

The Gospel Witness

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

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The Jarvis Street Pulpit

WHY I NEVER GO TO CONFESSION OR TO MASS

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 24th, 1941

(Stenographically Reported)

"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all."—Hebrews 10:9, 10.

I have sometimes wondered whether any of my hearers or readers may be tempted to think that I speak too frequently against the wiles of the Papacy. The Westminster divines, in the Westminster Confession, included a clause which recognized the Roman Catholic Church as the church of the Antichrist. The Book of Common Prayer of the Anglican Church specifically speaks of the observance of the Mass as a blasphemous and idolatrous practice. And until the coronation of Edward VII. successive British sovereigns were required to repudiate Romanism as well as to pledge themselves to maintain the Protestant religion as by law established, as it is in the coronation oath.

But we have fallen upon days when Protestants seem to think that the Reformation was a mistake, that Luther was all wrong. We have forgotten the noble armies of martyrs. We have forgotten the record of the millions of men and women whose blood this Antichristian organization has shed. We have forgotten—or never knew—the black history of Europe when the Roman Catholic Church proved itself to be the world's greatest scourge.

And it is still the same. I have no doubt most of you listened to Mr. Churchill this afternoon. You heard him say that only three and a half years ago he warned his fellow-countrymen against the perils of the hour—but they would not listen. In our little way, we did the same—and much more than three and a half years ago. At the last service that was held in the old building we passed a resolution which we cabled to Mr. Anthony Eden, commending him for his resignation

from the Chamberlain Government, and predicting in that cablegram what has since come to pass.

Warnings often fall upon deaf ears. People do not like to hear unwelcome news. Any physician will tell you that. He will say, "If only people would come to me at the first symptoms of some dread malady, I might do something; but they postpone the day of decision until it is too late." I have said it before. I referred just now to a lecture appearing in the current issue of THE GOSPEL WITNESS, its last delivery being in Spurgeon's Tabernacle, London, to a great multitude of people. I remember when I was taken to task in that same place for protesting—as long ago as nineteen hundred and eighteen—against the policy which was inviting a re-opening and repetition of all the horrors of the Great War. But people have gone on, crying, "Peace! Peace", when there was no peace; and to-day there are serious matters involved in our present situation.

You heard Mr. Churchill say that Britain would never rest until she had delivered the soil of Norway from the pollution of the Nazis—pronouncing it as nearly as possible like "nasties." I like to hear him say the word. He said too that Britain would never rest until they had brought to judgment "the filthy Quislings"—and we have plenty of them in Canada to-day. Perhaps as I speak you will charge me again with being extreme. Very well! If you live long enough, you will see.

I speak against Rome on both national and religious grounds. I hate it on both grounds. I make no apology: I hate it with perfect hatred because it is an institution

of the devil that has consigned more people to hell than any other human institution that ever cursed the lives of men. The prophets of old did not confine themselves to matters of individual faith and conduct. They did not neglect those matters, as for example when Nathan said to David so personally and pointed, "Thou art the man." But the prophets of old dealt with questions of great national interest, and questions of national conduct and destiny.

If now we leave the welfare of this country to the politicians, what future have we—the politicians of any party? What would become of us? Can you discern the constraining or restraining influence of moral principle in the Government at Ottawa, or the Government of this province? I deprecate the laudation of the past. Some people write all good things in the past tense. There are many things that belong to "the good old days" that I am glad are gone forever. But I venture to think that never in Canadian history were the standards of political life so low as they are to-day. Never was Canadian political life so devoid of ordinary morality as it is to-day.

The thing that is rotting this country at its very heart—the maggot in the apple, to employ Mr. Churchill's figure—is the Roman Catholic Church. You say that is an extreme statement? No, it is not. It has corrupted the morals of nearly all Canadian Governments. I have not much sympathy with Premier Aberhart's economics. It is beyond me. I have never learned how to get something out of nothing! But I honour him for this: Alberta is the one province that is almost entirely free from the domination of the Roman Catholic Church.

The Roman Catholic Church has corrupted Ontario. The present Government—I wish you would realize it—has handed out millions of dollars of your taxes and mine to the Roman Catholic Separate Schools. What for? In payment for Roman Catholic votes. The liquor policy of the Ontario Government cries to high heaven for vengeance, as did Sodom and Gomorrah. We are asked to save in every direction—I hope we shall heed the admonition; but while we are so exhorted, the Provincial Government offers every inducement to the people for the spending of hundreds of millions of dollars in drink. Visit this section of the city almost any night and you will find soldiers reeling about drunk, disgracing the King's uniform, defeated before they leave home. My soul rebels against it. And I am told that sixty per cent of all the beverage rooms in Ontario are operated by Roman Catholics. The combination of rum and Rome is a damnable confederacy, and is about as deadly as that of Hitler and Mussolini.

But most of the churches are silent. I did the best I could to wake up Ontario. I sent Mr. Hepburn more than forty thousand signatures which had been brought to me, without solicitation, against his policies. I never received a postcard of acknowledgement. In the last war we were driven to prohibition to save ourselves: in this war the Government broke every dam, and every kind of restraint, in order to flood the whole country with liquor.

Is it any better at Ottawa? At last Premier King has gone to England! We hoped his visit would serve some useful purpose, but alas! in my judgment, while he was quite useless here, he is worse than useless there. I thought that his conduct in Canada was altogether contemptible, but he has surprised us by a behaviour yonder that is even more contemptible.

