

# The Gospel Witness and Protestant Advocate

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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## Canada—Rome's Milch Cow

By Rev. W. S. Whitcombe, M.A.

The Romish doctrine of the relation of church and state is probably more fully exemplified in the Canada of today than in any other country on the globe. Reduced to simple terms this doctrine is that the state derives its authority from the Roman Church, and that its sole reason for existence is to execute the orders of that church and to serve its ends. In these pages we have attempted from time to time to inform our readers of the extent of the Roman Catholic control in Governmental affairs throughout Canada. A further outstanding revelation of Romish control is provided by two booklets published by the Minister of Colonization of the Province of Quebec, Mr. Adélar Godbout, who is also the Premier of that province. As these two official publications are available in French only—this on the authority of a high official of the department—we consider that by translating and quoting numerous extracts, we shall render a real service to Premier Godbout and his department, as well as to English-speaking Canadians throughout Canada, whose tax money is spent on the scheme described in these official publications.

The titles, translated into English, of these booklets are *The Settler's Guide* and *The Report of the Minister of Colonization, 1941*. The first of them describes in outline a mass immigration of large proportions into the northern parts of the Province of Quebec. No fewer than 100,000 settlers are now reported to inhabit the districts of Abitibi and Temiskaming where less than a generation ago only occasional trappers and prospectors roamed about in the unbroken forest. Regarding Abitibi *The Settler's Guide* states:

"In less than 25 years, more than 40 farming centres have sprung up and there is still room for more than a hundred new parishes. Five hundred thousand French-Canadians could move about there and live happily."

There is elbow room for 500,000 French-Canadians, says this official *Settler's Guide*, but no mention is made

here of an inch of space for English-speaking Canadians. We call special attention to this statement in view of the statistics to which we shall later refer, as an example of the narrow, sectarian views expressed in this official French publication which is paid for in part by English and Protestant tax-payers.

The cost of this enormous mass immigration is borne by public treasuries which provide settlers with special aid and financial assistance of various sorts. The *Guide* describes it thus:

"The colonist who settles on new land in our day has advantages that our fathers did not know: Premiums for clearing of land, for first ploughing, for buildings, and help of all kinds. Under certain circumstances he receives help for draining his land. Roads, schools and chapels are built for him. (Emphasis by the G.W.)

Some idea of the amounts of money involved in all this may be gained by the following figures given in the *Minister's Report*:

"Under what is known as the Provincial plan there were established in the year covered by the report 551 new settlers, including 399 families and 152 bachelors, for whom the sum of \$123,200 has been spent in building grants only, and \$12,188.00 in premiums for establishment. These 551 new establishments include 2,369 persons."

Under the terms of the Federal-Provincial plan, an agreement entered into between the Federal and Provincial Governments, the report states that

"The total disbursements incurred since 1937 amount to \$2,787,386.80 including the third paid by the Federal Government as well as another third paid by the cities of Quebec and Montreal for families sent from these two cities."

During the fiscal year of 1940-41 \$183,215.59 was expended on settlers established within that period. During the same year \$683,525.73 was spent for colonists who settled on the land since 1937.

We call special attention to the fact that one-third of the amounts spent under the Federal-Provincial plan are paid by the Dominion Government. That means that taxes collected in British Columbia or any other part of Canada may be sent to Quebec to establish French-Canadian Roman Catholic colonies.

But if taxes are collected from all creeds and races throughout Canada, these official publications make it clear that the public monies expended on this huge colonization enterprise are spent almost exclusively for the benefit of the Roman Catholic Church. There are seventeen Diocesan Colonization Societies listed, each one of which has one or more priests as secretary. These Societies act as recruiting agents for the plan and pass on the merits of the prospective settler. Says the *Settler's Guide*:

"In each Diocese is found a Colonization Society whose function is to recruit prospective colonists and to facilitate their settlement. The secretaries of these Societies are always ready to aid future settlers by their advice, and the settlers may place entire confidence in their untiring and enlightened devotion.

"Those who wish to become colonists may avoid annoying delays and useless correspondence by making their request directly to the secretary of the Colonization Society of their Diocese."

The writer of this government pamphlet apparently believes in the virtue of repetition for he repeats these injunctions "ad nauseam". For example, on another page we find the same exhortation given:

"The first step for the prospective settler to take is to make sure whether he can obtain the recommendation of the Colonization Society of his Diocese to support his request. This formality is essential for any settlement under either the Federal-Provincial plan or the Provincial plan.

"The secretary of the Diocesan Colonization Society will also be able to give advantageous instructions to the prospective settler on the choice of his district and of his lot."

The same exhortation is repeated at least nine times in this comparatively short brochure. The point is clear to those acquainted with the workings of the Roman system. It is evident that the priests take control of the colonist from the first and never relax their vigilance over him. The Minister's report, for instance, makes the following statement:

"The Colonization Societies have given efficient help in recruiting and selecting the settlers. The priests have contributed in a large measure in directing them and also in keeping them on the land, in spite of the appeal of industry. Finally the Government of the province has provided us with financial support, while newspapers and certain sociologists, local and from distant points, have by their publicity given the moral support necessary for the execution of this essential work of agricultural colonization."

With characteristic Romish subtlety, a place appears to be given to Protestant Colonization under this grandiose scheme. There are, for example, three Protestant Colonization Societies named. No doubt, the Jews are included in this latter category, just as in the Education Act of the Province of Quebec they are regarded as Protestants. But what share have Protestants received of the immense tract of land involved and the huge sums of money expended? The following figures give the answer. During the nine months' period from July, 1940, to March, 1941, 1,122 families were settled on the land

under the terms of the Federal-Provincial agreement. *Of this number, four families settled under the auspices of the Protestant Societies.* Although one-third of the cost of establishing almost twelve hundred families (6,330 persons) was paid by the Dominion Government at Ottawa, which derives by far the greater part of its income outside of Quebec from English-speaking persons in large part Protestant, *only four Protestant families benefited from this expenditure of public funds over against one thousand one hundred and eighteen French-Canadian Roman Catholic families settled under the direction of their priests.* This is Quebec's version of fair play and equal division of public funds. But lest the statistics for one year should seem to be misleading, we give the figures for the number of families established from the inception of the Federal-Provincial plan up to March, 1941: In all that period of years a total of 4,694 families were settled on the land, of which only 26 were under the auspices of Protestant Societies.

But this is not all. From the part of the Minister's report dealing with the Section for Aid and Cultural Purposes, we quote the following:

"This section, confided to the direction and to the devotion of Monsieur l'abbé Jean Bergeron, missionary-colonizer, deals with family industry and religious buildings in colonization centres. . . . The table which follows shows what the Minister of Colonization has done for religious edifices: *The Ministry has given aid for the construction of thirty-nine chapels and twenty-eight presbyteries.* (Emphases by the G.W.)

The silences of this report are also eloquent. We are not informed how much money was spent on religious edifices, nor whether such sums came from the Federal-Provincial plan or from the scheme sponsored and paid for by the Quebec Government only. We are also left in ignorance as to how many of the chapels and presbyteries were Protestant and how many Roman Catholic. No doubt it was thought that the name of a priest as director of this section would be sufficient guide in this respect. Some idea of how these public funds are spent on churches and priests' houses is given by the following excerpt from *Le Devoir* of November 26, 1940, from which we quote the following:

"In the spiritual realm the colonists have not been forgotten. The Rev. Father Bergeron, missionary colonizer, informed us that the Department constructed 10 churches and 8 presbyteries (priests' houses). The government gives \$3,200 per church, and \$800.00 for each presbytery. It adds \$200.00 when the colony installs a water system in the presbytery."

We know of several Baptist churches to whom the Federal Government has refused permission to build, owing to the war priorities on materials. But in Quebec, the Government not only gives permission to build but actually pays for the construction of Roman Catholic Churches and presbyteries for their priests.

These direct governmental grants to churches are, doubtless, over and above "la Dîme", the church tax collectable in Quebec by force of law; nor do these special grants include the "répartition", a kind of blanket mortgage the priest may impose on all real estate in his parish when he builds a new church edifice. In this connection, it is interesting to note that the *Settler's Guide* specifies that the settlers' lands are exempt from seizure for debt until the letters patent have been issued, except for such debts as the price of the land, the payment of municipal or school taxes, road taxes and the

"répartition" for the construction of churches, presbyteries, cemeteries. We call special attention to this fact for it means that in spite of the unbounded generosity of the state to the Roman Church, the latter does not surrender its right, even in new colonization districts, to the "répartition" for the construction of churches and presbyteries. In other words the Roman Church exercises the right denied other creditors to seize the settlers' land for debts even before the settler has a clear title to the land. Such is the avarice of the Roman Catholic priest toward the helpless flock confided to his tender care!

Two other quotations from *The Settler's Guide* show the spirit that has inspired the whole scheme of colonization:

"The Minister of Colonization reserves the right to annul at any time the sale of a lot if the holder becomes a cause of public disorder by his subversive doctrines or by his insubordination against authority."

And again the *Guide* states that the settler promises:

"To follow the instruction of the personnel in authority and to observe all the regulations of the Ministry."

Is this British Justice that threatens to dispossess a man from the soil he has cleared and brought under cultivation because of his subversive ideas? We remind our readers that the statement we have just quoted was not issued by the clerical Duplessis Government, but by the supposedly liberal régime of Mr. Godbout in the year 1940. This same Mr. Godbout is Mr. Mackenzie King's lieutenant in Quebec. What constitutes subversive ideas or what would be counted as insubordination against authority is left undefined, just as Mr. Duplessis's infamous Padlock Law left such things undefined except at his pleasure. Settlers in North-Western Quebec have assured us that in practice this means that a settler may be expelled from his land for reading the New Testaments we have sent them. One of these colonists told us that the priest threatened to expel from their land all those who attended one of our meetings in his home. We assured our settler friend that Canada was a free country and that British law prevailed, but he insisted that the priest's threat was backed by the regulations of the Colonization Scheme. A study of the official publications of Mr. Godbout's Colonization Department appears to confirm his statement. Thus millions of dollars of public monies, thousands of acres of Canadian soil are handed over by a nominally Liberal Government to Roman Catholic control as the price for winning the next election.

