

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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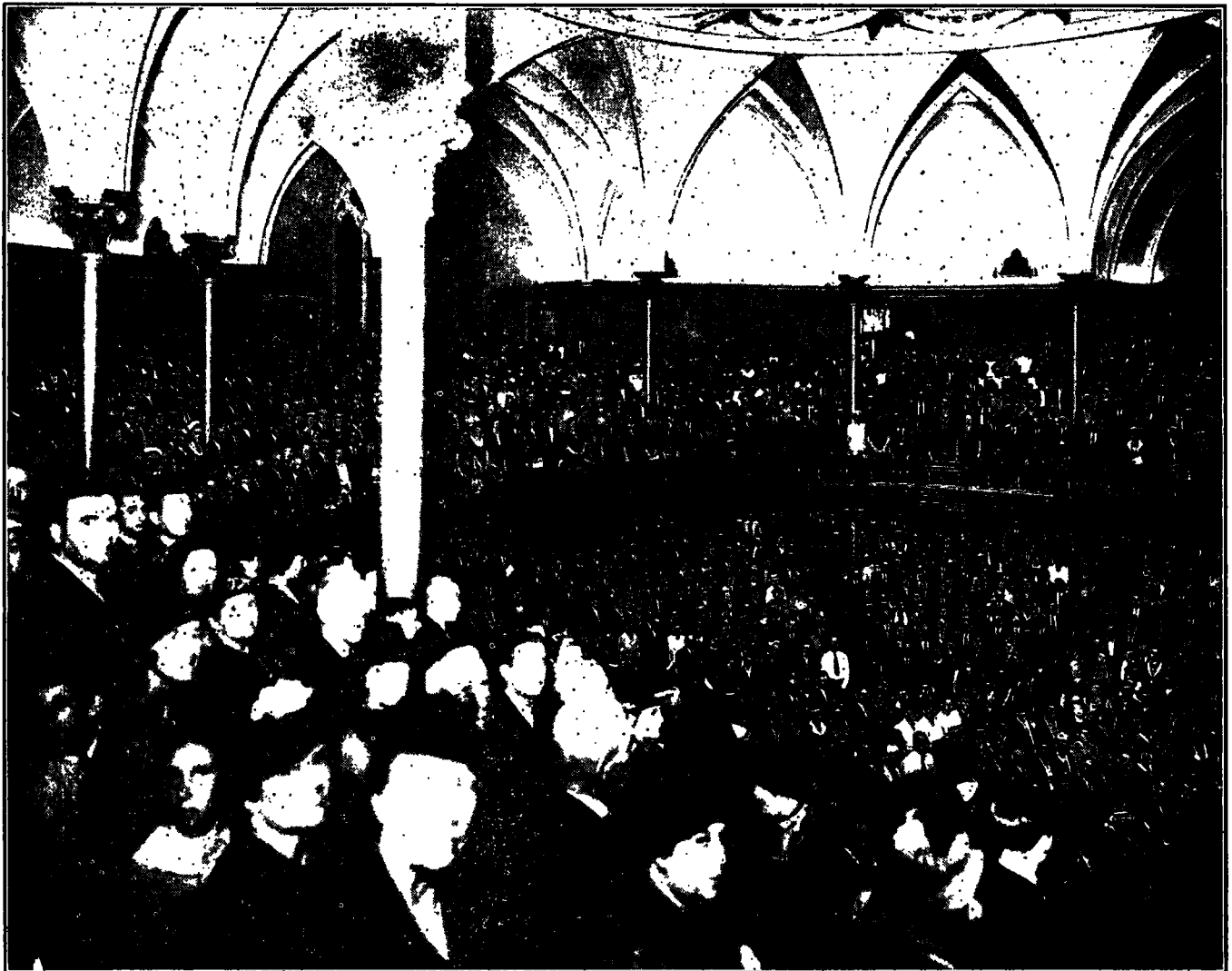
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Whole Number 1009

Crowd Protests Mass On Parliament Hill



View of Part of the Congregation at Protest Meeting
in Jarvis Street Church, Toronto, September 16, 1941

Pontifical Mass on Parliament Hill

A Great Protest Meeting of All Denominations

Jarvis Street Church, Toronto, September 16th, 1941

In our issue of last week we published an announcement from an Ottawa paper that a Pontifical Mass would be celebrated Sunday morning, September 14th, on Parliament Hill, Ottawa, and that the altar would be erected within the main entrance to the Canadian House of Commons. As soon as this arrangement became public, there were great searchings of heart among Protestants as far as the announcement reached.

Like Elijah, earnest people sometimes imagine things to be worse than they really are. Because there has been so little public protest against the encroachments of Rome in Canada, many may have feared that there was little Protestant conscience left. Before the war, the young men of England, of Canada, and of many other parts of the Empire, passed rather stupid resolutions, to the effect that they would not engage in war for any purpose; but as soon as the critical hour struck, men flocked to the colours, and never in all British history has the race produced braver men than have fought on the land, on the sea, and in the air, in this war. So we are sure there are hundreds of thousands of Christian people in Canada, among all denomina-

tions, who are of the stuff of which martyrs are made, who, should the challenge be issued, would rather die than surrender, or even compromise their faith.

We ventured to call one or two about the matter, and it soon spread like wildfire. The response from all denominations was positively thrilling. Men could not, of course, on short notice, presume to represent, in any official way, either the church or the denomination to which they belonged. They were, however, ready to give their names, and to acknowledge their denominational affiliation.

A meeting was called for Tuesday, September 16th. Not a word was said about it until Friday, the 12th, but Friday afternoon a company of men from all denominations met in the Editor's vestry, and decided upon Tuesday as the time of meeting. A number met again Friday evening, Saturday morning, Saturday afternoon, and Monday afternoon, to arrange a programme of resolution. As was to be expected

in a metropolitan centre like Toronto, many men consulted found their time already filled with engagements; but those who could not relieve themselves of other duties, gave their names; and in the centre of this page we publish a reproduction of the advertisement of the meeting, inserted in the Toronto newspapers.

Tuesday evening the people began to gather much more than an hour in advance of the time of meeting. The building was filled almost as soon as the doors were open. Nearly one hundred were seated on the platform; hundreds of chairs were put in beside; all vestibules were packed with standing people; and where chairs could not be placed, people stood about the building; and large numbers who distance, were turned

could not get within hearing away.

We mention this, not to glory in numbers—it is no new thing for Jarvis Street to be crowded to capacity—but this was a week-night service, hurriedly called, on short notice; and we refer to the crowded condition of the building, and the fact that hundreds more tried to gain entrance, only to indicate the response of the Protestant conscience to the announcement of a protest meeting. We believe the men from all denominations present in that service, were representative of a great

THE PONTIFICAL MASS ON PARLIAMENT HILL

AND OTHER ROMAN CATHOLIC ENCROACHMENTS ON
CANADIAN GOVERNMENTAL FUNCTIONS

Will be the subject of

A PROTEST MEETING JARVIS ST. CHURCH, TONIGHT, 8 o'clock

Resolutions of Protest will be proposed and supported by the following Speakers: Revs. H. H. Bingham, W. E. Hodgson, W. L. L. Lawrence, G. B. McLennan, J. B. McLaurin, Wm. Thomas, J. B. Thomson, E. B. de Pendleton and Messrs. J. H. Hunter, W. W. MacPhee and others. Dr. Shields will preside.

Names of Sponsors of the Meeting follow: Revs. J. H. Barnes, G. S. Despard, R. F. Widdows, Messrs. Loftus Reid, W. J. Armstrong (Anglican); Revs. H. H. Bingham, W. G. Brown, W. E. Hodgson, J. B. McLaurin, T. T. Shields, W. S. Whitcombe and Mr. H. G. Martin (Baptist); Revs. A. G. Macpherson, Wm. Thomas, J. B. Thomson, Messrs. J. H. Hunter, W. W. MacPhee (Presbyterian); Rev. Eric B. de Pendleton (Reformed Episcopal); Rev. L. I. Hunter, W. L. L. Lawrence, G. B. McLennan (United Church).

EVERYBODY INVITED

A Generous Offering to Defray Advertising Expenses is Solicited.

host of people in all denominations who will rally to the call to help stem this flowing tide of religious totalitarianism.

The Roman Catholic Church does not want public controversy. It is like a beast of prey that prowls about at night, taking its victim unawares. It chooses its time to strike; and now when the minds of all loyal British subjects throughout the world are set upon winning the war, and the people are ready to make any sacrifice necessary to achieve victory, they come forward with their plea for national unity, threatening to set our national house on fire unless we let them have whatever they demand.

THE MEETING ITSELF

The Editor of THE GOSPEL WITNESS was Chairman of the meeting. It was evident from the beginning that the great congregation was composed of serious-minded people, men and women of conscience, who had been stabbed awake by the Romanist challenge. The first hymn was the National Anthem of the kingdom of God, "All hail the power of Jesus' name." It was worth travelling many miles to hear that hymn sung. The Scripture was read by an Anglican clergyman, Rev. Moore, of Clinton, Ontario. Prayer was offered by Rev. W. E. Prescott, of the United Church.

The collection for the evening, taken to defray heavy advertising expenses of nearly \$250.00, amounted to \$327.90, the balance of which, over and above that required to meet the advertising cost, will be spent to send the report of the meeting to at least ten thousand people beyond the regular subscription list. The difference will just about pay for the wrappers and stamps necessary to send out an additional ten thousand copies. That leaves nothing for additional printing cost, but we trust God and His people in this matter, as in other issues of the paper.

THE GOSPEL WITNESS carries no advertisements, and it has no endowment: it depends for its continuance upon the support of those who believe in its message. So here and now we appeal to our readers to help us to spread the protest of Tuesday night's great meeting throughout the length and breadth of the Dominion, and to countries far away. People give large sums of money to enterprises far less important, and less influential, less beneficial to humankind, than the enterprise of this paper in trying to awaken people to a realization of the fact that the Roman Catholic Church is to-day, as it has always been, the most divisive force in human society—the enemy of the home, the enemy of the church, the enemy of all free men, and of all free institutions; that it is a totalitarian system which fastens upon its victims a yoke more deadly than that of Hitler, because it is a yoke which stretches beyond the boundaries of time.

We wish that some of the Lord's stewards to whom He has entrusted much of His goods, would realize the peril of the hour, and come to our help in this great matter. We shall go forward, however, without waiting for such supplies, in the confidence that, as in all such cases, God's people will be moved to come to our help.

