

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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The Canadian Protestant League

Growing out of a suggestion made at the great Protest Meeting in Jarvis St. church on September 18th, a group of men, called together by the sponsors of that meeting, met in Toronto on Thursday, October 16th, and effected an organization to be known as THE CANADIAN PROTESTANT LEAGUE. Officers of the new society were elected as follows:

President, Rev. T. T. Shields; Vice-Presidents, Revs. J. H. Barnes and T. Christie Innes; Secretary-Treasurer, Mr. Leslie H. Saunders; Executive Committee; The Officers and (Anglican) Revs. G. S. Despard; R. F. Widdows, Mr. W. J. Armstrong; (Baptist) Dr. R. V. Bingham, Mr. H. G. Martin; (Presbyterian), Revs. Wm. Thomas, J. B. Thomson, G. D. Little, Mr. J. H. Hunter; (United Church) Rev. G. H. King.

At this writing, of course, the new organization has no organ of publicity of its own. It may be said that it is the hope and purpose of the Executive Committee to publish such an organ as soon as circumstances will permit. But in the meantime, THE LEAGUE will make use, so far as their Editors can allow space, of *Protestant Action*, of which the new Secretary-Treasurer is Editor; of *The Sentinel*, the official organ of the Orange Association, of which Mr. W. J. Armstrong, also a member of the Executive, is Editor; *The Evangelical Christian*, with which two other members of the Executive are connected, Dr. R. V. Bingham, as Editor-in-Chief, and Mr. J. H. Hunter as Managing Editor; and, of course, we need hardly say the columns of THE GOSPEL WITNESS will always be at the service of THE LEAGUE. The four publications, represented by their Editors on the Executive Committees, will, we are sure, do all in their power to further the interests of THE LEAGUE until it grows to

such proportions as to warrant its publishing an organ of its own.

We want it distinctly to be understood that THE CANADIAN PROTESTANT LEAGUE is no more the creature of THE GOSPEL WITNESS than of the other publications named. This paper during the nearly twenty years of its history, has been a "hewer of wood, and drawer of water", and general advocate of many interests. It has never received so much as a dollar for advertising, or for pleading any cause, and such service as now and henceforth it will endeavour to render THE LEAGUE, will be given on exactly the same terms, simply because THE GOSPEL WITNESS recognizes the urgent need for such an organization.

With this explanation, we return to a report of THE LEAGUE'S organization:

After full discussion, the following Constitution, which had been drafted by a sub-committee of the Sponsors calling the meeting for organization, was unanimously adopted.

THE CANADIAN PROTESTANT LEAGUE TENTATIVE CONSTITUTION

I. NAME:

This organization shall be known as THE CANADIAN PROTESTANT LEAGUE (in this instrument hereinafter called THE LEAGUE.)

II. OBJECTS:

(1) The Canadian Protestant League shall have as its chief objects the preservation, maintenance, and assertion of the traditional, civil, and religious liberties of British subjects.

(2) To this end the League acknowledges the Bible to be the divinely inspired record which God has given to us of His Son, Who is therein revealed as the one and only Sacrifice

for sins, the one and only Saviour, the one and only Mediator between God and men, and the one and only Person to Whom universal authority in heaven and on earth has been given; and the League therefore acknowledges the Bible as being the supreme authority in religion; and in agreement therewith the League will endeavour to practise, defend, maintain, and propagate the great doctrines and principles of the Protestant Reformation.

(3) And all this in contradistinction to, and in defence against, the supreme authority, falsely claimed by the Roman Catholic Church; and also against the Roman Church's political methods of propagating its tenets, and of extending and exercising this illegitimate authority.

III. MEMBERSHIP:

(1) Any person who by signing an application for membership shall declare that he or she is in agreement with Section II of this Constitution, and shall thus undertake to endeavour to fulfil its provisions, and who shall pay the prescribed membership fee, shall thereby become a member, and shall receive a membership certificate hereinafter provided for.

(2) The annual membership fee shall be one dollar, payable when application for membership is signed.

(3) A card certificate of membership shall be provided, consisting of two sections; the first to be a form of application for membership, including a declaration that the applicant is in agreement with Section II of this Constitution, to be signed by the applicant; and the second section, a certificate of membership and receipt of membership fee, to be signed by the Secretary of the League and retained by the member so certified.

IV. VOTING PRIVILEGES:

(1) The privilege of voting at business meetings of the League duly constituted as hereinafter provided, shall be restricted to members holding membership certificates for the current year.

(2) Membership in the League shall automatically lapse by failure of the member to pay the annual membership fee of one dollar within the first six months following the date of expiration of the year's membership for which the fee has been paid.

(3) Members may withdraw from membership in the League at any time by returning their membership certificate to the Secretary.

(4) The membership of any member of the League may be cancelled at any duly constituted business meeting of the League on indubitable proof being given that such member has ceased to be in agreement with Section II of this Constitution, and has given proof thereof by speech, or action, or both, in opposition to the principles and objects of the League.

V. MEETINGS OF THE LEAGUE:

(1) Meetings under the auspices of the League for inspiration, propaganda, or protest, may be called at any time by the officers of the League without advance notice to the membership.

(2) Meetings for the formal, official, transaction of the business of the League, such as the election of officers, the amendment of the Constitution, or other business of a special character, shall be held only after one week's public notice shall have been given through the press or by mail.

(3) An Annual Meeting of the League shall be held on a date to be fixed from time to time by the Officers and Executive Committee approximately twelve months from the date of the setting up of this League.

VI. OFFICERS OF THE LEAGUE:

(1) The officers of the League shall be a President, and, in the beginning, at least two Vice-Presidents; and thereafter the President of each provincial branch of the League shall be ex officio, a Vice-President of the central League.

(2) A Secretary-Treasurer.

(3) These officers shall perform the duties usually pertaining to such offices, and in such a way as to secure the inter-

est, promote the work, and maintain the good name of the League.

(4) These officers shall serve in their respective offices without remuneration, except the Secretary-Treasurer, who, if and when the membership and resources of the League shall warrant it, may be employed as a full-time officer by the Executive Committee hereinafter provided for, and at such remuneration as the said Committee may determine.

(5) An Executive Committee shall be appointed at such Annual Meeting, consisting of the officers of the League, and ten members elected from year to year. The Executive Committee shall conduct the business of the League between Annual Meetings.

VII. FINANCIAL SUPPORT:

The work of the League shall be financed by the membership fees, by offerings received at public meetings, and by such other contributions as may be received from members of the League, or from persons in sympathy with its principles and objects.

VIII. BRANCHES OF THE LEAGUE:

(1) Branches of the League may be organized on the basis of this Constitution in each Province of the Dominion, and in every community where a nucleus of ten or more members may be found, in consultation with the Executive Committee of the League.

(2) The officers of such Branches shall be similar to those of the League.

IX. ADOPTION AND AMENDMENTS:

This Constitution shall be adopted tentatively for six months from the date of the inauguration of the League, at the end of which time the Constitution shall be reconsidered and amended as may then seem necessary in the light of the League's experience.

We offer this further word of explanation:

The Secretary-Treasurer of THE LEAGUE, Mr. Leslie H. Saunders, who is also Editor and publisher of *Protestant Action*, spends most of his time out of the city as organizing secretary of the Orange Society. It happens that just now he had many public engagements made in advance of his election as Secretary-Treasurer of THE LEAGUE, which must be attended to. It is our hope that THE LEAGUE will be able to command more of Mr. Saunders' time in the future. But that will explain why this article is written by the Editor of THE GOSPEL WITNESS instead of by Mr. Saunders, for we are acting really at the moment in this relation as Mr. Saunders' deputy.

In order that our readers, and the public generally may understand the mind of each individual member of the Executive as well as of the Executive collectively, we have asked each member of the Executive kindly to furnish us with an article setting out his views of the necessity for such an organization.

ARTICLES BY MEMBERS OF THE EXECUTIVE COMMITTEE

We here set out the articles supplied us by the two Vice-Presidents and members of the Executive Committee. These articles occur in alphabetical order of the names of their authors. The only member of the Executive absent from this list is that of Dr. R. V. Bingham, who is out of the city this week; but GOSPEL WITNESS readers will hear from Dr. Bingham again, as we have no doubt will all the readers of *Evangelical Christian*. We are happy, however, that we are able to include an article by Mr. J. H. Hunter, associated with Dr. Bingham in the publication named. The articles follow:

**Rev. J. H. Barnes, Vice-President
Rector, St. Peter's Anglican Church**

For two years our Empire has been at war with a mighty anti-Christian foe, and our Dominion has taken her place beside the Motherland in her hour of danger. This has demanded all the time, and thought, and resources of our Dominion; and, above all, the unity of our whole Dominion.

I can honestly say that the Protestant people of this Dominion have done their utmost to be united, and to make an "all-out" effort. But the Roman Catholic Church, which is an Italian church, has seized the opportunity to seek her own ends, and to dominate our Government, thus destroying our unity, and hindering our total war effort.

We have endured insults time after time by attacks upon our marriage laws, in ignoring the sacred office of our clergy, annulling marriages; and refusing to unite with us in national acts of prayer and dedication. Instead the Roman Catholic Church set up an altar on Parliament Hill, carrying on a Mass, which to all Bible-loving people is blasphemous, and in which the vast majority of Canadian people could not join. Finally, the refusal to allow a British subject to receive his mail has made the situation intolerable.

Italy is united with Germany in an attempt to destroy our British Empire. She has bombed our cities, sunk our ships, and attacked our armies. Yet an Italian representative of the Pope is in Canada to-day, sending information uncensored to Italy, as well as much money. Real Christian decency would not have sent an Italian to represent the Pope in Canada at a time like this—and this Papal representative even urges the people of Canada to a way of life which is un-British, undemocratic, and to our minds, un-Christian; and must be opposed with all the power at our disposal.

Determined and intelligent opposition has been raised by a few people in different places, but all these have met with much scorn and insult, and in many cases, abuse. Our Canadian Parliament seems to be unable to resist the constant demands made upon it by the Roman Church, and therefore they need the support of a strong and large body consisting of all denominations which will express the demands of the whole Protestant body in Canada.

The Protestant League of Canada will bring together true Christians, British and Protestant people, who are anxious for the continuance of those things which we hold dear in Canada, and the unity of our Empire. By this means we can link together the many isolated people throughout Canada who feel their isolation makes it impossible for them to do anything to make their convictions known; and we hope also to enthrone our blessed Lord in the hearts of all our people; and so, in the Dominion of Canada.

**Rev. T. Christie Innes, Vice-President
Knox Presbyterian Church**

The price of liberty is eternal vigilance, and if you would learn how liberty can be snatched from a sleeping people, let me quote three brief paragraphs from, "The Fall of The House of Ullstein", (the inside story of how Hitler gagged and bound the greatest of German

publishing house, then appropriated its properties), which runs as follows:

"But the heaviest burden of all was the realization that the House of Ullstein had not been without blame in bringing this tragedy on itself.

"The free press of Germany slept while Hitler rose to power. We were absorbed in the day-to-day business of meeting competition, getting advertising, building circulation. We took the freedom of the press and private enterprise for granted. How wrong we were!

"Certainly the House of Ullstein should have been in the thick of the fight against dictatorship. Established in 1877, we owned four daily newspapers, including the "Berlinger Morgenpost" with a circulation of 600,000. The largest of our six magazines were, "The Illustrierte Zeitung", which had 2,000,000 readers and the "Grüne Post", which had 1,000,000. Our book department published 2,000,000 volumes annually. And yet despite our liberal, democratic policy, and all this power to influence public opinion, we did little to oppose the rise of Hitler or to maintain the republic."

(You may read this story in full in the October issue of *The Reader's Digest*.)

The necessity for a League of this nature has been growing more obvious every week in recent months, owing to the incessant activity in our national life of the Roman Catholic hierarchy, and it is our conviction that unless we take action immediately to defend our traditional civil and religious liberty in Canada, we shall be rudely awakened some day by the grim realization that our liberties have gone and then the fight to recover lost liberties would be much more costly, if not hopeless.

Two principal facts must be kept in mind.

1. The Roman Catholic Church is not only a Church but a carefully and powerfully entrenched political organization.

2. The Roman Catholic Church has the same "totalitarian" or absolutist spirit which she had in the days when she had power to hold her Inquisitions. She insists that she is unchanging.

The obvious result is that we have in Canada at this moment, a first-class religious problem, on the one hand the astute, constant, unhesitating, organized operation of the Roman hierarchy, which constitutes one of the most powerful political blocs in the whole Dominion, if not indeed the most powerful; and on the other hand what can be as truly described as the lazy, indifferent and pitiable inaction and compromise of the great body of Protestant people.

