

# 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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## Mobile Canteen for Protestant Truth Society The Gift of the Canadian Protestant League

Last Thursday evening Jarvis Street Church was crowded to capacity to hear Mr. Harold G. Martin and this Editor report on their Western tour. The Chair was taken by Rev. Wm. Thomas, M.A., of Cooke's Presbyterian Church.

We cannot recall a meeting at which greater enthusiasm was shown. It was a free and easy meeting, which resembled a great social party more than a formal service. The speakers in turn related their experience in the various cities visited on their transcontinental tour. The fact that it was a gathering of happy people did not make the service less serious. Even soldiers, before going into battle, may exchange pleasantries with each other.

A further appeal for membership in THE LEAGUE was made, and about two hundred applications were signed; and the offering to meet the expense of advertising the meeting, and of advertising the Massey Hall meeting for Sunday, July 12th (which meeting we cancelled when we learned that it would conflict with many Orange celebrations) amounted to about \$280.00.

About half way through the service Rev. T. Christie Innes, one of the Vice-Presidents of THE LEAGUE, and a member of the Executive, joined us on the platform, making four members of the Executive on the platform.

We then informed the congregation of a letter received that day from Mr. J. A. Kensit of the Protestant Truth Society, England, explaining that their mobile canteens, used among the allied troops in Britain for ministering to the troops' physical needs, while at the same time preaching the gospel, were wearing out, and that spare parts could not be obtained. On the basis of this, we made an appeal to the congregation to make an initial subscription to a Kensit Mobile Canteen Fund. Cards were hastily passed with pencils, and something over \$1,200.00 was subscribed in less than fifteen minutes. The amounts promised are coming into our office daily, and we are certain that every promise will be redeemed.

In this issue, on page 8, we publish a copy of a letter which has been mailed to every member of THE CANADIAN PROTESTANT LEAGUE in Canada. As the let-

ter explains, we had no opportunity of consulting the Executive beyond the three other members who were on the platform who heartily agreed to the proposal. We are certain the whole Executive will be equally enthusiastic about it; and we are expecting that every member of THE PROTESTANT LEAGUE will respond with a minimum contribution of \$1.00. We have not yet received a reply cable from Mr. Kensit as to the cost of the canteens such as they use. No doubt time was required to make enquiry as to the cost of canteens procurable in England. Of course, such vehicles could be obtained here, but there would be the great difficulty of obtaining shipping space for their transportation. We have been informed that such canteens may be obtained from \$2,000.00 up, and it has occurred to us that THE PROTESTANT TRUTH SOCIETY would perhaps rather have two or three smaller vehicles than one more elaborate one. We have left it to Mr. Kensit to decide.

It is our hope that the letter published in this issue will bring in sufficient funds for us to provide THE PROTESTANT TRUTH SOCIETY with two or three mobile canteens. Then we would propose that on the sides of them there should be printed, "Protestant Truth Society", and under it, "The Gift of the Canadian Protestant League." Thus our Canadian soldiers, as well as other Allied troops—British, American, and others—will see that the Protestantism of THE LEAGUE believes that faith without works is dead.

We publish the letter and this note in THE GOSPEL WITNESS, as a further appeal to all our readers. There are still some thousands of our readers who have not yet joined THE PROTESTANT LEAGUE. We should be glad to receive contributions from every one of them to our Mobile Canteen Fund. WE HAVE SUGGESTED A MINIMUM OF \$1.00, BUT WE ARE HOPING THAT SOME WHO ARE ABLE TO BE GENEROUS MAY SEND US MUCH LARGER AMOUNTS. WE HAVE RECEIVED A NUMBER OF \$25.00 SUBSCRIPTIONS, AND WE ARE DAILY EXPECTING THE FIRST \$100.00. OF COURSE THERE WOULD BE NO OBJECTION TO \$500.00, or a \$1,000.00.

We greatly fear that not all chaplains of the armed services preach the gospel. THE WYCLIFFE PREACHERS who operate THE PROTESTANT TRUTH SOCIETY mobile canteens are real preachers of the gospel, so that EVERY DOLLAR GIVEN TO THIS MOBILE CANTEN FUND IS AN INVESTMENT IN DEFINITE EVANGELISTIC WORK AMONG THE TROOPS OVERSEAS. Our readers will recognize the importance of getting this thing done as quickly as possible, and therefore we hope to receive generous contributions immediately. Every contribution will, of course, be directly acknowledged. Let us hear from you at once.

### Protestant Truth Society

(From the June issue of *The Churchman's Magazine*, edited by J. A. Kensit, we take the following from the speech made by Mr. Kensit at a meeting of the Protestant Truth Society in the Old Country.)

There is increasing unrest now concerning the pro-Roman faction now installed at the B.B.C. Is it not shameful that the former Director of Programmes, Sir Cecil Graves, is now raised to the highest seat in the organization, and naturally nothing gets through reflecting on Romanism as a national danger? That is even more important than seeing that Roman Catholic services do not exceed her ratio judged by her proportion of the population. With distortions of history and controversial matters introduced in the *Listener* and at general religious broadcasts and services, there is undoubtedly an anti-Protestant atmosphere.

We append a list, taken from the same article of

#### ROMAN CATHOLICS IN OFFICE

- Bamford, Eric St. John, C.M.G., Deputy Director-General Ministry of Information.  
 Bruce-Lockhart, R. H., Director-General Political Warfare, Ministry of Information.  
 Burns, Thos. Ferrier, Ministry of Information.  
 Casey, Miss May, Examiner of Censorship.  
 Downes, Miss Margaret May, Credits Dept., Exports Guarantee, Board of Trade.  
 Greene, Sir W., P.C., O.B.E., M.C., Master of the Rolls.  
 Hope, Hon. Richard, Ministry of Information.  
 Heath, Dr. Isobel Powell, Regional Officer, British Hygienic Council.  
 Kirkpatrick, Ivone, Assistant to Director-General Ministry of Information.  
 Lanktree, H. E., Director Newsprint, Paper Control, Ministry of Supply.  
 Lomax, Michael Trappes, Ministry of Information.  
 Malley, Bernard, Assistant Press Attaché, British Embassy, Madrid.  
 Newcastle, Dr. Attracta G., Supt. Women's Royal Naval Service.

### The Wycliffe Preachers' Wartime Work

Protestant Tea, Plus the Truth, Certainly Satisfies  
 Demonstrating the fact of New Testament Christianity to the often sceptically-minded Tommy is not always easy, but needless to say, a definite Evangelistic work is in progress with our Midlands Tea-Car. In the ranks of Britain's men and women on active service, there is a marvellous field of opportunity for the Master, and our Preachers operating in the Birmingham Area are privileged to enjoy immediate contact with many, to whom they are really able to define the exact meaning of P.T.S.

During our usual visitation of numerous Camps and Sites, we very often meet with personnel "on the move" as it were, and when a remark such as, "Just when we need you most" is made, we are quick to relate the Gospel Story of our Lord; and how we all need Him most of all, and we press home the Message in the words of a really fine chorus, one of many we are privileged to teach to the soldiers:—

"What the world needs is Jesus,  
 Just a glimpse of Him.  
 He will bring joy and gladness,  
 Take away sin and sadness,  
 What the world needs is Jesus,  
 Just a glimpse of Him."

Our conquest for precious souls in the Name of Christ, is meeting with definite blessing, and, with the helpful co-operation and assistance of the Scripture Gift Mission and Pocket Testament League, with the Lord's leading, we have distributed recently more than one thousand Scripture Portion Booklets and New Testaments. In addition to this, in spite of many difficulties, a victory for the Lord has been achieved, in the fact that Preaching Services are regularly held (and well-attended, too), for both men and women, in our "Parish". We are finding that a spiritual talk is quite as readily accepted as a good cup of tea, and although the Wycliffe Preacher is by no means a "Father Confessor", there are times when spiritual advice is readily given, after a frank conversation with a back-sliding Christian, or a sincere truth-seeker. And, just as David ran forward to meet the foe, our work is to press forward with fresh and renewed zeal, "Strong in the strength which God supplies, through His Eternal Son." We are eagerly anticipating great times ahead in our war effort, and we again heartily thank all our Christian friends for their valued support. Many letters bring us warm appreciation, such as:—

"Many thanks for your attention throughout the winter, and may you have every success in the future."

"My appreciation for all you have done, and the help you have given us."

"Grateful thanks for a difficult job well done."

Pray for us, that the Word of God may have free course in our work with H.M. Forces.

—From *The Churchman's Magazine*, organ of The Protestant Truth Society, July, 1942.

### To Whom Shall We Sing?

We heard a Modernist professor some years ago declare that those who call themselves Christian, of whatever church, meet on common ground in the hymn book. We thought of that remark when we read the advertisement in *The Canadian Register* of June 27th for *A New Canadian Hymnary*, which advertisement listed the contents.

The most prolific writer of hymns in the English language was Charles Wesley, whose religious lyrics numbered seven thousand three hundred. A recent book on the subject, reviewed in the current number of *The Evangelical Quarterly*, remarks that

"Charles was a man of one Book and his 'great Redeemer's praise' was his one theme. His hymns 'contain the Bible in solution', and in some of them practically every phrase is a direct Scriptural quotation."

What a contrast between these Biblical hymns and such as the following from the *New Canadian Hymnal*, which reveal the true nature of Catholicism, with Mariolity, worship of Joseph, of St. Michael, and other idolatry!

