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

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The Jarvis Street Pulpit

CATHOLIC QUEBEC'S PARALYZING EFFECT UPON CANADA'S WAR EFFORT

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 10th, 1941

(Stenographically Reported)

"Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."—Judges 5:23.

The verse I have read is a part of the marvellous song of Deborah the prophetess. The story of Deborah belongs to a dark chapter in Israel's history. Israel, for her sins, had been sold into the hand of Jabin, king of Canaan. He had nine hundred chariots of iron, and a great multitude of warriors; and among all the men of Israel there appeared no real leader. Then Deborah arose and became a judge in Israel.

I must confess that I am ill-disposed toward petticoat rule anywhere; but when a day comes that those who are supposed to be men fail to play the part of men,—if there be no man to take the helm of state—or the helm of any other kind of ship that needs steering and commanding—we may learn to be thankful for the Deborahs who step into the breach. I have seen many a household like that. Men are sometimes spoken of as being "hen-pecked": such men ought to be thankful they have a hen to peck them! Such pecking serves as a reminder of their unmanliness. For, men who suffer such indignity, as a rule, deserve all they get—and a little more.

It was, I have said, a dark day in Israel. There was no outstanding leader of the masculine gender. It was a condition analogous to the state of affairs in Canada to-day. Deborah summoned Barak, who seemed to be the likeliest man in sight, and bade him assemble the fighting men of Israel, that they might withstand the foe. Brave Barak said to this woman, "If thou wilt go with me, then I will go; but if thou wilt not go with me, then I will not go." Deborah replied, "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman." The mobilization of Israel's man-power, so far as was possible,

was effected; the battle was joined; and Sisera, the mighty, was captain of Jabin's host. The men of Israel, under the inspiration of Deborah's leadership, went against them; Jabin's armies were routed in the field; and Sisera fled. He turned in to the tent of Jael the wife of Heber, and while he slept she visited him with judgment, and the mighty Sisera was no more.

When the victory had been won and the war was over, Deborah celebrated the triumph of Israel with this matchless song. I wish I had time to dwell upon every verse of it. Read it at your leisure, for your instruction.

There were many tribes in Israel, and many of them responded worthily to the call: "Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer. And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of Reuben there were great thoughts of heart. Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart. Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea shore, and abode in his breaches. Zebulun and Naphtali were a people that jeopardized their lives unto the death in the high places of the field. The kings came and fought, they fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money. They fought from heaven; the stars in their courses fought against Sisera. The river of Kishon swept them away, that ancient river, the river Kishon."

Thus the moral government of the universe, and the very powers of nature were on the side of God's people;

even heathen kings, like present-day Russia, joined Israel in the war against Sisera; for God can always find instruments, and is never beholden to men. Reuben apparently abode with his flocks, and occasioned the rest of the tribes "great searchings of heart." Gilead stayed beyond Jordan, and Dan stayed with his ships, and Asher on the sea shore.

But Meroz stood completely aloof. Precisely who they were, we do not know; but they folded their arms and refused to fight; and so, speaking by inspiration, Deborah said, "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

I suppose it is nearly always so in any great conflict, especially where great moral issues are involved: there are always some who hasten to declare their neutrality, and withdraw themselves from active participation in the war. Meroz may have been a city or a district, no one knows. Whatever it was, its site is unknown to the historian, and its memory is only that of a curse. It was blotted out; like the cursed fig tree, it withered away.

This too is a day of trouble and of war, a day when every part of the Empire, everyone who calls himself a British citizen, young and old, rich and poor, anywhere, everywhere, ought to be at war up to the eyes, to the utmost ounce of his or her energy.

Her Majesty the Queen spoke this afternoon of the heroic service being rendered by the women of Britain. She said, "Their courage is magnificent, and their endurance amazing." She expressed the gratitude of the women of England, standing in the front line, as the King said, to the women of America for all the help they had sent in the form of ambulances and food and medical supplies. What sort of man is he, what animates him, who can hear of women and children being slaughtered by the wholesale, without wanting to fight? We closed our Seminary last Fall as an example; and I do not mind telling you that one young man came to me, and said, "Do you not think that those who have received training for the task of preaching, might make the largest contribution to the war by staying at home and helping to maintain the morale?" I looked at him—I tried to look through him—and said, "Young man, the best contribution you can make to the morale of this country is to get into uniform as quickly as you can and show that you are a man."

I may say some things you will not like to-night, but you will endure it; for if you do not like it, you do not need to take it. I was on the road on Friday, and I managed to pick up five soldiers at different places, and for varying distances. I shook hands with every one of them and congratulated him, saying, "There is not a man in the world I envy so much as the man who wears the King's uniform to-day. I would give everything I have if I could get into it."

Canada Not Doing Her Best

Canada is not doing its best—there is no use saying we are. Anyone who is at all informed of Canada's war effort, if he is a loyal Canadian, must feel some degree of shame that we are not doing more. Australia with only seven million inhabitants has left us with our twelve millions, leagues behind. They are away out in front, not only in actual enlistments, but her armed

forces are there ready for the fight. There are no better men in the world than the Canadians who are in our armed services. I honour every one of them, and would count it a privilege to black his boots. My criticism is that we have not half enough armed men. When the war began I said we ought immediately to start to get at least half a million men ready for the field—we ought to have done so. We shall need them yet. It is very easy when geography is on our side to sit down and flatter ourselves that we are safe. Australia has just enlisted her two hundred thousandth man in the air force alone. The Commonwealth of Australia has put us utterly to shame—and if the Canadian Prime Minister is not ashamed, he must be devoid of capacity for shame.

Why So Far Behind?

Why are we so far behind? Why is it that Canada has not come up in larger measure to the help of the Lord against the mighty? I have had experience with men since the outbreak of war. When it began there was the utmost enthusiasm. Hundreds of thousands of men were eager to enlist; but half of them, when they went to recruiting stations got a slap in the face or a kick. I have had scores and scores of men come to me and say, "Have you any pull?" "Pull? What for?" "To help me get into the army." Think of having to have "pull" to get into the army! Usually a person needs a bit of a push! Some in Canada do—I am going to speak of them. But when young men were free, they were told they were not needed. Some of them got into various forms of employment—largely war orders; some of them have since married, and are not as free to go as when war broke out. There were tens of thousands of good men out of employment that at a word would have joined the army, who were not allowed to do so.

Now in many quarters there seems to be an apathetic attitude toward the war. Have we folded our arms and said, The war is over now; it will soon be time for the shouting. I should like to have something to shout about! But why this indifferent attitude in many quarters? Is there on the part of Canadians a willingness to let Britain fight it through? Of course we are proud of our armed services: we are only sorry they are not twice as large, or even more. But there is quite general dissatisfaction with the Canadian war effort, a general feeling we are not pulling our full weight.

I suppose there are some people who are satisfied. I meet many people, and I have met only one man, a very intelligent man, who said, "I did not vote for this Government; I am not on its side politically; but it has a big job, and I fear to say or do anything that would make it more difficult." But with that single exception, I have met no one who is not emphatically critical of the Government's halfway measures.

Evading the Main Issue

The press and platform direct their shafts against the King Government on political grounds. Sometimes there is a plea for more patriotism, for a general united effort; but in my judgment they miss the real heart of the matter. As if by common consent, they are all silent respecting the root-cause of all our trouble. Not that they do not know! There is not an editor of any daily paper in Canada who does not know exactly what is the matter—but he is afraid to say, so,—by which I mean that he fears it would be impolite to tell the bald

truth. I know what is wrong. I am positive I know what is wrong—and I will tell you.

