

The Gospel Witness

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

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Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.

Telephone ELgin 3581.

Registered Cable Address: Jarwitsem, Canada.

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A Reply to a Certain Mr. Quinn

We do not often trouble to reply to the scurrilous attacks of Roman Catholic writers, but some of our friends have sent us copies of a letter which has evidently been sent to many newspapers in Canada, requesting us to answer it. The letter appeared in *The Windsor Star*, *The London Free Press*, *The Peterboro Examiner*, and in at least one Ottawa paper. It may have appeared in many other papers of which we have not heard; but in order that our readers may see something of the Romanists' method of defense, before we deal with the letter, we set it out herewith:

Quinn Deals With Rev. T. T. Shields

Editor Free Press: In reading, from time to time, about the more or less violent protests against the character of speeches being made, in various parts of the country, by Rev. T. T. Shields, I have wondered whether many of us, in these violently distressing times, are not losing the saving sense of humor.

In an Ontario paper, not regarded by Roman Catholics as unduly favorable to them, there recently appeared some editorial advice to Rev. Mr. Shields, intimating that if he has something better to offer than the religion he is attacking, he would be better employed in explaining its advantages, than in making bitter attacks on those who hold religious views which differ from his.

The editorial went on to speak of similar attacks made by individuals and organizations in years long gone by, and referred particularly to the formation of the P.P.A. (Protestant Protective Association) formed nearly 50 years ago for the purpose of helping the Orange Order defeat the Government of Ontario, then led by the Hon. Oliver Mowat, who, a Protestant, speaking to Protestants throughout the land, had no difficulty whatever in convincing an overwhelming majority of them of the justice of what he was proposing to do in respect to a division of corporation taxes between the two systems of schools, with, of course, the inevitable result, as far as the Protestant sense of fair play was concerned. The editorial then asked the pertinent question "Where are they now?"

I remember that at about the same time a local celebrity, known as "Jumbo" Campbell, used to attract large crowds to Queen's Park, Toronto, every Sunday afternoon to hear him "paste the Papists," and he could do a far better job in that direction than Mr. Shields ever knew how to do.

With a recollection of Jumbo's classical "addresses" of other days I went one night to Mr. Shields' church to make comparisons, and, frankly, was much disappointed. I almost felt sorry for the reverend gentleman when the collection plate, which had already traveled a long distance, passed me, with only about a dessertspoonful of small coins (not

all silver) upon it. I had great difficulty (as may be imagined) in restraining myself from dropping in a ten dollar bill to help assuage his natural disappointment.

In Rev. Mr. Shields' "attacks" those of us, who stop for a moment to think, will recognize a perfectly natural phenomenon where men in various walks of life, invariably of quite mediocre ability, but with an extraordinary craving for publicity, do strange things. Thus, from time to time, we have an epidemic of attempts to break existing records as to the number of eggs or doughnuts, gallons of beer, or live goldfish that can be consumed at a single sitting. We have the "Jumbo" Campbells, and the Tim Bucks, and the flag pole sitters, and so on, ad infinitum, that come and go and are forgotten, producing little effect except perhaps a feeling of disgust by men and women of ordinarily decent sensibilities.

I was for a number of years the general chairman of the Catholic Taxpayers' Association in Ontario, and I know whereof I speak when I say that an overwhelming majority of Protestant men and women in this country are left absolutely cold by wild and bitter attacks on other faiths, and are deeply resentful of and humiliated by the attempts to have it appear that such attacks are made in their name. I have no hesitation in saying that history provides the Roman Catholic people of this country with ample evidence that the Protestant body itself may be depended upon to take care of such matters when any real necessity for action on their part arises.

Meantime, nearly everyone has heard the story of the big man whose minute and shrewish wife, who frequently was subject to "tantrums" during which she would invariably pummel him with her little soft fists, and who, when asked why he permitted it, replied: "Oh, it amuses her and it doesn't hurt me."

Sincerely yours, M. J. QUINN.

59 Oakmount Road,
Toronto, July, 1942.

Before giving our readers our reply we set out a letter which appeared in *The Peterboro Examiner* of July 29th as follows:

Editor Examiner:

Sir,—Dr. T. T. Shields of Toronto, who has just returned from a speaking-tour to the Pacific Coast, in the interests of Canadian Protestantism, has been contending, among other things, that his Roman Catholic opponents do not attempt to meet his arguments, but rather choose to pour abuse on him because he dares to criticize their ecclesiastical system. This contention finds ample justification in M. J. Quinn's recent letter which appeared on the editorial page of *The Examiner*.

Mr. Quinn tells us that he attended one of Dr. Shields' addresses in Jarvis Street Baptist Church, Toronto.

Did he, at the close of the service approach the Doctor and seek to correct him? Did he seek in any way to meet his arguments? Or did he feel that an abusive letter to a city daily would be less embarrassing?

It is perfectly true that Dr. Shields does not represent the entire Protestant population in his vigorous campaign. But he does voice the feelings of a great many. In his recent speaking-tour there was scarcely a city in the West where the building (often the largest) was not taxed to utmost capacity, and often great throngs were turned away. Moreover, hundreds in almost every city joined the Protestant League. He has preached for over thirty years in the same Toronto pulpit, and is far from being a diminutive publicity-seeker.

May I respectfully suggest that Mr. Quinn attempt to answer the Doctor's assertions. Mere ridicule proves nothing.

C. ERNEST TATHAM.

We are obliged to Mr. Tatham for his effective answer to our abuser.

Mr. Quinn's letter appears in the various papers with different headings. *The Windsor Star*, we believe, headed the letter, "Finds Dr. Shields Amusing", or something to that effect. *The London Free Press*, "Quinn Deals with Rev. T. T. Shields"; the Ottawa paper, "A Catholic, on Rev. T. T. Shields"; and *The Peterboro Examiner*, "Dr. T. T. Shields' Campaign."

We have never set ourselves up as being particularly important, but have simply endeavoured to bear testimony against what we believed to be wrong, as well as to that which we believe to be right. We have no quarrel with Mr. Quinn respecting his estimate of our utter insignificance, but we cannot help wondering why he should go to such trouble as to send his letter to so many daily newspapers? If no one pays any attention to Dr. Shields, and if his is the voice of a solitary bigot who has no following, why waste so much valuable newspaper space on a mere nobody?

We are most gratified to see that Mr. Quinn finds Dr. Shields "amusing". We are always reluctant to occasion distress to any individual, and if we have been able to minister to Mr. Quinn's sense of humour, we are most happy; for we have long since been convinced that anyone belonging to that institution which offers to everyone who lacks the privilege of "plenary indulgence", only a purgatorial outlook, or otherwise a prospect of something eternally worse, must need something to brighten his earthly pilgrimage.

We presume Mr. Quinn, in the second paragraph of his letter, refers to *The Globe and Mail* in his mention of "an Ontario paper". If that is so, we wonder how anyone, by the greatest stretch of the imagination, could imagine that paper to be unfavourable to the Roman Catholic Church? We have not seen the editorial in question—it appeared during our absence, and we have not troubled to look it up. The editorial in *The Globe and Mail* was, in all probability, written by one of Mr. Quinn's friends, certainly by a Roman Catholic.

Roman Catholicism always has an initial advantage over Protestantism. There is no disguise, no falsehood, no injustice, no devilry, to which Roman Catholicism will not stoop to gain its ends. Like a pestilential rodent it gnaws its ways into every house: journalistic, political, industrial, commercial, and religious. There is no kind of "rough on rats" that any laboratory has compounded which is sufficient to render any place immune to its inroads. And when Roman Catholicism has spoken in the columns of *The Montreal Star*, or *The Toronto Star*, or *The Globe and Mail*, or *The Windsor Star*, these

voices are quoted as though they were the voices of an independent secular press. But it is the same papal-gangster voice disguised, wherever it speaks. "Amos n' Andy", among the most notable of vocal experts, still have much to learn from the Papacy in the matter of simulating a multiplicity of characters and voices.

There is no analogy whatever between THE CANADIAN PROTESTANT LEAGUE and *The Protestant Protective Association*. THE CANADIAN PROTESTANT LEAGUE exists "to practise, defend, maintain, and propagate the great doctrines and principles of the Protestant Reformation.

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

Thus THE PROTESTANT LEAGUE has for its object the setting forth of the great principles of the Protestant Reformation in contradistinction to the blasphemous pretensions of Rome. THE PROTESTANT LEAGUE differs radically from an organization whose aims are chiefly political; for THE PROTESTANT LEAGUE says:

"We further hereby declare that we have no antipathy toward the Roman Catholic people, and that we so speak and now propose to act as much in defence and in the interest of the Roman Catholic people as in our own. But we do not recognize the Roman Catholic Church as entitled to the name Christian, but, on the contrary, regard it as an anti-Christian institution which has proved through all its long and bloody history that it is an enemy of all individual freedom and of biblical Christianity. We look upon it, therefore, as an army on the march, having as its object the complete undoing of the work of the Reformation, especially directing its operations against Britain and the British Commonwealth of Nations, and against all free democratic nations and institutions."

There is nothing Romanism fears so much as being stripped of its Christian disguise, and being revealed to the world for the pagan institution it really is.

Furthermore, no fair comparison can be instituted between the Honourable Oliver Mowat and the leaders of THE CANADIAN PROTESTANT LEAGUE. Mr. Mowat may have been a Protestant, but he was primarily a politician who, unfortunately, like the majority of Canadian politicians, was willing to sacrifice anything for votes. The whole Separate School principle, a compromise effected at the time of Confederation in the expectation of bringing about what the Honourable George Brown called "a final settlement", is an abiding injustice to every Protestant in Canada.

Mr. Quinn may as well know that THE CANADIAN PROTESTANT LEAGUE is not an appeasing political organization. It has no intention of ever proposing to maintain any sort of diplomatic relations with Romanism. It regards the Papacy as the enemy of all human liberties. It is, in fact, openly and uncompromisingly at war with the Papacy.

The next time Mr. Quinn attends Jarvis Street Church we suggest he identify himself, and give us an opportunity of meeting him. The fact is, we do not believe Mr. Quinn has ever been inside Jarvis Street Church. The idea of any Roman Catholic feeling "almost sorry" for a small offering in a Protestant church is, as Li'l Abner would say, "very amooosin"; and for anyone to "imagine", as Mr. Quinn asked his readers to do, that such a Roman Catholic as he would have difficulty in restraining him-

self from dropping a ten-dollar bill in the plate, would be still more amusing!