Daily, Daily, Sing to Mary.  
 Dear Angel Ever at My Side.  
 Hail, Holy Joseph, Hail.  
 O Queen of the Holy Rosary.  
 Our Hearts Aglow (Hymn to Pope Pius XII.).  
 Remember Holy Mary.  
 Sweet Sacrament Divine.  
 Thou Royal Knight (St. Michael).  
 Ecce Sacerdos (Reception of a Bishop).  
 O Salutaris Hostia.  
 Sacerdos et Pontifex (Reception of Bishop).  
 Vivat Pastor Bonus.

# The Jarvis Street Pulpit

## SAMSON AND THE JAWBONE OF AN ASS

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 19th, 1942

(Stenographically Reported)

"Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

"And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, to do to him as he hath done to us.

"Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistines are rulers over us? what is this that thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

"And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.

"And they spake unto him, saying, No; but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

"And when he came unto Lehi, the Philistines shouted against him: and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands.

"And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

"And Samson said, With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.

"And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi.

"And he was sore athirst, and called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

"But God cleave an hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof Enhakkore, which is in Lehi unto this day.

"And he judged Israel in the days of the Philistines twenty years."

—Judges 15:9-20

There are many byproducts of that strange delusion known as the evolutionary hypothesis. There are multitudes of people who know nothing of what is involved in the philosophy of evolution—for it is a philosophy, and not a science, a mere speculative dream—I say there are many people who know nothing about evolution as such whose thinking has been coloured somewhat by that view of the universe. So it comes to pass that there are people who assume that things in this late day of human history are even fundamentally different from what they were thousands of years ago.

I met a man before the last Great War, a former speaker in the House of Commons, later a Senator. We got into conversation, and he told me of a speech which he had delivered. He gave me a copy, but I said, "Give me the gist of it, your thesis. Upon what is your argument based?" He said that life had become so complex that people would not be foolish enough to disturb the equilibrium of things, but especially he was sure there could be no war because human nature had radically changed. I spoke for him under the auspices of the committee for Union Government afterward as he ran for re-election, in 1917. He had been thoroughly converted from his view that human nature had changed. He had discovered it was the same old thing.

It is to-day; for while the outward forms of life in many respects may have changed, the essential elements of human life and experience are the same to-day as they were in the days gone by—the same human tendencies, the same human capacities, the same human frail-

ties, the same human vices, and, if there be any, virtues as well. The Bible is an inspired record of these events, a mirror in which, if we have spiritual discernment, we may see our own experiences reflected. The Bible is a solvent of all human problems; and if we could but learn to view life—of the individual, of the community, of the church, of the nation, or of the world at large—through the medium of the Word, we should be far wiser than we are. "Be ye not unwise", says the Scripture, "but understanding what the will of the Lord is."

When I was in Vancouver a friend of long standing, Rev. W. J. Thomson, said, "Have you thought recently of the fifteenth chapter of Judges? Look into it, and if you find it appropriate, preach from it some Sunday." I am indebted to Mr. Thomson for calling my attention particularly at this time to a scripture with which I have long been familiar.

Here is the story of a period of Israel's history when they were the subjects of a foreign power, when the Philistines were in the ascendancy, and the majority of the people apparently were content to have it so. When Samson came to deliver them, and began his attack upon the enemies of his people, three thousand men of the tribe of Judah came to him and said, "What are you doing? Do you not know that the Philistines are our rulers? Why stir things up? We have come to bind you, and to deliver you into the hands of the Philistines." Samson said, "Swear unto me, that ye will not fall upon me yourselves"; and they replied, "No; but we will bind thee fast, and deliver thee into their hand."

The men of Judah bound Samson with two new cords, and "the Philistines shouted against him; and the Spirit of the Lord came mightily upon him, and the cords that were upon his arms became as flax that was burnt with fire, and his bands loosed from off his hands." Then Samson cast about him for a weapon of offence, and he found a new jawbone, a moist jawbone of an ass—a jawbone of an animal recently deceased. He used that for his sword, and cut right and left; and slew a thousand men, "heaps upon heaps." When the victory was won, he threw his weapon away. And the Word says, "He was sore athirst, and called on the Lord, and said, 'Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst?' The Lord wrought a miracle and "clave a hollow place that was in the jaw, and there came water thereout; and when he had drunk, his spirit came again, and he revived . . . and he judged Israel in the days of the Philistines twenty years."

## I.

Here was a situation in which GOD'S PEOPLE ACCEPTED THE RULERSHIP OF THE PHILISTINES. They were subject to a foreign foe, and apparently were content to have it so. Why? Why did Judah fall under the dominion of the Philistines? *Because they had served the gods of the Philistines:* "The children of Israel did evil again in the sight of the Lord, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the Lord, and served not him." Inevitably it followed that, "the anger of the Lord was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon." "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?"

We are living in a day when the professed church of Christ has turned aside to other gods than the God and Father of our Lord Jesus Christ. It is true of all denominations. We have been saying it these many years, and it is becoming more abundantly evident every day. The God of some non-Romanist or so-called Protestant churches, is not the God of the Bible. The Bible of some of these churches is not our Bible, but a mutilated book with the supernatural elements deleted. The Christ of some modern preachers is not the Christ of the gospel. Who is, from everlasting to everlasting, God. Their teaching would strip Him of His Deity, and of all His supernatural powers; while they deny His supreme and final authority. Many a so-called church in our day is a church that is wholly without God.

A great many churches ape the Roman Catholic Church. I talked with a friend this morning who described to me a certain church in this city which he visited. He said, "The preacher said the death of Christ was a mistake. It was a case of frustration. God had never planned it should be so, but our Lord was overtaken by His enemies." We have come upon a day when many people worship the gods of the Philistines; and you can get a pretty good dose of Romanism without going to a Roman Catholic Church. You need not go even to a high Anglican church: you can get it in some Baptist churches.

Because of that principle, Israel was sold into the

hands of the Philistines. God said to them in effect, "If you are going to worship other gods than Me, go on; I withdraw myself from you." And when God withdrew Himself from them, they were as weak as other men; and very soon they fell under the enemy's domination.

I ask you if that is not the plight of the modern church? God has been forgotten. God has been set aside. Men have been taught that they can save themselves. They need no blood atonement, no regeneration. They do not need to be re-created, and made new creatures in Christ. They can save themselves. If that be so, why should God listen?

A man said to me in this building,—a deacon of a church of the Old Convention—as he looked about our re-constructed church, "Is it too late? Cannot something be done?" "What do you mean?" "You ought to be with us. You have no right to be outside. Is it too late?" I said, "Your Convention passed resolutions which approved of a man who mocked at the precious blood, and who said he would put the authority of science before the authority of the Word of God. Your Convention gave the Lord God the most hearty invitation to leave you that you could possibly give Him, and He usually accepts such invitations." He said, "We are building no new churches, and are closing the weak ones"; to which I replied, "And you will probably close a great many more before you are through." "Well, you told us that twenty years ago. You said we should not see the fruits immediately, but that they would appear in a few years. You were a true prophet."

Let a church worship the gods of the Philistines, let it tell the Lord God it does not want Him, and He will go—and He has gone from many a church. We rented a church while we were away, of a week-night, to declare the everlasting gospel, and to oppose that which is its negation. There were packed into the building twenty-two hundred people, and, I was told, that in the same building the previous Sunday evening there were twenty-seven people, including the preacher. The principles of this chapter of history which forms our text still operate. People become the servants of the gods they worship. These things are as true to-day as they were in the days of the judges. When men ask to be allowed to get along without God, God will give them their request and send leanness into their souls.

Yet even at this stage of their history, it abounded with instances of divine deliverance. Again and again the Philistines had come in like a flood, but when they cried unto the Lord He had wrought a great deliverance. But they were forgetful of the history of the past, forgetful of what the Philistines were. They had ceased to be the servants of God; and the men of Judah, while probably far from content in their servitude preferred it to the effort they would have to make to free themselves.

There were some dark pages in Israel's history in their relation to the Philistines, many an atrocity had been committed—but they had forgotten it all. They were willing now to let the Philistine rule continue. I remember going to a prominent man some years ago, a man of great influence in the business world—and who was an evangelical. He loved the Lord, and loved His gospel. I talked with him about these principles. I said, "As surely as you are a living man, paralysis is coming, a famine of hearing the word of the Lord. If we can

get together and stand for the things of God, we can win." I can see him now as he walked over to the window of his office, put his foot up on the radiator and leaned on his knee as he said, "Dr. Shields, I do not believe we could find enough men who would be willing to pay the price." "But it is wrong. We must stand. We must pay the price." But he said, "They would not . . ."

He said in effect, "Do you not know that the Philistines are our rulers? That this thing we call Modernism is in the ascendancy? It is of no use to fight it. We could not find men willing to pay the price."

What shall we say of those who consent in our day to the rulership of the Roman Catholic Church in this country—for that condition now very largely obtains. Yet you will find men in all denominations who say, "Oh, well, they are very strong. I have many of them among my customers, and I do not want to disturb my business. I do not want to get into a controversy over the matter. I wish it were not so, but what can we do about it?" That is an attitude that is all too common, though it is by no means general.

## II.

**BUT GOD RAISED UP SOMEONE IN ISRAEL TO DO BATTLE WITH THE PHILISTINES.** God raised up someone to do His work. And He always does. He raises up men and sets movements in motion. It has ever been His way, when iniquity abounded—and sometimes when it seemed as though the church had come to its darkest hour—to begin a movement for its deliverance. When Europe was all but a complete moral blackout, Leo X. conceived the idea of building a great cathedral, Michael Angelo had prepared the plans. It was to be the greatest structure ever reared by human hands, but the Pope had not money enough to build it. He set himself to a consideration of how he might raise some money, and he hit upon the idea of selling indulgences wholesale. The Pope's letters were published, and men went everywhere promising the people pardons, indulgences. For polygamy, a man might be forgiven by buying an indulgence for six ducats. Perjury cost him nine; murder, eight; and lesser sums for lesser offences. The Pope claimed authority to forgive everyone, and he was willing to be generous to the people on condition they were generous to him!

