless. God be praised for the depression. God be praised for the years of dearth in the West. If the western plains had been filled with immigrants, there would have been a far bigger Roman Catholic vote in the West; and with a solid Quebec on the East, and a solid Roman Catholic empire on the West, Ontario would have been caught between the two blades of the shears. We should have been lost: we are all but lost now.

I read an article in an English paper, by a French writer, pointing out that the Roman Catholic Church is losing everywhere in the world except in Canada. It has been losing. Do not imagine that the Roman Catholic Church has had a period of long and uninterrupted progress. There was a time when Rome absolutely dominated Europe: she does not to-day. Rome has been losing nearly everywhere. There was a time when France, the oldest daughter of the Church, was solidly Roman Catholic. It is not to-day. Indeed that Papal Encyclical was directed against France in her determination to throw off the Roman yoke. When France would not grant immunity from inspection to the monasteries and other Catholic institutions, they immigrated to England, and to Quebec; and we have here in Canada a people whose allegiance is sworn to a foreign prince—as they have in England.

Someone asks, "Are we in danger from the Roman Catholic Church?" Look at Quebec. A Baptist preacher forbidden to circulate Bibles in the Province of Quebec! A man converted from Rome, who became an Anglican clergyman (You knew him, Brother Thomas), advertised that he would speak on the Lord's Supper and the Mass, showing the difference. He was charged with "blasphemy", and found guilty. Do you mean to say that if the power that is now exercised in Quebec were to be exercised in Ottawa, we should not all be under it? It may not come in our time—but unless Protestants substitute principle for policy, and conviction for convenience, it will come in future generations.

Look at Spain. I asked Brother Dubarry, "You know something of Spain?" "Oh yes, I know many of the Pastors." "Where do your sympathies lie?" "Undoubtedly with the Government. If Franco wins it will be the end of religious liberty in Spain." Spain was a great empire once; it was one of the countries that opened the doors of this Western Hemisphere, and peopled the South American continent. In Spain the rule of Rome had brought the people almost to the last crust of bread. The Church was rich: the people poor. They at last intimated to the Royal Family that their room would be more welcome than their company, and Alfonso left while things were comfortable. In due course this present Government was elected. It was elected by an overwhelming majority of the Spanish people. For the sake of argument, suppose they were wrong in their political opinion, they represented the will of the majority of

the people, and had the right to be wrong. Then the rebellion broke out. Bloody Franco went into action; got the Moors to help him; Italian aeroplanes and tanks are put at his disposal, and German bombers. What for? I remind you of the ruthless slaughter of tens of thousands of women and children whose only offence was that they were in the path that lay between a duly-elected Government and Franco, reinforced by enemies from without. And he has received the blessing of the Pope. If any Pope could bless Franco and his bloody ways, he could bless the devil. I abhor the system that will associate the name of God, and call down Heaven's blessing upon that output of hell that you see in the civil war of Spain. The power that will do that would do anything.

My French writer who was quoted extensively in the British paper to which I referred, said that in all the world, the Roman Catholic Church is making greater headway in the Dominion of Canada than anywhere else—and he was not a Canadian.

We have a Roman Catholic at the head of the Conservative party. I give you my opinion: while I have a head to think, a heart to feel, and a conscience that is answerable to God, I will never cast my vote for anyone supporting a party that is led by a Roman Catholic; and so far as I have influence, I will use it against such party. I do not trust them. Bigotry? All right. I will rest under the accusation Intolerant? Very well, I am intolerant.

One further quotation. Lecky says:

"One of the facts which have been most painfully borne upon the minds of the more careful thinkers and students of the present generation is, how much stronger than our fathers imagined were the reasons which led former legislators to impose restrictive legislation upon Catholicism. Measures of the Reformation period which, as lately as the days of Hallam, were regarded by the most enlightened historians as simple persecution, are now seen to have been in a large degree measures of necessary self-defence, or inevitable incidents in a civil war. As a matter of strict right, a Church which is in its own nature, in principle, and in practice, persecuting wherever it has the power, cannot, like other religions, claim toleration."<sup>1</sup>

I am, toward Roman Catholicism, absolutely intolerant. If there is an evil on earth toward which a man is justified in taking up an attitude of intolerance, it is that thing called Roman Catholicism.

The thick darkness it has wrapped around the minds of its multitudinous votaries; the countless millions of mourners it has robbed by its purgatorial racket; the virtue it has shamelessly violated; the record of its political chicanery; the tale of its Jesuitical lying and cruelty; the cries of the victims of its rack and thumb-screws and scavengers, the crackling of the flames of its faggot piles, and the rivers of blood of its martyred millions—all proclaim with a mighty voice that the Roman Catholic Church is an institution that is a blight, a plague, an unmitigated curse, the mother of harlots, the very system and progenitor of Antichrist; and, as such, ought to be regarded and treated as for ever intolerable by every free man in the world.

What is the remedy? I see no remedy in either political party. The Liberals and Conservatives, Provincially and Federally, are largely under the dominance of the Roman Catholic Church. By that, I mean, Rome holds the balance of power. Canada is being destroyed by a

plague of political parasites. Canada produces politicians like locusts, and statesmen once in a generation.

A politician is a time-serving parasite who has no eye to the welfare of future generations, much less to the future welfare of the state. A politician is one who uses the resources of the state for his own advantage. A statesman is one who recognizes the supreme value of the individual, and therefore seeks to promote a government of the people, by the people, and for the people. A statesman is one who takes a long look into the future and sees the harvest in the seed, and will take measures which involve a temporary disadvantage, with a view to the larger profit of the future. A statesman is a servant of the state, who uses all his ability to effect the highest interest of the state, in order to conserve and enlarge the highest interest of the individual citizen.

Moses was a statesman. He legislated for the future. David was a statesman, and looked to blessings that were promised for "a great while to come". Jeroboam was a politician, sacrificing the future to his present advantage, erecting calves of gold, and ruining his kingdom. In the last analysis, the individual must be served through the Individual: "Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Our only hope therefore, is in putting the fear of God into the hearts of individuals, and that will become possible only by the grace of God, through the preaching of the gospel of personal salvation.

