

# 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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**“Questions I Would Ask The  
Prime Minister in Parliament  
Were I a Member.**

**Would The Government's  
Answer Wake Up Canada?”**

★            ★            ★

**Will Be Dr. Shields' Subject  
Next Sunday Evening**

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**See Questions—Page 2**

# Questions For Parliament

1. Does the Prime Minister recognize that Government by Order-In-Council, with only occasional and inadequate reports to Parliament, virtually denies to Parliament its constitutional legislative function, and empties the franchise of the citizens of this Dominion of all representative legislative value, save only those of the citizens who are the constituents of members of the Cabinet?

And further, will the Prime Minister inform the House whether his Party's government by Order-In-Council is attempting to prepare the way for an authoritarianism that will dispense with Parliament altogether?

2. Will the Prime Minister inform the House whether, from his own observations, and the testimony of many eye-witnesses of Britain's struggle, and of neutral observers in the various theatres of war, he is now at last aware that there is urgent need for a larger Canadian contribution in man-power to the Empire's war effort; and whether he proposes to pay any attention to the growing demand from all parts of the Dominion, with the exception of Quebec, for some form of general compulsory military service which will make a total Canadian war effort possible?

3. Will the Prime Minister inform the House of the amount of Canadian Funds transmitted to Vatican City, in the heart of an enemy country, through the Apostolic Delegate, since Italy entered the war?

4. Is the Prime Minister aware that the Canadian Broadcasting Corporation is being used by the Roman Catholic Church for the propagation of the dogmas of Romanism in such a way as no other religious body is permitted to use it; and that notwithstanding the implied aspersions on the teachings of other religious bodies, these other bodies are afforded no opportunity for a defensive reply?

And is this rule of procedure of the Canadian Broadcasting Corporation to be permitted to continue?

5. Is the Prime Minister aware that the Department of Justice has been impressed by Roman Catholic influences so to interfere with the free transmission of legitimate correspondence through his Majesty's mail to a reputable, tax-paying Canadian citizen, that a Protestant book-selling concern has been virtually put out of business because it is Protestant?

And does the Prime Minister propose to take any steps to terminate this injustice?

6. Is the Prime Minister aware that a native of an alien enemy country who, by virtue of his religious affiliation, enjoys the status of a neutral in this country, is making use of his privileged position as a visitor to Canada for the public propagation of the principles of Italian Fascism; and has publicly advocated the effecting of an organization which, in principle, is opposed to the Canadian constitution, and constitutes a menace to the integrity of the State? And if the Prime Minister is aware of this condition, will he take the necessary steps to return the Apostolic Delegate of the so-called Holy See to his own country as one who is advocating that which is subversive of the principles of the Constitution of this country?

7. In view of the open hostility of the Vichy Government to all British interests, and its general collaboration with Germany, the principal enemy both of Canada and Britain, does the Canadian Government intend to permit the Vichy representative at Ottawa, M. Rene Ristelheuber, and the Vichy Consul at Montreal, to remain in this country, and enjoy such diplomatic immunity as may render them a menace to Canadian security?

8. Will the Prime Minister inform the House whether he has taken cognizance of a resolution recently passed in Montreal by the General Council of the Montreal St. Jean Baptiste Society, a copy of which is reported as having been sent to Premier King and other members of the Federal Cabinet; and if so, what action the Prime Minister proposes to institute in respect to a Society which virtually threatens civil war if conscription should become the law of this country?

And will the Prime Minister further inform the House whether such a threat would be permitted to pass unnoticed were it to emanate from any body of people outside of the Province of Quebec?

9. Will the Prime Minister, or the Department concerned, inform the House in respect to the following matters:

1. The total number of enlistments for active overseas service from the beginning of the war, by provinces, and the proportion of Protestants and Roman Catholics to the total, also by provinces?

2. The total number of men discharged from the armed services by provinces; and the number of Protestants and Roman Catholics so discharged in each province; also the number, according to religion, and in each province, discharged as having more than two children?

# The Jarvis Street Pulpit

WANTED: A MAN!

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 2nd, 1941

(Stenographically Reported)

"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."—Isaiah 32:2.

## Prayer before the Sermon

Thou hast told us, O God, that the secret of the Lord is with them that fear Thee, and Thou wilt show them Thy covenant. We pray this evening that our minds may be illuminated by the Holy Spirit; that we may have spiritual discernment, that we may be able to distinguish between the precious and the vile; that our hearts may be opened to the reception of the truth. Make this service spiritually profitable to us all; and may it please Thee to use it in Thine own way to make some contribution to the progress of our national effort for righteousness.

We pray that Thou wilt seek out every man and woman in this congregation this evening, and make us all aware of Thy presence, and responsive to Thy Spirit's call.

For the nation, and the Empire, and the cause of righteousness in the world, we pray; we beseech Thee to go forth with our armies to battle, and turn the armies of the alien to flight. Let victory crown the forces of righteousness, and speedily, if it please Thee, bring back again to this war-torn world the blessing of peace. We invoke Thy blessing upon all those upon whom responsibility rests for the conduct of these tremendous affairs in this difficult day, in this country, and in the land to the south of us, and in the heart of the Empire; and upon all its far-flung interests. May the good hand of God be seen, and the presence of God be felt.

Bless us in our evening meditation, because we present our petition in the name of Jesus Christ our Lord. Amen.

"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." This text enunciates a saving principle of the divine economy. As "every house is builded by some man, and he who built all things is God", so it has ever been the way of divine Providence to effect the divine purpose by means of a man. Institutions do not make men, but men make institutions. In every sphere of human activity, the great things are accomplished by a man, or by means of an intelligent, dynamic human personality.

History is largely the biography of men—not of houses, not of institutions, not of things; but of men. History is a record of influential human personalities.

It is so biblically. Even the most cursory reader of the book of Genesis, for example, could easily summarize it by naming the conspicuous personalities whose lives are there recorded: Adam, Noah, Abraham, Isaac, Jacob, Joseph—nothing is omitted. The subsequent history of Israel gathers about the towering personality of Moses; then Joshua takes up the tale. The book of Judges is a gloomy story of want of such leadership, a period in large measure in which there was no king in Israel, and "every man did that which was right in his own eyes". Notwithstanding, God raised up from time to time judges to deliver His people out of the hands of their enemies. So throughout the entire Old Testament. In the New Testament there appears the record of the clear delineation of that great Personality of

which all these others were but symbolic foregleams: there appears on the stage of history the Man Christ Jesus, Who divided the history of all humankind by the fact of His coming. The history of the world is written as belonging to a period "before Christ", or "in the year of our Lord". That was God's way of saving men—not through a church, but through a Man: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Salvation is not in an institution, as our Romanist friends would teach us, but in a Man, in the person of our Lord Jesus Christ. That is still true. Salvation is in Him Who is the second Adam, the Lord from heaven.