These pardons were to be hawked through every town and village. The chief salesman was Dr. John Tetzel, a Dominican monk. He went about his business, and was very successful. As he came into the various towns and villages of Germany he was hailed by the cry, "The grace of God and of the holy Father is at your gates."

Here I shall quote from a chapter by Joseph Hocking in a book entitled, "Shall Rome Reconquer England?" (pp. 18-20):

"Presently the people entered the church, a strong box to contain the money was placed near the altar, and Tetzel mounted the pulpit and began to preach.

Reports of Tetzel's sermons are still extant, while the actual box in which the people's money was put can be seen to-day in the cathedral at Magdeberg. Of course, the whole affair was a matter of money-making. People were urged to gain forgiveness for their sins for trifling sums; they were besought to get their friends out of purgatory in the same way.

"The moment the money touches the bottom of that box" cried Tetzel, thumping the great casket ostentatiously, "the soul escapes purgatory and flies straight to paradise!"

Acolytes went among the people and besought them to buy the Pope's letters. If any one expressed any

doubts about the validity of these letters, he was threatened with excommunication. And the people, large numbers of them, bought the letters, paid the money, and the Pope's coffers filled.

Concerning the condition of the Church which could carry on such a business I need say nothing. The thing commonly obtained, and no voice was raised, or if raised it was quickly stifled. In any case, these salesmen of the Pope went from town to town, and no protest of importance was heard, until Tetzel came to a village near Wittenberg.

The hour for Reformation had come, but where was the Man? For, as can be easily seen, the man who could attack abuses which were favoured by the Pope must brave the mightiest power in the world. Moreover, as all the world knows, those who in the past, like John Huss of Bohemia and Jerome of Prague had dared to try, and reform the Church had been burned for their pains.

Erasmus declined to take any decisive step.

'As for me', he wrote to Archbishop Wareham, 'I have no inclination to risk my life for the truth. We have not all strength for martyrdom, and if trouble comes I shall imitate St. Peter. Popes and emperors must settle the creeds. If they settle them well, so much the better; if ill, I shall keep on the safe side.'

Thus, much as the Reformation owed to Erasmus, it was not brought about by him, but by a man of a different order. . . .

Shortly after Tetzel had visited a village near Wittenberg, a woman came to Luther for confession. Luther told her that in order for her sins to be forgiven she must repent of them and she must have faith in her Saviour. The woman said that there was no need of this, and she told him of the letter of pardon which she had bought from Tetzel.

'Let me see it', said Luther.

The woman gave it to him.

'An emparchmented lie!' exclaimed the monk as he read.

This was the beginning of the whole movement which was destined to shake the world.

He wrote to the Archbishop of Mayence, protesting against what he declared to be a blasphemy against God.

The Archbishop consigned the letter to the rubbish-heap. Thereupon Luther nailed his ninety-five theses against indulgences on the door of the castle church at Wittenberg. The door has since been burnt, but the father of the present Emperor of Germany replaced it a few years ago with a bronze door, on which those theses are engraved. It is one of the sights of Wittenberg to-day. (Book published in 1910).

The nailing of those theses, or propositions, although they seem commonplace and mild to-day, aroused Saxony; the news of the deed travelled around Germany, and for the first time the name of Martin Luther began to be known among the German people.

Dr. Tetzel thundered back his reply, and then Luther mounted the steps of the pulpit of the church in the market-place in Wittenberg and gave his answer to Tetzel."

And so began the Great Reformation. First of all, it was regarded as the work of an individual monk; but it soon spread like wildfire and shook the throne of the Vatican, and brought untold blessing to the world.

If we may compare greater things with lesser, this country has been slipping for a long time. Some of us have spoken of the danger that threatens—but we were not heard. Then came the Pontifical Mass. It was not exactly like the sale of indulgences, but it did shock the Protestant conscience of this country. We held a meeting in this building, and out of it was born THE PROTESTANT LEAGUE—and I believe, in it, a movement that is destined to accomplish great things in this country. Do not regard it as a little matter. THE LEAGUE is destined to become a veritable Samson.

A man came to see me from Montreal, a French-

Canadian; and he said among other things, "THE GOSPEL WITNESS has dealt the most deadly blow to this thing that has been struck by anyone in fifty years." I believe it is true (Applause). Everywhere the French-language press and the Catholic press in general are discussing THE LEAGUE. The sinners in Zion are afraid, and fearfulness has surprised the hypocrites. Roman Catholicism will never reason, nor come into the light. It always endeavours to work in ambush; and as soon as it knows that someone has identified it, and would strip the mask from its satanic face, it endeavours to destroy him—or it—if possible.

There is a man on the street, and yonder is a policeman. The man has nothing against the policeman, and perhaps has never seen him before, but as they draw nearer each other he observes a look of recognition on the policeman's face, and he whips out a revolver, for he realizes the policeman has recognized him as a man who is wanted as a criminal.

Rome to-day, in this country, knows that there is a group of men—a league of men—who are the Samson if you like who knows what Rome is up to, and who are determined to bring it to a reckoning somehow, sooner or later.

### III.

THE PHILISTINES DECLARED WAR ON SAMSON, AND CAME TO THE PLACE WHERE SAMSON WAS. Those of us who are standing for the faith of Christ are all marked men. I am not sorry for it. I am not ashamed of it. It only shows that we have really accomplished something. They are in full cry against this organization known as THE CANADIAN PROTESTANT LEAGUE. They would not be so exercised if they were not sure that there is a company of men who know Rome, know what it is, know what its purpose is; and cannot be deceived, and will not compromise, but will fight through to the bitter end. For that is what we must do: let people know what Rome is.

*Look at the action of the men of Judah.* There will always be found men who find it too much labour to file their own shackles. The men of Judah were subject to Philistine rule. They probably did not like it, but they said, "It would be too much trouble to break our shackles." Therefore they were prepared to wear their shackles, and endure their bondage rather than assert themselves. Judah admitted their subjection, but would not rouse themselves to fight for their freedom.

Erasmus did much to expose the errors of Rome, but remained a Roman Catholic. He may have had something to do with preparing the way for the Reformation; but never did repent of his Romanism. He is a type of many men to-day. I repeat, for emphasis, what I have already quoted. Writing to Archbishop Wareham he said:

"As for me I have no inclination to risk my life for the Truth. We have not all strength for martyrdom, and if trouble comes I shall imitate St. Peter. Popes and emperors must settle the creeds. If they settle them well, so much the better; if ill, I shall keep on the safe side."

That might have been written by a minister of a modern church of any denomination. That safety-first attitude is the curse of the day. In all walks of life men see the wrong, but will not stand against it. They say, "As for me, I am going to be on the safe side." We met such men everywhere on our Western tour. They would come to our room at the hotel and secretly say,

"We are for you; more power to your elbow." I felt like saying, "What about your elbow?" "More power to your elbow, but do not mention my name."

*The men of Judah sought the favour of the Philistines by binding Samson.* There are many people who are guilty of similar folly. Our friend, Dr. Silcox, is one—and he is not the only one. Within forty-eight hours of the formation of THE CANADIAN PROTESTANT LEAGUE a meeting was called in this city—not very far from where we meet to-night—composed of the representatives of nearly all denominations. I am not sure whether there was a Baptist there or not, no Baptist name was given me. There was an ex-Moderator of the United Church; a judge; the Secretary of the United Church, Dr. Sisco; and a number of others. Why was the meeting called? To consider what action they should take against the newly-formed CANADIAN PROTESTANT LEAGUE! Three thousand men of Judah! There were not three thousand, but they met; and the question was, "How shall we bind this modern Samson? What shall we do to stop this thing?" To the honour of the ex-Moderator of the United Church be it said that when the thing was submitted to the meeting he said, "Surely we ought to know that we have nothing in common with Rome; that we cannot keep step with Rome; and if we cannot help the Protestant League, in Heaven's name, let us keep our hands off it." Dr. Sisco looked over the list of Executive members and said, "There is only one United Church minister's name there, thank God!" His name was not there! I am going to keep on mentioning these names, and let people know what these men stand for in these perilous times.

### IV.

Let us look now at THIS OLD TESTAMENT PROTESTANT LEAGUE, REPRESENTED BY SAMSON FAST BOUND BY TWO NEW CORDS, AND HANDED OVER BY THREE THOUSAND MEN INTO THE HANDS OF THE COMMON FOE. Was not that a generous act? To hand over their champion to the common enemy! His own brethren had done their utmost to destroy him. That is the official attitude to-day. That is the official attitude of most of the denominations; notwithstanding there are many ministers from every denomination with us. But the cry is, "Down with the Protestant League;" or, in the language of Dr. Silcox to the Minister of Justice,

"In conclusion, I can only mention, in respect to your association of my name with that of Dr. Shields, that I have never had and am unlikely to have anything whatever to do with any anti-Catholic movement, and especially with any movement of any kind led by Dr. Shields. If you were better informed on the matter, you would know of many attempts on my part to nullify the work of the Protestant League. The real leaders of the Protestant Church in Canada could give you many instances of my activity on behalf of a greater rapprochement between Protestants and Catholics, without sacrifice of principle, not only in Canada but also in the United States and Mexico throughout the ecumenical movement."

