

# The Gospel Witness and Protestant Advocate

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

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

Editor: T. T. SHIELDS

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

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

Telephone ELgin 3531.

Registered Cable Address: Jarwitsem, Canada.

Vol. 21, No. 33

TORONTO, DECEMBER 17, 1942

Whole Number 1074

## "His Star"

"His star." That is a new language. We have heard of a millionaire: we speak of his house, his railroad, his mines, his millions; we have read of kings, of their armies, their jewels, their crowns, and their kingdoms; but what master of millions or monarch of men can speak of "his star"? What manner of child is this? Why "His star"? "All things were made by Him." "He made the stars also." Why His? They speak of Him: "The heavens declare the glory of God." But which is "His star"? They are all His: "He telleth the number of the stars; He calleth them all by their names." Then why not "His stars"? Of all these sparks from the divine anvil, these fragments that remain from the cutting of the foundation stones of the gold-paved, graveless city, of all these myriad gems scattered like dust of diamonds on the floor of the Eternal's workshop, where "the clouds are the dust of His feet", which is "His star"? Can anyone identify it?

The wise men said: "We have seen His star." Perhaps they can teach us. They were astrologers; it was their special work to "consider the heavens". Was it a new star, or was it one of the ever-shining worlds which had a new meaning and mission because they who considered the heavens had been given new sight? Nature needs not to go out of her way to lead to Jesus. "The stars in their courses fought against Sisera"; but "in their courses", without leaving their appointed track, they light the way to Bethlehem and the King. "There is one glory of the sun and another of the stars; for one star differeth from another star in glory." "The Lord openeth the eyes of the blind." "He will give grace and glory"—subjective grace for objective glory, the opened eye, and yonder—"His star". When "the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land," all but the physically blind and deaf have complimentary tickets to Nature's opening concert; but she has only a small audi-

ence; so many have eyes but see not, and ears but hear not. The same is true of spiritual harmonies of sound and sight—only the wise men see "His star".

In the firmament of truth there are many stars, but there is one which outshines all others, which always leads to where the Young Child is; we call it the Bible. It is, in a peculiar sense, "His star"—"a light that shineth in a dark place." But thousands who are called educated people have never seen the Bible. They have seen the cover, and the pages, and the cold type, they know something of the mere grammar of the text; but they have never seen the Bible. Only the spiritually wise men see "His star". There are literary vivisectionists whose favourite subject is the Bible. They call themselves "scholars", and think they know all about the Book because they have cut it in pieces; while the fact is, they are as ignorant of the beauty and value of their subject as the blind man is of the brilliance of the stars; they have no spiritual qualification for their work; only the wise men see "His star".

"We have seen His star in the east and are come to worship Him"—that is the proof of the vision, a changed life. Many profess to know all about the stars; they know the course of every planet, the track of every little world of light—but they do not come to worship. They know the path of the star better than the long, weary road to Bethlehem. You know the people I mean; their admiration of Nature's beauty does not make their own human nature any more beautiful. Or they are lovers of the Bible. They read it? And believe it? Of course! How they love the truth—with their heads! How they measure everybody by it—but themselves! How its light is made to discover everybody's sin—except their own! They have seen the star, but they do not come to worship.

There are those who love a religion of stars. They believe in a religion of culture; they are star-gazers. What connection, say they, can there be between a star

(Continued on page 7)

# Editorial

## The Archbishops Confuted

We print below a piece of evidence from the Quebec Minister of Health which knocks the last vestige of support out from under the easy denial made by the Archbishops of Canada, of *Life's* charges regarding the amazingly high rate of infant mortality in the Province of Quebec. Little wonder that the subtle ecclesiastics in solemn council assembled did not dare to quote the actual figures for infant mortality, merely contenting themselves with a blatant denial.