Then shall we dare to live strenuously, valiantly and victoriously.

"The Son of God goes forth to war,  
A kingly crown to gain;  
His blood-red banner streams afar:  
Who follows in His train?  
Who best can drink his cup of woe,  
Triumphant over pain,  
Who patient bears his cross below;  
He follows in His train.

"The martyr first, whose eagle eye  
Could pierce beyond the grave;  
Who saw his Master in the sky,  
And called on Him to save:  
Like Him, with pardon on his tongue,  
In midst of mortal pain,  
He prayed for them that did the wrong:  
Who follows in his train?

"A glorious band, the chosen few  
On whom the Spirit came,  
Twelve valiant saints, their hope they knew,  
And mocked the cross and flame:  
They met the tyrant's brandished steel,  
The lion's gory mane;  
They bowed their necks the death to feel:  
Who follows in their train?

"A noble army, men and boys,  
The matron and the maid,  
Around the Saviour's throne rejoice,  
In robes of light arrayed:  
They climbed the steep ascent of heaven,  
Through peril, toil, and pain:  
O God, to us may grace be given  
To follow in their train."

#### WORKS QUOTED ABOVE

- <sup>1</sup>The Contemporary Review, Sept., 1909, by Granville, pp. 279, 280.  
<sup>2</sup>The Ruin of Education in Ireland, by F. H. O'Donnell, p. 173.  
<sup>3</sup>Appendix to above, pp. 191, 193, 194.  
<sup>4</sup>Theologie Dogmatique et morale, p. 400 (Roger & Charnoviz, 7 Rue des grands, Augustins, Paris).  
<sup>5</sup>The Present Crisis of the Holy See, by Manning, p. 73.



- <sup>1</sup>Quoted by Gladstone in *The Vatican Decrees*, pp. 10 and 11.  
<sup>2</sup>*Vaticanism*, by W. E. Gladstone, p. 85.  
<sup>3</sup>*The Vatican Decrees*, by Gladstone, pp. 10 and 11.  
<sup>4</sup>*The Totalitarian State*, by John Eppstein, in *The Church and State* (Burns, Oates, & Washburne, London), p. 207.  
<sup>5</sup>*The Papal Conquest*, by Alex. Robertson, D.D., pp. 292 and 293.  
<sup>6</sup>*Essays*, by Cardinal Manning, p. 458.  
<sup>7</sup>*Vaticanism*, by Gladstone, p. 76.  
<sup>8</sup>*Compendio della Dottrina Christiana*, prescritto da Papa Pio X., p. 398.  
<sup>9</sup>*Rationalism in Europe*, by W. E. H. Lecky, Chap. IV., p. 51.  
<sup>10</sup>*Gleanings of Past Years*, by W. E. Gladstone, Vol. IV., p. 176.  
<sup>11</sup>*What Quebec Thinks of Canada*, by Jean-Charles Harvey, July, 1938.  
<sup>12</sup>*The Wedge*, by Hon. J. W. Edwards, M.C., pp. 97 and 98.  
<sup>13</sup>*Toronto Daily Star*, July 8th, 1938.  
<sup>14</sup>*The Globe and Mail*, Toronto, July 13th, 1938.  
<sup>15</sup>*Halsbury's Laws of England*, Second Edition, Vol. VI., p. 395.  
<sup>16</sup>*Democracy and Liberty*, by W. E. H. Lecky, Vol. II., pp. 29 and 30.

### ABOUT SUMMER HOLIDAYS

The Devil never takes a holiday! But some good Christian people do, even some Regular Baptists! Not that it is blameable for a Christian to take a rest, provided that it entails no neglect of the duties and responsibilities of the Lord's work. But if the time of rest for body and mind becomes the occasion for weakening the gospel testimony, then holidays, which mean, literally, holy days, becomes unholy, the contrary of its original meaning. We are not thinking now of those whose life and conversation during vacation are not in conformity with their manner of life at home. We are thinking rather of Christians who maintain a consistent testimony wherever they go, but who through thoughtlessness or lack of care, neglect to make provision for the maintenance of the work of the Lord during their holidays.

Take, for example, the work of the Union of Regular Baptists. Up to this date we have received sufficient funds to enable us to meet the heavy demands of our Home Mission programme, but during the summer months some effort is required to maintain our income. The reason? Holidays. No doubt many hundreds of loyal church members are just as interested in our work as they were before they went away for a rest, but some of them, we fear, forget that an empty treasury can be avoided only by a continuous supply of funds even during the summer; otherwise in accordance with the present principle of operations, very wisely decided upon several months ago, our Home Mission pastors would have to suffer the consequences of the summer slump—reduced allowances. We address this word to those on holidays: write out a cheque at once and send it to our Union office, or to your local church treasurer with the request to forward it to us immediately.

But we are not at all convinced that the holidayers are the sole cause of the usual "summer slump". Many others who remain at home pity themselves because they imagine that they are the only ones who are not enjoying holidays, while actually they themselves are so imbued with the holiday spirit that they neglect their duties and responsibilities to the work of the Lord, quite as much as those who are fortunate enough to be able to escape to some summer resort. May we again offer the same suggestion as we made above: take your pen and write out a cheque at once for Home Missions, remembering that the Devil never takes a holiday, and, though there is no connection between them, neither do our Home Mission pastors, hence the needs of the Union are just as great now as they were in the winter.

### "BE INSTANT IN SEASON, OUT OF SEASON"

We have been impressed with the unfailing regularity of certain forms of service. The water, gas, and electric light, in our houses never fail us. Should it be necessary to turn off the water for an hour or so, for any kind of repair to the system, the people are invariably notified in advance. Should there be any interruption in the electrical service, emergency workers are immediately rushed to the point of breakage, and the service is resumed within a few minutes.