Someone is ill. Friends and neighbours enquire, "How is father?" "Oh, he is not very well." "What is the trouble?" "He has a good deal of pain. He is very much run down. He has his ups and downs, and varying moods." "What is the cause of it?" "Well, the weather has been very trying. We thought the other day he had been eating something that did not agree with him, or had been careless and got a little cold". Everyone evaded the root of the matter. Everyone was afraid to pronounce the one fatal word. Beneath all these symptoms, there was a deadly malady that was taking the man swiftly to the grave; and everyone was afraid to whisper that dreadful word, cancer.

And people are afraid to speak of Canada's illness. Policies of different parties are assailed—and defended. All are afraid to tell the plain truth. "We know, but we do not think it would be wise to say it." Well, I am going to point out the trouble, whether the secular press does or not.

The press will publish accounts of Catholic insults to Protestants, blaze them abroad with big headlines; but any criticism of the Roman Catholic Church will not be admitted. They fear to print it. I do not know that I blame them altogether. If they did, within a week, by Hierarchical instruction, every Roman Catholic advertiser would write to that paper and threaten that if they carry such news or advertising they will not advertise. Every Roman Catholic subscriber would send in a letter to say the subscription would be cancelled.

Freedom From Fear

The country is held in thrall. One of Mr. Roosevelt's four freedoms was freedom from fear. I tell you that publishers—and thousands of other business men—live in terror of this thing against which I speak to-night. They are afraid to call their souls their own. Roman Catholicism is a religion of fear. Philosophically, it is precisely the thing with which Hitler is visiting the world to-day: they put everyone under terror until people do their will.

The reason I speak this evening is this. I have been ill for some months—under the weather in several ways, a broken arm, and a few things like that. My Roman Catholic friends were not responsible: I fell! I want it to be distinctly understood that I withdraw not one word of what I have spoken. I have had my experience with the Censor, and I suggested as politely as I could he give special attention to Quebec. He thanked me for my letter. A friend from England wrote me saying, "I have read it all, and I think you are left in possession of the field."

Once more I distinguish between Roman Catholic individuals and the Church. I have no quarrel with Roman Catholic individuals. I have known some very fine ones. I have no doubt that some of them are among the most loyal Britons to be found anywhere. I speak of the Roman Catholic Hierarchy as a politico-religious institution that has its tentacles in all strata of society all over the world.

Laity Ignorant of Church's Aim

I suppose there is no religious body whose laity is so ignorant of the body to which they belong as the laity of the Roman Catholic Church. During the last war

when I was roundabout England and France, I spoke to soldiers back from the front, and they would ask me, "How is the war going? Can you tell us the latest war news?" At the beginning of this war I saw a cartoon in *Punch*, showing a youngster of seventeen or eighteen years of age. He had been at camp for a few weeks, and was at home, seated in a chair, with father and mother, and all his younger brothers and sisters, gathered about him. They were looking admiringly at him and saying, "Now tell us all about the war."

I have met many Roman Catholics who did not know anything about the Roman Catholic Church. They know enough to recite a catechism, go to confession, and do as they are told. They know nothing about the genius of the Church, of the motives and machinations and aims of the Church—they know no more than the private soldier knows of the plans of the commander-in-chief of his army. All he knows is to do as he is told—when he is told. He has to wait until he gets out of the line to learn about it.

There are many Roman Catholics who are utterly ignorant of Roman Catholic history. Such history as they have read has been the history allowed by the Roman Catholic Hierarchy. It is a system fostered by ignorance. I do not mean ignorance in general. The man may be a well-educated man, a professor or a doctor of philosophy. As for the Church, he says, "That is not my special sphere. I know enough to say my prayers and be a good Catholic." That is how the Roman Catholic Church flourishes.

Canada's Hindrance the Italian Church

My charge is that the Roman Catholic Hierarchy is the cancer that is impairing the economic, educational, moral health of Canada; and is paralyzing our war effort—and I will prove it.

We are far short of what we ought to be in the matter of enlistments. At the outbreak of war, every kind of hindrance was put in the way of men desirous of enlisting. We are far short in the organization of industry. Months passed, and no effort was made in the direction of the production of certain essential elements of mechanized warfare.

Premier Godbout

I am proud of what Canada is doing so far as it goes, but our tardiness is inexcusable. Presently I shall ask why. Premier Godbout said the Mobilization Act added no authority to the Canadian Government. They had all the authority that that conferred before it was passed—and the only new thing in it was a restrictive clause that forbade the Government to send conscripts out of the country. Why was it passed? Mr. Godbout is my authority. I have reported him before, but I repeat his words. In a speech delivered in French, at Pléssisville, Quebec, last November, printed in a French-language paper, Mr. Godbout said:

"The Mobilization Law is the most anti-imperialistic that has ever been passed in this country. This law adds absolutely nothing to the powers which the Federal Government already possessed. On the contrary, it restrains the powers of Ottawa. The Federal Government had the perfect right to mobilize the resources and the citizens of this country for overseas service. The Mobilization Law adds only one clause to the previous statutes, and that is a restrictive clause. This clause decrees that the mobilization of able-bodied men can take place only for

the defense of the country. I defy anyone to prove that the law adds anything to the powers of the government of Ottawa.

"I hope that you will understand the incommensurable importance and merits of that legislation. We are a minority in this country. The English, who came here after us, are more attached to England than we are, and that is easily understood. They would like to have seen conscription established for overseas service. But a little handful of French-Canadians led by M. Ernest Lapointe, dictated its will to the country."

("Nous sommes une minorité en ce pays. Les Anglais qui sont arrivés ici, après nous, sont plus attachés que nous à l'Angleterre et cela se comprend parfaitement. Ils auraient voulu que la conscription fût établie pour service, outre-mer. Mais une petite poignée de Canadiens français, conduite par M. Ernest Lapointe, a dicté ses volontés au pays.")

That limitation of the Government's power was dictated "by a handful of French-Canadians" under the leadership of M. Ernest Lapointe—the Premier of the Province of Quebec being witness. Why did the Government seek that restrictive clause?

Allegation of Canadian Corps President

At a meeting in Toronto held about July 29th, under the auspices of the Canadian Corps Association, the President, Col. C. E. Reynolds, is reported to have spoken as follows:

"On a visit to England I called on a high British army officer," related Col. Reynolds. "The first thing he said to me was: 'Why doesn't your Prime Minister mean to send us an expeditionary force?' I told him I didn't think that was the case. 'Come back to-morrow and I'll show you the proof,' he said. The next day I went back and the officer showed me a copy of a wire from Mr. King to Prime Minister Neville Chamberlain."

"I'm going to disclose its contents to-night for the first time. From memory, the wire read as follows: 'In view of the nature of this war and the fact that Canada will be the arsenal of the Empire, we feel it desirable that Mr. Chamberlain (Prime Minister of Great Britain at that time) state on the floor of the House of Commons that he did not ask, need or expect an expeditionary force from Canada in this war.'"

"And I challenge Mr. King to deny it," shouted the speaker, as thunderous applause rang in his ears. "It was positive proof of the attitude of the Prime Minister."

Why did the Premier of Canada send that cable? He has never denied sending it—and he has had plenty of time to do so. If the mass of Canadian people now believe he said it, he himself is responsible. He ought to take cognizance of such a charge as that. Think of it! The Premier of this country sending a cable to the then Prime Minister of Britain, Mr. Neville Chamberlain, requesting that, publicly, in the House of Commons, he should say that Britain would not need a Canadian expeditionary force—and would not expect one. If that be true, I do not think any more contemptible course has been taken by any public man in the whole Empire. Let Mr. King answer it.