The same principle has operated in all subsequent history, sacred and profane. Great religious movements have derived their inspiration and direction and dynamic, on the human side, from great human personalities. We think of the Reformation in terms of the names of the Reformers—some who preceded Luther, and others who wrought simultaneously beyond the boundaries of Germany; but that great religious revival which we call the Reformation is associated with such names as Luther, Calvin, Knox; and before Luther, Wycliffe and a great many others. It was not effected by institutions. God did not wait for a committee: He laid His hands upon a man. That was always His way. He said, "I called Abraham alone." "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable."

God has done the same, providentially, in profane history too. In the great crises of British history, God has raised up a man. Such an one was Cromwell; William of Orange; William Pitt the Younger—and the Elder too, for that matter; Wellington; Nelson. British history gathers about the names of influential human personalities. It is still so. We thought that all the men, the real men, were dead. We thought so! At least I feared that the man might never be recognized. So we had such pigmies as Ramsay Macdonald, Stanley Baldwin, Neville Chamberlain—good men in many ways, but the prophecy of the context was not fulfilled in them, "The eyes of them that see shall not be dim, and the ears of them that hear shall hearken." They had eyes, but they saw not; and ears, but they heard not. They allowed the whole Empire and civilization to drift to the very brink of the abyss, while they sang their lullaby songs—and the world went to sleep.

And the worst of all sinners in those days, in my judgment, were among the preachers. Men who could see nothing, and would learn nothing, until the disaster was upon us. Then in the hour of emergency the

country, and the Empire—and the whole world—turned to a man who four years ago was despised and rejected, a man whom not one of these little men would have in his Cabinet because he was bigger than all of them. Then the world turned to Winston Churchill.

The same is true of American history. We begin with Washington, whom they call "the father of his country". The Union was saved by a man who seemed to come almost from nowhere. God laid His hand upon him, and Abraham Lincoln arose and became the deliverer of his people. Not a great mass of men, not many, but just one man who could see, and who had the will to go through to victory.

I do not like my subject to-night. I would a thousand times rather content myself with preaching the gospel to sinners. Nor do I now turn from that purpose, for what I say is designed to serve as a means to that end. But for years—let me say it—from this pulpit I have seen it coming. I have warned people that Modernism was destroying all authority in human society, and preparing the way for a reign of universal lawlessness. I do not know how you feel about it. I cannot understand some people who seem not to be concerned. I frankly say I cannot understand the people of Canada who seem to be fast asleep, as though there were no danger threatening us. May God grant that it may not be fulfilled in our case that when men say, "Peace, peace", then sudden destruction shall come upon us.

It has come in Europe. It has come in the dear Old Land we love so well—and it is spreading. Do not let anyone suppose that the backbone of this thing has been broken. The menace is more real and threatening at this hour than it ever was. The world situation is dark and ominous.

Some of you may say, "I wish the Pastor would not talk about these things; it keeps me awake." That is what I want to do. I wish I could keep Premier King awake for a month. I wish I could wake up many of our public men who seem to think there is plenty of time. I have no doubt of the ultimate issue. I believe righteousness will triumph over unrighteousness, light over darkness; but Europe at this hour is at a dangerous stage. Russia can never be destroyed, but she is terribly wounded—and how near exhaustion she may be, no one knows; not in man power perhaps, but in equipment for the battle.

Hitler has ground nearly all Europe under his heel, and he may soon possess the vast resources of Russia. Then he would be able comfortably to dig himself in, and repair his war machine. He would then threaten India. If he should possess himself of the oil fields and other Russian resources, so that he would be under no special urgency to settle the war at a particular time, we should have to fight on the other side from India.

What have we with which to meet this danger? I tremble to think of what would follow his victory. I feel like congratulating the man with gray hair. I feel like saying to him, "O well, you are getting toward the end of the day; you may be thankful for that." But when I see young people, and hear of the birth of children, I cannot help asking myself, To what horrors are these children being born? In what world must these young people grow up if these men who are now in positions of authority do not wake up to see the peril, and save us from it?

I read a letter in the press the other day from a woman—I am glad the women are writing, glad of the testimony of a woman like Dorothy Thompson. When we have no men, we shall have to have Deborahs. God will find someone. This woman, speaking of many of the evils of the day, said, "I suppose my letter will have no effect, but I am bound to express my protest for the health of my own conscience, to keep my own moral nature alive and sensitive. I must protest whether anyone heeds my protest or not."

Another said that every church ought to express itself, in protest against the wholesale murder in Europe. The question is asked, "What good will it do? It will not stop the murders." But it will save us from consenting in silence to these crimes. What a horrible day!

Apparently people are not yet awake. Surely if you heard what Mr. Roosevelt said about Hitler's plan to partition South America, and annihilate all religion from the earth but that which exalts himself, you would have thought it sounded like the programme of Anti-christ himself. Yet some people think it is almost irreligious to preach on the war. "I wish the Pastor would not preach on the war." I wish I could forget the war. I believe that if people in Canada were awake, if we had any sense of historical perspective, if we had any—how shall I put it—intelligent morality or moral intelligence, they would be awake day and night. We should march by the million upon Ottawa and say to Premier King and the rest of them, Wake up! Wake up, and do something!

Cromwell had to unsheath the sword, and go into the battle with his Book. So had William of Orange. And Nehemiah had to go into his work with a sword in one hand, and a trowel in the other. We need to do that in these days.

What of the United States? I fear many people are being terribly misled by news from the United States. It is now reported that the products of the "Lend-Lease Bill" have none of them yet crossed the sea. What the United States has delivered to Britain has been only that for which Britain has paid in hard cash. The "Lend-Lease Bill" will do much, but when will it become effective?

I remember having lunch during the last war with a war correspondent who had been at the American Headquarters in France. He said to me, "The officers were having a good time. They talked about what they were going to do next year. I said to them, 'Good heavens, men; if you do not move there will be no next year.'" When the war was ended and the Armistice was signed, there was not a solitary American field-piece on the other side of the sea. American participation in that war was one of the most sordid chapters in all history, as I know from inside official information on the subject. There was not an American airplane on the other side of the ocean that could take off the ground in those days. They are doing splendidly now, but it will take time.

My fear is that Canadians are inclined to say, "Oh well, the United States is not fighting, but they are doing wonders in the supply of munitions." They can do wonders. There is no nation in the world can match them when once they get into their stride; but they are a long way off it yet. It is even said that Canada with about one-twelfth the population has sent more material to Britain than the United States so far. I

warn you, much harm may be done by resting on our oars. It is ever fatal folly for either an individual or a nation to depend upon others to do their duty for them whether in peace or in war.

The United States is going to embark on a "shooting war". It has begun—at least, on one side. Germany has been doing some shooting: I do not know whether the United States has shot back or not. They have lost ships. The American people are leagues ahead of their President. He has done well in many ways, but how many men there are who do well up to a certain point, and at the critical hour, fail!