Whenever he has a letter to deliver, the postman calls. He does not excuse himself—nor would others excuse him—on account of stress of weather. The milkman and the breadman call with ceaseless regularity each at his appointed time. Who would ever think of asking whether the street-cars will run to-morrow? Or who would enquire of the railway station, whether a train scheduled to depart at a certain time, would be sure to leave? And what vigorous complaints would be lodged with the company if, on taking the telephone receiver from the hook, you should find the line dead, and no responses to your call! The stores open at their appointed hour, and continue until closing-time. So do factories and offices. If workers must have holidays—as they must—arrangement is made with the members of the staff, so that they will not all be away at the same time; and the business, whatever it is, may be carried on.

We could multiply illustrations of the regularity of services upon which we have learned to depend.

Our religious services ought to be just as regular. That should be true of the public services of the sanctuary. If there is any reason for the church doors being opened at all, the same reason demands the regularity of its services.

Two years ago this summer we made a motor trip with a trailer, and reached Augusta, in the State of Maine, on a Sunday. We camped at a trailer camp, and in the evening went into the city to find a place of worship. Naturally, we sought out a Baptist church first, and we found the First Baptist Church, a fairly imposing structure; but the building was unlighted. The minister's residence was hard by, and we called, only to find he was out motoring, and to be informed that there was not a single religious service of any denomination held in the city Sunday evenings. Every church was closed and dark. We motored about in the hope of finding a mission somewhere, or perhaps a Salvation Army service. We do not say there were no such services, but we were unable to find them. But so far as the principal churches were concerned, there was no mistake about it: for summer Sunday evenings, they had entirely gone out of business. We felt as though we had knocked at the door of a bake-shop or a restaurant, only to be denied admittance. There was no spiritual food to be had in any public place in the capital city of the State of Maine on a Sunday evening.

Surely this is an indication of serious religious declension. Why was the church closed? It would be easy to blame the minister. But probably services were discontinued only when it was found that the people had abandoned the habit of going to church. The fault must have been with the members of the church.

If it is wrong for all members together to absent themselves from church, it must be just as wrong for an individual to do so. It is the failure of the individ-

(Continued on page 15)

# The Jarvis Street Pulpit

"BY THE RIVERS OF BABYLON"

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

Preached in Massey Hall, Toronto, Sunday Evening, July 17th, 1938

(Stenographically reported)

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion.

"We hanged our harps upon the willows in the midst thereof.

"For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

"How shall we sing the Lord's song in a strange land?

"If I forget thee, O Jerusalem, let my right hand forget her cunning.

"If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.

"Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof.

"O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us.

"Happy shall he be, that taketh and dasheth thy little ones against the stones."—  
Psalm 137.

The people of God, the kingdom of Judah, had grievously sinned against the Lord. God had sent to them many prophets, "rising up early and speaking", warning them of judgment to come, entreating them to return wholeheartedly to God. But all the divine warnings and entreaties fell upon deaf ears, until at last the stroke fell. Enemies encompassed Jerusalem, the city was taken, and the people were carried away as captives to a strange land. For seventy years, as a nation, they were exiles in Babylon; and the Psalm which I have read to you is expressive of their homesickness for God, and for the city of God. By the rivers of Babylon they sat down and wept as they remembered Zion. Their harps which they had brought with them, they hanged upon the willows in the midst of the Babylonian stream.

That is a bit of history—the history of a nation—and it has its analogy in the experience of many of the children of God. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." When people wander from Him, who are His children, they do not escape the rod. Sometimes they are carried to some kind of Babylon where, as they sit beside its sobbing waters, they weep as they remember the Zion they had loved so well.

I want you to think of this Psalm a little with me this evening, that we may turn it to some spiritual profit for our own souls.

## I.

Here is A PICTURE OF THE PEOPLE OF GOD FINDING THEIR LOT CAST AMID UNCONGENIAL CIRCUMSTANCES. They are far from home, "by the rivers of Babylon".

That sometimes happens very literally in the experience of God's children. Men are not always masters of their own circumstances. Sometimes they are required to dwell in places, and amid conditions, which are crucifying to the soul. I have known not a few of God's people who have wondered at the strangeness of their material circumstances, wondered why it should be so. It may be there are some here this evening who are not in this city of your own choice. You may have been in better circumstances elsewhere. Adversity may have pursued you,

some disaster may have overtaken you; and quite without your own choice you are carried far from the place which you would fain have made your home, and you find yourself sitting, metaphorically at least, beside some Babylonian stream, and feeling very homesick, wishing you were somewhere else.

I think it is part—and a very large part—of a minister's duty to endeavour to minister comfort to people who are heavyhearted. The Lord Jesus, when opening His public ministry, quoted a scripture from Isaiah's prophecy which He said was fulfilled in Himself: "The Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted." The world is always full of trouble, and especially is it full of trouble in these days. There are very many people who spend their lives in some sort of Babylon, who fain would live, if they had their choice, in their own beloved Jerusalem.

That is sometimes true in a spiritual sense. People get away to a place where all the tides and currents of life are against them. They feel that they do not live in Israel any more; they are exiles in a foreign land. I remember when I went to London, Ontario, as a minister years ago, I could not find a suitable house for some time, and my wife and I had to board with a family who were not Christian people, people who were reduced in circumstances, and rather irritated because of their lot. It was my first experience of living in a non-Christian home. I found it to be a Babylon indeed. I felt I could not speak, that I could not discuss any subject with them: they were strangers to the idiom of Canaan's speech. It may be there is someone here this evening who was brought up in a godly home, where the voice of prayer and praise was heard, and where the things of God were constantly discussed; then circumstances changed, and now you are far from home, perhaps literally boarding somewhere amid circumstances that all but crucify your spirit—"by the rivers of Babylon."

Ezekiel was among the captives by the river of Chebar; Daniel was among the captives by the river of Ulai. There are many Babylonian streams. There are many and varied situations, but I speak of the experience of those

who live in an environment, among people who do not know God, in a strange land. It is a sad experience. If that be true of any here this evening, I express to you my deepest sympathy. It is a sad thing, when in our home where we live, where we have to live with ourselves, with our own spirits, if we feel that we are exiled from the better things, and shut off from our beloved Jerusalem.