Racial Antipathies Antichristian

I have nothing against French-Canadians. Left alone, they would be as loyal to the British cause as the King himself. I do not set one province against the other, nor race against race. Cardinal Villeneuve was brought to Toronto, there is no doubt, to answer my strictures. He did not mention my name, but he did everything else. He said I had spoken against his race. I challenge Cardinal Villeneuve, or anyone else, to find one sentence

of mine that ever reflected upon the French-Canadian people as a people. I have no sympathy with racial antipathies, whether between branches of the Gentile world, or against Jewry. I have met Jews with whom I should not like to live—and a few with whom I should fear to do business. But the God Whom I worship "made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." The heaven to which I am going is to be the dwelling-place of all nations, and tongues, and tribes, and peoples. Racial antipathies are alien to the Christian religion.

Quebec Not "All-Out"

I simply state the fact that Quebec, as a province, is behind in this war, as in the last war. She was responsible for that Anti-Conscription measure—Premier Godbout is my authority for that statement.

She failed in voluntary enlistments. The last figures published by the Government show seventy-two thousand enlistments in Ontario, to Quebec's thirty-four thousand; and the latter included a great many English-speaking Protestants, and hundreds of men who had been enlisted in Toronto and throughout Ontario for Quebec regiments because they could not make up their complements there. The actual voluntary enlistments from Quebec were much less than those figures.

Quebec was behind in the War Loan. She reached her "objective", but she set it so low she could not help it.

In the recent drive for thirty-two thousand men—we ought to be ashamed to have had to appeal for such a number,—Mr. Godbout said that Quebec reached its quota. What was that quota? She had done less than half of what Ontario had done in the first place. The quota was so low—how could they help reaching it?

It reminded me of a Baptist church I once knew, a church that had difficulty in making ends meet. They had a business meeting, and the treasurer reported that they needed nearly double the income they were then receiving in order to balance their books at the end of the year. One brother got up and said, "I have a very simple and practical solution of that problem. I propose that we should all double our weekly contribution, and that will double the church's income." A very quiet man, a deacon of the church, rose and said, "Brother So-and-So's suggestion is a very interesting one. There are some of us who are giving a dollar a week; others a dollar and a half; some, two dollars; some, three; and there are a few—and we are not rich people—who are giving as much as five dollars a week for the maintenance of the Lord's work in this place. If they were to double their givings, it would mean, to some, ten dollars a week, and others proportionately; and I know they cannot afford it. Brother So-and-So's contribution is ten cents a week, and if he doubled that amount, he would give twenty cents, and still be among the smallest contributors."

When one is doing next to nothing, it is not difficult to double his effort—and that is how Quebec reached its quotas. It started with a promise of ten cents a week, and then reaches its objective! Any man who says Quebec is doing its duty, does not tell the truth.

But I should not so strongly object if Quebec would step aside and let the rest of us do what we want to; but she interferes with the whole governance of things.

Effect of Quebec's Example

And what of the effect of Quebec's example upon others? At the beginning of the war I was in the North country, and I met a man of some strength, a salesman in rather a large way. He had seen me somewhere, and introduced himself to me. He said, "I was in the last war, and I am just itching to get into this; but I am waiting for conscription." "Waiting for conscription? Why?" "You do not know this North country. There is a long queue of Roman Catholics in this country waiting for my job."

A doctor wrote me from that country, asking me to find him a doctor, a Protestant doctor, to fill his place for a year while he took some post-graduate work. He told me the priest asks the foreman of the mill how many men he wants; and when told they need seventy-five, sends them a hundred. Every vacancy in the North is being filled with Roman Catholics—placed there by the respective parish priests. This salesman said, "I am not going to get out of the way to make room for them." I told him that if we do not win this war in some way, it will make little difference who fills his job.

A mother said to me this morning, "Our two boys are in the Navy, all we have. We are glad to have them there, but it does seem hard to give all you have when others are doing practically nothing." But I said to her, "What else could you expect of sons of a fighting father?"

Effect in the United States

I have been in the United States four weeks recently. I have been in the United States at other times when I stood up my full height, proud of being a Canadian. But everywhere I met it, "We are far more in the war than you are. What is the matter with Canada?" I was a patriot, and made the best reply I could; but I must admit it did not satisfy me. The American isolationists have cited Canada as justification for their isolation policy: "If Canada, part of the British Empire, does little, why should we do more?"

I now affirm that responsibility for all this rests upon the Roman Catholic Church; not on individual Roman Catholics. The Parliamentary correspondent of a French-language paper, *Le Devoir*, made this statement:

"French Canada has suffered, in silence and submission to duly constituted authority, the principle of participation in the European War. Mr. Mackenzie King will be the first one to admit that this was an extraordinary concession to Canadian unity on the part of French Canada."

"(*Le Canada français a subi, dans le silence et l'obéissance à l'autorité dûment constituée, le principe de la participation à la guerre d'Europe. M. Mackenzie King sera le premier à admettre que c'était là, une concession extraordinaire à l'unité canadienne, de la part du Canada français.*)"

Why Church Keeps Men at Home

After war was declared a new order was issued to this effect, that every enlisted married man who had more than two children must sign an undertaking that he would not ask for support for more than two children. If he refused to sign, he would be discharged, and that in future no married man having more than two children should be enlisted. Many people thought the Government adopted this course as a matter of economy, and were ready to applaud. Subsequently,

that single order must have put thousands of men out of the army who were Roman Catholics. It is part of their religion to have large families.

During the last war, I picked up a booklet in Westminster Cathedral by Cardinal Mercier, entitled, "The Duty of Catholics", in which he said that it is the duty of all Catholic parents to marry their children at maturity, and to breed a population for the church. That is crude, that is bold. I said to myself: I never saw so perfect a contrast between the Roman Catholic Church and the New Testament Church. A New Testament Church multiplies itself by regeneration, as we read tonight: the Roman Catholic Church multiplies itself by natural generation.

You may think I am strongly prejudiced on these matters. I have been through Quebec, and I put it plainly: in Quebec they breed like rabbits. They multiply at such a rate that if the rest of Canada does not wake up it will not be long before they have the majority in this Dominion. They started with sixty thousand: now they are more than forty per cent of the population of this country. They buy up the farms, and put their people in positions all through this country. That is the aim of the Hierarchy, by natural increase to overwhelm us—and they are doing it. Hence they keep their men at home to breed their kind, while our men are sent to the front. And while our men are gone, they occupy every available position. The "little handful of French-Canadians" did it in the matter of making it impossible to conscript men for overseas service.

The O.C. and the Sergeant-Major

What about such leaders as Cardinal Villeneuve? You say, "He is a loyal man. I have read his speeches, and I have read the speeches of other prelates of the Roman Catholic Church." Yes—on set occasions they speak as if they were wholeheartedly in the war. The priest, the bishop, the archbishop, the cardinal, speak out publicly for the benefit of people in Ontario and elsewhere. We clap our hands and say, "How liberal they are becoming."

You soldiers know that the man in the ranks seldom gets his direction from the commander-in-chief, or from his own commander. It comes down through the regimental commander, captain, lieutenant, sergeant-major, and so on. In the last war many Romanist prelates publicly said they were all for the war: privately they instructed the priests to tell their people not to enlist. That is what they are doing now. Do you doubt it? I give you a translation from *Le Jour* of July 26, 1941. This letter is signed, "J.L.B.", a French correspondent of that paper:

City-dwellers who go to the country this summer return home scandalized.