Returning to our account of the meeting. The offering was taken early, that the ushers might be freed from the necessity of going down the gallery aisles, the steps of which were immediately used as seats by some of those who had been standing.

Following a hymn, photographs were taken of the assembly, reproductions of which are contained in this issue. Jarvis Street auditorium is very difficult to photograph. The width of the church within the walls is one hundred feet, but the photograph of the platform takes in only the space between the galleries, and shows little of the gallery. A somewhat better idea is obtained from the other photograph, but even that gives but a poor picture of the great multitude assembled.

The Rev. J. B. Thomson

The first speaker was Rev. J. B. Thomson, Minister of Dufferin Street Presbyterian Church. Mr. Thomson is a very earnest and effective speaker, who, from the first sentence, gave the impression that he was an ambassador of Jesus Christ, charged with a very solemn duty. He began his speech by reading the following resolution:

RESOLUTION ON THE PONTIFICAL MASS ON PARLIAMENT HILL

1. WHEREAS the prevailing world-menace to all human rights everywhere, and of Canada's place in the war against wanton aggression, necessitating, as it does, at least such national unity as will secure the wholehearted and unreserved co-operation in Canada's war effort of every Canadian citizen of every race and creed; and that such unity of purpose and co-operative action can be assured only as the Government, which is representative of all the people, shows no partiality to any class, or group, or race, or religion, by granting either special exemptions from obligation, or special privileges in any form; but frames and administers every law and regulation with equal fairness to all; and

2. WHEREAS the Roman Catholic Church has been permitted the celebration of a Pontifical Mass on Parliament Hill at Ottawa at the regular hour of public worship at which services are held in all Protestant churches; for which service an altar was erected in the archway of the main entrance to the House of Commons; and the service was broadcast over all national stations; and

3. WHEREAS it is indisputable that historically, and at the present time, the Sacrifice of the Mass as it is called by Roman Catholics, with its seven-fold sacramentarian implications, is the central and distinctive feature of Roman Catholicism which differentiates it from all non-Roman Catholic forms of religion bearing the Christian name; and

4. WHEREAS the principle of religious freedom guaranteed by our British citizenship, which refuses to compel, involves the right also to refuse to concur; and

5. WHEREAS the celebration of Mass in such a place, at such a time, and in such particular circumstances, gives to the whole procedure at least the colour of official Governmental status; and

6. WHEREAS the official Roman Catholic papers publish verbally identical announcements, thus showing that this is the interpretation put upon the event by the Roman Catholic Hierarchy. The announcement is in the following terms:

"An event of outstanding religious significance will be written into the annals of Canadian Catholic ecclesiastical history with the celebration, Sunday, September 14th, of the Holy Sacrifice of the Mass within the shadow of Canada's Houses of Parliament. The outdoor altar will be erected beneath the arch which forms the main entrance to the House of Commons . . . It will be the first time in the history of our beloved country that the Divine Mysteries will be celebrated on Parliament Hill";

7. AND WHEREAS His Majesty, King George VI., at His coronation, was crowned King of Canada as well as King of Great Britain and Ireland, at which time his oath bound him to maintain the Protestant faith, thus recognizing that Great Britain and the Dominions were predominantly Protestant realms; and

8. WHEREAS this at least semi-official emphasis at the entrance to the Canadian House of Commons of that distinctive feature of Romanism which has divided Christendom, opposition to which was the basic principle of the Reformation, and is still an essential of the Reformed faith, is a serious offence to the consciences of a multitude of

Canadian citizens of all denominations; and is a contravention of the factual preponderant principle of Protestantism recognized in His Majesty's coronation oath,

9. THEREFORE BE IT RESOLVED: that this assembly of Canadian citizens does most earnestly protest against this Roman Catholic violation of our national unity by utilization by the Roman Catholic Church of the entrance to the Canadian House of Commons, which place is supremely representative of all of Canada, for the erection of an altar, thus giving emphatic display to that distinctive dogma of the Mass, which, by their own acknowledgment, separates them from all dissentients, and all dissentients from them;

10. AND THAT WE FURTHER DECLARE that while we desire by every legitimate means to promote the unity of the Canadian people with a view to our utmost possible united war effort, we cannot and will not subordinate our loyalty to Christ and His gospel, to that which our consciences disapprove, by acquiescence in what Article Thirty-one of the Thirty-nine Articles of the Church of England calls "blasphemous fables, and dangerous deceits"; and which is called in the Westminster Confession of Faith, "The Papist Sacrifice of the Mass (which) is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sin of the elect";

11. AND WE DECLARE FURTHER: that nothing is likely to be more destructive of national unity than the Ottawa Government's subservience to Roman Catholic demands as evidenced in the Mass on Parliament Hill; its acquiescence in Quebec's anti-conscription attitude; its granting of extra purchasing hours to gas-consumers attending the Three Rivers Eucharistic Congress—a privilege specifically denied to others; the special facilities afforded the Roman Catholic Church for sending Canadian funds to Italy; the use of the facilities of the Ministry of Information for the propagation of Romanism; and now the most recent affront to the Protestant conscience, the distribution of a Roman Catholic form of prayer including prayer for the dead, and in Roman Catholic publications, bearing the imprimatur of the Roman Catholic Archbishop of Ottawa, for use by all churches including Protestant churches, in this week of so-called reconsecration; and many other examples of the evident dominance of Government Departments by Roman Catholic influence;

12. AND FURTHER, we most vigorously protest against all this favouritism shown to the Roman Catholic Church, which institution, we believe, must appear all the more objectionable and menacing to the majority of Canadians because the head of this Church is an Italian, with headquarters in the heart of Italy, an enemy country; and we call upon the Government, in the interest of national unity and a united war effort, to see that all such partiality shall immediately cease: and that henceforth all religions, and all religious bodies, shall be treated with absolute impartiality as being equal before the law;

13. And that copies of this resolution be sent to the Prime Minister of Canada, and to the Press of Canada, religious and secular.

In moving this resolution Mr. Thomson said in part:

Canada is at war. We are fighting for everything we hold dear in life, fighting to save, not only ourselves, but the world is fighting an enemy that is callous and brutal, and who plans to put us under the yoke of bondage. If we Canadians desire to pursue our way of life, to live as free men and women in a democratic country, then we should, at least for the time being, forget our differences, and join forces against a common enemy. France has her Lavals, Norway, her Quislings, and other nations fifth columnists, men who for the sake of power and of personal gain, divided the people, betrayed their countries, sold them down the river to Hitler and his gang.

The Canadian Government set aside a week for reconsecration of Canada and her war efforts. The Church of Rome, whose policy is to secure temporal power over the nations, who acknowledges allegiance to no sovereign but the Pope, took this opportunity to flaunt her paganism right in the entrance of the Canadian House of Commons. I have here an excerpt from the sermon in French of Mgr. Vachon, Archbishop of Ottawa, as reported in the French language paper *Le Droit*. The translation reads:

"This morning we meet around this Parliament which is the symbol of Canada in the Capital of the Dominion;

we unite ourselves to the Divine Victim, sacrificed on the altar, and by it we raise our ardent supplications to Almighty God."

Mr. Chairman, that service was held on Parliament Hill under the arch of the House of Commons. It was held there with the approval of the Government of Canada. The Roman Catholic Church, because of her influence with the Government, is hindering Canada's war effort. For example: "No conscription"! Why? Because Quebec objects!

And at a time when all people of all creeds are called upon to dedicate themselves to this supreme effort, this Church, whose headquarters is in Rome, in the heart of an enemy country, whose Head is an Italian, takes possession of the House of Commons, and throws its challenge across Parliament Hill. Does she not take her place with those who for temporal power and gain prepared the way, divided the people, and let the enemy come in?

Let it be understood that we are not fighting against Roman Catholics so much but against Romanism. Romanism in time past robbed our fathers of the liberty of worshipping God according to their consciences. We granted this freedom to them; but whenever Rome gains the ascendancy she does her best to deny this liberty to Protestants. In fact she seeks to gain temporal ascendancy by the aid of her religious influence, and we must ever be on our guard against this. That is the reason of our meeting to-night.

The Protestant Church has been asleep on this issue. We have taken all these blessings for granted. Protestant organizations have been the tool and plaything of Rome. But now the challenge has been thrown down. Do we accept it, or will we be content to let Canada remain as she is to-day, the only country in the world where the Roman Catholic Church is making headway? (Chorus of "Never!")

That service on Parliament Hill is only the climax of many other incidents of aggression, all leading, they hope, to complete power and domination of Canada. Here is a Church which apparently the Government is afraid to deny anything. We must vigorously protest against all favouritism shown to the Roman Catholic Church.

We are out to win the war. But I ask you this: Is it fair that Protestant boys, who volunteer to fight Canada's battle, should leave Roman Catholic boys to take their jobs? ("No!") Is it fair that Protestant ministers have to leave their cars in the garage, when one reads that the Roman Catholic Church was granted extra purchasing hours to gas consumers to attend the Three Rivers Eucharistic Congress? ("Shame!") It is a shame. It is not British. That is only one incident. One could go over and over acts of privilege and favouritism given to this Church. It has been forced upon me to believe that we are fighting, and will continue to fight, not only the aggression of the Roman Church, but the spineless, priest-ridden Government.

I don't say a word about Mr. Mackenzie King. He is the best politician in Canada. We had it published in all the Canadian papers that he went to his own church, and read the lesson last Sunday; and when this protest goes to Mr. King, he will say: "I was not there." But the real Prime Minister, Mr. Lapointe, was there!

Just one more thing: let me remind you of the liberties the Roman Church takes with the Union Jack, that old flag, that has braved the storm and stress for a thousand years, that flag which stands for everything we have in the nation and in the world. What has happened to it? I saw a flag the other day that had the Union Jack, and it was decorated with the Pope's triple crown. If that flag were flown when the war is over, and people came from other lands, what would they think? They would assume that the Pope is king of Canada. ("It won't be there!")

We must begin to realize, before it is too late, the danger we are in; but, like the British Empire, we shall come through. As loyal subjects of His Majesty King George VI., God bless him, we protest against the aggression of this alien church, seeking as it does, to undermine the constitution and laws of this country of ours. Mr. Chairman, I have much pleasure in proposing this resolution.

Mr. Thomson's motion was received with loud applause.