I want you to think a little. We are drifting terribly. Mr. King has gone—not to consult with the British Government. Oh no! The trans-Atlantic telephone serves just as well, so that a face-to-face conference is not necessary. When I read what Mr. King said, it reminded me of a speech I once heard by Sir Charles Tupper. I was just a youngster, but I went to hear him speak in an opera-house in a little Canadian city. The place was not large enough for the people, and I remember his saying, "I am very sorry for the thousands of people who have come out to hear me, but are unable to do so. My voice is pretty well spent, and I do not know that I could make people hear in the open air; but I am going out to the park, for I am resolved that if they cannot hear me they shall at least see me"! What a sight! I suppose that is why Mr. King went to England! If Mr. Churchill and Mr. Roosevelt had only known about the trans-Atlantic telephone they would not have had to meet in mid-Atlantic! I rather thought they had become so familiar on that telephone that Mr. Churchill calls Mr. Roosevelt, Franklin, and Mr. Roosevelt calls him, Winston.

Mr. King could not speak without his colleagues. Why did Mr. Churchill and Mr. Roosevelt meet? Why did they not take their entire Governments with them? Mr. Churchill said, in effect this afternoon, "It is my duty as the servant of King and Parliament faithfully to represent the views of my colleagues—to ascertain what those views are. Surely it is possible to ascertain what those views are. But Mr. King cannot say a word without consulting his colleagues—and that from the most dictatorial Premier Canada ever had, a man who flouts public opinion in every direction. What Mr. King should have said—must have said, had he been honest—was that McCarthy King could not speak without Bergen Lapointe.

Imperial Conferences are at an end. They are "obsolete"! Canada will now go her own independent way. Little by little this man is showing that he is a separatist—apparently the rebel blood of his grandfather is still in his veins. His behaviour has sometimes made me wonder whether, as a result of his long subjection to and tutelage by Lapointe, he is not himself an unconfessed Roman Catholic. He is either that or a crassly ignorant, or unprincipled Protestant. As a British-Canadian Protestant, I regard Mr. Mackenzie King's pusillanimous policy toward Quebec with utter loathing. He tells the people of Britain that Quebec is doing her full duty. We are told that he lauds Quebec. Why Quebec? Why not British Columbia, or Alberta, or Saskatchewan, or Manitoba, or Ontario, or the Maritime Provinces? Why in the name of all that is reasonable, Quebec—the province that proportionately is doing least of all? He has taken his own pressman and photographers along. A very modest procedure! When Mr. King said that Quebec is doing her full duty, he stated what is utterly untrue—and what is more, he knew that it was untrue.

I join the protest of *The Evening Telegram*. We are exhorted to save gasoline—I hope you are all doing it. I am ready for an all-out effort, even if we have to walk. But while Mr. King dare not speak without consultation with his colleagues, one of his ministers in his absence can so modify the law as to issue an order that gas-pumps shall be open from six to eleven on Sunday—what for? To make it possible for thousands of

Roman Catholics to attend a Eucharistic Congress. Thousands will take advantage of it, and enough gas will be consumed to fuel a bomber squadron to Germany and back.

Why do I thus speak? The Sirois Report, the no-conscription in Quebec, the general dominance of the Roman Catholic Church in Government counsels in Canada, suggest to me at least that the Roman Catholic Church is effecting an underground revolution in this country which threatens the very foundations of Protestant civilization.

But I speak against the Roman Catholic Church for a religious reason. I never go to confession. I deny the validity of Rome's holy orders. I deny that Rome can confer any authority upon anyone to forgive my sins, or anyone else's sins.

I have before me a cutting from *The Canadian Freeman*, August 21, 1941, published in Kingston. It is headed, "Pope's Kindness", and is as follows:

Pope's Kindness

VATICAN CITY, Aug. 11—(NC)—In the midst of a large audience in the Vatican, His Holiness Pope Pius XII did an unusual thing—he heard Confession.

The penitent was a young girl, one of the many pilgrims in the hall, among whom the Pope was passing, approaching each one, extending his hand to be kissed, listening to those who asked him for a prayer or a blessing.

The girl was kneeling with a group of Sisters and small children. At the approach of the Holy Father she burst into tears and hid her face in her hands. The Pope bent toward her, seeking the cause of her emotion. The conversation between them lasted some moments and after a while the Pope requested his suite to withdraw a few paces. He then invited the girl to rise and follow him to the middle of the vast room. Then she knelt and whispered to His Holiness, His lips moved and then his hands were raised in blessing. It became evident to all that he had just heard the girl's confession and had given her absolution.

The girl returned to her place with shining face and the Holy Father resumed the audience.

I do not believe that God ever delegated to any mortal the authority to forgive sins.

I never go to Mass. The Roman Catholic Church professes to offer again the sacrifice of the cross: the bread, the body of Christ; the wine, His blood. How shall I preach from such a text as I have announced? How can I sufficiently magnify the work of Christ? How shall I make it clear that "him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins"?

I wish I had you as a class every hour of the day for a week or so, with this chapter of Hebrews for our text-book. It tells us of the doing away of all sacrifices, of the impossibility of sin's being cleansed by the blood of bulls and of goats. It tells us of One speaking in the fortieth Psalm—a Messianic Psalm: "Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once for all."

Yes, He has established the second! He has established it for ever. Oh, for the reasoning powers of a Paul, the eloquence of an Apollos, the persuasiveness of a John, the tongue of an angel, to discourse on such a theme as this! "Sanctified"! Made holy! Not by our will, or our works; but by the will of God. And that, not through our bodies, or through any human ceremony, but through the body of Christ. And not again and again, but once—only once—once for all and for ever. What a gospel!