If only America would declare war! The moral effect upon the whole world would be tremendous. Premier King has gone to spend the week-end with the President. I wonder whether either of them can do the other any good? I do not know, but I am concerned about our country; and I will tell you why.

We have at Ottawa a Government that is absolutely dominated by the Roman Catholic Church. I am not an alarmist. That is a simple fact, that Mr. Lapointe is the Premier of Canada, and that he does nothing without the consent of the Hierarchy. What have we? Parliament has been all but ignored. We are not a democratic country any longer. Men have been elected to represent the people of this country in Parliament. They are brought together in Parliament to say, How do you do, and go home. We have been governed—and are being governed—by order-in-council.

That is how totalitarianism, or authoritarianism, began in other countries, and we are getting much of it here. Revolutionary changes, absolutely revolutionary changes, are effected without Parliament's even being consulted. Yet we are supposed to have a representative government. We have no representatives. I believe the Canadian people would submit to anything if we were really getting on with the war. I do not believe our people anywhere would object to taxation as long as they could pay it, I think we would go in sackcloth, live on anything, to win this war, if we could be sure we were being wisely led. People in this country are leagues ahead of the Government.

There is to be no expeditionary force from the United States. According to Dr. Gallup, opinion in respect to that has not changed in the United States; her men will not be sent abroad to fight. If they are not they will inevitably have to fight at home. Who is to clean up Europe, and restore order to this world? We are not able to do it alone. Canada has no expeditionary force adequate to the task. Shall we fold our arms, and leave forty millions of people in the British Isles to shoulder the whole burden? Think of the millions of people wearing Hitler's yoke. Suppose Hitler's power were broken to-morrow, we could not wisely send an expeditionary force to Europe at the moment. It would take millions of men to police that continent—and they are not available.

Australia may very soon have her hands completely full: if Japan breaks loose, Australia will not be able to reinforce her present army. She has put Canada absolutely to shame by the number of men she has in the fighting line. But there are no better men in the world than our Canadian men. The world cannot produce better soldiers than this Dominion can produce, of all sorts. But we are not producing them just now.

And this job can be done only by man-power, but the present Government has lowered the Canadian temperature almost to zero. Voluntary enlistments have languished. The Canadian war effort is like a good car in an unheated garage on a zero morning. When I read advertisements of houses to rent with heated garages, I say to myself, "What luxury." Mine is not heated. A good car, good gas, good oil; but a temperature that has practically paralyzed it. That is what the present Government has done to this country. Instead of taking advantage of the early zeal of the young men in this country, the Government did everything to discourage the young men who wanted to enlist. And now what? Poor Mr. King made a speech the other day, and appealed to the women of Canada to persuade the men to do their duty! What does he know about it? No woman ever persuaded him to do anything! But what a pitiable spectacle, when the head of a Government of twelve millions of people should pathetically plead with wives and mothers to induce their sons to go to fight for freedom—after they had wanted to go, and were discouraged and dissuaded from going. Now many of them are married and find the way more difficult.

We shall never be free to do our full duty until the back of the Roman Catholic control of the Government at Ottawa is broken. I read an item in the paper of Thursday. A man spoke to me about it, and said, "I am going to write an article on that for my paper." I replied, "You are too late; I have one in readiness." The article was under this caption, "Quebec needs seven thousand bushmen during winter." They nearly all went to the woods during the last war. By the thousand they buried themselves in the Canadian woods so that they might not be conscripted. The woods of Quebec will be full of them now too.

Let me read you something about the attitude of Quebec. I should like to read the whole report did time permit. This is from Henri Bourassa. Among other things he said:

"This war is not entirely the product of Hitler's brain. It is the result of a series of errors. The world is paying to-day for the contempt which it showed for the words of the successor to St. Peter."

That is the thesis of nearly every public man in Quebec, that this war is a divine judgment upon the nations—not for rebellion against God, but for not heeding and recognizing the supreme authority of the Pope of Rome. M. Ristelheuber, the representative of Vichy, said that in a speech, that we suffer a judgment of God because we are not Roman Catholics. Mr. Bourassa is reported to have said "he hoped that Catholic nations like France, Spain, Portugal, Italy, will be able to exert a salutary influence when the world comes to be reconstructed, they should put Catholic truth at the disposal of the whole world." Not a word about Britain, but only Catholic countries. They are to reconstruct the world—and that was reported in Montreal papers.

I quote another voice from Quebec. A Society did me the honour of passing a resolution condemning my protest against the Italian Fascism of the Apostolic Delegate, the same society the ST. JEAN BAPTISTE SOCIETY OF MONTREAL; and among the many "whereases" of their resolution is this one:

"Whereas the very big majority of Canadians are against conscription for service overseas and the adoption of such a measure would be in the nature of dyna-

miting national unity, disorganizing the production necessary to provide armies with food and war materials, AND RISKING THE COUNTRY BEING PLUNGED INTO CIVIL WAR." (Emphasis mine.)

Here is a body of French-Canadians who tell us that if the majority of the people of Canada should rule, and any law should be passed that is contrary to their judgment, it would "dynamite national unity, disorganize the production necessary to provide armies with food and war materials, and risk the country being plunged into civil war." Here is a threat from Quebec that if the Government should introduce conscription, there would or might be civil war! What if I had mentioned civil war as possible? What a howl of protest we should have heard from the Romanist press! The resolution further stipulates that,

"War expenditures (should be) limited to the country's resources and primarily applied to Canada's own defense if, in reality, there are possibilities that she be attacked."

And so this Society in Montreal says the Government must limit our effort to our present resources—not to mortgage the future; and that our efforts should be concentrated upon the defence of Canada. That is what the Government said in their instructions for recruiting, "Do not talk about the British Empire. Invite men to join the army for the defence of Canada." It is useless to talk about national unity when everybody knows there is none! We have in the Roman Hierarchy of Quebec a Fifth Column that is paralyzing our effort everywhere; and as long as we have the present leadership, we shall accomplish little.

I said to a friend the other day, "The Liberal Party has become the Roman Catholic Party." "Yes", was his reply, "and the Conservative Party wants to be." And that is true. Mr. Hanson comes back from England and says the need for men is urgent, that the war will be won by man-power, that we must have men and more men; but that the demand for the conscription of men must come from the people. I am one of the people: that is why I so speak to-night.

I knew a minister once, a very nice man, who complained of his church officers. He said, "My officers are good men, but they do not offer leadership to the church. I am faced with a certain problem, and I need leaders; but my men do not lead." I said, "Is that really so? What are you doing? You are the minister of the church. You are sitting behind the wheel, in the driver's seat, and turning around to your officers in the back seat, asking them why they do not get the car started. If you cannot drive, tell your men you cannot, and yield the wheel to someone who can drive."