It was a compliment to Samson that it took three thousand men to tie him up—and I feel quite complimented and I feel sure my colleagues of the LEAGUE will feel complimented in finding so many people exercised about what THE CANADIAN PROTESTANT LEAGUE is accomplishing. Two new cords! I do not know what they were—perhaps Dr. Sisco and Dr. Silcox! Dr. Silcox said he had done everything possible to nullify the work of the LEAGUE.

## V.

What then? WHAT CAN BE DONE NOW THAT THREE THOUSAND MEN OF JUDAH HAVE TIED SAMSON UP? Do you not think we ought to give up in the face of opposition like that? Here was Samson tied up by men of his own flesh and blood. *Then the Philistines shouted against him.* The Romanist Philistines have been shouting against us all over the country. The papers have been full of their shoutings.

What followed? "The Spirit of the Lord came mightily upon him." There is no use to attempt to fight the Lord's battles with carnal weapons. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; 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." What brought about the Reformation? Not wealth, not position, not learning—though there were learned men among the Reformers, not organization. What was it that broke the power of Rome, that laid the foundations for Protestantism, and thereby for evangelicalism throughout the world? A particular man? Men were used. But it was not a man, not many men: it was the mighty power of the Holy Ghost. The Spirit of the Lord came upon that movement, and shook the world, and brought blessing to every nation on earth directly or indirectly.

If we are to do anything in this battle against error, whether it be against Modernism within the church, or against Romanism itself, we shall be successful only as we are endued with the Spirit of God. We shall be able to bring things to pass only as we become the instruments of almighty God. We cannot do it in any other way. So ought we, all of us who know the Lord, earnestly to pray for a vision of the future and the possibilities with which it is fraught.

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We found it so everywhere. There was always some ass braying against us. That is about the most complimentary thing I could say about some of them. We used it again and again—in Regina, in Winnipeg. We had only to listen, and we could hear the braying—and presently we would find an instrument ready to our purpose. *The Leader-Post*, the *Winnipeg Free Press*, and many others, each served as a jawbone with which to slay the Philistines.

And when we left we threw them away, as Samson did when he was finished. We came home, and I wondered what we would use here. Then I read about Dr. Silcox and I said, "Here is another jawbone of an ass, brought right to our hand." Is anyone so squeamish as not to like that? That is exactly what he is. How any man, knowing what Romanism is, with any historical knowledge at all, can dare to say, as an official of a so-called Protestant church, "I am trying to get an understanding with

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But let me say this. We can do it only as we preach the positive message of the gospel. The only answer to the Roman Catholic Mass is the finished sacrifice of Christ. The only answer to the authority which the Pope claims for himself is the authority of God's holy Book. And the only proof that Protestantism is really Christian, and that Romanism is not, is that Protestantism brings forth the fruits of the Spirit, and so proves that God is in it.

So cheer up! We are going to name these men. I am going to print their names. I am going to expose them. I care not whether a man is a minister of the United Church, or Baptist, or Anglican—if he is opposed to the gospel of the grace of God, we will name him as an enemy, and let him face the consequences with the people who are deceived by his teaching. May the Lord help us to be "all out" for Christ ourselves personally, and for His gospel; and to stand against error in the evil day.

Let us pray:

We beseech Thee, O Lord, to grant us Thy help in all our efforts to do good. Bless all those who witness for Thee in any way. Bless those who are yet witnessing for Thee on the street corners, or wherever they may be. Prosper the gospel of the grace of God; we pray Thee. Help us that we may not be turned aside from the path of duty by any opposition that shall present itself. Make us strong in the Lord, and in the power of His might. Amen.

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Protestant League, and enclosing an envelope asking every Member to contribute a minimum of \$1.00 to the Kensit Mobile Canteen Fund, and as much more than \$1.00 as they can conveniently give. I am sure Mr. Kensit could use as many cars as we could purchase for him, so that there is no danger of our having too much money; and I believe it would be a splendid thing for our Canadian soldiers to see here and there at different places in England, a Canteen bearing the name of the Protestant Truth Society and stating that it was a gift from The Canadian Protestant League. I am doing this absolutely on my own initiative, without waiting for the formal sanction of the Executive, because I feel certain that every Member of the Executive will approve, and I believe every Member of The Canadian Protestant League will approve in a practical way.

May I suggest that this requires haste. I am therefore enclosing the offering envelope, and an addressed envelope for return. Your name and address being already on the envelope, all you need to do is to put your contribution in the envelope, mark the amount on the outside and enclose it in the addressed envelope, stamp it and mail it to us. It might be well for you to write in the top left hand corner of the covering envelope, From, and then put in your own name and address.

I believe this action in rendering real service to our troops overseas will commend itself to all patriotic citizens of Canada who may hear about it. I feel that the generous response of the congregation to my appeal justifies my action, because at the same meeting we had 200 additional applications for Membership in the League and an offering of between Two and Three Hundred Dollars for the League funds, which would make a total from the congregation of approximately \$1,700.00. Having made a beginning here, I am sending this letter to every Member of The Canadian Protestant League.

With warmest regards, and thanking you in anticipation for your cooperation in this matter, I am,

Very heartily yours,

THOMAS T. SHIELDS.

P.S. The enclosed self-addressed return envelope requires no postage.

## EDITORIAL NOTES

### Seed for the Sower, and Bread for the Eater

We hear a great deal in our day about the necessity for supplying the tools of war, for only as the tools are supplied can the job be finished. Of course, we cannot hear too much of this; but a brave soldier may as easily die from hunger as from wounds. He must have food as well as munitions if he is to fight. Hence the commissariat department is quite as important as the ordnance corps.

The same principle holds in our spiritual warfare. We must clearly distinguish between truth and error. We must be able to recognize the enemy of truth when we see it. And we must know how to defend ourselves against all the fiery darts of the wicked. Hence it is imperative, if we would fight the good fight of faith, that we must put on the whole armour of God.

But something more than mere armour is necessary to the victorious Christian. Jeremiah said, "Thy word have I found, and I have eaten it." The Psalmist esteemed the Word of God to be of more value than his necessary food. In the great passage which insists that the word which goes forth from the mouth of God, shall not return unto Him void but prosper in the thing whereto He sends it, we are told that it provides food for the eater as well as seed for the sower. Indeed, that must be the end of all sowing—as of all soldiering—the preservation, the development, and the enrichment of life. The housewife must not allow herself to be so occupied in providing food for her household as not to allow herself a moment to take food for herself; and the preacher, the teacher, the Christian worker of every sort, must be careful to appropriate such a portion of the truth he would give to others as will maintain his own mind and spirit in mental and spiritual vigour. A physician's ability to minister to others depends upon his maintaining his own health. Hence, certainly, that charity which would dispense the full knowledge of Christ to others must, in order to its effectiveness, begin at home.

### We Are Not Alone

(The following item appeared in *The Globe and Mail*, July 7. Mr. H. G. Martin and this Editor spoke in Edmonton June 30th and said substantially the same thing. We do not suggest that our addresses had any influence on Mr. MacDonald's speech, but only that thoughtful and unprejudiced minds everywhere are recognizing the truth of what we have been saying since the outbreak of war.—Ed. G.W.)

#### CALLS QUEBEC SPOILED CHILD

Other Provinces Have Remedy, Says Publisher  
Edmonton, July 6 (CP).—Both of Canada's major political parties court Quebec in every possible way and as a result the Province has become the spoiled child of the Canadian family of Provinces, W. A. MacDonald, vice-president and publisher of the Edmonton Journal, said in a Kiwanis Club address today.

He said there is a rising tide of indignation against Quebec "and a growing demand that will not down, that the burdens and sacrifices essential to victory in this war shall be borne equally by every section of the country. I sense an insistent cry for cessation of petty party politics and the formation of a Government out of all parties which are prepared to share in the great crusade in which your sons are prepared to sacrifice their lives."

Mr. MacDonald said there is every reason to believe that when the war is over, "eight Provinces of Canada will hold Quebec to strict account for her present and future attitude in this struggle. By her works we shall know her. . . ."

"We shall re-examine the political foundations of our country, and if we find them productive or perpetuative of internal dissension, and of disunity in time of war, we shall change them."

Mr. MacDonald said that the British North America Act of 1867 can be changed—"we have amended it before and we can do it again. . . . The remedy, if Quebec proves by her attitude in this war that a remedy is necessary, will be in the hands of the Parliament of Canada, sovereign in every respect of our internal and external affairs."

Mr. MacDonald said that under Confederation, Quebec greatly increased her power and influence. By wise use of the party system of Government, she has thrown her strength first to one side and then to the other in a nicely balanced division of the English-speaking Provinces. No party has ever ruled Canada since Confederation without a strong block of support from Quebec, he added.

## An Excellent Editorial

The following article appeared as an editorial in the columns of *The News-Chronicle*, of Port Arthur, Ont., following our visit to Fort William the twin city of Port Arthur. We think it is eminently fair.

### Controversies and Function of the Press

The cross country tour of Dr. T. T. Shields, which brought him to the Lakehead this week, has, coincidentally, presented the newspapers in these cities which he visits with one of their most difficult problems, which is whether and how extensively to report his addresses. The press, whatever it may think of the propriety of controversy, especially religious controversy, at this particular time, is, nevertheless, reminded that its function is the reporting of current events.

Doubtless there are some who believe Dr. Shields' addresses should not be reported, but newspapers, conscious of conflicting opinions, are equally aware that many think they should be. They know, also, that if they were not reported it would be regarded in some quarters as substantiation of charges which the Doctor makes about controlling influences.