In order to make clear the actual social and political propaganda of the Roman Catholic Church, we should study the following summary by a great Roman Catholic in these words:

"It is impossible to isolate the local activity of the Roman Catholic Church from the general principles governing the action of the Church throughout the whole world. Indeed, the very essence of the Roman Catholic Church's functioning is that it acts, in any given place, according to laws common to its whole life. What, then, are the general principles of its action?"

"First, the Roman principle is that "the authority of the Church is the most exalted of all authority, nor can it be looked upon as inferior to the civil power, or as in any way dependent thereupon" (Leo XIII, encyclical *Immortale Dei*, November, 1885). Second, "The Church

has its own innate right, independent of human authority of any kind, of punishing (coercendi) her delinquent subjects with both spiritual and also temporal penalties" (New Code of Canon Law, canon 2214, paragraph 1). Third, "her own subjects" are, in canon law, not professed Roman Catholics merely, but every baptised person (Council of Trent, session 7, canons 4 and 8 de baptismo). Fourth, while the Church recognises the State as "supreme in its own sphere," that supremacy is subject to the "condition" that the State agrees with the (Roman) Church, and that it "depends becomingly" on it "in matters of common right and authority" (Leo XIII, encyclical *Libertas*, June, 1888). Fifth, civil laws are not binding if they are adverse to the Church; "then truly, to resist becomes a positive duty, and it is a crime to obey" (Leo XIII, encyclical *Sapientiae*, January, 1890). Sixth, "justice and reason forbid," "the State to treat the various religions alike, with equal rights and privileges;" and the State "should profess that religion which alone is true" (Leo XIII, encyclical *Libertas*). Finally seventh, "although, in the extraordinary conditions of these times, the Church usually acquiesces in certain modern liberties, she does so not because she prefers them in themselves, but because she judges it expedient to permit them until, in happier times, she can exercise her own liberty" (Leo XIII, *Libertas*).

"The principles on which the world-wide activity of the Roman Catholic Church rests, then, are that: The Church, a "perfect society," must be completely free, and must have power to inflict "temporal and spiritual" punishments; it is wrong for the State to allow equal rights to other creeds; the (Roman) Church should be State-established—but not State-controlled; the Church can call for resistance to the civil power; and the Church only "acquiesces" in liberties opposed to these claims, and looks for "happier times" when such acquiescence is neediness.

In view of the mass of accumulating evidence—evidence which the Roman Church hierarchy would do anything to suppress—I have felt personally that in my responsibility as a Christian minister, no other course is open to me but to engage in the most unwelcome task of bringing the activities of this body to the public notice, and the best means available is the "born-of-necessity" Protestant League.

In regard to the President, Dr. T. T. Shields, there exists a very interesting situation. This situation reminds one on many points of Mr. Winston Churchill, for both have certain rugged gifts and a dynamic will, which have necessarily brought upon them the avalanches of criticism, which only really great men are rewarded with, and some of these criticisms are really extraordinarily revealing. For example, for many years, people said of Churchill that he was "unsafe" as a leader, that he made "mistakes", and they prophesied that he would never become Prime Minister because of the widespread criticisms launched against him. Nevertheless at Britain's most perilous and crucial hour of need, the public opinion in Great Britain unanimously recognised Churchill as the "God-sent" and indispensable leader for the occasion, and many who differ deeply politically, nevertheless wholly back Churchill in the situation of today. Now I do not imagine that any of us ministers who have been elected to office in the League imagine that Dr. Shields has not made "mistakes", and no doubt

many of us differ seriously on certain issues, but we are prepared, for the preservation of liberty in Canada, to follow the lead of a man whom we recognise as one of Canada's most outstanding Christian leaders, and I should like to add that most of the criticisms one has heard from many mouths are as a matter of actual fact not only absurd but wholly baseless, and we would point out that many insignificant persons have constituted themselves very loud critics, as usual, of an enterprise in which free men have come together under the common convictions of their consciences, and who are prepared to see the matter through.

Leslie H. Saunders, Secy-Treasurer
Editor, Protestant Action

"The time for Protestant *action* is now. Rome was never so bold in the history of our land, and she is taking advantage of the war to further entrench herself. When we remember that the liberty for which the British Empire has been known and admired throughout the world is a Protestant liberty—the direct result of the Reformation and the Glorious Revolution—we ought earnestly to seek some means to safeguard and defend that priceless heritage.

"Fascist-Roman-Catholic *action* can be met successfully only by putting our Protestantism into *action*. THE CANADIAN PROTESTANT LEAGUE has come to us as the answer to the challenge of this hour and, I verily believe, is raised up by God to give voice to the countless hundreds of thousands of earnest British Protestants who smart under the unconcealed and vicious exploitation of the Italian Hierarchy in Canada. The C.P.L. will unite all protestors and will raise the standard of Evangelical Protestantism and British Liberty across our land—an effective answer to the increasing menace of Popery with all its blighting influence.

W. J. Armstrong
Editor of The Sentinel

As one who is deeply conscious of the growing menace of the encroachments of the Roman Catholic ecclesiastical system upon the liberties and British traditions and ideals of the people of Canada, I welcome heartily the formation of THE CANADIAN PROTESTANT LEAGUE. I feel it is a privilege to have the opportunity to do something in helping to launch this movement of enlightenment, and forward its aims, and am convinced that, under the militant and dynamic leadership of Rev. Dr. T. T. Shields, as President, THE LEAGUE can and will do a great deal to preserve and protect our Protestant heritage against the sinister forces that threaten it.

Rev. G. S. Despard
Rector, Church of the Epiphany

THE CANADIAN PROTESTANT LEAGUE does not propose to interfere in any way with the religious liberty of any individual or any branch of the Christian Church for liberty is the right of every citizen of Canada. THE LEAGUE, therefore, is not the child of religious intolerance. It has come into being for the express purpose of safeguarding the freedom of Canadian citizens from political domination on the part of the hierarchy of the Church of Rome. This bid for political power which has been the aim of the Roman Church before

and since the day of the Holy Roman Empire, has become increasingly apparent since the beginning of the war, and it is for the purpose of uniting Protestants, who see in this a threat to their liberty in political matters, in a movement to challenge this political aggression from which we were freed at great cost by the Fathers of the Reformation.

J. H. Hunter

Managing Editor, *The Evangelical Christian*

I am glad that The Protestant League has become a reality, and trust that it may spread throughout the Dominion of Canada as a safeguard of the rights of all men whether Protestant or Roman Catholic. That there was a dire need for such an organization anyone with an elementary knowledge of conditions in Canada well knows. While the Protestant Church sleeps, her liberties are being taken from her until one day she will awake—unless something is done—to find that her dearly won heritage of freedom is gone. The League should have the support of every man and woman who values the faith once for all delivered to the saints, and those liberties that are such an essential part of our heritage and the British way of life. I do believe that the Protestant League has come to the kingdom for just such a time as this.

Rev. G. Howard King

Assistant Minister, Metropolitan United Church, Toronto

Convinced, as I am, that Romanism and Evangelical Christianity will never be able to present a wholly unified, harmonious, and workable front to the world of evil,—

And, whereas, to the candid observer there is in ever-increasing measure a widespread upsurging of Rome's superstitious beliefs and practices, aimed directly at the undermining and ultimate reclamation of great sections of Protestantism,—

And, feeling that such a movement will increase rather than diminish in times of war and national unrest,—

I, therefore, believe that to all who cherish Truth and Freedom of religious expression and practice, the time may well be at hand when some Voice should be raised in prophetic warning against permitting these tendencies and deliberate acts of religious discrimination on the part of either the Roman Catholic Church or our Federal Government being given further endorsement.

THE CANADIAN PROTESTANT LEAGUE, comprised of representatives of different denominations within the Protestant Faith, has set itself in this general direction of protest, in the hope that through the blessing of God, our Protestant witness will yet prosper, and a return to the pure evangelical faith will yet be realized. And to this movement as such, I solemnly affix my signature, not thereby necessarily representing the United Church, but only as a minister in good standing of that particular Branch of the Faith.

Rev. Gilbert D. Little

Chalmers' Presbyterian Church, Toronto

As a member of the executive of THE PROTESTANT LEAGUE I welcome the opportunity of saying a word in THE GOSPEL WITNESS.

For the past eight weeks I have been pointing out from the pulpit of Chalmers' Presbyterian Church the Unchristian character of Roman Catholic dogma. During this time I have felt the pulse of a fairly large constituency, and am persuaded that the formation of THE PROTESTANT LEAGUE is not the result of a few fanatical clergymen, but rather the child of public opinion. It seems to me that this is one of the most hopeful signs of our time. It has always been in times of mental, moral and spiritual darkness that Rome has succeeded in shackling the mind and soul of the people. Those who know the history of the Roman Catholic Institution know that it was in the dark years shortly after the death of Charlemagne that Rome perverted the Sacrament of The Lord's Supper into the superstition of the Mass and made it a dogma under Pope III for persecuting the Albigenes.

Could Rome destroy our cherished liberties to-day she would do the same thing again. We feel and know that this is exactly what she is seeking to do by her political intrigues and threats. Here is a vision that the Roman Hierarchy have. I quote from a Roman Catholic booklet written by Henry Grey Graham and freely distributed at the Canadian Exhibition, Toronto, 1941. The quotation is taken from a passage in which the author describes scenes in Catholic lands on the Day of All Souls, Nov. 2nd. Quotation: "Let us whisper a fervent prayer that such once more may be the faith and devotion of every Christian, as in days gone by, and that all, bound together as one family in submission to the Roman Church, may find themselves assisting at the offering of the Holy Mass for the living and the dead, and with one heart and voice send up to Almighty God the hallowed prayer,—

Requiem eternam dona eis Domine,
Et lux perpetua luceat eis'
Requiescant in pace'

Amen.

To give a regime of Rome's undemocratic and unchristian action and intentions would take up too much of your valuable space. The reader may refer to such publication as the *Protestant Action*, GOSPEL WITNESS, etc., for such information.

THE PROTESTANT LEAGUE will, no matter what the cost may be to the individual members, carry on the great work for which it has been conceived by the Holy Spirit of God. We as members take this stand because we can take no other. Our earnest desire, therefore is that you will remember us in your prayers and contributions and thus give us grace and strength to fight the greatest of all foes of democracy and Christianity. We cannot and we dare not allow such an heritage as we possess to be lost, because we know how subtle Rome's tactics are. Watch for news of the progress of THE LEAGUE.

Rev. Harold G. Martin

Superintendent of Yonge Street Mission

"Semper Idem", or in plain English, "Always the same", this is the vaunted motto of the Church of Rome. There are those to-day who think Rome is now harmless and no longer the arrogant, intolerant, persecuting church of the pre-Reformation period. But one need only go to Spain, Ethiopia or South America to

confirm that she remains as relentlessly anti-Christian as always, and the permanent enemy of the Gospel.

Having been engaged for some twelve years in active gospel work in Montreal and throughout the Province of Quebec, I speak from a very real experience of the bitter hatred manifested by the Romanish Church toward the pure gospel of the grace of God as revealed in His Word. I have poignant memories of Roman Catholic children smashing windows of my Missions in Point St. Charles and Victoriatown at the instigation of the priests. Many poor, illiterate children who came to the Missions suffered inhuman treatment at the hands of the so-called "sisters" and "brothers" of the Papist Church, so much so that I went to the R.C. Bishop and protested against what seemed to be the revival in Protestant Canada of the infamous Inquisition. Our open-air meetings were constantly disrupted by the followers of this ruthless, brutal, totalitarian system; even to the extent of throwing stones and other missiles while the police, practically all Romanists, would take absolutely no hand against such un-British conduct. At the same time the pagan Corpus Christi parades would disrupt the city traffic for hours—and never will I forget as a lad, being knocked down by a policeman because I refused to kneel when the blasphemous "host" was passing.

All this, not forty or fifty years ago, but just within the past ten years. The foul hand of the Roman Catholic Church which has stained the pages of history for centuries with its cruel and bloody deeds, is still evidenced to-day not only in other countries, but right here in our beloved Canada.

I am confident that thousands of fellow-Protestants throughout Quebec, where the evil machinations of the Papacy are so pronounced, will rally to the cause of THE CANADIAN PROTESTANT LEAGUE and welcome the opportunity of uniting with those of like faith who are awake to the peril of Popery.

Rev. William Thomas
Cooke's Presbyterian Church, Toronto

To-day as an Empire we are marshaling all our resources to win this war, and we proclaim ourselves as willing to accept the challenge to ever-increasing sacrifices because we are convinced that the issues at stake warrant the utmost effort on the part of all.