The "people"—whoever they are—must demand conscription. All right! Let it come from the people in such a way that they will hear at Ottawa. Surely some man other than these wretched time-serving politicians will have to step in if this country is to be saved. I do not know where you are going to find your man. I am a preacher, I have spent my life in the pulpit; yet sometimes I feel like setting up for Parliament myself. I should like to have the freedom of the floor of the House of Commons to talk to Mr. Lapointe, to tell him what I think. (Prolonged applause.) I should like to have the freedom to tell the Prime Minister that wittingly or otherwise he is selling this country to an enemy. Oh for a MAN! Oh for someone who will give

the conscience of Canada a voice! It has no voice at Ottawa now.

Premier King knows, Mr. Lapointe knows, the Ottawa Government as a whole knows, that they are tied hand and foot by the Italian Hierarchy in Quebec. In some of the Romanist institutions of Quebec, they call Mr. Lapointe, "Villeneuve's (Cardinal) baby boy." The bishops say one thing for Protestant consumption and deception, and the priests are instructed to command the people to do exactly the opposite; and unless the people do as they are told they are refused the sacrament. And that, to them, means the loss of the soul.

We cannot have peace with an institution of such principles. There is no national unity there. We shall defeat Hitler in God's good time—but this other thing will still remain unless we fight it. I do not know that I can do much, but I must keep my own conscience clear, and be able to say to myself, if by and by disaster should come upon us, it was not my fault. I did the best I could to awaken the people to the peril of the hour.

We need to be awake, and to pray much that God will somehow, from somewhere raise up a man, a deliverer, someone with discernment to see this thing, and who will have the resolution to offer a steadfast resistance to its encroachments.

Why do I thus speak? Unless something is done we shall yet be refused permission to circulate the Bible—that is true now of Quebec; we shall be refused permission to preach, and may suffer the loss of many of our liberties. Put it down in your minds, and see whether I am a false prophet or not.

In the meantime, use your influence wherever you go. I believe we ought to have conscription. I believe it is the only fair principle. I believe that the young manhood of this country would be overwhelmingly in favour of it. If Canada is worth living in, it is worth fighting for and worth dying for; and the best place to defeat the enemy is across the sea. We ought now to have another half million men in training at home, ready when the hour strikes. We must not depend upon the United States to carry our share of the burden. I am sure the United States will take her full share. The people are ready for it now, and the government will go "all out" on the side of righteousness in good time. Australia may have her hands full at home. May the Lord wake us up to do our best. We who are Christians and love the Book, and love the things of God, will be serving Him by testifying against the present Ottawa régime, which to say the least, is more attentive to the nod of the Quebec Hierarchy than to the people of Canada as a whole, or to the voice of London, and the requirements of the interests of the Empire. Let us never cease in our insistence that Canada will do her duty only as she does her total best.

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## EDITORIAL NOTES

### News of The Canadian Protestant League

Some friends may have expected to see THE PROTESTANT LEAGUE launched in a big way immediately. The fact is, before a ship can be launched most complicated plans have to be carefully drawn; then the keel is laid down; and for a ship of any size, a long time is required to get the hull ready for launching. And even after it has been launched, there is a world of work to do in outfitting the ship before it is ready for sea. A barrel or a washtub can be fashioned in an hour or so, but a ship takes time.

THE CANADIAN PROTESTANT LEAGUE is a ship. It will have to sail many seas, and it will be tossed in troubled waters; it will have to make headway against strong winds. THE LEAGUE, for that reason, is not making a great deal of noise publicly: it is assembling the material of which the ship is to be built. We are seeking members everywhere, and we are glad to be able to report that there is a very ready and large response. We ask all our friends to do their utmost to secure members.

LEAGUE literature is being prepared, and some of it will be off the press this week. Folders that can be enclosed in a number eight envelope, setting out the purposes of THE LEAGUE, its complete Constitution, and a form of application for membership, will be available. All who desire a supply of this literature may write: Mr. Leslie Saunders, 130 Gerrard Street East, Toronto, and the literature will be supplied.

We suggest that everyone who so writes, should try to put an offering to THE LEAGUE in the envelope, if it is only fifty cents in stamps, or a dollar bill. We could usefully spend thousands of dollars in making the purposes of THE LEAGUE known, and in mobilizing Protestant sentiment throughout the country. So we urge everyone interested, when sending for literature, to try to send a little to cover the cost. But this is not a condition. Literature will be sent without charge to anyone asking for it; and, by securing members with their membership fee, you will help to pay for the literature.

As soon as we have made the necessary preparation, we are planning to hold a large meeting somewhere in Toronto, and then to arrange for meetings as rapidly as possible throughout Canada. The work of THE LEAGUE will be furthered as every member feels his or her responsibility to induce others to enroll. In this way we shall have groups in various centres throughout the country which will form a nucleus that will assist in organizing a meeting, and later a branch. Be assured, the officers of THE LEAGUE are not allowing any grass to grow under their feet.

The Jarvis St. Treasurer gave Mr. Saunders, League Treasurer, a cheque for \$619.00 covering as many paid up memberships. A large number of applications have been signed for which the dollar fee will soon be paid, which will add to the above number. The Secretary has received hundreds more from other quarters of which we have not full particulars.

### A Great Revival Needed

We publish elsewhere a letter from Mr. Hugh Phillipps of Winnipeg. Nothing could more clearly show the necessity for a great evangelical revival than such a letter as that of Mr. Phillipps. The Reformers wrought

and preached the gospel when the skies of Europe were luridly lighted by martyr fires kindled by the Roman Church. The Reformers who preached the doctrine of justification by faith, and that the one and only Mediator between God and men is the man Christ Jesus, knew all too clearly the anti-Christian character of the Church of Rome.

As a lawyer Mr. Phillipps might just as reasonably plead for tolerance of theft, and murder, and every other kind of iniquity, as plead for tolerance of the Roman Church; or a physician might as reasonably plead that medical science should be "tolerant" of small-pox, or leprosy, or yellow fever, as an enlightened Protestant can plead for tolerance of the deadly plague of Romanism. If Mr. Phillipps would exercise his legal gifts in investigating the institutions of Rome in Quebec, and weighing the evidence of Rome's guilt with which history abounds, he would probably find himself forced to a new attitude toward Romanism.

And this leads us to say that nothing but a real spiritual revival can save the day. We need it in all our Protestant churches. Ministers and laymen need to get back to their Bibles, and return to a practice as well as a belief of the principles of Protestantism. For such a revival, let us all pray.

### Jesuit Teaching Of To-day

The Catechism of Pere Picotin, published by Guirodet of Paris in 1929 and bearing the churchly approbation of Pere Ignace Foubiget, S. J., asks the children:

"Were it not then of great importance, dear child, that the holy Inquisition be again restored for the salvation of Souls?"

"Yes, that is the end for which all the faithful must strive.

"What are the counsels of the Fathers in this matter?"

"We must root them out with death, kill them, burn them, tear them in pieces, break them on wheels, and crush them."