The newspapers, under the circumstances, can, therefore, only do their best to make fair and impartial report, leaving it to an intelligent people to draw their own conclusions.

Canada is a democracy and in democracies the principle of free speech and a free press has been adopted and practiced for generations. In the employment of this privilege and in conformity with the laws of the land, Dr. Shields is entitled to give his views on any subject. As the privilege is shared by all citizens, any who may feel that Dr. Shields is wrong, are equally entitled to take the platform to give expression to opinions that may be quite the contrary.

## Catholic Church Treated Better Here Than in U.S., Priest Says

(This report from the *Star-Phoenix* of Saskatoon, Saskatchewan, July 3, 1942, is of real interest to Protestants though it is the opinion of a Romanist.—B.)

Speaking at the Catholic School Trustees' Association convention, Wednesday afternoon, the Rev. L. J. Sweeney, O.M.I., St. Joseph's parish, Saskatoon, himself a former United States citizen, told his listeners that in the United States, Roman Catholic schools are run by the parish, and nothing is received from either the State or the city.

There are also parochial grammar and high schools there, which are financed by the parish, he said.

Catholics had tremendous obligations to meet in United States which are not encountered here, he stated.

Catholics in Canada were in a much more favored position, he said, adding that this was especially true in the Province of Saskatchewan, where they received more consideration than any place in the Dominion.

Another speaker was J. J. Gleason, superintendent of separate schools in Regina, who suggested the New Corona Reader should be tried out in representative separate schools for a period of one year, as basic reading in schools predominantly Catholic, and as supplementary reading where Catholics were in the minority.

He emphasized that the school system in the Province could not be relied upon to educate children in Catholic culture. Therefore, it must be seen that Catholic culture permeated the curriculum during the whole day.

Participation in any movement detrimental to Catholic culture must be discouraged, the speaker said.

## Minority Rule

Members of Parliament from Quebec seem to have a mentality all their own. Their logic is amazing—or rather, their illogic. We fancy—no, we are sure—there is a reference to the President of the Canadian Protestant League in the following gem from *Hansard*, June 29th, reporting Mr. Pierre Gauthier (Portneuf):

"We have been called extremists, fifth columnists, Quislings, and many other names, all of which we do not mind. The result in Quebec was conclusive. Quebec did not want to relieve the government from its commitments. While the majority of Canada answered, 'yes', only those to whom the commitments were made could release the government."

THE GOSPEL WITNESS was evidently referred to by Hon. Joseph Lafontaine (Mégantic-Frontenac) in the House on July 6th.

## Roman Democracy!

In this country, the United States, and Great Britain, Romanists often try to say that the best political expression of their religious ideas is democracy. Of course, Rome itself is religious totalitarianism, and hence does not jibe well with freedom of the individual in the state. The English Bishop of Chelmsford has said in his volume, *It Can Happen Here*:

"The Roman church has never found Democracy a tolerant bed-fellow. The absolute authority of its head has found its counterpart in politics to-day in the dictatorship of Hitler, and absolute authority from the nature of the case is a thing which Democracy cannot allow. Democracy cannot live with any kind of Totalitarianism, ecclesiastical or political."

The Primate of the Roman Catholic Church in Great Britain is Cardinal Hinsley. In a message sent to the French Canadians in September, 1941, he said:

"I greet the spirit of Canada! That spirit is made of loyalty to the cause of freedom, for in faith lies the true freedom of true democracy. There lies the bond that unites us in this world-conflict."

We cannot but feel that there is something indefinite, if not insincere, in words from a Roman Catholic primate who eulogizes democracy while he represents religious totalitarianism.

The Catholic Truth Society of London, England, has been circulating a booklet entitled, *Spiritual Rearmament for the Moral Rearmament of the Oxford Group*, on page eighteen of which the reader is asked to catechize himself thus:

"Do I realize that moreover the papal encyclicals give the true Christian principles for solving all practical problems whether these be international, national, economic, social or personal?"

Thus the Pope claims to be, not only the rock of truth, but the bulwark of ethics. Romanists believe that in papal utterances are found the true principles for the solution of the problems of the world, of whatever kind. Right now the world's greatest problem is the war. Surely a fountain of wisdom could pronounce for the faithful on such a great international problem! We cannot say that we really believe him, but the Pope constantly declares that he is neutral. The head of three hundred million members of the human race, who claims to set forth "the true Christian principles" for solving all international problems, is neutral—at least, so he says—on the greatest moral issue of the Age, the war!

Thank Heaven, we do not need an utterance from "His Holiness" on the right and wrong in this war! We should

be the last to claim that Britain and her Allies have done no wrong in international affairs, but we cannot be slow to declare that there is no doubt as to the cause of right.

Thank Heaven again that our conception of right and wrong is not derived from one who can be neutral when in the world the very existence of the faith which the New Testament teaches, is at stake! We may not rest on what the Romanists think to be the "Rock of Peter", but we do rest upon the "impregnable Rock of holy Scripture".—B.

### THE CONVENTION OF REGULAR BAPTISTS OF BRITISH COLUMBIA

The Canadian Protestant League,  
130 East Gerrard Street,  
Toronto, Ontario.

Gentlemen:

The following was passed at our recent Convention:  
"WHEREAS the Canadian Protestant League has as its object, as declared in its printed Constitution,

1. That it "shall have as its chief objects the preservation, maintenance, and assertion of the traditional, civil, and religious liberties of British subjects." and
2. "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 practice, defend, maintain, and propagate the great doctrines and principles of the Protestant Reformation", and
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."

"THEREFORE BE IT RESOLVED that we, members of the Convention of Regular Baptists of British Columbia assembled in annual Convention in Ruth Morton Memorial Regular Baptist Church, Vancouver, B.C., June 15th to 18th, 1942, do hereby declare ourselves to be in sympathy with the League and its objects; and at the same time we recommend to all churches in our Convention the object of the League for their prayerful and co-operative sympathy; and we further recommend as necessary and profitable means of information such publications as THE GOSPEL WITNESS and Protestant Action."

A. H. PHILLIPS,  
Corresponding Secretary.

AHP:P

#### BOOKS BY DR. T. T. SHIELDS

"The Adventures of a Modern Young Man" .....	\$1.00
"Other Little Ships" .....	1.00
"The Plot That Failed" (The story of Jarvis St. Church) .....	1.00
"The Oxford Group Movement Analyzed" .....	.05
25 copies .....	1.00
Russellism or Rutherfordism (103 pages) .....	.35

#### SERMONS ON THE WAR

Sermons on the War preached in Jarvis St. Five cents each single sermon or any 25 for \$1.00 post paid from THE GOSPEL WITNESS, 130 Gerrard St. E., Toronto, 2, Canada.

### Modernism West and East

We published recently a brief report by a former member of our own group of churches in Ontario and Quebec, Rev. W. J. Thomson, of the meeting of the Regular Baptist Convention of British Columbia. In *The Vancouver Daily Province* of June 25th we find a report of the Convention of the Baptist Union of Western Canada, held in First Baptist Church of Vancouver, with more than one hundred and fifty delegates present, representing one hundred and twenty churches of Western Canada. A special visitor to this Convention—what we should call the Old Convention—was the man who at a meeting of the British and Foreign Bible Society in Toronto, about four months ago,

"laboured long to show that the ordinary man or woman was incapable of understanding the Scriptures without someone to interpret them"; and advised "that Dr. Fosdick's *The Modern Use of the Bible* should be bound together with the Word of God for the guidance of readers."

All who know anything of religious life on this Continent recognize that Dr. Fosdick is, as *The Review and Expositor* of last January said, "frankly and sometimes obtrusively a Modernist in theology." We have heard from more than one source that the Baptist Convention of Ontario and Quebec, to whom McMaster University in general, and therefore Professor Stewart in particular, is responsible, is making every effort to get various "independent" Baptist churches into its fellowship. "What fellowship hath light with darkness?"—B.

### Liquor and the War

Toronto streetcars are displaying a double-space advertisement which depicts a great ship upended and sinking, while men swim about in the water, and others try to get away in lifeboats. Accompanying words read:

"Many brave hearts are asleep in the deep" . . .  
Someone talked carelessly.

This is a good advertisement, and we hope the warning may be heeded where it is needed. Our objection is to what appears at the bottom of the wide card:

"Contributed by . . . Brewery, Montreal"

In Ontario, unlike Quebec and the United States, liquor advertising is supposed to be prohibited. If not a technical, this is at least a moral, infringement of that law.

We do not need to have wide observation to know that liquor makes men talk—and talk "carelessly".

Nazi submarines are wrecking our ships and drowning our sailors, but the liquor interests of this country, to the tune of \$230,000,000.00 a year, are wrecking the lives of many in Canada, both young and old; are breaking hearts, ruining homes, and altogether engaging in a damnable business. \$230,000,000.00 a year worse than wasted on liquor! Think of what this would mean if it were spent on the replacement of ships sunk by German submarines, especially in a day when Canadian taxes were never higher!—B.

### The Mass

Ill informed Protestants are loathe to believe that Roman Catholics really accept the teaching that when a priest of that church has said magic words over a

wafer, that wafer actually becomes the body of Jesus Christ, and that in the Mass the priest then offers anew the sacrifice which Christ made upon the cross. A book on the subject, entitled *The Mass*, by Joseph A. Dunney, last year had its tenth reprint by the Macmillan Company of New York. It contains three hundred and seventy-five pages, and may be bought for \$1.50. On page one hundred and eighty-eight, the Roman belief is frankly stated as follows:

"When the priest says over the bread these words of our Lord: 'This is my body', at that moment, the heavens open, the choir of angels is present for the solemn act of Jesus Christ who comes on our altar Himself. The mystery of Bethlehem is renewed. 'Heaven and earth intermingle and the highest is joined with the lowly.' At the tremendous instant the priest holds in his hands the victim of Calvary, he perpetuates the offering of Jesus Christ."—B.