These people had not chosen it, *and yet they were not wholly without responsibility for being there*. They were carried away by hands that were stronger than their own, but there was a reason for their misfortune in their own conduct. They might have been in Jerusalem still, the candle of the Lord might still have shone upon them; but they had grieved Him. They had failed to respond to His loving appeal until at last they felt the smart of the rod, and found themselves away from home.

Not always is it so, but sometimes we may be disposed to pity ourselves for a difficult situation when, if we carefully analyze all the influences which have brought that situation about, we should find that we are not wholly without responsibility for it. I say, it is not always so. Sometimes God puts us in the furnace, not for unfaithfulness, but for our faithfulness, as Daniel was cast into the den of lions, as the Hebrew children were thrown into the fire. But sometimes even God's children create their own difficulties, and so to speak, pay their own passage to the land of Babylon. So was it in the case of Jonah who, instead of going to Ninevah as directed, paid his fare and took ship in an opposite direction, and brought himself into the storm—and was himself to blame for all his difficulties. I do not know what there may be in your case, but I suggest that we each examine our situation, and if it be not ideal, if we are not happy in our Jerusalem, let us ask ourselves whether any measure of responsibility rests with us for our present exile.

However, the fact remained, that for the present these people were helpless. They were in Babylon. They might have avoided going had they repented in the long ago, but now at last it is too late. There they are under discipline—and they are there against their will.

Sometimes God lets His children go into captivity, and no one can take them out of it until they have served their term. If He did not love us, He would let us alone; but He cannot suffer us to wander from Him without rebuke or chastisement. If there is one here this evening who finds himself in a situation or difficulty from which you cannot extricate yourself, whether it be your own fault or a part of the discipline of His sanctifying grace, the fact remains that you are where you are, and you must face it.

It is sometimes even so in a spiritual sense when there is no geographical element in the story at all. Sometimes the Lord permits an autumn and winter season to come to His people. Sometimes He permits it to come to His church, turns it to sterility and barrenness, and a great loneliness. I have no doubt whatever that an evil hand, humanly speaking, was behind our great disaster, yet no one could have done it if God had not permitted it. We should fail utterly in a proper interpretation of a divine providence if we were not to search diligently into such an experience, that we might learn therefrom what God would teach us. There is a sense in which we have been sent to Babylon—without any reflection upon this hall, for which we are very grateful. But we are away from home, and we cannot help ourselves.

You see how these people succumbed to the inevitable.

By the rivers of Babylon *they sat down*. Why stand up? We are here for a while; we have to accept difficult situations, and nerve ourselves to endure them, make up our minds that we will make the best of it until God shall bring again the captivity of Zion. "We sat down."

## II.

Being away from home GOD'S PEOPLE WERE IN A MELANCHOLY MOOD. Like all true children of God away from home, *they were very unhappy*. Some people are very happy when they get away from home, and unhappy at home; but the ideal situation is when we find our happiness at home. The true Christian is never at home save when he is with God: "Lord, thou hast been our dwelling place in all generations." When we are away from Him, we are away from home. They "sat down and wept". I have seen some people who have got into a backslidden state, who have wandered away from God, and lost the joy of their salvation; and while perhaps there were not tears running down their cheeks, they bore the marks of their inward sorrow upon their countenances. Someone said to me of a certain man, "Have you seen So-and-So lately?" "Not so long ago." "Did you notice how sad, how miserable, he looks?" I said, "I thought I had noticed that, but I feared to mention it to anyone lest I had read into his countenance something that was not there." "The man looks to me", said my friend, "like a very unhappy man"; and I could not refrain from saying, "I should think he would be. I think he ought to be." It would be a very sad thing if we could be happy away from home. It is an evidence of the reality of our Christian experience if, when a cloud comes across our sky, and we miss the shining of the face of our Beloved for a while, we are plunged into gloom. It ought to be so.

I fancy Thomas was a very unhappy man during those days when he had failed to come to meet the Saviour. Of all the disciples, no one could have been more unhappy than poor Peter as he saw Him dying. I think he said in his heart, "I wish I could undo it; I wish I could see Him; I wish I could find Him and tell Him how sorry I am. It may be He saw my tears when I went out and wept bitterly. I hope He knows all about it, but God knows I am an unhappy man." When we get away from Him we ought to be unhappy.

These people *were haunted by memories of happier days*. "Yea, we wept, when we remembered Zion." I do not suppose they ever loved Zion so much as when they got to Babylon. I do not suppose they had ever appreciated it so much as when it was far away from them. How they talked together of the happy times they had had in the holy city! They had been days of fellowship with God. They had seen the high priest as atonement was made. They had seen him as he disappeared within the veil, and they had waited in breathless silence without until they heard him in the exercise of that invisible ministry, as the golden bells that were about his garments sounded out their heavenly music, assuring them of a living priest within the veil. Now they had no temple, no sacrifice, no priest. They were exiles in a foreign land. "Yea, we wept, when we remembered Zion." How they would have liked to be back again!

You remember when Jesus Christ was very real to you, when you knew that He was within the veil ministering in your behalf, and when by the grace of His

Spirit there was wrought within you that deep assurance of your acceptance in the Beloved? What a happy experience that was, when with others you came to Zion, when you were able to say, "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." You remember the time of prayer, the fellowship of prayer; when you were able to sing,

"There, there on eagle-wing we soar,  
And time and sense seem all no more:  
And heaven comes down our souls to greet,  
And glory crowns the mercy-seat."

I give you my testimony. Many an hour have I spent with the saints of God since I have been Pastor of this church, in the place of prayer, before the mercy-seat, when it has been a heaven below. If they had lost that joy, if they had ceased to enjoy it, I do not wonder that as they sat beside their Babylonian stream they wept when they remembered Zion.

They remembered the times of fellowship they had had with the saints, with the tribes: "Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." I knew a man who occupied a position of eminence professionally, a man of considerable wealth, and who had access to any sort of society he desired to enter. No door was closed against him. As we were walking home together from the house of the Lord one evening, as we often did, he said to me, "You know, Pastor, I have been afforded a good many opportunities to mingle with people who are called the great of the earth, but when all is said and done, there is no fellowship this side of heaven like one finds in a Christian church. With all our faults, with all our defects, it is a little bit of heaven. When we feel that tie that binds our hearts, in Christian love, the fellowship of kindred minds so like to that above, what a blessing it is!" My friend's estimate of the value of Christian fellowship was a true one.

