

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.

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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

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Vol. 21, No. 18

TORONTO, JULY 30, 1942

Whole Number 1054

The Hierarchy Speaks Again!

The Canadian Register is, according to its masthead, the "official organ of Catholic Church Extension Society of Canada." In its issue of July 25th it gives some attention to the Editor of THE GOSPEL WITNESS, and to

Rev. T. Christie Innes of Knox Presbyterian Church, Toronto, one of the Vice-Presidents of THE CANADIAN PROTESTANT LEAGUE. On its front page the first article is displayed with fairly large headlines as follows:

From *The Montreal Star*, reproduced in *The Canadian Register* (R. Catholic)

Big Daily Flays Rev. Dr. Shields

**Montreal Star Says the
Pastor's Attacks "Nothing
Short of a Disgrace"**

MANY COMPLAINTS

The *Star* has received numerous complaints from reputable citizens protesting vigorously against statements recently made by the Rev. Dr. T. T.

Shields, president of the Canadian Protestant League, and pastor of the Jarvis Street Baptist Church of Toronto, in the course of a Dominion-wide campaign. The animus of Dr. Shields against the Catholic Church and indeed against Quebec institutions in general long antedates the present war. No man in a similar position has displayed such bigotry and vicious enmity. Now, at a time when unity of purpose, good-will and tolerance are absolutely essential to the prosecution of this war which threatens our very existence as a nation, those who sow the seeds of intolerance, by whatever means, are helping to destroy the country's unified effort just as surely as saboteurs aid in paralyzing the sinews of war.

It is difficult to understand by what mental processes Dr. Shields can bring himself to make the statements he has made, such, for instance, as when he said in Vancouver on June 15 that the Roman Catholic Faith was "the most potent agency for evil in all the wide, wide world," and that "Roman Catholicism is

not a form of Christianity, it is a negation of Christianity," and even this absolutely idiotic declaration: "Not a married man or woman here is really married in the eyes of the Catholic Church."

We hold no brief for any particular religion or creed; we are wholeheartedly in support of that religious freedom which is embodied as one of the essentials to a peaceful world in the Atlantic Charter, a freedom for everyone everywhere to worship in their own way. The very basis of our Canadian citizenship is rooted in mutual toleration and respect, and freedom for all forms of religious worship is guaranteed under the Constitution. For Dr. Shields to attack it in the way he has done is nothing short of a disgrace.

These are difficult days. There is no room in Canada today for bigotry, for fanatic religious prejudices. There is room only for faith and understanding based on mutual tolerance. It ill becomes any wearer of the Cloth who professes devotion to Christian principles to exhibit such a pitiful disregard of all the teachings of the Sermon on the Mount.

It would be useless to write to *The Montreal Star* in reply to its strictures. Our letter inevitably would find its way to the waste basket. It is not known to everyone that the majority of the large dailies in Canada—and elsewhere, for that matter—have a Roman Catholic attached to their editorial staff. When any matter relating to the Roman Catholic Church is to receive treatment, it is handed over to the Roman Catholic writer, who receives his instructions from the Hierarchy. Then the article appears as though it were the voice of *The*

Montreal Star, or *The Globe and Mail*, or some other paper.

In a sense it is, for it could not be published without editorial sanction, but in the majority of instances the article is the work of a Papist who, through the editorial columns of a supposedly secular newspaper, gives expression to the Hierarchy's views. No Presbyterian, or Anglican, or United Church man, or Baptist, is allowed the privilege of pleading the cause of his denomination in the name of a "big daily".

The foregoing article would be amusing if it were not tragic. The paper says: "At a time when unity of purpose, goodwill and tolerance are absolutely essential to the prosecution of this war which threatens our very existence as a nation," etc.—and this from the Province of Quebec! Surely *The Montreal Star* knows that the priests of Quebec, in season and out of season, not only during the war but long before, have preached disunity and separatism, and nothing else. To discuss "national unity" is sheer nonsense. There is no such unity. There has been no such unity for many a day. The Roman Catholic Church is a fifth column in the life of every one of the United Nations. It is the fourth Axis Power which is definitely at war with the United Nations. It is an undeclared and one-sided war. We have no apology for one word we have uttered. That we have not spoken more strongly has been only because we did not know how to do it.

For example, *The Montreal Star* takes us to task for having said: "The most potent agency for evil in all the wide, wide world is the Roman Catholic Church." Of the truth of that, we are absolutely sure. It is the most corrupt institution in the world. Sodom and Gomorrah were not worse. Some time ago we were all alarmed at Communists' political action in attempting to interfere with all Governments. We shared, and still approve of the general reprobation of that principle. But the Communists were the merest amateurs compared with the Roman Catholic Church. The Roman Catholic Church is the most virulent and corrupting political influence in the world. It is beyond all possibility of doubt Satan's supreme masterpiece.

The Montreal Star objects to our saying: "Roman Catholicism is not a form of Christianity, it is a negation of Christianity." Our reply to that is, If that be not true, there is no truth in the world. Roman Catholicism is a form of ruthless paganism wearing a Christian disguise; and whoever calls Roman Catholicism Christianity must be utterly ignorant of the Bible, and equally ignorant of the bloody, horrible history of that pagan system.

In saying this, we do not imply that every individual Roman Catholic is an agent for evil. Vast multitudes of them are sincere, devout people who simply do as the church tells them. Among them, we have little doubt there are not a few who have found their way through all the superstitions of Rome, to Christ Himself. Hence it follows that when we say that Roman Catholicism is not a form of Christianity, we do not say that no Roman Catholic is a Christian. Any Roman Catholic is a sadly mistaken man, and yet it may be wholly possible that the root of saving faith is in him.

The Montreal Star speaks of "even this absolutely idiotic declaration: 'Not a married man or woman here is really married in the eyes of the Catholic Church.'" We did not say, in the eyes of Roman Catholics. We have kept in mind always the teaching of the church; and we are well aware that there are differences of opinion even among some Roman Catholic authorities as to what constitutes the marriage sacrament, whether it is actually the mutual consent of a man and woman, or whether it be the authority of the church exercised through the priest which sanctifies the union. We propose to discuss this matter at greater length at another time, when we shall quote from Catholic authorities on this question.

Involved in the whole question there are others, as for example, the sacramental effect of baptism; and whether one has, or both have, or neither has, been the subject of baptism. It is enough now to say that the Roman Church in Quebec has set at naught the law of the land, and has not divorced but annulled marriages which they call "mixed", solely on the ground that they were not performed by a Roman Catholic priest. A marriage which had been celebrated between two Catholics, in a Catholic Church, by a Catholic priest, in Welland, Ontario, was annulled more than thirty years later, on the ground that one of the parties had married outside his own parish without having obtained the consent of the Bishop. But we repeat, we shall deal with this matter at greater length later.

The Star says: "There is no room in Canada to-day for bigotry, for fanatical religious prejudices." But there is room—and must be room—for men of sound religious principles, who are Christians first, and then Canadians; who are determined to assert and defend all the traditional liberties of British subjects. In Quebec there seems to be nothing else among Roman Catholics at least but "bigotry" and "fanatical religious prejudices." With the open Bible before us, we feel the profoundest sympathy for all who live under, and are bound by, the pagan darkness of Roman Catholicism. But we hate Roman Catholicism, as we trust by God's good grace, we have been taught to hate everything that has its origin in the bottomless pit.

That the Roman Catholic Church is the Babylon of Revelation, the seat of Antichrist, and the enemy of Christianity and of all free men the world around, we have not the shadow of a doubt.

The Register's Editorial

On the editorial page of the same issue, *The Canadian Register* comments on what it calls, "The well-merited rebuke which *The Montreal Star* administered on July 16th to Dr. T. T. Shields of Toronto." It does not answer any of our charges: it is content to list the names of a great many Roman Catholic prelates in Europe who are alleged to be fighting the Axis Powers. Of course, the simple truth is that long before Hitler thought of such a thing, the Roman Catholic Church had the most elaborate propaganda machine in the whole world. In the United States, quite independently of what they may do through the secular press—as they speak in the article of *The Montreal Star* already referred to—the Roman Church controls papers which reach eight million people daily.

A number of American newspaper correspondents have recently been released from Germany and Italy after having been interned there since the outbreak of the war; and the articles of many of them appearing in the secular press have been simply a glorification of the Papacy. We think there is little doubt they were released for this very purpose. There may have been individual Roman Catholics who have got into trouble because of their excessive zeal for their church; but the stories of Roman Catholic persecution in Europe, we are convinced, are, with few exceptions, part of the church's effort to disguise its own cooperation with the Axis Powers, and its Fifth Column work in all the Embassies of the United Nations by representing itself as being persecuted by the Axis.

The editorial in *The Canadian Register* gives us absolutely no proof of its contention; and after reading the

editorial we are more determined than ever to fight the good fight of faith against this anti-Christian system called Romanism.

The Register Attacks Rev. T. Christie Innes

The Canadian Register contains a still longer editorial which is a vituperative attack upon Rev. T. Christie Innes of Knox Church, Toronto, whom it describes as having "had the distinction of making the most vulgar and vicious of the speeches at the Orange celebration of the 12th of July." It says further: "He was one of the very few Protestant clergymen of Toronto whom the disreputable Dr. Shields could get to sit on the platform with him in Massey Hall last November when *The Canadian Protestant League* was started." It says: "Mr. Innes is a recent immigrant from Scotland." The editorial is given up to abuse. It says: "He appears to have read nothing above the level of the *Orange Sentinel* and he is always quoting somebody who is supposed to be quoting somebody else."

Referring to Mr. Innes' quotation from Lord Macaulay, it says: "We doubt very much whether Macaulay ever said what Mr. Innes says Dean Inge ascribed to him, and we know that Macaulay, strong Protestant though he was, had grand views of which Mr. Innes is quite incapable."