### French Testament Campaign

It was recently my privilege to preach in French on the street corner of a town in Northern Ontario. As soon as I began to speak French, the English-speaking audience quickly melted away to be replaced by others who understood what I was saying. It was a new experience for them to hear their mother tongue used in a street corner Gospel meeting and their faces showed that they appreciated the compliment. In a few minutes there were not less than a hundred and fifty eager French-Canadian listeners.

I read to them from the French Catholic Testament several passages of Scripture which encourage the reading of the Word of God. Judging by the look on their faces it must have been strange news to the French Roman Catholics for they have been used to hearing the Bible unsparingly condemned as a bad book, fit only for burning. It was the thrill of a lifetime to see the way in which these French-speaking listeners drank in the message, largely quotations of Scripture.

No doubt a warning was given from the Catholic pulpits on the following Sunday against listening to open-air preachers. But the keen interest displayed by the French-Canadian passersby is another evidence that except when stirred up by his priests, the average French-Canadian is willing to listen to the message of the Gospel in his own language.

Requests for French Testaments continue to come in and happily our workers have a good supply on hand to send out, due to the splendid support of our French Testament Campaign. We have met and talked with hundreds of those who have received copies of the New Testaments, and we have been much encouraged by what we have heard and seen of the power of the Word of God in their hearts. Nothing can withstand the Sword of the Spirit, where it is wielded in the Spirit's power and we earnestly invite the prayerful support of all who believe in the power of the Word.—W.S.W.

### "These Were More Noble Than . . ."

#### The French Testament Campaign

How do French-Canadians receive the Word of God? That question comes to us on every hand as we tell the story of the French Testament Campaign. By way of answer we give the following notes from two recent letters from one of our French-speaking missionary

pastors. Those who have contributed to our French Testament Campaign have had a share in the accomplishments described in the following letters. We feel sure that after reading it, others too will wish to take part in the glorious work. We invite them to write the Union of Regular Baptist Churches, 337 Jarvis Street, Toronto, Canada.—W.

"I had some interesting talks in several nearby centres last week. Some of course are not really concerned but others listen keenly and ask numerous questions.

"In one place a store-keeper and his wife, who form part of our regular weekly audience, show great pleasure in my visits. I trust conviction of their personal need may ensue.

"In another town I made further contacts. Having, in a visit last December, met a woman in her neighbour's home at which I had called, and having interested that woman I went to her own home last week and was welcomed. She had been reading the Word. While conversing with her another of her neighbours appeared and manifested interest, at least keen curiosity. She accepted a Testament and a copy of 'Je ne suis pas Catholique Romain' (Why I am not a Roman Catholic). By the way we gave out many copies of the above sermon during this trip.

"One poor home, with a discouraged mother of eight, listened to me sing and the following day asked of the way of salvation. She argued and discussed but listened to my answers. Her husband, even more interested, discussed the same subject.

"A quiet reticent French woman invited me into her home at which I had called. She is evidently better situated financially. A Catholic, who seemed to have some fear of the priest, she listened thoughtfully and accepted literature including the above mentioned sermon.

"To-morrow I shall visit other districts again. Whether a French meeting will be possible I do not know but we shall investigate."

From a letter of June 29th we quote the following:

"I have visited in the village of \_\_\_\_\_ lately. A number of families in that community have received the printed Word and listen with certain interest to the Gospel. This week we are to hold a service in one of the homes there.

"Last week during visitation done in the vicinity of \_\_\_\_\_ further contacts were made. One family is very hungry for a knowledge of the Word. They were first contacted by one of their friends who, I feel certain, is soundly saved and who attends our meetings. I desire to have the privilege of baptizing the latter man before long if God permits.

"I enclose a further list of fifty-eight persons who have requested French New Testaments."

### Book Review

*The Word Made Flesh and Obedient Unto Death*, devotional studies in St. John's Gospel, volumes one and two, by Rev. J. C. Macaulay; Wm. B. Eerdmans Publishing Co., \$1.00 in United States and in Canada \$1.35; 140 and 144 pages.

Some devotional studies are like cakes with marshmallow icing—billowy to see, very sweet, but not very substantial. Others are like the small cakes full of fruit and nuts which the ladies call Chinese Chews. They are substantial, "chewy", pleasant and satisfying. Like the latter, these two volumes by the pastor of Wheaton Bible Church,

(Continued on page 18)

## FLASHES ON CURRENT HAPPENINGS

By DR. J. B. ROWELL, Victoria, B.C.

### Burning Bibles in Quebec in April—Giving Gospels to the Troops in June!

What means this contradiction? Cardinal Villeneuve, issuing his instructions, dated April 2, 1942, as to the distribution of the Protestant New Testament being "heretical propaganda", directed as follows: "The priests are therefore requested to put the faithful on their guard . . . They will insist particularly on the danger to which those who look at this heretical literature expose the precious treasure of the true faith. They will recall that this sort of literature can neither be read, kept, nor given to others in good conscience, and that the best thing to do if we are insulted by having these writings sent to us is TO THROW THEM ON THE FIRE."

This language and attitude sounds strangely like something we have read before! Pope Pius IX, in his Encyclical Letter, January, 1850, declared: "With the assistance of the Biblical Societies, which have long been condemned by the holy chair, they do not blush to distribute Holy Bibles, translated into the vulgar tongue, without being conformed to the rules of the Church . . . Under a false pretext of religion, they recommend the reading of them to the faithful. You in your wisdom perfectly understand, venerable brothers, with what vigilance and solicitude you ought to labour, that the faithful may FLY WITH HORROR FROM THIS POISONOUS READING; and that they may remember that no man, supported by his own prudence, can arrogate to himself the right, and have the presumption, to interpret the scriptures otherwise than as our Holy Mother the Church interprets them, to whom alone our Lord has confided the guardianship of the faith, judgment upon the true sense and interpretation of the divine books." (Caps mine) (*The Papacy*, by Dr. J. A. Wylie, p. 188).

### Dust in the Eyes! Gospels for the Soldiers!

The Cardinal ordered the Bible burned in April, the Catholic Society of the Bible announced the giving of Gospels to the troops in June. "In connection with the celebration of Army Week, the Catholic Society of the Bible is conducting a special campaign across Canada to supply every Catholic in the armed forces with a copy of the Four Gospels. The distribution will be under the control of Bishop Nelligan and his divisional and district chaplains. Bishop Cody announced Sunday the participation of Victoria diocese in the drive and urged his flock to attend daily Mass during Army Week to ask for a speedy victory for the United Nations."—*The Daily Colonist*, Victoria, B.C., Tuesday, June 30, 1942.

The distribution of Gospels among the troops makes splendid advertising to cover up the Cardinal's *faux pas* in showing the Church's hand by ordering Bibles burned in Quebec.

### Running True to Form

The Church of Rome hates the Scriptures being given to the people without dictating to them how to read and interpret by means of their *notes*, as the Cardinal says, "taken from the Fathers and from Catholic writers." Of course, there is nothing new in the attitude of Cardinal Villeneuve. It is the same opposition to the circulation and reading of the Scriptures which has always marked the attitude of the Papacy. Certain concessions, how-

ever, are made to Roman Catholics living with a Protestant majority, as Peter Dens, one of their great theologians, states, "where they lived among heretics, a greater indulgence was allowed." (*Dens Theology*, vol. 11., p. 103; *Dublin 1832*).

### Cardinal Like Cardinal

Cardinal Villeneuve, in his recent official expression of fear of the Word of God, is in direct line with Cardinal Wiseman, who said, "If, therefore, we be asked why we do not give the Bible indifferently to all, and the shutting up (as it is called) of God's Word be disdainfully thrown in our faces, we will not seek to elude the question, or meet the taunt by denial, or by attempts to prove that our principles on the subject are not antagonistic to those of Protestants. They are antagonistic, and we glory in avowing it."—*The Catholic Doctrine on the Use of the Bible*, p. 20.

### The Old Insult Up-to-Date

And so Cardinal Villeneuve designates the Scriptures, as read in all Protestant Churches, as "the work of heretics," and then, fearful lest the light of God's precious Word should come to dissipate Papal gloom and bring men into Protestant freedom, he adds: "no one has a right either to read them, or to keep them, or to give them away, or to sell them, or to pass them on to any one at all." Such Papal tyranny over the minds of men is its own condemnation.

## BOOK REVIEW

(Continued from page 12)

Wheaton, Illinois, hold in all forty-seven short chapters condensed from two seasons' preaching. They show discrimination in material, skill in presentation and offer both ideas and inspiration to the Christian reader and worker. The evangelistic note is present throughout. Each chapter is headed with an outline which should be read in order to better understanding of the chapter and then dropped, for plagiarism, to the sensitive conscience, is still a sin. Pastor Macaulay draws on his boyhood days in Scotland, his years of ministry in First Baptist Church, Sault Ste. Marie, where Rev. W. N. Charlton is now pastor, together with wide reading and observation for many pointed illustrations. Pithy sentences offer many "quotables". Occasionally one must disagree with the exegesis, but the net result of such books as these is a growth both in grace and in knowledge. For the two summer months a chapter a day would do much to keep the devil away!—W. G. B.

## A Suggestive Letter—Do Likewise

Calgary, Alberta, Canada,

16th July, 1942.