Speech by Mr. J. H. Hunter

The motion was seconded by Mr. J. H. Hunter, an Elder of the Presbyterian Church, and Managing-Editor

of *The Evangelical Christian*. Seconding the resolution, Mr. Hunter said, among other things:

There are many people within the British Empire, both men and women, who are British subjects, and, particularly those of Protestant persuasion, who believe that religious persecution is a thing of the past. But there is in this community, as in every community within the confines of the British Commonwealth of Nations, a politico-religious organization, which does not agree with that point of view. This organization is controlled by men who believe themselves justified, if they have the power, to use the coercive machinery of the state in support of their own faith, and to repress those who disagree with them. Some sixty years ago Lord Macaulay said in speaking of the Roman Catholic Church:

"They argue: 'We are in the right and you are in the wrong. When you are the stronger, you must tolerate us, for it is your duty to tolerate the truth. But when we are the stronger we shall persecute you, for it is our duty to persecute error'."

That is the position the Roman Catholic Church takes today. When it has the power, there is no toleration for Protestant liberty. I stand before you a Protestant layman, but I stand to protest against the encroachments of this Church, which have become all too common, and threaten to-day those liberties which are more dear to many of us than life itself.

Let me make myself clear: we do not protest against Roman Catholics. We do not protest against Roman Catholicism as such. We concede to every man the right to worship God according to his own conscience, and as he sees fit; but we expect to have that same right granted to us. We make no protest against Roman Catholics worshipping God as they see fit, but we do object to our Government setting their seal to a doctrine which is the great divisive doctrine between Romanism and Protestantism. We protest against the Government giving permission to set up an altar to celebrate mass within the confines of Parliament Buildings, in what, after all, is a Protestant country. What do you think Mr. Lapointe would have said if Dr. Shields had asked such a permission? He had just as much right to do so as Cardinal Villeneuve. Or suppose the President of the Baptist Convention had said, "We want to observe baptism. We should like to set up a baptistry on Parliament Hill." I leave it to you to figure out the answer.

The great divisive doctrine between Protestantism and Roman Catholicism is in the celebration of the mass. Pope Pius IV. said: "In the mass there is offered to God a true, propitiatory sacrifice for the living and for the dead." We believe that, "without shedding of blood is no remission." The mass is the evidence of an incomplete sacrifice. We believe that "once in the end of the world hath (Christ) appeared to put away sin by the sacrifice of himself." By His own blood He entered "once". There is only one sacrifice mentioned in the Book. Those who have even an elementary knowledge of the fundamental doctrines of the Reformation know that that was the rock on which it split from Rome. I quote these things to give you a religious background.

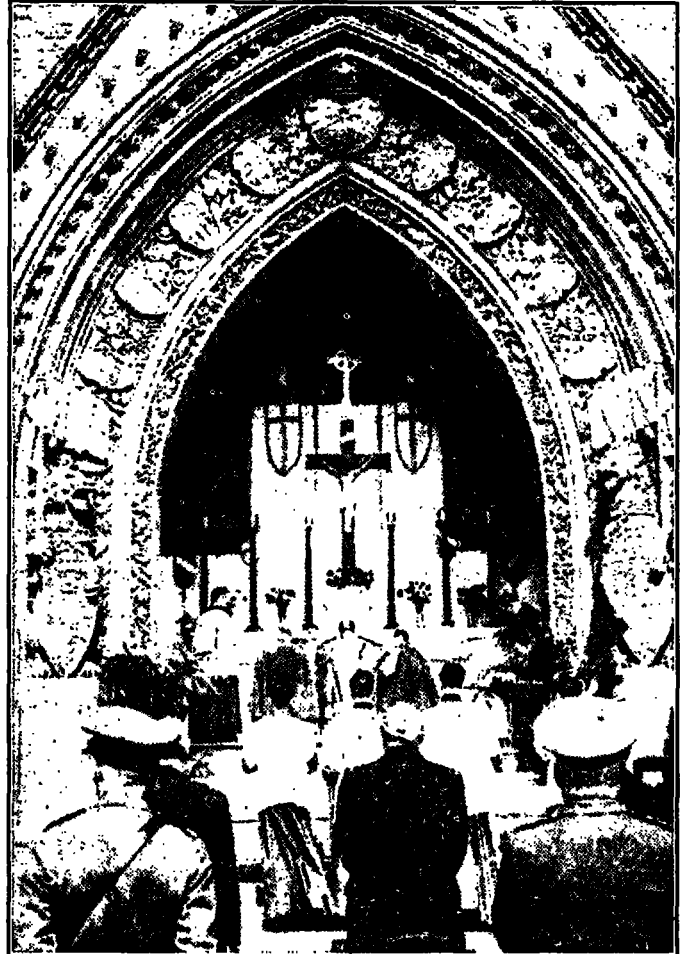
I believe there are encroachments upon our liberties. We have been asleep, and it is high time we awoke out of our sleep. I am concerned only with one thing, and that is the thing that our forefathers bled and died for, being filched from us: Shall Protestants bow again to kiss the Pope's toe? My friends, I plead with you Protestants, awake: "Quit ye like men, be strong." I have great pleasure in seconding this resolution.

Address by Dr. W. E. Hodgson

The resolution was further supported by Rev. W. E. Hodgson, Pastor of Temple Baptist Church, and President of the Baptist Convention of Ontario and Quebec. During the course of his remarks, Mr. Hodgson said:

Mr. Chairman, ladies and gentlemen, I have been thinking for a long time that such an occasion as this should come to pass. It has been my experience during the past few

months to notice the encroachments of the Roman Hierarchy on the religious liberty of the Protestant people, and from time to time we have been receiving from Ottawa these requests for some sort of religious service, and when these requests came, it was not hard to tell from where they came. I think it time that a different set-up was had at Ottawa.



ROMAN CATHOLIC ALTAR IN MAIN ENTRANCE TO HOUSE OF COMMONS AT THE CANADIAN CAPITAL

We have been too tolerant during the past, and have allowed men to trample upon our rights. Some have been asleep there, and not guarding the rights of the people of this Dominion. And no person who is in a position of authority and responsibility at Ottawa, can afford to be asleep as long as the Roman Church is there, watching everything that is done.

I have been told that this whole thing against which we are protesting was hatched during the absence of the Prime Minister. I hold no brief for the Premier, but I do say that it looks as though that were so. We had no news about it until last week, but it has been common knowledge in Ottawa for two or three weeks. We have been appealed to as leaders of our groups to do all that we possibly can do to unite our people in the great War, and here the very Government that is urging us to be united in our efforts, has foisted upon our land the greatest divisive thing that possibly could come into our midst. If the Government of this Dominion saw fit to have a week of reconsecration, and a consecration meeting, why could not the people of Canada have met together? We believe in the same God, and in the same Saviour. That is the reason I enter my word of protest tonight. I hope that we shall be able to unite our efforts against a common and an evil

enemy, and that it will not be our religious faith that will divide us.

Mr. Chairman, I have pleasure in supporting the motion.

The response to the speeches of Rev. J. B. Thomson, Mr. Hunter, and Mr. Hodgson, showed beyond possibility of doubt that the people had assembled to make a unanimous and an emphatic protest against the dominance of Romanism at Ottawa.

Mr. W. W. MacPhee

The next resolution was proposed by Mr. W. W. McPhee, also a Presbyterian Elder, and on the Editorial Staff of the *Evening Telegram*. Mr. McPhee moved the following resolution:

RESOLUTION ON THE MARRIAGE QUESTION

1. WHEREAS Mr. Justice Forest of Montreal has repeatedly annulled mixed marriages, or marriages of Roman Catholics performed by a Protestant clergyman in Ontario, thereby breaking down the sanctity of marriage, making his court an indirect means for divorce, dishonouring the law of the Province of Ontario, causing couples to be married before the law in one province and not in another, endangering good will between Ontario and Quebec, and between Protestants and Roman Catholics in Canada,

2. BE IT RESOLVED (a) that we commend the Attorney-General of Ontario in upholding the validity of Ontario marriage laws by stating that "the Government of Ontario does not concede the right to annul marriages solemnized in this Province without knowing the circumstances of the annulment", and by stating further that, "The judge of another jurisdiction has no right to direct what officials of this Province are to do or not to do"; (b) That we protest against the annulment of marriages of many years' standing, through using the canon law of Quebec to invalidate marriages performed under an act of the Legislature of the Province of Ontario, thereby depriving wives and children of support, and the legal rights of parentage and birth;

3. That we request the Dominion Government to remove these anomalies, and unify the marriage laws of the Dominion;

4. And that copies of this resolution be sent to the Prime Minister, and to the Press of Canada, both secular and religious.

In moving the adoption of the resolution, Mr. McPhee said:

In proposing a resolution of this kind, I could speak as one who openly and frankly professes to be a Christian, a Protestant, and a Presbyterian. I could do this without any hesitation, and without making any apology to anyone in the



VIEW OF JARVIS ST. CHURCH PLATFORM FROM THE GALLERY AT PROTEST MEETING, SEPTEMBER 16, 1941

world. But I do it as proud, free, native-born citizen of the Empire.

In declaring lawful marriage null and void, many Quebec judges also ignore the Privy Council. A report was published today to the effect that the Court of Appeal in Quebec has decided against the decision as given by this notorious Judge Forest. Some people will rush to the conclusion that now the situation is changed, and everything is lovely in Quebec. Do not reach that conclusion too soon. I do not expect that these judges in Quebec are going to change their course and from now on observe the laws of Canada. They have defied and ignored and resisted judgments given by the Imperial Privy Council. They have ignored and defied the decision of the Supreme Court of Canada; therefore they are not going to carry out one of these little decisions given in the Province of Quebec.

The Imperial Privy Council said, in giving the decision on the Tremblay marriage case, that the canon laws of the Church of Rome have no force or effect in the Dominion of Canada, and this decision was given over twenty years ago. So, for twenty years Quebec judges have been defying the laws of this Dominion. We can stand on the Protestant people's platform as citizens of Canada and demand that the Quebec judges observe the Civil Laws of Canada, and not the decrees of a lot of Italian bachelor priests who met at the Council of Trent hundreds of years ago. As citizens, we declare that no ecclesiastical organization of native origin, and certainly none of alien origin, should be allowed to tamper with the laws of the Dominion of Canada. Neither are we demanding too much when we demand that the Government of Canada make it a national duty to see to it that the laws of this Dominion are duly respected, and properly and impartially enforced in all the Provinces, regardless of the ecclesiastical designs, the political ambitions, or the racial orders of any sects or creed or groups or denominations.

This is a very reasonable resolution which I present to you as free citizens of the Empire.

Like the speeches that had preceded, Mr. McPhee's address was frequently punctuated by applause, which rose to a crescendo as he concluded.