We propose at an early date to give our readers some samples of Lord Macaulay's "grand views" about the Roman Catholic Church. Meanwhile we leave Mr. Innes to answer *The Canadian Register* in his own way—as he is thoroughly capable of doing. We do not suppose any reply sent by Mr. Innes would be published. Mr. Innes is out-of-town, but we suggest to him that he reply to *The Canadian Register*, and send a copy to *The Register*, and give them a chance to publish it first. When they have refused to publish—as no doubt they will—we invite Mr. Innes to make his reply through the columns of THE GOSPEL WITNESS.

A Voice From Saskatchewan

It is well sometimes to listen to the statements of independent papers that are not so widely known as the leading dailies of the larger cities. It is a mistake to suppose that one sees the life of a city as a whole reflected in those who haunt the beer-parlours; or even in those who may be seen quite legitimately in restaurants and hotels. It should be borne in mind that the great mass of people live quietly in their own homes, do their own thinking, and mind their own business. The same is true of the country as a whole. While the large cities undoubtedly wield a great influence, the Dominion of Canada is very largely an agricultural country; and if we would know what real Canadians think, it is well to listen to some of the country papers.

We have received a copy of the *Nipawin Herald* of Saskatchewan, dated Wednesday, June 24th. This paper contains an editorial which has more real sense in it than the editorials of a whole week in many of our city papers. Its editor is not afraid to speak his mind. We are in entire agreement with this editorial in the *Nipawin Herald*. For the honour of its publisher we mention that it is published by Mr. George H. Syms, and is published every Wednesday. We reprint it as a representative voice from the West.

Here follows the editorial:

Canadian Unity

A strange speech that of the new Minister of Justice, Hon. St. Laurent, his first in the House of Commons, which he delivered on June 16, in the debate on the bill to amend the Mobilization Act.

He enumerated what he considered were obstacles to national unity. He saw colonialism as one obstacle. Said Mr. Laurent:

"We Canadians, of my province" (Quebec) "at least, do not feel that our participation in this war is just a part of somebody else's contribution to the common cause. We feel that Canada is in this war in its own interests."

In this Province of Saskatchewan, Mr. Laurent, we believe we are fighting for liberty and freedom from oppression, political and religious, and not only for ourselves but in order that other nations and peoples throughout the world might enjoy the same freedom.

Then Mr. Laurent brought religion into the picture. He said:

"Another obstacle to national unity is the accusation levelled against the French Canadians that they and their leaders, and especially their clergy, are deliberately abstaining from greater participation in the armed forces in order to bring about an increase in their proportion of the Canadian population, an increase in what the Shieldses and the Silcoxes and even the *Globe and Mail* have been pleased to call 'French Canada's strangle-hold on this dominion.' . . . To impute such thoughts and motives to our clergy is an indignity against which I protest with all the earnestness I can command."

Mr. Laurent then quote a few passages from a pastoral letter signed by "His Eminence the Cardinal" and all the archbishops and bishops of the Roman Catholic Church in Canada, and read in all the Roman churches of Canada on June 7 or on June 14. This letter mentions the encyclical of Pope Pius XI, "Mit brennender Sorge" and its exhortations against Nazism.

Most of the people in this province and the other provinces of Canada apart from Quebec, have learned to read and write and to think for themselves, and, no doubt, will remember reading in their newspapers of the period, how that same Pope blessed the Fascist forces going into Spain to fight side by side with the Nazis and Falangists to overthrow a democratically constituted Spanish government. It is very noticeable that in all the pastoral letters and sermons of the Roman Catholic clergy against Nazism, the Fascist side of the bloody triangle known as the Axis is never mentioned.

We believe that the Roman Catholics have a perfect right to worship as they please, but we cannot concede them the right to give allegiance to one who is among the highest dignitaries of the church and state in the country of one of our enemies.

Therein lies the chief cause of disunity, Mr. Laurent, and you as Minister of Justice could do your country no greater service than that of severing the ties that still bind this country, and especially your beloved Quebec, to Fascist Italy.

Let the clergy of your church give their allegiance to God and the country of their birth or adoption instead of to a Pope who is pro-Fascist and therefore anti-British and anti-Democratic and there would ensue a unity and eventually a peace such as this world has never before experienced.

But apparently, Mr. Laurent does not really desire unity, or if he does he desires unity only behind the aegis of the Quebec minority, for after making his enumeration of obstacles to unity, he made the following paradoxical statement:

"We of French origin are about three million units of the Canadian population. A hundred and seventy-five years of British connection have conclusively shown that we are not going to be assimilated."

If this statement truly reflects the attitude of Quebec, it gives another reason why it is high time for the British North America Act to be repealed and the Articles of Confederation redrafted.

An Informative Letter

CLOSE'S FISHERMEN'S CHARTS OF THE BRITISH ISLES

Compiled by ALBERT CLOSE, London.

16 YORK ROAD,

**ILFORD,
LONDON.**

CHARTS PUBLISHED.

	s.	d.
Orkney and Shetland Ids. _____	8	6
Moray Firth _____ (paper)	6	6
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North Sea _____	15	0
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MAPS and BOOKS PUBLISHED.

- "Fishing Grounds and Land Marks." 7/6
- "Tidal Streams of British Isles and Helps to B.O.T. Exams." 10/6
- "Close's Handy Wheelhouse Chart Book of the British Isles." 21/-
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- Close's Map "The British Empire at Bay on the Western Front." 21/-
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- "West Coast Fishing Pilot." 20/-

PLEASE FORWARD IF AWAY.

The Rt. Hon. Mackenzie King,
Prime Minister of Canada,
Ottawa, Ontario.

July 13th, 1942.

Dear Sir:

I am a Canadian by birth, born at Napanee, Canada. I have been in England since 1900, and am a Publisher of Deep Sea Fishing Charts, in co-operation with the British Admiralty and U.S. Navy Department.

I have also published a number of Historical and Religious books, which have gone through several editions, and circulated all over the globe. They have a free entrance into every country except my own country, Canada!

During about the last 18 months, the Canadian Customs under the instructions of Mr. Roy, Minister of Customs, I understand, has been seizing and confiscating these books, because they have brought to light the underhand work of the Roman Priests in Canada to dismember the British Empire. I understand that Mr. Roy is a Roman Catholic and is acting on behalf of the Roman Bishops in Canada.

I was unaware that the Canadian Customs under the instructions of this Roman Catholic French Canadian Minister, had been seizing my books until the English Church Association notified me over a year ago. Since then several parcels have been seized, but no notice has been sent to me.

In Toronto, a parcel addressed to the Protestant Truth Society was seized recently, and the excuse given was because I had added a note on the outside of the parcel challenging the right of Mr. Roy to confiscate books which had been freely circulating all over the globe including the U.S.A. for 20 years at least. The Customs gave the excuse that they were seized because of this note. They had been seizing them for 18 months without any such challenging note!

I propose to circularize the Members of the Canadian House of Commons with the facts, and request the Members to take some action in the matter. The Police at Walkerville actually brought one poor old man (80 years of age) out of his bed in November, 1940, and threatened him with legal action if he continued to order my books, which the Customs had seized. This is the Gibord Case of 1869 in Montreal over again!

I am sending a copy of this letter to the Canadian High Commissioner to enlist his help in ending the scandal.

Yours truly,

ALBERT CLOSE.

The Jarvis Street Pulpit

HONG KONG, MONTREAL, PICKERING, ETC., WHY?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 26th, 1942

(Stenographically Reported)

"Therefore, ye shepherds, hear the word of the Lord;

"As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock;

"Therefore, O ye shepherds, hear the word of the Lord;

"Thus saith the Lord God; Behold, I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them."—Ezekiel 34:7-10.

Prayer Before the Sermon

There is but one way by which we may come in peace where Thou art, and that is by the new and living way which our Lord Jesus has consecrated, has opened to us through His flesh, forevermore. We thank Thee that the veil of the temple has been rent in twain, and that the way into the holiest is now made manifest. Help us as we draw near to Thee this evening afresh to recognize how dreadful Thy holiness is. We read that the seraphim with their six wings, worship Thee: with twain they cover their faces, with twain they cover their feet, and with but twain do they fly.

How shall we come where Thou art when Thou art high and lifted up, and Thy train fills the temple? We come, O Lord, to hide beneath the overshadowing wings of the seraphim above the mercyseat where the blood is sprinkled.

"We have no other argument,

We want no other plea"—

We come each for himself saying,

"It is enough that Jesus died,

And that He died for me."

Lord, we rejoice in this great truth this evening, that through the offering of our Lord Jesus, of His own body, when His soul too was made an offering for sin, atonement was effected, and it is possible now for poor sinners to find acceptance before a holy God. Forbid that we should trust in anything else than the merit of our Lord Jesus Christ. Oh that this truth may be borne in upon us by Thy Spirit, that so we all may rest in the Lord.

We have come, O Lord, that we may worship Thee. We offer to Thee the homage of our hearts. We adore Thee for what Thou art, for Thou art God and there is none else. It is a good thing to give thanks unto the Lord, and to call upon His name. Therefore do we come to Thee with thanksgiving this evening for all Thy grace to us in Christ, and for all the blessings of this life and the next which are comprehended in that infinite gift. We thank Thee that Thou hast had pity upon our bankrupt natures, and of Thine infinite wealth Thou hast enriched us, and made us to be heirs, heirs of God and joint-heirs with Jesus Christ. For all this, for the ten thousand blessings with which Thou dost enrich us continually, we render Thee our humble and hearty thanks.

Yet we are human, and are often weary with the long road. Sometimes the hills of life are too steep for us, and not infrequently the burdens rest heavily upon us. But Thou dost keep us. It is our privilege to walk with Thee, and to wait upon Thee; so that we may run and not be weary, and walk and not faint. We pray Thee to strengthen us for the tasks of life. Empower us for whatever service we are commissioned to perform. We pray that we may be armed with the whole armour of God for every battle in which we must engage. Oh make us to triumph in Christ Jesus.

It may be there are some here this evening faced with some especial exigency, some difficult task, some course that is not clear, clouded perhaps in obscurity. We pray that whoever may need special guidance from God may receive it this evening. Find us out, O Lord; call Thy sheep by name; make us

everyone to know that we are not lost in the flock, but that Thou dost care for us one by one.