Visiting preachers occupy the pulpit on Sunday morning of certain village curés. The substance of their sermons is summed up thus: "Do not enlist. Remain in your parishes. Content yourselves with being soldiers of Christ."

This teaching is in absolute opposition with the episcopal directions and in flagrant contradiction with the example of civil loyalty given by the Primate of the Canadian Church, Cardinal Villeneuve himself.

I appeal to M. Lapointe, who recently, from the height of Parliament Hill, sounded the voice of the Fatherland and the call to arms.

An end must be put to this scandal: the few bad shepherds of the lower clergy must be brought into line. Let them obey or be silent!

And to commence ought not all sermons to be submitted to the diocesan censorship?
J.L.B.

Cardinal Villeneuve says one thing, and this Frenchman says the priests are saying, "Do not enlist. Remain in your parishes." That is the Roman Catholic way. That is their invariable practice in Quebec. And by that means the Roman Catholic Church deceives the rest of Canada.

I heard Mr. Lapointe speak from Parliament Hill, in launching the campaign for thirty-two thousand men! I was not surprised to read afterward that he got one recruit! In the last war I used to enlist men here in this building. One night seven men who came in civies went home in uniform. We had two hundred and ninety-eight in the army.

The Arvida Affair

What of the Arvida matter? Three hundred workers in Quebec took possession of a factory, put it out of business for three to six weeks at a time when its aluminum product is vital to our war effort. Who were they? Here is a report from *News* of August 1st, 1941.

In Arvida, Quebec, last week, 300 of 5,000 workmen in the Aluminum Company of Canada plant sat down. As their aluminum pots grew cold the other 4,700 went home. A handful of plant guards went home, too.

The 300 pot room workers stayed on for three days. Some of the biggest shots in Canadian business, government, army and police tried to keep the lid on the biggest story of Canada's war effort.

On Saturday the 5,000 idle workers had grown to 9,000. Construction workers on a plant addition laid down their tools in sympathy.

Sunday 400 troops arrived from Valcartier in Bren gun carriers. A messenger went into the plant. When he came out a priest went in and after special mass the 300 strikers moved out.

Late Tuesday of this week the story broke. In Ottawa, Minister of Munitions and Supply, Howe, gave a statement to the press. Arvida's trouble was not labour trouble; it was sabotage. There would be arrests.

In Arvida, Gerard Picard, Quebec organizer of the National Federation of Catholic Workers, also made a statement. The sit-down was not sabotage, he said. It was an attempt to get consideration for demands the workers had made to the Aluminum company two months ago. The company would now confer, and Mr. Picard would represent them.

Wednesday's papers announced a new Order-in-Council passed by the King Government. To be used in emergencies like Arvida "to avoid a recurrence of delays" caused by conflict of Federal, provincial and municipal authorities, it empowers the government to call out the active army to "prevent or suppress . . . actions likely to impede or obstruct the production or delivery of munitions of war."

The lines in black type in the foregoing report represent my emphasis. The 300 who took illegal possession of the plant observed Mass before vacating the factory. The organization responsible for the strike was the National Federation of Catholic Workers. They needed that special Mass! What was the strike? It was called by the National Federation of Catholic Workers. It was a Roman Catholic affair, engineered by a Roman Catholic labour organization. They held a plant for three days—and the Government did not move.

"National Unity" Talk

What about "national unity"? If we criticize the Government, or Quebec, or the Roman Catholic Church, we are said to be endangering "national unity." There is

no such thing as national unity. The Roman Catholic Church is the most devious force in human society, everywhere. The only unity it recognizes is a totalitarian unity. Unless one submits to the domination of Rome, in one way or another, they make war. It is a devious force *in the home, in the state, internationally—everywhere.*

The Annulment of Marriages

Justice Alfred Forest annulled three more marriages in court in Montreal, on the ground that they were not performed by a Roman Catholic priest. This matter has been before the Supreme Court of Canada, before the Privy Council—but it makes no difference to Judge Forest. He defies the laws of Canada, he defies the decisions of the Privy Council; and insists that marriage is a sacrament, and that no one but a Roman priest in holy orders is qualified to celebrate it. All other marriage celebrations are not marriages at all.

In one case, two people were married in Ontario. The British North America Act provides that each province shall control the celebration of marriage within its own boundaries, therefore no one outside of Ontario has any legal right to interfere with Ontario law. Another couple were married in Montreal fifteen years ago, by two Baptist preachers; yet this judge annuls the marriage after fifteen years—and in court he orders that the eleven-year-old daughter, the fruit of that marriage, shall be baptized in the Roman Catholic Church! In Canada! What utter lawlessness! This Romanist Judge puts the law of the Italian Church above the law of Canada and the Empire, when he says:

"The authors and codifiers of the laws of this Province have recognized the religious impediments to marriage, and have decreed that *marriage is not only a civil contract, but is also a sacrament, for which the Roman Catholic Church alone has the right to prescribe the formalities and to regulate the validity.*"

"National unity!" Judge Forest ought to be removed from office, but for years he has flouted the law and his decisions are allowed to stand.

The Separate School Principle

What about the *Separate School question*? That is a big issue. The Roman Catholic Church does not believe in unity. At the time of Confederation it stipulated there must be Separate Roman Catholic schools. I have made a study of that for more than thirty years, and have two booklets on the subject, in which is a summary of the history of the Separate School Movement from the days of Dr. Ryerson down to the days of Mr. Hepburn.* The Roman Catholic Church segregates its people everywhere. It does not believe in national unity. It is a separatist organization, whose presence in any state makes national unity impossible.

Cardinal Villeneuve said the Roman Catholic minority has certain rights, and as long as those rights were respected we could depend upon the cooperation of our Roman Catholic fellow-citizens. What are those minority rights? Special privileges which no one but members of the Roman Catholic Church are allowed.

*"The Hepburn Government's Betrayal of Its Trust by Diverting Public School Revenue to R.C. Separate Schools," 1936; and "The Roman Catholic Horseleach", 1936. Both are obtainable at THE GOSPEL WITNESS office.

He said, in effect, "Look after our minority rights, give us our special privileges—otherwise, there will be a row." No one charged him with interfering with national unity!

Catholic Labour Unions

They have their *separate labour organizations*, so that in labour, education, and in every other way, they can keep their people under their thumb—and this Dominion is under the thumb of an Italian Church. The condition of "unity" is that they be allowed to do as they like. And they are never satisfied: they keep on and on and on and on. Premier Hepburn, on the floor of the Legislature blamed me in part, for forcing his hand in rescinding the Amendment to the Assessment Act. But he promised the Roman Catholics that he would look after them. And he has done so.

What have we? Look at this schedule. Separate School supporters raised in taxes:

1935	\$3,261,051.00
1936	3,171,078.00
1937	3,173,933.00
1938	3,052,589.00

The Provincial Government—as a special privilege gave grants to the Separate School System as follows:

1935	\$ 544,895.00
1936	564,019.00
1937	728,178.00
1938	980,249.00
1939	1,069,986.00

The Separate School System of Ontario confers upon Roman Catholics a privilege which is not allowed to the representatives of any other faith. Roman Catholics are allowed to direct that their school tax shall be devoted to the support of Separate Roman Catholic Schools; and they are exempt from all obligation to support the Public Schools. According to the figures I have given you, over and above the special privilege involved in the Separate School provision, in the five years from 1935 to 1939 inclusive, the Ontario Government took \$3,887,327.00 out of general taxes, and handed it over to the Roman Catholic Church for the maintenance of their schools; which means, of course, for the propagation of Roman Catholicism. That is to say, while Ontario Catholics raised in Separate School taxes during that period \$12,668,651.00,—and of course, nothing for Public Schools,—Ontario non-Romanist tax payers, over and above their support of their own Public School System, were mulcted for the support of Roman Catholic Separate Schools in the amount of \$3,887,327.00, less whatever proportion of that amount taken from general taxes was paid by Roman Catholics.