These people remembered it. There may be someone here this evening who remembers a time when you consorted with the people of God, when you found your friends and fellowships among the tribes of God's Israel, when you did not seek the companionship of those who did not know God: you had no pleasure therein. When you came to the courts of the Lord's house, when you heard the songs of Zion, when the Lord was magnified and His presence was felt in your own heart, you have said to yourself, "Heaven may be better than this, but if it is only a continuation, I shall not complain." But now it is all gone. These people are among strangers in a strange land, where God is not feared; where no one worships Him, no one loves Him. By the rivers of Babylon they sat down and wept.

They had had real joy *in the worship of the Lord*. I do not know how you felt as that hymn was sung just now, "I need Thee, precious Jesus." I remember reading a sermon by Dr. Parker years ago, describing a service in which God is present. He said, "Someone receives his blessing with the opening invocation, and could go home and feel it was profitable to have been there. Another may find it in the first hymn; another in the lesson; another in the sermon, or in the prayer." As you were singing that hymn before the sermon,

"I need Thee, precious Jesus,  
I need a Friend like Thee",

I said in my heart, I could say, Amen, to that, and go home and be happy; because I need Him. I need Him so much: I need Him all the time:

"I could not do without Thee,  
O Saviour of the lost,  
Whose precious blood redeemed me  
At such tremendous cost:  
Thy righteousness, Thy pardon,  
Thy Sacrifice, must be  
My only hope and comfort,  
My glory and my plea."

Have you not had a like blessing to-night, or some other time, in the singing of the hymns of Zion, in the praises of the Lord? How our hearts have been uplifted, and we have had an experience of the heavenlies in Christ Jesus!

"Lord, how delightful 'tis to see  
A whole assembly worship Thee,  
At once they sing, at once they pray,  
They hear of heaven, and learn the way."

I have seen people physically rested in the place of prayer. Some of you say when the prayer night comes, "I am too tired to go." What you ought to say is, "I am too tired to stay at home. I cannot afford to miss it." Let me give you my testimony: I have often been tired, often been so wearied that I have felt, I am so tired I wish someone else would preach. Then in preaching, I have found that I preached to myself, and have been physically rested. Sometimes at the close of a service one will say "Are you not tired?" And I have to admit, "I was when I came, but I am rested now." It is a glorious thing to worship the Lord, to give thanks unto His name, to commune with Him. It is restful. I really believe that when I get to heaven—as I believe I shall, by God's grace—I shall recall many a time when I have preached this glorious gospel, and say, It was only an earnest of heaven. To be in the courts of the Lord's house is to be with Him Who loves us well, and Whom we love. That is the happiest of all experience that can come to a true child of God.

But alas! alas! it was only a memory now. I wonder is there anyone here like that this evening, who writes his spiritual blessings in the past tense, who recalls happy days, but who is not happy now? It is to you I speak if there is such an one. Here were people not only in difficult circumstances, but in a melancholy mood. They wept, but they carried their instruments with them. They carried their harps which they had used in the worship of the Lord, and used perhaps for the accompaniment of their own songs as they sang the songs of Zion. But there was no music in Babylon, and, as they sat down and heard the sobbing of the waters, and watched the willows just drooping over until their branches touched the water, and the ripple of the waters as they passed, was like the sound of weeping. One can almost imagine their looking at each other and saying, "What shall we do?" Someone letting his heart speak for him, rose and hanged his harp on the willows and said, "I have no heart to play. There is nothing to play about, nothing to sing about." "We hanged our harps upon the willows in the midst thereof." They resigned from the choir and orchestra. Brother Hutchinson, when you have resignations from the choir and orchestra, you can be pretty sure what is wrong. The "resigners" have left Jerusalem for some Babylon, or they would be in a place of service where they ought to be. If a man has no melody in his heart, he cannot make melody with his hands, or with

his voice. There is nothing to do but hang up your harp until better days shall come.

But we have a harp within us even though we have no instrument. The regenerated soul is an instrument of many strings, upon which the Spirit of God would play and wake divine music. We have a capacity for being joyful, and for making a joyful noise unto the Lord. I like to watch a congregation when they sing. I try to make a noise myself lest anyone should misunderstand my silence! But sometimes I watch, to see how many people are singing, and I see some man standing with drooping head and I say to myself, What is wrong with him? Or some woman whose face is cloudy, not singing, and I say to myself, What has gone wrong with her this evening? She has no song.

I remember some years ago—the last year of the Great War, crossing the ocean in December, in the old Mauretania. It was the stormiest passage I have ever had across the Atlantic, and there were only a few civilians on board, one a college president from Yorkshire, though he was a Welshman, and had a great deal of the Welshman's poesy about him. He was full of music—sometimes. The weather was rough. For three days the Mauretania pitched endways. I went up on the top deck, and stood on the boat deck under the captain's bridge, because I like to be on deck in a storm. At last we plowed into one of those mountainous waves, and it came up to the ninth deck—and I was drenched, and had to go in for a time. Then, as though it feared the danger of monotony, the ship changed her tune; and for three days we rolled. I saw a waiter come up one day. This doctor, another doctor-friend, and myself, had a table for three fastened against the side, with a pillar near against which one could brace himself. I saw a waiter come up with soup. Suddenly the ship lurched, and literally he skated across until he reached the other side—soup and all.

My Welsh friend interested me very much. Some mornings I would say, "How are you this morning?" "Oh," he would reply, "the little bird (pointing to his breast) will not sing. I am out of bed; I might be worse—but the little bird will not sing." On another morning, "How are you this morning?" "Fine! I got a chirp the moment I woke up. The little bird is singing to-day."