### Popery Runs True to Form

In his addresses in Toronto, Dr. Murphy anticipated, what any of us who know how the Roman Catholic Church works, were already prepared for, by saying that the Roman Church would not attempt to answer any of his arguments, but would try to slander the witness. That, of course, is always the trick of an unprincipled lawyer who has a bad case: he tries to prejudice the jury by endeavouring to put the witness in a false light.

The Roman Church never argues its case. It knows too well that if it enters the court of Divine Revelation—or even of Human Reason—its case is lost before the argument begins.

We are not surprised that the Roman Church should be so greatly concerned when a man trained in its schools, and having exercised the authority allegedly conferred by its so-called sacrament of Holy Orders, leaves the Church; and dares to speak or write. Dr. Lehmann and Dr. Murphy are men whose records as priests are well known. The denial by the Hierarchy of any of the facts respecting Dr. Murphy's record will carry no weight with those who know that it is part and parcel of Roman Catholic teaching—which can be substantiated by quotations from its own authoritative works, and by examples of its lying practices in history—that there is no sin in untruthfulness when the lying is done in the interests of the Roman Church. Hence *The Canadian Register* would feel no twinge of conscience in denying that Dr. Murphy was attached to the "Apostolic Delegation at Washington", and of course, the same denial would be made in Washington. But the fact remains. Just as a sample we may quote from "Saint" Ligouri, *Moral Theology*, Volume I, page three hundred and sixty-five:

"He who being asked, either by private or public authority, is silent, or answers obscurely, or says that he does not wish to answer—that he is not justly interrogated—that he is not bound, nor does he wish to speak to others what he himself may believe, and in like manner tergiversates, does not appear to deny the faith, but is unwilling to betray it. Whence, if thus he may be able to deliver himself from a troublesome investigation, IT IS LAWFUL; for, generally, it is not true, that he who is interrogated by public authority, is positively bound to profess the faith, unless when that is necessary, lest he may appear to those present to deny the faith.

"If a prince command the faithful, by a general law, that they should betray themselves by bearing a sign, or by avowing themselves, or otherwise, they are not bound, since no one is bound to speak the truth, unless specially interrogated, except there may be these circumstances: for example, this one—that they who did not avow themselves may appear to deny the faith—viz., if some were previously known, and then, on this account, were thought to have fallen away."

Volumes of course could be quoted to the same effect from many Roman Catholic authorities.

We have said this as a preface to the following item which appeared in *The Canadian Register*, the Roman Catholic paper:

### EX-PRIEST IN TORONTO

*Imported and Advertised By Dr. Shields and Company*

"For over a week there have been lavish advertisements in the Toronto daily papers of an ex-priest who spoke last Sunday morning at the Presbyterian Church of the Rev. Christie Innes, and on Tuesday at the Baptist Church of Rev. Dr. Shields. The reputations of Mr. Innes and Dr. Shields as traders in bigotry require no comment in Toronto."

"The ex-priest is billed for a meeting in Massey Hall of the Protestant League of which Shields and Innes are the promoters.

"The name of the ex-priest is billed as Rev. Dr. J. J. Murphy. The advertisements say he served at the Apostolic Delegation in Washington, D.C. from 1934 to 1938. This statement is untrue. It is true he was a priest. He has now renounced his priesthood, lost his faith and entered the employment of men like Shields.

"There was a Judas among the first twelve priests and the same scandal occasionally recurs in the Church of Christ. Such renegades exploit their own feyness. They create a sensation because they are so rare. They have a curiosity value in the eyes of the ignorant and the bigoted and this is why the ex-priest Murphy's appearances in Toronto are trumpeted in advertisements."

The above quotation is only a confirmation of what Dr. Murphy said the Romanists would say.

### Revelations of Roman Catholic Mentality

Letters Received by Dr. Murphy Which Speak for Themselves

Toronto City,  
October 6th.

Dear Rev. Murphy:—

I was touched with sorrow at the announcement of a once Catholic Priest, "or supposed to be", who will speak on different subjects. If this is true, I know the view the public will get will not be a true one, and for this reason will do much harm to souls. Because of my great respect and love for the priesthood I write you these few lines. As for the Church you left to find a better, I would like to ask you, will you find a Mother like Mary the Sweet Mother of God? They are indeed to be prayed for who cease to call on Mary for she is our most powerful help in saving our souls. Think of Mary. The loss of grace leaves us open to sad errors. I promise to pray for you. It is useless to prove our point to one who has strayed from grace, without grace we are all darkness and error without his light. Forgive me for making so free but I ask you, will you be at peace on your deathbed away from Mary and the church. No one ever was, nor will you.

Praying for you I will close asking you to look on me as a real friend for such I mean to be to you. I will pray for you in my prayers and have you prayed for.

God guide you back to his light and love.

AN IRISH GIRL.

Dr. J. J. Murphy,  
Toronto.

Toronto, Oct. 6th, 1942.

Dear Dr. Murphy:—

I attended Jarvis St. Church on Sunday night to hear your lecture, and I thought you might be interested in my impressions so I will try to state them briefly.

In the first place I was attracted by your photo as appeared in the newspapers. It was no doubt taken while you were a Priest in good standing.

As a father I can imagine how proud your father and mother must have been, to have been honored by having a son a Priest. No greater honor could have been bestowed upon them.

So I admit I was very much impressed as I studied your photo.

When you were brought into the hall to make your second lecture I was sitting in the second front row, where I had a good opportunity to study your countenance in real life.

You were led in by Mr. Whitcombe, a fine looking, well fed, well groomed assistant to Dr. Shields. I took quite an interest in him. He was immaculate and spotless in his dress, a wonderful showman.

In his introduction he informed us that you were a former Priest in the R.C. Church, and had been ordained by a Cardinal. He turned toward you in real showman style, for you to assent to his statement which you did in a rather nervous manner. He then added that you were a graduate of Notre Dame University which was noted for its football activities, if nothing else. I observed your reaction as he insulted your Alma Mater. I wondered what your thoughts were. Did you think of the happy days you spent there? You might have been a close friend of that very highly respected convert and football star—Knut Rockne, or you may have thought of the love and affection of the thousands of young men graduates who are so proud to claim Notre Dame as their Alma Mater, and then the uppermost thought in your mind may have been your own terrible misfortune, that you had to sit there and take the insult from the man who was exploiting you for thirty pieces of silver. I know Whitcombe chuckled as he looked over the huge crowd of curiosity seekers, and wondered how much dough are we going to get out of this show?

I studied your face while you sat there and during your lecture you reminded me of the poor unfortunates who are

hauled into our Police Courts daily by big fine looking police men of the same type as your exploiter Whitcombe.

In observing closely your face during your lecture I was astounded that such a change could have taken place since the photo of you as a Catholic Priest was taken. Then you had a happy, honest, angelic face.

Why has such a change taken place in your appearance? To me you looked more like a criminal or a gangster with your half closed eyes, unshaven face, stern and stoic, with absolutely no expression of happiness. May I suggest that you take that splendid photo, hold it in your hand, look at it, and then turn to the mirror and study that face in the mirror. You will get the answer.

I earnestly hope that your mother and father have not lived to see you as you are to-day, a renegade Priest, exploited for money by the "scum of the Protestant ministry"—as they are known by the decent respectable Protestant clergy of Toronto.

No respectable Protestant minister in Toronto would sit on the same platform with Shields and Whitcombe, so you and your friend Lehmann are brought up from New York to put on a sensational act, without which they would speak to empty pews.

If your poor old mother and father are living they are saying their Rosary and many other prayers for the son they brought into the world that first honored them and then brought on them in their old age the most terrible disgrace any son could bring on his parents.

I have heard it said many times that when a woman falls from grace there is no bottom to the depth of degradation she will not go. So in your case to fall from the highly honored calling of a Priest of God in the Catholic Church to the stage in Shield's Casino in Jarvis St., is surely the lowest possible depth of degradation it is possible to find.

In some of the cities that Shields visited on his tour through Western Canada not one Protestant minister would allow him to use his church or pulpit.

You stated that about 75 Priests in the U.S. left the Priesthood each year, but you didn't say they left the Church.

After all it is a small number when we remember that out of twelve Apostles there was a Judas who sold himself for thirty pieces of silver.

And while I am on the subject of faces, look at the face of Pastor Shields. Does it not look more like that of his Satanic Majesty each day as he grows older?

May I suggest that you do not show this letter to Pastor Shields. It would possibly lower your prestige and because I am sure the whole object of his bringing you here is to rake in the shekels from the poor curious public. Make sure you get your share.

If you consult the carpenters, bricklayers and other men who built his Casino they will tell you how Pastor Shields pays his debts. You might also get some information while you are in Toronto how his old church happened to burn.

He could also preach a very interesting sermon that would attract a big crowd on his "Experience with the Ladies". Dr. Murphy, the very fact that you associate with what is known in Toronto as "the scum of the Protestant ministry", convinces me you are not sincere. No man or woman who has been fortunate enough, as I believe you have to have a good mother and father and to have been educated in Catholic schools and universities could ever become a Protestant. Seventy-five per cent of the so-called Protestant people of Toronto never enter a church except Easter or Xmas. Do you know what the huge number of people who go to hear you think of you? They pity you, they feel sorry for your parents. They listened with disgust when you cast a reflection on the celibacy of the Catholic clergy. My name is John J. Murphy, too, and needless to say of Irish descent.