Professor Gilbert Murray once said: "We stand for the traditions of common honesty and common kindness between nation and nation. We stand for the old decencies, the old humanities, the old ordinance that has bound civilized Europe together. Against us there is a power which has changed that ordinance. The enemy has substituted for it a rule which seems to involve the domination of force and fraud, organized ruthlessness, organized terrorism, organized banditry. As Mr. Gladstone once described another evil rule, it is the negation of God elected into a system of government. We have at least been opposing that—the negation of God elected into a system of government. We have spent our treasure and our life-blood to place the sceptre in the hand of love, and not in the hand of frightfulness and fear.

The formation at this time of THE CANADIAN PROTESTANT LEAGUE is a timely reminder that in the spiritual realm we may easily estimate our privileges too cheaply, and hold our dearly-purchased possessions too

loosely; and it is my fear that we are doing so in regard to our Protestant heritage. It is high time we awakened to the Roman peril, and paid some attention to the safeguarding of our hard-gained Protestantism. Perhaps in these lethargic days we are in danger of forgetting how to protest, because increasingly we are becoming disinclined so to do. It is so much simpler and easier to take the line of least resistance.

Self-interest is a miserable tribunal by which to be regulated. What will it profit me? What will my personal advantage be? Such reasoning carries its own condemnation on its face. Yet I fear too many are willing to sacrifice convictions to the conventions of the crowd.

My association with THE CANADIAN PROTESTANT LEAGUE is based upon the fact that Protestants and Romanists are in hopeless disagreement on the following vital matters: the rule of faith; the gift of the Spirit; the means of grace; the Christian ministry; the way of salvation; the approach to God; the Church of God; and the supremacy of Christ.

The matters of disagreement are not merely incidental, but fundamental; not merely of relative, but of vital importance. The great spiritual heritage of Protestantism demands the formation of such a League as is here inaugurated. This LEAGUE will endeavour to carry forward an energetic enlightenment campaign. The ignorant should be taught and informed; the indifferent should be aroused. We make no attack upon persons; we are concerned only with principles. Briefly, we are ready, and we here deliberately declare ourselves and our intention, in the words of Scripture; to "contend earnestly for the faith which was once for all delivered unto the saints."

Give us your help, your prayers, your utmost; for the war is on, and the victory is sure.

Rev. J. B. Thomson
Dufferin St. Presbyterian Church, Toronto

The question is asked in some quarters, why the need of a Canadian Protestant League? Those of us who are awake to the condition in Canada know that preparations are being steadily made for a final assault on our Protestant faith and our Christian political institutions. That enemy to British prosperity and freedom, is on our shores and within our citadels. Its aim clearly is to regain all the influence and domination it possessed and tyrannically exercised in pro-Reformation times. The gauntlet for the battle has been thrown down.

Who will be Sovereign in Canada?

King George VI or Pope Pius XII?

This is the momentous question of the hour.

The Papacy of these days has reasserted all its ancient claims to universal supremacy, and has organized its ancient institutions and machinery in the land.

Papal influence is at work, and will stop at nothing short of complete control of our national, social, political and religious life. Unfortunately many politicians are yielding to Rome's encroachments and have adopted a policy of conciliation and compromise.

This PROTESTANT LEAGUE will endeavour to see to it that in the life of this nation no quarter will be given to any principles or policies that savour of Popery.

Party and partisanship must be forgotten, and the principles that ought to guide patriotic men in the face of

a common danger must ever be in the ascendent. The British people revolted once from the iron sway of Rome.

The God of our fathers rent the iron bars. We rejoice in the liberties He wrought for us. We will not make captives that we may go back again into Egypt. We will stand fast in our liberties. In entering on their campaign, we would use the words of that Psalm which was the "song of battles" for the Huguenots and the Covenanters:—

Let God arise, and scattered let all His enemies be;
And let all those that do Him hate, before the Presence flee.
O all ye kingdoms of this earth, sing praises to this King;
For He is Lord that ruleth all, unto Him praises sing.

Rev. R. F. Widdows

Rector, Trinity East Anglican Church, Toronto

"It cannot happen here." So runs the title of a book whose author was an American. The writer implies the impossibility of 5th Columnists endangering the life of America in the event of war with another nation; and there are many Protestants who think that Rome has no 5th columnists who seek to make the British Empire—this Canada, which is an important part of the B.E.—Romanist, politically, spiritually, and mentally.

Therefore let Protestants arise and support THE PROTESTANT LEAGUE and so make sure "it cannot happen here".

The Editor Returns to His Story

There was perfect unanimity of judgment and purpose evident among those who responded to the call for the formation of THE CANADIAN PROTESTANT LEAGUE. We feel confident that there are a great many other ministers in Toronto itself who will align themselves with THE LEAGUE, but who were unable, on account of other engagements, to be present at the organization meeting. We believe we speak the mind of the Executive Committee when we say there is no intention to attempt, by any sort of forceful persuasion, to conscript anyone for THE LEAGUE. The organization will do its best work if it is made up of men and women of profound conviction and courage, who voluntarily enroll in its ranks. THE LEAGUE does not want members who would be disposed to apologize for THE LEAGUE'S existence, or for their membership in it. In the nature of the case it will be a militant body, and only those who are "fit for the battle" would be happy in its fellowship. By that we do not mean to say that THE LEAGUE, collectively, or any member of it, proposes to be religiously pugilistic. We have before remarked that there is between the armed forces of Germany, and the armed forces of Great Britain and the United States, all the difference which obtains between a gangster's weapons, and a policeman's baton. The same principle applies to THE LEAGUE. It is a defensive organization. It exists to defend the civil and religious liberties which are traditional to British subjects. By which we do not mean that THE LEAGUE will never take the offensive. It will, we are sure, often recognize that the only way adequately to defend certain interests is to take the offensive against such influences as would put those interests in jeopardy. We shall speak the truth in love; but we shall speak the truth

even though we be charged with doing so from a motive opposite to that of charity.

What Can the League Do?

Many will inquire what THE LEAGUE hopes to accomplish, and what methods it will employ in the prosecution of its work. Is it a political organization? Or is it mainly religious, or educational—or what? We think we are right in saying that it will be the first business of THE LEAGUE to give what light it can on the Roman Catholic controversy. By which we mean that we shall bring these matters into the white light of truth.

The Enlightenment of Protestants

Let us see how that may apply. First of all: many Protestants do not know what Roman Catholicism really is. They think it is just another form of Christianity. It is really amazing to discover how many ministers of various denominations there are who seem to have given little or no study to the doctrines of Romanism. It will be one of the objects of THE LEAGUE to encourage enquiry into the question, to encourage its study among Protestant people. We are glad to know that already many ministers are discussing various aspects of the Romish question in their pulpits and in other organizations in their churches. We think it is well that in various ways churches should give themselves to such study in the light of Holy Scripture, so that they may clearly understand wherein Roman Catholicism is contrary to the Gospel. Surely our Roman Catholic friends themselves will not object to this! We have no quarrel with Roman Catholics as such. We regard all men and women and boys and girls as persons needing the gospel of Jesus Christ; and THE LEAGUE will encourage the evangelization of Roman Catholics, by loving, persuasive, exposition of Scripture set side by side with the teaching of the Church of Rome in order that Roman Catholics themselves may be delivered from the bondage of Romanism.

The Paulist Fathers is an organization specially devoted to the task of preaching to and converting Protestants to the Roman Catholic faith. THE CANADIAN PROTESTANT LEAGUE will, we believe, become in large measure a Protestant Paulist organization, specializing in the preaching of the gospel to Roman Catholics. What a vast missionary field this will open up to all the churches, when it is recognized that Roman Catholicism is not the gospel but a perversion of it, and the opposite of it.

There are some millions of Roman Catholics in Canada with the majority speaking the French language, many of them, of course, speaking English, and some, other tongues. It is probable, we think, after the war that multitudes of people from Roman Catholic countries in Europe will want to escape to this new world, and if, and when, immigration regulations permit, we have no doubt the Roman Catholic Church will busy itself in trying to secure the importation to this country of hordes of Roman Catholics. For that day the churches ought now to be getting ready. We ought to be instructing our young people in our Sunday Schools, and the people generally in all our churches, and in our theological seminaries, preparing men and women who passionately love the Lord and His gospel, who will be willing to learn the languages of other people in order that they may preach the gospel of the grace of God to those who come to our shores. But for such missionary endeavour we need not wait until after the war. The field is already white unto

the harvest, and if foreign mission fields are closed abroad, there is a vast home mission field open to all churches in the evangelization of Roman Catholics in Canada.

Not an Easy Task

Such a mission will not be easily executed. We distinguish between Roman Catholics and the Roman Catholic Hierarchy. Of course, the Hierarchy is made up of individuals. But there is a continuing and unchanging spirit in the Roman Church of which the Church itself proudly boasts. And that spirit is a very bitter one. It is the contention of the Church that it has the right to use force for the punishment of heretics, and for the propagation of its views. Roman Catholicism hates the light. The devotion of Romanism is, indeed, the child of that ignorance which is the mother of devotion. We do not charge that the Hierarchy is ignorant. Therein resides all the subtlety of the serpent without any of the harmlessness of the dove. But that it is the settled policy, long-continued, of the Roman Church, to keep the rank and file of its people in ignorance, there can be no doubt. The Church's whole separate school system, its educational policy in general, proves that to be true. One has only to view those countries where Romanism is dominant, to see that there is a larger percentage of illiteracy there than in other lands. That is true, for example, of the South of Ireland. It is most emphatically true of the Province of Quebec. The school system of the Province of Quebec is a dark blot upon our Canadian escutcheon. It is a system for the reform of which even Premier Godbout is contending; for there is a larger percentage of illiteracy in Quebec, seven times, indeed, the proportion to be found in any other Province. For this reason Romanism will never welcome the gospel: Romanists by God's grace may, but Romanism never will. The Roman Church may be classed with those who love darkness rather than light, and, indeed, who hate the light, neither come to the light lest they should be reproved. So that in the process of shedding light upon the true nature of Roman Catholicism as something entirely opposite to the Christian gospel, we may expect the bitterest kind of opposition. We must be prepared for it, and steadily continue with our task.

Our Best Defense the Propagation of The Truth

THE LEAGUE will also recognize that we are fighting a in the propagation of the gospel itself among Protestants and Roman Catholics. The non-Romanist may first receive the gospel, and then join with others in preaching it to those who are still in the darkness of Rome.

A Spiritual Warfare

In all our work we must recognize that behind Romanism and every other form of error is the great accuser and adversary of the souls of men. Hence, though we may have to wrestle, to some extent, even with flesh and blood, such persons will be only the agents of principalities and powers, and the rulers of the darkness of this world. When Michael, the archangel, disputed with the Devil about the body of Moses we read that he "durst not bring against him a railing accusation, but said, The Lord rebuke thee." And where an archangel recognized that he had no might against the Devil, but that he could be matched and mastered only by the Lord Himself, we, too, shall do well to remember that "the weapons of our warfare are not carnal, but mighty through God to the

pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Therefore, we venture to urge upon all members of the League to keep constantly in mind the great fact that we shall prevail only as we pray, that the one and only real Illuminator, and Defender, and Propagator of the faith once for all delivered to the saints is the Holy Ghost Himself.

Vigilance a Necessity

The League will also recognize that we are fighting a subtle foe. "While men slept, his enemy came and sowed tares." We shall endeavour to be wakefully watchful for the enemy who works while others sleep. Therefore it will be necessary for THE LEAGUE to protest, as was done on September 18th. It will be necessary for us to expose the machinations of Rome in business, in politics, in national and international affairs. Like the searchlights which sweep the skies to discern enemy planes; like the ever-increasing army of listeners who operate the new devices that register the approach of planes long before they can be seen or heard; like the fire-fighters who man the roofs at night, and are always on the alert to extinguish the flame kindled by incendiary bombs, so THE LEAGUE will recognize that there is an evil force abroad which seeks to bring men into bondage in every sphere of life by "cunning craftiness, whereby they lie in wait to deceive".

Against all this THE LEAGUE will endeavour to maintain a defensive and offensive front. And while cherishing nothing but Christian affection toward Roman Catholics, whom we would win to Christ, THE LEAGUE will maintain an unappealing attitude of opposition to Roman Catholicism, and to the Italian Church, as being wholly contrary to that gospel which is the power of God unto salvation.

League Literature

With such a programme as this in view, we shall need to make liberal use of the printed page, not only in the periodicals named, and others who may come to our help, nor yet only in such organ as THE LEAGUE may publish as its special mouthpiece, but we ought to have a great supply of small pamphlets covering different aspects of Romanism, which can be cheaply produced, and freely distributed, and easily read. We shall hope also to be able to call attention from time to time to a great mass of literature already available for the instruction of those who would understand the Roman Catholic question. So through the printed page we shall hope to inform vast multitudes of people respecting the great principles of the Reformation, and thus direct them to the springs of evangelical truth whence the stream of British liberty flows.