How long are we to submit to such robbery? Cardinal Villeneuve has warned us that our continued submission is the *sine qua non* of national unity.

The Chaplaincy Services

There is another matter to which I have heretofore made no public reference. The present regulation of the Department of National Defence in this war is that there shall be one Protestant chaplain for every one thousand Protestant soldiers, and one Roman Catholic chaplain for every five hundred Roman Catholic soldiers. I have before me copies of letters from denom-

inational leaders addressed to the Government on this matter.

The Romanist Demand

Here is one from Rev. J. F. Ryan, Bishop of Hamilton, reporting to the Prime Minister a meeting of Roman Catholic bishops, which meeting is described as follows:

"There were present at the gathering the following members of the Ontario Hierarchy: Archbishops Forbes of Ottawa, McQuigan of Toronto, O'Brien of Kingston, and Bishops Couturier of Alexandria, Kidd of London, O'Connor of Peterboro, Dignan of Sault Ste. Marie, Nelligan of Pembroke, and Ryan of Hamilton."

One of the resolutions passed at the meeting, and communicated to the Prime Minister was as follows:

"Having in mind the inconveniences and embarrassment sometimes experienced by Catholic Chaplains in the last war, we courteously but earnestly request that in the matter of chaplain organization, a distinct Canadian Catholic Director of Chaplain Services, not subject directly or indirectly, to any chaplain of another religious denomination, be appointed."

Thus the Roman Catholic Church insisted upon "a distinct Canadian Catholic Director of Chaplain Services not subject directly or indirectly to any Chaplain of another religious Denomination." Was this the contribution of "the Ontario Hierarchy" to "National Unity"?

The Presbyterian Protest

Dealing with the press announcement of the appointment of an Anglican Bishop as "Principal Protestant Chaplain of the Canadian Army", in October, 1939, the Rev. Dr. Stuart C. Parker, Moderator of the Presbyterian Church, wrote the Minister of Defence in part as follows:

"But in the circumstances I take the liberty of suggesting that the appointment of an Anglican Bishop to take control of the work of Chaplains of all other Protestant Churches may cause difficulties. The principle involved was recognized in the Imperial Army in the last war when the control of Church of England chaplains was taken from a Presbyterian Principal Chaplain, General Simms, and vested in a new officer called 'Chaplain-General'. It appears also to be recognized by the present Canadian Ministry of National Defence in the granting of their own 'Principal Chaplain' to the Roman Catholics in the person of Bishop Nelligan.

"May I bring the matter to your attention, both as Moderator of the Presbyterian Church in Canada, and as being myself a Chaplain, first in the Imperial Army, and for these last sixteen years or more in the Canadian Militia. Difficulty attends the classifying of chaplains roughly into 'Protestant and Catholic'; and I would respectfully submit that a 'Principal Chaplain' for the non-episcopal Churches is the least that will ensure the smooth working of the Chaplaincy service."

Halifax Ministerial Protest

Here also is a copy of a telegram signed by the Secretary of the Halifax and Dartmouth General Ministerial Association, dated at Halifax, February, 1940, and addressed to the Minister of National Defence. It reads as follows:

"Hon. Norman Rogers,
Minister National Defence,
Ottawa, Ont.

Confident of your sympathetic interest in the spiritual welfare of our soldiers we present following protest Chaplaincy Service Stop First the basis of appointment which is reported to be one Chaplain to five hundred Roman Catholic men, and one to one thousand Protestants Stop Our information is that this ratio does not

obtain in any other part of the British Empire. Stop We are familiar with reasons offered for this discrimination and consider them preposterous. Stop Second, the delay in appointments of Chaplains and the apparent lack of interest in religious life of men. Stop Air Force provides flagrant instance of neglect. This condition entirely inconsistent with statements of Prime Minister and associates that we are fighting to preserve Christian civilization. Stop There is a growing impatience among Protestants over above situation and we foresee matter soon become public issue. Stop Urgently appeal to you for immediate redress of grievance.

B. J. Porter, Secretary, Halifax and
Dartmouth General Ministerial Association.

Chaplaincy Committee Protest

Under date of March 9th, 1940, and over the signature of J. W. MacNamara, Secretary of Chaplaincy Committee representing the Church of England, Baptist Churches, and the Presbyterian Church in Canada, a letter addressed to the Adjutant-General contained the following resolution:

"That in the light of the experience of the first six months of war, and in view of protests from all parts of the Dominion this joint committee of the Protestant bodies makes strong representation against the arrangement whereby in reality the money available for Chaplaincies is distributed on the basis of a Protestant Chaplain to 1,000 of troops, and the Roman Catholic Chaplain to 500, we do not agree that differentiation should be made between the relative duties of the Roman Catholic Chaplains and the Protestant Chaplains, and we desire to hear what steps the Government are prepared to take to rectify this disparity."

Romanist Twice as Many Chaplains as Protestant

But notwithstanding these and other protests, nothing was done. The Roman Catholic Church is still given one Chaplain for every five hundred nominal Roman Catholics in the army, and all other Denominations together labeled as Protestant, are given one Chaplain for every one thousand. Thus while fewer Roman Catholics are enlisted, and these in opposition to, and not by encouragement of, the Church itself, the Roman Church demands a Chaplain for every five hundred men, while all others together are allotted one Chaplain to every one thousand. And while all the Protestant Denominations have united in protesting against the arrangement, no notice is taken of their united protest, and the Romanists, as a devious separatist body, are given the ascendancy even in the Canadian Army. And if we protest against this glaring injustice we are accused of endangering "national unity."

Efforts have been made to secure from the Department of Defence a statement by Provinces of the number of men enlisted in the Army, setting out the religious affiliations of each; that is to say, not merely the number of Protestants and Roman Catholics, but Anglicans, Presbyterians, Baptists, United Church, Salvation Army, as well as Roman Catholics. But such information is refused.

A Challenge to the Government

We hereby challenge the Government to issue a statement even on the basis of its own classification, of Protestant and Catholic, setting out the number of Protestants and Catholics enlisted in the Army in each Province in the Dominion, and at the same time the number of Chaplains, Protestant and Roman Catholic, that have been appointed. The Government knows very

well that the small proportion of Roman Catholics in the Army would be a revelation to this country, and almost certainly we should find more than one Roman Catholic Chaplain to each five hundred nominal Catholics.

We have, however, to face the fact that Mr. Mackenzie King and his ministers are really the puppets of Mr. Ernest Lapointe, the Minister of Justice, and that he, in turn, is the obedient servant of the Roman Catholic Hierarchy of Canada.