When people leave the choir, it is because "the little bird will not sing". Something has gone wrong. They have hanged their harp on the willows. Next time you see someone missing from the choir, find him out and say, "Where is your violin?" "I left it home." "No, you did not: you hanged it on the willows of some Babylonian stream. Why do you not sing?" "The little bird will not sing." When we are out of fellowship with God, there is not much to sing about. "We hanged our harps upon the willows in the midst thereof."

"We hanged our harps upon the willows." They preserved them, but could not play or sing. "Not to-day! No, thank you! I cannot sing to-day." But underneath it all there was a secret hope that some day the "little bird" would sing again, some day the clouds would clear, and there would be a patch of blue large enough to make a sailor's suit; summer golden, bright and glad would yet return. It will for you.

*But in the meantime observe what happened:* "There they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion." In mockery! In con-

tempt! In order to aggravate the wound they had inflicted. "Come on, make merry for us. You Levites are trained singers. Sing us a song of Zion."

I asked a man one day to sing—not as these people asked. I said, "Will you not sing?" He said, "I am sorry; I cannot sing." "Is anything wrong with your voice?" "No." "What is the matter?" "The trouble is elsewhere, not in my voice." Some people get into strange company, and consort with the Babylonians; and in the midst of one of their worldly, and perhaps worse than worldly conversations, they say, "There is So-and-So, he used to be religious: let us ask him. Say, So-and-So, what does the Bible teach about this?" The man is smitten in his conscience. He may not formulate a reply, or discern the reason for it, but in his heart he says, "I cannot give that which is holy unto the dogs, nor cast my pearls before swine. How shall I sing the Lord's song in a strange land?"

Perhaps these people never felt so keenly how far they were from home, or how uncongenial their whole surroundings, until they were asked to sing. Have you lost your voice? "No! But how can I sing the Lord's song in a strange land?" It may not be that you are in a strange land geographically. You may be in the city of your birth, perhaps in the very house in which you were born; but spiritually you may be in a strange land, far from God, without heart for music.

It is a blessed thing when we cannot sing away from home, when one's spiritual sensibilities have not become so dulled that he cannot see the inappropriateness of such a course. They said, "That would be sacrilege. We could not do it. Take our harps from the willows and play to the accompaniment of one of the songs of Zion in Babylon? Never! Never!" Someone says, "I am far away from home, sir. I have been living in the far country a long time. I think I have explored its utmost reaches, but I have not forgotten my Father's house. I still cherish the memory of it. I remember the songs of Zion. I have done no singing for a long time, but often I wish I could sing again."

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Should I forget Jerusalem, may I never be able to strike the strings of that harp again! Let my right hand forget her cunning, should I forget that. "Let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Hear me: *there was the evidence that they were children of grace.* I think they said, "We have been very wicked, we have wandered far; but after all, when we analyze our own hearts we discover that Jerusalem, as the place which God has chosen to set His name there, with all its holy and happy memories, we put above everything else we have experienced on earth. We exalt it above our chief joy."

"I've tried the broken cisterns, Lord,  
But ah, the waters failed;  
E'en as I stooped to drink, they fled,  
And mocked me as I wailed.

"Now none but Christ can satisfy,  
None other name for me;  
There's life, and peace, and lasting joy,  
Lord Jesus, found in Thee."

Is there something within you that registers your approval of that principle? Do you say, "O preacher, I would rather be able to sing the songs of Zion and be

happy in the presence of the Lord as once I was, than I would have all the wealth of this world. I desire it above my chief joy." Do you? Happy are ye if that be so, for God has a gracious purpose concerning you, and He will turn again the captivity of Zion, and peace will come to your soul once more.

### III.

I said these were people in circumstances of difficulty, God's people in a melancholy mood; yet **THEY WERE OF A HOPEFUL SPIRIT IN SPITE OF THEIR GLOOM**, for they had not forgotten how to pray. Though *they could not sing, they could pray*. Will you remember that? "He spake a parable unto them to this end, that men ought always to pray, and not to faint." Very often when you cannot sing, you can pray. Blessed be God for the privilege of prayer! "Remember, O Lord", said they, "the children of Edom in the day of Jerusalem." When disaster overtook Judah, the children of Edom rejoiced in their calamity; they were happy about it. "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof." They gloried in the disaster which had come upon Jerusalem.

I talked with a man some years ago who had spent many years in India. He had met a great many old people there, old enough to remember the dreadful days of the Indian Mutiny. He said to me, "There are people who find some difficulty with the imprecatory Psalms. They say it is not Christian to pray for justice and judgment; but these people told me that when they saw hell striding red with blood, through India, when they saw the devil himself let loose upon innocent women and children, they found these Psalms the most appropriate vehicles for their petitions—devout, godly people, who, in the face of such evil, said a man could not believe he was a Christian if he did not appeal to God to judge such wickedness." That is the spirit of this Psalm. Said they, "Remember Edom, Lord. We can do nothing, but do Thou remember the children of Edom in the day of Jerusalem, who said, Rase it, rase it, even to the foundation thereof." A day of reckoning is coming for this sinful world.

These people believed that God would some time return to judgment, for they said, "O daughter of Babylon, who art to be destroyed; happy shall he be, that rewardeth thee as thou hast served us." A day is to come when the tables will be turned, when Babylon shall be judged, when this whole Babylonian system, this world of confusion and of evil, shall be dealt with by a just and holy God, and God will "bring again the captivity of Zion." I read it to you this evening: "As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." It was too good to be true: "When the Lord turned again the captivity of Zion, we were like them that dream." They had dreamed of it so long, but at last the great day came. And when it came, they rebuilt the city, and the temple, and the glory of the latter house was greater than that of the former. The people were happy once again. Some of the older men and women wept as they remembered the former house. They said, "This may be better and grander, but we shall never forget the old one."

But the point is, *because they were God's people, He did not leave them alone*. He brought them back home again—as He always does. "My sheep hear my voice, and I know them, and they follow me: and I give unto

them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." There is a gold coin. It may have been long buried, it may have been in the company of baser metals, it may have accumulated a kind of verdigris until, looking at it, you or I would not know it to be gold; but take it to the man who knows. He rings it down upon the table, and in spite of all its external accumulations, he says, "It is gold; it is a coin of the realm; beneath all this dirt we shall find the image and superscription of the king."