Mr. Quinn represents an institution that exists to steal as many ten-dollar bills from Protestants as should at any time be possible. Last Sunday morning we had a French-speaking Baptist minister in the Jarvis Street pulpit, and after the regular offering, when Mr. Quinn's "dessertspoonful of small coins" had been taken, a second offering was taken after the address for Mr. Lantini's work. It was an August morning, the Civic Holiday week-end when half the people of Toronto were out of town; notwithstanding the "dessertspoonful" in the second offering amounted to \$207.90.

Mr. Quinn's jibe about "an extraordinary craving for publicity" is perhaps the funniest passage in his letter. Why did Mr. Quinn minister to our alleged "craving" by advertising us gratuitously in the secular press of all the cities in Ontario that would publish his letter, occupying such space as would have cost many hundreds of dollars if it had been paid for? We are not seeking publicity. On the other hand, we have nothing to conceal, and we have never objected to the devil's paying our advertising bills. If Mr. Quinn is pleased thus to function as one of his agents, we shall not complain.

Mr. Quinn says:

"From time to time, we have an epidemic of attempts to break existing records as to the number of eggs or doughnuts, gallons of beer, or live goldfish that can be consumed at a single sitting."

Mr. Quinn ought not to tell tales out of school, and reveal the antics of his friends in this fashion. This is all new to us. We have heard whispers of some such idiotic performances out Oakville way, or in that general direction somewhere, but we are quite willing to yield the field to Mr. Quinn as an expert in such matters, as it is quite as difficult for us even to "imagine" such things as to "imagine" Mr. Quinn's even contemplating, much less contributing, the gift of ten dollars to a collection plate in a Protestant church. Mr. Quinn has inadvertently disclosed the character of the parties he is in the habit of attending; and if he keeps the same company he used to keep when the Amendment to the Assessment Act was under discussion he can probably speak with authority about the contests in which "gallons of beer" or something stronger were consumed. Furthermore, we quite agree with Mr. Quinn that such orgies as he so familiarly describes produce "little effect except perhaps a feeling of disgust by men and women of ordinarily decent sensibilities." Being entirely ignorant of all such matters we can only assume that Mr. Quinn's apparently experimentally reminiscent description of such disgusting antics have some factual relation to the society in which he is accustomed to move.

THE CANADIAN PROTESTANT LEAGUE belongs to an entirely different world, and we are not surprised that Mr. Quinn should be utterly incapable of understanding its motives, its methods, or its aims.

Mr. Quinn obviously belongs to that locust-scorpion breed which the Book of Revelation describes as coming out of the bottomless pit: "And they had tails like unto scorpions, and there were stings in their tails."

In his seventh paragraph our critic tells us that he "was for a number of years the general chairman of the Catholic Taxpayers' Association in Ontario." As such, he was *liaison* officer between Premier Hepburn and the Catholic Hierarchy in getting the Amendment to the

Assessment Act on the statute books in about 1935 or 1936; which was a design to steal money from the public schools of Ontario, and compel Protestants against their consciences to support the religious schools of Romanism, which they call Separate. At that time we toured the western part of Ontario, and delivered a number of addresses in opposition to the iniquitous measure. When the Amendment was rescinded, Premier Hepburn, in his speech in the Legislature, paid this Editor the honour of laying a large share of the blame for the agitation which necessitated its removal from the statute books, upon our shoulders. We are not ashamed to admit that we had some humble part in it; and we are not surprised that Mr. Quinn should be rather out of sorts with us. He was not "amused" at that time.

It is interesting to observe how appreciative of "an overwhelming majority of Protestant men and women" men of Mr. Quinn's ilk can be when it suits them. About the opinions of such Protestant men and women as deserve the encomiums of Mr. Quinn, we are not concerned. If Protestants "may be depended upon to take care of such matters when any real necessity for action on their part arises", why should Mr. Quinn have put himself to so much trouble as to write to numerous papers?

No, Mr. Quinn; we are not in a "tantrum." We are convinced that the Roman Catholic Church is utterly anti-Christian, and in all probability the institution out of which the ultimate Antichrist will arise. We are determined, whatever other so-called Protestants do, we will not accept the mark of the beast; but as long as breath remains, we will fight the Papacy, believing that its head is the devil's own vicegerent on the earth.

Mr. Quinn, like other Romanist controversialists, makes no attempt whatever to meet our arguments; and as his letter is utterly devoid of argument, we have made no attempt to argue with him. This letter is not written officially for THE CANADIAN PROTESTANT LEAGUE. Mr. Quinn's letter was directed against the President, and the President has answered for himself, although he has every confidence that the members of THE PROTESTANT LEAGUE will breathe a fervent, Amen, to what he has written.

A Newspaperman's Letter

August 2nd, 1942.

Dear Dr. Shields:—

You have often said the press of Canada is afraid of the R.C. Church. And, please, always put that word "Roman" in front of the Catholic. I am employed by the _____ and our chief source of trouble is the R.C. end of it. The main object is to work all the Protestants off the job and replace them with R.C.'s. The Protestant Churches here take practically a whole page, and sometimes more, every week in the year. The most we get from the R.C.'s are bingo ads., yet let a Protestant minister send in an ad. in which his sermon will in any way at all be based on the R.C. religion and immediately there is a roar from the R.C.'s and that minister will be informed he will have to change the title for his sermon. This has happened more than once to my knowledge and you can easily find ministers here to back it up. The Quinn letter, if such it can be called, was published this past Saturday, August 1st, 1942. Our newspapers are, of course, always threatened with loss of circulation, advertising, etc. But two can play at that game and it is high time Protestants woke up and used the same threat. I believe it would make some of our editors act like men and such a threat would also put a stop to a lot of R.C. activity in creating trouble, for

when these people see they have angered others they at once shut up and crawl into a hole.

Newspapers each week receive a varied selection of the yellow enclosure. And believe me it is not only the paper which is yellow. I have marked one paragraph. Some of the stuff we get should come under D.C.R. scrutiny.

The chief R.C. complaint today is against the Protestant League, which is proof they are afraid of the League, and what it could do to their own private businesses should Protestants take the notion to spend their "heretic" money elsewhere. Take a look at your new postage stamps and you will now find the French lingo in *first* position! And this, if you please, relegates His Majesty King George VI. and the English language to the inferior, or *second* position! Look at a one dollar bill and you will note the difference readily. The infiltration of French has been gradual. The only thing left in which French is not put in first position is our money. I consider the postage stamp business a direct insult to His Majesty. But insults to everything British are common at Ottawa, but our day is coming fast. It had to come some time.

To you Dr. Shields I give thanks, for the message in my Gospel Witness which I look forward to each week, a message which has often given me the strength I have needed to face daily trouble in my work. Thanks that we have one man with so much courage to denounce those who would destroy us for our beliefs. Will you please send me a few, 10 or 12, of the League booklets with the membership application in the back. I would like you to send an answer to Quinn's letter. I will hear of it. Although, as usual, such letters as Quinn's are so cheap in their make-up as to be hardly worth replying to. They do, however, (Quinn letters) give a lot of petty satisfaction to some classes of the "faithful."

What Romanist Bishops Leave Unsaid

The articles below are the "yellow enclosure" referred to in the letter above. It will be noted that they are bulletins "No. 175" and "No. 176" sent to the daily press of the country. This number amounts to more than one a week since the outbreak of war. Thus the Roman Church makes use of the secular press for propaganda purposes.

We ask our readers to study these bulletins carefully. The "assistance" of the Canadian Catholic bishops is of a decidedly tepid temperature. In the first *L'Action Catholique*, tells its readers there is substantial food for thought "in what is left unsaid." Of course! What is left unsaid to a Protestant public the priests will say to the Catholic people in pulpit and confessional.

In bulletin 176 there is the implication that the war is for "imperialist ends." There is nothing to suggest loyalty to the Crown or the Empire. If this is what is offered for Protestant consumption, what sort of pabulum must be provided for the people of Quebec?

The Catholic Bishops and the War

At this momentous time, the Canadian Catholic bishops are assisting civil authority by inviting their flocks to continue supporting the war effort and by giving inspiring moral and spiritual direction to leaders, civilians and soldiers, as it is their right and duty, besides being in accordance with tradition.

Judiciously worded and coming from men high in authority, such infrequent intervention deserves all the more consideration. It will have the double effect of purifying the aims of those bent on crushing the enemy, and enlightening the minds of some of our fellow citizens on a most complicated situation.

Though they are eager for an allied victory, retaliation is quite out of their minds, and they speak of peace in terms of patriots and ministers of the Gospel. They eagerly long for the success of the Allies because they trust them more than the Nazis to set up a new post-war order for individuals, families and peoples to pursue their destiny freely.

True it is that in some military camps things are not quite as they should be, but that is no reason to invite defeat. The only sound way to deal with such situations is to set

ourselves resolutely to work to correct them, at the same time boldly doing our utmost to ensure victory. That is the sound and logical attitude of our bishops who are the most competent to speak on moral matters and it is our duty to think likewise. To do otherwise would be stupid.

The same may be said of the war work of women, especially that of mothers, which is giving our bishops grave concern, but they tolerate the situation to a certain extent in order to win this total war which was forced upon the world by a dishonest enemy. The same may also be said of labour on the Lord's Day.

Our spiritual leaders are not blind either to the dangers of our temporary association with communist Soviets to fight Nazism; but, like Churchill, King and others, they draw a distinction between the Russian people and Russian communism. Free from stupid sentiments, conscious of their responsibility before God, before their flocks, before Canada and the entire Christian world, they value highly the gallant cooperation of the Russian people against a vicious aggressor, at the same time denouncing communism as a way to sedition and revolution.

Pleased with the generosity of their flocks since the beginning of the war, our bishops invite them to keep up that excellent spirit and to behave in such a manner as to bring God more and more on their side.

In what is left unsaid as well as in what is stated in the letter of the bishops, there is substantial food for thought. Let us partake of it liberally.

—Bulletin No. 175. Translated editorial from the Quebec French daily *L'Action Catholique*. Quebec, June 9th, 1942.

Victory and Canadian Unity

Positive knowledge of the guiding motives of our leaders to the end of the war would facilitate judgment on the expediency of granting or denying them *carte blanche*.