I.

I wish you could see that Romanism nullifies, negatives, denies utterly the whole gospel of grace. Here is the gospel: THE WILL OF GOD IN CHRIST IS THE FOUNTAIN OF ALL RIGHTEOUSNESS. The will of God is *the source of all law, every kind of law*. Pétain in his recent deliverance declared that parliaments, representative government, is at an end in France. He said that all authority resides "in me", and is derived "from me". Thus the poor old man of eighty-five years claims supreme authority in France. The source of all law, physical and moral, is the will of God.

Referring to his meeting with Mr. Roosevelt in the Atlantic, Mr. Churchill said they joined with the church parade of sailors and marines in singing the great hymn based upon the nintieth psalm, the hymn which seeks divine protection "for those in peril on the sea". Then they sang, "Onward, Christian soldiers"; and he declared that in this principle is our only hope—in God Himself. The sovereign will of God spake the universe from naught, with all its fabricated laws, binding it by divine decree; and including man in the created order, God made him a moral being, and by His own will directed him, subject to a realm of law wherein righteousness reigns.

That will, all His human creatures fail to do. I wish you could see that sin, opposition to the divine will, is not mere theft or covetousness, or even adultery or murder. These are sins, but they are but symptomatic manifestations of man's enmity toward the will of God. Thus have we all sinned, and come short of the glory of God. Sin is an act; sin is a word; sin is a thought. Yes; but it is a settled attitude of opposition to God. Sin is a quality of the mind, a disposition of the heart. Sin has made these human natures bankrupt of all power for righteousness.

The will of God was done upon earth as it is done in heaven by Him Who said, "Lo, I come to do thy will, O God". It has been done by no one else. Looking down upon this rebellious planet where they had all gone aside, had altogether become filthy, where were none that did good, no, not one, a Voice was heard crying down the heavens, "Lo, I come to do thy will." He came to do what no mortal ever did: fulfil the law of righteousness in the midst of a sinful world.

"It is not possible that the blood of bulls and of goats should take away sins." It is equally impossible for any magic of transubstantiation, to convert a wafer into the body of Christ, or wine into the blood of Christ. The blood of bulls and goats have failed, and are done away for ever. "He taketh away the first, that he may establish the second", saying, "Lo, I come to do thy will, O God."

But how? "Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me." *He assumed a human*

body like yours and mine, that in that body the will of God might be done. Thus our Lord wrought out a flawless righteousness in the life of the second Adam Who was manifestly a man made in the divine image and after God's likeness—Who everywhere, and over all things, had dominion.)

II.

THE BODY OF CHRIST WAS MADE THE INSTRUMENT AND REVELATION OF RIGHTEOUSNESS.

The body of Christ was made the instrument of righteousness: "Made of a woman, made under the law", He became subject to the law of God. And all the law is summarized in the dual duty of love to God, and love to our neighbour. Jesus Christ put God first, in the temple, and then went down to Nazareth and was subject to His parents, fulfilling the righteousness of the law.

His body was made the revelation of righteousness, the only standard of righteousness. You remember what our Lord said: "When he (the Spirit of truth) is come, he will reprove the world of sin"—what is sin? Not paying your debts? Beating your wife? Failure to provide for your children? You respectable man, what is sin? You men who pride yourself on your righteousness, what is sin? Sin at its heart? "Of sin, because they believe not on me." That is the cardinal sin, the sin from which all other sin springs. That is the damning sin that throws wide the gates of hell to any man—not to believe on Christ; even though a doctor of philosophy, if he dares to substitute his reason for divine revelation. You say you are too clever, too intellectual, to believe on Christ? Not to believe is the one sin that will not be forgiven.

"Of righteousness, because I go to my Father, and ye see me no more." Jesus Christ said, "When I am gone, the world will not know what righteousness is; there will be no standard left anywhere—and only the Holy Ghost can convince the world of righteousness because the one Standard has been removed."

III.

THAT COMPLETED RIGHTEOUSNESS WAS OFFERED AS AN ATONEMENT FOR OUR SINS IN THE BODY OF JESUS CHRIST ONCE FOR ALL. A sinful man who is called a priest professes by an act of consecration to transform or transmute a wafer into the body of Christ. What blasphemy! That wafer is elevated as an object of worship. What idolatry! What superstition!

I was afraid of this text before I began: I am more afraid of it now. "A body", says the Lord prophetically, "hast thou prepared me, that in that body I might do the will of God, and do what no one else ever did, and no one else can." The stars in their courses, cherubim and seraphim in their choruses, do not the will of God more perfectly—nay, even the heavens are unclean in His sight, and He chargeth His angels with folly. But to the Son He saith, "This is my beloved Son, in whom I am well pleased."

The body of Christ, the tabernacle of His infinite spirit and His sinless soul, is the righteousness of God incarnate. What did the law of God require in substitution, in payment for your sin? What did it require? A righteousness that was equal to all our omissions, to all our rebellions—a righteousness which should be of such value as to equal the sum-total of the forfeit

of human sin. And Jesus Christ came! "A body hast thou prepared"; and the body of Jesus Christ was the incarnation of that great price. Not the blood of bulls and of goats which had only a link with the animal creation, but of Him Who "was made after the power of an indissoluble life", and in Whom God dwelt in all fulness.