Financial Support

Our first and dependable-regular means of support for THE LEAGUE will be found in the dollar membership fee. We believe that men and women of conviction, who are willing to join THE LEAGUE, will cheerfully contribute a dollar a year toward the expense of propagating its principles. But if we are to do a really large work, we shall need something more than the financial stream which will flow from membership fees.

At this writing we have just received a letter from a valued friend, who is always to be relied upon in every

good word and work. In this letter he says, among other things:

"I will be glad if you will add my name to your list of members of your new League, and hope your membership will soon reach such proportions as to convince our legislators that Canada has, at last, an awakened Protestant conscience which will no longer be ignored and over-ridden. I hope, too, that funds will be available for doing what needs to be done, involving expense. Should dollar membership not yield the necessary income, you may think well to inaugurate or establish a secondary group to be known as sustaining members, or something of the kind. Anticipating there may be need at the outset for special funds, I am making my contribution under that head, ten dollars. I am adding another fifteen dollars toward your missionary work in Roman Catholic communities, established and projected."

Thus it will be seen that interest in the PROTESTANT LEAGUE is inseparably linked with the desire for the evangelization of Roman Catholics. We commend this example to all our readers. Hundreds of names have been sent to THE GOSPEL WITNESS office from friends who are ready to enroll in THE LEAGUE. We are sure that when they read the Constitution they will be glad to send in their dollar membership fee. But it may be that among the Lord's stewards who read these words, there are some who could do as our friend has done, and instead of sending one dollar, send ten dollars. Some, indeed, may feel justified in regarding the work of THE LEAGUE as a great missionary enterprise, to which even the largest sums may well be devoted. If we are to carry the work of THE LEAGUE throughout the Province of Ontario, and then to all the other Provinces in the Dominion, and set up organizations throughout the country, it will involve a great deal of expense. We can promise all our helpers that the Executive Committee will exercise the utmost economy in the expenditure of its funds, and that the fullest account of its stewardship in respect to moneys committed to it, will be given from time to time.

We think it is especially necessary that funds should be provided at as early a date as possible that will justify THE LEAGUE in launching its own publication, and that will enable it to command the full-time service of the Secretary-Treasurer, with office help. Already even such communications as have reached THE GOSPEL WITNESS office as a result of this paper's work, require a considerable office staff to deal with them, therefore we earnestly solicit the largest possible contribution to THE LEAGUE.

Cheques should be made payable to Mr. Leslie H. Saunders, Treasurer of THE CANADIAN PROTESTANT LEAGUE, or just the Treasurer of THE CANADIAN PROTESTANT LEAGUE would do; and for the present may be addressed to 130 Gerrard St. E., Toronto. Please do not wait until by and by, but send in your contributions at once. For the encouragement of those who read these words, we should like to say that a Protestant organization in the Maritime Provinces, having a membership of about four hundred, has already signified its desire to affiliate with us, and to become part of THE CANADIAN PROTESTANT LEAGUE. We have received a communication from a place in the Province of Quebec, containing a list of seventy persons of different Denominations, who desire to be enrolled as members of THE LEAGUE, so that we have in that one place alone a sufficient number to form a very healthy branch of THE LEAGUE.

We suggest, however, to our friends that persons from all over the Dominion should first of all concentrate on

strengthening the central organization; and, as numbers are multiplied, and the office of THE LEAGUE sees there are a sufficient number of members here and there to organize a Branch, we shall endeavour to offer all possible encouragement and assistance toward that end. But we do most respectfully ask all our members that for the meantime they should strengthen us here in the formation of THE LEAGUE itself, and perhaps gather in groups for discussion and general edification until such times as branch organizations can be effected.

Information respecting the work of THE LEAGUE, its principles, etc., etc., will be cheerfully furnished by the office of the Secretary-Treasurer, 130 Gerrard St. East, Toronto.

To Be Forewarned Is To Be Forearmed

There is a proverb to this effect. Our Lord counselled those who would be His disciples, to count the cost alike of following and of refusing to follow Him. It would be wise for persons disposed to join THE LEAGUE, to stop to consider what it will cost them. It would be quite possible to mobilize a great army of religious people who would be willing to march to the playing of a band, but who were not of the stuff of which soldiers were made.

Mussolini bellowed his challenge to the world, that ten million bayonets were awaiting any nation that would attack Italy. What became of those ten million bayonets, no one knows. Most of his soldiers were "wrong-way Corrigan's" who had a way of disappearing as soon as the enemy was sighted. We have known many religious organizations that were just about as heroic as the Italian army, or the Italian navy. But it costs something to follow the Lamb whithersoever He goeth, in this as in other days.

Nowadays a minister is reckoned to be popular if he is invited to address service clubs and pink teas, and is hailed as a good fellow on the golf course—in fact, proves himself to be "hail fellow, well-met", everywhere. But that never was true of men who conform to New Testament standards; and it is no compliment to any minister of Christ when he shapes his course so accommodatingly as never to run counter to any evil wind. Our Lord Himself described the common public attitude toward God's faithful servants when He said, "Whereunto then shall I liken this generation? and to what are they like? They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners! But wisdom is justified of all her children."

The apostolic church was never popular with the world about it. God did give them favour with the common people, even as the common people heard Christ gladly; but religious officialdom was just as much an enemy to the apostolic church as it was to its Founder. No compliment was intended when Paul was charged with disturbing national unity, and described as a "pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes"; of whom it was said again, "As con-

cerning this sect, we know that everywhere it is spoken against."

Nor was it otherwise in still more ancient times. When Micaiah proclaimed the truth of God to Ahab in opposition to the popular and unanimous testimony of four hundred prophets of Baal, "Zedekiah the son of Chenanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou shalt see in that day, when thou shalt go into an inner chamber to hide thyself."

Why do we say these things? Because wherever the Protestant conscience is aroused, and men and women begin to join heart and hand on the basis of those things on which they are agreed, rather than allow themselves to be divided by the lesser matters in respect to which they differ, they will always immediately discover that the persecuting spirit is as rife to-day as it ever was. And the method of attack will almost certainly be a bitter one, and it will come from the most unexpected quarters. The bitterest opponents of the PROTESTANT LEAGUE will not be Roman Catholics, but so-called Protestants, people who either have abandoned their Bibles, or hold the principles of Evangelical Christianity only theoretically, people who have no real heart-conviction of gospel truth.

Most of these people will probably agree that there is a great difference between Romanism and Protestantism, and that Romanism ought not to be allowed to have too long a tether. They will almost certainly say that the organization of THE LEAGUE is the wrong method to deal with Romanism; and that those who lead in THE LEAGUE, whether in the centre or in local branches, are the wrong men. Some may be rather weakened under the onslaught.

A political party, of course, would never allow the party of the opposition to select its leader for it, but religious bodies are sometimes disposed to congratulate themselves if they can find a leader of whom the world the flesh, and the devil, heartily approve. Sir Robert Borden was ridiculed by his opponents, and under the attack of ridicule some of his supporters seemed for a little while to waver. Yet he led his party to victory, and his name is now honoured as one of the greatest of all Canadian premiers, as the man who successfully led Canada through the entire course of the last Great War.

We are warned by the Lord Himself, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." And every man who, in a day of religious decline, refuses to drift with the tide, will disturb the surface of the stream of popular composure. Whether he stands against Modernism, or worldliness in the church, or some great wrong in civic life, or against so great an evil as Roman Catholicism, the devotees of religious Epicureanism and laissez-faire will suddenly become vocal in calling him a "fanatic", a "bigot", and everything but a gentleman or a Christian.

God has enabled many of His servants, however, to survive such barrages of abuse; and we shall not be unwise to remember the defensive and contemptuous couplet of the English school grounds:

"Sticks and stones may break my bones,
But names can never hurt me."

In our fight against Modernism about fifteen years ago, when notwithstanding a professor's mocking at the precious blood, and notwithstanding his declaration that to him the dictum of science was more authoritative than the Word of revelation, it used to be said that there was no doctrinal issue in reality, but that the disciples of Marshallism were merely objecting to the "personality" and "methods" and "spirit" of the leader in the defense of evangelical orthodoxy against the attacks of Modernism. When much had been said to this effect, at one great meeting Rev. W. J. Thomson, now of Vancouver, read with tremendous effect certain quotations from a German book. They were printed a few days later in THE GOSPEL WITNESS, and we reprint them now for the comfort of those who are just putting on the uniform, to march in the army of THE CANADIAN PROTESTANT LEAGUE. We include in our citation certain portions from the prefatory note, and reproduce it just as it appeared in

The Gospel Witness of November 4th, 1926:

"There Is Nothing New Under the Sun"

Chronicles of of the Schonberg-Cotta Family—
Mrs. Charles Rundle.

Prefatory Note:

The portions of these chronicles which refer to Luther, Melancthon, Frederic of Saxony, and other historical persons, can be verified from Luther's "Tischreden"; Luther's "Briefe, Send schreiben Und Bedenken", edited by De Wette; the four volume called "Geist aus Luther's Schriften"; edited by F. W. Comler, C. F. Lucisu, Dr. T. Rust, L. Sackreuter and Dr. Ernest Zimmermann; Tutschmann's "Frederick der Weise"; "The History of the Reformation", by Ranke; and that by D'Aubigne; with the ordinary English historical works relating to the period.

Page 223, Oct. 1520

We do indeed many of us wonder that Dr. Luther should use such fierce and harsh words against the Pope's servants. Yet St. Paul "even could have wished that those were cut off" that troubled his flock; and the very lips of Divine love launched woes against hypocrites and false shepherds severer than any that the Baptist or Elijah ever uttered in their denunciations from the wilderness. It seems to me that the hearts which are tenderest towards the wandering sheep will ever be severest against the seducing shepherds who lead them astray. Only we need always to remember that these very false shepherds themselves are, after all, but wretched lost sheep driven hither and thither by the great robber of the fold.

Page 120, May 14, 1512

Our most merciful Father seeing us overwhelmed and oppressed with the curse of the law, and so to be holden under the same that we could never be delivered from it by our own power, sent His only Son into the world, and laid upon Him the sins of all men, saying, "Be Thou Peter, that denier; Paul, that persecutor, blasphemer and cruel oppressor; David, that adulterer; that sinner that did eat the apple in Paradise; that thief that hanged upon the cross, and briefly, be Thou the person that hath committed the sins of all men, and pay and satisfy for them. For God trifeth not with us, but speaketh earnestly and of great love, that Christ is the Lamb of God Who beareth the sins of us all. He is just and the justifier of him that believeth in Jesus.

Page 182, April, 1517

Lord Jesus, Thou art my righteousness, but I am Thy sin, Thou hast taken me upon Thyself, and given to me what was Thine; Thou has taken on Thee what Thou was not, and has given to me what I was not.

Page 173, Sept., 1513

It seems that Dr. Luther attacks the old methods of teaching in the universities, which makes the old professors look on him as a dangerous innovator, while the young delight in him as a hero fighting their battles. And yet the authorities Dr. Luther wishes to reinstate are older than those he attacks. He demands that nothing shall be received as the standard of theological truth except the Scriptures. I cannot understand why there should be so much conflict about this, because I thought all we believed was founded upon the Holy Scriptures. I suppose it is not; but if not; on whose authority?

Page 213, June 23, 1520

See how her burgher life has destroyed the heroic spirit of her crusading ancestors. She thinks that the holy places are to be won back from the infidels without a blow, only by begging their pardon and kissing the hem of their garments.

Page 234, April 2, 1526

But now to confess Luther seemed to me to have become identical with confessing Christ. It is the truth which is assailed in any age which tests our fidelity. It is to confess we are called, not merely to profess. If I profess with the loudest voice and the clearest exposition every portion of the truth of God except precisely that little point which the world, and the devil are at that moment attacking, I am not confessing Christ, however boldly I may be professing Christianity. Where the battle rages the loyalty of the soldier is proved; and to be steady on all the battlefield besides is mere flight and disgrace to him if he flinches at that one point.

It seems to me also that, practically, the contest in every age of conflict ranges usually round the person of one faithful God-sent man whom to follow loyally is fidelity to God. In the days of the first Judaizing assault on the early church that man was Paul. In the great Arian battle this man was Athanasius—"Athanasius Contra Mundum". In our days, in our land, I believe it is Luther; and to deny Luther would be for me, who learned the truth from his lips, to deny Christ. Luther, I believe is the man whom God has given to His Church in Germany in this age. Luther, therefore, I will follow—not as a perfect example, but as a God-appointed leader. Men can never be neutral in great religious contests; and if, because of the little wrong in the right cause, of the little evil in the good man, we refuse to take the side of right, we are, by that very act, taking the side of wrong.