We pray that our meditation this evening may be profitable, that it may open to us some avenue of service, may reveal to us more clearly our duty in this dark hour.

We pray for all the leaders of the United Nations; for the armed services of all of them; for every individual soldier, sailor, and airman, and all the commanders in these three spheres of military activity. We pray that everywhere the arm of the Lord may be made bare. We pray for Russia; that even though it may be their leaders do not know Thee, nor care to know Thee, Thou wilt use them. Thy Book is full of evidence that Thou dost use those who do not own Thy sway, to fulfil Thy righteous purposes in the earth. This complicated matter we spread before Thee. We have no wisdom; but we ask in faith that Thou wilt of Thine own great power minister to all those who stand for right in this hour of the world's history.

Bless us this evening, and cause us to rejoice in God our Saviour; out of Thine infinite resources, meet our needs for our good and Thy glory, since we ask it in the name of Jesus Christ our Lord.

God is revealed in the Bible as being the sovereign Ruler of the universe. He is the Creator of all things, and as we read this evening, He "upholdeth all things by the word of his power." He is the Preserver of the created order which He made—and He rules over it. He is not an absentee Ruler. He has not abdicated His throne, nor laid His sceptre by. However dark the day, whatever confusion may obtain among the sons of men, it still remains true that the Lord reigneth.

But He is a benevolent Ruler. He rules in the interests of the worlds He has made. His every law has been made in the interests of those who are required to obey it. The principle laid down by our Lord, that "the sabbath was made for man, and not man for the sabbath", obtains throughout the created order. There are no arbitrary laws. The laws of God in all realms proceed from Himself, and they are founded in the nature of things. They are what they are because they must be of the nature of Him from Whom they proceed that they may secure the eternal good of His creation. Hence, a benevolent Ruler has ordained that the good of the creature and the glory of the Creator should be identical.

The Divine rulership of the world is the only perfect government. His sovereign sway is the ideal. Therefore we are told to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." This great God is ultimately and completely revealed to us in the person of His Son. I read to you this evening: "Who being the brightness of his glory, and the express image of

his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee. Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

David of the Old Testament was one of the most eminent types of Christ. He was a king, and he was a shepherd, too; he was the shepherd-king. It was he who said, "The Lord is my shepherd; I shall not want." The Lord Jesus described Himself as the "good shepherd who giveth his life for the sheep." What a lovely figure that is, in which the infinite Ruler of all worlds condescends to liken Himself to a shepherd caring for his sheep. "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Thus God, from the unknown, from the realm of the infinite, stoops to our understanding, and comes to us in the person of One Who said He had come to search out His flock, to "seek and to save that which was lost." How full of grace, I say, is that lovely metaphor!

This is the gospel. God is revealed as giving Himself without reserve, wholly, for the salvation of His rebellious creatures. This is the meaning of grace, that God comes Himself in all His fulness to poor, needy sinners who will receive Him by faith.

And He is among us "as one who serveth". He has come to teach us the dignity of true service; and He has laid down the law that whoever would be chief must be your servant. The highest dignity that can come to any man is that he should become the servant of God; and, being the servant of God, the servant of his fellows, too. That, dear friends, should be to all believing men and women the controlling principle of life. No matter what our position, what our occupation, be it one of importance or be it that we are called to serve in some very humble and obscure sphere—wherever we are, whatever be our vocation, the thing to which we are called, to which our life is devoted—in that realm we should recognize that we are there to minister, and not to be ministered unto.

That principle should apply in individual life, in the church, in the nation, and in the world at large. I heard Mr. Churchill say once, "I am the servant of His Majesty the King, and of Parliament." In effect he said, "I am there, not to dictate, not to concern myself about my own interests: I am there to serve." That is a truly Christian conception of the proper functioning of life. It is an opportunity to serve.

I.

In the text I have read to you it is divinely complained that CERTAIN MEN HAVE PROSTITUTED THEIR POSITIONS OF LEADERSHIP TO A MEANS OF EXPLOITATION. They were shepherds, whose concern should have been for the safety and highest welfare of their flock. They were there to protect them from the ravining wolves; safely to fold them when the night should drop down, not to allow them to wander. Instead of that, the Lord says they

had left the sheep to be devoured by every wild beast of the field; and that they had not searched after the straying sheep. "Neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock."

What a picture of the all-too-common standard by which human life is regulated! The flock in this case became a prey, unprotected and unsought after. In how many directions do we see this principle illustrated to-day.

We have not far to look to find many an illustration in the religious realm. Jesus Christ said, "As thou hast sent me into the world, even so have I also sent them into the world." Yet how many modern shepherds there are who are so busy feeding themselves that they have no time to feed the flock! They are concerned for their own position, for their one interests, exclusively. The individual is lost sight of, the flock is left to the wolves. The individual is merged in the mass, and the multitude exploited in the interests of institutions.

How else can we account for the present religious condition of many churches that are called Protestant? It is so many years ago that I will not tell you how many, that I heard the pastor of a prominent Methodist church, before the days of Union, say in a ministerial meeting that if John Wesley were to return, he would not recognize the Methodist Church of that day as bearing any resemblance to the evangelical societies which he established. That minister mocked at the idea of evangelism and said, "You know, brethren, we Methodists have to change every three or four years, and of course we have to make some kind of report of progress before our names come before the Stationing Committee. Therefore, toward moving time we get an evangelist in to increase the membership of the church so as to make a good showing; but we do not believe in it—at least, I do not." I ceased to attend such meetings for my own spiritual health's sake. I found I had always to fight, or come away with a wounded conscience feeling I had acquiesced in principles that were contrary to the gospel of Jesus Christ.

What have we to-day? People are left to become the prey of the ravining wolves of error, and churches that were supposed to stand for the Bible, stand for it no more. They are shot through with anti-Christian teaching. Thus Christian Science has come to be. Thus the Russellites have prospered. Thus the Oxford Group for a while was in great vogue. Thus every kind of religious thistle has been allowed to grow in the vineyard of the Lord. The vinedressers were too lazy to cut the thistles down, or to pluck out the weeds. The fences were allowed to be broken down, and the wolves preyed upon the flock.

I talked with a man the other day about certain bodies. He referred to our Pentecostal friends, and to other bodies of that sort that are not reckoned among the larger denominations. He said, "How do you account for them?" I replied, "I do not agree with Pentecostalism in everything, but they preach the gospel. They call sinners to repentance, and preach the blood of Christ as the way of salvation. You will find these assemblies of various new cults crowded with people from Baptist churches, United churches, Anglican churches, Presbyterian churches. Why? Because the poor sheep had to

have something to eat. Because the shepherds gave them nothing; therefore they left their churches and went elsewhere."

I speak of it reluctantly because I am a minister, and through the years I have held my peace because I had some respect for the vocation of the ministry. But I find it difficult to respect many of the occupants of the ministry to-day. They are like the shepherds here described: they feed themselves rather than the flock. There is no searching out after the lost. The flock is not defended against the wolves. If you read the reports of some religious conferences, you would really suppose certain denominations existed for one purpose, to provide the minister with a means of earning a salary. As though the one and only thing that matters is whether the pastor's salary is adequate. We are not here to receive salaries. A minister who lives for his salary is not worth a salary. Those who live for that sort of thing, if they get nothing, get what they are worth!

There are individual preachers who are always looking after Number One, concerned for his own safety. They are not troubled as to whether the people are going to be led astray from the gospel, whether they are going to be spiritually impoverished or torn by the wolves. Mr. Preacher says, "I wonder would they like such a message? Whether anyone would object if I preach after that fashion? Would I lose my congregation?" He becomes an appeaser and a pleaser of men rather than the servant of Christ.

How strikingly we saw that illustrated in our Western trip! We learned of so many men who seemed to have no conviction of truth! They could be anything—Protestant, Romanist, anything you like — as long as their position was secure. Professor Wrighton passed through the city last week, and we had an hour or so together. He used to be one of my boys in Jarvis Street some years ago. I discussed these things with him, and he said, "There are a good many Vicars of Bray in our day." Perhaps some of you remember reading about the Vicar of Bray when you were children. It is illustrative of some modern shepherds, and I shall read it to you. At one time I could have recited it, but I shall not attempt that this evening:

The Vicar of Bray

("The Vicar of Bray in Berkshire, England, was Simon Alleyn or Allen, and held his place from 1540 to 1588. He was a Papist under the reign of Henry the Eighth, and a Protestant under Edward the Sixth. He was a Papist again under Mary, and once more became a Protestant in the reign of Elizabeth. When this scandal to the gown was reproached for his versatility of religious creeds, and taxed for being a turn-coat and an inconstant changeling, as Fuller expresses it, he replied: 'Not so neither; for if I changed my religion, I am sure I kept true to my principle, which is to live and die the Vicar of Bray.'"—Disraeli.)

In good King Charles's golden days,
When loyalty no harm meant,
A zealous high-churchman was I,
And so I got preferment.
To teach my flock I never missed:
Kings were by God appointed,
And lost are those that dare resist
Or touch the Lord's anointed.

*And this is law that I'll maintain
Until my dying day, sir:
That whatsoever king shall reign,
Still I'll be the Vicar of Bray, sir.*

When royal James possessed the crown,
And popery came in fashion,
The penal laws I hooted down,
And read the Declaration;
The Church of Rome I found would fit
Full well my constitution;
And I had been a Jesuit
But for the Revolution.

*And this is law that I'll maintain
Until my dying day, sir:
That whatsoever king shall reign,
Still I'll be the Vicar of Bray, sir.*

When William was our king declared,
To ease the nation's grievance;
With this new wind about I steered,
And swore to him allegiance;
Old principles I did revoke,
Set conscience at a distance;
Passive obedience was a joke,
A jest was non-resistance.