Indeed, should conscription for overseas service be some day generally regarded as essential for the defence of Canada, independently of any imperial concern, our people would certainly agree to it. But they object risking compulsion for the realization of any imperialist ends.

Conscious and proud of the growing importance of Canada in the international field, French Canadians bravely accept the obligations deriving from an alliance with England or any other friendly power but, being convinced of Canada's sovereignty since the Statute of Westminster, they sternly refuse to play the part of colonials compelled to shed their blood as such.

And if their attitude appears excessive in relation to a compulsory measure which may serve either imperialist schemes or the real defence of Canada, it is because too many Canadians are ready to sacrifice Canadian youth to the interests of the 'Mother Country', just as they hold to the imperial flag against a national flag.

French Canadians are not anti-British but Canadians to the core. None of them would think of accumulating wealth in Canada to end his life in England or France, which latter they admire but do not, and cannot, regard as their Fatherland.

We are involved in the worst total and universal war in history; we have to choose between victory and defeat, that is, resign ourselves to the fate it may please Germany and Japan to bind us to. Our resolve to win must be equal to that of our allies, yet we must be free to adopt what we consider the most effective way of helping the common cause.

The war is entering a new phase and we are nearing the hour of decisive blows. During the first two years of the conflict one of the Allies was ready for a long war which had been prepared with particular care by an enemy relying on its superiority. But fortune changes. While passing through bad times, the Allies have built up a fabulous war machine which will soon tell; it will drive back the enemy; it will help millions of people who, though now under the Nazi yoke, long for the day of cooperation with nations still in a position to fight the aggressor.

May it please God that in a year hence, under an effective and splendid voluntary system, Canada and her Allies come out victorious, and this time make a better use of victory.

—Bulletin No. 176. Translated editorial from the Quebec French daily *L'Action Catholique*. Quebec, June 16th, 1942.

The Jarvis Street Pulpit

WHY I AM A PROTESTANT

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 2nd, 1942

(Stenographically Reported)

"Ye should earnestly contend for the faith which was once for all delivered unto the saints." (R.V.).—Jude 3.

Prayer Before the Sermon

This great truth of which we have been singing, O Lord, is the expression of every believing heart before Thee. Thou hast saved us by Thy grace, grace that comprehends our deepest, our every need. We bless Thee for Him Who is our Advocate above, Who has entered into the holy place not made with hands, there to appear in the presence of God for us; and as here and now we pray, we would endeavour by faith to recognize the great Intercessor before the throne of God. How vain it would be for us to pray had we not the name of the Lord Jesus by which to enter into the holiest of all!

We confess our utter spiritual destitution. We have no righteousness, no merit of our own; but we rejoice that our great Advocate on high pleads His own great merit, and the efficacy of His own precious blood as the reason for our cleansing.

We rejoice in Him Who is the Spirit of grace and of comfort. Thou hast not left us alone: Thou hast come to dwell in us, to will and to do of Thy good pleasure. As we endeavour to worship Thee this evening, we invoke the aid of the Holy Ghost, that He may within us make intercession with groanings which cannot be uttered.

There are many desires upon our spirits. There is much in us that we cannot express in words; but we rejoice to know that the Spirit Himself maketh intercession for the saints according to the will of God. So even now we pray that the attitude of our hearts, the longing of our souls, may be more toward Thee, that we may be brought this night a little nearer to Thee, that our minds may be still further enlightened, our judgments instructed, that so grace and peace may be multiplied to us through the knowledge of God and of Christ Jesus our Lord. So make our meditation upon Thy truth this evening abidingly profitable to all who shall hear the word and shall mix their hearing with faith.

We invoke Thy benediction upon the whole household of faith, of every name, of every colour, and in every land. Lord, be gracious to the countless thousands of Thy children who this evening have no such privileges as have we, but are under the yoke of the oppressor, bound in a slavery that is worse than death. O Lord, Thou didst look upon the afflictions of Thy people in Egypt; Thou didst hear their cries; though they did not even pray consciously and intelligently to Thee, in their bondage wherein they were made to serve with rigour they groaned and cried—and Thou didst hear it as a prayer. Hear, we pray Thee, this groaning earth, for verily the whole creation groaneth and travaileth in pain together until now. Hear the cry of multitudes who seek deliverance from someone. Do Thou go forth to be their Saviour.

To this end, do Thou bless our armed services on land and sea and in the air, and all the fighting forces of the United Nations. Lead them in the hour of battle, and grant that out of this welter of tears and blood there may come a righteousness that is of Thine ordering, and a peace that shall be based thereon. Enlighten the leaders of the United Nations. How they need, as we, the direction that is from Above. The Lord look upon those who suffer this evening; any who are in any special distress. If there are hearts in this congregation that know their own bitterness, and some others with whose joy the stranger cannot intermeddle, the Lord Himself visit such. Put Thine arms about this congregation this evening, and draw us all closer to Thy bleeding side. Make us to sit, in contemplation, with our glorious Lord in heavenly places. Make this service to re-

dound to Thy praise and the glory of Thy great name, since we ask it in the name of Jesus Christ our Lord. Amen.

"Ye should earnestly contend for the faith which was once for all delivered unto the saints." From the days of the writer of this epistle until now there have not been wanting men who endeavoured to pervert the truth. Because of that, Jude exhorted those to whom he wrote—and similarly would exhort us—that we should earnestly contend for the faith once for all delivered unto the saints.

I have frequently said to you that so firmly convinced am I of the divine inspiration of Scripture that to me it has become the supreme text-book upon all subjects of which it treats; and not least is it to be our monitor in the science, if so you like to call it, or, the art, of teaching, of communicating truth. There is a science in teaching; there are certain laws of mind which are to be observed, and the Bible is the finest pedagogical text-book that I at least have ever read. It teaches by contrast and comparison. It abounds with illustrations; and invariably in teaching the truth, it sets forth the truth in contrast with its opposite. "By grace are ye saved through faith"—that is the positive declaration—"and that not of yourselves; it is the gift of God." That is the negative aspect of it. "Not of works, lest any man should boast." We are not saved by our own righteousness: "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost." Thus it is very often possible most clearly to apprehend the truth when it is viewed in relation to its opposite.

I talked recently in our Western tour with a great many ministers, and I said to them, "Because Romanism is so distinctively an anti-Christian system, you cannot deal with it without, at the same time, proclaiming its opposite. By showing what the gospel is not, in the Roman system, you may show what it is in the light of holy Scripture." If it be true—as I believe it is—that Romanism is essentially an anti-Christian system, that it is not in any true sense a form of Christianity but a form of paganism, we may learn by a study of the counterfeit what the genuine really is.

This evening I shall tell you as simply as I can—I am going to make it personal—why I am a Protestant. There are many who call themselves Protestants who are without protest, and might better merely be called non-Romanists. And very often, if you carefully analyze their system, they will be found to be akin to this elaborate system of salvation by works, which is generally known as Romanism, in contradistinction to the gospel philosophy that we are saved by grace.

I.

I begin by saying that I AM A PROTESTANT BECAUSE I AM ONE OF THE SAINTS TO WHOM THE FAITH IS "ONCE FOR ALL DELIVERED." What is here meant by the term "faith"? Not the faith which is the exercise of the soul, by which the truth objectively is apprehended; but the objective truth, the sum and substance of that which is believed, "the faith once for all delivered to the saints": that is the faith of which at the outset I speak.

What is "the faith"? Our Romanist friends speak of "the faith", but the content of that phrase in their language, and by their intention, is vastly different from the content of this phrase as biblically construed. What is "the faith"? I do not know of any more comprehensive biblical summary of "the faith" than you will find in the introductory passage with which the Epistle to the Hebrews begins. It takes us right back to the beginning of divine revelation, and tells us that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

The Holy Ghost in that passage brings the Old and New Testaments together, and gives us the record of divine revelation, finding its climax, its culmination, its completeness, in the revelation of God in Christ. The Old and New Testaments taken together are really the record which God has given to us of His Son. The Theme of both Testaments is none other than the Lord Jesus Christ. He is the Sum of "the faith": "The word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth." Every word that God has spoken is epitomized, summarized, condensed, made articulate and exemplified in the glorious person of our Lord Jesus Christ.

God never contradicts Himself. He does not say one thing at one time, or in one dispensation, and something contrary thereto in another. Truth is always in agreement with itself, and God being Truth and the Source of all truth, in the very nature of the case cannot be self-contradictory: "He cannot deny Himself." Having spoken in time past unto the fathers by the prophets, He speaks more clearly, yet to the same effect, and to the same purpose, in His Son.

The supreme Object of our faith, therefore, the "faith once for all delivered unto the saints", is the Lord Jesus Christ—not the Pope, not the church, not "mother church", not the saints, not angels; but solely, exclusively, the Lord Jesus Christ. "They saw no man save Jesus only"; and as they gazed upon Him in wonder, a voice from heaven said, "This is my beloved Son, in whom I am well pleased; hear ye him." "Last of all he sent unto them his son." He is the divine Ultimatum. God has never spoken in the past anything that is in disagreement with Him; nor will He ever in the future say more than He has already said in Him Who is "the Word made flesh". We must keep always before us the Lord Jesus Christ. Said the Psalmist, "I have set the Lord always before me: because he is at my right hand, I shall not be moved."

You will perceive therefore, that "the faith" in itself is a large subject, for this Christ of Whom we speak is here described; and *the very exclusiveness of this divine testimony requires us to reject everything that is contrary thereto.* He is said to be "the brightness of

his glory, and the express image of his person." The truth is, we know no other God than the God Who is revealed in the person of Christ. Jesus Christ is the only God we know. We are told that if we would know what God is like, we must see Him in Christ, for "he is the brightness (the effulgence, the outshining) of his glory, and the express image of his person." All that Jesus Christ has been manifest to be, we may rest assured God really and eternally is. We must conceive of Him in terms of that divine self-disclosure. As Mr. Lanctin said this morning, when he came to know God in Christ, he saw Him, not as a God Who was waiting to tear him in pieces, not as an angry God Who must be forever, by human effort appeased: he saw that God "so loved the world, that he gave his only begotten Son."

I am a Protestant because I do not want the God of the Roman Catholic Church. He is a pagan god; he is not the God and Father of our Lord Jesus Christ; he is not a God of vengeance, a God of terror, a God Who rules by terror. Romanism is a system of terrorization from beginning to end, a religion of fear and of force, and the very opposite of the religion of Him Who is "the brightness of his glory, and the express image of his person." "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." If we would know what God is, we must see the tears upon the cheeks of Jesus Christ; we must see His arms tenderly wrapped about the little children; we must see Him as with a holy touch He cleanses the leper; we must hear Him as the gracious words proceed out of His mouth as He said, "Neither do I condemn thee: go, and sin no more."