Rev. G. B. McLennan

This resolution was seconded by Rev. G. B. McLennan, Minister of Manor Road United Church, who spoke substantially as follows:

Mr. Chairman, ladies and gentlemen: Anyone who strikes at the sanctity of the home in a democratic country cannot be a loyal citizen of that country. The home is the institution that makes for the solidarity of our nation, and the nurture of our children; and I want to register my emphatic protest against a judge from another province stepping forward and interfering with the homes of this Province.

I therefore wish to register my protest against any one person or organization that interferes with the marriage tie in our country, and I have pleasure in seconding this motion.

Mr. McLennan spoke as one who had had experience of the evils of Roman Catholicism. His speech was marked by great fervour and directness, and was received with the same hearty applause as the speeches that had preceded it.

Rev. E. J. Hetherington

This resolution was supported also by Rev. E. J. Hetherington, a Church of England clergyman. Mr. Hetherington told us he was approaching eighty years of age, and this evoked a sympathetic hearing. He had not been named on the programme, but asked to speak because he felt he must on this important question. The second resolution was carried by a standing vote, amid loud applause, just as the first one had been.

Rev. Wm. Thomas

The third resolution was proposed by Rev. William Thomas, Pastor of Cooke's Presbyterian Church, who was most warmly received. While the congregation was made up of people of all denominations, there would almost certainly be a large proportion of Jarvis Street

people—and Jarvis Street Church never can forget the immediate offer, by Mr. Thomas and the officers of Cooke's Church, of a building when we had our disastrous fire. All the Jarvis Street week-night services were held in Cooke's Church for fifteen months.

Mr. Thomas read the following Resolution:

1. WHEREAS the Resolutions already passed at this meeting recognize that the Roman Catholic Church, which receives direction from its Italian headquarters, is seeking to dominate our public life by assuming the primacy in all our public affairs, in contempt of all non-Romanist religious bodies; and, by exalting its own laws above the laws of the land, is presuming to arrogate to itself the functions of Government, thus constituting a serious hindrance to the progress of this country, and a menace to its unity; and

2. WHEREAS the wanton aggressions of this totalitarian religious system therefore ought to, and must be, opposed,

3. THEREFORE BE IT RESOLVED: that we reaffirm our loyalty to the Bible as God's Word, and our devotion to the principles of the Evangelical Reformed Faith; and rededicate ourselves to Christ and His gospel, to pray and work for a great Evangelical revival such as saved England in the eighteenth century, and brought revival, re-emphasis, and enlargement, of all those human freedoms that issue from the liberty wherewith Christ makes free; and that we earnestly entreat all who may be influenced by this our solemn resolve, to do likewise.

Mr. Thomas then spoke as follows:

Dr. Shields, and Christian friends: I feel exceedingly fortunate in being asked to be the mover of this, which, to my mind, is the most important resolution of all, since the foundation is more important than the superstructure, and this is the foundation of the Protestant Reformation and all the liberties which sprang from it.

I am not a fighting man; I am a man of peace, but in such an issue we have to declare war. We are constrained to do it. We base our protest upon something far deeper than opinions: we base them upon convictions. I am sorry to have to live under a Government which I am compelled to criticize. I should much prefer to endorse it.

When John Wesley began his work which culminated in the Evangelical Revival of the eighteenth century, he said something that has stayed in my mind and blessed my soul many a time. "I must have a whole Bible for my staff", he said "and not a mutilated one. I must have a whole cross for my salvation. I must have a whole Church for my fellowship." We are all gathered together tonight—Anglicans, Baptists, Presbyterians, United Church brethren and others, and Wesley added "I must have a whole world for my parish."

Christian friends, I have no desire whatever to deny to any man the rights that I seek to enjoy myself; but I will not allow any other man to deny me the rights that he, himself, wishes to enjoy. I would fight to the last inch of my being for the right of every Roman Catholic in Canada to worship God according to his conscience. I do not think he is right, but if he is wrong, he has the right to be wrong. I believe with all my heart that this resolution touches the secret of the awakening to which Mr. Hunter so magnificently called us tonight. I believe Germany today is in the condition she is in because Hitler got rid of this Book; and when he got rid of the Book, he got rid of the Jew, then the Church, and now look at the mess he is in.

I am not afraid of Roman encroachments; I am not afraid of the Devil; but I am afraid for my life of the sin that invades my own soul and renders me incapable of being an aggressive ambassador of Jesus Christ. I am more afraid of a negative Protestantism than I am of a militant Romanism. I am afraid of the sleep from which we shall awaken only to find that everything near and dear to us has gone. I am afraid of the unbelief that is sapping the strength of Protestantism; unbelief in the sufficiency of the atonement, unbelief in the power of the Holy Ghost; unbelief in these things has brought Protestantism where it is today. The grandest day that Canada will ever experience will be the day when the Protestant Churches again unite in a great positive testimony to the eternal unchanging verities of the Book and bow humbly and reverently together in acknowledgment of the power of the Holy Ghost.

I have great pleasure in moving this resolution.

It was evident that though the earlier resolutions were indispensable to the warfare we must wage against error, the great assembly recognized the necessity for a great evangelical revival.

Dr. J. B. McLaurin

Following Mr. Thomas, Rev. Dr. J. B. McLaurin, Secretary of Foreign Missions of the Baptist Convention of Ontario and Quebec, rose to second the resolution, but before doing so, quite appropriately led the congregation in prayer. Dr. McLaurin remarked, in seconding the resolution, as follows:

Mr. Chairman and fellow-heirs of the Reformation—and beyond, before the Reformation: I am reminded of a day when, coming home on furlough from India we found ourselves in Geneva. Our children were used to playing with children of all colours and tongues. They found a little lassie there, and asked her where she came from, and of what race she was. We heard the answer, "I am Irish; but I speak English just the same." Wherever we come from, we seem to be speaking the same language this evening.

I am thankful, not for that which has happened against which we protest, but that the Roman Hierarchy was too hasty in availing themselves of the opportunity which presented itself for them to flaunt this celebration of the Mass in the face of Protestantism. They have unmasked themselves in their attack, its true character and motive. It is always a decided advantage when the enemy does that, and it is quite apparent that the Roman Catholic Church is not seeking the rights of an under-privileged people, but their action is an attack upon the unity of Canada and the freedom of the Canadian people.

The celebration of the Mass on Parliament Hill was not a religious service in which all Christians could join together, but a celebration of a Pontifical Mass, the very thing that divides them from us, and us from them; and was an impertinence, against the laws of the realm in which we live. We have come to a situation in which we are told we can have unity only by appeasement and compromise. We must not protest against the accursed liquor traffic because we will divide ourselves in our war effort! In regard to the marriage question, there must be no discussion—we must get on with the war! In regard to our stand on all the great issues that are before the public, it is no time for firmness and determination: we must get on with the war! We are told we can have unity in Canada only as long as we are willing to suppress those things which are dear to all Protestants, while the Roman Catholic Hierarchy looks forward to, and works toward, dominance in every sphere of our national life. One is reminded of an obstreperous and noisy infant in the home, where the only possible way to live with him is to give the dear child everything he wants. We can get along and have peace and unity in Canada, only by giving Quebec and the Roman Catholic Hierarchy everything for which they cry. That may be all right in some families, but it will not do in the family of our Dominion of Canada.

True unity does not lie in a series of compromises and appeasements, but in utter loyalty to the Lordship and Saviourhood of Jesus Christ, in having Him within our hearts, in loyalty to Him and His revealed Word. That, and that only, will bring true unity, and true freedom.

It will bring true freedom of the state. I remember how shocked I was on arriving from British India, where people say anything they like, to find that in Quebec an Anglican minister had been hauled up before the law for saying what he believed he ought to say in the interest of the souls of men. In the Dominion of Canada freedom of speech is only a manner of speech. Do you think such a meeting as this could be held in some parts of Canada without some having recourse to the law to silence and muzzle those who would say what they will in a British country where free speech is supposed to obtain?

This resolution calls upon us not to make protest merely in the sense of passing resolutions, but to go forward to a new place of Christian living that will make this hour one of vital importance in the life of Canada in the future. I hope that we shall not leave this meeting without empowering those who were responsible for this gathering, to establish a Protestant Vigilance League.

The second part of the resolution is the more fundamental one, as the foundation is more important than the superstructure. This week is called in our Dominion a week of rededication of our national life. Are we going to let it go by in nothing but a fiasco of ceremonies, or shall we make it a time of rededication of heart and purpose to God? At the heart of Christianity there stands the cross. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

If we do have such a League, and if we join it, it must be upon our knees. I hope it will be like a young Canadian missionary whom I saw in Bolivia. He was stationed in a town of three hundred inhabitants; he, his Canadian wife, and their baby, were there in an adobe, a little mud home. There was scarcely any furniture, but they had one or two pieces of silver they had brought from Canada. The missionary took me into his study, the sole furnishing of which was a bed, and on the bed was an open Bible. He apologized, saying: "I have no study table yet; I have to spread my Bible on the bed, and get down on my knees to study it."

I hope that will be a parable of the Protestant people of Canada in the days to come.

It was a great speech, and held with rapt attention the vast multitude, although by this time we had passed the eleven o'clock hour. Dr. McLaurin's suggestion that a Protestant League of some sort should be formed, was greeted with an outburst of tremendous applause.

Rev. Eric B. de Pendleton

The Rev. Eric B. de Pendleton supported the resolution in a brief but very telling speech in which he quoted the recent utterances of two Roman Catholic archbishops, one of New Orleans, and the other of Boston, which was a striking confirmation of what is becoming increasingly apparent, that the Roman Catholic Church is as bitter a foe of the democracies as Hitler himself.

(Mr. de Pendleton's quotations are set out in the article entitled "The Pope Shows His Colours".)

Following Mr. de Pendleton's speech, Dr. McLaurin moved that those responsible for arranging the meeting of protest should call together those who had prepared the meeting, with a view to forming a duly constituted Protestant Vigilance League. This motion was seconded from all over the house, the Chair recognizing the first seconder, Mr. C. B. Hodgson.

All resolutions were carried by standing vote. The meeting was concluded by prayer by Rev. John Trickey, and the National Anthem. The meeting closed,—and the auditorium was still packed in every part—at eleven-twenty.

We Say "Amen"!

There's a land that bears a world-known name,

Though 'tis but a little spot;

I say 'tis first on the scroll of fame

And who shall say it is not?

Of the deathless ones who shine and live,

In arms, in art, or song,

The brightest the whole wide world can give

To that little land belong.