*And this is law that I'll maintain
Until my dying day, sir:
That whatsoever king shall reign,
Still I'll be the Vicar of Bray, sir.*

When royal Anne became our queen,
The Church of England's glory,
Another face of things was seen,
And I became a Tory;
Occasional conformists base,
I blamed their moderation;
And thought the Church in danger was,
By such prevarication.

*And this is law that I'll maintain
Until my dying day, sir:
That whatsoever king shall reign,
Still I'll be the Vicar of Bray, sir.*

When George in pudding-time came o'er,
And moderate men looked big, sir,
My principles I changed once more,
And so became a Whig, sir;
And thus preferment I procured
From our new faith's defender,
And almost every day abjured
The Pope and the Pretender.

*And this is law that I'll maintain
Until my dying day, sir:
That whatsoever king shall reign,
Still I'll be the Vicar of Bray, sir.*

The illustrious house of Hanover,
And Protestant succession,
To these I do allegiance swear—
While they can keep possession:
For in my faith and loyalty
I nevermore will falter,
And George my lawful king shall be—
Until the times do alter.

*And this is law that I'll maintain
Until my dying day, sir:
That whatsoever king shall reign,
Still I'll be the Vicar of Bray, sir.*

Our text, moreover, is descriptive of *the very genius of the Roman Church*. It is an aggregation of shepherds most of whom live to exploit their flocks. A Romanist came to see me this morning, and told me a sorry tale. But when such principles direct men's courses religiously, what wonder that *this should be the rule in political life?* The nation is as a flock of sheep, and the Government is the shepherd. The present Government of Canada seems to think that the country, the whole Dominion of Canada, exists for the Government. It seems never to have dawned upon their consciousness that the Government ought to exist for the country. I speak because I be-

lieve everyone ought to speak on these great matters. I am prepared for some people to shrug their shoulders and say, "It is not my concern." It ought to be your concern.

II.

The Hong Kong Affair

Look at the Hong Kong affair. I know nothing of the actual facts of the case. I do not suppose you do. But the fact that a Commission was appointed was surely evidence that there was public uneasiness about the conduct of affairs at Hong Kong—uneasiness that the lives of our fighting men were in the hands of men who apparently could not be trusted adequately to care for them, and provide for them. But the Commission, as is almost always the case, whitewashed the Government, and said everything was lovely.

Then Colonel Drew, who was counsel for the opposition at the investigation, and who heard all the evidence, declared that the finding of the Commission was not based upon the evidence, and was, indeed, contrary to the facts of the evidence. Proceedings were taken against Colonel Drew under the Defence of Canada Regulations—but the matter was soon dropped. Why? I was very sorry. If it had gone on, all the facts of the case would have had to come out in open court—and the Government did not want that. Colonel Drew was left in the air, when the case was dropped.

Then he wrote a letter. Have you heard about that? He wrote a letter to the Premier, and the Premier promised to table the letter so that the information should be put before Parliament. The next day he withdrew his promise. It is a wonder he did not ask for a plebiscite on the matter! Mr. King definitely promised one thing one day, and as definitely broke his promise the next. Why? Because he had asked legal advice! What a lot of rubbish! Does Mr. King think the people of this country are a lot of simpletons? (A voice, "He knows we are!")

But someone changed the Premier's mind for him. Someone dictated his course. Who was it? Who told him that he must not table the letter? He consulted a legal authority! He consulted the right authority! You can get any opinion you like if you go to the right people for it. He asked the Government's counsel at the inquiry who had received a fee of nearly ten thousand dollars for his work. Why did he not consult this high-priced authority before he made the promise? Someone else's will, someone else's judgment, ruled in that case.

Because of the promise to table the letter, a copy of the letter was sent to every newspaper in Canada, and every editor of every newspaper of any importance had Colonel Drew's letter, with the evidence to which he called the Prime Minister's attention, on his desk. I think editors are fairly intelligent men, at least the equals of some of the men in Parliament. And from one end of the country to the other, we are told there is nothing in the letter that would give aid or comfort to the enemy—but much that would damn the Government in public estimation. Then the censorship is called into play, not to keep information from the enemy, but to keep matters of public interest from the people who have a right to know. The newspapers are forbidden to

publish the letter. Thus the censorship is used to protect Mr. King and his administration from public criticism. It is an abominable condition of affairs. It ought to be impossible in a democracy.

I do not know whether they will call me to account for what I now say or not. The St. Jean-Baptiste Society of Quebec, and I know not how many other places, passed a resolution asking the Minister of Justice to instruct his office to inspect every word I have uttered since the beginning of the war, and to take rigorous action against me if possible! We have the files if they want them, and they are sent to the censor each week. I am not afraid of them. If they should charge me with saying anything that would injure recruiting, I would say to the Premier, "You, sir, have taken a course designed to paralyze Canada's war effort. You are destroying the confidence of the people in your leadership, and in the Government of which you are the head."

That is a terrible thing for any premier to do in time of war. I should like to be able to shout for the Government; to say, I can trust these men one hundred per cent. They can take the last drop of my blood if they want it. But I do not trust them. They are an aggregation of shepherds who are busy feeding themselves instead of looking after their flock.

If the evidence cited is of no danger to the Government, why not let it be published? And if it is dangerous to the Government, it ought to be published so that mistakes can be corrected. Instead of that, we have the same men in charge of military affairs as were responsible for conditions at Hong Kong. If all was right, let us know it. I should be sorry to have to believe it was not. This I know, that suppression of the truth will lead the public to give play to their imaginations, and they are likely to imagine things are much worse than they really are.

I join in the Dominion-wide protest against the whole proceeding. I join with the editors of nearly all the important newspapers—except the echoes of King's appeasementism. I should like to join with the editors of nearly all the great dailies of Canada, and tell the Premier of Canada, "You are headed for the rocks. You cannot compel the people to submit to that kind of tyranny."

The Pickering Explosion

And what about Pickering? A firm in Montreal has been making shells. They produced seven hundred thousand shells, and of that number four hundred and twenty thousand were defective! Sixty per cent. of the shells made in one firm in Montreal defective! Why? Are there no inspectors there? Why turn out four hundred and twenty thousand shells without minute examination to see if they are right?

You ask why this is a subject for a Sunday evening address? I answer: I have done everything in my power to encourage men to go from this place into the armed services. They are engaged in the air, on the sea, and on the land. I propose to encourage others to go. I would go myself if they would take me. But I do not propose to be silent if the lives of these men are put in jeopardy by such mismanagement. (Applause). No patriotic Canadian ought to be silent. Sixty per cent. defective! Who is paying for them? That is the least important consideration, but it is not unimportant. The fact is, they were defective, and they were sent up to

a munitions plant at Pickering to be filled with cordite, a high explosive. After they had been filled, it was discovered they would not fit;—at least I would charitably suppose their defectiveness was discovered only after filling. And then men were set to buff or grind live shells on an emery wheel—first on a six-inch wheel, and then on a twelve-inch wheel! One of the shells exploded. Three men were wounded; one killed; and one of the wounded has lost an eye. Is that munitions plant at Pickering a lunatic asylum? I never made shells, but I should have more sense than to put a shell crammed with cordite on an emery wheel. They must be fools, or worse. Have they no inspector? Yes! Let me read from an editorial in *The Globe and Mail*:

"Another fact of importance is that Mr. R. C. Pope, representing the Allied War Supplies Corporation at the Pickering plant, and who did not appear at the inquest, had an interesting background for his position. He was a farmer at Grimsby, Ont. Later he was a minor employee at Canada Packers."

Perhaps the man did not know there should be a difference between filling shells and filling sausages! Whatever the competence of the man who was first a farmer, and then a "minor employee" of a packing company, such occurrences, which can scarcely be excused as an accident, ought not to have been, and need not have been possible. If we had a competent Government, that sort of thing would be impossible.

Who keeps such a government in power? I do not very often read the Premier's speeches—and still less often do I listen to them. I know of no man whose speech, whether oral or printed, is such a weariness to the flesh and the spirit. But I forced myself to read his speech of last Thursday. He gloried in having been leader of his party for twenty-three years. I do not know that that is anything of which to be especially proud. The Vicar of Bray held his office for forty-eight years! Mr. King confessed in that speech that when war began people did not expect it was going to be a world-war, but a European war that was really none of our business. Apparently, he shared that view. We might almost as well admit blind men to the air force, as to have a man of such defective discernment as Premier. He discussed the leadership of the past, and whined like a petulant child, complaining that someone is trying to destroy him and his ministry. He laid that charge to Mr. Hanson's account. If Mr. Hanson or anyone else could accomplish that great desideratum he would earn the everlasting gratitude of all intelligent people in Canada.

Who cares for any political party in Canada to-day? Who cares for any party leader? Is there not something more important than that? What about the flock? What about the great mass of people who are to be saved from the tyranny and the bloody rule of Hitler and his gang? Is not that our job? Can we not forget these little things and join heart and hand at all costs to win the war? No! This man will still be Vicar of Bray! Still leader of his party! I never read from any public man of recent years such an utterly contemptible utterance as that of Mr. King in the Commons last Thursday. It was unworthy of any full-grown man; whining about his party while the world is on fire.

All for the Party—None for the State!

I am concerned for the interests of Canada, of the Empire, and of the world. But all these are to be sacri-

ficed to the vanity of this prancing political peacock known as William Lyon Mackenzie King. Does Canada exist that he may spread his tail-feathers and boast of his leadership? Why all this? In an editorial in *The Globe and Mail* under the caption, "The Cat's Out of the Bag", the following appears from a speech of Mr. Cardin:

"Every step that has been made up to the present in the prosecution of the war has been made as a result of the threat or amendment being moved by the Opposition, and because we were afraid that such a motion or amendment if proposed would destroy to a certain extent the strength of our party in the House of Commons. That is the position. I do not need to be afraid to speak my mind."