That is the God Whom I worship, the God Who is revealed in Christ; not the god whom the Pope claims to represent. The Papacy's god—I do not say the God of individual Romanists, but the god of the system called Romanism—is the devil. The whole system is a devilish system, ruling by the terror of hell, and not by the supreme attraction of heaven. "God sent not his Son into the world to condemn the world; but that the world through him might be saved." So this Jesus Who is the Object of our faith, I say, is "the express image of his person, and the effulgence of his glory."

And He is appointed "heir of all things." I read a book recently entitled, "Europe in the Spring", written by a woman who set out to describe Europe in the spring, before the war. By some means she was to have an audience with the Pope. As she was to meet with a religious leader, it did not at first occur to her that she must dress up; but she was admonished that if she had any jewels she must put them on. She describes the sensations she felt when she saw this representative of God so elaborately arrayed. You think of the Lord Jesus as being poor, do you? He is far richer than the Pope! And notwithstanding the fabulous wealth of that racketeering institution, which is the richest corporation on earth, the One Whom I worship is richer still; for He is "Heir of all things". Everything belongs to Him. The great Head of the church is incalculably, infinitely, rich. It is well that we should be on good terms with Him because believers are heirs of God, and "joint heirs with Jesus Christ".

"By whom also He made the worlds." It cannot be too frequently or too strongly emphasized that Jesus

Christ is revealed in Holy Scripture as being the Creator of all worlds. "All things were made by him; and without him was not anything made that was made." Again it is said, "By him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist (hold together)." He is the Centre and Sum of the universe, this Jesus Whom we worship.

And still He upholds all things by the word of His power. The Pope claims to be a king of kings; but "all authority", said Christ, "is given unto me in heaven and in earth." Not *shall be*, but *is*; and He, the Lord Jesus, upholds all things "by the word of his power". It is He "who stretcheth out the heavens like a curtain; who layeth the beams of his chambers in the waters; who maketh the clouds his chariot; who walketh upon the wings of the wind; who maketh his angels spirits; his ministers a flaming fire; who laid the foundations of the earth, that it should not be removed for ever. Thou coveredst it with the deep as with a garment; the waters stood above the mountains. At thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; the place which thou hast founded for them. Thou hast set a bound that they may not pass over; that they turn not again to cover the earth." That is the Jesus Christ Who is the Object of our faith.

It is specifically said of Him that by Himself He "purged our sins." That is the significance of the ordinance of the Lord's Supper which we shall observe this evening. I am a Protestant because, when Rome tells me that by numberless penances I must atone for my own sin, here in part, and then in purgatory, I say, No; I must repent of my sins, not do penance for them. I cannot atone for my own sin because He has "by himself purged our sins." I am not going to pay the debt twice—I shall not try. He *has* purged our sins; hence I am forced to reject the whole doctrine of penances.

Equally, I am a Protestant because the fact that He has purged our sins completely nullifies the Romanist doctrine of the Mass, which is to the effect that the observance of this memorial feast is a repetition of the sacrifice of Calvary; and that it is necessary to be always offering, offering, offering, for ever offering, yet never getting it done. You remember the text from which I preached to you some years ago, "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins"—that is Romanism; that is paganism; that is every religion that conditions salvation upon human works—"but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God." Oh yes, this Man! "The effulgence of His glory, and the express image of His person", the Creator and Ruler and Preserver of all worlds. When this Man had offered one sacrifice for sins for ever, He "sat down". The thing was done. He had "by himself purged our sins."

The Mass is blasphemy. It is a horrible, damnable doctrine. There is no word in the dictionary sufficiently expressive to describe its wicked presumption. You would add a little human merit; and, like a child with its little bucket at the seaside would try to fill up the ocean, to add your little drop of merit—which properly understood, would be no merit at all—to the infinite sea of

His perfections. You would offer the smoking taper of human wisdom as an augmentation of the brightness of the sun! That is what Rome proposes. Its use of candles is very significant. Certain women do the same thing for other than religious ends. The sun is shining gloriously, but they pull down the blinds, turn off the electric light, and light some candles with pretty shades on them—and think they are being specially nice. Read by the Roman Church's candle-light if you will: I would rather have God's sunlight: "When the Spirit of Truth is come He will guide you into all the Truth."

But Romanism is the substitution at every point of some human effort for the work of divine grace. That is why I am a Protestant. Mr. Lanctin said this morning that the Church tries to claim dominion from birth to death over the soul. It knows of no completed salvation here or hereafter. They never get the thing done. Purgatory is supposed to intervene, and even "mother church" does not profess to know how long the soul must remain there enduring temporal punishment for sin not expiated on earth. How anyone can believe it, I do not know. I know wherein my salvation consists: "He had by himself purged our sins."

Some of these days—I do not know when—you will hear that this pulpit is vacant, and the Pastor's voice will be heard no more. I want you to believe that he has left this life with the absolute assurance that every farthing of his indebtedness to the law of God was paid long ago:

"Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow."

"When he had by himself purged our sins, sat down on the right hand of the Majesty on high." He is the Object of our faith. Where is Jesus Christ? I received a letter the other day from South America, and in it a postcard bearing a photograph of a crucifix, and the ugliest image of Christ that anyone could possibly conceive. It was a horrible picture, and the missionary said, "This is really the only Christ that is preached in South America, a dead Christ, a Christ upon a cross." But we need no crucifix, no image of Christ upon the cross; for when "he had by himself purged our sins"—what did He do? "He sat down on the right hand of the Majesty on high." The Saviour to Whom our faith is directed is enthroned in heaven, alive forevermore.

"From henceforth expecting till his enemies be made his footstool." The days of the Church of Rome, of the anti-Christian system, and of all evil, in the purpose of God, are numbered. Some day our glorious Lord will come down the skies, and that man of sin, that whole godless system, "shall be consumed with the spirit of his mouth, and destroyed with the brightness of his coming." We are on the winning side. That is why I am a Protestant: I like to be on the winning side, and victory is absolutely sure. "This is the victory that overcometh the world, even our faith."

If you follow through the first chapter of Hebrews to the second, you will find that the Holy Ghost admonishes us that "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip (or drift away from them). For if the word spoken by angels was steadfast, and every

transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation"—what salvation?—"which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs, and wonders, and with divers miracles, and gifts of the Holy Ghost." The object of our faith being Jesus Christ, He is enshrined—in the record of His person and His work—in this Holy Book, the Holy Ghost having thus testified; and this is "the faith once for all delivered unto the saints." Here is the divine law. Here is wisdom. The inspired Word of God must be our supreme authority.

II.

This Faith; this Gospel of the grace of God was DELIVERED "ONCE FOR ALL." I am a Protestant because I want a faith that is complete, that is "once for all delivered." We have it in the Bible. Here is an unique Book; the inspiration of its pages is unique. No other book was ever similarly inspired. This is the word of God. I should like to argue that, but, for want of time, and for this time, I must leave it with the mere assertion that such it is.

In the Holy Scripture given to the saints, the saints "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." That is the foundation of the church: Christ the Rock; and upon the inspired writings of the apostles and prophets, the redeemed church is built. Thus the faith "was once for all delivered unto the saints."

That is not true of what Romanists call "the faith." Romanists talk about "the new law" which they define as the New Testament in contrast to the Old; and the work of the apostles, and the Traditions of the church. "The new law," as they are pleased to call it, the canon law of the church, has been enlarged and increased all down through the ages. They are never done—as they are never done with the central Sacrament of the Mass. This new law is made up of the bulls and encyclicals of the Popes, and the decretals of successive councils. It is piled up, and the Word of God is made of none effect by their traditions. Just as the Jews had, in addition to the Old Testament scriptures, the Talmud with a thousand things in it that God never required and which were to them more authoritative than the Scriptures, so the traditions of the Roman church have been piled upon the Word of God, until, as with the Talmudic burden, no one is able to bear the yoke which they would impose.

I can give you only two or three illustrations. The doctrine of priestly celibacy, the forbidding of priests to marry, while it was not wholly unknown, and was long taught by some, was not promulgated as a doctrine and a law of the church until the latter part of the sixth century, during the reign of Pope Gregory the Great, so called. The doctrine of the temporal power of the Pope was not set forth as a dogma of the church until some time in the eighth century. And so of other dogmas. They are now an integral part of the whole body of canon law which they call "the faith," but they were not always so.

So of the doctrine of the immaculate conception, which means as most of us know, the immaculate conception of Mary. That is, that Mary was born without sin. That doctrine was not authoritatively set forth as a

dogma of the church until 1854. And while many of the Popes had assumed the role of one infallible it was not made an acknowledged law of the church until eighteen hundred and seventy. The faith of Rome has not been "once for all delivered." They are still delivering it. It is being continuously elaborated on the instalment principle. There will be something new to-morrow. Each succeeding Pope adds to "the Faith" as understood by Romanists. I am glad to believe the work is done, to know my salvation is sure, and that my faith rests on a body of Truth divinely revealed to apostles and prophets, and preserved for us in the divinely inspired and supremely and finally authoritative Book we call the Bible.

I remember when President Wilson issued his famous manifesto of fourteen points, someone said the Lord God put all His points into ten, but Woodrow Wilson needed fourteen! What a blessing to have the law of God summarized in this holy Book! When I did not need glasses and could read very small print, for years I never left my house without a copy of the entire Bible in my pocket. There are many people who carry the Bible with them, and some for convenience carry a portion of it, the New Testament. But even the whole book is not very heavy. I can take this whole library with me wherever I go. But if you wanted to carry the Roman Catholic law, the law of the Popes, of the church, you would need a dozen ships.

Oh no! The true Faith was "once for all delivered." Do not let anyone add to it. Rome is not the only institution that does it. All heresies may be divided into two categories: it is always the Holy Scripture minus, or the Holy Scripture plus; something taken away, or something added. Romanism is the Bible plus the traditions and authoritative interpretations of the church. Christian Science—what is it? The Bible, plus Mrs. Baker Eddy's, "Science and Health." Normanism? The Bible, plus The Book of Mormon. Russellism? The Bible, plus the writings of Pastor Russell and Judge Rutherford. Seventh Day Adventism? The Bible, plus the writings of Mrs. White. Modernism? The Bible, minus the supernatural elements in it. We in this place believe in "the faith once for all delivered." Nothing taken from it: nothing added to it.