'Tis the star of the earth, deny it who can,

The island home of an Englishman.

There's a heart that leaps with burning glow

The wronged and the weak to defend,

And strikes as soon for a trampled foe

As it does for a soul-bound friend;

It nurtures a deep and honest love,

It glows with faith and pride,

And yearns with the fondness of a dove

For the light of its own fireside.

'Tis a rich, rough gem, deny it who can,

And this is the heart of an Englishman.

—Eliza Cook.

The Jarvis Street Pulpit

THE VICTORY TIDE ROLLING IN

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 14th, 1941

(Stenographically Reported)

"And Saul and all the people that were with him assembled themselves, and they came to the battle: and, behold, every man's sword was against his fellow, and there was a very great discomfiture.

"Moreover the Hebrews that were with the Philistines before that time, which went up with them into the camp from the country roundabout, even they also turned to be with the Israelites that were with Saul and Jonathan.

"Likewise all the men of Israel which had hid themselves in mount Ephraim, when they heard that the Philistines fled, even they also followed hard after them in the battle.

"So the Lord saved Israel that day: and the battle passed over unto Beth-aven."—
I. Samuel 14:20-23.

The people of Canada are celebrating this week the second anniversary of Canada's entrance into the war: We are a bit late: we ought to have been in it the moment Britain was, but, formally, technically, we were not. Those who read the papers, and follow the progress of events, know something of the present situation: how the condition of Britain has improved; the trouble that is brewing and manifesting itself in German-occupied Europe; the magnificent stand of Russia; the new development by the United States becoming a real factor in the war, the change in the attitude of Japan—all these things are straws on the surface, indicating a real turning of the tide. The tide is not at the full, but I think it is coming in.

The text I have read to you is a bit of inspired history; and it serves to show us how, in all the fields of human conflict, certain elements respond to a rising tide of events. That is what the Bible is for. It analyzes the history of the past; it takes us back to the root-causes in order that we may be men who have an understanding of the times—of our times—and know what, in given circumstances, we ought to do; and in order that we may look without fear, and with confidence, into the future, because our trust is in God.

Our text tells of a day when Israel's prestige was at rather a low ebb. Saul had not been very long king. He had assembled an army of three thousand men, two thousand under his own personal command, and a thousand under the command of Jonathan his son. But things had not gone well, and the people had become discouraged; even that small army of three thousand had dwindled to six hundred. The people were unarmed because "there was no smith in Israel". They were dependent upon the armament factories of Philistia. They had to get their munitions of war from another country. Even such an army as they had were without arms, Saul and Jonathan only being properly equipped. It was a dark day, and Philistia was ready to take advantage of Israel's unarmed condition.

Then Jonathan, Saul's son, summoned his armourbearer, his batman, and said, "Let us go over unto the garrison of these uncircumcised." He did not tell Saul anything about it, but he and his armourbearer slipped away by night; "and the people knew not Jonathan was gone." He did not take an official photographer with

him. Nor did he take three pressmen so that all the world should know of his activities! He went, apparently, at night, and they two only knew what was in their mind. They went through a narrow defile, between two rocks. It was evidently a very steep ascent for "Jonathan climbed up upon his hands and upon his feet, and his armourbearer after him."

Somewhere I have read that a Christian officer in Allenby's campaign sat down with his Bible, and read about this, then explored—and found the place was still there; and it became a factor in Allenby's victorious march. The Bible is always true to fact, historically, geographically, on all points where it deals with natural phenomena. While it is not a treatise on science, it is always true to demonstrated scientific fact.

Jonathan and his armourbearer made their way, and said Jonathan, "We will discover ourselves unto them." Some people want to discover themselves to everyone but the enemy: Jonathan wanted to hide from everyone but the enemy. In a narrow piece of ground, "as it were an half acre of land, which a yoke of oxen might plow", Jonathan smote twenty men. Not a great number; but that victory had a most terrifying effect upon the Philistines: "And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the earth quaked: so it was a very great trembling." Jonathan's victory shattered the morale of Philistia, for "the multitude melted away, and they went on beating down one another."

Then Saul, knowing nothing about it, but seeing something was happening in the camp of the enemy, had a roll-call to see who was missing—and he discovered the hero of the day was Jonathan. Saul and all the people who were with him assembled themselves for battle, and confusion spread through the host of the Philistines, and they began to fight each other: "Every man's sword was against his fellow, and there was a very great discomfiture."

Prior to this a great many Hebrews had said, "The Philistines are not a bad sort. They are our neighbours, and we may as well be on good terms with them"; and they had gone over to the camp of Philistia. When they saw how things were going, they thought it was time to separate themselves, and go back home: "Even

they also turned to be with the Israelites that were with Saul and Jonathan."

And there were some others, the "no war" people, who believed that, after all, one has to let the enemy have his way. They had hidden in mount Ephraim, but when they heard that the Philistines were running, "even they followed hard after them in the battle."

And what a word this is: "So the Lord saved Israel that day"! The hand of the Lord was in all these things. The victory was really not Jonathan's: it was Jehovah's. "And the battle passed over unto Beth-aven."

There are principles in that bit of history that belong to our day. It shows, for example, *what one man can do who will take a stand for righteousness*. And if he can get someone—even if it be only one other man—to stand with him, he can accomplish still more. Many of us fail in the accomplishment of worthy purposes because we wait for the multitude. We think we must have a great organization before we can do anything. But all the great movements of history, which were movements of divine providence, with which God had to do, have begun in a small way. You remember how He said, "I called Abraham alone": "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable." He did not call a multitude: He called a man. He calls you; He calls me. He calls us to do our full duty in the sphere in which we live, and to show what can be accomplished for righteousness by one man, or two, whom God calls and uses.

I think *the principle applies to a church*. We here in this place are very unimportant, ordinary folk. We cannot do very much, but we may do—and ought to do—all we can. And it is God's way religiously to accomplish much by a few people; and one church set on fire for God, that will carry their principles into every walk of life, and will be true to their profession seven days of the week, who live by the power of the Holy Ghost—such a company of people, though small, may exert a tremendous influence on a country or on a nation. "Ye are the salt of the earth." It does not take a great deal of salt to stay the progress of decay and corruption. If we had, for example, one courageous Christian man, just one, in the Ontario Legislature, if we had just one courageous Christian man in the House of Commons at Ottawa—just one man who would say, "No. I stand for principle,"—if the Government knew—any Government—that whenever they violate the principles of righteousness, that one champion will be heard from, and the whole country will know, one man could chase a thousand, and two could put ten thousand to flight. But, alas, so far as I can see, we have not the one man.

But we who meet in this place must not minimize the potentialities of a single congregation. We may, by the blessing of God, do much in the way of spreading His gospel, and in the way of influencing people for righteousness.

The same is *true of a nation*. You will remember how Mr. Churchill said that the Nazi method was to destroy "one by one". He emphasized that, "one by one". If some one nation had stood in time, and brought another nation to its side, if a Balkan block could have been established, Hitler could have been stopped there.

But he destroyed them one by one, until he had destroyed Norway, Denmark, France, Rumania, Bulgaria, then Yugoslavia, and Greece, "one by one". He was going to destroy Britain—and Britain was unarmed, nearly as badly off as Israel. But Mr. Churchill—our Jonathan—was armed, and he said to Germany, "You have eaten up other nations, but you are going to find this rather a tough morsel." The lion still had spirit, and it still had teeth! Things have changed, and because of the heroic conduct, first of one man, and then of one nation, the whole world-situation has taken on a different complexion. Mr. Churchill said, "Never before in the field of human conflict has so much been owed, by so many, to so few." But back of it all, the spirit of one man, even of the Prime Minister himself, saved the day.

What has since happened? I want to speak to you about that process of "being saved". The Bible says, "The Lord added to the church daily such as were being saved." Victory was sure, but in the meantime they were being saved; they were on the way to complete victory at last. I believe we are on the way. Fear and confusion caused new alignments of Hebrews in Philistia, it brought new courage to many of the people of Israel—and the Lord saved them all.

I.

This has, first of all, *ITS RELIGIOUS APPLICATION*. You and I, as individuals, may do something to bring in the kingdom of God, to hasten the day of our Lord's appearing, when He shall come "to be glorified in his saints, and to be admired in all them that believe." We shall be very foolish if we essay a battle against evil anywhere, and underestimate the power of the enemy; but if and when we are individually true to God in our little sphere, the moment we consecrate ourselves to Him to do our best, God begins to work for us, even in the ranks of the enemy.

Read the story of Joseph. At last, when he was enthroned in all his glory, Joseph said to his brothers, "As for you, ye thought evil against me; but God meant it unto good." God's hand is upon circumstances religiously, though they seem to be contrary to the gospel, and to make the progress of the word of God difficult. You have only to recall the attitude of Pharaoh to see how often the devil overreaches and defeats himself. Men dig pits, only to fall into them themselves. Too often we fail to take account of what God will do in working confusion in the ranks of the enemy.

I believe our Roman Catholic friends have gone a little too far. I think that the whole country will be stirred by this challenge to Protestantism. Pharaoh overreached himself, to his own destruction. The same was true of the enemies of Daniel. Everything was against him. He was only one, and was thrown to the lions—and it was not until he was thrown to the lions that God stepped in. It was when Daniel showed his loyalty to principle, that he would rather die than surrender, God said, "I will help a man like that." And Daniel said: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me."

That was the attitude of Shadrach, Meshach, and Abednego. Said they: "Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou

hast set up." And when they took that stand, God stepped in. The same principle obtains in the matchless story in the book of Esther where God is incognito, where His name is not mentioned. Haman built a gallows fifty cubits high—for his own execution, as it providentially turned out. We need not trouble in any religious sphere as to the consequences of doing right. It is for us, like Jonathan, to discover ourselves to the enemy; and like Luther to say in the day of adversity, "Here I stand; I can do no other, so help me God." Then God will come to our help.

That is what happened religiously in England in the latter part of the eighteenth century. When the church everywhere was corrupt, when religion was little better than a byword and a hissing, Wesley, Whitfield, and those who were with them, opened their hearts to God and stood for him; with the result that the great revival, that was later called the Methodist revival, took place—and England was saved from all the horrors of the French Revolution. By a religious revival!

Do not think that everything is going to be easy when the war is over. We need above everything, in all our churches, a turning back of the people to God. I think I can anticipate Tuesday evening sufficiently to say that it is the minds of the brethren, that our final appeal on that night will be to God's people of all denominations to get back to His Book, and to His Son; and to seek a real revival. That will revive Protestantism; and that in turn will stay the progress of Rome—and nothing else will.