And that body having wrought the will of God in such a way that God Himself was for ever satisfied, was offered in atonement for your sin and mine. But this damnable system of Romanism with its accursed message, is offered to men to-day, to the effect that there must be another sacrifice, an unbloody sacrifice, the sacrifice of the Mass which must be observed almost daily according to the times prescribed by the Church—and failure to observe it not only opens purgatory, but opens hell, to the disobedient soul, notwithstanding that Jesus Christ has died! I say, the whole system is the most colossal lie that even the father of lies ever conceived. Angry? Yes, I am angry. We ought to be angry. We ought to be indignant.

IV.

THE OFFERING OF THAT BODY SUBSTITUTED GOD'S WILL FOR OURS, HIS RIGHTEOUSNESS FOR OURS, HIS OBEDIENCE FOR OURS, HIS LIFE FOR OURS; and by that will thus offered once for all, we are sanctified.

That is why I do not go to Mass. I do not need to. I do not need that sacrifice. I will not insult the divine Majesty by presuming to add the worth of my mite of merit to the wealth of His infinite gift. No! No! A thousand times, no. I would subordinate all ceremonies, and all churches, and all priests, and all popes, to Christ. Indeed, faith—true faith—will enthrone Him above all creation—"In whom we have redemption through his blood, even the forgiveness of sin: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him: and he is before all things, and by him all things consist."

The Pope is not the head of Christ's church on earth, but the head of the church of the Antichrist. Hear the Scripture, and heed this One Who came to do the will of God, this One Who gave His life a ransom instead of many, this One Who by the righteousness He has wrought out, prepared a sacrifice the equivalent of the debt of a million worlds. He is the Head of the body, the church, Who is the beginning, the Firstborn from the dead. Oh, hear it!—crucified, buried, raised again the Firstborn from the dead "that in all things"—that in all things—"He—HE—might have the pre-eminence."

We need no priest. I say it again, we need no pope. We need no other sacrifice.

"There is a Fountain filled with blood,
Drawn from Emmanuel's veins,
And sinners, plunged beneath that flood,
Lose all their guilty stains."

Rejoice in Him! In the work already done. Let us repudiate all substitutes. Oh, learn to sing it:

"Should all the forms which men devise
Assault my faith with treacherous art,
I'll call them vanity and lies,
And bind the gospel to my heart."

CLERICALLY CONTROLLED EDUCATION IN QUEBEC

By a French Canadian

(The author of the following article is a graduate of a Roman Catholic university, and writes from the standpoint of an educational rather than a religious reformer. It is published from the author's manuscript for the first time. Ed. G. W.)

Democracy and Quebec

"Quebec has a soul. That is the magic which has inspired so many an author and bewildered so many politicians". Bovey, *The French Canadians of To-day*.

This beautiful soul of Quebec is an offspring of the same Norman stock who rebelled against the tyranny of John and forced him to sign the first Charter of human liberty in England. Norman blood then was healthy and vigorous. It could assert itself, boil in anger against injustice, and face a tyrant boldly. To-day, the Normans again assume some importance in a British country, but as a minority. Not only politicians but all English Canada's attention is drawn towards Quebec because the minds of English and French Canada do not meet. Quebec's soul is unknown, and is as jealously guarded as is the secret of religious life behind the stone walls of its convents. By reason of its language, religion and culture it has succeeded in building around itself an ivory tower which hides it from view but which does not make it proof against the epidemic of isms which infest the world.

Quebec's soul is unknown to itself. To this the Roman Catholic clergy will answer in the name of its child, (French Canada has practically no other voice): Every French Canadian is taught very young indeed that he has a soul created in the image of God; that this soul, born in iniquity, is redeemed by the sacrament of baptism without which it can never enter into heaven; although baptism has washed the original sin it has not liberated it from its evil effects. Therefore sin is inevitable; but the soul can be cleansed of its actual sins by the use of confession. This of course will deliver him from the torments of hell looming wide under the feet of a Roman Catholic in this mechanized world where accidents are so common. He knows that his soul is born to suffer because if he can dodge the fire of hell with confession he can't escape from purgatory where both his forgiven mortal sins and his venial sins will be cleansed off. Purgatory is just as hot and painful as hell, but being temporary it does not involve the supreme torment of despair although a soul may be left to suffer a thousand years to purify it from a single venial sin. Fellow Christians may help those poor souls most effectively by the celebration of masses. They believe in the priests who urge them to sacrifice and self-denial for their beloved ones. His emotions are such that he will bleed himself white to insure the benefits of a mass to the suffering soul of a relative. Is that cowardice or apathy? Nevertheless the priests reap all the benefit.

The clergy thinks it is unnecessary for the French-Canadian to learn anything beyond the elements. Wealth and learning only lead to damnation. The clergy is sure that he holds the truth. As truth cannot be true and untrue at the same time, every other church is flagrantly lying. Therefore for a Roman Catholic it is a sin to question the word of the Roman Catholic Church. And he does not. This sin would be greater in his eyes even than gross immorality. The clergy sees to it that he learns nothing but the truth. He keeps a sharp watch on publications and press. Whether a book is immoral or not does not matter much. But if a book contains the least attempt at disclosing the human side of a priest's nature, or a challenge to self and clear thinking this book is considered tinged with lies and it must be discarded. It is in the index. That means it is dangerous to the Roman Catholic faith. Faithful Roman Catholics will not read it and are thus protected from wandering away from the flock and the truth.

Children's faith is also jealously guarded against possible wanderings. When our new course of study in Ontario was published, Roman Catholic authorities met. They examined all the books recommended. More than half were found to be infringing Roman Catholic teaching. A list

was drawn out and distributed to every Roman Catholic teacher through Roman Catholic inspectors, warning them to keep the guilty volumes out of school libraries. Some of the most enlightening books were thus ruthlessly kept out of children's reach. In Quebec most of the school texts have been written by priests or members of some religious order. Some of the most modern texts in use were written in 1890. Truth does not change. There is no necessity for renewing them as long as Quebec's mind remains aloof from the world's.