Antonia Oldra, S. J., of Turin, an Italian Jesuit, has this to say (1927):

"When the Church has exhausted all springs of Christian patience, there remains nothing left, if it and its members are to be protected and heresy against the obedience of the Church in the matter of teaching and true interpretation is to be suppressed,—than to resort to the extremities of death punishment. Think of the heresies of the Waldenses, the Albigenses, the Lutherans, and all those Vandals who are greedy for Christian blood. Remember that one heretic is worse than the greatest criminal, and your conscience will no longer be troubled by the thought of a necessary death-punishment in order to remove all the evil germs of that moral and material infection."

### A Revealing Letter

We publish below a letter which is self-explanatory. The copy of THE GOSPEL WITNESS returned was marked with blue pencil, "Marked copy, please read." The copy was not sent from THE GOSPEL WITNESS office. Someone of our many readers must have mailed it for the information of Mr. Phillipps.

The writer of this letter is either utterly ignorant of the bloody history of the Roman Catholic Church; and of the immutability of which it boasts and which it so

strikingly exemplifies by its present-day political intrigues throughout the world; or otherwise, the gentleman must be utterly indifferent to moral issues.

How can Mr. Phillipps be a "life-long Protestant" when he not only fails to protest against the iniquitous Romanish system, but finds courage only to protest against those who are Protestants indeed? Mr. Phillipps says:

"Had the service so much criticised in the paper received, been an Anglican service, I doubt whether the ministers quoted would have found any fault with it being so held."

By this remark Mr. Phillipps shows that he needs a course in history in the class of some patient kindergarten teacher. The most charitable construction we can put upon Mr. Phillipps' letter is that he is profoundly ignorant of the principles at issue. Apparently he knows nothing of the significance of the Mass. There could not possibly be any ground for objection to an Anglican service. However, we need not labour the matter.

Since Mr. Phillipps is not ashamed to have his letter published—as a man of any religious intelligence would be—we publish it herewith:

Winnipeg, Canada,  
November 3rd, 1941.

Dear Sir:—

Addressed to me at my residence is a copy of "The Gospel Witness" issue of September 18th, 1941, marked throughout, and also marked "Please read". I am returning same herewith. As a life-long Protestant and presently and for many years a Vestryman of a Protestant Church, I can only express my disgust and that of many Protestant persons to whom I have shown it, at the intolerant bigotry it discloses. In the West we are accustomed to live in an atmosphere of friendly tolerance with our Catholic Brethren. Had the service so much criticized in the paper received, been an Anglican service, I doubt whether the ministers quoted would have found any fault with it being so held. In Canada, where all enjoy religious freedom, I think the interests of Christian Brotherhood and religious tolerance would be better served than by insulting a large section of our Canadian people by such comments on their religious beliefs. I hope you may find space to publish this in your next issue that our Catholic friends, with whom we here are accustomed to live in harmony, may know that some, at least, of all Protestant Canadians, are not as bigoted as those quoted in your marked issue.

Yours faithfully,  
Hugh Phillipps, K.C.

T. T. Shields, Esq.,  
Editor,  
The Gospel Witness,  
130 Gerrard Street, East,  
TORONTO, 2, Ontario.

### Romanist Scriptures by Rev. W. G. Brown, M.A.

In his recent article in THE GOSPEL WITNESS Rev. Gilbert D. Little referred to Right Rev. Henry G. Graham as one who turned from the Established Church of Scotland to the Church of Rome, whose words, in pamphlet, had had rather free circulation in this city this fall. Graham some years ago revised a work of his, which is popular in style, on *Where We Got the Bible—Our Debt to the Catholic Church*. Having pointed out that the Catholic Church approved of the translation of Jerome into Latin known as the Vulgate, the author

spoke of this Latin version being again turned into English as the Douai Bible. Of this Romish second-hand translation, Graham becomes eloquent:

"We may comfort ourselves with the reflection that, in this kingdom (of Great Britain), there has now for long existed the true version of the Gospel of our Blessed Lord and the inspired words of His holy Apostles and Evangelists, as they have been handed down and preserved by the Catholic Church from the beginning, *unchangeable and unchanged*; and we may feel the most absolute certainty that, as it is the true version, so, at a date not incalculably distant, it will prove to be the only one, for the others (including, of course, the Authorized of King James Version) will have gone to join their predecessors, and been consigned to a happy oblivion, and only survive in the memory of him who glances at their musty covers and faded pages beneath the glass cases of library or museum." (P. 160, emphasis and interpolations mine.)

Here, then, is said to be the only true and unchangeable version!

And now Roman scholarship has been forced to recognize, even publicly, that there has existed wide divergence between the original Hebrew and Greek and the Douai English; so much so that the Roman Church has now issued a new version itself translated directly from the originals and certainly much nearer to them than the Douai "perfection" ever was. The unfortunate part, as pointed out by Dr. R. V. Bingham in these pages a few weeks ago; is that its sale is restricted and its price far too high.

### "Acting!" How?

Dear Dr. Shields,

It was with deep regret that I was absent from home at the time you requested each member of the Board of the newly-formed CANADIAN PROTESTANT LEAGUE to simply declare themselves; otherwise, I should have written.

It is because I know that all around the world the Roman Catholic Hierarchy is seeking to destroy all religious liberty that I feel the only safety for us lies in curbing their power. When Italy deliberately set out as an aggressor nation to rob Ethiopia of her country and her liberty, Mr. Lapointe, a Roman Catholic, who for a few weeks was Acting Premier in Ottawa, threw the proverbial "monkey wrench" into the machinery of the League of Nations. When Mr. Riddell, our representative in Geneva, said that Canada would stand by her covenant regarding "sanctions" as against Italy, Mr. Lapointe called in question his right to say that of course Canada would keep her sworn pledge. It threw all the weight of Canada over on the side of Italy and against Ethiopia. And Mr. Mackenzie King permitted that action to stand. And the Pope blessed the whole wicked war.

We went out to Ethiopia just before the Italo-Ethiopian war. Preceding our arrival at Addis Ababa, the Queen left for a visit to Jerusalem, and took the Foreign Secretary with her. With Jesuitical activity, the Roman Catholics manoeuvred one of their men into the position of "Acting" Foreign Secretary.

Arriving in the Capital, we applied for an internal passport which was essential to interior travel. Day after day we went to the Government Office to secure this official permit, but it was refused, with every excuse. The "Acting" Secretary would not grant us an



interview. One morning our application brought from the deputy the excuse that his master was sick and could see no one. So we returned next day, again consuming two hours of our time, to meet refusal. We asked for a reason. "Well," said the deputy, "if you will come back tomorrow we will be able to let you have what you desire." Asked if his chief were better, the deputy said, "Oh, he was really not sick. It was just 'political sickness'. He had hoped to hold his job, but the old Secretary returns home today. Come back tomorrow and you will get your passport." And we did.