So does God find those who have wandered away from Him, and bring them home again. If there is one here this evening who has wandered away from God, and who came into this service in the spirit of our Psalm, weeping by some river of Babylon, will you heed God's call, and return to Him? "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Will you say to-night,

"O for a closer walk with God,  
A calm and heavenly frame,  
A light to shine upon the road  
That leads me to the Lamb!

"Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His word?

"What peaceful hours I once enjoyed.  
How sweet their memory still!  
But they have left an aching void  
The world can never fill.

"Return, O holy Dove, return,  
Sweet messenger of rest!  
I hate the sins that made Thee mourn,  
And drove Thee from my breast.

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee.

"So shall my walk be close with God,  
Calm and serene my frame:  
So purer light shall mark the road  
That leads me to the Lamb."

Let us pray:-

O Thou Shepherd of the sheep, Who hast said, My sheep hear my voice, we pray that Thy sheep may hear Thine effectual call this evening. We would fain call them, but we cannot make them hear. Thou quickening Spirit of God Who breathed upon the formless void and brought this universe of beauty and of order out of chaos, do Thou the same with individual lives in Thy presence. Bring, we pray Thee, the captives back from Babylon, the sheep from the far places in the wilderness, that the Lord may be magnified in the recovery of many, that when this service closes someone who could not say it at the beginning, may be able to say, The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul. This we pray in Jesus Christ's name, Amen.

### ROMAN CATHOLIC ADDRESS IN BOOKLET FORM

The address on the Roman Catholic situation in Canada, appearing in this issue, was delivered to a large congregation in Cooke's Presbyterian Church last Thursday evening. We believe it deals with a matter of vital importance to the well-being of Canada as a nation, and to every Canadian citizen. This address will be issued in pamphlet form—further announcement next week.

**"BE INSTANT IN SEASON, OUT OF SEASON"***(Continued from page 9)*

ual, which leads others to follow his example, and ultimately results in collective default.

But there are other ways of defaulting religiously. Our testimony should be regularly borne. The people of God may require a change, but they should never cease to be active in the service of the Lord. Light and food and avenues of communication are just as indispensable to the soul as to the body. As we should be "instant in season, out of season" in our public service, and private testimony, and personal exhortations to men to receive Christ, so we should be "instant in season, out of season" in our intercessory ministry, as the Lord's remembrancers; "Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, until he make Jerusalem a praise in the earth."

**AN INTREPID IRISHMAN**

We have become accustomed to daring exploits in the realm of aviation. The achievement of Hughes in going around the world in four days staggers the imagination. Thirty years ago the prediction of such an achievement would have been called a wild man's fancy.

And after such an achievement, what remains? Right on the heels of it, another name hitherto unknown to fame, leaps into the headlines of the world's newspapers. A young fellow buys "an old crate", as he calls it, fits it up himself, and makes a non-stop flight from Los Angeles to New York, on a couple of chocolate bars or something of the sort. That would have sent his name around the world once of a day, but not now. And then, without elaborate preparation or notice, he lifts his heavily-laden plane from the Bennett Flying Field, and by "mistake" lands somewhere near Dublin.

His achievement has made the whole world gasp in astonishment. He seems to think there is nothing extraordinary about it. We are inclined to forgive him the mistake—as all the world has already done. What a man! Someone says he has added nothing to the science of aviation; he has performed a rather daring, and, all things considered, foolish feat. We do not agree that he has accomplished nothing. He has thrilled the world. Most of the great flights have been taken in approved machines of the latest pattern, when every conceivable precaution against disaster has been taken. Hughes—and we would not detract from his glorious flight—had millions behind him, and was assisted by every device of science. But Douglas Corrigan had no funds, no capital of any sort but his "old crate", and the sum-total of all the qualities that go to make up a real man.

What has he accomplished? He has inspired millions with new courage, by the discovery that, after all, the world is not populated exclusively with mollicoddles. We are for Lindbergh and Corrigan, alike in their achievements, and alike in their subsequent behaviour. May their tribe increase!

Send for 1938 Prospectus

TORONTO BAPTIST SEMINARY

337 Jarvis Street. Toronto.

**Bible School Lesson Outline**

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

Vol. 2 Third Quarter Lesson 30 July 24th, 1938

**THE CONVERSION OF SAUL**

Lesson Text: Acts 9.

Golden Text: "And he trembling and astonished said, Lord, what wilt thou have me to do?"—Acts 9:6.

I. Saul Saved—verses 1-19. Compare Acts 22:6-16; 26:9-18.

Someone has said: "Every man's life is a fairy-tale, written by the finger of God." Paul was set apart by God, (Gal. 1:15), and moulded by all the circumstances of his birth, nationality and training to perform a wide and unique ministry. He was a chosen vessel unto the Lord.

Saul was a native of Tarsus, a Roman by birth, since his father had obtained Roman citizenship (Acts 22:28). Tarsus, a city in the province of Cilicia, Asia Minor, was a Greek-speaking, University city, the centre of Roman, Greek and Jewish culture, and important also as a commercial metropolis. His education was of the best. As a young member of the Jewish colony in Tarsus, a Hebrew of the Hebrews (Phil. 3:4-6; Acts 23:6, 26:4, 5; Gal. 1:13, 14), he was sent to Jerusalem to receive a theological training in the synagogue school under Rabbi Gamaliel (Acts 22:3). He was known as Saul among the Jews, but in Roman and Greek spheres would use the Roman form of his name, Paul.

The Lord of glory appeared in person to Paul on the way to Damascus (1 Cor. 9:1; 15:8), and he and his companions fell prostrate to the ground. The risen Christ made Himself known, and called the persecutor to account (John 15:20, 21). Paul alone could interpret the words spoken; the others, however, though hearing the voice as a sound, could not distinguish the words (Acts 22:9 and 26:14, Greek text). The Holy Spirit had already been dealing with Saul. The struggle was fierce, and he was finding it difficult to fight against the goads of an awakened conscience. Perhaps he could not forget the testimony of the godly Stephen (Acts 7:58), and of the other Christians whom he had persecuted unto death. When Christ spoke to Him he was filled with fear and astonishment, yet he submitted instantly, and was willing to do whatever his Lord should appoint (1 Cor. 12:3).