A Gem from French-Language Press

I think I will venture to quote a gem from the French-Language press, *Le Devoir*, a Catholic action paper, which would like to have everybody silenced who is not favourable to the Roman Church. It is interesting to note that all these Catholic papers demand the suppression of everything and every one who throws light upon the machinations of Rome. On June 5th last it attempted to answer Mr. Thomas L. Church, M.P. for one of the Toronto Districts, who objected to "O Canada", being called Canada's national anthem. This is what *Le Devoir* had to say:

"If Mr. Church understood ever so little of the work that the French Bureau of Public Information was pursuing with tenacity under the direction of Mr. Claude Melançon he would not be offended because this pamphlet says that "O Canada" is our national anthem. Just what is the French Bureau of Public Information doing? It is making use of the history of the French Régime for the benefit of the war in Europe. It mutilates the meaning of the finest and noblest exploits and sentiments of the first French settlers in Canada, it empties them of their real sense, of their true bearing and right meaning. It busies itself in denationalizing, so to speak, the history of French Canada. This is seen in the brochure published concerning Dollard Desormeaux. If our information is exact, the authorities promptly called to order a daily which had *dared*—very moderately—to raise several objections against that sort of propaganda. Against Shields, we are powerless. Against others than Shields and his kind one is authoritative, annoying, . . . threatening and all-powerful. *Le Canada* itself said a little while ago that *The Gazette* of Montreal deserved a hundred times over the thunders of the censorship because of the work of national disunion that this paper was carrying on. Has any action been taken against *The Gazette*? What measures have been taken against Shields? They are allowed to continue. But when it has to do with publications in the French language there are other manners."

Here again is the demand that every paper which presumes to tell the truth about the Roman Catholic Church shall be silenced.

That is the situation in Canada. But not only here; for the Roman Catholic Church is a divisive force everywhere. We have seen that it divides the home. It segregates its people from contact with all other religious bodies. Hence it insists on Separate Schools, and on separate Catholic Labour Organizations. It is an insult to the intelligence of anyone for the Roman Hierarchy, or anyone speaking in its behalf, to pretend that it ever makes any contribution to "national unity" anywhere, except where its authority is recognized as absolute.

Rome Divisive Force Everywhere

The Roman Catholic Church is responsible for the division of Ireland. It is sheer nonsense for anyone to suggest that the recently-appointed Canadian representative to Ireland might succeed in winning over De

Valera to the British cause. If De Valera were dead the same conditions would obtain. They have obtained for more than three hundred years, and for the divisions of Ireland, as for the divisions of Reuben, there have always been great searchings of heart. But for the Roman Catholic Church there would be no North and South Ireland: it would all be one. The Roman Catholic Church instigated and financed the Civil War in Spain, and was responsible for the slaughter of more than a million Spaniards. It will yet appear more clearly that the Roman Church, through Pétain, and Laval, and Darlan, was responsible for the collapse of France. Beyond doubt the Roman Catholic Church was responsible for the war against Greece, for the division and subsequent collapse of Yugoslavia. Outside of Russia, there is not one of the gangster leaders of Europe who is not a Roman Catholic. The Roman Church claims world-supremacy for its head. It calls him the Vicar of Christ. It designates all rulers who hold their position, whether kings or presidents, without the Pope's approval, as "usurpers." And only as the nature of this malignant cancerous organism of Romanism is recognized can the body politic be saved from its destructive, disintegrating, ravages.

The Religious Aspect

But I am mainly interested in the religious aspect of all this.

What would you say if, when the war is over, a fleet of ships laden with foodstuffs and all other necessary provisions, were dispatched to Europe; and some company of men should possess themselves of those ships and, instead of freely distributing the food and clothing among the hungry and ill-clad peoples of Europe, should sell them for a price? Yet that is what Rome does. I read to you to-night that the salvation that is in Christ is of grace, free to all. The poorest sinner has only to ask for it, and receive it.

A member of Parliament read extracts from a French translation of one of my sermons in the House of Commons at Ottawa, and was highly incensed at a paragraph in which I said the Roman Catholic Church makes merchandise of the souls of men. It does. It sells everything—charges for everything it does. I say it again: it is the greatest racketeering organization on earth; it taxes the soul for the salvation which God, in His boundless grace, provided for everyone "without money and without price".

You remember Mrs. Richer's illustration? She said she found it difficult, after her long years of training in the Roman Catholic Church, to understand that salvation could be of grace. She said it was like going into a store and enquiring for a certain article. At one counter it could be had, but at such a cost that she could deposit only an instalment upon it. At another counter, the same article was on display under a sign, "Free. Help yourself." The Roman Church offered salvation on an instalment plan by which one begins to pay here and by proxy, pays all through purgatory. The gospel promises eternal salvation by grace alone. For that reason I hate Romanism. I do not hate Roman Catholics: I love them. But Romanism I hate with perfect hatred, as the masterpiece of hell itself, as the church of the Antichrist, the author of more of the world's troubles than any other human in-

stitution that ever cursed the earth. We ought to fight it, expose its fallacies and machinations; and seek to deliver people from its thrall. There can be no salvation for bankrupt humanity that is not all of grace. This only is the gospel of salvation:

Grace! 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the earth shall hear.

'Twas grace that wrote my name
In life's eternal book;
'Twas grace that gave me to the Lamb,
Who all my sorrows took.

Grace taught my wandering feet
To tread the heavenly road,
And new supplies each hour I meet,
While pressing on to God.

Grace taught my soul to pray,
And made mine eyes o'erflow;
'Twas grace which kept me to this day,
And will not let me go.

Oh, let Thy grace inspire
My soul with strength Divine!
May all my powers to Thee aspire,
And all my days be Thine!

Amen.

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"The Armour of Righteousness"

A minister is often called upon to try to settle disputes between people who are at odds with each other. Almost invariably the one who seeks to enlist his services complains of the other's injustice. In the great majority of instances such disputes are scarcely worth a moment's thought. Very often there is no principle at stake, and it amounts to little but a clash of tempers. There is a way, however, of securely protecting one's self against such assaults. The Apostle Paul implies in second Corinthians the sixth chapter that there is a disposition on the part of many to blame ministers of the gospel for many things. And Paul speaks of the care he exercised, "giving no offence in anything, that the ministry be not blamed". Among the instrumentalities he employed to protect himself against the shafts of the critics he speaks of the "armour of righteousness on the right hand and on the left."

It is surely possible, in respect to certain lines of conduct, to have a conscience void of offence, both toward God, and toward men: that is to say, to know with respect to one's conduct in a given direction that he has done his best, and that he has done what was right. To be sure of that is to wear the armour of righteousness. The one who is thus clad will find his spirit invulnerable to all the assaults that may be made upon him. When thus one wears the "armour of righteousness" what matters it what people say or think? We may rest in the assurance of another scripture: "Who is he that will harm you, if ye be followers of that which is good? But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ."

Another Quebec Exemption

In our discussion of the Sirois Report some months ago we called attention to the fact that the Report contended throughout that Quebec was different from all the other Provinces, and must, therefore, be treated differently. The effect of these recommendations would have been to exempt Quebec from obligations resting upon other Provinces, and to multiply its special privileges at the expense of the Dominion as a whole. Having been brought to the verge of bankruptcy by the parasitical Italian Church, its debts were to be loaded upon the rest of the Dominion.

Canada is being governed in the interests of the Roman Catholic Church. We have just had brought to our attention another example of this. It is referred to quite incidentally in the discussion of a certain tax in *The Financial Post*, of August 9th. It is mentioned without any suggestion that it has any religious bearing. We quote from an editorial as follows:

"An Unjust Tax Cancelled"

In cancelling the 15 cents per bushel wheat processing tax last week by Order-in-Council, the Dominion Government is removing a levy which never should have been applied. It was inequitable and impractical.

Millers and bakers were not allowed to pass it along to the consumer. It was not made applicable to all parts of Canada, Quebec being exempted."

In the same issue in an article entitled: "Cost of Making Bread Down—Effect of Withdrawing Processing Tax", these words occur:

"Exemption was granted to the Quebec farmer who takes his wheat to the local grist mill, returning with flour for his own consumption. When increases were under consideration, it was planned to continue this exemption."

Thus it would appear that the Government continues to nurse Quebec, and to hand out special plums to Quebec as the spoiled child of the Dominion family.