JOHN J. MURPHY.

### A Word About This Week's Sermon

We have published the simple sermon appearing in this issue at the request of several who have asked for it because of its very simplicity in pointing out the way of life. Instead of printing the sermon of last Sunday evening, we have dealt with the editorials to which reference was made, editorially in this issue.

# The Jarvis Street Pulpit

## HOW TO PRAY FOR EVERYTHING

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, September 6th, 1942,

Appointed by the Government as a National Day of Prayer

(Stenographically Reported)

"For through him we both have access by one Spirit unto the Father."—Eph. 2:18.

### Prayer Before the Sermon

For the high and holy privilege of coming into Thy holy presence with the assurance that we have access to the throne of Grace, we give Thee, O Lord, our heartfelt thanks. We praise Thee that Thou hast made it possible for us all to cast our sins upon the great Sin-Bearer, and to believe that the blood of Jesus Christ, God's Son, cleanseth us from all sin.

Now in His name we come before Thee, desiring to worship Thee because Thou art God, and beside Thee there is none else. We rejoice in One Who is the same yesterday, to-day, and forever, Whose years do not fail, and Whose grace always abounds. Having loved Thine own, Thou dost love them even unto the end.

We bless Thee for the disclosure of Thyself in the Person of our Lord Jesus, for the manifestation of Thy great power in that Thou didst raise Him from the dead, and set Him at Thine own right hand in the heavenly places. And, by the exercise of Thy great power, Thou art able to do like things for us. And so this morning we come, first for ourselves, and then for the nation and the Empire to which we belong. We pray that we, as individuals, first of all may hear the voice of the good Shepherd, the call of the Father, that we may each, personally, be so related to Thee that we shall rejoice daily in the privilege of calling upon Thy name, and depending upon Thy sovereign grace.

Look upon this company this morning. Be pleased, O Lord, in Thy grace, and in the ministry of Thy Spirit, to make us all aware of Thy nearness. We come in our sin; we have sinned against Thee, every one; we dare not come in our own merit, depending upon any righteousness which we have done. We thank Thee for this solid and more abiding ground of assurance that through Jesus Christ our Lord we may find acceptance with Thee.

O Lord, we pray that Thou wilt be pleased to bless us as a nation. How much we have to confess before Thee! How wretchedly we all have failed to do Thy holy will! How much there is in our national life that needs to be purged away! How many things there are which ought to be corrected, which might be, if the hearts of the people were right before Thee. O Lord, wilt Thou not yet visit us, and give to Thy people everywhere a deeper sense of responsibility to Thee; a more passionate desire that righteousness shall prevail in our national life!

We pray for Thy blessing upon the Armed Services of the Nation, and of the Empire. We thank Thee for these men of the Forces present with us this morning. We thank Thee for what they are; and we look upon them as representative of countless thousands, nay millions, in the Armed Services of the United Nations, some in training, some on active service. But wherever they may be, we pray that every one may learn the privilege of depending wholly upon God, on the sea, on the land, or in the air, wherever they may be called to serve. We find comfort in knowing that Thou art everywhere, and that Thy resources of power may be instantly invoked in the hour of need. Our faith finds inspiration in the record of miracles written in the history of the Empire. We bless Thee for the many times Thou hast heard the prayer of Thy people.

And now this Dominion is engaged to-day in supplicating Thy Throne, and seeking Thy help in the great task to which we are devoted. We pray that soon we may hear of the going

forth of God with our armies. We thank Thee for better things these last two or three days. We believe already Thou art answering the prayer of Thy people. We beseech Thee, give special wisdom to the leaders of the Armed Services of all ranks, and to all those who have to do with civil affairs, who direct the affairs of the nation. Oh, unite us in an ever-increasing effort, that we may worthily stand behind those who stand in front, that so together we may labour and fight until victory is assured.

We pray that Thou wilt give to Thy people everywhere throughout this Dominion, and throughout the Empire, the spirit of grace and of supplication. Oh, teach us all that we cannot win by the arm of flesh alone, but only as the Lord Himself undertakes for us can we overcome the powers of evil that are arrayed against us.

Now bless us in this morning service. Make us aware of the nearness of God. Help us to delight in the assurance of Thy favour, and to rejoice because Thou hast had compassion on us in our sin, and in our weakness; and that, notwithstanding all our unworthiness, Thou hast made it possible for us all to triumph in Jesus Christ the Lord.

We pray especially for His Majesty the King, and for those who, at the centre of things, are specially responsible for the conduct of the war. May the Spirit that made Solomon wise, make them wise in their judgments, that so in Thine own good time, Thy will may be done on earth through them, and through us all.

We ask it in the name of Jesus Christ our Lord, Amen.

Thursday last was observed as a day of prayer. It was the third anniversary of the outbreak of the war. To-day has been proclaimed a day of prayer, as recognizing particularly the entrance of Canada into the war, and calling us all to engage in prayer for victory. It therefore occurred to me that it might be well for us to ask ourselves, what we mean by this, and whether we know how to pray.

Prayer consists in something more than the utterance of words, far more than a mere physical posture. It is quite possible that tens of thousands of people may go to the house of prayer to-day, and not really pray at all. What is prayer for? Merely that it may make us a little better? Do we pull upon the mooring line, and pull the boat to shore while leaving the shore unmoved? Is there nothing more in prayer than just its subjective influence, what it may do to us? Or do we really move the arm of God in prayer? Does God reinforce us? Does He really do anything for us? And if so, what are the terms of admission to His presence? Surely it is well for us to inquire whether there are any conditions with which we must comply.

If we wanted to have an audience with the President of the United States, or with His Majesty the King, or, indeed, with persons of far less importance, we might find that we should have to make some preparation, and comply with the conditions laid down by the person to be interviewed. Is it then to be supposed that we may strut

into the presence of God at our pleasure, or when we are in particular need, utterly ignoring who God is, and the terms which He has laid down for our acceptance? Surely we know better!

## I.

Let us, then, for just a few moments think of what it means to pray. My text says that through Christ we "have access by one Spirit unto the Father". So then the Father, Son, and Holy Ghost, the glorious Trinity, are to be considered. AND THERE IS A DOOR OF ENTRANCE INTO THE PRESENCE OF GOD. We come to Him through Christ. What does it mean to come to God through Christ? Merely to mention His name? To say only that we pray? To present our petitions, and ask that they be granted for His sake? Oh, it means far more than that. Who is the Lord Jesus, and how does it come to pass that we find entrance into the holiest of all through Him? We know nothing about it apart from the Bible. This is the word of God; this is the word of direction, that we may know how to approach God. And we are told that we approach Him only through Christ. He came into this world to take our place, to live our life for us, and to die our death for us. He came as the second Adam, to succeed where men failed to work out a perfect righteousness, a Substitute, for our defective lives. And then, Himself perfect, uniting in His Person the nature of God and the nature of man, the Godman took our sins upon Him. He went to the cross; He made atonement; He paid our debts. And when He rose from the dead, it was the sinner coming out of prison in the Person of his Substitute. And when He ascended into heaven, He went to appear in the presence of God for us.

You and I have no right in ourselves to come to God. There is not one here this morning who is not conscious that he or she has offended God. We have all sinned, and come short of His glory: "There is none that doeth good, no, not one." And yet it is possible, notwithstanding all that, for every one of us to come before God, and present our requests to Him on the ground that One Who has the right, and in Whom the Father is well pleased, has entered into heaven itself, now to appear in the presence of God for us.

And so we come to Him for forgiveness of sin. We need that, and our plea must be that the blood of Jesus Christ, God's Son, cleanseth us from all sin. We do not need any human priest. We do not need the ordinances of the Church in order to approach God. We come directly through the Lord Jesus Christ. And this morning as we pray, we must first come seeking cleansing for our sins, and thereafter we still stand upon His merit. Have any of you said, or are you now saying: "Well, I am afraid I have not lived as I ought; and I have no ground upon which to stand to present my petitions to God." But though it be true of every one of us, that he has not lived as he ought, it is also true that there is ground upon which we may stand with confidence to pray. All through life our reliance must be upon the merit of the Lord Jesus Christ. All that we receive from God comes as His free gift to us. And yet there is no gift which you or I may receive which has not been purchased by the blood of Christ, earned by Him, that it may be conferred on us as a free gift. Through Him we have access to God.

And so as we come, we are not merely to mention His name, but *there must be a trust of the heart in Jesus Christ*. "With the heart man believeth unto righteousness." What a marvellous thing that you and I, so sinful, and so faulty, may yet come any time to God, and plead acceptance in Christ, and be sure of a welcome before the throne of Grace!

We are glad to have these representatives of the Armed Services here this morning. In the last war we had two hundred and ninety-eight go from this congregation to the war. And now the numbers are increasing almost daily. And I wish that every man who wears His Majesty's uniform could know just exactly how to come to God. I heard in a camp in England during the last war—I was in all the camps—a man address a company of soldiers when perhaps they were less than twenty-four hours from the front line trenches; and there was not a word in his message about trusting to the efficacy of the blood of Christ for salvation. There was not a word from the Scripture to tell men how to be sure that not in their own merit, but in the merit of Another, they could instantly call upon God for help in all the circumstances of life.

So I beg of you, my young friends, and all of you, whether in uniform or not, to make sure that you know the way to God. Sometimes when I have left my home, and we are driving down to the church, or somewhere else, my wife has remarked to me, "You have the house keys, have you? It would be an unfortunate thing to be locked out, would it not?" And although I am sure of it, almost invariably when I am asked that question, I put my hand into my pocket to make doubly certain. I should like you to be sure that you have the key, so that in an instant, in some crisis hour, you may know how, without any wireless set, to dispatch a message to heaven. When Peter was sinking he had not time for a long prayer. He used a very short one: "Lord save me."