Every step has been taken to preserve the party, and not to win the war! I do not know for whom this man is speaking; but, apparently in order to whip his followers into line Mr. King threatens them with a general election. I do not think anyone wants a general election, but I can conceive of something worse than that. For my part, I would say, confusing and diverting as such a course would be, if there is no other way of getting rid forever of this vacillating, compromising, time-serving politician named Mackenzie King, let us have a general election, and bury him out of sight forever. I have been through the West recently, and while I should not like to say that he has no friends out there, I did not meet with one; but with thousands who are surfeited with what this country has had to suffer at Mr. King's hands.

What have we? Shepherds feeding themselves, and not the flock; politicians looking after their personal interests instead of serving the Empire and the cause of righteousness throughout the world.

III.

THE LORD IS AGAINST IT. He says so: "I am against the shepherds; and I will require my flock at their hand, and cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be meat for them." I care not where you find it: the man who reverses the order of God's law, and lives for himself instead of for others, sooner or later, by saving his life, will lose it. That will happen one of these days to Mr. King. There is going to be an uprising of the sentiment of the people of this country. If we must have a general election, let it come. If it does, I think I will run myself! I could not do worse than some of the men at Ottawa.

This is a day when everything for which we as Christians first of all stand, is in jeopardy; when everything for which the British Empire has stood, and is now standing, is threatened. It is one of the darkest days of all the world's history; and to find men playing for their own personal gain, and whining about some supposed little reflection upon themselves at a time when the whole world is engaged in a universal conflict, ought not to be tolerated. People of intelligence should put an end to it; and I hope that somehow by God's good grace the day when that will be accomplished will speedily come.

Let us on our part live to serve. Let us live for other people instead of for ourselves. Never mind what people

say about you. Let us who are Christians earnestly pray about these matters, and seek for ourselves grace from God that we may at least set an example to all others of selflessness and unselfishness in devotion to our country, and to the cause of world freedom.

"O God of Truth, whose loving word
Upholds whate'er hath breath,
Look down on Thy creation Lord,
Enslaved by sin and death.

"Set up Thy standard, Lord that we,
Who claim a heavenly birth,
May march with Thee to smite the lies
That vex Thy groaning earth.

FROM OUR EXCHANGES

"Semper Eadem"

This is the boast of the Roman Catholic Church, that it is always the same. It may also be said that it is everywhere the same where it is allowed to have its own way. We have before us a copy of *The Ballina Herald and Mayo and Sligo Advertiser* of June 27th, 1942. In it there is an account of a Sligo slander suit. It begins like this:

"I am glad to say that the parties have adopted the suggestion made by your lordship last Thursday and have arrived at a settlement.

"This announcement was made by Mr. B. McGuckian, S.C., for the plaintiffs, when the action brought by Charles and Francis Egan, sawyers & coachbuilders, Coogh, Killaville, Ballymote, against Rev. Felix Burke, P.P., Buninadden, alleging slander and assault, was called in the High Court on Monday.

"The settlement, Mr. McGuckian said, provided for the payment by Fr. Burke to the plaintiffs of an agreed sum in respect of both damages and costs in all the causes of action, and the sum had been accepted by the Egans as representing an amount satisfactory to them.

Then it is summarized as follows:

"In their statement of claim, plaintiffs stated that at 9 o'clock and 11 o'clock Masses at Killaville church on Sunday, November 3rd, 1940, defendant spoke from the altar concerning them the words: "They are pups, blackguards, ruffians, supposed to be Catholics and they would not even make good Protestants. They should not be let inside the door of a Catholic church." These words, they said, meant that they were men of bad character and that they had been exposed to hatred, odium and contempt, greatly injured in credit and reputation and that their business declined so that they had to close down in April, 1941. The plaintiffs also stated in their statement of claim, that on Sunday, July 21, 1941, defendant assaulted and beat them in the presence of the congregation of Killaville church while they were hearing Mass by kicking them and striking them with his fists. They also stated that on Sunday, August 3rd, he assaulted and beat them while hearing Mass by striking them with his fist and kicking them and that he also assaulted Charles with a leather-bound weighted instrument, commonly known as a life preserver."

Here was a priest who abused certain of his own flock, denounced them in his church, ruined their business, and even assaulted their persons; and, as the records show, agreed to pay for his misdeeds. And though his lawyer insisted he intended it as no acknowledgment of guilt, the mere fact that he paid costs and damages proves that he had no case. This is Rome wherever and whenever it is free to practise its own teaching.

A Spanish General In the News

From an Ottawa paper

Editor, Citizen: On the one p.m. newscast Saturday, July 4th, the Canadian Broadcasting Corporation reported that General Quiapo de Llano, Franco's Goebbels during the Spanish War, had been confined to his home in Malaga. The commentator added that the general had attacked the Falange because it was the tool of the German and Italian governments. The impression left the hearer was that the general had been disgraced for being pro-Ally.

I submit that General Quiapo de Llano has never been pro-Ally. I quote from an interview granted by him to Arthur Koestler, correspondent for the London Liberal daily, *News Chronicle*:

Spain, said the general, will maintain the closest possible relations with Germany, Italy, Portugal, all of which states support us and whose constitutions we intend to imitate.

Continued appeasement of Vichy and of Franco Spain has given Germany and Italy and Japan a chance to consolidate their fifth column in the Americas through the diplomatic representatives of these powers—France and Spain.

While working for the Chilean Press Service I noticed the Canadian press paid scant attention to reports from Latin America and the New York *PM* that machinery is being navicerted for the Rio Tinto mines, in which the British ambassador, Sir Samuel Hoare, is alleged to hold large shares, and which is shipping iron and steel to Germany, or to reports concerning the underground fight still being waged against Franco by former Spanish Loyalists, "Jew and Communists," despite the firing squad and deportation to work on the Dakar-Algiers railway under German supervision and under conditions best left to the imagination.

The explanation of the incarceration of General Quiapo de Llano may better be found in that rift between Serrano Suner, foreign minister of Spain, and Franco, of which so much was made a few months ago, and which turned out to be only propaganda to lull the Allies to sleep concerning the ominous position of Fascist Spain at the entrance to the Mediterranean. The course of the battle of Libya reflects the wisdom of this propaganda move of the Axis.—J. HAMBLETON, Ottawa, July 6, 1942.

What *Le Devoir* Does Not Say

From a recent issue of *Le Devoir*, Montreal, the following characteristic bit of comment is taken:

Maoris from New Zealand charged the Germans with the bayonet in Egypt. Czechs and Poles fought at Tobruk. South Africans fought in the Libyan campaign. Indians and Australians who had fought there have had to return to their own country, menaced by Japanese invasion. Americans have just arrived in Egypt. The world is in arms, and the world is topsy-turvy.

There is nothing wrong with that innocent comment—except its studious avoidance of any mention of the fact that British troops have borne the brunt of the North African fighting from the beginning. It is such petty anti-Britishism that explains much of the current ill-feeling.

—*The Citizen*, July 16, 1942.

Dalesville Baptist Church Sunday School, Dalesville, Ontario

This encouraging word comes from Rev. C. Hardie:

"I am enclosing the offering that we gathered (\$7.03) from the Dalesville Sunday School for the purchase of French New Testaments. It is not very much but this little Sunday School is composed of beginners and juniors chiefly. We offered a prize to the one who was most regular in attendance and who brought the largest offering in five Sundays. One little girl of ten years brought \$2.17 which she earned by cutting grass and picking stones.

A Jesuit Writes—Rev. T. Christie Innes Replies

A Jesuit Complains of Mr. Innes' Speech

Member of Jesuit Order Condemns Irresponsible Attacks on Society, and Points to Its Sufferings in Totalitarian Countries Subjugated by Germany

Editor, Telegram:

Sir,—The wanton abuse of the Roman Catholic Church by Rev. T. Christie Innes, so fully reported in your issue of last Monday, is a fine example of the irresponsible mischief-making that is hampering our war effort, and it can only disgust loyal Canadians, of whatever language or creed. His Holiness Pope Pius XII. has too prominent a place as a world-respected leader of the movement for a just peace to need any defense here, but you will perhaps allow me space in your columns to say a word in vindication of my own order, the Society of Jesus, or Jesuits.

We have, says Rev. T. Christie Innes, "been ejected forcibly over twenty times from various lands in recent centuries because of (our) political machinations". He might have added that the most recent of these ejections have been from Austria, Poland, Czechoslovakia, and Germany itself. Is that something to be ashamed of?

Our schools have been closed, our churches confiscated, and many of our fathers imprisoned or exiled, because we teach integral Christianity, which, as Rev. T. Christie Innes ought to know, is the complete antithesis of the pagan totalitarianism which the democracies are fighting. Furthermore, the reverend gentleman should turn to a reliable history book and see what order it was that first brought Christianity to Upper Canada, and at what cost.

In Canada to-day the English-speaking Jesuits alone operate five colleges, and the number of their alumni in the armed forces is well over 2,000. In the last war Loyola College in Montreal received special commendation for having a larger representation in the forces, in proportion to its student enrolment, than any other college, Catholic or Protestant, in the Dominion. Hon. C. G. Power, Minister for Air, is one of its graduates, as is his son (missing at Hong Kong); while Lieut.-Gen. McNaughton sent his three sons there for their high school education. Such men, I think, are at least as good judges as Rev. T. Christie Innes of where patriotism and sincerity are to be found.

Finally, ten of our priests have volunteered as chaplains with the Canadian forces, and three of them have already gone overseas. Meanwhile Rev. Mr. Innes, safe in Canada, is wantonly aspersing their loyalty and good faith, while he tries to stir up the embers of a dying fanaticism, which all Canadians of good will would gladly see extinguished for ever. To say the least, this is not helping Canadian unity; it is an act of discord, such as Hitler is delighted to see; and it bears a marked resemblance to that most contemptible of Axis tactics, the stab in the back.

R. A. F. MACKENZIE, S.J.

—From *The Evening Telegram*, July 16.