Fiction is the most generally read material. This is not so dangerous to faith. Priests under pen names such as Pierre L'Hermite Alonie des Lestres have made attempts at writing romance to supply the demand. Needless to say that their heroes and heroines are fond of the "curé" who doesn't spurn the honour of playing a part in a novel. French Canada has many authors in history, travel, etc. They are mostly priests. I have here a book by l'Abbé A. Gosselin entitled, "Instruction in Canada under French rule". Reading it gives the impression that there were only nuns and priests together with a few lay servants in Canada under the French régime. I listened to a speech delivered at Queen's University by M. Oliver Maurault, rector of Montreal University, about two years ago. It was supposed to be a talk on the French Canadian people. After having demonstrated the wonderful subserviency of the French Canadian people to its clergy he spoke of the far-reaching work of the French Canadian Clergy itself and nothing else. They want it to be known abroad that in French Canada they are all-important. The French Canadian people must be terribly helpless both intellectually, financially and in every way to require such unprecedented devotion and self-denial from so many priests. It reminds me of missionary work in uncivilized Africa. But Quebec to me is still like an immense seignior with a few thousand priests as seigniors and two million French Canadians as serfs or "porteurs d'eau", to use an epithet used for them by Mr. l'Abbé-Groulx in an outburst of patriotism against their apathy. But neither Mr. Groulx's nor the clergy's patriotism goes any further than their own selfish interests. The apathy of the people is beneficial to them, so they develop it. The school is the real place where we can judge of their wonderful skill at it.

"Essential school matters such as courses of study, languages to be taught, training of teachers, granting of diplomas, the control of annual June examinations, the certification of school inspectors, the recognition of extra provincial teaching certificates, etc., are under the control of the Roman Catholic Committee of the Council of Education."

"This Roman Catholic Committee consists of the bishops, ordinaries, or administrators of the Roman Catholic dioceses and apostolic vicariates situated either wholly or partly in the Province, who are members ex-officio, an equal number of Roman Catholic laymen appointed by the Lieutenant Governor in Council." (*Howard C. Allen, Organization and Administration of the Public School systems in Quebec and Ontario.*)

Here there seems to be a touch of democracy but all these laymen, subservient as they are by principle to all that purple array are not afforded an opportunity for a single critical word. Therefore education in French Quebec is entirely at the mercy of the clergy.

Let us examine now the result of its supposed great devotion to the people. These few facts gleaned from the report of the Superintendent of Education in Quebec for 1938-39 are typical and convincing. I quote the very words to avoid being charged with exaggeration:

"1. Enrolment in St. Jérôme school gives 86 pupils in the 6th year and 31 in the 7th year. The sudden fall from 86 to 31 is significant.

2. "Among the causes preventing children from pursuing their studies are the high fees required. Thus at St. Jérôme girls in the 6th and 7th years had to pay a fee." No boys mentioned.

3. "In some fifteen villages the school board has under its control only girls up to the 5th year, and in about 20 others, girls up to the 7th year. If parents are unable to place them as half-boarders, their studies must there end."

4. Report from region No. 8 reads: (a) "There are more girls than boys in school starting with the 5th year. This

is explained by the fact that there are no boys' schools outside large villages. The little school does not appeal to the 12 year old boy. Convents are for girls not for boys."

b. "Out of 943 female teachers, 600 have only elementary diplomas; 144 are qualified from normal school." The elementary diplomas were granted until lately after the 8th year and therefore corresponds roughly to our Entrance certificates.

c. "There are 300 small libraries in the region. The number is small considering the extent of the region, but large when our means are considered. The children should have more books. Where is the Carnegie who will procure them?"

d. "In organized localities I took a census of children not enrolled and found 1,134 boys and 969 girls from 7 to 13 years who did not spend a day in school."

f. "The school inspectors of that region are progressive and are prepared to make further advances with the co-operation of the Department of Education."

There is overcrowding in the Montreal schools. There are generally 100 in the infant class. This explains the numerous failures in the 2nd, 3rd and 4th years.

6. In the whole province 16,032 pupils were successful in obtaining 7th year certificates out of a total of 33,111 pupils enrolled." We have already seen that for certain reasons a great number of pupils do not get as far as that.

7. "There are at present 64 normal schools in Quebec." All these are under the direction of some religious order.

8. "There is still in Quebec one teacher paid \$100 a year. But there is "marked improvement" as teachers' salaries are now raised to an average of \$300.

I quote again from H. C. Allen's work: "The lowest requirements for the position of inspector is in the Roman Catholic schools of Quebec where scholastic requirement is that of graduation from a primary school which is approximately equivalent to 10th grade in U.S.A."

It is clear from the Superintendent's report that the general time for leaving school is about the 5th year and that the boys in the smaller community have no choice but to leave school at 12. The small municipalities cannot afford a dwelling each for both the male and the female religious teachers. These religious teachers have vowed perpetual chastity. They must be protected against the constant danger of failure of heart and flesh. Thus the females are forbidden to teach boys older than 12. If these boys want to continue their studies they must go to a boarding school. If they can't pay the board they have to stay at home. The system does not provide any more for them.

Allen found a total of 643 school municipalities in Quebec. These correspond to our townships. Of these 500 are situated in towns and villages of less than 2000 population. Thus it ensues that about 500 rural municipalities are depriving their boys of the opportunity of an education higher than the 5th year.