You can meet anyone on that basis. You need not consult all the books in the public library: you can meet any priest in the world, and be sure of absolute victory over him if you have only the Bible. But you cannot get a shot at him! I told you of a young man who had become a Catholic to get a wife! Men do that sometimes. She insisted she had nothing to do with it. We talked for a while and I said, "I should like you to come and see me; I should like to discuss the matter with you." "May I bring someone with me? May I bring the priest?" "You may bring your priest—bring ten of them, and the Bishop, and the Archbishop. Bring them all." He said he would, but I replied that I should not expect him. "And why not?" "Because you could not get a priest to come and sit down with the Word of God, and discuss it for any consideration." Romanism is the Bible-plus, and the Bible-minus what plainly contradicts the church.

Do not be afraid. "The faith once for all delivered" is the foundation upon which we stand. We need nothing else.

III.

That being so, LET US EARNESTLY CONTEND FOR IT. Not that we must be contentious. I used to know a man of whom a friend said he would rather argue than eat his dinner—and if you had known the man, you would know that was saying a good deal, for he was fond of his dinner. He was always contentious. He was like one of these little wire-haired terriers: always wanting to get hold of something and shake it. I would go around two or three blocks any time to avoid him, not that I was afraid, but I did not want to argue.

There is a difference between earnest contention for the truth and mere contentiousness; and we must contend for the faith, against Romanism, against Christian Science, against Russellism, against Unitarianism, and against all error. "Earnestly", with dependence upon the Holy Ghost, we must contend for the faith.

You must do it for your own soul's sake. If you do not, you will go down. You must take up an attitude of antagonism toward error, or you cannot hold to the truth. If you would cleave to that which is good, you must learn to abhor that which is evil. There must be that positive antagonistic attitude toward error.

Therein lies our present-day confusion resulting from an attitude of appeasement toward error in all realms. Appeasementism is the devil's gas barrage designed to make the murder of Truth easy. Truth is intolerant of falsehood always. Truth says two and two make four; and will admit of no compromise. Truth says black is black, and white is white; east is east, and west is west. But nowadays there is no black, and no white. Spurgeon used to speak of that attitude as a "whity-gray". There are a great many "whity-gray" preachers. They will not take any side. But we must! For our own soul's sake, we must. We cannot maintain our spiritual health unless we fight against all error. Light is an enemy of darkness. When the light comes in, darkness flees. When truth is proclaimed, error is exposed; and our only safety is to have a clear view of the crucified, risen, and coming Christ. We must put Him first in our thought, and keep Him always first in our thought, and testimony, resolved that no one shall challenge His pre-eminence unopposed.

May the Lord make us Protestants indeed! Not because we hate anyone. We ought by God's grace to love everyone. But if I were a mariner, and I saw a man about to put to sea in a ship that was unseaworthy, and I knew it, I should feel it was my bounden duty to warn him that he would make that voyage in that ship at his peril. If I saw someone take in his hand a glass of something which he thought was a healthful beverage, and I were sufficiently expert to know it was a deadly poison, I would knock it out of his hand, and argue with him afterward. I would do anything to save him from committing suicide. If we know the truth, if we know we have been sovereignly, everlastingly, saved by the grace of God, we are under perpetual obligation to warn everyone not to accept any substitute, but to put their faith in Jesus Christ, and to see "no man save Jesus only." I wish I could send you away with a vision of Jesus Christ, the ascended Lord, before your eyes. How shall I do it?

Shall we worship angels and saints? Did we not read, "And when he bringeth his first-begotten into the

world he saith, And let all the angels of God worship him,"—

"All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him, CROWN HIM Lord of all."

The Pontifical Mass on Parliament Hill Cost The Dominion Treasury \$13,000

A valued correspondent sends us the following bit of information.

"The famous prayer meeting on Parliament Hill, which featured the Roman Catholic Church so prominently, and which THE GOSPEL WITNESS pictured in word and illustration, had such an appeal to a young Roman Catholic artist in Montreal, that he suggested it should be memorialized in the form of a little booklet.

"This was done to the tune of some thirteen thousand odd dollars, which was paid for by the Department of Public Printing—in other words, the public's money, out of Government coffers, with its sanction and whole-hearted approval."

It was insult enough to the Protestant conscience of Canada that Pontifical Mass should be held on Parliament Hill, with the altar erected in the main entrance to the Canadian House of Commons. We have before directed attention to the fact that moving and still pictures were taken of the scene, and that they were shown in many of the principal theatres in the Dominion; and that a full-page illustration of the celebration of Mass appeared within a day or so in one of the New York papers.

We are not surprised that this religious circus known as the Roman Catholic Church, which is nothing if it is not bizarre and spectacular, should use it for advertising purposes. But surely it is putting it on a little thick to add \$13,000.00 to the burden of Canadian taxpayers, to pay for it. At the time of the last bond issue, we were all exhorted to buy as many victory bonds as possible, and those who could do little, to strain every effort to buy at least a \$50.00 bond as a token of good will. All that was quite correct, and we ought to do it again. Notwithstanding, one cannot help reflecting that it would require twenty-six hundred \$50.00 bonds to pay for this bit of Roman Catholic propaganda out of public taxes.

O Canada! how long, how long are we going to allow this robber institution to ply its trade in the Government's treasury?

Quebec's Persecutory Paranoia

From *The Peterborough Examiner*

If Quebec's attitude toward the rest of Canada is adequately represented in the remarks which Mr. Cardin made in his speech last Friday on the subject of conscription, that province is clearly suffering from persecutory paranoia, a distressing and troublesome mental ailment. The symptoms are obvious enough; the delusions of persecution and the hallucinations are all there. According to Mr. Cardin "some small group" is anxious to make Quebec suffer; "the good old government of the Province of Quebec has to be punished," says he, and some mysterious "they" are eager to do the punishing. But, he assured the House, "there is no majority in Canada that is going to wipe out the minority in Quebec."

That sort of talk is familiar enough in the psychiatrist's consulting-room, and it is also heard sometimes from min-

orities who think that they are being persecuted. As a matter of fact, no one can successfully claim that Quebec has been persecuted; recently an eminent French-Canadian cleric and historian pointed out to his people that they had enjoyed a status which other minorities in the world might envy, and that they had never suffered hardship under British rule. Quebec's trouble rises from its curious position as a bone of contention between the two principal political parties in this country. The party which carries Quebec is well on its way to power, and for this reason Quebec has been courted and reviled by generations of politicians who have never given thought to its true position in the Dominion. Is it any wonder that, on the first occasion when Quebec has been thwarted seriously in twenty years, persecutory paranoia is evident in the utterance of one of its leaders? Children who are not allowed to stay home from school when they sham illness frequently suffer from the same complaint.

Now we see that the C.C.F. means to strengthen its organization in Quebec, and we shall not be surprised if it does very well there. Quebec feels that Liberals and Conservatives have outraged its sensibilities, and a new party, with a new approach, should gather in members by the thousand. If the C.C.F. plays its cards well, it may soon have Quebec in its pocket, and will be enormously strengthened in consequence. But the C.C.F. will also have Canada's mental invalid on its hands, to be humored and reassured, and that is a task which neither of the older parties will envy their new rival.

The editorial reproduced above is very suggestive. Such a "persecutory paranoia" is all too common. But not all who affect that attitude are mental cases. It is often assumed by the greatest criminals who justify their crimes by the contention that "the world owes them a living", and that, therefore, their robberies are wholly legitimate. The attitude of the Roman Hierarchy is always criminal—as criminal as Hitler's: he claims the right to take what he wants by fire and sword.

Since the C.C.F. seems ready to stoop to such shameless politics as have characterized the other political parties, it ought to be opposed by honest men. Any party that seeks to use Quebec deserves, as is ultimately inevitable, to be abused by Quebec.

Why not a British-Canadian Party to make Canada independent of Quebec, and then in its independence, by ceasing from appeasement, kindly but firmly compel Quebec to behave itself?

Ed. G. W.

Prizes for Decorations

Translated from *L'Evenement-Journal*, Québec,
June 4th, 1942.

The Saint John Baptist Society of Lauzon is organizing a new kind of contest for the 24th of June. There will be prizes for decorations of shop windows and dwellings. In past years we have generally considered our National holiday as an ordinary event. This year we are anxious to make the 24th of June the finest day of the year . . .

Here is what to do. Firstly—For decorations of houses every citizen should take part . . .

Secondly—As to the decoration of shop windows . . . What fine scenes can be represented in a window, for example: "Dollard at the Long Sault", "Jacques-Cartier discovering Canada", "Patriots of 1837", "Champlain at Quebec", "Guillaume Couture, the First Colonist", etc. . .

It is requested that the Union Jack should not be employed nor the Stars and Stripes nor any other flag which is foreign to us. Many of our people have good taste when it comes to decorations and no doubt we shall do our best . . .

The Saint John Baptist Society of Lauzon makes a special appeal to our people to take part in this contest by decorating their houses and shop windows and thus cooperate in the success of our National holiday on the 24th of June.

—The Propagandist.

The Union Jack—A Foreign Flag in Quebec

Some light will be shed on the curious involutions of the French-Canadian mind by a glance at the paragraph we have translated from a daily paper published in Quebec City. We call special attention to the following paragraph of the translation:

"It is requested that the Union Jack should not be employed nor the Stars and Stripes nor any other flag which is foreign to us."

It may be rather surprising to the majority of our readers to learn that the Union Jack is considered by the Saint John Baptist Society to be a foreign flag. It may be surprising to read that the National holiday of Canada is the Saint John Baptist Society day—June 24th. Dominion Day, July 1st, in Quebec is just another day. "The National Holiday"—St. John the Baptist Day—in Quebec is of course a Roman Catholic religious feast.

The same attitude explains the French-Canadian clamour for the recognition of "O Canada" as the National Anthem. French and Roman Catholic Quebec wishes to pin a French and Roman Catholic hymn on Canada and thus label the whole Dominion, from sea to sea, as being the exclusive property of the Roman Catholic Church.