From the foregoing quotations we may learn that human nature, and the tactics of the enemy were not greatly different in the sixteenth century from what they show themselves to be in the twentieth. Let us therefore put on the whole armour of God. It would be folly for British people to stop their war effort to discuss and protest against the nasty epithets applied by the Nazis to Prime Minister Churchill. We all have sense enough to know that the more bravely and effectively Mr. Churchill leads the forces of the Empire, the more bitterly will he be hated, and the fouler will be the names which will be hurled at him by the enemy.

So throughout the country we need as leaders in this crusade the strongest men whom God may give us; and when He lays His hands upon them, and thrusts them forth, let us all stand loyally by them to a man.

Great Meetings Everywhere

At an early date a great meeting will be held in Toronto under the auspices of THE LEAGUE. It will be no small affair, but we shall take time to organize it on a worthy scale. Every member of the Executive is well informed on this subject of Romanism, and can be counted upon worthily to present the cause on any platform.

There are also many able men not named on the Executive Committee who are already enrolled with THE LEAGUE. We are blessed therefore with many able speakers, who are thoroughly informed and eminently qualified to generate enthusiasm for the cause of protestantism in any meeting they may address.

We therefore suggest that the first steps should be taken in all the larger centres in the Dominion to organize for great League meetings without delay.

THE LEAGUE speakers will expect no honoraria for their services. All the local meeting would have to do would be by their offerings and in other ways to provide travelling and entertainment expenses, and the expense of advertising. We feel sure the speakers referred to will place their services at the service of THE LEAGUE so far as time and strength, and their obligation in respect to their primary duties, will permit.

Begin to Organize Meetings Now

A great meeting requires a good deal of preparation. The best way to prepare is first to roll up a great local membership. When this is done, every member becomes a member of an advertising committee. These can be reached by mail—each can be supported with LEAGUE literature for the purpose and can enlist the sympathy and cooperation of another secondary army.

When thus the ground has been prepared, a time can be set, speakers engaged and finally paid advertisements can be put in the daily press.

These advertisements should include invitations to Protestants in towns and villages within driving distance of the large centre, to organize, bus parties, and fill their cars with friends, and come into the larger centre. In this way we can spread the fire over the whole Dominion. Let us not be afraid of opposition. The more the opposition rages, the more interest will be aroused.

It has ever been true of the people of God and of the cause of the Gospel: "The more they were afflicted, the more they multiplied and grew."

THE LEAGUE office, at present, 130 Gerrard St. East, Toronto, will be glad to hear from any place where a meeting is desired, and will cooperate in organizing a demonstration which will make local Protestantism articulate. Let us hear from you without unnecessary delay.

To Our Readers in Other Countries

Hundreds of ministers of all denominations in many parts of the world who are our regular subscribers, will read this issue of the paper. Before the war this paper went to every country in Europe. Delivery there now, of course, has ceased. But still we reach many in Great Britain and Ireland, in all parts of Africa, in Australia and New Zealand, in the United States, in the Islands of the Sea; and, of course, in every Province in Canada.

Romanism is just as truly a world plague as Hitlerism. It threatens the liberties of free people everywhere.

With much respect, we address this word to our ministerial readers. Will you not rekindle your interest in historical study, if pressure of the daily task has pushed it a little into the background? We suggest you keep your people informed on the Roman Catholic question. Preach on it. Get your young people to study it. Show them from the Word of God its anti-Christian

character. Anti-Christian cults such as Russellism, Christian Science, and New Thought and Unity isms innumerable abound. In addition there are many which, if not anti-Christian, are certainly out of agreement with the evangelical Christianity of the Reformation.

Why have these cults been hatched and multiplied? Is it not because too many ministers have resorted to catchy subjects to tickle "itching ears," and have left the people sadly uninstructed on the great Biblical doctrines of the Reformed Faith, which after all is nothing more nor less than Biblical Christianity?

We suggest that in Great Britain and Ireland, in Australia, and New Zealand, in the United States, as well as in Canada, Protestants generally, particularly ministers of all denomination, and Christian leaders of every rank—especially those who essay to instruct and lead young people, will do well to place a new emphasis upon the study of Romanism that the necessity for combatting it may be clearly understood. In Theological Colleges, Bible Colleges and Institutes, particularly, especially those which make any claim to being Evangelical the subject of Romanism should in these days of peril be given special attention. If people are inoculated with the doctrines of the Reformation, they will prove immune to the seductions of Romanism. And who knows, but that by such renewal of world-wide interest in, and emphasis upon this great question, we might soon see a mighty world-wide evangelical revival? What else can possibly cleanse and restore to sanity this war-torn world?

The God That Answereth By Fire

In a period of great apostasy, when Ahab was king in Israel, Elijah and a small company—even counting the seven thousand who were in hiding—withstood the idolatry of the time. But though Elijah held a great convention, and summoned the people to Mount Carmel, though he built an altar and offered sacrifices, he was fully cognizant of the fact that only God could effect a national reformation. Therefore he committed his cause to God, exclaiming, "The God that answereth by fire, let him be God."

So did Luther. So did all the Reformers. So did Wesley, and Whitfield, and Spurgeon, and Moody, who were so mightily used of God to turn the hearts of the people back again to God. And so must we do in this instance. Therefore let it be our unceasing expectation, while we build the altar and pray, that God will answer by fire. We must as Cromwell would say, trust in God and keep our powder dry.

EDITORIAL NOTES

Identifying Some Religious Isolationists

We have before us a paper published by The Fort Wayne Gospel Temple, Fort Wayne, Indiana. The issue of October 10 is largely occupied with a glorification of Charles Lindbergh, and of his speech a week earlier in Des Moines, Iowa. We will not impugn the intelligence of our readers by assuming any one of them is in need of fortification against the illogic and immoral pleadings of this friend of Hitler and Goebbels. We refer to this paper only because it contains an article by one Dan Gilbert in the same strain. The article is a tissue of isolationist absurdities, all the more nauseating

because it is served up in a religious dress. How any one calling himself a Christian can look upon such a hell as Hitler has made of this world and not want to fight to stop it, even to the shedding of the last drop of his own blood, we are utterly unable to understand. We are absolutely sure that such neutrality and isolationism, be it American or Canadian, can find no support in the Word of God. Yet Mr. Dan Gilbert exhorts his readers to pray that God will keep America out of the war! It is surely tantamount to asking people to pray that God will prevent America from doing her duty! Mr. Gilbert's article does no credit either to his intellect or to his conscience. He ought rather to ask them to pray that God would convince every American that neutrality and isolationism are sins of which the whole nation needs to repent.

Mr. Dan Gilbert on two or three occasions has been brought to Toronto to speak to companies of young people. We have been asked to announce his meetings. We feel sure the organization under whose auspices Mr. Gilbert was brought to Toronto, will want him here no more. Had they known his mind we believe he would not have been invited before. At all events, the Lindberghs and all other isolationists will probably learn that in Canada their room is more welcome than their company.

Investigations in Quebec and Elsewhere

Last June there was a strike staged in the Arvida aluminum works in the Province of Quebec, and the "sitdown strike" caused the "freezing" of thirty-two million pounds of aluminum, a vital war material. Troops were nearby, and could have been called upon to protect the plant, but they were not employed. How many war machines of one sort or another were held back in production because of that strike, it would probably be impossible to tell.

A Royal Commission was appointed to investigate, and they have just reported that they found no evidence of sabotage. One might imagine the police going to a certain house with a warrant to search the premises. They go from garret to cellar, and report they can find no trace of what was supposed to be there. The fact was, there was one door to the house locked. They were allowed to investigate everything outside of that locked door. What were the facts in the Arvida strike? The strike was staged in the Arvida works by members of a Roman Catholic Workers' Union. Mass was celebrated for the sit-down strikers within the works by a Roman Catholic priest. Two Roman Catholic judges were appointed a Commission to determine the reason for the strike.

Tax-payers' money was spent as usual for nothing. Of course they could find nothing. If all that belongs to the Church, and is named Roman Catholic, is sacrosanct and untouchable, then anything may happen. What Canada needs is a few investigations of what is behind the locked door.

Romanists Everywhere Against Britain

The collective voice of the Church of Rome throughout the world is against Britain and her Allies, and on the side of the dictators. Here and there a few Romanist voices are heard favouring Britain's cause,

(Continued on page 19)

The Jarvis Street Pulpit

THE CANADIAN PROTESTANT LEAGUE

An Address by the Pastor, Dr. T. T. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 19th, 1941

(Stenographically Reported)

"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

"And there are seven Kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

"These have one mind, and shall give their power and strength unto the beast.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

"And the woman which thou sawest is that great city, which reigneth over the kings of the earth."—Revelation 17:9-15, 18.

Prayer Before the Sermon

We thank Thee, O Lord, for the assurance of Thy Word, that we may enjoy the real presence of God. Thou hast sent to us the Comforter, the Holy Ghost Who is to abide with us for ever. Thou hast promised that Thou wilt be with us all the days, even unto the consummation of the age. We claim the fulfilment of that promise this evening, and invoke the aid of Thy Spirit, that we all may be enabled to render to Thee an acceptable service, and worship Thee, as Thou desirest we should, in spirit and in truth.

The Lord search our hearts this evening and help us, that we all, without exception, may be brought into saving relationship to Thee through Christ Jesus the Lord. May such as are Thy children, who have tasted that the Lord is gracious, rejoice in the privilege of access into Thy holy presence, and be led into a greater appreciation of the inheritance which is ours in Christ. Help us every one that we may really grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

If there are any here this evening who have no personal experience of Thy Spirit's ministry—or at least have no consciousness of His work within, but have been spoken to, dealt with by Thy providential leading; who have heard of Thee by the hearing of the ear—may it please Thee to manifest Thyself to them this evening, that the eye of faith may behold Jesus Christ, and in Him behold the Lamb of God which taketh away the sin of the world. Enable us all as individuals to see in Him the one great Sacrifice, and rejoice in Him Who by His death and resurrection and ascension to heaven, is the Author of eternal salvation.

We pray that Thou wilt illuminate our minds this evening, that we may understand Thy Word, and see something of the implications and applications of the truth of Thy gospel. Help us that we may not be idlers in the vineyard of the Lord, that we may not fail in our duty to our day and generation. Give us grace to understand what we ought to be, what we may be—and, with that grace, give us resolution and determination, that as God helps us, we will be.

The Lord bless us every one, and the organization newly formed of which we are to speak. We pray Thy blessing upon all Thy servants in other churches who shall speak this evening of these great matters. May the presence and power of the Holy Ghost be with all of them, and the people to whom they minister, bringing conviction and inspiring resolute action in those who shall hear.

We pray for the Nation; for the Empire of which we form a part; for all who rule over us everywhere, that through them somehow Thy holy will may be done. Strengthen, we pray Thee, all those who fight for righteousness on land, on the sea, and in the air. Bless our Allies, and the Governments of our Allies. By the breath of God frost is given. Hast Thou not reserved the treasures of the hall, and of the snow, against the time of trouble, against the day of battle and of war? Breathe, we pray Thee on

the Russo-German far-flung battle line; and as Thou didst make the chariots of Pharaoh to cast their wheels in the midst of the sea, so freeze the German tanks and motor vehicles, and paralyze their armies with snow and hail. Breathe on them O God, and let them know that Thou art God. Bless those who ought to be our Allies. Bring them speedily to the help of the Lord, to the help of the Lord against the mighty.

We pray for a great outpouring of Thy Spirit in the hearts of Thine elect people. Give us again a real passion for Christ, for the honour of His name, and thus for the souls of men; and thus for the Truth of the Gospel. Bless us in this service this evening. May it be a service that shall redound to the glory of Thy name. As we leave this place, we leave with a larger conception of our inheritance in Christ because Thou shall have given us a still clearer view of Jesus Christ Himself. Hear us in all these things because we present our petitions in the name of the Lord Jesus Christ. Amen.

For many years—for centuries in fact—expositors generally recognized in this description of the woman whose name was called "MYSTERY, BABEL THE GREAT", a prophetic picture of the Roman Catholic Church. The Reformers, at the time of the Reformation, had no question whatever as to its identification. During the last century, and in this—there has arisen a school of interpretation generally called Futurism, which contends that Antichrist is not to be identified with the Roman Catholic Church or its system, that indeed the whole book of Revelation is future—hence the word, Futurism—is yet an unfulfilled prophecy. One teacher of this school, addressing a company not very long ago in a certain Ontario city, said it is folly to look for Antichrist, or any sign of him, in this present dispensation, for there will be no sign of his presence until after the church of the redeemed has been caught away.

Those of you who come here know that I have never been able to subscribe to that view. I believe that the old expositors were right. I believe we have in the seventeenth chapter of Revelation a divinely-inspired delineation of the Roman Catholic Church.