When the revival tide is flowing you will always find compromising Hebrews will leave the land of Philistia, and come back home. These Hebrews had seen no difference between Israel and Philistia. "They are good neighbours; let's live at peace with them." There are many people like that, who are professing Christians; but they have immigrated, and now live in Philistia. You cannot tell them on Monday morning from the man of the world. Some of them may have the root of the matter in them as these Hebrews were Hebrews indeed, notwithstanding their residence in Philistia; but not until Jonathan discovered himself to the Philistines did they rediscover themselves to Israel. They had been, until then, just as much at home in Philistia as in Israel.

Many people say: "I do not see any difference between what you call Protestantism and Roman Catholicism. Roman Catholicism is just another form of Christianity. We must not be too narrow and staitlaced. We must have a larger charity, and a broader tolerance. I meet with many Roman Catholics every day, and do business with them; they are as good as anyone." Very well; but what right has a Hebrew to live in Philistia? What right has an out-and-out Christian to compromise with error, and fraternize with those who do despise to the Spirit of God, and dishonour to the principles of His Word? When there was not much difference between conditions on either side of the line, the Hebrews said, "We may as well stay here as go home"; but when the shout of victory was in the camp of Israel, when the hand of God began to be seen, they said, "That is different! We are in a heathen country—and we did not know it. Let us go back home." And they hurried back. They turned to join with the Israelites who followed after Saul and Jonathan.

You will find when the revival tide begins to flow, there will be many backsliders who will come home from Philistia. You remember how Naomi went down to Moab's land, and lost her husband and her two sons. Why did she come back? "She had heard in the country of Moab how that the Lord had visited his people in giving them bread." She said to herself, I am in the wrong place; I had better return home. When it is noised abroad that God has visited His people "in giving them bread", when the tide of revival, revival of real spiritual religion, begins to flow, many Hebrews whose boats were stuck in the mud will launch out into the tide and say, "I am going home where I belong." That is one of the first signs of a spiritual awakening, when backsliders begin to come home; when Hebrews begin to feel uncomfortable among the Philistines. It is no compliment to you, sir, if you see no difference between yourself and the men who have never named the name of Christ. It must be because you are, in some way, hiding your true character; if indeed you have been born again, and belong to spiritual Israel, and are of the spiritual seed of Abraham, your place is among your own people.

There were many Israelites who had not much courage, and when the time of war came, they ran away to the mountains. Before the days of air-raid shelters, they found some for themselves, and hid themselves from the Philistines. You almost can see some of them looking out of the mouth of a cave and saying, "What is that? The people seem happy; they sound as if they were being blessed in some way." I remember an Irishman who attended our services some years ago. One night following the prayer service, when the Lord had been especially near, I shook hands with him and said, "It was a good meeting tonight." "Good meeting? Why, I was blessed!" And you cannot be really blessed unless the Lord is there. Have we not felt it like that ourselves? You could not write in a book what had been done at the meeting, but the people of God said, "My soul was blessed." When that happens, people will come out of their hiding-places, gaining new courage.

There is a place for people who are not in "A-1" category in the Lord's army. At the beginning of the Great War, the standard was pretty high; a man had to be "A-1" to get in. After a while he could get in if he was "A-2". I remember one member of this church who came to me and said, "Pastor, congratulate me; I am in." "You are?" "Yes. I applied the seventh time, and this time they accepted me." "What was wrong before?" "Oh, several things of which I was not aware. They told me I was flat-footed. I did not measure up to the standard; but at last they have found a place for even me. I am in."

It is something like that in the Lord's army. Some are "A-1"; some join like Jonathan and his armour-bearer. Then when victory is assured, but not yet complete, we need the Hebrews from Philistia to finish it up. We need the Israelites who have been hiding in the mountains, also to help us "mop up."

The Americans will soon be in the war—they are now in everything but name. The President has had a very difficult situation to face. I should not be surprised if we sing the American National Anthem next Sunday night. It will not be so difficult this time as it was in the last war. I was in London every year during

the last war, and we were on our feet most of the time in restaurants while the bands played national anthems. I sometimes thought it was done designedly! The national anthems of France, of Belgium, for some time of Russia—we were up and down every few minutes. We have not as many in this war, but shall soon be singing The Star-spangled Banner; and I believe it will not be so very long before France is back in the fight again.

But I speak more particularly of the religious aspect of things. The tide of revival brings all sorts of people into the Lord's army. It lifts all sorts of craft, and sends them floating out on the crest of the waves. That is what unifies the people of God, when the tide of spiritual blessing begins to flow, and people of all sorts and all names sail together.

Notwithstanding all these different elements, the inspired writer says, "The Lord saved Israel." *The Lord saved Israel*: no one else can. No one else can give us victory over evil in our own lives, in our homes, in our own offices, or shops; in our own country, our own nation. No one can give us victory that is real and complete save the One Who is the mighty Victor over death and the grave. He will give us the victory if we look to Him.

II.

ALREADY THESE PRINCIPLES BEGIN TO OPERATE IN THE PRESENT WAR. I heard of a certain American columnist who was described as one who stews in public over the world's troubles. There are some people who do not stew in public or in private. I do not know whether there is not enough of them to stew or not, but they do not stew. They can read the papers without having their peace disturbed. In those awful Munich days I had not a night's sleep for months. It so filled me with horror, because I knew what was bound to come—and what did come. But there are people who are not troubled by national or international events. There are some people who are like barn-yard fowl; hence they live within the limits of their own families. That is their world: they do not know anything beyond it. It is not until trouble comes home to them that they learn that great world-events cannot be ignored. We must take cognizance of these things. We must relate ourselves to them as Christians.

In the Psalm we read that the Psalmist was troubled by the enemy's vainglorious attitude: "We are the people, the superior race." That is what the Philistines thought. That is what they thought in Goliath's day: "Give me a man, that we may fight together." That is the attitude of the enemy. And it is a very dangerous attitude. It is the quiet, unheroic spirit that never boasts, but who takes his place and does his duty, who, if he suffers reverse still stands. It is he who accomplishes things. If another reverse comes, he still stands. As long as there is life in him, he stands. But the vainglorious bully who plans a "blitz", if he does not have it, collapses. These Philistines, when they suffered their first reverse at the hands of Jonathan, were afraid; there was "a great trembling". We do not know much about the inside of Germany, but if you know the Book, you will know that is always the reaction of that sort of spirit, to reverse; and we can be sure it will collapse in due time.

They were not armed in Israel, therefore how were they to destroy the Philistines? Philistia had all the arms, and horsemen, and chariots. What is France going

to do? Or Belgium? Their arms have been taken from them. Germany has all the arms. And after a while they will need them, for they will turn against each other! It came to pass that in the initial stage of the war Israel did not need arms very badly, because the Philistines destroyed each other.

That is God's way: it has been His way, and I have no doubt we shall be saved the trouble of punishing Germany to the full measure which she deserves; for the reason that her greatest punishment will be self-inflicted, as it was in the case of Philistia.

The same will be true of the states now dominated by Germany. There is good news from Norway.—Do you think I am un-Christian when I say that I thought it good news when I heard that Laval had been shot? I am only sorry the man did not aim better! That traitor had long ago forfeited all right to live. The tide is rising, my friends, and that was only a sign. The Quislings ought to be hanged, but I do not know where enough lumber for the job could be secured in Europe; I rather think they will be hanged on Philistine gallows.

As the tide of victory flows, men of common principle will separate themselves from their opposites. Hebrew will join Hebrew. The free spirits will declare themselves, in all nations—they are even now on our side, though some are in the land of Philistia, others are hiding in the caves of mount Ephraim; but as soon as they can, they will be with us. The free people will leave these countries, to join with Jonathan and Saul.

We may not need many arms, I do not know. If I had to do with it, I would pile them up so that we could arm all the men of France, but when the time comes we may not need them. In preparation for that day, if I were the Government, I would at once declare the C.I.O. an illegal organization, and I would expel every agitator who was foreign-born, and put every Canadian-born agitator in jail, so that we could get ready against the day we need the munitions, the production of which is now being held up.

I should not be surprised if we have help even from Quebec after a while: the Israelites hiding in mount Ephraim, or in the Laurentians, may come out of hiding. When once, unmistakably, the tide turns and the victory is ours, beyond all peradventure the bells will ring in Quebec. They will be at the peace conference—so they may get the pieces! That is how it was in the last war. Italy had a navy in the last war—perhaps you did not know it. Germany did not know it! It stayed at home in the harbours. The harbours of Italy were used by the British Navy, and when the British warships put out to sea, the Italian bands assembled on the decks of their warships to play them out; and when the British came back victorious, the Italian bands came out and played them in! When the war was over, and a large unit assembled, I think it was at Alexandria, some warships were seen coming in, with all flags flying. Sailors said, "Look at what is coming." "What is it?" "The Italian Navy!" That is historically true. And when they anchored their ships and came ashore, the military had to be called out to keep the peace. They came to celebrate the victory they had not helped to win.

There are many people who are not very courageous, who are yet not against us. They are only hiding. Even Herbert Hoover—the disappointed, disgruntled, bad-tempered, ex-President, who has never forgiven the

people for not re-electing him—I have no doubt after a while will be singing the praises of democracy, helping us chase the enemy. And it is barely possible that Lindbergh may volunteer for the American Air Force! When the victory is secure, you will find many of them coming. That is the way of the world. There is nothing succeeds like success; and nothing fails like failure. When a man has been through fire and flood, and perhaps blood beside, some immaculately dressed gentleman who has been hiding, comes out and pats him on the back and says, "I always knew it was in you." I have had to fight a little myself, and I have had people come to me and say, "We are praying for you every day. We are with you—but please do not mention our names. We do not want anyone to know." I attach little value to such secret comradeship, nor do I think such prayers ascend very high.

Even in Canada some people will volunteer to help chase a fleeing foe. I wonder are there any Canadians that are half-hearted in the war? Are any of us half-asleep? Are you among the Hebrews hiding in mount Ephraim? If you are, I recommend to come out of hiding at once. I saw a cartoon in *The Detroit News*, a good one. Russia was represented as a big bank safe, and Hitler as a bank robber. Hitler had come in, with all his tools; to drill the safe, a torch and dynamite and all other requisites, when suddenly a man called Stalin leaped on him. Hitler was down, and Stalin was on top of him. There were two other bandits looking through the window to see how it was going, one was Mussolini, and the other Japan. Mussolini was all done up with bandages, bruised everywhere. When Stalin leaped upon Hitler, he cried, "Help! Help!" And Mussolini turned to Japan and said, "He is calling for you, Nip"! Mussolini had had all he wanted.