With such a situation as that which has been up in the North Toronto Book and Tract Depot, it is time that some organization should have influence and power to make the officials that are working this un-Canadian and un-British act from Ottawa "politically sick". Our Postmaster-General would do well to repudiate the counsel of his Roman Catholic deputies ere he puts his signature to such a transaction, by which he is manipulated for sectarian ends. Such action should have arrayed against it all the power of Protestantism.

When with this there was the published statement of the Papal Representative to Canada setting forth the teaching of Nazism and Fascism as the ideal regime, only with the Church in control of its totalitarianism, it was time for Protestantism to awake.

The fact that the "call to arms" was issued by Dr. Shields is no reason why there should be any holding off from association with it because, as some say, he is such a fighter. In this sphere the "fighter" is needed. We are challenged by Paul to "endure hardness as good soldiers of Jesus Christ".

We trust that thousands of our Christian friends will send in their dollar for membership in THE CANADIAN PROTESTANT LEAGUE, and let the President and Secretary know that there is a real army behind them.

Yours in the fight,  
"R. V. Bingham"

### Correspondence About Broadcasting

W. Gordon Brown, Esq.,  
Apartment 402,  
391 Sherbourne Street,  
Toronto, Ontario.

55 York Street,  
Toronto, Ontario,  
October 30, 1941.

Dear Mr. Brown:—

I have your letter of the 28th instant, concerning the Sunday broadcasts on a network of private stations, under the auspices of St. Peter's Seminary, London.

Religious groups are at perfect liberty to purchase radio facilities, either on a subsidiary hookup or a single station, to extol the virtues of their particular faith. Speaking generally, the question as to whether time is sold on any particular outlet, is the concern of the outlet approached. The Broadcasting Regulations, however, do not permit "abusive comment on any race, religion or creed". In the light of these facts, you will appreciate radio would not be available to you to criticize the Roman Catholic faith. Naturally, you have a perfect right, if stations and time are available, to broadcast a programme in the interest of your own faith provided it does not involve innuendos or criticism against other sects.

Please let me know if I can give you any further information.

Yours faithfully,  
J. R. RADFORD,  
Supervisor of Station Relations.

November 1, 1941.

Mr. J. R. Radford,  
Supervisor of Station Relations,  
Canadian Broadcasting Corporation,  
55 York Street,  
Toronto, Ontario.

Re File No. 15-3-2.

Dear Sir:

In your kind letter of October 30th, for which I thank you, you offer further information on religious broadcasts which would involve negative statements which might be construed as reflecting upon other religious opinions. And so I write for your interpretations of the regulations of the Canadian Broadcasting Corporation against "abusive comment on any race, religion or creed". One may "broadcast a programme in the interest of (his) own faith provided it does not involve innuendos or criticism against other sects."

Central to Christian practice is the Lord's Supper. Suppose one preaches on this over the radio, and in doing so says what Baptists believe to be the simple teaching of the New Testament, that the bread and wine are not the veritable body and blood of Christ, but symbols only; would he be considered as involved in "innuendo or criticism against" the Roman Catholic Church?

Suppose I expound Colossians 1:18, which warns against being beguiled into "worshipping angels", and in doing so say that this passage plainly forbids such worship of angels as is involved in prayer to a guardian angel; should I be considered as offering "abusive comment" on Romanist doctrine and practice?

Suppose once more the exposition is of Ephesians 2:20, which describes the Christian Church as "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone". It would be natural to call attention to the "s" on apostles, and to remark that Paul here says, by inspiration, that the foundation of the church is not one apostle only, and so implies that all were equal, and so denies any idea of Peter's primacy. Would the speaker who said this forfeit his right to use the air waves in Canada?

I should be pleased to have this matter clarified further, and remain,

Yours sincerely,  
(Signed) W. GORDON BROWN.

### ADMIRAL de HORTHY The Protestant Regent of Hungary ELECTED 1919 Europe's Eastern Bulwark

For a thousand years the Hungarian Empire has never seen peace for longer than 34 years. At one period it was on the hills of Budapest that it held the advancing Turk and saved Europe from becoming Moslem. In the last war it was on its Carpathian Mountains that the Russians were held and Europe spared a Communist regime.

As the junior partner of the Austro-Hungarian Empire, its fine Prime Minister persuaded the Emperor in 1914 not to lay down terms to Serbia that would produce war. But a telegram from the Kaiser forced the issue. Hungary, however, was the first to make peace. Since then it has suffered the loss of two-thirds of its territory by the Treaty of Triannon, and such great names as Huss and Bethlen are now claimed by those who profited by this unrighteous Treaty.

But at any rate the Treaty of Triannon did Hungary one good thing. It delivered it from the Hapsburg rule with its terrible persecution of the Protestants and impoverishing of the people. The major wealth of the country was in the hands of the Church of Rome. In 1919 a great Bible-loving Protestant, Admiral de Horthy, was chosen as Regent. Just before this war he and his godly Prime Minister had to go and see Hitler over certain demands Hitler was making. Great public and outward demonstrations met them. Then the document, compiled by Hitler and his gang, was handed to them to sign. The Prime Minister, a tiny little man, said he could not sign such a document without prayer. For an hour he kept Hitler waiting while in the next room he prayed. Such is typical of the strong fighting character of this race.

It is interesting to note how many links we have with Hungary. Queen Mary is quarter Hungarian. When Prince Gabriel Bethlen's Great College was destroyed by the Roman Catholic persecutions on Palm Sunday, 1704, and 18 students and 200 citizens killed, it was Queen Anne who raised £11,000 from British Christians to rebuild and endow it. But through the Treaty of Triannon it was transferred to Roumania, where through lack of support its Theological Faculty has had to close; for the Hungarian Christians have suffered cruel persecutions since Transylvania came under Roumanian rule.

Sopron in the west and Debrecen in the east, with its new Protestant University built in the forest, and its vast Church holding 3,000 people, are two great fortresses of Protestantism.

The country is still nominally 75 per cent Roman Catholic. In the army, the Protestants are led by the Chaplain General of the Royal Hungarian Army, Bishop Soltesz Elemer, D.D., who is a Calvinist. His successor will be a Lutheran.

But this minority has in it living members through whom a far flung spiritual warfare is being waged. Professor Kiss, considered by some in this country as the world's leading anatomist, was the means of the entire reviving of the University movement "Pro Christo" from a weak, unbelieving modernism to a Bible-studying and soul-winning agency. First, an International Conference of twelve nations of Central Europe, and then a big International Conference, organized at their invitation by the Inter-Varsity Fellowship, were used to bring this situation about. Through Professor Kiss a Keswick Movement came into being, as little was known of the deep spiritual truths of sanctification by faith. The Scottish Mission is doing a real soul-winning work amongst Jews; and a Mr. Stewart and his brother have been blessed in a great evangelistic campaign in various parts of the country. In the Army are born-again officers, some of whom are witnessing to their men, or gathering fellow-officers to Bible study. Hungary also, despite its poverty, has a small missionary work especially amongst the Moslems of the Balkans.