In order that Christ alone might fill his vision, and that he might know for a certainty the identity of the heavenly visitant, Saul was permitted for a time to see no man (Matt. 17:8). He was blinded by the glorious light, which was above the brightness of the sun.

Saul entered Damascus, no longer as a proud, self-satisfied, persecuting Pharisee, but as a humble, contrite, praying believer. He who formerly sought out men and women who followed the way of Christ, gladly received help and spiritual grace through one of them, Ananias. Only the sovereign grace of God could bring about such a complete change in desire and conduct. Saul had been born again, and his whole outlook became Godward.

God revealed to Saul through Ananias the fact that he was to bear witness for his Saviour by word and by deed, by what he said (Eph. 3:8, 9), and by what he suffered (1 Tim. 1:16). His principal work was to be the conversion of the Gentiles (Gal. 2:8), though he ministered also to the Jews (Acts 13:43), and gave witness before kings (Acts 26:1, 2).

II. Saul Preaching—verses 20-31.

Saul immediately became an example and a leader in the service of Christ. He proclaimed in the synagogues that Jesus of Nazareth, the One Who had been crucified among them, was in reality the Messiah, the Son of God (Acts 2:36). The apostle soon experienced persecution such as he himself had inflicted. The Gospel of Christ is not palatable to the natural man, and stirs his anger (Rom. 8:7).

Saul does not seem to have joined the disciples Peter and James at Jerusalem till about three years after he was saved.

During the interval he had been labouring in Damascus, after a brief visit to Arabia when God took him aside, and made known to him some of the sacred truths of which he was to be the trustee (Gal. 1:17, 18). When the disciples were diffident about granting credentials to the former persecutor of the brethren, Barnabas befriended him, the same Barnabas who was to be his companion in missionary endeavour (Acts 4:36; 11:22-26; 13:2).

The churches throughout Judaea, Galilee and Samaria enjoyed rest because their chief enemy had now become their friend. They advanced in spiritual strength and in numerical strength.

**III. Apostolic Miracles—verses 32-43.**

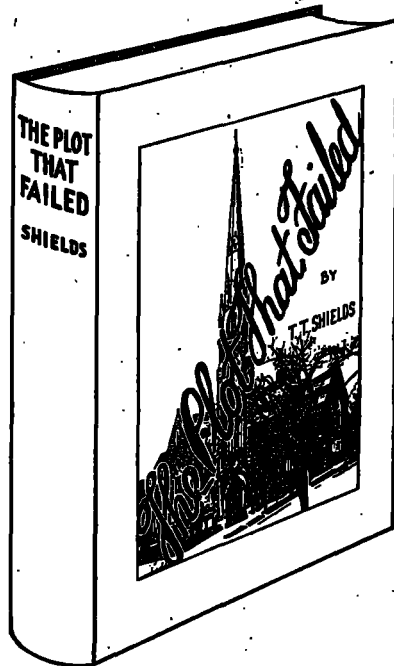
The village of Lydda, the modern Ludd, called Lod in the Old Testament (1 Chron. 8:12; Ezra 2:33), was situated not far from the Mediterranean port of Joppa.

Peter perceived that Aeneas had faith to be healed of the disease of palsy (Matt. 9: 2-8), and in the name of the Lord Jesus commanded him to rise (Acts 3:6). This miracle was for the glory of the Lord, and many in the near-by fruitful plain of Sharon turned to the Lord.

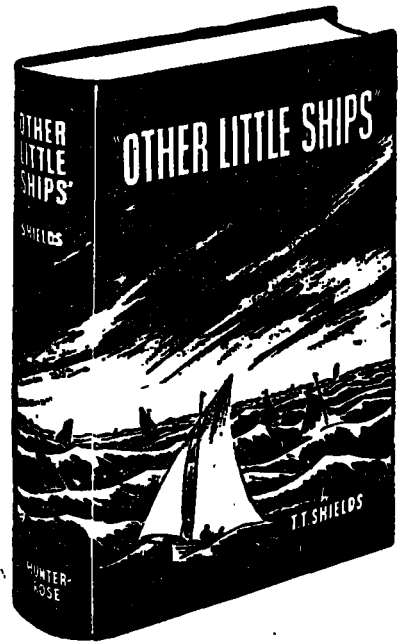
Joppa, now called Jaffa (Jonah 1:3), was an important commercial city. Dorcas lived in Joppa, and was well known and greatly beloved for her kindness, especially to the widows and the orphans. Her many deeds of mercy on their behalf were performed in love, as unto the Lord. She had done what she could, and the one who had made garments for the poor was, sadly missed.

Peter was given power to raise Dorcas from the dead. The Gospel message which we have the privilege of proclaiming can bring life to souls that are dead in trespasses and sins (Eph. 2:1).

# SPECIAL OFFER



- Either Volume . . . . . \$1.00**
- The Gospel Witness, one year . . . . . 2.00**
- The Witness and either book . . . . . 2.75**
- The Witness and both books . . . . . 3.50**



**One Dollar Each**

**OTHER BOOKS BY DR. SHIELDS**

The Most Famous Trial of History . . . . .	.50
Address on Separate Schools . . . . .	.10
	12 for 1.00
The Roman Catholic Horseleach . . . . .	.05
	25 for 1.00
The Papacy in the Light of Scripture . . . . .	.10
The Baptist Message . . . . .	.05
Is So-Called Close Communion Scriptural? . . . . .	.05
The Anti-Christian Cult of Russellism . . . . .	.10
Oxford Group Movement Analyzed . . . . .	.05
	25 for 1.00

The Gospel Witness,  
130 Gerrard St. E., Toronto.

Find enclosed the sum of \$ \_\_\_\_\_

for which send me \_\_\_\_\_

Name Rev.  
Mr.  
Mrs.  
Miss

Address \_\_\_\_\_