How true our text is to life! You tell me the Bible is out of date? I have seen this truth illustrated in churches and Conventions. I know the Hebrews who hide in mount Ephraim. I have seen preachers in a Convention when the battle was joined, sitting on the edge of their chairs, or pews, not knowing whether to vote or not, nervously looking about for a cue. As soon as it appears that there are more standing than sitting, up they get with all enthusiasm, outstripping all the rest in their hand-clapping. That is human nature, and we have to make the best of it. For myself, I would rather be Jonathan's armourbearer than a general of an army made up of Hebrews who hide in the mountains.

But we in this place, and many of you from other places, have prayed for victory again and again. We all recognize our defects, and realize that in ourselves we do not deserve victory; but we have prayed to a God of mercy, to have mercy upon us, and give us victory. I fear, however, our services of intercession when we ask for help, are more numerous than our services of thanksgiving when help has been given. Evermore, of ten lepers cleansed but one returns to give thanks. If we had spiritual discernment to look over the world to-day, we should see how God has raised up friends from quarters we never expected—but do we thank Him?

Some people seem not to know what to do about Russia. The Lord looks a long way ahead, and He makes the wrath of man to praise Him, and the remainder He restrains. Whatever else may be said, whether we like it or not, Russia, for the moment, under God, atheistic as she is officially, has been the salvation

of the world. I do not say God could not have found another instrument, but a British bishop recently said, "I can more easily pray for Stalin who, in his darkness, denies there is a God, than for the Pope, who blasphemously presumes to call himself his vice-gerent." So can I. But our God has many weapons in his armoury; He is not shut up to our programme; and in ways that we could never have dreamed, nor prayed for, He seems to be breaking the power of Germany. Even if Germany succeeds in any measure in Russia, she will have no army to turn back upon us: she will need every one of them to hold the land.

God has done things like that before. You and I have no promise that God will use us as Christians unless we come into right relationship to Him; but He may sovereignly be better than His promises, and for His own purposes of grace may use even ungodly men to effect His purposes. Look out over the world to-day, and see the conditions in Europe, that seething mass of humanity ready to rise again to defend their liberties, all the way from the Arctic down to Gibraltar—and beyond, for there are many in French Africa, who when the tide shall turn, we shall hear from. And who knows what Weygand himself will do? Our far-seeing statesmen have not seen it, not even Mr. Churchill could have planned it; but our sovereign God planned it, and in answer to the cry of His people, He is working for our deliverance.

And I can see a possibility of a golden future when the war is over—Rome sees it, and is preparing to make it dark. It is possible the doors of Russia may be thrown wide open to the gospel; and all Europe and Asia too become a great mission field—Japan is pulling in her horns, and appears to be learning a little sense. The Christian leader of China will yet have a chance to send Japan home to mind her own business: "The wicked flee when no man pursueth." I think it was Dr. Joseph Parker who added, "But they make better time when someone is after them." We may have Japan, and China, and Russia, and all Europe, open to the gospel. Let us pray for it. What a day that will be!

Someone may say, "You expect that before the coming of the Lord?" Yes, I do. I believe in the Lord's return, but I think it would be just like Him. Analogies of history abound with illustrations of it—to ordain that all the world should yet hear the everlasting gospel, that all the world should be given a last great chance to turn to the Lord. For that He delayeth His coming we are to count the longsuffering of the Lord salvation. When this gospel has been preached in all the world for a witness unto all nations, then shall the end come.

The tide of victory is rolling in. For myself, I am full of thankfulness to God that His good hand is upon us notwithstanding our unworthiness. Let us continue to pray that victory may come soon, and that it may be complete and lasting, for His name's sake. Amen.

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Bible School Lesson Outline

Vol. 5 Third Quarter Lesson 39 September 28, 1941

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

DAVID CHOSEN AS KING

Lesson Text: 1 Samuel 16.

Golden Text: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart"—1 Samuel 16:7.

I. David Anointed by the Holy Spirit—verses 1 to 13.

The prophet Samuel was told to mourn no longer over the tragic failure of Saul but to arise and anoint the new king, "a man after God's own heart" (1 Sam. 13:14). The Gospel is a message of hope, the good tidings of a new beginning (Rom. 8:24; 2 Cor. 5:17). It tells how man, whose heart is by nature deceitful and desperately wicked, can be regenerated, re-created, born again and moulded anew in the image of God (Rom. 8:29, 30; Phil. 3:21; 1 Pet. 1:23). The curse will be removed from the earth also, and the whole universe will be restored to order and splendour (Isa. 65:17; Rom. 8:19-22; 2 Pet. 3:13; Rev. 21:1).

The Lord has regard for the weakness of His children; He remembers that we are but dust (Psa. 103:13, 14). To protect Samuel from the jealous wrath of the king, He provided an occasion for a sacrifice which would conceal the real purpose of the prophet's visit to the home of Jesse.

The fact that the Lord did not reveal to Samuel the name of the king whom He had chosen illustrates the truth that He leads His children one step at a time (Gen. 22:1; Isa. 30:11; Heb. 11:8). He gives us sufficient light for faith to rely upon, but not sufficient for boldness to presume (Psa. 97:11; 1 Cor. 13:12).

Possibly the elders had heard of Samuel's severity toward wicked King Agag, and so they trembled at the coming of the prophet (1 Sam. 15:32, 33). A wholesome fear of the Lord is sadly lacking these days in many quarters (Psa. 19:9; 34:11; Prov. 1:7, 29; 24:21; Rom. 3:18; 1 Pet. 2:17).

It was natural for Samuel to conclude that Jesse's eldest son Eliab, tall, dignified and regal in appearance was to be the king (Psa. 147:10, 11). But God's standards are far different from human standards (1 Chron. 28:9; Psa. 7:9; Isa. 55:8, 9). In the eyes of the Lord the truly great are those who are great in soul.

David, the man of God's choice, was the youngest son of Jesse, and a shepherd (Psa. 78:70, 71). He was a mere lad at this time, and seemingly regarded lightly by the family, since he had not even been summoned to attend the sacrifice (1 Cor. 1:27-29). His training as a shepherd had developed his physique (1 Sam. 17:34, 36); he stood before Samuel in the vigour of youth, fair to look upon (1 Sam. 17:42). Tending the flocks by night gave him opportunities of meditation and worship (Psa. 8:3; 104:1-3, 34; 143:5). The Lord knows where to find leaders for His people.

The Spirit of the Lord came upon David from the day on which he was anointed with oil, the symbol in the Scriptures of the Holy Spirit (Judg. 3:10; 1 Sam. 10:6-10; Zech. 4:2-6).

II. Saul Troubled by an Evil Spirit—verses 14 to 23.

The Holy Spirit rested upon David, but He departed from Saul. This was because the young shepherd was reverent and obedient, while the rejected king was irreverent and disobedient (1 Sam. 13:12; 28:15). In Old Testament times the Holy Spirit rested on certain individuals to equip them usually for specific duties. His stay was transitory and conditional (Psa. 51:10), and He might depart at any time. But in this era since Pentecost the Holy Spirit abides within the heart of the Christian (1 Cor. 3:16; 6:19). His residence with the believer is permanent (John 4:14; 14:16, 17) and unconditional (Rom. 8:9). He does not leave us, although we may grieve Him and quench Him and fail to yield to His control (Eph. 4:30; 5:18; 1 Thess. 5:19).

We are told that an evil spirit from the Lord troubled King Saul (Judg. 9:23; 1 Sam. 18:10). Inasmuch as Saul had rejected the will and word of God, his life was open to the influence of the Evil One (Matt. 12:43-45; Rom. 1:28-32). He had chosen evil rather than good, and as God has endowed us with the liberty of choice, Saul was permitted to have his own way (Psa. 78:18, 29, 30; 81:11, 12; 106:15; Rom. 1:24; 2 Thess. 2:7-12). The Holy Spirit brings blessing and

comfort (John 14:16-18, 26; 15:26), but an evil spirit causes trouble and torment of heart.

In the Providence of God the rejected king and the anointed king were brought together. Saul loved the young harpist with a love which later turned to bitter jealousy and hatred when he saw himself supplanted in the esteem of the people (1 Sam. 18:6-12, 29). David, on the other hand, regarded Saul, the Lord's anointed, with awe and respect (1 Sam. 24:1-12; 26:1-12; 2 Sam. 1:12-16). In his poem, "Saul" the poet Robert Browning depicts the prayer of David that the Lord would bring solace and strength to the troubled spirit of the king, whom he loved with all tenderness:

"See the King—I would help him, but cannot, the wishes fall through.

Could I wrestle to raise him from sorrow, grow poor to enrich,

To fill up his life, starve my own out, I would—knowing which,

I know that my service is perfect. Oh, speak through me now!

Would I suffer for him that I love? So wouldst thou—so wilt thou!

O Saul, it shall be

A Face like my face that receives thee; a Man like to me, Thou shalt love and be loved by, forever: a Hand like this hand

Shall throw open the gates of new life to thee! See the Christ stand!"

Doubtless, as David played hymns of praise upon his harp, the heart of Saul would be turned to God in penitence and trust, and the king would be restored (1 Sam. 18:10; 19:9; Psa. 23:3; 32:1, 2; 51:8, 12). May David's ministry be the ministry of every Christian, that by continual praise, by holy conversation and by tender compassion we may seek to restore all who have wandered from their heavenly Father (2 Tim. 2:24-26).

A Great Convention in Prospect

So impressed have many been with the activities of the Roman Catholic Church in Canada and its truly appalling usurpation of governmental functions, that it has been decided to make the general subject for consideration at the coming Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec, "The Menace of Romanism in Canada". Of course, other subjects which concern the life of the churches, and of the work of the Union, will have their place, but special emphasis will be laid upon the necessity for evangelizing the Roman Catholics of Canada.

Special Speaker

We are fortunate in having been able to secure for our special speaker, Rev. L. H. Lehmann of New York. Mr. Lehmann is the Editor of *The Converted Catholic*, published in New York, a magazine which is edited by ex-Roman Catholic priests, most of whom have been converted in Christ's Mission, a Mission particularly to the priests of Rome. Mr. Lehmann knows the Roman Catholic Church from the inside. He is a very able writer, and manifestly a man of wide and thorough scholarship. Mr. Lehmann will give the concluding addresses at the afternoon sessions August 8th and 9th, and will give the evening address on each of those dates. He will be with us through all our discussions, and we are sure will prove a mine of information on this great subject.