Here is a "MYSTERY". There is something super-human about her. She is "BABYLON THE GREAT"; she is "THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." She is "drunk with the blood of the saints, and with the blood of the martyrs of Jesus." She does sit upon the seven hills of Rome. "The woman which

thou sawest is that great city, which reigneth over the kings of the earth", and she does corrupt the kings and rulers of the earth everywhere; for in that dreadful figure used in this chapter of such spiritual infidelity, she has made the inhabitants of the earth "drunk with the wine of her fornication."

I think there can be no doubt in the mind of anyone who has a clear view of the history of the past, that the Roman Catholic Church has been, and still is, the most corrupting influence in the world.

She is represented as riding upon some great world-power, whatever it may be, a beast that comes out of the abyss, making use of carnal instrumentalities to effect her end. And all whom she induces to follow in her train, unite in making war with the Lamb. But it is promised that the Lamb shall overcome ultimately, for He is Lord of lords, and King of kings; and those who follow Him are "called, and chosen, and faithful."

Some time ago a Protest Meeting was held in this building, protesting against the celebration of a Pontifical Mass in the principal entrance of the Canadian House of Commons. A Pontifical Mass in merely a Mass celebrated by a Bishop: An altar was erected in the entrance to the Canadian House of Commons; cameramen were there, and within forty-eight hours photographs in full page appeared in a New York paper, giving the impression that Canada is a Roman Catholic country. Only yesterday I received a letter from a woman in Vancouver in which she said that while both the Mass and the Protestant service were shown at some of the theatres, later only the Mass was shown—giving, I say, designedly, the impression that this is predominantly a Roman Catholic country.

I have no doubt that already those photographs have been exhibited in the South American Republics, and all through the United States, and in all parts of Canada. The Roman Catholic Church is not only the greatest racketeering organization on earth: it is the greatest show, and the greatest advertiser in the world. Everything was set in order at Ottawa to take full advantage of it.

Because of that, a Protest Meeting was held here, and at the conclusion of that meeting, Dr. J. B. McLaurin, Secretary of Foreign Missions for the Baptist Convention of Ontario and Quebec—acting quite independently, and not in an official or representative capacity—suggested that some organization ought to grow out of that meeting. Several meetings have since been held, and last week an organization was effected, to be known as THE CANADIAN PROTESTANT LEAGUE. This evening the matter will be discussed in ten other churches in the city—in Anglican, in Presbyterian, and Baptist Churches, a Reformed Episcopal Church, and in the Christian Missionary Alliance Tabernacle; and a large number of other churches will take it up later. A number of Toronto ministers are out of their own pulpits today, and we shall issue next week a supplementary list of those who will speak to this subject from their own pulpits throughout the city.

I want to talk to you about this LEAGUE, and to discuss the necessity for it. I believe you were handed a copy of the Constitution of the LEAGUE as you came into the building. I need not say much about the first Article of the Constitution: it merely names the organization as the Canadian Protestant League. I deal with the second:

"THE CANADIAN PROTESTANT LEAGUE shall have as its chief objects the preservation, maintenance, and assertion of the traditional, civil, and religious, liberties of British subjects."

The question will arise in some minds perhaps as to whether or not our liberties as British subjects are in any sense in jeopardy, whether there is any necessity for such an organization as this. Remember, will you, that the liberties which we now enjoy—if you take the long view of history—are of comparatively recent establishment. For many years British subjects enjoyed no such liberties as we enjoy to-day. The freedom which is now ours was born of the Protestant Reformation. Before that, for many a century, there was little liberty in England, or in Europe. All Europe was in bondage to Rome. There were, of course, many small groups here and there, the elect of God who, studying God's Word, did really believe in Him, and did not at any time belong to Rome. But for a long time the Bible was not available in the vulgar tongue—the speech of the common people. It was the Protestant Reformation which laid the foundations for our liberty; and from then, the British Empire dates the real beginning of its greatness. And the Protestant Reformation spread through the circulation of the Word of God.

At that time the population of Great Britain was much smaller than the population of Canada to-day. Now the sun never sets upon the British Empire. It is the greatest empire the world has ever seen—and wherever the British flag flies, there is liberty, save only in the Province of Quebec. (I do not know whether they use the British flag in the south of Ireland or not.) But elsewhere there is full liberty; not only for people who are called Christian, but for Hindu, Mohammedan, Roman Catholic, Protestant, and people of no religion at all. It is a cardinal principle of British civilization, born of the principles of the Protestant Reformation, that the human conscience must be free. I know that here and there there have been serious infringements, but on the whole, that has been true.

The question is, Is it necessary that there should be any kind of organization in Canada for the preservation of our civil and religious liberty?

I venture to say that our civil liberties are being threatened at this day as they have never been in Canadian history, in every direction. We have in Ottawa, established in the Ministry of Justice, a Roman Catholic who is the pliant and willing tool of the Roman Catholic Hierarchy. The Defense of Canada Regulations made him the supreme arbiter of the liberties of the Canadian people. I grant you that we need such an Act, and that extraordinary measures are necessary in war time. We cannot afford to have alien enemies at large, plotting against the security of the state. We cannot afford to allow the activities of any sort of Fifth Column to proceed unchecked. And I grant you that, in the main, such an Act was necessary, but it is in need of some revision. It is constantly being invoked by the Roman Catholic Church in an endeavour to silence everyone who criticizes it. The Catholic press of Canada, from one end of the Dominion to the other, has been howling—literally howling like a pack of wolves—for my internment under the Defense of Canada Regulations—apparently assuming that that measure was put upon the statute books, not for the defense of the Dominion of Canada, but for the defense of the Roman Catholic Church. So far, I am still at large!

Our civil liberties have been encroached upon in many ways. For instance, in the form of discriminatory legislation and regulation of special privilege for the Roman Catholic Church: one chaplain is appointed for every thousand men on active service, of every denomination; and one Roman Catholic chaplain for every five hundred Roman Catholics. That is an utterly unfair discrimination.

Again in the matter of the conscription law. It is what it is because of the interference, the dictatorial insistence of the Roman Catholic Hierarchy, that so it should be. Mr. Godbout—we have quoted it often—rejoiced in saying that “a little handful of French-Canadians, led by M. Ernest Lapointe, dictated its will to the country.” No “little handful of French-Canadians”, or English-Canadians, or any other sort of Canadians—no minority—has any right to dictate its will to the country.

Then again, there is the recent matter of the postal affair. The ban still rests upon the North Toronto Bible House. Only last week Mr. Taylor was asked to go to the Post Office. They had modified the former insistence that he must sign an undertaking that he would not mail the offending pamphlet; he was told that instructions had been given that if he would give his word, without signing anything, the ban would be lifted. Mr. Taylor replied, “I never did mail it, and I am not going to promise that I never will do what I have not done. Furthermore, as a British subject, I refuse to surrender my liberty.” But there it is—and all that by dictation from the Justice Department. It was handed over to the Justice Department. They might just as well debar from the mails any daily paper, as to debar that pamphlet; the account of the police court proceedings in any daily paper very often is quite as injurious as that pamphlet.

Unfortunately it is not possible to deal with these unclean things without naming them, but because the finger was pointed at the Roman Catholic Church this man, a veteran of the last war, a tax-paying citizen of the Dominion of Canada, is denied his civil right, the use of his Majesty's mail—by Roman Catholic domination at Ottawa.

I have no exact information about the recent matter that has been in the press, touching the oil situation. It may or may not be true. It may be true in part, and not as a whole. Obviously, it was believed to be true by the people who wrote it, and who paid for full-page advertisements in three Toronto papers. But what is the Government's answer? No answer at all except the answer that every criminal gives, “You are a liar.” No proof, absolutely none. And then the Minister says something to this effect, “I hesitate to discuss the matter further until it has been fully studied by the Justice Department.” Another threat! A man dare not speak or the Justice Department will be after him! If it is untrue, let it be so stated; let it be proved to be untrue.

Mr. Roosevelt said we must restore and maintain four freedoms, and one was freedom from fear. But the Roman Catholic religion is a religion of fear. It holds people over the pit of hell for ever, and wrings every penny from their pockets by its false claims; and whenever it gets into positions of authority, it always does the same thing: “Let us straitly threaten them.”

I say, our civil liberties are endangered in many directions. For example, in our Protest Meeting a resolu-

tion was passed protesting against the Church's interference with marriage in the Province of Quebec. One ministerial gentleman holds up his hands and says, “That is all settled.” Poor man! Does he not know it has been settled again and again by the highest court in Quebec, in Canada, and by the Privy Council—the highest authority of the Empire—and the Church defied them all, and still defies them! Let me give you the latest deliverance, from *The Canadian Freeman*, the official Roman Catholic organ of Kingston, Ontario:

Montreal, Oct. 10—In view of the recent decision of the Quebec Appeal Court that a mixed marriage performed before a Protestant clergyman is valid in the eyes of the civil law, the *Semaine Religieuse*, official organ of the Archdiocese of Montreal, has published the following statement:

“The doctrine of the Church on the subject of mixed marriages is recalled to the faithful.

“In Canon Law a mixed marriage is contracted between a Catholic and a non-Catholic before an approved priest; that is the only form of mixed marriage admitted by the Church. The Civil Law has always recognized, and still recognizes, the validity of this mixed marriage contracted before the Church.

“The recent judgment of the Appeal Court touches only a mixed marriage performed outside the Church; this form of mixed marriage is recognized henceforth as valid by the Civil Law.

“There is therefore a divergence on this point between the Civil Law and the legislation of the Church. This is the place to warn the faithful. In the future a mixed marriage celebrated before a non-Catholic minister will be recognized as valid by the civil powers. **IN THE EYES OF THE CHURCH IT REMAINS A FACT THAT THIS MARRIAGE DOES NOT EXIST, THAT IT CAN ONLY BE VALID IF CONTRACTED BEFORE AN APPROVED PRIEST.**

Notwithstanding the judgment of the courts, coolly they say in effect, “Mind your own business; the Church is supreme.”

Our religious liberties are threatened on every side. Some time ago a man left the Roman Catholic Church and became an Anglican Rector in Montreal, his name was Rehard. One day he put a notice out in front of his church announcing that he would speak on the Mass. He used the very phraseology of the Book of Common Prayer to describe the Mass—the Prayer Book which is used by his Majesty the King—who is King of Quebec. Mr. Rehard was arrested on a charge of blasphemy, tried in the Quebec courts, found guilty, and fined a hundred dollars or so, or a term in jail. He would have gone to jail rather than pay it, but some of his week-kneed brethren thought they had better pay the fine and be done with it. They paid the fine. But for this man's daring to advertise that he was going to preach in confirmation of that which was written in the Book of Common Prayer, he is condemned by a Quebec court.

My good friend and neighbour, Rev. J. H. Barnes of St. Peter's Anglican Church, said at one of our meetings that he never takes up his Prayer Book without thinking of this question, because he remembers that every man who had any part in the compilation of the Book of Common Prayer was burned at the stake. Every one of them was martyred for his faith.

An Anglican Rector was found guilty of blasphemy in Quebec, for describing the Mass in terms of the Prayer Book. Bibles cannot be freely sold in Quebec. There is no real liberty in Quebec Province. Someone says, “If that be so, do not go to Quebec. We live in Ontario.” For myself, I am not an Ontarian: I am a Canadian. I claim that it is my right as a Canadian, to go to the Province of Quebec and exercise my full liberties as a

British subject—or to any other province. I do not propose to consent to a barbed wire fence being put between the provinces while that province is still part of a British dominion, or consent that religious liberty shall be restricted under the British flag. The American Neutrality Act forbade American ships to touch at the ports of any belligerent country: they were to keep out of harm's way.—Was that liberty? Some man-eating tiger is abroad, and mother says to the children, "Come in." She shuts the door to keep them safe at home. But they have no liberty. No nation can go out of its front door without being in danger. Mr. Roosevelt at last came to see that, and he said, in effect, "American ships will sail wherever they like. We stand for the freedom of the seas, and if anyone interferes with us, they had better get out of our way."

IN EXACTLY THE SAME WAY, AS A CANADIAN, I INSIST THAT CANADIANS MUST BE EQUALLY FREE IN EVERY PROVINCE OF THE DOMINION, AND ENJOY THE RIGHT TO GO ANYWHERE UNDER THE BRITISH FLAG. And I say that the supremacy of the Canon over the Civil law in Quebec is an infringement of our liberties as British subjects; and we need to be constantly on guard that we may preserve and maintain them.

What do we mean by maintaining our liberties? I can put it in a sentence. It is just what Luther said when he uttered those immortal words, "Here I stand, I can do no other; so help me, God. Move me if you can." That is what it is to maintain your liberty, to maintain your rights; not to be always running when the enemy shall threaten; not to be in bondage to fear. We must be free men; and we need an organization that will exercise itself to preserve our freedom.