In the narrow minds of these withered fanatics there is nothing broad or liberal, nothing Dominion-wide or Empire-wide. They care only for domination by their Roman Church which they identify with the interests of the French race and language. Yet these are the people who seek to dominate the politics and the policies of the Dominion of Canada which is, in majority, English and Protestant, and which owes its liberties as well as its prestige to the British flag and all that it stands for. But this noisy minority would bite the hand that feeds it.—W.S.W.

"O Canada"

It is significant to read the following article in the July 25th issue of *Saturday Night*, a paper which has consistently advocated the "appeasement" policy toward French and Catholic Quebec. The article closely follows the same argument presented in greater detail in these pages some time ago in the article entitled, "Quebec's Nationalist Anthem." We reprint it here not because it is new, but because it indicates that even such journals as *Saturday Night* are becoming aroused to French Catholic designs on the song "O Canada" as well as on the Dominion of Canada.—W.

How long, inquires a writer in *Le Droit* of Ottawa who signs himself "Ch.G.", "will Canada remain a country without flag and without hymn?" The double question seems a little strange in face of the fact that he starts out his article with the assertion that "We continue to believe that 'O Canada,' the work of Routhier and Lavallée, is the national hymn of our country . . . French-Canadians neither know nor wish to know any other. As for Canadians of English language, they are accustomed to singing it, if not in the original French, at least in an English version which is very faithful to the original text." And almost at the same moment along comes the St. Jean Baptiste Society of Quebec City with a resolution protesting against the action of "those who give orders to aviators not to stand at attention during the performance of 'O Canada,'" and reciting the belief that this hymn "is recognized by the entire country as the national hymn of all Canadians," except for "a little group of Orangemen and fanatics" who are determined to sabotage national unity and therefore wish to see it suppressed.

All this contains a lot of misconceptions which it is important to clear up before we proceed to the very desirable task of establishing "O Canada" as the national anthem of Canada with a set of words which can be sung with equal sincerity (in the respective languages) by both the French-speaking and English-speaking citizens of this Dominion. For that, and no less, is the task to which we must set ourselves if we are ever going to make of "O Canada" what the writer in *Le Droit* and the members of the St. Jean Baptiste Society seem to think it already is.

"Ch.G." is of course under a total misapprehension when he says that English-speaking Canadians sing it "in an English version which is very faithful to the original text." They could not possibly do so, for the entire poem is concerned with the achievements and aspirations of the French-Canadian race alone; a literal translation could not be sung by non-Catholic Canadians, and while a fairly close rendering of it is used by some English-speaking Catholic societies (and is doubtless what the writer refers to), it is not so close as to prevent some adjustments on the point of race.

The Routhier text is a definitely French-Canadian hymn, and could not therefore be used in translation as the national hymn of a nation of which two-thirds is not French-Canadian. The Routhier text is further a definitely Catholic hymn, and could not therefore be used in translation as the national hymn of a nation which is only 43 per cent Roman Catholic (1931 census.)

There is moreover yet another objection to the Routhier text, which does not seem to be felt by the French-Canadians, though it would certainly be felt by almost all other Canadians. This is the absence of all reference to the Crown as the symbol of Canadian unity. The French-Canadians could make an enormous contribution to that unity by making an addition to, or a revision of, the Routhier text so that it would contain at least some reference to the one symbol which commands the allegiance of all Canadians of all faiths in all provinces. When that has been accomplished, such assertions as that of "Ch.G." that "French-Canadians neither know nor wish to know any other" national anthem than the Routhier one—which means of course that they do not wish to know "God Save the King"—will give considerably less offence.

The Fruits of the French Testament Campaign

What are the visible results of our French Testament Campaign? That is a question which is of the greatest interest to all who have followed our articles published from time to time in these columns. After a tour of all our Northern churches I am in a position to give an eye-witness account of some of the fruits of our enterprise. What I saw and heard of the Spirit's working among our French-Canadian friends in the North has filled me with greater enthusiasm than ever for the possibilities of the campaign we are conducting and I take this occasion to report the Lord's doing to those who have already had a share in it, as well as to those who intend to help us.

Last week while in Northern Quebec I met two young French-Canadian couples who have come to a personal knowledge of Christ within the last year. All of them radiate their new found joy in Christ and have given a good testimony in their neighbourhood by word and life. One of them wrote to an old acquaintance some miles away and thus opened a new door to the Word. A week ago last Sunday Rev. Wilfred Wellington baptized these young people in the church at Val d'Or. It is amazing to discover the scriptural knowledge and spiritual intelligence of these babes in Christ, though one understands something of the reason for it when their intense zeal for the reading of the Word of God is seen.

One of these men first heard the Word through the

Gospel broadcast conducted in French each Sunday by Brother Wellington. We ask the special prayers of God's people for this ministry for many others still unknown to us have been touched by it. When the other young man started reading the New Testament his wife was opposed to it and repeated the priest's slander of the Book—it was a "bad" Bible, she said. In order to prove or disprove the priest's accusation, the husband sent to Montreal to purchase a French Roman Catholic Bible. Price: \$3.50. (The cheapest French edition put out by the Bible Society is 85c.). Together, husband and wife compared the two editions and found them substantially the same—apart from the notes in the Roman Catholic edition. It was not long until both of them had found the Lord of the Book as their personal Saviour. Opposition has already come their way, and persecution is bound to follow. Here is cause for both special thanksgiving and special intercession for the friends of our French-Canadian work.

There is also another lady in the same district who has become quite interested in the Gospel through the radio broadcast. Although not understanding the way of salvation perfectly as yet, she is reading the New Testament a great deal. Since taking an interest in the Gospel she has been encountering much opposition from her husband. He was very angry when he discovered that she had been to one of our meetings and made her accompany him to mass last Sunday. We were told that last week the priest spent his whole "sermon" time in pouring out upon us the vials of his wrath. (Free advertising!) We are praying that this woman will really come out on the Lord's side despite the opposition.

A few days ago I went with one of our pastors to hold a meeting in a district from which we have received a large number of requests for New Testaments. There had been a good crowd at the previous meeting, and we went with great expectation. But alas, there were only a handful present. The priest's spies had informed him of our success, and on Sunday at mass he had raged against the New Testaments we had given out ("dirty" books, he called them) and threatened that unless the meetings ceased at once the necessary steps would be taken to bring them to an end.

As the colonist-farmer in whose home we met told us the story, we realized once more the tremendous hold the French Roman Catholic priests have over their people in the Province of Quebec. The hard-working farmer explained how five or ten years ago he and his fellow colonists were moved into what was then solid bush under the auspices of the Roman Catholic Church. For though the Federal and Provincial governments together bear the cost of colonization, the Roman Catholic Church is in control of the arrangements and the colonists were given to understand that the whole district was to be exclusively French and Catholic. He told us how they had signed an agreement to submit to the direction of the Diocesan Council under pain of losing their land. And then he added pathetically, "What can we do? The priests can expel us from our lands on which we have poured out our sweat and blood all these years. Canada is supposed to be under a democratic régime, but is that democracy?"

I sought to assure him that there was still a law in Canada, and that Protestant Canadians at least are determined to uphold the rights of every man to liberty of thought and speech. My words appeared to encourage

him, though I remember even as I spoke that the civil law of the province of Quebec is not British law but the old French law which was made for the convenience and protection of the Roman Catholic clergy and their vested interests. In many, if indeed in not all such colonization areas, the subsidies paid from governments funds to enable the poor colonists to keep body and soul together, are controlled by the local priest who thus has the power to take the bread and butter out of a man's mouth if he is not duly submissive to priestly authority. As our colonist friend told us more of the priest's threats, we wondered if they were really not veiled menaces of physical violence. Riots instigated by priests are not unknown events in the province of Quebec, especially when the Gospel has met with success. Once again the mob violence and physical force suffered by the Apostles in the book of Acts came to our mind, and we realized that those who preach the Gospel in French Canada must be prepared for this kind of treatment from the unscrupulous and crafty antagonists of the gospel of Grace.

We saw more fruit of our French Testament campaign in a far distant section of Northern Ontario. The first visit of the day was one of the most encouraging we have ever had. In a poor log house whose clean interior belied the outer appearance, we received a warm welcome from a woman who had requested a New Testament. It was evident that she had read it and had had her children read it. She showed an intense interest in the things of God and her evident appreciation of the principles of salvation by grace gave us reason to believe that she was not far from the Kingdom. Later we discovered that she had been instrumental in passing on to her neighbour our free offer of a New Testament and there too we found real interest. The woman of this house listened eagerly for three-quarters of an hour to the preaching of the Word, asking many questions. At the end of the visit she pointed to the photograph of her father and mother and said with real sorrow: "To think that they lived and died in fear of purgatory, without even having the privilege of knowing what I know through the Word of God." Alas, what could we say? How often do we sing:

"Shall we whose souls are lighted
With wisdom from on high—
Shall we, to men benighted,
The lamp of life deny?"

But how little do we English-speaking Protestants realize that we have denied the lamp of salvation to our fellow countrymen, largely because we have been too lazy to learn the French language!

There is much more to tell of the Lord's doings in this work, but we pass on this brief account of some of the things we have been seeing in the last few weeks. We rejoice in the splendid responses to our previous appeals for help. The need for it grows apace as the work develops. Be sure and send a large donation for spreading the Word of God among French-Canadians.

Some few who read these lines have money to leave behind them when their earthly pilgrimage is over. Could any more worthy cause be found than this great task to which we have set our hands? Money is a poor thing at best, but it can be used by consecrated men to put the Word in the hands and hearts of those who know it not.

But if you have no money to send, write and tell us in

a word that you are remembering this undertaking before the throne of Grace. That still remains, as it ever has been, the greatest need. We especially urge pastors and Sunday School superintendents constantly to remind their people of this work. God forbid that we should sin against our devoted and heroic workers by ceasing to pray for them, privately and in the prayer services. —W.

NUN WOULD BURN THE BIBLE

In a letter from Alberta we have recently learned how a Roman Catholic nun made an indirect contribution to our French New Testament campaign. Here is the letter:

Benalto, Alberta,
July 28th, 1942.

"Union of Regular Baptist Churches,
337 Jarvis Street,
Toronto, Ontario.

Dear Sir:

I am enclosing \$2.00 for your French New Testament Fund. May God speed this needy work. Burning portions of the Bible is not new for these people. Some six years ago I witnessed a nun trying to get permission to take and burn the Gospel of John, from a Catholic who was turning from the Catholic faith. The nun said it was nothing but a pack of lies.