"The rural voter has an overwhelming political power" asserts Mr. Bovey. "The city and island of Montreal with almost half the population of the province have only fourteen members out of ninety in the Provincial Assembly." The girls with apparently a somewhat greater educational standard did not have the right to vote until Mr. Godbout came to power.

This enlightened electorate is kept on the farm by indoctrination and by reason of its incompetence in other fields. It is easy to convince this people of greater prospects on the farm when so many have lamentably failed in the city and pine away in dire poverty. They do not realize their incompetence or immaturity. The English conqueror and the Jews are to be blamed.

The great movement to ruralize education in Quebec is the remedy offered by the Roman Catholic Committee of Education to that state of affairs. The clergy thinks it so clever and progressive to repeat what has been found wise in the first times of the colony. The French Canadians must be kept "masters of the soil". French Canadian novelists second the preachings of their clergy and find ample materials. These novels are welcomed by the clergy because they help. The whole affords a wonderful explanation that hides their failure and its causes. It provides a good pretext to

keep the bulk of the people where their chances of enlightenment are the least and where they can be more easily controlled. The rural tradition carried to exaggeration must have buried in mind and body more than one potential Laurier who could have helped steer the ship wisely. But another Laurier must not be. The clergy would be robbed of the glory of guidance.

The clergy has provided a semblance of lay guidance. Leaders must be educated. "There is a system of classical colleges which supplies blood and strength to the whole," using Mr. Bovey's words. I can fancy Cardinal Villeneuve throwing out his chest with pride at those words. Immediately he labels Mr. Bovey "a Protestant who does not protest."

I have seen a child of eight in an Ontario public school who could not be bribed with flattery. Cardinal Villeneuve as old and as intellectual as he regards himself amazes me. He swallowed the sugar-coated truth without a qualm. (Mr. Bovey shows very tactfully indeed the poverty of program and studies in that system of classical colleges and of French Canadian Universities. But only the student who has a notion of the work done in other universities can make the comparison carefully avoided.) The leaders of Quebec are carefully guarded against the possibility of such a comparison because they are required to attend R.C. schools. Thus the classical colleges can go on unhampered. If by any chance a student happens to overlook the tradition and try other universities, he is soon aware that something is the matter. He does not seem to catch on easily. Most often he fails and goes to the clergy for comfort. The clergy has a ready explanation. Protestants are always so unfair to Roman Catholics. They watch the progress of the Roman Catholic Church with so much envy. And the youth feels pleased because at least he has suffered persecution in the name of God. I heard the story of a boy who was indignant because to pass examinations in Ontario he had to write so many of the lies taught in the Protestant school where he had been attending.

Mr. Bovey is no inexperienced youth; he would not be satisfied with such nonsense. He translates Mgr. Camille Roy, then rector of Laval University. I quote this translation because in such matters it is wise to use the words of a priest himself and also because it expresses my own personal views perfectly. Speaking of classical colleges, the rector of Laval University says: "The trouble is that mnemonic methods which in view of their inadequacy have been too long kept up, have encouraged a passive mentality in the student. They have not tended to excite his curiosity. They have given our bachelors of arts the idea that they knew everything when they have absorbed their manuals; they have given the satisfaction of knowing something too easily while minimizing really personal work and failing to provoke what I should call a restless intelligence."

And farther on, "Our French Canadian universities have not provided what was expected of them. Our universities too long engaged in training only lawyers, notaries and doctors, have allowed the province of Quebec to be invaded by foreign graduates who have placed themselves in the best jobs in industry and have allowed English speaking Canadian graduates almost to monopolize the jobs at Ottawa and Quebec which call for a scientific training."

And still further, "Our classical colleges have not yet the qualified professors they should have. Our secondary studies have gone on too long with inadequate programmes and methods and we have too many graduates with bachelor's degrees and high school requirements.

But Mgr. Roy absolves himself and the clergy for such dire results. He says that: "1. Heavy financial drain of modern university training had never been foreseen.

2. Sufficient funds had never been available.

3. General apathy of mind has kept the institution in a rut."

It was impossible to Mgr. Roy as it is to every priest of the infallible church to sense its own shortcomings. It is surprising to note that the very persons who boast of knowing so much of the truth should have failed to foresee such a vital factor as the first mentioned.

Why are the funds not available when Quebec abounds with natural resources of every sort and has the greatest facilities for cheap transportation? The people ignore their

own province. They do not know of the existence of anything beyond their parish. The priest keeps them on the soil because it is thought clever for Champlain and Talon to have encouraged farming. They at least can claim as much brains as they had. If they were to lead the people for another five hundred years these priests for the same reason would still make them stick to the soil while the English and Americans grab at their minerals, forests, water power, trade, etc., and make funds available for the education of their own children.

Brother Marie Victorin as quoted by the same author realized this when he wrote: "We have found that this land of cosmic and ancient glory, this Laurentia, one of the foundations of the world is not ours since for the most part its most intimate biological and geological secrets are in the hands of strangers."

But what do these wonderful educators and leaders do about it? There is an occasional warning such as that of l'Abbe L. Groulx as stated by Bovey: "So far as our national education is concerned it is not a matter of superficial or voluntary reform, it is a matter of life and death." The warning scarcely heard is soon drowned in a babel of words, sayings, customs, uses, traditions which have lost all meaning and purpose in the present day. They came from an earlier age when our ancestors were adapting themselves to a much simpler world with totally different conditions. Society is changing in spite of the efforts of the R.C. church to keep it static. The nation which does not learn appropriate adaptations to this changing world will soon be absorbed. It is really a matter of life and death. Such a nation can't have a mission in the world.