There is another word in that clause:

"For the assertion of our liberties."

What do we mean by that? You remember how they bound Paul, and were going to scourge him? He said, "Is it lawful to scourge a Roman?" "Tell me, art thou a Roman?" He (Paul) said, Yea. And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was free born." Sir John A. Macdonald said, "A British subject I was born, a British subject I live, and a British subject I will die." We are freeborn, many of us; and we do not propose to surrender our heritage, but to assert our rights. Cardinal Villeneuve, when in Toronto referred rather petulantly to certain "minority rights". Such rights must of course, be respected. THE PROTESTANT LEAGUE, however, will assert certain majority rights—and will endeavour to make them respected, also.

There are many ways in which the civil liberties of the subject are being interfered with nowadays. You will find it everywhere, in the factories where contracts are let for Government orders, it is pretty nearly, in some quarters, coming to this, that unless you bear the mark of the beast, you can neither buy nor sell—not everywhere; but I say there is urgent need of such an organization, to insure fair play and justice for all.

The League is needed to maintain our national unity. I have an editorial here in the *United Church Observer* of October first, in which it is pointed out that there were arrangements being made for a united service of all religious bodies. No one seems to know how that proposal proved abortive. No one knew it was so until public announcement was made that the climax of the week of re-dedication was to be celebrated by a Roman

Catholic Mass on Parliament Hill! The Editor refers appreciatively to the Protest Meeting held in this church, in which he said, "The great Jarvis Street Baptist Church was unable to hold all the people who desired admittance." The Editor was not on the platform with us, but was present on that occasion.

The gist of this editorial is that if the Government had endeavoured to find some way of making discord in the life of the Canadian people, and disturbing the unity of the Dominion, they could not possibly have selected a more efficacious way than by permitting the holding of the Pontifical Mass. THE CANADIAN PROTESTANT LEAGUE has come into existence, as a by-product of the protest against that affront to the Canadian Protestant Conscience.

We received Friday a letter enclosing a list of the names of seventy people who wish to join the League, people of different denominations. Where do they live? In the Province of Quebec where they know what Roman Catholicism means. We have had somewhat similar letters from all over the country.

We proceed with section two:

"To this end THE LEAGUE acknowledges the Bible to be the divinely inspired record which God has given to us of His Son, Who is therein revealed as the one and only Sacrifice for sins, the one and only Saviour, the one and only Mediator between God and men, and the one and only Person to Whom universal authority in heaven and on earth has been given."

"Catholic" really means universal. The reason they call it the Roman *Catholic* Church is that while its seat is at Rome, it claims universal authority. The Roman system is an authoritarian system. It claims, not only to exercise dominion over the souls of men, but it claims to exercise a temporal authority as well. That is the teaching of the Roman Catholic Church, and the President of the United States, or the King of England, or the ruler of any country, who dares to rule without the sanction of the Pope, is a usurper, for the Pope claims to be the sovereign pontiff over all nations.

Our text says: "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." That is Rome's claim, that it has a right to rule absolutely over all—and would if there had not been Protestants to protest against it.

Against all that we set the evangelical position. Jesus Christ said, "All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations." He is the only true *catholic* Ruler. He is the only one who has the right, the inherent divine right, to exercise universal authority; for He is Lord of lords, and King of kings. That is the revelation of the Bible, the Word of God.

THIS PROTESTANT LEAGUE repudiates the authority of the Pope in matters of religion, and in civil affairs equally; we recognize the authority of our own King in civil affairs, and the Governments under him, and recognize no right in anyone else to exercise lordship over us. For that, this League will contend.

"THE LEAGUE therefore acknowledges the Bible as being the supreme authority in religion."

Our appeal is to the Word of God. What saith the Scripture? Whatever is there revealed, is final for us.

"And in agreement therewith the League will endeavour to practise, defend, maintain, and propagate the great doctrines and principles of the Protestant Reformation."

We ought to *practise* them. What are the principles of the Protestant Reformation? How can we practise them? By being "goody-goody"? Whenever I speak on a subject of this sort, I hear somewhere the rocking of a pulpit cradle, while some ministerial nursemaid moves about, and I hear the *rustle* of her skirts as she rocks her precious babies into a sounder sleep. Hush! I said, the *rustle* of her skirts. I sometimes wonder whether we have Jesuits in some so-called Protestant pulpits in Toronto?

What does it mean to practise the principles of this holy religion? I remember my great predecessor in this pulpit, Dr. Thomas—I always envied his physique. He was a handsome man, with a great shock of hair, and a beard that still further adorned him. I remember his talking to a company of ministers one day. He was a big man, and he had a way of putting his hands on his chest as he talked. He said, "My brethren, a minister must first of all be a man. He must have a great volume of manhood—and it will not hurt him to have physical manhood. There is Dr. So-and-So"—referring to one of the brethren—"good and great man; but I have often thought he would be a little better 'off if he had my body! At all events, my brethren, a minister must be a man."

The Reformation made men, real men. Here are a few names. A little while before the Reformation, Wycliffe, Huss, Jerome of Prague, then came Luther—devout man; yes, but he was a man; Ridley, Latimer—Cranmer who weakened for a little while, and then grew strong again, like Peter; Knox, Cromwell, William of Orange—these were Protestants, men who believed in the great principles which produced by the blessing of God, the Reformation: They stood for something. They were not the echo of the last man with whom they had talked. They were men of conviction and courage, ready to die for the Truth as they saw it. Such men ought Christians ever to be. "What went ye out into the wilderness to see", said Jesus Christ of John the Baptist, "a reed shaken with the wind? . . . Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

We ought, in the presence of evil and error to be protesting men; not modelcoddles. And if ever there was a day when the church of Jesus Christ needed in its pulpits full-grown men, that day is now. David built no institutions, but it is said, "These were among the mighty men which David had." And the gospel of Jesus Christ, received, practised, becoming incarnate, makes men—and nothing else will! "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

I believe that when we get back to the Bible, when again its preaching becomes general, when it becomes our very meat and drink, on that day we shall find men will grow up whom nothing in the world will move.

We propose to practise these principles, and to defend them, and maintain them, and propagate them. There is a phrase about being "tough". We shall be tough—

as tough as the grace of God can make us, in defending our rights, and in endeavouring to stay this tide of authoritarianism that is creeping into every department of our national life, and if we are not careful, will paralyze us altogether.

I am not an alarmist. I read last night of certain doctors in the United States—and I suppose it will apply to us—having issued a warning that a 'flu epidemic is due this winter as virulent and severe as that which swept the world in nineteen hundred and eighteen, and killed more people than were killed by the war. You and I do not see any plague coming. You and I cannot see that, but we had better be on the lookout for it. There are religious plagues that are as deadly as an army of 'flu germs moving silently and doing their work in the dark.

The Roman Catholic Church always takes advantage of any confusion of the public mind. Now that people are occupied with the war, they talk about "national unity"; and while they thus cry, they are with great subtlety extending their interests secretly. Cardinal Villeneuve in effect assured us we could have national unity—if we allow the Roman Catholic Hierarchy in Canada to do whatever it likes. The Roman church is the disturber of national unity; THE LEAGUE will endeavour to preserve it.

Some people think Romanism is a kind of ecclesiastical excrescence, a religious tumour, that will do no harm. Do you know what the doctors do when they find something that looks like a tumor? They take a piece of it, and submit it to certain tests, to determine its nature, whether it is malignant or not. THE CANADIAN PROTESTANT LEAGUE will submit Romanism to the laboratory test of Holy Scripture, and will endeavour to show the people of Canada that it is a cancer; that, as the Roman Catholic Church has brought every nation in which it has gained ascendancy into bondage, and at last to ruin, so it is doing here.

I therefore appeal to everyone in this congregation who is in harmony with the statements of Section Two of this Constitution, a copy of which you have in your hand, and which I have now endeavoured simply to explain, to become a member of THE CANADIAN PROTESTANT LEAGUE. In a moment I shall ask those who are willing so to do, to raise their hands. The ushers are supplied with envelopes printed on the face as follows:

"THE CANADIAN PROTESTANT LEAGUE
Application for Membership

"I hereby affirm my agreement with Article II. defining the objects of the above League, and desire to be enrolled as a member. I understand that within about two weeks of the receipt of this application, accompanied by a \$1.00 membership fee, I shall receive a certificate of membership, including receipt of fee.

\$1.00 Membership Fee Paid:..... Promised:.....

Name:..... Telephone:.....

Address:

Church Affiliation:"

If you are in agreement with this, sign your name and your address, and state your church affiliation. If you have the dollar with you, put it in the envelope and seal it, and put a cross opposite the word, "Paid". If you have not the dollar with you, sign an envelope, and put a cross opposite the word, "Promised", and bring

in the dollar at your earliest convenience. How many, then, are there who are in agreement, and who are ready to join THE LEAGUE?

(In response to this appeal, hundreds of hands were raised; it would be hazardous to attempt an estimate with any hope of accuracy, but we should judge, not less than a thousand, and perhaps twelve hundred hands were raised. The ushers then distributed envelopes, giving one to each person whose hand was raised, taking the whole auditorium, balcony and floor, section by section. Five hundred and fifty-seven applications for membership were received, and most of the envelopes contained \$1.00. The others, we are sure, will pay within a few days. Hundreds of others took copies of the Constitution and envelopes with them, and from these we shall hear shortly. We shall be surprised if Sunday night's service does not, in its ultimate result, yield at least a thousand paid-up members.)

Bible School Lesson Outline

Vol. 5 Fourth Quarter Lesson 44 November 2, 1941

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

DAVID SPARES THE LIFE OF SAUL

Lesson Text: 1 Samuel 24.

Golden Text: "Blessed are the merciful: for they shall obtain mercy"—Matthew 5:7.

For Reading: 1 Samuel 25.

I. The Action of David—verses 1 to 7.

King Saul was compelled to return from following David when the land was invaded by the Philistines (1 Sam. 23:27-29). Great calamities swallow up minor ills. The trials of youth may seem severe, but when viewed in the light of later experiences, they fade into insignificance.

But the king's attention was diverted for a short time only. When freed from immediate danger he again gave way to puerile hatred, and continued his unholy pursuit. When a nation is at war and the people's energies are united against the foe, small troubles are forgotten, but when peace returns, petty jealousies are evident once more.

Saul estimated that he needed a force of three thousand men to seek and capture one young man. This shows how greatly he feared David (1 Sam. 18:12, 15). A Christian may feel that he is weak and insignificant, but when he walks in fellowship with the Lord, even the unsaved will acknowledge that he possesses secret strength which all their shafts cannot destroy (2 Sam. 22:40, 41; Psa. 18:29-32; Eph. 6:10).

Temptations from Satan reach us through various agencies and instrumentalities, and we dare not completely or always trust the advice of others (Psa. 146:3; Isa. 2:22; Jer. 17:5). David's friends were loyal and sincere, but their advice to slay the king was not good advice.

It is true that God had promised the throne to David (1 Sam. 16:1, 13), but his men suggested that now was the time for the word of the Lord to be fulfilled (1 Sam. 26:8; Acts 1:6, 7). They urged him to take the matter into his own hands. Their idea was very plausible, but it does not do to run ahead of the Lord, or to hasten the fulfilment of His purposes. Abraham tried that expedient, to his own sorrow and to the sorrow of his family and descendants (Gen. 15:3, 4; 16:4, 11, 12; 17:15-20). The end does not justify the means (Rom. 6:1, 2). Moreover, the Lord's delays are not denials, and He would have us wait patiently for Him (Psa. 27:14; 37:7; 62:5; Isa. 25:9).

It would be natural to desire revenge if our enemy should be unexpectedly placed in our power, but the Spirit of the Lord, Who abides within the heart of the believer, will check such fleshly desires, and enable us to restrain these unholy impulses (Gal. 5:22; Jas. 4:5).

David was enabled to show mercy to his enemy in view

of the fact that the young shepherd knew and believed the word of God. A heart knowledge of the word of God will save us from sin (Psa. 119:11, 133); it is the weapon appointed for our warfare against the attacks of Satan (Matt. 4:4, 7, 10; Eph. 6:17; Heb. 4:12).

In the first place, David believed what the Lord had said concerning Saul as His anointed servant (1 Sam. 10:1; 12:3, 5). The one whom the Lord regards as precious must be held in sacred esteem (Psa. 17:8; Zech. 2:8), since he who persecutes the beloved of the Lord is guilty of causing injury to the Lord Himself (Acts 9:2, 5).