Yours to spread the "Good News."

Sincerely....."

We wish that more Protestants had witnessed such episodes with their own eyes, for where there is genuine Protestant conviction such treatment of the Word of God is its own strongest condemnation; yet such is the consistent and oft-repeated teaching of the Roman Catholic church regarding the Bible. The Bible-Burning Cardinal in his recent communiqué only parroted what his Church has placed on record a thousand times. But few Protestants read the official statements of the Roman Church, and few of those who do realize how closely Roman Catholic practice follows Roman Catholic doctrine. We are indebted to our Western correspondent for this testimony of what she saw with her own eyes of Roman Catholic antagonism to the Word. We trust it will stir up others also to support our French Testament Campaign. —W.

WE AGREE!

When Mr. King Is Eloquent
Vancouver Province

Mr. King does not wax eloquent about the war. His war speeches are cold and matter-of-fact recitals. They lack the human element. His deep and passionate resentment, Mr. King reserves for his political opponents. He has none to waste on his country's enemies. The war cannot rouse his enthusiasm as criticism of his policies can.—*Ottawa Citizen*, July 31, 1942.

Union News

Rev. John Hunter of Essex is to begin a series of two weeks' meetings in the Union Tent at Chatham with Rev. Arthur McAsh. Remember this special effort in prayer.

Baptisms at Kapuskasing

Several persons were recently baptized at Kapuskasing by Pastor Vincent Lehman. Among them was a young man who has since joined the Royal Canadian Navy and was sent to the Pacific coast for training. While en route this young man was instrumental in leading one of his fellow recruits to Christ.

Local Protestant League Organizations

We have at present no means of communicating with the entire membership of the LEAGUE, except by the laborious and expensive medium of a circular letter, and there are many hundreds—indeed thousands—of LEAGUE members who are not subscribers to THE GOSPEL WITNESS. But among our subscribers there are many LEAGUE members, and perhaps by speaking to them we may speak through them to others.

As a result of our Western tour, we now have some hundreds of members in the following centres: Winni-

LEAGUE staff, we are doing the best possible. There never was a more difficult time in which to get things done. Ordinarily we could secure a large voluntary clerical staff to help us, but just now all who are so engaged are kept busy at war work almost night and day; and have a surplus neither of time nor of energy for extra work. Then too July and August are holiday months, and those who are able to get a little respite from their strenuous war work, are away.

We assure all our members that THE PROTESTANT LEAGUE office has been reinforced by many voluntary helpers, and that we are doing our utmost to get out the

LEAGUE MEETING IN PARK, FORT WILLIAM, ONT., JULY 5TH, 1942.



The photograph from which the above cut was made was taken about 8 o'clock in the evening by a small pocket camera by Rev. H. G. Martin. It shows a small section of the great crowd which assembled in the Park when the Mayor of Fort William, at the instance of certain Roman Catholics, cancelled the contract of the Protestant League for use of the City Hall Auditorium. While not very clear, taken in evening light, it suffices to show the popular reaction against the Mayor's arbitrary action.

peg, Regina, Saskatoon, Edmonton, Calgary, Vancouver, and Victoria; and smaller numbers—perhaps a hundred more or less—in Sudbury, Sault Ste. Marie, Fort William, Kamloops, and Kelowna. As soon as it is practicable, we shall supply key men in all these centres with lists of the names and addresses of all members in their districts. They will then be able to effect a local organization, and plan an aggressive programme for the dissemination of Protestant truth from that centre.

We feel that it is necessary that another tour of the West should be made, and that perhaps some assistance may be given in that way in the organization of local branches in all these centres. We say to those who are concerned about this matter, that with the limited

work. THE KENSIT MOBILE CANTEEN FUND campaign has also made a great deal of extra labor. It means something to send out so many thousands of letters as we have done, in addition to all the letters acknowledging memberships, and sending out membership cards which our Western tour necessitated. We hope ere long, however, to supply these various centres with their complete lists.

One other thing should be mentioned, and that is that in addition to the paid up memberships in THE CANADIAN PROTESTANT LEAGUE, we received not a few membership pledges, and we are endeavouring to secure the redemption of all these pledges before sending out our membership lists, so as to make the lists complete.

A Protestant Youth Movement

THE CANADIAN PROTESTANT LEAGUE is only about nine-months old, and it has spent these nine months in mobilizing an army. Its leaders, however, are not without a programme in their minds; and one of the things we think is clear to everyone is that there must be a Protestant Youth Movement.

Hitlerism has triumphed through the training of the youth of Germany. The Roman Catholic Church owes its present position to its practice of keeping its children within its own schools. We do not call its policy a programme of education, for education it is not. Wherever Rome controls the schools, illiteracy abounds. The schools are there to train and discipline the children in the elementary doctrines of the Roman Church. Neither they nor the laity in general are instructed in respect to Rome's political programme. But it is the Italian Church's control of its youth that enables it to maintain its position.

We must sadly admit that Protestantism has very largely lost its protest; and the appeasement attitude of many Protestants toward Romanism and other religious errors is due to the fact that Modernism has undermined the confidence of many in the Bible as the word of God. And where there is no conviction of truth, there can be no opposition to error.

THE CANADIAN PROTESTANT LEAGUE aims to mobilize such Protestants as still have some conviction of truth. But the decline in Protestant churches has had its counterpart of course in Protestant Sunday Schools. Where the Bible has been supplanted by unbiblical modernistic literature, the children have lost interest in Sunday School, and the attendance has declined. As the PROTESTANT LEAGUE hopes to be instrumental in effecting a revival of Protestant conviction in adults, it must set itself also to effect some organization which will teach the great principles of Evangelical Christianity to Protestant children; and, in doing so, we must also set them on guard against the deadly poison of Roman Catholicism.

We write this simple statement merely to advise such members of THE CANADIAN PROTESTANT LEAGUE as may read this little article, that the leaders of THE LEAGUE have already given thought to the necessity of organizing a Protestant Youth Movement; and wherever a local PROTESTANT LEAGUE is organized, there should be a corresponding organization to give instruction to the children. We say this in this August month, to reassure any who may be enquiring, What next?

Last Sunday Morning in Jarvis Street

Last Sunday Jarvis Street was privileged to enjoy the ministry of Rev. Henri Lanctin, of Moncton, N.B., who spoke on the subject, "Why I left the Roman Catholic Church." There was a very fine congregation for an August morning, and Mr. Lanctin's ministry was greatly enjoyed by everyone.

No arrangement had been made with Mr. Lanctin financially; but knowing that he would be passing through the city we pressed him into service. Following the address, a retiring offering was taken for Mr. Lanctin's work, which amounted to \$207.90. We believe there is no more important work than that in which our brother is engaged, the preaching of the gospel to Roman Catholics in general, and particularly to French-Canadian Roman Catholics.

Further Ontario Campaigns

As yet, Ontario has been but lightly touched. It will be necessary during this Fall and Winter to arrange League campaigns that will cover such centres as Ottawa, Kingston, Brockville, Peterborough, London, Windsor, Stratford, Woodstock, Owen Sound, Brantford, with another meeting in Hamilton. And we believe we should have meetings in St. Catharines, Welland, Niagara Falls, and many other places. We write thus to let our readers know that some such programme is already in the minds of the Executive.

An Eastern Tour for the Protestant League

THE CANADIAN PROTESTANT LEAGUE is blessed with having on its Executive many men thoroughly capable of presenting the claims of THE LEAGUE to every sort of congregation. We have had many requests from the Maritime Provinces that a tour similar to that made in the West shall be made there. We do not know at this writing who will go, but we feel reasonably sure that in the early Autumn, as soon after the holiday season as possible, some representatives of THE LEAGUE will visit the principal centres of all the Maritime Provinces, doing there what was done in the Western Provinces.

Readers of THE GOSPEL WITNESS will be perfectly safe in telling their friends that THE PROTESTANT LEAGUE is on the way to the Maritimes.

AS SEEN IN PERSPECTIVE

We have assembled below a number of news items which, from time to time, we have set aside, because of what appeared to us at the time their significant relation to the part the Vatican is playing in augmenting and aggravating the world's troubles. Some of these items are two or more years old. We print them now, because in the perspective of intervening events they seem more significant than ever of the baneful influence of Vaticanism on the affairs of the nations.

Pope Proposed As Mediator

United Nations Urged to Have Holy Father
Stipulate Terms

NEW YORK, May 25—(Star Special)—The Rev. Aloysius McDonough, professor of theology at the Passionist monastery, proposed that the United Nations use Pope Pius XII as the mediator of the peace at the end of the war.

"During the present war, scarcely any leaders of the United Nations are atheistic, at least professedly," he said. "Why not, then resort to religious methods?"

He said the Pope enjoyed universal respect, was fearless, and acknowledged only God as his superior.

"By birth he is an Italian but he is not subject to any human sovereign," said Father McDonough. "Nor is he allergic to intimidation, as the dictators have found out. Our Holy Father would not be so impractical as to plan a world order to be run by faith, hope and charity—minus a police system. Even Vatican City has a jail but the cells are seldom occupied because his motto 'peace with justice' really works."

—Montreal Star, May 25, 1942.

Insurgents Envoy Received by Pope

Vatican Non-Committal On Spanish Situation
Officials Say

CASTEL GANDOLFO, Italy, June 22—(A.P.)—Pope Pius today received Admiral Antonio Magaz, envoy of the insurgent Spanish regime, in a long audience.

Immediately after the audience, the Holy Father conferred

with several Cardinals of the Congregation of Extraordinary Ecclesiastical Affairs who have specialized in Spanish matters.

General Francisco Franco's envoy was said to have given the Pontiff an analysis of the military, political and economic situation in the civil war, particularly with regard to the insurgent capture of Bilbao.

—Dated during Spanish Civil War.

Pétain Widens Church Power

Catholic Orders Given Right to Engage in Teaching
VICHY, FRANCE, Sept. 5—(A.P.)—The Pétain Government today described its attitude toward the Roman Catholic church as "one of concord and appeasement" in approved press comment on the restoration of freedom of teaching to all religious orders.

Monks, nuns and other church representatives may teach anywhere in France under the new regulations although they will not be attached to official teaching staffs.

The only stipulation is that though they may teach in private or church schools, they, like all persons engaged in educational work, will have to acknowledge the authority of the Ministry of Public Instruction.