Here, then, is a nation, persecuted and robbed, politically, spiritually and territorially; but with its spirit courageous and aggressive as ever. It may yet be a mighty force for God and His Word, against the complex forces of evil that surge in upon it—Nazism from the north, Communism from the east, Moslem from the south, and Rome from the west.

Pray for Hungary that its valiant soldiers of Christ may stand, and withstand, and fight the good fight of faith.

From *The Canadian Churchman*, October, 1941.

## News of Churches

### The New Building at Norland

One of the pleasantest tasks which the Treasurer and the Secretary of the Union have ever had the duty and the pleasure of performing was to visit Rev. Frank Vaughan at Norland a short time after the Convention and to hand

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## APPLICATION FOR MEMBERSHIP THE CANADIAN PROTESTANT LEAGUE

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 \$1.00 membership fee, I shall receive a certificate of membership, including receipt of fee.

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Address:.....

Church Affiliation:.....

him a cheque for one hundred dollars to help with the construction of his new church. This was one of the special grants to work in special need made possible by the balance on hand reported at our last annual gathering. The warm smile of appreciation which spread over Brother Vaughan's face when we handed him the cheque was worth a hundred dollars and the fine church building which we saw taking shape was an additional cause for rejoicing.

On the evening of the day when we handed Mr. Vaughan the cheque it was our privilege to have fellowship in a little country school-house seven miles away over some of the roughest roads in Ontario. This is but one of the nine appointments in which Brother Vaughan preaches in this beautiful lake country. We take the following extract from a letter received just last week reporting further progress on the new building:

"One of the men in the neighbourhood undertook the task of building a chimney for the church—not an unimportant part of the construction. He laboured faithfully for nearly a week until it was completed. The job was well done and his time and labour represent a large donation to the work, one that is typical of the many gifts which the friends here have given in order that this house of God may rise to the honour of His Name.

"Combined with this sacrificial spirit on the field has been the generosity of the Union and other friends whose help has made it possible to go forward in this great project. At the present time the work has advanced to a point where almost all the outside is completed. Another two weeks will enable us to go far toward finishing the building, but we need help urgently to purchase the necessary materials to finish the job. To finish the building sufficiently to use it this winter we now need about two hundred and fifty dollars."

(Continued on page 11)

## BOOKS BY DR. T. T. SHIELDS

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postpaid, individual sermons, each ----- .05

There are also still available copies reporting the great Protest Meeting which inspired the organization of The Canadian Protestant League; and of other issues dealing with the Catholic controversy.

The Gospel Witness, published weekly, per  
annum ----- 2.00

Address: THE GOSPEL WITNESS,  
130 GERRARD ST. EAST, TORONTO, CAN.

## Bible School Lesson Outline

Vol. 5 Fourth Quarter Lesson 46 November 16th, 1941

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

### SAUL AT ENDOR

Lesson Text: 1 Samuel 28.

Golden Text: "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them"—Isaiah 8:20.

Reading: 1 Samuel 29, 30.

#### I. The Silence of God Toward Saul—verses 1 to 6.

David had fled to Philistia, thinking that he would find refuge there from his pursuer and persecutor, King Saul (1 Sam. 27:1, 2). But the Lord had not given him any such command; and while his sojourn with King Achish of Gath rendered him safe for the time being, he was very soon placed in a compromising position (Gen. 12:10-20). Moreover, he had been pretending to help the king, while in reality he was destroying the king's friends. The one who endeavours to serve two masters will probably become kind to his enemies and cruel to his real friends (Matt. 6:24). Even so, as a body-guard of King Achish David was invited to join the Philistines in their battle against Saul and Israel, but the Lord overruled (1 Sam. 29:1-7). It is but a step from the fence to the field of the foe; neutrality in spiritual issues is an unsound and unsafe course (Lk. 11:23).

Saul was strong while Samuel lived (Josh. 24:31; Judg. 2:7). There are those in whose presence it is easier to have faith in God. As teachers and Christian workers let us aim to be helpful to those who desire to live for the Lord. In the days when Samuel flourished Saul had obeyed the command of the Lord in putting away spirit mediums, for consulting of spirits and allied practices were expressly forbidden (Exod. 22:18; Lev. 19:26, 31; 20:6, 27; Deut. 18:10-12).

After the death of the prophet Samuel (1 Sam. 25:1) Saul became weak and fearful in the presence of his foes, since he had not learned to stand alone (Judg. 2:8-12). We dare not depend too much upon others; spiritual life and growth come as a result of the direct communion of our souls with God.

There is always a reason when God seems to be silent to the plea of a human soul. He may be waiting that He may have mercy (Isa. 30:18; 2 Pet. 3:9, 15); He may be watching till the cup of iniquity is full and will then speak in wrath and judgment (Matt. 23:32); He may be testing the faith of His servants (Matt. 15:23).

It was Saul's sin which hindered his communion with God (Psa. 66:18; Isa. 1:15; 59:1, 2; Jer. 7:13-17). He called upon the Lord for direction and deliverance, but his heart was neither humble nor submissive. Probably he was already planning to ask information from a forbidden source. At any rate, God did not speak to him through any of the usual channels; through dreams (1 Kings 3:5; Num. 12:6), the Urim and Thummim ("lights and perfection") in connection with the stones on the breast plate of the high priest (Exod. 28:30; Num. 27:21; Deut. 33:8; Ezra 2:63), or the prophets (2 Sam. 7:4, 5; Isa. 38:4, 5).

#### II. The Sentence of God Against Saul—verses 7 to 25.

One marvels that Saul should be the first to disobey his own legislation by patronizing a spiritualistic medium. No disguise could cover up his dishonourable conduct. Consistency of life must accompany our profession of faith, for if our deeds do not match our words, our influence will be nullified (Matt. 23:3, 4).

Samuel appeared in person, but his coming was evidently not brought about by the power of the woman, since she herself was surprised and alarmed. God alone has power to bring back the dead. Evil spirits under the direction of Satan may impersonate the dead. The teachings of spiritism are doctrines of demons, who would seduce their victims by means of lies and hypocrisy (1 Tim. 5:1, 2). True Christians will want to have nothing to do with spiritism in any form (Acts 19:19, 20).

Samuel warned the king that if the Lord had withdrawn His face (1 Sam. 16:14; 18:12), it was useless to look for help from any other source (Psa. 124:1-8; 127:1). Those who have lost fellowship with the Lord are inclined to try any other means of restoring their power rather than confess their sin

and return to the Saviour Who is ever ready to forgive and welcome His wandering children (Hosea 14:1-4).