Dear Mr. Saunders:

Please find enclosed M.O. for \$4.00 as a small contribution to the Fund of the "Canadian Protestant League". This is from a small prayer group of Christian women, four in number. We are all members of the League and deeply concerned over conditions in Canada and in complete sympathy with the aims and object of the "League". I might also say that our little church as a whole is also with you being Westbourne Baptist Church, here, where Dr. Shields preached on his memorable visit.

May God bless every officer of The League and prosper the movement and give us victory over all the evil forces at work to destroy our precious liberty, both civil and religious.

Yours Sincerely in Christ,

A. DICK,

(Mrs. John U. Dick)

## UNION NEWS

### Temple Church, Sarnia

From the weekly calendar of Temple Baptist Church, Sarnia, we quote the following:

"Much has been accomplished during this quarter at the Temple Baptist Church and on Wednesday night after the Prayer meeting we had opportunity to review the past busy three months and rejoice in the progress. We had a very successful evangelistic campaign with Rev. J. Hunter as the evangelist in April. We have had two baptismal services and seven new members have been added to the church during the quarter. The church has been painted and new screens put on all the windows and a few other general improvements have been effected. This has all spelled activity. The financial report for the three months is also very gratifying. The general fund came to \$439.99. Over and above this, nearly \$60.00 was raised for missions. The total receipts from all departments were well over \$600.00. We are very grateful to God for all his goodness to us and rejoice in the seal of His approval."

### The Jamaica Front

From Jamaica, Rev. John Knight writes of blessing and of opposition on the Jamaica front. Mr. Knight and his wife are both graduates of the Seminary who are ministering to the negroes of needy Jamaica. The old home church in which Mr. and Mrs. Knight were converted as children still affectionately remembers them and never fails year after year to send them help for their support. A number of years ago Mr. Knight led his churches out of the modernistic Jamaica Baptist Union and we understand that he was the only pastor until now to take such an uncompromising stand. We ask the prayers of our readers for the other brother whom Mr. Knight mentions in this letter as also taking a stand against Modernism.

"Your good letter reached us on the 18th of May. Many thanks for the \$125.00 forwarded for our work here. Because the exchange was in our favour it made us over \$27. To say that we are grateful for this help is to express it very mildly, for the joy it brought is not easy to put down on paper. No doubt you have also experienced something of that happy feeling when your barrel of meal has been running low, but thank God, not exhausted.

"We are still pegging away down here. Congregations have been good so far this year, at least better than the usual. For instance on Sunday past, we had a few hours of clear weather after over a week of rain, and the church here was half full in the morning with something over ninety remaining for the Lord's Supper. The night service was washed out completely.

"When I last wrote I think I mentioned that there were some to baptize in each of the churches. Since December thirty-four have been received into these churches by baptism and a few more by restoration. There are quite a few more to baptize shortly. All of these put together seem so small when compared with those who are lost and living for the world. I have been thinking anew of those words of Paul, 'I am debtor' and 'I am ready' and we long to know more of them in our own experience. Our four main Sunday Schools are keeping up well this year. Some children from them are among the baptized mentioned and others among those to be baptized.

"If you have not heard through his folks, I believe you will be glad to hear that a Jarvis Street boy, Sgt. Elton Britton, with the Canadian troops in Jamaica, spent a Sunday with us a few weeks ago and brought the messages at both services. We did not have him come to preach, though we had asked for a testimony. It was then we learned that he had given the message at Nassau on the way down so we asked if he would bring a message here. He is a fine fellow and brought us both the messages for the day. They were of a very high order. One man who had not been to church for years—not since we came—decided to come out of curiosity when he heard a soldier was going to preach and when the invitation was given he was the first to respond. Sgt. Britton had another young Sergeant along with him who had been converted only a few weeks. He gave a very touching testimony at night too. Elton had been used in part to bring him to Christ. It was a joy to us to have two

such fine Canadian lads with us for the weekend. I believe they are very different from most of the men, so far as spiritual things are concerned.

"Gas is being kept for essential services but when some extra is available we get four or so gallons a month. We are finding it difficult to get around but make the best of busses and mail coaches and trains where possible. We shall also have to get a horse and saddle for the duration. Food, clothing and almost all household utensils are scarce and dear of late.

"I must say a word about the fundamentalist versus modernist war down here. Determined efforts have been made to force one brother pastor (the one who served here when we were in Canada) out of his church and I understand the case is now going to the civil court. I am sure, if he and the church are given a verdict based on the constitution and the Trust Deed, that he will remain, but Baptist principles are not always grasped.

"With our warm regards,

"Yours cordially,

"J. W. Knight."

### Ordination Service at Orangeville

Forty-one delegates representing some thirteen churches met at Orangeville Baptist Church on Thursday, July 9th, to consider the advisability of ordaining Mr. Arnold Dallimore to the Gospel ministry. After listening to this brother's clear statement of experience and faith there was perfect unanimity in the minds of all. It is not often that any council has the privilege and joy of hearing so thorough a doctrinal statement delivered in such an effective and convincing manner. It was evident that the candidate enjoyed preaching sound doctrine. His statement was marked not only by lucidity of expression and clarity of thought but by a sincere love of the revealed truth of God.

If Mr. Dallimore's prepared statement was impressive, his extempore answers to the questions which were showered at him were more so. He also paid high tribute to the Toronto Baptist Seminary and to its president, Dr. T. T. Shields, as instruments in God's hand for preparing him for the work of the ministry.

A number of pastors took part in the public service in the evening and it was a time of much blessing. Rev. Robert Guthrie of Orillia made an efficient moderator, Rev. Stanley Wellington of Long Branch was the clerk of the council. Rev. S. F. Logsdon, pastor of Mr. Dallimore's home church, Central Church, London, preached an inspiring ordination sermon.—W.

### Ordination at Sudbury

An ordination service to set apart Pastor G. B. Hicks of Geraldton to the Gospel ministry was held at the Berean Regular Baptist Church, Sudbury, on Thursday, July 9th, 1942.

Delegates were present from the following churches: Timmins, Sudbury, Fort William, Tottenham, Jarvis Street Church, Toronto, and Kapuskasing. Rev. W. C. Tompkins of Fort William was appointed Moderator, and Pastor V. J. Lehman of Kapuskasing, secretary.

The story given by the candidate of his conversion, call to the ministry, and statement of doctrine were given in a clear, concise, and convincing manner. Following his statement a number of questions were put to the candidate. At the Council meeting, testimony was given as to the sterling qualities of his character, his humility and faithful service in the Gospel ministry.

It was moved by Rev. J. R. Boyd, seconded by Mr. A. J. Rogers, that we go on record as a Council as approving ordination and proceed to ordain Mr. Hicks.

The right hand of fellowship to the Christian ministry was extended to the candidate by Rev. J. R. Boyd. The ordination prayer was offered by Rev. W. C. Tompkins. Rev. J. R. Boyd preached the ordination sermon, gave the charge to the candidate, and the charge to the church.

Rev. G. B. Hicks was called upon to pronounce the benediction.—V. J. LEHMAN, *Secretary of the Council.*

*The Gospel Witness for 9 Months  
for \$1.00—See Last Page*



## Bible School Lesson Outline

Vol. 6 Third Quarter Lesson 31 August 2, 1942

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

### THE POWER OF CHRIST

Lesson Text: Luke 5.

Golden Text: "And they were all amazed, and they glorified God"—Luke 5:26.

#### I. Power to Save Souls—verses 1 to 11.

The Lake of Gennesaret, also called the Sea of Galilee, was an appropriate scene for this miracle, as fishing was, and still remains, the chief industry in the district.

Most of the Saviour's miracles were performed, not merely in response to the need of some suffering one, but also to teach a spiritual lesson. As the boat belonged to Peter, and as our Lord's remarks were addressed to him, we conclude that he was the one most concerned. The key to the understanding of the miracle is found in verse 10. Christ gave to Peter, and incidentally to James and John also, a manifestation of His Divine power in saving souls, with lessons as to their own part in that service, and a vision of the immensity of the work before them.

1. Human skill, apart from the Spirit of God, is of no avail in the task of soul-winning (John 15:5). Christ allowed the night of useless labour, as He permits the drought before the showers and barrenness before revival (Jas. 5:17, 18).

2. Service performed at His word, in obedience to His Spirit, will bring a rich harvest. The word "Master" in verse 5 means "superintendent" or "Lord of my activity". Even then, Peter let down only one net, although he was told to use *the nets*. Our Master desires perfect obedience.

3. Peter experienced a vision of the holiness of God, and hence realized his own unworthiness (Isa. 6:5). The one who would be used of God must be humble before Him.

4. In contrast to the fish which would soon die, the disciples would "take men alive". On the Day of Pentecost Peter took three thousand living captives to grace the triumph of the Lord.

5. The Lord drew the fish to the net, but He gave to the disciples the task of setting out and drawing in the net. Preach the Word; it is God's own means of reaching men (Jas. 1:21; 1 Pet. 1:22, 23). "Throw out the Gospel net!"

6. Peter, James and John forsook all and followed Christ. They had previously been called to believe on Him (John 1:35-42); now they were summoned to serve Him (Matt. 4:19). Worldly pursuits and pleasures must be forsaken.

7. After the death of Christ when the backslidden, discouraged Peter led the other disciples in returning to their former vocation, the risen Lord in mercy performed a similar miracle, which doubtless aroused memories of this experience of the Lord's power, and of their whole-hearted surrender to the call of the Master at that time (Jer. 6:16; John 21:3-11).