I remember reading a story of a great lawyer, who had an exceedingly difficult case to plead. It seemed as though the circumstances favoured his opponent. And when all the evidence was in, and he rose to address the Court, he held in his hand a little card, like a visiting card. He marshalled his facts, and developed his argument in such a masterly fashion that when he had completed it, he won his case, contrary to the expectations of many, and particularly of his opponent. When the case was over the lawyer of the other side, interested in a professional way in his case, came to him, and said, "Mr. So-and-So, I was amazed that you had gathered your notes for such a masterly address into such a brief compass; now that is over would you mind showing them to me?" "Not at all", said the victor, and he took the card from his pocket. "You may have it", he said. Written on the card were three words only, "Lord help me." He was a Christian man, and when he found the wheels were dragging somewhat heavily, he just glanced at his card, and so prayed, and then went on.

You read that story of Mr. Churchill's journey in a bomber through Africa and across Persia to Moscow. There is a word the aviators use—I don't particularly like the sound of it; but you remember the pilot's asking Mr. Churchill if he were a "short snorter"? I had never heard the term before. I did not know what it meant. Mr. Churchill said that he was. To belong to



that select company you must at least have flown across the ocean once, and you must have a card with you, a signed dollar bill, or a signed four-shilling note. And if you are asked for your card, you must always have it on your person to present it. If you are without it, you are fined. You have to hand out a dollar to all the other members of that select company who happen to be

around. I heard of Mr. Wendell Willkie's having to hand out forty dollars. You soldiers, if you happen to belong to that class, had better be careful, or you may be mulcted more than is convenient to pay. However, Mr. Churchill said he had not his card with him, but he said, "I have five minutes in which to get my card." And off he went to secure it.



—*Photograph by Mr. Leonard Hallett.*

**Pulpit and Communion Platforms and Choir and Organ in Jarvis Street Church, Toronto**

**Note:—Anyone desiring a real photograph as above may place their order in the Jarvis Street Church office.**

Well, there is something even better than that, and that is to belong to that company who have direct access to God through Christ, and to have your card always with you: "Lord help me!" Call upon Him in the hour of temptation, in the hour of trial, in the hour of sorrow. "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me."

I will venture to tell you this: One of our boys lost his brother over Malta. He was away out on the Pacific Coast, and he told me that when he got the news he felt pretty much down, and one evening he turned in a little earlier than usual, and a couple of his comrades came to comfort him. He said, "I appreciated their interest, and I was thankful to them for wanting to help me, but I could not accept what they offered. They came with a bottle of whiskey, and said, 'Look here, drink some of this.'" They had actually obtained that bottle of whiskey through the padre to comfort a poor chap who was sorrowing because he had lost his brother. This young fellow said, "Thank God, I shall never have to resort to that for comfort." No; let it rather be that through Him we have access to God: "Lord help me." I wish that every soldier could be sure of that above everything else, that he has direct access to God through Christ. Plead the merit of Christ, even when you feel down, and even when you feel you have no right of yourself to be standing on solid ground; with complete dependence upon the atoning efficacy of the blood of Christ, you may say, "Lord help me", and petition Him for whatever you need.

So ought we to pray to-day with all our national sins before us—surely we have sins enough to confess. I picked up a couple of soldiers last week. I had only a rumble seat to offer them. But it was a warm night. One of them—poor fellow—was so drunk he could hardly sit up. He was on his way back to camp. I said to myself, "May the Lord Himself judge the men who have caused the defeat of some of these men even before they leave home." He was a lovely young fellow. He said he knew what his wife was doing just then—"Wondering whether I am standing waiting for a lift to camp, or getting a ride." Soon he slumped to the floor of the seat, and went fast asleep and later we had literally to lift him out. I cannot believe that God approves of that kind of thing. We may well confess our sins, and ask God somehow, not only to give us the victory on the fields of battle, but to cleanse the home front, and save us here from wreck and ruin by the sins we are committing here.

That is not the only sin. But I say to all, Christ is our only hope. We must depend upon Him as we pray. Through Him we have access to God, and notwithstanding our unworthiness, I dare to believe God hears us for national victory when we pray. If He used none but perfect nations He would hear nobody. I believe we shall hear good news after God's people have prayed, even as we had Dunkirk after a day of prayer.

## II.

"Through him we both have access BY ONE SPIRIT unto the Father." This is a spiritual matter: "God is a spirit: and they that worship him must worship him in spirit and in truth." And as we have just sung, as we have an Advocate before the Father, Jesus Christ the righteous, Who pleads for us there, so we may have within us the Holy Spirit Who pleads for God here, and teaches us how to pray.

He promised that the Holy Ghost would convince us of "sin, and of righteousness, and of judgment." It is only by the ministry of the Holy Spirit that we learn that *the* great sin is not drunkenness—that is a great sin, and a folly too,—but the mother sin, the comprehensive sin, is the sin of rejecting Christ: "Of sin, because they believe not on me." The Holy Ghost teaches us that it is fatal not to believe on the Lord Jesus Christ. It is the one thing that will shut us out of heaven. A man may be forgiven everything else, but when he says "No" to God, by the rejection of His Son, he shuts the door in his own face. Believe on Him. Everybody ought to believe on Jesus.

In the last war someone called me one Saturday, and told me of a very distinguished man who was in town, and asked me if I would have him preach Sunday morning; he had just come back from the front. I said, "Certainly! I suppose he has a worthwhile message." And he stood in my pulpit, and among other things he said, "I will take my chance on the eternal future of a man who dies for his country." When the service was over I rose, and said, "I have to say in loyalty to the Lord of this house that I dissociate myself entirely from what has been said this morning. It is not true. The infinite sacrifice of the Son of God in our behalf made all other sacrifices superfluous. What can we offer that is comparable to the infinite sacrifice of incarnate Deity, Who took upon Himself our sins, and died the just for the unjust to bring us to God? Do not trust to anything you may do, not even the giving of your life for your country, young men; trust in the Lord Jesus only, Who gave His life of infinite value for you.

The Holy Ghost teaches us how we may believe in Him, and how wrong it is not to believe in Him.

*And He convinces us of righteousness.*

What is righteousness? I do not know, and you do not know. You may say, "I am just as good as anyone else." Very probably; but you will have to be better than anyone else in order to get to heaven—so good indeed as to be absolutely perfect. God will admit no one to His presence who is not perfect. You say, "Poor chance for you, Preacher!" I reply, "No chance at all for any one of us." But the Holy Ghost teaches us that there is a standard, and that the righteousness required is the righteousness of Christ. You and I must be as perfect as Jesus Christ Himself, in order to get to heaven. Is there, then, any chance for any of us? *No; save as He puts His righteousness upon us, clothes us with His righteousness, and makes us accepted in Him.* And will He do that? Yes; "Through him we both have access by one Spirit unto the Father."

*And the Holy Spirit will teach us how to pray.* "The Spirit itself maketh intercession for us with groanings which cannot be uttered." Prayer does not consist of words alone. It may be words: but it is an attitude of the soul, an attitude of dependence upon God; and by the indwelling Spirit of God we shall be kept always depending upon Him.

## III.

AND WE HAVE ACCESS TO WHOM? To God! And when we come to Him through Christ, we *come to Him as our Father*; we come as His children, and we may address Him as "Our Father". That means we have a right to come. A child does not ask permission: he just comes. I knew of a very prominent man, who was usually occupied every minute: He had a special piece of



work to do one day, and he said to his wife, "Now please let no one interrupt me. I have not a minute to spare for anyone." He was busy at his desk when, without any knock, the door opened and a little fellow of about four years came in, walked up to him and said, "Hello, daddy!" Then he proceeded to climb up on his knee, and put his arms about his father's neck. His father said, "Well, I am very busy. What do you want?" "Nussin"; I just wanted to tell you I love you." That was the privilege of the child. Oh, to know Christ in such a way that we may call God our Father, and though He has the government of a million worlds on His hands, He is never too busy to let you tell Him that you love Him; never too busy to hear and grant your petitions.

Children do not ask father to sell them something: *they come expecting gifts of their father.* And it is into that blessed relationship we are brought by divine grace, that though we were once "strangers" and "aliens", though we were sinners, yet it is all blotted out, and through Him by one Spirit we come into the holy presence of God, calling Him our Father, and all the holy angels become our servants, "sent forth to minister for them who shall be heirs of salvation."

Oh, in the emergencies, in the crises of life I beg of you, take the Lord always with you; so that in an instant, in a moment, in the twinkling of an eye, you may send a message heavenward, and He will instantly be at your side. So shall we be able to pray for ourselves; so shall we be able to pray for the nation, and for real victory. Let us not suppose that God is shut up to numbers. He will hear even two or three when they cry to Him.

Do you know Him? Are you trusting Him? Is your name written in heaven? Are you enrolled as a child of God? Is your name in the household register? You are soldiers of the King, your uniforms proclaim that fact. Are you equally soldiers of the Lord Jesus Christ? To be so will make us strong; it will enable us to say "No" when we ought to say it; it will enable us to say "Yes", when we ought to say it.

One of the young men who used to come here while in training, crashed on the coast of England. He was a pilot officer, and he and his crew were killed. I got a letter from England telling of how many that young pilot had led to Christ, some of his fellow officers, and some of the men. It seemed as though blessing everywhere attended his testimony.

Well, to help others we must know, first of all, the source of divine strength, and through Christ alone we may obtain it, and so "be strong in the Lord, and in the power of his might." Then we shall be enabled to "withstand in the evil day, and having done all, to stand."

May the Lord bless us every one for His name's sake.