Secondly, David followed the Scriptural injunction of showing mercy to another (Lev. 19:17, 18; Prov. 24:17; 25:21, 22; Matt. 5:44; Rom. 12:20). We must not seek to avenge ourselves, for the Lord Himself will vindicate us, and reward those who have sinned against us (verse 12; Deut. 32:35; Prov. 20:22; 24:29; Rom. 12:17-19; Heb. 10:30). Let us commit our cause unto Him, even as David did (Psa. 57:2, 3 and title; 1 Pet. 4:19).

II. The Appeal of David—verses 8 to 15.

"David behaved himself wisely in all his ways; and the Lord was with him" (1 Sam. 18:14), so that when the opportunity came, there was nothing on his side to prevent him from making an earnest appeal to King Saul. We must always act in such a way that we maintain our testimony. It is so easy to harbour unkind thoughts and to utter bitter words against those who wrong us, and thus forfeit the right to make an appeal for reconciliation (Rom. 12:18; Tit. 2:7, 15; 1 Pet. 3:9, 16).

David's words illustrate the Scriptural principle of attempting to reason with the brother in Christ who has given offence (Lev. 19:17; Matt. 18:15-17). They will not always hear us, and in the case of the unsaved, we are sometimes under the necessity of praying to be delivered from unreasonable and wicked men (2 Thess. 3:1, 2). In like manner, the Lord would reason with sinners, with whom He has a controversy (Isa. 1:18; Mic. 6:2, 3). Urge scholars to hear and heed His call for reconciliation through Christ (2 Cor. 5:18-21).

David's plea to Saul was based on sound arguments: (1) the Lord's mercy to the heartless king (2) David's mercy toward him, (3) David's innocence, (4) David's freedom from the spirit of revenge, (5) the ridiculous odds of the chase, (6) the certainty of justice at the hands of God, the righteous Judge.

III. The Answer of Saul—verses 16 to 22.

Saul seemingly yielded to the appeal of David, and surrendered his anger for the time being (1 Cor. 13:5; Phil. 4:5; Jas. 3:17). David had gained his erst-while enemy; the king wished him well and prayed for him.

Many reach the place of stagnation and barrenness in the Christian life because they refuse to thrust away the stumbling-blocks which bar their progress (Isa. 57:14). No hindrance is so common as that of bearing a grudge against another (Psa. 37:8; Matt. 6:14, 15; Eph. 4:30-32; Heb. 12:15).

Saul admitted that he knew that David was the one chosen to succeed him as king (1 Sam. 20:30; 22:17). Herein lay the chief cause of his jealous rage. It was well that he submitted to the will of the Lord in regard to the throne. He doubtless recognized the futility of fighting against God (Rom. 9:19, 20).

Saul's cruelty toward the protectors of David led him to fear a like treatment for his own family when the son of Jesse should come to power (Gen. 9:6; 1 Sam. 22:16-18; 2 Sam. 21:6-8). People are apt to judge others by themselves, and accuse others of their own sins (Rom. 2:1; 2 Cor. 10:12). Some will even fail to trust the mercy of God, not understanding that He who is the righteous Judge is also the gracious Saviour (Psa. 62:11, 12; Eccl. 12:14; Dan. 9:9).

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EDITORIAL NOTES
(Continued from page 12)

but it is obvious that in the main such voices are designed to hide Rome's secret intrigues against us. It may be that there are a few independent Romanists who are more loyal to their country than to the Papacy; but of this one cannot be sure. There is not a shadow of a doubt that the Roman Hierarchy in Canada is anti-British, and secretly works against us. Following is a press dispatch from Dublin:

Irish Catholic Head Can't Understand War

Dublin, Oct. 14—Joseph Cardinal MacRory, Catholic Primate of Ireland, declared to-day he believed there was an incomparably better chance of a just peace being reached now than there would be if the war were fought on to a victory or stalemate.

"The question is why they do not try to negotiate a peace now," the Cardinal said.

He saw no reason, he asserted, why statesmen did not try to end the war now except that "on each side it is not a just peace that is wanted but victory itself, destruction or practical annihilation of its opponents."

How any one of sound moral judgment could speak as Cardinal MacRory speaks, is a puzzle. With all of Europe bleeding, starving, agonizing, writhing under the hellish yoke of Hitler, with battles involving millions of men now raging, with Hitler, as usual the aggressor, what possible chance could there be for "a just peace"?

The Cardinal objects that statesmen on each side want, not a just peace, "but victory itself, destruction or practical annihilation of its opponents". There can be no just peace with this spawn of the pit called Hitler, that is not grounded on complete victory, a victory which if Hitler's continued aggressiveness so decrees, must mean, for him, "destruction or practical annihilation". And surely "a just peace" in the present war must be based on the "destruction and practical annihilation" of Hitler and Hitlerism.

The police cannot negotiate with a gangster while he is still in possession of the property he has stolen, and gloats over the prostrate beeding and dying form of his victim. What the Roman Catholic Church wants is a patched up peace which would leave Hitler in possession of the fruits of his conquests in the expectation that Rome would possess herself of a very large share of the spoils.

The Crimes of the Papacy

BY DR. H. GRATTAN GUINNESS

"As some Emperors of Rome exhausted the art of pleasure, so have Romish persecutors exhausted all the art of pain, so that it will now be difficult to discover or invent a new kind of it, which they have not already practised upon heretics.

They have been shot, stabbed, stoned, drowned, beheaded, hanged, drawn, quartered, impaled, burnt or buried alive, roasted on spits, baked in ovens, thrown into furnaces, tumbled over precipices, cast from the tops of towers, sunk in mire and pits, starved with hunger and cold, hung on tenter hooks, suspended by the hair of the head, by the hands or feet, stuffed and blown up by gunpowder, ripped with swords and sickles, tied to the tails of horses, dragged over streets and sharp flints, broken on the wheel, beaten on anvils with hammers, blown with bellows, bored with hot irons, torn piecemeal by red-hot pincers, slashed with knives, hacked with axes, hewed with chisels, pricked with forks, stuck

from head to foot with pins; choked with water, lime, rags, urine, excrements, or mangled pieces of their own bodies, crammed down their throats, shut up in caves and dungeons, tied to stakes, nailed to trees, tormented with lighted matches, scalding oil, burning pitch, melted lead, etc.

They have been flayed alive, had their flesh scalped and torn from their bones; they have been trampled and danced upon till their bowels have been forced out; their entrails have been tied to trees and pulled forth by degrees; their heads twisted with cords till the blood or even their eyes started out; strings have been drawn through their noses, and they have been led about like swine and butchered sheep.

To dig out eyes, tear off nails, cut off ears, lips, tongues, arms, breasts, etc., has been but ordinary sport with Rome's converters and holy butchers. Persons have been compelled to lay violent hands on their dearest friends, to kill or to cast into fire their parents, husbands, wives, children, etc., or to look on while they have been most cruelly and shamefully abused. Women and young maids have also suffered such barbarities, accompanied with all imaginable indignities, insults, shame and pungent pangs to which their sex could expose them. Tender babes have been whipped, starved, drowned, stabbed and burnt to death, dashed against trees and stones, torn limb from limb, carried about on the points of spikes and spears and thrown to the dogs and swine."

**UNION CONVENTION RESOLUTION
ON
CANADA'S WAR EFFORT**

The following resolution was passed by a standing vote of the crowded congregation amid great applause in Jarvis St. Baptist Church, Toronto, at the evening session of the Convention of the Union of Regular Baptist Churches of Ontario and Quebec, October 9th. It was omitted from last week's issue of THE WITNESS because of lack of space.

WHEREAS it must be recognized by every individual man and woman of conscience that the present war, on the one side, is an attempt to overthrow our present civilization, and with it, all the principles of human rights and obligations, involved in the liberty inherited in democratic schemes of government which, in turn, are the product of the Christian gospel; and, on the side of Britain and her Allies, an endeavour to defend and secure the priceless heritage of freedom for the future;

AND WHEREAS the conflict is of such dimensions and intensity that nothing less than the utmost of which every person and every nation engaged in such defense is worthy either of the person or of the nation;

AND WHEREAS it is a matter of common knowledge, although Canada's contribution in men to all the armed services, and its production of the instruments of war, is admittedly on a large scale, it is still a matter of general knowledge that Canada's war effort falls shamefully short both in men and materials of the full measure of which she is capable;

AND WHEREAS it is patent to every observer that this Canadian shortcoming is not due to any unwillingness on the part of the vast majority of Canadians to support the war effort to the very utmost of their ability, but is due to the fact that the Government is dominated by a minority of the Canadian people represented in the Province of Quebec, and described by Premier Godbout as "a little handful of French-Canadians, led by M. Ernest Lapointe", who have "dictated their will to the country", which little handful of French-Canadians have been so led, not because they are French-Canadians, but because they are servilely subject to the command of the Roman Catholic Hierarchy;

AND WHEREAS this Hierarchy-controlled minority is impairing the effort of the majority, and thus preventing Canada from doing her full duty in this present world-crisis,

THEREFORE BE IT RESOLVED that this Convention of the Union of Regular Baptist Churches of Ontario and Quebec does most solemnly protest against the principle of minority rule, and expresses its deep conviction that in order to afford an outlet for the total collective moral and physical energies of the Canadian people in this righteous war, nothing short of universal military service effected by general conscription which shall in some way apply to every Canadian citizen, and to Canada's whole wealth in materials as well as men, is worthy of this British Commonwealth, or can satisfy the collective conscience of the majority of Canadian people; and we therefore petition the Government immediately to terminate the present inadequacy of Canada's war service; and that we pledge our utmost co-operation in the execution of any such "all-out" war effort for Canada.

NEWS OF UNION CHURCHES

Good News of Professor A. C. Whitcombe

Readers of THE GOSPEL WITNESS, especially throughout the churches of the Union of Regular Baptist Churches of Ontario and Quebec, have all heard of the serious illness of Rev. A. C. Whitcombe, Professor of Hebrew of Toronto Baptist Seminary, and Pastor of Shenstone Memorial Church, Brantford.

Mr. Whitcombe's illness did not much affect his general health, but he was threatened with serious trouble in both eyes; and both eyes were operated upon some six weeks or thereabout ago. At the beginning we were all extremely anxious; but prayer has been offered for Brother Whitcombe, we are sure, throughout all our churches, and by the considerable army of ministers who have been at some time or another his students. We are glad at this writing to give a good report.

Mr. Whitcombe's progress has even exceeded the expectation of the highly-skilled oculist who performed the operation—and, by the way, how thankful we ought to be for such men as Dr. Clarence Hill. Such men often contribute to human life, in one operation, what millions of dollars could never pay for. And how earnestly we ought, when we pray, to remember all such servants of humanity, that the divine Hand may skilfully guide them in their work. (That was a spontaneous remark that we could not help writing. For one, this Editor is profoundly grateful not only to this surgeon, but to his own physician and surgeon to whom he feels, on his own account, everlastingly indebted.)

But we return to our story. Only yesterday the doctor informed Mr. Whitcombe that he could now give him a little larger liberty. He could resume the use of his glasses; he could go out and see people; and the doctor even said, "You may, if you like, preach occasionally." Then facetiously he said, "Get your wife to read to you one of your old sermons, and then preach it over again." We have no doubt some preachers follow such a course without any doctor's recommendation!

However, Mr. Whitcombe will be able, at least occasionally, from now on, to preach. He will not enjoy the full benefit of the operation immediately. It will be six months, or even a year, before the full advantage of it is seen. But just now the right eye is rapidly returning to its normal state, and the left eye is steadily improving. For this, all members and ministers of all our Union churches will, we are sure, devoutly thank

God. We write this note for their information, so that those who have earnestly petitioned the Throne, may now know that they have great reason to offer praise and thanksgiving to God.

HOW THE GOSPEL WITNESS TRAVELS

The Rev. J. R. Armstrong kindly writes as follows:

"The following story concerning the far-reaching influence of THE GOSPEL WITNESS was intensely interesting to me and may serve as a little encouragement to those who labour over the editing of its pages. It concerns a WITNESS that is given out each week at our services.

"A member of one of our Home Mission Churches in the Province of Quebec secures a copy of THE GOSPEL WITNESS each week for a friend. The friend and her husband both read it and send it to relatives in Pennsylvania. There it is read by members of four families. From Pennsylvania it goes to Glasgow, Scotland, is read again, then sent to a town about twenty miles outside the city. To complete its journey THE GOSPEL WITNESS is again wrapped up and sent to British West Africa where it is read and discussed by a group of men in a camp established in connection with Britain's war effort."

BETHEL BAPTIST CHURCH, ORILLIA

The Pastor of the Bethel Baptist Church in Orillia, Rev. John Byers, announced for his evening subject on Sunday: *Is the Vatican Britain's Enemy? Why should Rome, an enemy country, have a delegate at Ottawa? Why was the "King's Mail" prohibited to a Protestant Bible House in Toronto?*

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