Jesuit Father Instructed in History of His Order

Editor, Telegram:

Sir,—May I thank you for your courtesy in publishing Father Mackenzie's letter in your issue of the 16th? I regard it as unsolicited assistance in proving the points I made in the High Park speech so generously reported by you on Saturday, because every one of my plain categorical statements is very studiously evaded by my learned and astute opponent, and it is necessary to conclude that if he must resort to denunciation of my supposed motives or ignorance, etc., instead of showing my statements to be false, if he can, then my position cannot be assailed successfully. My simple

statements of fact cannot be altered or dealt with by adopting Father Mackenzie's method of saying they are "wanton abuse," "irresponsible," and "mischief-making." No doubt my friend wishes they could be thus easily denied or got rid of, he certainly knows they are facts and not fancies:

But, your correspondent asked for space in which to "vindicate" his own Order of Jesuits. That proves at least that he has plenty of courage, but no one with a modicum of sense will imagine that he has been either serious or honest, far less successful in doing so! Now, as you are an advocate of fairness, may I recite one or two instances from history to show what I mean by the understatement of fact when I said (and this is one sentence Father Mackenzie particularly objects to) "the Jesuit Order has been forcibly ejected over 20 times from various lands in recent centuries because of its political machinations"? Surely not ALL history books have been perverted by wicked Protestants. Out of about 70 instances of such forcible ejection from various countries, let me remind my friend of a couple.

Obedied No Orders Except Their Own.

In France, the revelations that came before the Courts were such that the Jesuit Order was seen to be sufficiently odious to warrant Parliament to declare on the 6th August, 1762, that the Order was opposed to "all authority, spiritual and temporal, ecclesiastical and civil, and was designed to render them (the Jesuits) independent of such authority by means secret and open, direct and indirect, even to favor usurpation of the Government." It was decreed that they should be expelled irrevocably and for ever!

But recall Spain, once more Jesuit-ridden under the infamous Franco regime, why, "most Catholic Spain" as she is known to history, (and known to us as a tragically backward European people to-day because of the great public enemy called Clericalism) was the land of Loyola's birth, and land of the Order's creation, too, yet on the 28th February, 1767, the Catholic Charles III. of Spain decreed the expulsion of the Order, and 6,000 members left the country, because they proved themselves even in their own land to be injurious to the common weal and highly treasonable!

Does Father Mackenzie forget that ALL the Bourbon Courts of Europe intimated unanimously to Pope Clement III. through their ambassadors that they wished the Jesuits expelled? Even the bigoted Catholic Maria Theresa of Austria, demanded the abolition of the Order! Does Father Mackenzie admit that he never read the exclamation of Abbe M. De La Roche Arnauld, himself once a member of the S.J., this man speaking from within, who wrote: "Do you wish to excite troubles, to provoke revolution, to produce the total ruin of your country? Call in the Jesuits; raise up again the monks; open academies, and build magnificent colleges for these hot-headed religionists; suffer these audacious priests, in their dictatorial and dogmatic tone, to decide on affairs of State." And that is the case against the Jesuits in a nutshell in Canada to-day.

Call for Unity Hypocritical Cry.

Will Father Mackenzie take notice that the rising tide of public opinion in Canada will not suffer its British liberties to be trodden under foot so lightly as he thinks. The record of Jesuit-ridden Quebec will not be erased by calling my plain facts "wanton," and "irresponsible," etc. It is possible for us, too, to be tired of out-worn cliches about "the war effort" and "Canadian unity" spoken by a religious system that has made a whole Province which it dominates a scandal within the Dominion, and a matter for the Empire and the United States even to take up, as American papers have recently, who have written about the "one rebellious Canadian Province that hinders the war-effort," and who want the Canadian government to compel it to take its share.

To name one or two exceptions in the Province of Quebec, such as Major Power as a loyal war-leader, does not for a single moment make up for the lamentable utterances of certain Roman puppets in Parliament and out of it. Slowly, but

surely, the Canadian people are awakening to the fact that the very mysterious and humiliating events of recent times have their source in the fact that the government of Canada is held by the throat by the Roman Church, through the machinations of the political arm of the Church, the Society of Jesus, which rests not day or night. I repeat, Sir, as a loyal Canadian who has vociferously and daily labored for Canadian unity for an all-out war effort, I repeat, that the Roman Church, as directed authoritatively from the "world-power" as it calls itself, situated in the Vatican City in the heart of the capital of an enemy country, is the supreme menace to our liberty and peace and progress in Canada.

Presents Paraguay A Horrible Example.

The question is, Are we going to allow the Roman, Italian-controlled, and essentially dictatorial hierarchy, to make the whole of Canada into a vast Quebec? Let me cite one final witness of the "total ruin" which the Jesuit Order will bring if it gets into the driver's seat in any State. In that world best-seller, "Inside Latin America," by John Gunther, the Jesuit Order figures rather luridly once more. "Latin America," says this purely factual writer, "was, it happened, colonized by two countries, Spain and Portugal, which never experienced the Reformation. Thus Catholicism in peculiarly undiluted form dominated it from the earliest days, and remains to-day a profound and tenacious influence. . . . The Church had no competition, since no other religion but Catholicism was permitted. It grew fabulously rich and fabulously decadent. . . . Paraguay, for instance, became practically a Jesuit colony" (p. 9). And, there you have the exact technique of the Roman system, and its results—domination, intolerance, and decadence! Therefore, the chapter on Paraguay does not surprise us, though it appals us, for the Roman system has had four hundred years of undisputed sway there, and yet, "Paraguay is the country where 60 to 70 per cent. of the people are illegitimate . . . and everyone is good-humoredly related to everyone else. . . . The history of Paraguay is like that of no other American republic. Paraguay is unique" (p. 271). Is that not an up-to-date enough and concrete enough case? What is the answer?

Incidentally, the Oxford English Dictionary, (vol. 5, H-K) says, under the word "Jesuitical"; "Having the character ascribed to the Jesuits; deceitful, dissembling, practising equivocation, prevarication or mental reservation of the truth." Is that the result of prejudice, ignorance, or the facts of history, the history of the S.J.? Let the public and history decide whether the O.E.D. is right or not. I hope that Father Mackenzie will not fall into the description by Thomas Carlyle (Heroes VI., 361), who spoke of "A hypocrite shrouding himself in confused Jesuitical jargon."

T. CHRISTIE INNES.

Cable to Mr. Kensit and Reply

Following the great meeting in Jarvis Street, July 16th, when, in response to a letter from Mr. John Kensit, a fund was launched for procuring a mobile canteen—or more if possible—for the Protestant Truth Society, something over \$1,200.00 was subscribed. The next day we sent the following postal letter cable to Mr. Kensit:

"Your letter received opportunely yesterday before great meeting in Jarvis Street Church when reporting victorious tour to Pacific, in League's interest (Stop) Made appeal Mobile Canteen for your Society, received initial sum of about three hundred pounds (Stop) Please cable collect cost of vehicle, such as you require (Stop) Certain we can raise a thousand pounds at least, and propose such Canteen, one or more as money we raise will purchase, bear name your Society as gift from our League (Stop) Such cooperation will reinforce us both.

SHIELDS."

Some days later we received the following cable from Mr. Kensit in reply:

"Delighted at valuable cable offer. It will be our pride and joy to have such unique cooperation. We can secure excellent chassis and build new Canteen and have same

on road in six weeks, at cost of three hundred sterling. It will bear prominently on sides that it is the gift of your League.

KENSIT."

It will be seen from the above that \$300 will secure an excellent chassis, and build a new Canteen, and that these can be put on the road in six weeks. We believe the Protestant Truth Society operates three or four of these Mobile Canteens; and we are happy to be able to report that as a result of the subscription taken in Jarvis Street and further contributions which are coming in daily in response to our letter as published in last week's WITNESS, the money for the first Mobile Canteen is in hand, and we expect that it will be cabled to Mr. Kensit immediately.

We ask everyone who has received our appeal to cooperate with us to the utmost in this matter. *It ought to be possible for the PROTESTANT LEAGUE to provide the Protestant Truth Society with three or four Canteens—all of which they urgently need.* So please send in your gifts as soon as possible, and make them as large as possible; and we shall cable the money to Mr. Kensit \$300 at a time as the amounts come to hand. By sending this to Mr. Kensit immediately, he will be able to order the first chassis so they may have it on the road within six weeks. "The King's business requireth haste", and we urge all our readers to send their gifts to the LEAGUE office, 30 Gerrard St. E., Toronto, as soon as possible. It will be a splendid thing to have three or four Mobile Canteens manned by preachers of the gospel ministering to the souls as well as to the bodies of our men in the armed services.

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Are We Blind . . . ?

(Reprinted from *The Evangelical Christian*)

● It is charged against us by the Roman Hierarchy through the press and in other ways, that we are a solitary voice, and that no one agrees with us! The accompanying article from an English periodical says substantially what we have recently said in varying speech right across the continent. It is a confirmation of our testimony against Rome.

Ed. G. W.

The following article is reprinted from "The Church Gazette" of England. We believe it will be an eye-opener to every reader as to the extent of Roman Catholic penetration in the Old Land and to the danger that threatens our Protestant heritage and institutions. Considering what is going on in England and Canada we are justified in asking, "Are We Blind or Just Mad?"

Many people attached very little importance to the statement made by the B.B.C. that Mr. F. W. Ogilvie, Director of the B.B.C. (the Presbyterian from Northern Ireland), had tendered his resignation to the B.B.C. Board of Control to facilitate the re-organization of its work, and that Sir Cecil Graves had been appointed along with Mr. Foote as Joint Directors of the B.B.C. It was stated that Sir Cecil Graves would be responsible for directing the policy of the B.B.C. in future.

Behind this statement and the event, however, there is a long story. It may not be generally known that Sir Cecil Graves is now a Roman Catholic, although he has not always been one. Some years ago, when Sir John Reith was leaving the B.B.C. and the question of his successor as Director of the B.B.C. was under consideration, Captain Cecil Graves' name was mentioned, but in view of the fact that Italy had disgraced herself by her inhuman atrocities against the people of Abyssinia with the blessing of the Pope upon their deeds, and the fact that Italy might possibly be at war with England, protests were made to the Council of the B.B.C. objecting to the appointment of Captain Cecil Graves, as in case of war between Italy and England he might consider his first loyalty to be to the Italian Church, and it was inconceivable that the control of the most powerful organ of propaganda in the Empire should be in the hands of anyone whose first loyalty was not to Britain. Now that we are actually at war, the inconceivable has happened, and Sir Cecil Graves is calmly appointed to direct the policy of the British Broadcasting Corporation and replace a stalwart Presbyterian.