Let us pray:

O Lord, we thank Thee that the door is open, and we thank Thee for all who have entered. If there be any here who have not entered, we pray that such an one may simply commit his soul to Christ for safekeeping, and Thou wilt save for evermore. Bless us for Thy name's sake, Amen.

**Subscribe for  
The Gospel Witness**

### The Globe and Mail Persists

*The Globe and Mail* is coming so far our way that it seems not impossible that we may some day be invited to contribute to its pages! In its editorial of October 9th or thereabout, it complained that Premier Godbout "played right into the hands of people like Dr. Shields whose campaign we detest." And now on Tuesday, October 27th, it has another editorial entitled, "Mr. Godbout's Complaint", in which it deals with Premier Godbout's weak reply to the article in *Life* magazine.

We entirely agree with *The Globe and Mail* editorial. Mr. Godbout made no answer at all. He attempted no refutation of *Life's* contentions. But the editorial is such a lovely bit, we think we had better publish it in full, and then make our comments. Here it is:

#### Mr. Godbout's Complaint

The recent picture series on Quebec in the American magazine *Life* has brought a strong protest from Premier Adelard Godbout. There are a number of things in that article in *Life* that leave impressions unfavorable to the Province of Quebec.

As in all generalization, there is too much lacking to give a truly accurate picture. But the real reason for Mr. Godbout's complaint is that he was given what is sometimes known as "the kiss of death."

For Mr. Godbout, alone of the individuals mentioned, received very high praise. And for a public man to receive high praise under those circumstances often does him more harm with his own voters than good. So behind Mr. Godbout's complaint must lie his uncomfortableness in being singled out for unusual praise in pictures and texts that do not leave a favorable impression of those who vote for him.

But the surprising thing are these words of Mr. Godbout in his complaint against *Life*: "Suffice it to say that to try to stir up race against race and religion against religion is to set one's hand to a nefarious task, especially at a time when Canada and the United States are fighting side by side in the cause of civilization."

Mr. Godbout's words apply to himself, for he has attempted to do just that in holding his voters to the support of Mr. King. Mr. Godbout on Oct. 9 is reported in *Le Devoir* as follows: "The Prime Minister remarked that Mr. King, without being of our language or of our religion, does not fear to resist a sometimes menacing majority to sustain our point of view."

And further in the same report of Premier Godbout's speech: "The head of the Government pointed out that Mr. King had resisted those of his language and of his religion to maintain our point of view, and that, despite all the Tories, we have not yet conscription. We will not have it, said he, as long as Mr. King remains in power."

While condemning others Premier Godbout is carrying on the campaign of disunity himself. It is exactly true that religious and racial distrust and dissension play into the enemy's hands. All the more reason then that Mr. Godbout ought to stop that dangerous game himself. He has not repudiated the report in *Le Devoir*. If he believes in unity he will tell all the people of Canada that never again will he play the highly inflammatory party game of keeping his people opposed to conscription, and using the religious cry as a means to do so.

Let Premier Godbout rather follow the view of Major J. A. Sabourin, the only Roman Catholic chaplain to accompany Canadian troops on the raid at Dieppe. For with Father Sabourin we all ought to say: "Over there there was no French-Canada, no English Canada; there was only Canada."

In those words of the chaplain of Les Fusiliers Mont Royal there is a lesson for Mr. Godbout and others like him who seem driven to keep Canada disunited.

*The Globe and Mail* is surprised that Mr. Godbout should complain that *Life* tries "to stir up race against race, and religion against religion"; then it says, "Mr. Godbout's words apply to himself"; and still further, "While condemning others Premier Godbout is carrying on the campaign of disunity himself. It is exactly true

that religious and racial distrust and dissension play into the enemy's hands."

It is exactly at this point that *The Globe and Mail* needs a little enlightenment. It persists in thinking of Roman Catholicism as just another form of Christianity; just a meek, harmless sheep in the Christian fold. What it will not learn is that Roman Catholicism is not a sheep at all, but a wolf in sheep's clothing; and one does not need to "stir up" a wolf to make a wolf of it. It really does not make any difference which way one strokes the sheep's wool with which it disguises itself; the wolf is a wolf, with a wolf's nature; and it will do a wolf's work among the sheep.

Roman Catholicism indeed comes within the scope of the scriptural warning, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." If somewhere in India, where a man-eating Bengal tiger has come in from the jungle, intruding itself upon human habitation, if one were to insist that such a beast, whose jaws drip with human blood, must be caged—or at least not allowed to run at large—would he thereby be provoking disunity in the animal world? He would only be recognizing the indisputable truth that a man-eating tiger is just that; and can never be anything else.

We have not said this of Roman Catholics: we have said it of Roman Catholicism. Not of individuals, but of the institution, the Hierarchy, the Papacy, the politico-religious system which claims dominion over the bodies and souls of men. But since *The Globe and Mail* is beginning to see the light, we are encouraged to prosecute with still greater vigour the campaign which *The Globe and Mail* "detests".

### A Newspaper Quartette

In last week's issue we reproduced an editorial from *The Quebec Chronicle-Telegraph*, which was a protest against the action of the City Council of Quebec City in passing a by-law forbidding the erection of any church of any denomination in Montcalm Ward, the chief residential section of the city. It was pointed out that the Roman Catholic Church had all the churches and schools in that district that are necessary, that this by-law led people to "rub their eyes in amazement and find difficulty in crediting so fantastic a statement. Yet it is an actual fact, so tangled is the web men weave when they set themselves to practise deceit: a public body, wholly Roman Catholic in its membership—adherents one and all to the Roman Catholic Church which erects more religious institutions than any other—has decided in its wisdom that churches are as undesirable as garages, filling stations, stores or undertaking parlors in a residential district." It says further:

"It is obvious that it must be aimed specifically at Protestant churches, since the possibility that either the Jews or the Irish Catholics will find need for additional Churches in Montcalm is remote, to say the least."

We have quoted this actually from an editorial in *The Globe and Mail* of October 23rd, an editorial which begins by saying:

"To those who believe that freedom of worship is one of the vital things this war is being fought for, the action of *The Quebec Chronicle-Telegraph* in taking off its gloves to fight the City Council will be appreciated."

We are more than delighted—we are positively thrilled—to observe *The Globe and Mail* expressing appreciation

of another paper for "taking off its gloves to fight" for freedom of worship. Our treatment of the subject came off the press October 22nd. On the 23rd the editorial referred to appeared in *The Globe and Mail*; and on the 24th both *The Evening Telegram* and *The Toronto Daily Star* dealt with the same subject. We approve of all three editorials most heartily. We cannot quite understand, however, why *The Globe and Mail* should "appreciate" such outspokenness on the part of *The Quebec Chronicle-Telegraph*, while it "detests" a like frankness in THE GOSPEL WITNESS. There are three daily papers in Toronto, and all three of them followed editorially in the wake of THE GOSPEL WITNESS: *The Globe and Mail* one day later; *The Evening Telegram* and *The Daily Star* two days later.

But once more, better late than never. Such matters have formerly been left almost entirely to THE GOSPEL WITNESS; but last week, instead of singing a solo, we were one of a quartette—all in perfect harmony. Perfect harmony? Yes. There was just a note of dissonance in *The Star* editorial, just a minor strain, you know, to this effect:

"It is not easy to conceive of so eminent and fine a citizen as Cardinal Villeneuve approving of what the Quebec council has done, and no doubt he will get the matter straightened out now that it has been brought to his attention."

Another lovely bit of naivete! Can anyone suppose that Cardinal Villeneuve did not know all about it before it was done? If *The Star* would read what Cardinal Villeneuve writes, it would find that nearly all that he says—especially when it is said for French-Canadian consumption, in the French language, in the Province of Quebec—is in perfect consonance with the action of the Quebec City Council on this occasion. The man who could say,

"It is never permitted . . . to grant freedom of thought, writing or teaching, and undifferentiated freedom of religions, as so many rights which nature has given to men," could not be expected to object to the action of the Quebec City Council. We may be sure that such "settlement" as the Cardinal effects will reverse nothing of the Church's plan by degrees to extinguish Protestant Liberty in Quebec.

But we especially approve of this last sentence of *The Star's* article:

"But there again it does seem strange that for the rectification of what is so patently an injustice the minority should have to depend, not on elected representatives, but on a dignitary of the denomination to which the majority belong."

That, of course, is the negation of all democracy, the setting aside of the people's representatives, and delegating to one who represents no one but the Pope, the final authority in a civic matter. It is quite refreshing, however, to have the company of *The Globe and Mail*, *The Evening Telegram*, and *The Toronto Daily Star*, along our hitherto lonely path of protest!


### The Eagles Are Gathered Together

That is a terrible picture which our Lord Himself draws of vultures hovering about where Death has done its work. A few weeks ago we had to record the passing of Pilot-Officer Edward Paul Howarth, one of our Jarvis Street boys, who was reported, "Killed in action". His

parents and all who knew him rest in the assurance that he is "with Christ, which is far better".

Sunday morning Paul's mother brought us a circular letter which she had received from "Rev. Benignus Gallagher, the Franciscan Monastery, Hollidaysburg, Pa." It expresses sympathy with her in the loss of her son, and calls her attention to enclosed mourning pictures. It

"We have loved him during life; let us not abandon him, until we have conducted him by our prayers into the house of the Lord."  
ST. AMBROSE



**IN YOUR CHARITY**  
Pray for the Repose of the soul of  
**PILOT -OFFICER**  
**EDWARD P HOWARTH**  
**"KILLED IN ACTION"**  
**PRAYER**

Ⓞ Gentlest Heart of Jesus, ever present in the Blessed Sacrament, ever consumed with burning love for the poor captive souls in Purgatory, have mercy on the soul of Thy servant, bring him far from the shadow of exile to the bright home of Heaven, where, we trust, Thou and Thy Blessed Mother, have woven for him a crown of unending bliss. Amen.  
May He Rest in Peace. Amen.