We hope that every church will not only be represented by a full delegation, but by as many visitors as possible. If it is possible to secure Mr. Lehmann for an address at our Ministers' Meeting, Tuesday afternoon, we shall do so, but at this writing we are not quite sure of that. We have, however, his promise to be with us Wednesday and Thursday. Make this as widely known as possible.

The Pope Shows His Colours

A dispatch in the morning paper says that Myron C. Taylor, President Roosevelt's personal envoy to the Vatican, in a special visit to the Pope, endeavoured to persuade the Pope to define the war against Germany as a just war. The dispatch says, "The Pope says, no", and that he said, No, on three grounds:

First. That on a strictly doctrinal theoretical basis there is no such thing as "a just war," and the Holy See cannot therefore take such a stand.

Second. The United States and Britain have doctrines, interests and political aims of their own; the Holy See has doctrines, interests and political aims of its own.

Third. The doctrines, interests and political aims run parallel, but the very fact of parallelism means that they do not and cannot meet.

The heading of the dispatch in *The Globe and Mail* was, "Pope affirms his neutrality." The fact is, of course, the Pope affirms nothing of the kind. If Hitler and Mussolini are not criminals of the deepest dye, and if their joint attack upon the world's liberties be not the greatest crime of all history, then there is no morality in the universe; and any attempt to distinguish between right and wrong is absurd. Any person, or institution, or state, that attempts to take a neutral attitude toward such criminals and such crimes cannot be regarded as a moral force in the world.

The morning dispatch says that President Roosevelt asked too much. If the summary of the Pope's reply is correct; then surely the Pope said too much in his reply; by which we mean, that he revealed his true colours.

The Roman Catholic Church, from the Pope down, is the enemy of human freedom everywhere, and therefore in the nature of the case, must be the enemy of the democracies in the present conflict. Of course it speaks with two voices, as we have often observed, and quite commonly bishops and archbishops speak with a view to the deception of Protestants, while, privately, the priests give the opposite direction to Roman Catholics. Here and there, however, bishops and others also speak out in opposition to the war. Here are two quotations given by Rev. Eric B. de Pendleton in his address to the Tuesday evening meeting:

Archbishop William Cardinal O'Connell, Archbishop of Boston

"We must not be deceived by those who glorify modern warfare for the sake of getting into it. We have the word of our President that this country will not be dragged into this war. That ought to be enough for all of us. It is enough for me . . . Let us all pray to God that all the officials of our government will stand out firm and strong in the determination that this nation shall not be dragged into this war, because the people of this country do not want it.

Archbishop Joseph F. Rummel of New Orleans.

In a letter to the Archdiocesan Clergy points to the most recent survey that "at least 80 per cent. of the people are definitely opposed to our entering into direct and open warfare." Those who control the destinies of our nation of 130 million human souls, he says, "must take heed to these facts and must weigh conscientiously the tremendous responsibilities." . . . The training and discipline of the more liberal and Catholic trained European continent makes possible the development of brotherhood and spirit of comradeship which is lacking in England with its state Protestant Church, founded on Rugged Individualism rather than Spiritual Leadership, to which the monied class adheres, at least that part not Jewish nor pagan.

The war will be won by the victory of Moral Discipline over Rugged Individualism. A good comparison between the two types of humans is to be found in Adolf Hitler

and Winston Churchill—the one spare and temperate

It would help to dispel the fog, and clear the way for direct aim in our war effort, if and when our statesmen recognize that the Vatican state, with all its abject subjects throughout the world, is just as truly our implacable foe as Hitler and Hitlerism. Any attempt to appease either of them is suicide.

Reporting a parade of Catholic Labour Unions, an Ottawa paper quotes Mr. Alfred Charpentier, of Montreal, President of the Federation of Catholic Workers of Canada, as follows:

"He (Mr. Charpentier) suggested that the convention should recommend that when victory is achieved, the political leaders of Canada, a Christian country, propose that His Holiness the Pope, the highest moral authority on earth, be called upon to act as one of the peace negotiators."

What an infamous suggestion! How utterly contrary to fact! The Pope who, as Papal Nuncio, in Berlin, paved the way for Hitler to come to power in Germany; the successor to the one who blessed the murderous arms of Italy in Ethiopia; the head of an organization that has shed more blood than Hitler and Mussolini could do, were the war to continue for many years, is called "the highest moral authority on earth."

We have long insisted that the Roman Catholic Church is doing everything in her power to pave the way for her taking a large place in the making of the terms of peace. We should keep in mind that the world is in grave danger from this source. Europe has been predominantly Roman Catholic, and if the Vatican should have an influential voice in settling the terms of peace, there would be little religious liberty left in the world.

It must not be forgotten that before the war, the Archbishop of Canterbury and Lord Halifax, both of them Anglo-Catholics, proposed in the British House of Lords that the Pope should be solicited to act as universal arbiter, as the only man in the world qualified to do so. Now we find the same voice speaking in labour unions, in church councils, in political organizations, all proposing that the weal of the world should be handed over into the hands of the blasphemous Antichrist at Rome.

Protestants, awake!

EXTRA COPIES FOR CIRCULATION

We are printing a large extra edition of this issue, and we ask our friends to help us circulate it. This cannot be done without expense. As it costs money for printing it costs money for mailing; by that we mean, over and above the large list of names to which copies will be sent from our office. We shall spend much more than the difference between the cost of advertising Tuesday's meeting and the total amount of the offering on that occasion, for postage only. But we ask our friends to help us send this issue out still more widely.

We have carefully estimated the bare cost, and will send as follows:

| | |
|-------------------|---------|
| Single copy | 5c |
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To Ministers and Other Christian Leaders

May we venture respectfully to suggest to ministers and other Christian leaders who may read this issue, that if they find it according to their mind, and feel that it ought to be more freely circulated, they might perhaps send for a quantity that could be distributed in church or Bible class, or in other ways.

"THE FALL OF LUCIFER"

This is the title of a lecture delivered by the Editor of this paper at the conclusion of the Great War, shortly after his return from England in January, 1918, and thereafter in many places throughout the country, and in Spurgeon's Tabernacle, London, in September, 1919.

Dr. Shields was, for four months, guest of the Ministry of Information in England, during which time, under Government auspices, he was permitted to see Britain's war effort. He saw the inside of Britain's vast munitions organization; visited the grand fleet, and was the guest of the Admiral-in-Command; visited also army headquarters in France while the war was still on, and witnessed the battle from behind the lines; and had the privilege of conversations with many of Britain's great leaders. In this lecture he tells of being in London on Armistice Day, in Paris when Alsace-Lorraine was restored to France; in Mons at Canadian General Headquarters; in Brussels when King Albert returned in triumph after his four years of exile; returning home via New York on the first ship to carry returning American troops.

The parallelisms which may be observed in this lecture, to conditions now obtaining, makes it as opposite to the present war as to the last. The lecture was published in our issue on August 21st, from the manuscript as written in nineteen-eighteen. The lecture occupied two and a half hours or thereabout in delivery, was delivered twice to packed audiences in Jarvis Street within ten days, when there were as many people outside as in, and to similar crowds in many other parts of the country. We believe the lecture has some value historically, and at the same time, on broad principles, may be taken as a prophecy of the outcome of the present conflict.

The issue containing this lecture will be mailed on receipt of five cents.

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SERMONS ON THE WAR

preached in Jarvis St., from August, 1939, to August, 1941. Five cents each single sermon or any 25 for \$1.00 postpaid. Other addresses and articles on "The Pope's Fifth Column". Send to The Gospel Witness office for list. The Gospel Witness, published weekly, per annum \$2.00
Address: THE GOSPEL WITNESS,
130 Gerrard St. East, Toronto, Can.

A Canadian Protestant League

The climax of the whole meeting was reached with the proposal of Dr. J. B. McLaurin for the formation of some kind of Protestant League. We are sure that, in obedience to the resolution, the brethren responsible for this great meeting will be called together for the purpose named.

The fact is, the Roman Catholic Church is the most perfect organization in the world. All the "faithful", as they are called, are duly regimented under orders, and can be made to march like an army,—particularly to the polls at election time. Such an organization can be effectively opposed only by another organization.

The third resolution passed at this meeting is supremely important, but it must be remembered that God employs human instrumentalities to effect his purposes. It is our hope and expectation that such a league as has been proposed, will speedily be formed. We believe its membership will leap to thousands in a very short time. We are of the opinion that meetings such as that held in Jarvis Street Church—not necessarily, of course, the same programme, but meetings to awaken Protestants to the danger to which we are exposed—ought to be held in all the larger centres of the country. We can see the possibility of forming a Canadian Protestant League, beginning perhaps in Toronto, and extending to various cities in Ontario, at which ministers and others could be gathered from other centres roundabout; and those attending could carry the message back, and organize branches of the League in smaller places. That could be carried on until there is a Protestant Home Guard in every city, town, and village, in Canada.

The first duty of the membership of such a League would be to endeavour to carry out the principles of the final resolution, to rededicate themselves to the Lord, and then to seek to promote an evangelical revival in the churches to which they belong. Following that, and as part of that programme, they should be on guard against the encroachments of Rome. They could report to some central place the activities of the Roman Church as seen in their locality, and so information could be gathered that could be circulated through what periodicals may be or may become available.

Then, too, if there were a vigorous branch of the Protestant League in every town and village, the members of Parliament who are so considerate of the people just before election time, and who go to Ottawa and forget all about the people who elected them, and as the present phrase is, "sell them down the river" to Roman Catholic Quebec, might occasionally remember that back home, within the area of their riding, there are many active branches of the Protestant League, waiting until they come back to call them to account. And at election time such branches of the Protestant League could make it a rule not to give their support to those who would sell this country to the Roman Catholic Church.

In order to hasten the procedure, we venture to print in this issue of THE GOSPEL WITNESS a form which can be used by all interested in this proposal. The form is found at the bottom of this page. Do not wait until announcement is made that a nucleus of a Protestant League has been organized: send in your name at once as a charter member of such a League, that if and when it is organized you desire to be enrolled, to THE GOSPEL WITNESS office, 130 Gerrard St. E., Toronto.

MEMBERSHIP IN CANADIAN PROTESTANT LEAGUE

I approve of the proposal to organize a Canadian Protestant League, and if and when such a League is formed, I shall be glad to enroll as a member.

Mr., Mrs., Miss or Rev.

Address

Church affiliation