We understand that Mr. Brendon Bracken, the Minister for Information, is a Roman Catholic and it is significant that Mr. Ogilvie's retirement should so soon follow his appointment to that important office, especially in the face of such close collaboration between the B.B.C. and the M.O.I. It is significant that when the question of Mr. Ogilvie's retirement was raised in Parliament on February 4th Mr. Brendon Bracken was so evasive—but it is hoped that the matter may not be allowed to rest there. Our readers may be interested in the *Times* report of the debate:

B.B.C. Reorganization.—MR. VIANT (Willesden, W., Lab.) asked the Minister of Information the nature of the reorganization effected in the British Broadcasting Corporation and the reason for it.

MR. BRACKEN (Paddington, N., U.) referred to the public announcement issued by the governors of the B.B.C. and said a reorganization of the B.B.C. necessitated by the war-time expansion of its services has been in progress for some time. He continued: I was informed beforehand that this joint appointment would be considered. I felt, however, that this was

a matter which the Corporation should decide for themselves and upon which I could offer no advice on behalf of the Government. The relations between the Ministry and the B.B.C. are in no way affected by this change. I should like to pay tribute to the arduous work of the retiring Director-General over a period of four years, during the latter half of which the services of the B.B.C. have developed into a most potent weapon of war. I have full confidence in the ability of his two successors to fulfil their onerous task.

MR. LAWSON (Chester-le-Street, Lab.)—Will the right hon. gentleman refrain from inflicting on the House the same kind of language as the B.B.C. uses in talking about "in order to facilitate reorganization Mr. F. W. Ogilvie placed his resignation in the hands of the governors"? That is an insult to the intelligence.

MR. BRACKEN—I cannot understand that criticism, Mr. Ogilvie placed his resignation in the hands of the governors.

HON. MEMBERS—Why? Was pressure brought on him to do so?

MR. LIPSON (Chairman, Ind. U.)—Will the right hon. gentleman give an assurance that the resignation of Mr. Ogilvie was made entirely on the initiative of the governors of the B.B.C. and was in no sense inspired from sources associated with the Government?

MR. BRACKEN—I have already told the House that the Government expressed no opinion about the resignation of Mr. Ogilvie or the appointment of his successors.

MR. WALKDEN (Doncaster, Lab.)—Does this reorganization mean more dictatorial control of the B.B.C. by the Ministry of Information; and can we have a frank statement on this point—was the man sacked and told to go, or was he asked to put in his cards?

MR. BRACKEN—The hon. member must not have heard me say that no change was involved in the relationship between the B.B.C. and the Ministry of Information. It is not my business to delve into the domestic affairs of the governors of the B.B.C. They are supposed to be an independent body. Why should I try to elicit from them what arrangements they are making about their staffs?

MR. WALKDEN—Are they not responsible to this House?

MR. VIANT—Is it not the case that the right hon. gentleman is the Minister responsible to this House for answering questions relating to the B.B.C. and in these circumstances are we not justified in asking that he shall satisfy himself about the relationship between the governor or the ex-governor and the B.B.C. controllers so that he may satisfy questions put in the House?

MR. BRACKEN—I am perfectly willing if the House so desires, to write to the governors of the B.B.C. and ask them whether they would like to put in writing exactly what happened. (Hear, hear.) But I must point out to the House that I am often asked questions about too much Government interference with the B.B.C., and that there is great indignation expressed from time to time that the Government does interfere. The House cannot have it every way. Either they want the governors to have a certain amount of independence or they want the B.B.C. to be an appendage to the Ministry of Information, which would be a very bad thing.

The Roman Catholic position is very simple and has been emphasized by Romanists time and again, and is contained for us in *The Papal Encyclical* of June 11th, 1905, which demands "the public recognition of the authority of the (Roman) Church in all matters relating in any way to conscience, the subordination of all State laws to the Divine law of the Gospel, and the harmony of the two powers civil and ecclesiastical." If this means anything, it means that Sir Cecil Graves' first loyalty as a Roman Catholic is to the Pope and not to the King.

Pope Gregory XVI said on August 15th, 1832:

"If the Holy Church so requires, let us sacrifice our own opinions, our knowledge, our intelligence, the splendid dreams of our imagination, and the most sublime attainments of the human understanding."

That being so, a Roman Catholic in public life may be merely the mouthpiece for his Church.

For years when Roman Catholicism has been criticized our easy going appeasers in England have ridiculed the idea of the Roman Church being in any way antagonistic to the Empire. Surely this War must have opened their eyes to the danger if they are not blind, just as Japan's attack on America opened the eyes of the Isolationists there. For what are the facts? Many could be given, but space prevents more than a few.

Southern Ireland is predominantly Roman Catholic and is the only part of the British Empire which did not respond when Mother Country was assailed.

Northern Ireland was keen to have conscription, but the opposition from the Roman Catholics in Northern Ireland prevented this being done.

In Canada, it is notorious that it is Roman Catholic Quebec which has been, and is, fighting and opposing conscription in that country (See *The Times'* leading article, 2nd February, 1942). While in 1939, Ontario voted 78-0 in favour of support to Britain if the crisis led to war, nine French Roman Catholic Societies of Quebec sent a joint telegram to Premier King saying: "The entire population of Quebec (i.e. the French R.C. population) absolutely opposed to Canada's participation in foreign War." Signed:

The St. Jean Baptiste Society of Montreal for the St. Jean Baptiste Societies of Quebec and Ontario.

La. Ligne D'Action Nationale.

The Catholic Farmers Union.

The French Canadian Young Patriots.

The Canadian Confederation of Catholic Workers.

The Central Council of the National Catholic Syndicates of Montreal.

The Alliance of Catholic Professions of Montreal.

The Catholic Association of French-Canadian Youth.

In the Ontario legislature a French Roman Catholic demanded that editors of publications criticizing the Roman Catholic Church and the Pope should be interned for their efforts to upset Canadian unity. An R.C. M.P. in the Canadian House of Commons demanded that Dr. Shields, a Baptist Minister of Toronto, should be silenced officially for exposing the baneful influence of the Quebec Hierarchy. Houde, Mayor of Montreal, urged non-registration of Quebec citizens and was interned.

The Roman Catholics in Australia united to prevent conscription for oversea forces, and are now crying out that England has not defended them better.

Vichy France, Roman Catholic to a man, has been treacherous in her dealings with England. The critical position in which we find ourselves today in the Far East is due largely to the Vichy Roman Catholic Government. Let us remember that the Vichy regime has the Papal blessing.

In the U.S.A., the leaders of Isolationism and fermentors of strife and strikes in order to hamper American efforts to help England, were frankly Roman Catholic.

The trade unionists in Australia realized this, as a statement in *The Australian Church Record* of October last quotes a statement by a trade unionist that "We fight not only Capitalism, but the Roman Catholic Actionists in the Trade Union Movement . . . the unionists are beginning to wake up to the very unfair 'squeezing out' methods of the Roman Church . . . For long she has tried to win her way by 'perversion'—but her numbers do not increase; now she has definitely determined to win through by working her way through her lay people into strategic positions, and gradually ousting non-Romans. More and more our Public Services, including our Railway department, are being brought under Roman control . . . in our public schools, designated 'GODLESS' by the priests of the Roman persuasion, the percentage of Roman teachers is said to be growing out of all proportion to the number of Roman children taught in Government schools."

It is amazing how Roman Catholics "accidentally" find themselves in positions of trust and secrecy. The Editor of *The Radio Times* a few years ago was a Roman Catholic, and we have heard of no change being made. It is common knowledge that R.C.'s largely dominate the Foreign Office. It is rumoured that the Prime Minister's Private Secretary, and certainly Mr. Roosevelt's Private Secretary, are both Roman Catholic. Strange coincidences, which probably only Rome can explain.

Our tolerant English people are no doubt saying, "But what matter if this is so; we are fighting for liberty and freedom and the principles of righteousness." The answer is simple. "In Abyssinia as soon as the Italian forces got control, every Protestant missionary was driven out and not allowed to re-enter that land. Freedom thus being destroyed."

Roman Catholic Franco with the aid of the Italian and German Legionaries won the Spanish Civil War, and as a result 300 Protestant places of worship in Spain are now reduced to ten. Nearly all Protestant Sunday Schools are closed, and the Ministry of Education writes, "We must be absolutely intolerant to ideas and views that are contrary to the Roman Catholic Church." Freedom indeed!

Bibles of the Bible Society have been confiscated. The President of the Madrid Y.M.C.A. was sentenced to thirty years imprisonment for his religious convictions. A shipment of 110,000 Bibles and Gospels sent by the British and Foreign Bible Society to Spain were confiscated and converted into cellulose.

In Canada, in the Province of Quebec, Bibles and Religious Tracts may not be distributed and the National Anthem cannot be sung in Roman Catholic Churches without special permission.

It may not be generally known that the Roman Church even today is very sympathetic to Japan. As late as April, 1941, after all the Japanese atrocities in China, the Pope was able to say to the Japanese Foreign Minister: "I have sent my Apostolic Blessing to your dear, far-off country." The Pope blessed Matsuoka, said he was a great statesman and pinned a medal on him.

We could write much more. Hitler, himself, originator of all present-day troubles, is a baptized Roman Catholic, so is Goebbels, so is Goering, so is Mussolini, so is Petain, so is Darlan, so is Weygand. Last, but not least, so

is the notorious Haw Haw, the renegade Englishman educated by the Jesuits in Ireland. Remarkable coincidences!

In the light of the above, are we unreasonable in demanding that Sir C. Graves and all other Roman Catholics in positions of authority in the B.B.C. shall go, failing which Englishmen will refuse to pay another single license towards the work of that mighty organization.