From - The Franciscan Fathers  
Hollidaysburg, Pa.

**MOURNING CARD**

speaks of sending more mourning pictures for distribution among friends, and then says:

"Any offering that your kindness prompts you to send to our Monastery, in appreciation for receiving these holy Pictures will be used in educating young men to become priests of Our Order. No doubt these young men will daily remember you and your dead in their prayers, and later in their Masses. However, if you are unable to make even a little offering we wish you to retain these prayer Pictures just the same and use them and we desire you to ask for additional ones if you need them.

"A perpetual Novena in honor of Saint Anthony of Padua and another in honor of Our Lady of Perpetual Help, and a daily Mass are offered for our living and deceased benefactors and for all those recommended to us."

What is the explanation of this? Merely that this racketeering Order must take the daily papers—we suppose of all cities of size, that they then study the death notices, and send these mourning pictures to those bereaved, and invite them to send their offerings for the saying of Masses, etc. "A perpetual Novena in honor of Saint Anthony of Padua and another in honor of Our Lady of Perpetual Help, and a daily Mass are offered for our living and deceased benefactors." This may have some appeal to Roman Catholics; and there may be others of no religion who, when suddenly bereaved, find their hearts tender, and might argue, "We do not know anything about this, but at all events it will do no harm to be on the safe side. We will send them a contribution."

What a racket! This Franciscan Monastery is simply the home of human vultures. And of course, that is what the whole Roman Church, as an institution is. A

true picture of the Roman Catholic Church is drawn in Revelation eighteen, two: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

**A Contrast**

What a contrast to this purgatorial caricature of Christianity are the two letters following received by Mr. and Mrs. Howarth from an unknown Christian friend in British Columbia and a chaplain in England!

528-9th St.,  
New Westminster, B.C.  
October 20th, 1942.

My dear Mr. and Mrs. Howarth:

Words are so futile in a loss such as yours, the account of which I read in THE GOSPEL WITNESS. Just as you must feel, so did I a few months ere this, when I felt that part of my heart had been buried with a beloved one in Ireland—"a quiet, unassuming young man, clear-eyed, of a steady nerve, and of a pure heart", such as was the beautiful description of your gallant and precious boy.

With all my sympathy and love, believe me,  
(Signed) MAY CROFT PRESTON.



**PILOT OFFICER EDWARD PAUL HOWARTH**

R.A.F. Cottesmore,  
Rutland, England.

Dear Mr. and Mrs. Howarth:

It is with most profound grief I write to you concerning the sad news of Paul. I want you to know how deeply I feel for you and yours, because Paul was my friend. He had been at this station only four or five weeks, but although our acquaintance was short, it was none the less intimate. We had the same kind of background, both coming from Christian, Baptist homes.

I am sure you will be proud to know that Paul stood out in the mess because of his fine, noble character. Everyone who knew him is saddened by his loss. During these last few weeks we spent much time together, playing chess and squash, and listening to the gramophone.

Paul was our mutual friend at the Rectory. He was happy during this time. He was never afraid of his work. It is, of course, unnecessary to remind the parents of such a boy, of our Christian hope. Such a personality could never die. It is another whom we love passed through the veil, making stronger our contact with the unseen world, and all the more glad our own trust with it, when our Lord shall come. May God be with you to comfort and strengthen you!

As Station Chaplain I should be writing you officially, but I knew Paul too well for that. Please accept this personal note in its place.

If you could spare me a snap or a photograph I should be grateful.

Yours sincerely,

(Signed) ARTHUR JESTICE.

### Another Pilot Flies Home

Last Wednesday evening as we were working at THE GOSPEL WITNESS, we had to lay aside our work to call on the father and mother of Warrant-Officer Erven Grierson, in company with his father-in-law, to tell them that Erven had gone home.



WARRANT OFFICER ERVEN GRIERSON

Erven was brought up in Jarvis Street Sunday School. Fourteen months ago it was this Editor's privilege to marry him to a lovely Christian young woman; and the marriage proved in that short time to be a superlatively happy one. Erven would gladly have gone overseas, and we are sure would have acquitted himself nobly in battle with the foe. But he proved so expert a flyer that he

was detained as an instructor. He was a Warrant-Officer in the Service Flying School at Moncton, N.B., expecting soon to receive his commission. The marriage had been blessed with a bright baby boy but two weeks old, when at about six thousand feet another plane crashed into Erven Grierson's plane, and he and two others were killed in the crash.

The funeral service was held from Jarvis Street Church last Saturday afternoon. As in the last war, Jarvis Street families are beginning to feel the sting of this one. Three of our flying men from the actual membership of the church have fallen: Percy McKee, Paul Howarth and Erven Grierson; and several others who had been in attendance upon the church, or connected with the families of the church, but who were not in actual membership. They are representative of thousands the world around. May a just God hasten to still the enemy and the avenger, and give us a righteous peace.

### Still Another Voice From Quebec

There is a very interesting word in common use, employed to represent the gradual hardening or habituating of the mind, or of the body, to certain things. We speak of a person's becoming *inured* to pain, or inured to cold—as the face is inured to exposure. It is thus people become accustomed little by little to new conditions.

Romanism works its way into a community, an institution, or a government organization, little by little. Its initial demands are often quite small, so that people will submit to them without protest—very much as one gives a coat or some food to a beggar, to get rid of him. But Rome trusts to our becoming gradually inured to its demands. So throughout the Dominion of Canada, in Provincial Legislatures, in educational bodies, in industrial and commercial concerns, in governmental departments, it inches its way forward; at first almost imperceptibly, and at last irresistibly.

Will any of our readers ask for proof? Here it is, a simple illustration. This time it is from a Montreal paper, *The Standard*, of October 17th. We quote from an editorial entitled, "It is up to the C.B.C.:

"It is no exaggeration to say that the shutting off from the air of the Sunday evening church broadcasts from nine alternating Protestant churches in Montreal will not only grieve but shock literally thousands of listeners to whom this fifteen-year-old feature of the Sunday evening hour has become a beloved institution. The C.B.C. will, we think, be well advised if it takes into consideration at once the very strong and rapidly rising resentment, already finding expression and due to become much more vocal, which this move has aroused. . . .

"It is surely not the intention of the national broadcasting system, supported as it is by the money of every Canadian radio owner, to refuse to make provision for these evening services through existing facilities which it either owns or, under its wide powers, controls."

The Sunday evening services of nine alternating Protestant churches are cut off; and yet it is practically impossible to turn your dial very far of an evening, Sunday or week-day, without stumbling upon a Roman Catholic service. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Thus meekly to yield to Roman Catholic domination means to put one's neck under a yoke that none of our fathers were able to bear.

### The Canada That Is To Be

In the article from *Life* referred to in our last week's issue, it was said that "the French Canadians really expect some day to be the vast majority in Canada"; that Canada to-day is forty-five per cent. Catholic, thirty-seven per cent. French; that the Church forbids birth control; and "out of Quebec's three million, five hundred thousand, it has an impressive total of three million regular church members."

There is nothing new in that observation, of course. Anyone conversant with the affairs of Quebec knows that that is being preached in season and out of season. We may well ask then, What sort of country will Canada be if and when the Roman Catholic Church finds itself in the majority?

There was another editorial in the Quebec *Chronicle-Telegraph* of October 19th which we did not quote in our last issue. Among other things it said:

"We profoundly regret, however, that it seems necessary to say the time is nearly past, if it is not past already, when the interests of the English-speaking minority can be expected to receive a great deal of thought and much less of consideration from the City Council, regardless of who the elected Mayor and Aldermen may be."

"This unfortunate situation is not necessarily due to any active ill-will by the majority towards the minority: it is that while the minority have barely held their own in numbers, the majority have grown from 80,000 to 100,000, and to 140,000 with the result that the former have steadily dwindled in importance from their point of view. It is now years since the Protestants have had a representative on the City Council to speak for them, so they are all the more easily forgotten and overlooked. . . . To make matters worse, the outlook of the majority has not been entirely proof against the infection of nationalistic appeals to prejudice and attempts, even of so small a minority, to lead their own life freely often provoke objections, if not resistance. We know that schools and churches are necessary to any civilized Christian people and the majority, doubtless, are quite willing to agree that the minority are entitled in principle to maintain such institutions. In actual practice, however, English-speaking schools and churches are not wanted in Quebec and the obstacles placed in the way of their erection are such that the abstract willingness is not of much value. Nor could any more effective means of eradicating the minority be found. . . . The influence of the English-speaking people is considered negligible and they may expect to be dealt with accordingly."

The final paragraph suggests that if thirty-five hundred Protestant voters could act in concert, something might be done; then concludes:

"Otherwise, the minority need not be surprised if their position in Quebec goes from bad to worse."

What have we here? A picture of the capital city of Quebec Province where Roman Catholics are overwhelmingly in the majority; and this English-speaking newspaper, that has exerted itself to keep the peace, that confesses—as we observed last week—that, with *The Globe and Mail*, it "detests" our campaign, yet now is forced to admit that "even so small a minority" when they try to "lead their own life freely, often provoke objections, if not resistance."

The editorial says that "English-speaking schools and churches are not wanted in Quebec." That is exactly what we have been saying now for years, and we have insisted that this attitude is dictated, not by racial, but religious considerations.

Some perhaps will say, "That is Quebec City. It is regrettable that such conditions should obtain, but of

course 'it can't happen here.'" Oh yes; that is the hackneyed phrase: "It can't happen here." But it can happen here—and it does happen here. The organized Roman Catholic minority in this country is already dictating the policies of the King Government. Premier Godbout says so—and Premier Godbout said so more than two years before *The Globe and Mail* was willing to acknowledge that he had said so. He said it in Plessisville:

"A little handful of French-Canadians led by M. Ernest Lapointe dictated its will to the country."