Saul sought communication with Samuel for the sake of gaining comfort, but he received instead the heavy tidings of his own doom. In fact, his disobedience to the word of the Lord in this matter is stated as one of the causes of his rejection and consequent downfall and death (1-Chron. 10:13, 14). Similarly, Israel's unholy traffic in spiritism had disastrous results (Isa. 2:6). Satan would take advantage of the grief of an individual and persuade that one to attempt to have some sort of communication with the departed loved one, but such a practice brings only torment and deeper anguish. We are to look to the Lord alone for help, and shun all forms of necromancy (Isa. 8:19, 20). The attempt to pry into the future leads to no good, and such unlawful curiosity is likewise forbidden (2 Chron. 33:6; Gal. 5:19-21; Rev. 21:8; 22:15).

### NEWS OF THE CHURCHES

(Continued from page 10)

#### Blessing in Geraldton

Our readers will rejoice in reading the following excerpt from a letter from Mr. G. B. Hicks, Pastor at Geraldton, dated November 3rd:

Rev. H. C. Slade just left town this morning after a week of special meetings with us. We had a glorious time. Our people went over the whole town and the mine townships with printed invitations to the meetings and with each was a tract. Then we also got after many who had some connection with us in the past. Good numbers attended all services, especially the one when Mr. Slade spoke on "Is the Papacy of Rome on the Christian's Side With Britain?" The grand climax came on Sunday and the angels of heaven rejoiced. Several of our Bible School children and young people professed Christ at Bankfield. A teen-age girl, after a terrible struggle yielded to Christ in our Geraldton service last night. There was also an elderly lady of 74 years who found her Lord. God surely moved upon us all yesterday. We could hardly get the night service closed as we had an after-meeting and many testified of God's goodness and confessed their unfaithfulness in times past and their determination to serve Him better in the future. There was weeping and shouting for joy. This was something new for this old town and something that will not be forgotten. A noted preacher of days gone by said, "Great preaching leads people to praise the preacher, but good preaching leads people to praise the Lord." We have had "good preaching" and are surely praising the Lord. Thank all who prayed for us and let us exalt God's name together.

#### Requests for French Testaments

Requests for French Testaments are coming in all the time from various parts of the Province of Quebec and Northern Ontario. It is a great joy to have the privilege of sending them out to French-Canadian Roman Catholics who request them, for it is a conclusive proof of their interest in the Word of God when they will brave the fear of the priests and their agents and take the time and trouble to write and ask for the New Testament in their own language. We know of many that are now earnestly studying the Bible in their own tongue and we specially request the prayers of God's people that His Word will bear the promised fruit. There has recently been a large number of calls for financial aid from those engaged in this work in the North and we rejoice that the fine responses made by various churches and individuals have enabled us to send off the wherewithal to continue this work just as soon as the appeal has been received.

#### From Rev. Morley R. Hall

A recent letter from Rev. Morley R. Hall of the Westbourne Church, Calgary, gives the following encouraging details of his slow but sure recovery:

"My measurements have been taken for a caliper to be used for a few weeks on the injured leg. I expect to have a try-out on this to-morrow or Wednesday, but do not anticipate travelling very far for a few days under my own power. As you suggest, the return to normal strength is quite slow, and I do not know when I shall be back in my pulpit. It may take some time for me to acquire skill in tossing this contrivance around with a stiff-knee."

## “Papal Authority and The Seven Sacraments”

The above caption is the title of a series of Thursday evening lectures which Dr. Shields will deliver in Jarvis Street Church. Protestant indifference toward the encroachments of the Church of Rome, extending over more than a quarter of a century, has allowed a generation to grow up who know practically nothing of the history of the Roman Church—and just as little of its present-day anti-Christian character.

Mr. Hugh Phillipps, K.C., of Winnipeg, whose letter appears in this issue, is one of a multitude of people who think Romanism is a form of Christianity. The Editor feels it is necessary to bring this whole question up-to-date, and to show by the citation of modern Roman Catholic authors, that the Romanist Church is the same brutally pagan juggernaut that it always has been.

The thesis of these lectures will be that Papal authority, religious totalitarian authoritarianism, is the foundation-stone of this pagan institution; and that the Seven Sacraments of Rome are utterly pagan in principle; but, like the sides of a gothic arch, they are designed to uphold Papal authority as a key-stone, and thus provide a foundation for the Papacy.

The Seven Sacraments as set out in the Third Article of the Creed of Pope Pius Fourth are as follows:

“I also profess, that there are truly and properly seven sacraments of the new law, instituted by Jesus Christ, our Lord, and necessary for the salvation of mankind, though not all for every one: To wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace; and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege. And I also receive and admit the received and approved ceremonies of the Catholic Church, used in the solemn administration of all the aforesaid sacraments.”

Extracted from the ‘*Ordo Administrandi Sacramenti*’, page 65, London, 1831.”

In this course of lectures we shall discuss the basic principles of Romanism. We shall set out the teaching of the Roman Church in respect to these matters by quoting from their own authorities, and shall set beside it, the plain teaching of the Word of God. In this way we shall hope to provide an up-to-date analysis of the Roman Church, and its teaching; the discussion of which subjects will naturally lead us to an examination of closely related dogmas.

As for example, the relation of the so-called Sacrament of Penance to Auricular Confession; and the doctrine of Intention as related specifically to Baptism and Holy Order; and as affecting the validity of all the sacraments as the authority of the celebrant may by failure of “intention”, be initiated.

We cannot say at this writing how many lectures will be necessary to cover this ground. There will be two or three at least dealing with the question of Papal Authority. After due consideration we have decided not to publish these lectures in THE GOSPEL WITNESS. Each lecture will be thoroughly documented, and so prepared as to be available for publication. On the completion of the series, we shall hope to put them together in book form, and publish them as cheaply as possible.

This volume would then be available as a text-book for Bible Classes, Young People’s Societies, Brotherhood meetings, and, with the bibliography included, would be useful as an outline of subjects for pulpit discussion. We shall print a convenient folder that may be inserted in an envelope, setting out the aim of these lectures, and the titles of the lectures. We ask the cooperation of all our friends in making them known, as it is quite possible we may experience some difficulty in securing any announcement through the press, even though paid for.

We do not promise that the lectures will be delivered on consecutive Thursdays right through to their completion without a break. There may be interruptions from time to time as other subjects requiring immediate treatment, may appear; but we shall endeavour to announce the individual lecture title in the Saturday papers preceding the Thursday of delivery.

We shall begin with the first lecture Thursday, November 13th, in Greenway Hall. Should the attendance require it, we shall move into the auditorium of the church.

Our plan will be as follows. For years our Thursday evening offerings have been devoted to THE GOSPEL WITNESS FUND. We shall take the average offering for the six months of Thursdays preceding November 13th, and deduct that amount from each Thursday offering, for THE GOSPEL WITNESS FUND, because that is all-important, and cannot be allowed to suffer. But everything over and above the average GOSPEL WITNESS Thursday collection, if any, will be put in a fund to assist in the publication of the lectures in book form. We think we can promise that the lectures will be of vital interest. We shall endeavour to avoid technicalities, and to express the truth in the simplest terms so as to make the book at last as widely useful to all classes of people, as possible.