When we realize that our brothers and sons and husbands and fathers have lost their lives and are hazarding their lives needlessly, because of Roman Catholic refusal to grant us the use of the Irish Ports, because of Roman Catholic betrayal of Indo-China, and because of the obvious connivance of official Roman Catholicism with all the horrors of today, we may well ask, "Are we blind or just mad?"

Bible School Lesson Outline

Vol. 6 Third Quarter Lesson 32 August 9, 1942

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

THE SERMON ON THE MOUNT

Lesson Text: Luke 6.

Golden Text: "Be ye therefore merciful, as your Father also is merciful"—Luke 6:36.

I. The Lord of the Sabbath—verses 1 to 11.

Read also Matt. 12:1-14; Mk. 2:23-28; 3:1-6.

The action of the disciples in gathering and eating the grain was permitted (Deut. 23:25), but the law commanded that no labour be performed on the Sabbath (Exod. 35:2, 3; Num. 15:32-36); it was a day of rest. The Lord's sanction shows that this was a case of necessity, for the disciples had evidently become hungry in their journeying. Only self-righteous Pharisees would have interpreted the action of picking and crushing the ripened grain as labour.

Our Lord cited the example of David, whom the Pharisees did not dare to criticize. The priests also profaned the Sabbath in the sense that the performance of their regular duties in the temple and preparing the sacrifices involved toil (Matt. 12:5). Mercy is to season justice (Hos. 6:6). Since the Sabbath was made for man, caring for the welfare of men is to be considered a higher duty than that of protecting institutions.

Christ is Lord even of the Sabbath. He had authority to interpret the law, and His word was final. He would yield to no one the right to set up standards for His conduct.

Christ demonstrated His authority as Lord of the Sabbath by performing a miracle on that day, a miracle which His enemies could not gainsay (Lk. 5:24). He attempted to reason with them, but they would not listen, for their hearts were hardened against Him and against the truth which He proclaimed (Mk. 3:5; 2 Thess. 3:2). They were filled with rage because they had been put to confusion before the people. The truth of God is the touchstone which reveals the hidden sin of the heart (Heb. 4:12, 13).

II. The Master of Men—verses 12 to 19.

Read also Matt. 10:2-4; Mk. 3:13-19.

Before choosing His co-labourers in the Gospel our Lord spent the night in prayer. If He engaged in communion with His Father in prayer before undertaking a task of great moment in the Kingdom enterprise, how essential is prayer to one who would be used of God!

He called to Him disciples; that is, learners or pupils. From these disciples He chose twelve apostles, those "sent forth" with authority. The word "apostle" is used in Scripture concerning the twelve followers, also Paul, Barnabas and Matthias (Acts 1:15-26; 14:14). The term "disciple" includes

the twelve and also others who followed Christ during His earthly ministry (John 6:66).

It is difficult for human minds to fathom the mystery of our Lord's choice of Judas, when He knew him to be a traitor (John 6:64; 1 Cor. 13:12). God has His own purpose in permitting evil for a season, and we know that it is all for His glory. The very wrath of the wicked shall add to His praise, even as the hardness of heart on the part of Pharaoh was the occasion for the display of God's power on behalf of Israel (Psa. 76:10; Rom. 9:17, 22).

III. The Teacher of Men—verses 20 to 49.

This discourse was intended primarily for the instruction of the twelve, although the multitude could evidently hear the Saviour's words. For the purpose of study the sermon may be divided into three sections:

1. The disciple in relation to His Lord—verses 20 to 26.

Those who suffer for the sake of the Son of man now will rejoice with Him hereafter, while those who seem to prosper now, apart from Him, will experience humiliation. Notice the parallelism in these verses. Blessed are they who are poor, hungry, sorrowful and despised for His sake, since in God's time they will be rich, satisfied, joyful and honoured (Matt. 5:1-12). Woe to those who are rich, satisfied, joyful and honoured of men now. They have received their consolation; they have had their reward; they have the receipt in full (Greek of Matt. 6:2). They will find themselves poor, hungry, sorrowful and despised, because they have lived unto themselves, instead of unto Christ.

2. The disciple in relation to his fellows—verses 27 to 38.

The law of love should govern the conduct of a disciple in his dealing with others. The teaching of Christ in these matters was a "new commandment", inasmuch as He demanded kindness and generosity, and laid stress upon the motives which actuate conduct (Matt. 5:38-48; John 13:34). Also, He supplied the power by which His own purpose for the holy conduct of His disciples should be carried out.

3. The disciple and his own heart-life—verses 39 to 49.

The one who would lead others aright must watch his own sight, that his vision be clear and unimpaired (Matt. 15:14). The standard of perfection which he strives to attain should be that set by his Teacher (Matt. 10:24, 25; John 15:20).

To attempt to correct the faults in the life of another is useless until the stumbling-blocks in one's own life be removed (Matt. 7:1-5; Rom. 2:17-23).

Outward actions indicate the condition of the heart (verses 43-45), for "as he thinketh in his heart, so is he" (Prov. 4:23; 23:7). On the other hand, the inward conviction is to be expressed not merely in words, but also in deeds (verse 46). Obedience to Christ should follow submission to Him; faith should be accompanied by works (Matt. 25:11, 12; Lk. 13:25). The One Who owns us has every right to command us (Matt. 20:15; 1 Cor. 6:20; 7:23). Many profess with their lips to know Him, but their hearts are far from Him (Mk. 7:6). If we love Him, we will keep His commandments (John 14:15).

Discipleship involves coming to Christ, learning of Him, and obeying Him. By parable Christ teaches that those who hear His word and then obey it have a foundation for their lives which will stand the storms (Matt. 7:24-27; John 14:21; Jas. 1:22-25), but those who hear His word but do not heed it will come to ruin.

"My gracious Lord, I own Thy right,
To every service I can pay;
And call it my supreme delight,
To hear Thine accents and obey."

SEND FOR EXTRA NUMBERS
OF THIS ISSUE

Next Sunday in Jarvis Street—Important!

We are happy to announce a very special service next Sunday morning in Jarvis Street. The Pastor will conduct the service, but the preacher will be Rev. Henri Lanctin, Pastor of La Bonne Nouvelle Baptist Church, Moncton, N.B.

Mr. Lanctin was born in Chatauroux, France; and was converted through reading the New Testament. Mr. Lanctin will speak on: WHY I LEFT THE ROMAN CATHOLIC CHURCH. He exercised a great radio ministry in Moncton for an extended period, and then he was banned for six months on the complaint of a priest who represented that Mr. Lanctin had said something which he had not said. The priest made an affidavit that he had himself heard it. A petition bearing ten thousand signatures was sent to the Canadian Broadcasting Corporation, and by an investigation conducted by Mr. Gladstone Murray, it was found that Mr. Lanctin had never said what he was reported to have said. Thereafter his radio ministry was resumed, and he is still speaking over the air.

Mr. Lanctin was asked by an old Frenchman, in the summer of 1938, who had heard his radio messages, to hold meetings in a rural district, and because his house was small he asked the preacher to bring a tent. The first night all went well, and over one hundred people were present. They were reluctant to leave at the close of the service, and an after-meeting was held. The next night the priest came, and began to make trouble. The third night there was more trouble; and the fourth night, a riot. While the priest was not present that night, there was no doubt that the whole movement had been incited by him. The Canadian Mounted Police asked Mr. Lanctin to leave, as they thought they could handle the crowd better in his absence. When it became dark, two of the four Mounted Policemen were knocked down and nearly killed—probably would have been killed had not a company of Protestants returned to defend them. The tent was torn down and burned. More policemen were telephoned for, and when they arrived the mob were in process of destroying the Frenchman's house. Kerosene had been poured all around, but no match had been struck. All this was in the summer of 1938.

Mr. Lanctin speaks English as readily as French;

and we are sure that many will be anxious to hear him Sunday morning. We ask our readers in Toronto and nearby to make this announcement as widely known as possible. For Jarvis Street Sunday evening subject, see Saturday's papers.

A Very Suggestive Letter

We have just received a letter from a former Seminary student, Rev. E. V. Apps, a graduate of the 1930-31 class, who is now labouring in Vancouver, as pastor of Marpole Baptist Church. The suggestion is so good that we pass it on to our Sunday Schools who have not yet held their Daily Vacation Bible School. Mr. Apps' letter is to the point:

"Greetings in the Name of the Lord.

"Please find enclosed a Postal Note for \$17.70, the result of Marpole Baptist Church Daily Vacation Bible School, July 13-22, given for the express purpose of sending New Testaments to Quebec—not for the Cardinal to destroy we hope but to take the place of those he has destroyed. We heard of the man who wished for gold and everything turned to gold and he was buried beneath it. It would not be a bad idea if it rained New Testaments on the Cardinal!!!

"The average attendance at our school was fifty-five, with eighty-three on the roll. A great number learned Bible verses—God wrought on young hearts."

Pioneer Regular Baptist Church, Norland

Pastor Vaughan writes as follows:

"This is another very busy summer. From early Spring we have been going steadily doing further work on our buildings. First we did some work on the house inside then plastered the house outside, stained the logs and painted the woodwork.

"The next job was that of putting the log siding on the church. I intended to work at this myself realizing that we did not have sufficient to pay a carpenter. However, after getting things ready I felt that it would be better to get a carpenter and trust the Lord to supply the need. The gift you forwarded came as a direct answer to prayer and you can realize how it encouraged us. One of my members gave me another gift. The Lord never fails us.

"The work is going along fine. We have had quite a number of people from the city call in to see the church and no doubt there will be more before the summer is over.

"The response here to the French New Testament campaign has been splendid and I am enclosing our gift of \$10.64 for New Testaments, but there is more to follow.

"Since I began to write this letter I have found out what we owe the carpenter for his work and find that, after reckoning up our funds, we have enough to pay him with a few dollars over. Enough and to spare. Praise God for His goodness."

The Gospel Witness—Nine Months for a Dollar

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.