The newspaper *Le Jour*, commenting editorially, said: "The Pétain Government, by restoring the right of all orders to engage in teaching activities, has made a gesture of concord and appeasement toward the Catholics of France. The Parliamentary Government always opposed this reform, which is important both morally and politically."

The law, passed 39 years ago, forbidding members of religious orders to organize for teaching or other purposes without specific approval by the State, was annulled yesterday by the Pétain regime.

The Wide Horizon

FRANCE'S MORAL COLLAPSE

A British Onlooker's Diary
By Wickham Steed

Like many another Briton in these days of heroism and tragedy, loyalty and betrayal, I have been trying to find an explanation for the moral collapse of France. No event in my lifetime has been more tragic—in the true sense of the term as involving a conflict between right and right—than the action of our Government in ordering the British Navy to attack and cripple the French warships at Oran. Nobody in Britain doubted the rightness of this decision. Few, if any, questioned the right of Admiral Gensoul to resist when he felt it his duty to obey the orders of the Pétain Government. The real puzzle is why Marshal Henri Philippe Pétain, Gen. Maxime Weygand, and their colleagues should have added moral capitulation to military disaster, why, in the words of Gen. Charles de Gaulle, they should have "rushed headlong into shame."

In the closing years of the last century the "Dreyfus affair" broke out and cut through the thought of France like a two-edged sword. Without going so far as to say that "the best" in France were those who stood out against the very idea that a French Jewish officer, possibly innocent, should have been condemned and degraded for treason on secret evidence (which turned out to have been forged) that was never shown to him, I have always been persuaded that "the worst" in France was ranged against Captain Dreyfus. His enemies, the "anti-Dreyfusards," would rather have seen him imprisoned for life than admit that there should be a revision of his trial.

In the end, after years of agitation and tumult, the "best" triumphed. Out of their triumph came "the new France" that had the moral stamina to hold fast from 1914 to 1918, and to play the major part in the overthrow of imperial Germany. What can have happened between 1918 and 1940 to undermine this moral stamina and to allow "the worst" to prevail?

I listened the other day to a discussion between two men who know France well. One was a Frenchman, the other was not. Both accepted—as a summary, though by no means exhaustive, explanation of the Pétain-Weygand-Laval Government of surrender—the formula: "This is the revenge of the anti-Dreyfusards." They meant that the spirit which

cares nothing for the Rights of Man, and is prepared to throw overboard everything gained by the French Revolution of 1789, has for the time being prevailed over what most of us looked upon as "the best" in France.

Conscious though I am of the dangers of over-simplification in any formula explanatory of a national disaster, I agree broadly with this conclusion. The formula could be amplified historically until it became comprehensive enough to account for the Marseillaise, on the one hand, and the puerile national march of the Second Empire, "Partant pour la Syrie," on the other. It would explain Victor Hugo and the early years of the Third Republic up to the decisive "Sixteenth of May," 1876, and the defeat of the Clerical-Monarchist President of the Republic, Marshal MacMahon.

The Boulangist movement of the later 80's, and the gradual surrender of the early stalwarts of the Republic to what was called the "new spirit" of conciliating the Republic's enemies in 1893, would come within its scope, as would the "Dreyfus affair" itself and the consequent necessity of separating the Church from the State if the stranglehold of Clerical organizations upon the French Army and French public life were to be loosened.

And, perhaps, an enlargement of the formula might suggest why the Communist threat to private property, together with the Nazi-Fascist pretense of defending property if the Rights of Man were renounced, sufficed to weight the balance against the forces of freedom in such fashion as to render possible the Bordeaux Government's "headlong light rush into shame."

There will be no lack of learned analyses of what has happened. None of them can assuage sorrow that the light of France should have been put out at the very moment when the world needed it most. To believe that it has been extinguished forever would be akin to impiety. As long as gallant Frenchmen remain to hold aloft the torch of freedom, my own faith in France will not be shaken; and, I think, the great majority of Britons, identifying the Pétain Government with "the worst" in France, will wish, for the sake of France, to win in order to give "the best" in her a chance of self-redemption.

Bible School Lesson Outline

Vol. 6 Third Quarter Lesson 33 August 16, 1942

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

CHRIST RAISES THE DEAD

Lesson Text: Luke 7:1-18; 8:40-56.

Golden Text: "I am the resurrection and the life"—John 11:25.

For Reading: Luke 7:19-50; 8:1-39.

I. The Servant of the Centurion—Lk. 7:1-10.

Read also Matt. 8:5-13.

A centurion is a Roman officer commanding a division of approximately one hundred men. Several good centurions are mentioned in scripture (Matt. 27:54; Acts 10:1, 22; 22:25, 26; 27:43). This centurion seems unlike the ordinary stern Roman soldier; he is remarkable for his affection for his servant, really a bond-servant or slave; for his forbearance, sympathy and generosity toward the Jews, their customs and religion; but, above all, he is remembered for his faith.

The Jewish leaders, acting as intercessors, besought Christ "instantly"; that is, earnestly, eagerly, diligently, to go to the house of the centurion. They held the centurion in high honour, even although one of his duties as a military representative of Rome would probably be to keep order among the Jews. But, although these leaders thought the centurion worthy of Christ's consideration, he himself felt unworthy to come into the Master's presence. This becoming humility and the respect, which he showed the Lord by sending friends and not servants as messengers, were tokens of his real worth (Lk. 14:11; 18:14).

In performing former miracles mentioned in this Gospel Christ had touched the afflicted ones or had been close to them (Lk. 4:39, 40; 5:13, 24; 6:10), but this Roman officer showed a simplicity and directness of faith, believing that the mere word of Christ was sufficient (Heb. 4:12). "Speak the word only" (Matt. 8:8); "Say in a word, and my servant shall be healed." His own word produced results in his sphere; so would the word of Christ in His sphere.

The centurion was himself *under* authority, hence worthy to be placed *in* authority; obedience is the first qualification for leadership (1 Cor. 11:1; Heb. 5:8, 9).

Christ marvelled at the genuine faith displayed by the military leader, especially since he had not had advantages, as well as the Jews enjoyed (Rom. 3:1, 2; 9:4, 5). But perhaps from the Jews he had learned about the Old Testament prophecies of the Messiah. His faith was amply rewarded in the public tribute of the Saviour, as well as in the healing of his servant.

II. The Son of the Widow—Lk. 7:11-18.

The One in Whom we are to put our trust is all-powerful; He can even raise the dead, those who are dead spiritually, as well as those who are dead physically (John 5:25-29; Eph. 1:19, 20; 2:1).

Christ stopped the sad funeral procession just outside the little village of Nain, situated about twelve miles from Capernaum. He had regard for the tender human ties; He remembered that the young man had been his mother's sole earthly support (John 11:35). Christ had compassion upon her, and compassion is loving-kindness in action.

We can comfort the sorrowing only to a limited extent (2 Cor. 1:3-5), but Christ could comfort her by word, bidding her "Weep not", and by deed, removing the cause of her tears. He had pity and also power. His word can heal the sick and raise the dead.

Death is an enemy, but he will finally be destroyed (1 Cor. 15:26; Heb. 2:14, 15); and in God's own time every tear will be dried (Rev. 21:4).

This miracle was performed by the unconditional sovereign power of Christ, Who is the Resurrection and the Life.

III. The Woman of Capernaum—Lk. 8:43-48.

Read also Matt. 9:20-22; Mk. 5:25-34.

The healing of the woman suffering from a bleeding disease, which rendered her unclean in the eyes of the law (Lev. 15:19), illustrates the salvation of a sinner, unclean in the sight of God (Job 9:30, 31; Psa. 51:5; Isa. 1:18;

Rom. 8:10-20). She had spent all she had in vain attempts to find healing, just as the sinner seems to try all means of saving himself ere coming to Christ Who alone can save (John 14:4-6; Acts 4:12).

By faith this afflicted one came in contact with Christ, believing that to touch but His garment would bring healing and health. Multitudes may press around the Saviour, but no one is lost in the crowd, as far as He is concerned; every one who truly comes to Him in faith will be saved (John 5:24; Acts 16:31).

Although this woman had been healed of her sickness by a secret touch, an open acknowledgment of the blessing which had come to her brought assurance to her own heart, glory to God and a testimony to all who were around (Rom. 10:9, 10).

IV. The Daughter of Jairus—Lk. 8:40-42, 49-56.

Read also Matt. 9:18, 19, 23-26; Mk. 5:21-24, 35-43.

Jairus, whose name appears as Jair in the Old Testament and means "enlightener" (Num. 32:41), was a man of high station among men, but he realized his position before Christ. He bowed down before the Lord, worshipping Him as he besought Him to go to the home where his daughter lay dying.

It would seem, at first sight, as though the Master had forgotten the sorrowing household when He allowed the crowd and the sick woman to detain Him, but His very delay was a token of His love (John 11:5, 6). Delays are not to be taken as denials, and this interruption tested and perfected the nobleman's faith, while it also gave the Lord the opportunity to display His power over death (John 11:4, 11; Jas. 1:3, 4).

The lamentations and wailings of the professional mourners caused a tumult which was not seemly, and the Master dismissed them all. To Christ the maiden was asleep, while to the onlookers she was dead (John 11:11-14). They laughed Him to scorn when He spoke of her as asleep. The dead in Christ are asleep in Him, as far as their bodies are concerned, but their spirits are enjoying happy fellowship with Him (1 Cor. 15:51; 2 Cor. 5:6-8; 1 Thess. 4:13, 14).

At the command of Christ the spirit of the maiden returned to the body, and she was brought to life. Great indeed is the power of the risen Christ; He has now all power over death and the grave (1 Cor. 15:55-57; Rev. 1:18). At His coming, all the dead in Christ will be raised, for evermore incorruptible, and all the living believers will be transformed, to be for evermore immortal (1 Cor. 15:51-57).

The Gospel Witness — Nine Months for a Dollar

To All Readers — Especially to Residents of Toronto and Vicinity

From time to time papers fearful of Rome's reprisals are unwilling to announce subjects which are critical of the Papacy. For this reason especially we desire to secure some thousands more subscribers in the city so as to make us in this respect measurably independent of the daily press. We ask all our readers and friends to help us to get as many as possible to take advantage of our special offer set out below. Of course, we would much rather have yearly subscriptions, for it would take 39 cents out of the dollar to mail 39 copies in Toronto. Help us to be wholly independent of everyone who is directly or indirectly subject to Rome's boycott influence.

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.