Severe Words of Judge Forest

Our heading is borrowed from the French-Canadian Roman Catholic Daily, *Le Droit* of Ottawa. Perhaps it was written there for the special delegation of the Right Honourable Minister of Justice, whose office makes him responsible for the maintenance of law and order in Canada. Mr. Justice Forest of Montreal is determined to enforce Roman Catholic Canon Law as above all other law, including that of Ontario. We wonder whether Mr. Lapointe's love of free British institutions will outweigh the impulsion of his Roman Catholic conscience to enforce Canon Law. The answer is given by the fact that he permits Mr. Justice Forest's burlesque court proceedings in Montreal. Will Mr. Lapointe receive this Judge's suggestion that Protestant ministers be punished for performing marriages that are recognized as legal by British Law, but not by Canon Law? That is the next step if Mr. Justice Forest is to be allowed to continue his present campaign of "annulments." Here is a translation of the dispatch in *Le Droit*:

Montreal, July 26,—(C.P.)—Judge Forest declared yesterday that Protestant ministers who perform marriages between Roman Catholics and Protestants ought to be severely punished.

The judge annulled the marriage of Mr. Andrew Stern, Roman Catholic, and his wife, Miss Susi Perihoeffer, Protestant, both of Montreal. He declared that the Lutheran minister who married these two persons in 1939 had committed a reprehensible act.

Judge Forest annulled the marriage, declaring that the ceremony had not been performed by a member of the clergy of the parish to which Mr. Stern belonged.

NEWS OF UNION CHURCHES

Orangeville

On Sunday, August 3rd, a baptismal service was held in the evening when nine followed their Lord through the waters of baptism. Pastor Dallimore reports that the newly repaired and improved basement has been opened and that the cost of these changes which amounted to around six hundred dollars has already been met.

Recently the Orangeville Church suffered a great loss in the death of Deacon Wise, father of Mrs. W. G. Brown of Toronto, Mrs. H. Thompson of Barrie, and Miss Faith at home. Mr. Wise was for many years the teacher of the Bible Class and was always in his place on the Lord's Day. He had long been in charge of the preparation of the Lord's Table, and had found special joy in doing this worthy task precisely. Rev. Douglas Brown of Jarvis, Ontario, assisted at the funeral service.

Fort William

Each Friday morning the Fort William church broadcasts a fifteen minute program over station CKPR. They have heard from as far as Geraldton that the gospel message was heard and appreciated.

On Wednesday of last week Pastor Tompkins began a two weeks' Bible course for children. Despite the warm weather

the attendance at Sunday School last Sunday was sixty-one, a fair average for the season.

Pastor D. Dinnick Going to Scarboro

Pastor Donald S. Dinnick, graduate of Toronto Baptist Seminary, of which Rev. T. T. Shields, D.D., is president, and for the past year at Maple Grove, near Feversham, Ont., has accepted a call to Scarboro Baptist Church. He begins his ministry next Sunday. Announcement of Pastor Dinnick's acceptance was made to-day.

After a course in Toronto Baptist Seminary, Mr. Dinnick spent two years in a Swedish Baptist Church near Strasburg, Sask., where under his leadership a new church building was erected and opened free of all debt. The last year he has been at Maple Grove, and at his farewell there strong appreciation was expressed not only by members of the church which he has served, but by the council of the township in which he lived.

This appreciation was expressed in both cases with handsome purses of money.

Recently Mr. Dinnick undertook to lead a movement to organize a great auction sale at Feversham, in the interests of The Evening Telegram British War Victims' Fund. It was the largest affair ever witnessed in the history of the village and a variety program was provided together with a sale of varied articles. A total of almost \$800 was raised for the fund.—Evening Telegram, July 4th, 1941.

Bethany Church, Winnipeg

Bethany Regular Baptist Church, Winnipeg, has passed the first anniversary of the coming to Winnipeg of Rev. J. B. and Mrs. Cunningham. We are grateful to our Lord for calling these two faithful servants to this needy field.

Looking back over the year that has passed, we feel, as a congregation, we have much for which to praise the Lord. In recent months there has been a marked increase in the interest shown in the Sunday services. A number of strangers have heard the gospel and the attendance has been encouraging.

Our pastor has preached to other congregations in the city and held services at the provincial gaol. This spring the Lord laid it on the heart of one of his servants to provide Mr. Cunningham with a car, that the gospel might be carried to the country districts.

Services were held for two Sunday afternoons and each evening for a week in the Ladywood school, in the heart of a Roman Catholic farming community, about sixty miles from the city.

Then arrangements were made to use, for two months, the Brokenhead school, a few miles farther away. The pastor and friends have visited during the week, becoming acquainted with the people of the district, and inviting them to the services. A number of friends go out each Sunday from the city. The attendance and interest of the people themselves has been most encouraging.

One Sunday a visitor from Gull Lake asked that the people of his community be given an opportunity of hearing the Gospel. Mr. Cunningham has made arrangements to hold services there for a week in August.

As a congregation we praise the Lord for this opportunity of spreading the good news of salvation and we believe there will be results that will tell for time and eternity.

—E. R. J.

ORDINATION OF REV. ARTHUR McASH

In response to the invitation of the Maple Hill Church a council representative of ten sister churches gathered to hear the statement of Pastor A. McAsh. It is always refreshing and inspiring to hear a young man tell how the Lord saved him, and called him into the ministry; and Brother McAsh's account of God's dealing with him was no exception. His statement of faith was delivered sincerely and with evident conviction. Afterwards the candidate was bombarded with questions from the council, and came through with flying colours. A fine spirit of Christian fellowship was manifest throughout the whole service, and the straightforward manner in which Mr. McAsh replied to the questions raised him high in the estimation of all present; and this was a most instructive session.

The ladies of the Maple Hill Church entertained the visitors and friends very effectively between the services, and in the evening the council proceeded to the public service. Rev. John Hunter of Essex gave a fine ordination sermon in which he compared the minister of the gospel to David the warrior. Rev. John Byers of Orillia led in the prayer of ordination, and other pastors took part in the various exercises. Rev. D. Macgregor made an excellent moderator, and Mr. Carl Harvey an efficient clerk. It was especially good to hear the Maple Hill Church where Mr. McAsh has served for three years speak highly of their pastor, and our fellowship with this fine church was inspiring.—W.

Mr. Frey preached at the opening services on July 27th in connection with the new building at Bourlamaque, P.Q. In spite of a rainy day there was a good attendance.

Rev. H. C. Slade preached three times on Sunday at Kapuskasing, and gives a glowing report of the work there under the leadership of Pastor Vincent Lehman.

A young man of nineteen years of age took a bold stand for Christ a week ago in Briscoe Street Church, London.

The Secretary visited the churches at Springfield, Brownsville, and Courtland, over last week-end. A fine stable work is being carried on under the ministry of Rev. J. K. Yalland, and in spite of very warm weather there were fine attendances. The Courtland friends and Pastor John Paterson are also instant in season and out of season.

WHEN THE FOUNDATIONS ARE DESTROYED

Readers of this column will recall that Pastor Frank Vaughan of Norland has had to face a problem which is thus expressed in the Scriptures: "If the foundations be destroyed, what can the righteous do?" Mr. Vaughan's problem had to do with the material foundations for his new church which last winter's frost heaved out of place and here is his answer:

"During the last two weeks we have made a good start again on our building. The first task was to gather up the stone from the wall that had collapsed, and then to take down the portions that had to be rebuilt. Then, as you know, we had a large quantity of clay to remove in digging out the trench for the new wall. During the past week several gave a helping hand, with the result that this heavy task had been completed, and now we are ready to erect the forms for the cement wall which will replace the part which was damaged by the frost. The work on the field is going along full swing with a very encouraging attendance."