Suppose we let our imaginations leap forward a little into the future, and try to picture to ourselves what Canada will be if and when the Roman Catholic Church obtains a majority. If they have done this in the green tree, "what shall be done in the dry?" If they are so intolerant in one province, what would they be like if they were to obtain a majority in the whole Dominion?

We ask *The Globe and Mail*—and *The Evening Telegram* and *The Toronto Daily Star*—to take careful note of this, that when the Roman Catholic Church finds itself in the minority, it pleads most eloquently, with sighing and tears and groans, for a recognition of the "rights" of the minority. Sometimes indeed it even howls about it—like Hitler all through Europe, the champion of the oppressed minorities! But as soon as the Roman Church attains the majority, it is quick to discover that minorities have no rights at all. They first ignore them, then ride roughshod over them. We ask again, if such an intolerable situation as obtains in Quebec and in Canada today can be brought about by a regimented minority, what Protestant would want even to try to live in Canada if and when the Roman Church obtains the majority?

We have read these editorials to which we have referred with profound gratification—not because they so loudly proclaim the fact that we have been right all the time, not because they so abundantly justify our contention; but because they indicate that people at last are awaking to a recognition of the facts of the case. We are quite willing—and we shall not complain—that *The Globe and Mail* "detest" our taking off the gloves for the handling of the Catholic question. We shall not complain that the Quebec *Chronicle-Telegraph* shares *The Globe and Mail's* detestation. We shall be quite happy so long as they train their editorial guns on the same target as that upon which we have been firing now for some years. We are forced to admit that, editorially, they do but "see men as trees walking"; but even that is to the good; and is predictive of a time when "they shall see all men clearly".

### Cardinal and Premier Simply Deny

The magazine *Life* printed an article on Quebec which everybody who knows anything about Quebec knows was literally and emphatically true. Both Premier Godbout and Cardinal Villeneuve content themselves with merely saying the article was not true. Romanists never produce their cause, or bring forth their strong reasons: they set all sorts of mischief in operation, but if and when they are found out they merely deny.

*Life's* article said no more than Premier Godbout has been saying right from the beginning—and it did not say half as much as Cardinal Villeneuve has said, proving that he is not loyal to anything but his church. Our Lord said of Beelzebub that he was a liar from the beginning, and abode not in the truth. Only as people

recognize that precisely the same may be said of the Roman Catholic Church, will they be able successfully to counteract its machinations.

The magazine *Life* is not always right, by any means; but comparing its record with that of Cardinal Villeneuve, we prefer to believe *Life* at any time.

All this is a commentary on a press report in this (Wednesday) evening's papers, which we print herewith:

Quebec, Oct. 28—Cardinal Villeneuve today issued the following statement concerning an article published in a recent issue of *Life* magazine:

"Protest against the article in *Life*:

"The magazine *Life*, in the issue of Oct. 19, 1942, published an article entitled 'French Canada.'

"Hon. Adelard Godbout, premier of the province, was obliged to protest energetically against this article 'in which abound exaggerations and errors of fact and interpretation and of which the character is so evidently malicious'.

"For our part, since they attribute to us and to the church of French Canada, attitudes and sentiments which are not ours, we must express our absolute disapproval of so flagrant a violation of the laws of hospitality, and the rights of justice as well as of the truth."

The *Life* article said in part that, while the cardinal supported Canadian participation in the war, many of the lesser clergy were opposed to it.

### Ordination of Rev. H. G. Martin, in Jarvis Street Church

An ordination council to consider the ordination of Mr. Harold G. Martin, Superintendent of Yonge Street Mission, was called by Jarvis Street Church, to meet Tuesday, October 27th, at three o'clock. The Council convened at the appointed time, and consisted of delegates from a number of churches in fellowship with the Union of Regular Baptist Churches. Rev. W. S. Whitcombe, M.A., was chosen Moderator, and Dr. Olive L. Clark, Secretary of the Council.

We have attended many ordination councils, but cannot recall one at which the candidate acquitted himself more creditably. His story of his conversion and his call to the ministry—confirmed in his own mind by years of mission work in Montreal, and in Chicago while pursuing a course at Moody Bible Institute—was most convincing. In a condensed form, which was marvellously full and comprehensive, Mr. Martin set out his views of Bible truth. It was really a liberal theological education to hear his statement.

The statement was so thorough and complete that there was not a member of the Council who felt it necessary to ask a single question. All possible questions had been anticipated and answered in advance.

At the conclusion of Mr. Martin's statement, the Council unanimously expressed its fellowship with him, and voted to proceed with ordination. As Mr. Martin is in charge of Yonge Street Mission, it was felt that the usual charge to the church and charge to the candidate might be omitted, and the sermon also; although after the service Mr. Martin requested that this writer should speak some Thursday evening on the qualifications and work of the gospel ministry, to which request we gladly acceded. Announcement will be made in advance so that anyone interested may attend.

The ordination prayer, at Mr. Martin's request, was offered by the Pastor of Jarvis Street Church; and the hand of fellowship into the Baptist ministry was extended by Rev. W. Gordon Brown. The most interesting

and instructive meeting was concluded with the benediction by Rev. H. G. Martin.

We most heartily congratulate Yonge Street Mission on having such a manifestly able minister of the New Testament for its Superintendent. If only we could have the ordination service of such a man every week in the year, we should soon begin to see things done.

## NEWS OF UNION CHURCHES

### Timmins

Members and friends of the First Baptist Church, Timmins, Ontario, met Monday evening, September 28th, 1942, to welcome their new pastor, Rev. R. E. J. Brackstone and Mrs. Brackstone, together with their children, Carolyn and Paul. The occasion was a happy one as the Church welcomed such a man of God to take up the work laid down by Rev. H. C. Slade.

God has already set His seal on Brother Brackstone's ministry in Timmins in the salvation of souls. Eleven have already professed faith in our Saviour and one came forward for Baptism.

### Bourlamaque

BOURLAMAQUE BAPTIST CHURCH—Rev. W. J. Wellington, Pastor. Last week together with one of the French-Canadian brethren, recently converted and baptized, I visited in a colonization centre. The priest, like his master, has been busy in frightening the people. He has told them evidently that to read the Bible is a mortal sin and that they will be damned if they do so. Some have been frightened into burning their New Testaments. Nevertheless, some are still reading theirs. One man there desires a meeting in his home this week. The weekly meetings in the other districts continue.

### Orillia

BETHEL BAPTIST CHURCH, ORILLIA, ONT.—Rev. R. D. Guthrie, Pastor. At the fifteenth annual business meeting of Bethel Baptist Church held Wednesday evening, October 21st, the annual clerk's report showed that 29 new members were received during the year, 12 of these by baptism. The total membership stands at 182. The clerk's report also revealed that 24 of our young men are in the armed services, 8 members and 16 adherents.

The treasurer's report showed that total receipts for the year from all sources were \$5,504.36. Out of this amount \$1,175.19 was for missions. The Church is entirely free of debt, and a substantial balance on hand. All departments of the work are in a thriving condition.

Since the close of the Church year 2 have been baptized and 4 new members will receive the hand of fellowship at the next communion service.

### Essex, Ont.

"The work at Essex is going on splendidly and we have much to be thankful for. All summer we have been going out after a group of Japanese boys brought here from Vancouver. We held a few services out in their camp in the afternoon but I decided, to secure the permission of the Royal Canadian Mounted Police chief to bring them into the church here. It has been interesting work and the police have made it as easy as possible for us. We pray that the results may be for the glory of God."

### Ordination Council

The Norland Church has decided to call a Council on Tuesday, November 3rd, for the ordination of its pastor, Mr. Frank Vaughan. The meeting will take place in the new Norland Church building in the afternoon.

### Ellwood City

Leading Aircraftsman Robert Morrison, a graduate of Toronto Baptist Seminary and former pastor of the Wiley Hill Chapel, Ellwood City, Pa., writes from an R.C.A.F. training centre in the West, to say that his former charge is now worshipping in their new building. Distance prevented Mr. Morrison from accepting their invitation to preach the dedication services for this new edifice.



## Bible School Lesson Outline

Vol. 6 Fourth Quarter Lesson 45 November 8, 1942

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

### THE CRUCIFIXION OF CHRIST

Lesson Text: Luke 23:27-56.

Golden Text: "Christ died for our sins according to the scriptures"—1 Cor. 15:3.

#### I. The Cross: Judgment for Sin—verses 27 to 38.

Parallel passages: Matt. 27:33-38; Mk. 15:22-28; John 19:17-19.

Christ is sometimes a Divider of men (Matt. 10:34-36). Some of the multitude who thronged about Him in Jerusalem were hostile, and cried "Away with Him! Crucify Him!" But others followed Him in tender love and pity for His sufferings (Heb. 2:9-18).

Our Saviour comforted the faithful women, but in doing so addressed to them words of counsel and warning also. They must not weep for Him, but for themselves. It is possible to be so taken up with the physical aspects of the passion of Christ as entirely to miss its spiritual significance. This is especially true at the Lenten season, when multitudes of people pity the sorrow and agony which the Lord endured, yet continue in their sin and unbelief. These women should have wept because of their individual and national sins. There is a godly sorrow which leads to repentance unto life, but the sorrow of the world does not lead to life (2 Cor. 7:10).