Shut up in their convents and lost in their speculations on perpetual chastity, priests and nuns have lost contact with our changing society. They have failed to keep pace with its thoughts and moves. I have heard a nun here in Canada boast that her order was still wearing the very same costume it was wearing 400 years ago. Then, can one be expected to understand the social problems of our generation and prepare the youth to adapt themselves successfully to the complexity of a society which they profess to shun as their greatest enemy? Their teaching, empty of the necessary foundation of experience, cannot but produce a showy knowledge, useless to the average individual. It cannot be anything but the stuffing of brains and not the training of minds. It cannot but stunt the growth of personality and leave the individual mentally a child to his old age.

The continual blocking of outside information, which may divulge to the inmates of the tower the weakness of the foundation is also a deadening blow to intelligence and thinking. No literary work of worth was ever produced in a country where the leading power exercised such practices. French Canadians are all lamenting our poverty in that matter. They are unaware that they are being subjected to dictatorship. Is the Roman Catholic Church so insecure that it cannot face fair criticism and clear thinking? It is the same feeling that prompted Hitler to break off all communications with the outside world to keep Germany ignorant of what was going on. If the truth of the Roman Catholic Church is so pure why cannot its adherents be left to make their own comparison with the truth in other churches. Protestantism does not seem to be so afraid of such a comparison. Their laymen are free to read what they want, and to study their subjects from any text.

Quebec's ruralization programme besides cutting communications, makes Quebec's population a picture show to attract American tourists and fill the purse of a few profiteers: I quote Emile Vaillancourt translated by the same author: "The moment Canada abandons its own ethnical characteristics, and I have especially in mind the Province of Quebec, we shall lose one of the greatest sources of revenue for our Dominion." There are other provinces in the country which can attract tourists.

Bernadette Soubirous' visions were proofs of the dogma of the Immaculate Conception. Theresa Newman's transformation perpetuates the faith in the supernatural power of the church. A Protestant who becomes a recipient of such phenomena resorts to the physician. The ministers of Protestant churches make a study of abnormal psychology to minimize such danger. But the Roman Catholic ignores mental hygiene and creates on such phenomena new dogmas to feed her intellectually starved children.

The whole system is a sickening sight and cannot fail to bring failure as it did. But like another Nero, the Roman Church lays the blame on the conquerors, vituperating against the Jews. It assumes the character of a martyr constantly trodden by bitter enemies. This is another borrowed notion that they took from late antiquity and that they try to apply to the twentieth century. They cannot think any more for themselves. They have to use ready made thoughts. "The world is too old. Everything has been thought of." (Father Jasmin.) The people follow the lead and pay the price to sink deeper and deeper into the rut with their educators.

One of our best informed French Canadian laymen, Oliver Asselin, wondered that in the world at large "the fact of being a French Canadian is a mark of incompetence". Could it be otherwise? This people will have to learn to walk without a crutch before it can mature.

The same Oliver Asselin, in his disappointment considered democracy a "falsehood", and "universal suffrage a deception". It never came to his mind that his church never gave democracy a fair trial in Quebec. Democracy is more than formality to be used only as a show. It has to be founded on principles. How ironical this exclamation of Gédéon Ouimet: "Our ancestors found in the clergy an inseparable companion in time of trouble. It fell to the clergy to lead the people not only in religion but in civil strife. What would our ancestors have done without the clergy, without those devoted enlightened men." (From Canadians of to-day.) The Americans did not have such an enlightened clergy to preside over the development of their country. Otherwise the U.S.A. might still be England's colony instead of being a powerful ally.

In French Canada the Roman Catholic Church has been left free to practise its own principles. It has failed there as it did in Mexico, in Spain, in Russia and may I say in Germany. They may admit failure but they are too engrossed in their infallibility to accept the blame. "Eyes they have and they see not." They are looking forward for more victims. The waste of human souls and human life goes on unstopped.

Already the disappointed French-Canadians have considered separation from Confederation. It is amazing to find them dreaming of successfully carrying alone a task in which they have so completely failed, even with the help and stimulation of the Federal government.

Canada's leaders I hope will not fail Quebec. They must bring it to a realization of its soul, and develop its rich potentialities in spite of its reluctance. The operation necessary for the cure may be painful but the results would compensate the trouble. They must not wait till it is too late for the sore may spread. A body is not healthy when one of the limbs is deceased. The leaders must not lose the country through complacency or fear of disfavour. What did the agreement of Munich bring to Chamberlain when his people realized the mistake? May the Carnegie they are hoping for in their helplessness help them to get with freedom the intellectual and material progress they are entitled to in a democracy. May gratitude, one reason more for unflinching loyalty divert that wonderful flow of energy into useful channels and make democracy more progressive in Canada and the peace of the world more enduring.

Annual Union Convention

The tentative dates set for the coming Annual Convention at Jarvis Street Church, Toronto, are October 7, 8, 9, Tuesday, Wednesday, and Thursday. These yearly gatherings have proved to be sources of great blessing to our churches and we trust that this year's fellowship in wartime will be particularly helpful and inspiring. Details of the programme will be published soon, but in the meantime we urge all our friends to be much in prayer for the success of our Convention. We trust that all pastors will begin to make plans now for a large delegation from their churches. Friends and visitors, as well as pastors, are warmly invited.