A GOOD MONTH

It is always taken for granted that July is a poor month for missionary interest and offerings. We are happy to report, however, that this July has been an unusually good one for the Union missionary income. Our "outgo", of course, is always excellent; and is always, we must add, spent most worthily on causes that are faithfully and sacrificially proclaiming the Gospel of grace. We address this word of congratulation and appreciation to all who have made this possible during last month.

One especially encouraging feature of the July income was the fact that the gifts were from a large number of churches, which indicates a widespread interest in our missionary undertakings. We take this opportunity of making a special appeal to pastors, church treasurers, and all others, to keep up the good work during August, and so to see our work through the last of the heat wave.

CHRISTIAN FELLOWSHIP FOR SOLDIERS

From time to time requests for information are received in the Union Office regarding the nearness of our churches to great military camps where boys from distant centres are stationed. It has been our privilege to introduce not a few to neighbouring churches and pastors. Men from Vancouver and Victoria have found blessing in our church in Montreal, while some of our lads have enjoyed Christian fellowship in churches from the Atlantic to the Pacific. We should be most happy to hear from pastors or parents of other soldiers away from home, or from the men themselves, so that we might act as a clearing house between the two.

Bible School Lesson Outline

Vol. 5 Third Quarter Lesson 34 August 24th, 1941

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

SAUL ANOINTED AS KING

Lesson Text: 1 Samuel 10.

Golden Text: "And all the people shouted, and said, God save the king"—1 Samuel 10:24.

For Reading: 1 Samuel 11.

I. Saul's Enduement—verses 1 to 16.

Saul had been chosen of the Lord to be the leader of Israel, but he must also be separated from his former life and duties and consecrated to serve the Lord in a new capacity (2 Sam. 5:2). At His baptism our Lord was publicly set apart to be the world's Redeemer (1 Pet. 1:20). The Holy Spirit rested upon Him and Jehovah voiced His approval of His Son (Matt. 3:13-17). The Lord bids the Church separate unto Himself those whom He has already chosen to be His representatives (Acts 13:2-4; Heb. 5:4).

At the very commencement of his public career Saul was given evidence that the Lord knew all about him, and was leading him by the hand (1 Sam. 9:20). Samuel the seer was able to describe to him in detail the events of the coming day. What a source of confidence and strength we have in the knowledge that the Lord Who sends us forth in His name undertakes to guide us along the way (John 10:4; Heb. 13:5, 6).

There is a spiritual lesson to be gleaned from studying the purposes of the three groups of people who came to Saul that day. The two men were concerned with the personal safety of their young master, the three men with his nourishment and refreshment, while the company of prophets had to do with his equipment for service. The child of God is first saved, then strengthened, and finally Divinely prepared for his appointed task.

To the natural mind it seems strange that the garrison of the Philistines should be encamped on the hill of God. But the synagogue of Satan is never far from the synagogue of God, and spiritual wickedness abounds in high places (Job 1:6; 2:1; 2 Cor. 11:13-15; Eph. 6:12).

Saul was given another heart and he became a new man after the Spirit of God had come upon him (1 Sam. 11:6). One is reminded of his namesake Saul of Tarsus. He, also, became a new man after the Lord met him on the road to Damascus and laid His hand upon him (Acts 9:1-5; 22:1-8; 1 Tim. 1:12-15).

We are living in the Dispensation or Age of the Holy Spirit. In the Old Dispensation the Holy Spirit came upon certain individuals at certain times for special purposes (Num. 11:25; Judg. 3:10; 1 Sam. 11:6; 16:13). Since Pentecost the Holy Spirit not merely rests upon believers but He also remains with us and within us (John 7:37-39; 14:17). He dwells in the heart of every believer (1 Cor. 6:19; 2 Cor. 6:16; 1 John 3:24). We have been sealed by the Holy Spirit (Eph. 4:30), and we are commanded to be filled with the Holy Spirit (Eph. 5:18).

Saul was to do as occasion served him, not as occasion demanded. God does not intend that we should be the victims of our surroundings. The Christian is a person moulding circumstances, but not always being moulded by them. The Greek of Philippians 4:11 reads thus: "I have learned, in whatsoever state I am, therein to be content", not "therewith to be content", as in our English version. Resting in Christ we also may do as occasion serves us, knowing that our Master has all things in His control (Esther 4:14).

Saul knew how to keep his own counsel; he did not disclose to his uncle the full meaning of his encounter with Samuel. The natural man cannot understand the things of the Spirit of God, and for that reason there cannot be full fellowship between a believer and an unbeliever (Matt. 7:6; 1 Cor. 2:14; 2 Cor. 6:14-18).

II. Samuel's Announcement—verses 17 to 27.

Samuel gave to Israel a clear statement of the issues involved in their request for a king (1 Sam. 8:7, 19; 12:12). Blessed is the church and blessed is the nation which have leaders who will speak to the people truthfully and forcefully, who will cause them to face the facts as they are (Deut. 2:7; Isa. 1:1-7; Acts 7:51, 52). God give us more such men!

In former times God made His will known to men through the medium of lots (Josh. 7:15-18; Acts 1:21-26). In our day He guides by means of His word without, the Holy Spirit within, and circumstances around.

The young king was not easily found; he was hiding among the stuff. Unfortunately, he did not long exhibit such becoming modesty, but his exalted position soon made him proud (Prov. 8:13; 16:18; 29:23). The truly great are always humble.

The children of Israel accepted their king with gladness, and shouted "God save the king" (1 Kings 1:25, 39; 2 Kings 11:12). We can echo their words as we ask God's blessing upon our noble king and queen. The Christian is a true patriot.

Loyal and praying members of a congregation can make a great contribution to the effectiveness of a pastor's ministry (Matt. 10:41; Rom. 16:9; 1 Cor. 16:15-18; 2 Tim. 1:16-18). Men whose hearts God had touched were associated with Saul in his rule.

But the servant of the Lord will not lack enemies, if he lives a godly life (2 Thess. 3:1, 2; 2 Tim. 3:10-12). While some men praise him, others will despise him (Lk. 6:26-28). Saul wisely paid no heed to the insulting remarks of the children of Belial, but quietly went on with his task. God gives us patience to endure persecution for His sake (Phil. 1:29).

Dr. E. Hooper Writes

Dr. Hooper now in his middle nineties sends us the following verses with the suggestion we print them. We gladly comply.

JESUS THOU NEEDEST ME

Jesus Thou needest me;

Even me Thou Light divine;

O son of God Thou needest me,
Thou needest sins like mine.

Thy Fulness needs my want,

Thy wealth my poverty,

Thy healing skill my sickness needs,
Thy joy, my misery.

Thy strength, my weakness needs,

Thy grace my worthlessness,

Thy greatness needs a worm like me,
To cherish and to bless.

Thy Life needs death like mine

To show its quickening power;

Infinity the finite needs,

The Eternal needs the hour.

Earth with its vales and hills,

Needeth the daily sun,

This daily sun of ours, it needs

The earth to shine upon.

This evil forward soul

Needeth a love like Thine,

A love like Thine, O living Christ,

Needeth a soul like mine.

Thy Fulness, Son of God

Thus needy, maketh Thee,

Thy Glory, O Thou glorious One,

Seeketh its rest in me.

It was Thy need of me,

That brought Thee from above;

It is my need of Thee, Lord,

That drew me to Thy love.

—Horatius Bonar.