#### II. Power to Cleanse from Sin—verses 12 to 16.

Read also Matt. 8:2-4; Mk. 1:40-44.

This miracle shows the power of God to cleanse thoroughly from sin those who will trust Him (Psa. 51:2, 7, 10; 1 John 1:7; Rev. 1:5). The Scriptures teach that, as this man was "full of leprosy", so all men are naturally full of sin, lost, utterly hopeless and helpless. Leprosy is a type of sin as being loathsome, contagious and practically incurable. Healing must come from the Lord.

Christ did not heal from a distance, but He touched the unclean leper (Matt. 8:15; Mk. 7:33; 8:23, 25). To save us from sin it was necessary for Him to stoop down to earth. He partook of our humanity, yet without contamination, for He was holy (Heb. 7:26).

Christ charged the man to tell no one, for at this time our Lord evidently did not desire His manifestation to be open, but to be quiet (Psa. 72:6; Mk. 7:36; 8:26). His work was hindered sometimes by hatred (Lk. 4:29), sometimes by unbelief (Matt. 13:58), and sometimes by over-zealous stir and excitement which proved to be neither genuine nor deep.

#### III. Power to Forgive Sin—verses 17 to 26.

Read also Matt. 9:2-8; Mk. 2:1-12.

By this time the Jewish leaders had become aroused to the necessity of finding out more concerning the Nazarene, and of deciding whether He was to be welcomed as a prophet, or rejected. This miracle at Capernaum was the occasion for teaching these Pharisees and doctors of the law and all others that the Christ Who proclaimed the forgiveness of sins had power also to dispense that forgiveness.

Incidentally, this incident illustrates the power of God exercised upon a needy soul in response to the faith of others (verse 20). The earnestness and holy determination of the four to bring the sick man into the presence of Christ in spite of all obstacles should be imitated by all believers. Such vicarious faith will be rewarded.

Christ knew that the man's deeper need was for the healing of his sin-sick soul and astonished the by-standers by announcing the forgiveness of his sins. They were right in asking "Who can forgive sins, but God only?" (Exod. 34:6, 7; Isa. 43:25; Mic. 7:18), and had Christ not been God, the critics would have been correct in concluding that He was speaking blasphemy when He claimed the Divine prerogative of forgiving sins.

#### IV. Power to Command Men—verses 27 to 39.

Read also Matt. 9:9-17; Mk. 2:13-22.

Matthew, whose family name was Levi, was one of the subordinate customs officials whose booth seems to have been placed at the quay of Capernaum (Mk. 2:13). If so, he might have seen Christ frequently as He embarked and disembarked at the harbour. His business was probably to collect dues on goods brought in by boat. These tax-collectors or publicans, as they were called, were despised by their countrymen, not merely as being traitors to their country, since taxes were the badge of servitude to the Romans, but also as apostates, since they were practically forsaking the Messianic hope. They also had a reputation for cruelty and malpractice.

Matthew invited his publican friends to a large reception in his home, in order that they might see and hear his newly-found Master. It was the custom in those days to allow outsiders to enter the homes where feasts were being held, and to let them listen to the conversation as the guests reclined on couches at the table.

The critical Scribes and Pharisees, seeing the Lord in the company of publicans and sinners, muttered against Him and His disciples. Christ answered in effect: "My mission is not to you; you do not think that you need help. I came to bring healing to those who are sick in heart, and forgiveness to those who know they are sinners."

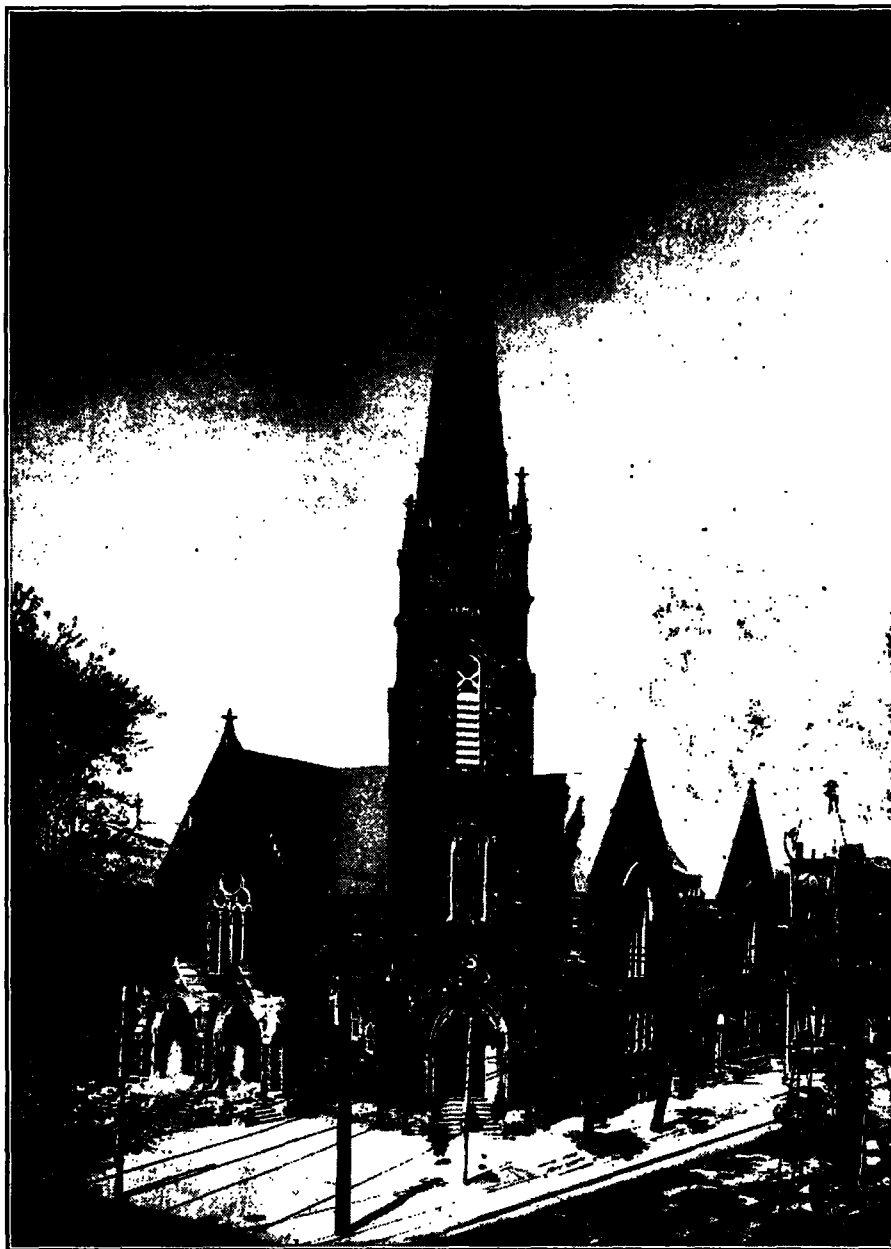
The second complaint was directed against the seeming failure of our Lord and His disciples to follow the ceremonies of the law. Christ answered their criticism by relating two parables which illustrated the incongruity of mixing Christianity with Judaism. Christianity was as a new robe which would be spoiled if patched with the old robe of Judaism; it was as new wine which would break old bottles, and hence must be conveyed in a vessel all its own.

The reason why the Scribes and Pharisees seemed to have no desire for the new way of life which our Lord was establishing was that they were clinging to the old ways, thinking that these were good enough (verse 39).

### A Christian Restaurant For Sale

This paper has never published paid advertisements; but this week a young man called and requested our help, and we decided to comply with his request, but not as a paid advertisement.

The man in question is an earnest Christian. He conducts a restaurant in the very heart of downtown Toronto as a Christian eating-place. Every member of his staff is a Christian. He has a counter with twenty-one seats and tables with twenty more. He serves an average of 350 customers a day. He has been notified of his call for military service, and he is under the necessity of selling his business, but he wants, if possible, to sell to a definite Christian who will maintain the Christian character of the place. Anyone who is interested in such a business please telephone this paper at Elgin 3531, or write 130 Gerrard St. East, Toronto, and we will put him in communication with the owner of the business.



JARVIS STREET BAPTIST CHURCH, TORONTO

## THE GOSPEL WITNESS Nine Months for \$1.00

During our tour of the West we have offered **The Gospel Witness** for nine months—from July 1st, 1942, to March 31st, 1943, for \$1.00. Even \$2.00 a year does not by any means pay for printing and mailing, but we are making this offer in the confidence that it is good advertising, and that of those who subscribe for the nine month period, the majority thereafter will continue to subscribe at the regular rate.

We now appeal to every reader of **The Gospel Witness** to cooperate with us in endeavouring to increase our subscription list; and we therefore make this special offer. To everyone who will send us ten new nine-month-for-a-dollar subscriptions, the Editor will send free of charge an autographed copy of "The Plot That Failed", or, "Other Little Ships", or "The Adventures of a Modern Young Man". We believe it is not difficult to get people to subscribe for a periodical for a period when the price is only \$1.00. You will be helping the cause of Christ, and specifically the cause of Protestantism in Canada, if you will call up your friends—or call on them—and endeavour to secure ten paid-up subscriptions of \$1.00 each for the period July 1st to March 31st. We name this period so that all dollar subscriptions will expire at the same time; and inasmuch as the issues for July thus far have been of special value, we will send to each such new subscriber the back numbers for this month, thus covering the nine-month period.

If any of our readers desire sample copies of **The Witness** to help them in their efforts to secure new subscribers, a note to **The Gospel Witness** Office will bring them as many sample copies as they require. Let us hear from you.