The women were told to weep for their children, since the children would be involved in the great judgment for sin which would fall upon the heedless multitude in solemn fulfilment of their rash vow (Matt. 27:25). The cruelties of those dark days culminated in the atrocities committed in 70 A.D. when Jerusalem was destroyed by the Roman hosts. Then, indeed, mothers mourned for their sons slain in battle. Happy they who were childless in those terrible times! They were spared much anguish. Some people would even desire to seek death in the mountains; fears of dying would not be so keen as fears of living. As dry wood burns more readily than green wood, when flame is applied, so that same Roman power which had condemned Christ would turn against Israel with severe judgment in the time of her rebellion. The bitterness of those days would foreshadow the troubles of the latter days. (Hos. 10:8; Rev. 6:15-17).

While it must ever be remembered that the death of Christ was unique, that He died as no one else would die, the Just for the unjust (Rom. 8:1-4; 1 Pet. 3:18); yet, He was not alone on that hill called Calvary ("Place of the Skull", Latin name for Golgotha). According to the prophetic word, for our sakes He was numbered among the transgressors and made His grave with the wicked (Isa. 53:9, 12). Jesus was crucified "in the midst", between two thieves (John 19:18).

The words of Christ on the cross were few, but how significant! They were words of love and forgiveness, which extended even unto His enemies (Rom. 5:6-10). Forgiveness is now possible for all who will believe, because Christ paid in full the penalty for sin (Isa. 53:4-10; Acts 13:39; Col. 2:13-15; 1 John 2:2).

The people were divided into two classes on the basis of their attitude to Him. They stood beholding Him: some, like the repentant thief, the centurion and His friends, believed on Him; others, like the unrepentant thief and the soldiers, derided Him. The Gospel is still the savor of life unto life, or of death unto death (2 Cor. 2:16).

The superscription upon the cross was written in Greek, Latin and Hebrew, the languages of culture, power and religion, respectively. The cross of Christ occupies the central place in human history; all peoples must one day acknowledge His supremacy (Isa. 45:23, 24; Rev. 5:13). The four records of the crucifixion must be read before the complete text of the superscription is seen: THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS.

#### II. The Cross: Mercy for the Repentant—verses 39 to 43.

Parallel passages: Matt. 27:44; Mk. 15:32.

The two thieves belonged to the same environment; they were in the same situation, as far as their physical situation was concerned. Yet, how unlike their attitudes, and how diverse their destinies! One saw Christ as the powerful, but selfish man; the other saw Him as a Prophet and sinless Man. One was lost, the other was saved. Man has in his possession the faculty of will, so that it is in his power either to receive or reject the word and will of God.

Like the soldiers (verse 37), the unrepentant thief could not understand why Christ should remain on the cross, if He were really God. The amazing condescension of the Son of God is utterly beyond human comprehension. "Save thyself" is the motto of the world; "Lose thyself" is the watchword of Christ and His followers (Matt. 10:39).

The repentant thief confessed his sin and acknowledged the justice of his punishment. Moreover, he looked to Christ, owned Him as Lord, and prayed to Him for mercy, believingly (Isa. 45:22; Lk. 18:13; Rom. 10:9, 10). Christ honoured his faith (John 17:24).

#### III. The Cross: Death of the Saviour—verses 44 to 49.

Parallel passages: Matt. 27:45-56; Mk. 15:33-41; John 19:28-30.

The darkness which covered the earth for three hours was symbolic of the powers of evil, the strength of which was displayed at the cross (Lk. 22:53; Eph. 6:12; Col. 1:13). Such darkness was fitting in a time when Christ, upon Whom the sin of the world was laid (Isa. 53:6; John 1:29), died a spiritual death for us, and in a manner which mortal mind cannot fathom, was so identified with sin that He was separated even from God Himself (Psa. 22:1; 2 Cor. 5:21).

The rending of the veil of the temple which separated the Holy Place from the Most Holy Place (Exod. 26:31-33; Heb. 9:1-10) symbolized the rending of the flesh of Christ. By His death He gained freedom of access into the very Presence of God for all who would believe (Eph. 2:14-18; Heb. 10:19-22).

Christ did not die in weakness, but in triumph. He shouted with a loud voice, "It is finished" (John 19:30). As a Victor, He voluntarily dismissed His Spirit (Psa. 31:5; John 10:18; 17:4).

#### IV. The Tomb: Service for the Saviour—verses 50 to 56.

Parallel passages: Matt. 27:57-61; Mk. 15:42-47; John 19:38-42.

Joseph, a councillor of honourable estate, was a disciple who had not hitherto openly declared his allegiance to Christ, although as a member of the Sanhedrin Council he had refused to vote against Christ in the religious trial (John 19:38). Joseph was the human instrument chosen to fulfil the prophecy that Christ would be with the rich in His death (Isa. 53:9). In the ministry of burying the precious body of the Christ Joseph was assisted by Nicodemus, who at first came to Jesus by night (John 3:1; 7:50, 51; 19:39).

Faithful women who had ministered to the Lord in Galilee were among those who beheld where He was laid (Lk. 8:1-3). The name of Mary of Bethany does not appear in the list of those who brought ointments and spices. She had already anointed her Lord unto burial, believing His own word that He would die, and then rise again on the third day (John 12:3-7).

#### From an Airman From Jarvis Street Leaving For Overseas

Dear Mr. Wellington:

As I leave for overseas I felt I would like to leave a Thank-offering, for the Lord has been good to me. I choose your French work because I did most of my training in Quebec among French people and saw how blind they are to the Love of God.

Wishing you the Lord's richest blessing, I remain,

A Brother in Christ.

**BEHIND  
the  
DICTATORS**

This is the title of a book by Dr. L. H. Lehmann, an ex-Roman Catholic priest, who is Editor of *The Converted Catholic*, New York City. Dr. Lehmann was born in Ireland, received his early education there, and his theological training in Rome, where he was ordained a priest. He was priest of one of the Roman Catholic churches in Rome, and later went to South Africa, returning again to Rome for a while, and then was transferred to the United States.

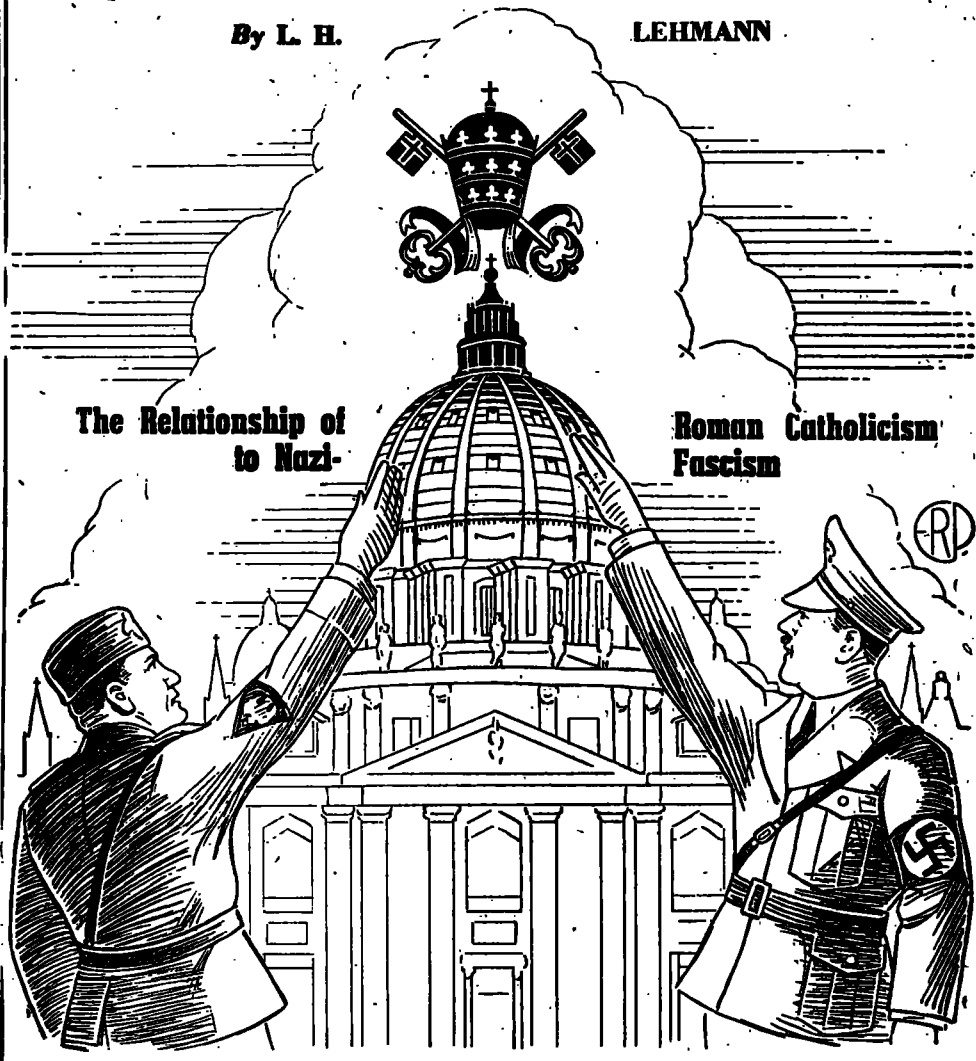
Dr. Lehmann knows Roman Catholicism from the inside, and is able to write on the subject with authority. In this book he shows what a large place the Roman Catholic Church has behind the dictators, in fomenting and carrying on the present war. No one who would be informed on the Roman Catholic question throughout the world, and especially as it relates to this conflict, can afford to be without this book. It is a book of sixty-six pages, and is packed full of information which it would be very difficult to obtain elsewhere.

We have published the book at the expense of THE GOSPEL WITNESS, and we offer it to our readers at the very low price of 50c, in order to help defray the cost of publication. Please fill in the order-form at the bottom of this page, and mail it to THE GOSPEL WITNESS, WITH 50c, AND THE BOOK WILL BE SENT YOU. The 2nd Edition of 5,000 copies ordered.

**BEHIND  
THE  
DICTATORS**

By L. H.

LEHMANN



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