This yearly meeting also marks the end of our financial year, and we would remind our friends of their share in the responsibility for our missionary work. Let our treasurers send us all the funds they have on hand and let our people see to it that there is much to send.

Bible School Lesson Outline

Vol. 5 Third Quarter Lesson 36 September 7, 1941

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

THE SELF-WILL OF SAUL

Lesson Text: 1 Samuel 13.

Golden Text: "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee."—1 Samuel 13:13.

I. The Folly of Disobedience—verses 1 to 14.

The Philistines had been left in the land to try the children of Israel (Judg. 3:1-4), and Saul had not been reigning long before Jonathan's defeat of the Philistine garrison at Geba precipitated war between the two nations. Our enemy Satan is never far away. He watches for a convenient season in which to launch his attack upon the believer (Lk. 4:13; 1 Pet. 5:8).

This was not the first occasion on which the Israelites had been called upon to face superior forces; but whenever they had relied upon the Lord, they had always been victorious (Josh. 11:4-6; 1 Sam. 7:3, 13). Surely they had forgotten the power of the Lord or they would not have been so distressed, but, as it was, they fled in panic. The believer has an anchor which is steadfast and sure and which will hold firm in times of stress and storm (Josh. 1:9; 10:25; Psa. 112:4-8; Prov. 16:20; 18:10; Heb. 6:16-20).

Samuel had made an appointment with Saul to offer a sacrifice unto the Lord in Gilgal and invoke the Divine blessing upon the armed forces of Israel (Josh. 10:7, 8). Without the blessing of God they would be helpless (Josh. 7:12, 13), but with Him at their head they would be mighty (Lev. 26:3-8; 1 Sam. 14:6). In the time of national crisis earnest Christians do not ask "Is the Lord on our side?" but rather "Are we on the Lord's side?"

Saul proved to be sadly lacking in power. Had he been strong in faith the Israelites would have rallied around him, and had he encouraged them by reminding them of the promises of the Lord (Deut. 28:1-7), they would not have scattered from him. Wise leaders can do much to uphold the spirits of their people and to keep their morale high.

Saul was lacking also in patience (Psa. 37:7; 40:1; Isa. 40:31; Heb. 10:36; 12:1, 2). Samuel the prophet was a trustworthy man and came, even as he had promised, but the king was hasty and fearful, when he should have been calm and brave. Had he waited a short time longer, everything would have turned out well. God's time is always the right time.

King Saul lacked piety. Due reverence for the Lord and for His ordinances would have made him hesitate before intruding into the holy offices of the priesthood (Exod. 28:1; Num. 16:1-3, 39, 40; Heb. 5:4).

The trouble was that Saul's life was centred in himself, rather than in the Lord (Lk. 11:16-21); the pronoun "I" was much too prominent in his confession to Samuel. Fear for his personal safety clouded the issue, and his pride was hurt when he saw that he was unable to check the flight of the panic-stricken people (Prov. 16:18, 32; 18:12). In desperation, without waiting to call upon the Lord, he forged ahead with his plans, regardless of consequences (Isa. 28:16). Pride was the sin of Satan himself (Isa. 14:9-17; Ezek. 28:12-19).

There is a suggestion in the narrative that Saul did not consider that his supplication to the Lord would avail unless accompanied by a formal sacrifice. Ordinances have their function (Matt. 3:15; 1 Cor. 11:26), but they can never take the place of heart obedience (1 Sam. 15:22; Eccl. 5:1; Isa. 1:11-20; Hos. 6:6).

Saul acted foolishly in disobeying the word of the Lord, and so do all who act in self-will (2 Sam. 24:10; 2 Chron. 16:9). Because he failed to glorify the Lord and to sanctify Him before the people (Num. 20:12, 13; Ezek. 36:23), and because he disregarded the warning which had been given him, he would himself be rejected (1 Sam. 12:14, 15; 15:11, 23).

Although men fail Him, the Lord's purposes do not fail (Isa. 40:28; 42:4; Acts 15:18). The thought that no one

of us is indispensable should solemnize our hearts. Joshua took Moses' place Deut. 34:9; Josh. 1:1-5), and Elisha followed Elijah 1 Kings 19:16). The Lord had already chosen David, a man after His own heart, to succeed Saul (Psa. 89:20; Acts 13:22), and in years to come the perfect Leader and King would appear, even the Lord Jesus Christ, Whose kingdom would be for ever (2 Sam. 7:16; Isa. 9:6, 7).

II. The Folly of Disarmament—verses 15 to 23.

Saul's spirit of defeatism was responsible for the diminishing number of his soldiers. He began with two thousand followers (verse 2), but now he had only six hundred (verse 15). No man falls alone (Rom. 14:7).

The Philistines were expert in the strategy of war. From their territory on the shore of the Great Sea (the Mediterranean) they made three thrusts into the land of Judah; one toward Ophrah in the north (Josh. 18:21-23), one toward Beth-horon in the northwest (Josh. 16:1-23), and the other toward Zeboim in the south. We wrestle against a crafty foe (Matt. 10:16).

By subtlety the Philistines had deprived the Israelites of the means of making and maintaining the weapons of offensive warfare. The disarmament movement proved to be disastrous. In similar fashion Satan has in many instances fostered Modernistic movements which have deprived men and women of their faith in the Word of God. The sword of the Spirit has become blunt in their hands, so that they have been unable to stand against their spiritual foes. We need the shaft which is polished and burnished, and we require the whole panoply of God if we would be victorious over Satan and his hosts (Isa. 49:2; 2 Cor. 10:1, 3-5; Eph. 6:11-17; 1 John 5:4).

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