The Minister of Health has tried to pull the chestnuts out of the fire for them in his official declaration, but even he carefully abstains from giving comparative figures. We fill up his lack by quoting the following statistics from Canada Year Book, 1942, an official Federal Government publication. This book gives the "Infantile Mortality per 1,000 Live Births in Certain Cities of the World in 1939" as follows: VANCOUVER, 25; TORONTO, 43; QUEBEC, 108; BOMBAY, 212; MADRAS, 242. It gives the infantile mortality rate in recent years as follows: NEW ZEALAND, 31; SWITZERLAND, 43; BRITISH ISLES, 54; CANADA, 56; QUEBEC, 70; ONTARIO, 43.

Three Rivers is to be congratulated on the progress it has made in reducing its infantile mortality rate, but the figures quoted by the Minister of Health show that it had a long way to progress. The rate of 297 per 1,000 live births, as given by the Hon. Mr. Groulx for Three Rivers five years ago, is considerably above the infantile mortality rate given for Bombay in 1939 (212 per 1,000).

The subject matter of statistics is of very great importance, but honesty is a matter of still more gravity. The Quebec Provincial Minister of Health has been very free in his use of statistics, seeking to prove the opposite of that which a candid examination of them demonstrates. The Archbishops disregarded official figures entirely, and employed their whole ecclesiastical weight to assert that black was white—with no evidence offered in support of their solemn pronouncement.—W.S.W.

## Progress of Hygiene in Quebec

(From *La Presse*, December 5th, 1942)

Quebec, December 5th.—Questioned by journalists concerning the results obtained by Health Units, since their founding in 1926, the Honourable Henri Groulx, Minister of Health, made the following declaration:

"There are at the present time fifty-three Health Units at work serving sixty-five municipal counties. From 1926 to 1940 the general mortality rate was lowered from 14.2 to 10.1 per thousand of population; the infant mortality rate from 142.0 to 70.3 per thousand live births; the mortality rate for tuberculosis fell from 125.2 to 76.2 for each one hundred thousand of population; that of diphtheria from 14. to 7.1; that of typhoid from 9.0 to 4.0 for one hundred thousand souls. . . .

"In a photographic report, apparently malicious, an American magazine of a large circulation said sometime ago that 'infant mortality has always been very high in the province of Quebec and that one city (Three Rivers) had a mortality rate higher than that of Bombay, India.' Now, explained the Honourable Mr. Groulx, according to the figures which have been furnished to me by the Director of the Health Unit of Three Rivers, Dr. J. P. Beaudet, the following improvements have been observed:

"Five years ago the rate of infantile mortality at Three Rivers rose to two hundred and ninety-seven per one thousand live births. From 1932 to 1937 the average was main-

tained at two hundred and forty-three per one thousand live births. Since that time the Health Units were founded and each year a remarkable improvement has been recorded. Thus at the end of 1938 the rate for mortality was lowered to one hundred and seventy-eight per one thousand; in 1939 to one hundred and seventeen; in 1940 to ninety-five; in 1941 to eighty-five and this year it reaches its lowest point, fifty-nine per thousand live births.

"This is the work carried on by our Health Units. Here is a categorical answer to those who wish to discredit the province of Quebec."

## No Christmas Morning Service

For some years we have held a service every Christmas morning at eleven o'clock, but after due consideration we have decided to omit it this year. Those interested, please remember there will be no Christmas morning service in Jarvis Street.

## Quebec Appeasers Shocked

Stirrings of inquietude must sometimes disturb even the serene spirits of politicians who are determined at all costs to pursue a policy of appeasement toward the French Roman Catholic hierarchy of Quebec. An expression of doubt on the subject recently found place in the highly respectable *Saturday Night* of Toronto, which was sufficiently stirred by the ban pronounced on "service" clubs by the Roman Catholic Bishop of Sherbrooke, Quebec, momentarily to break its studied policy of silence on Roman Catholicism with the following notes:

"In view of the assertions by Mr. Chaloult and other Quebec isolationists that French-Canadians suffered discrimination in the commercial life of their province, last week's ruling by the Bishop of Sherbrooke that Roman Catholics should abstain from membership in service clubs—Rotary, Kiwanis, Lions—came as a shock to politicians who have been seeking to appease Quebec nationalistic sentiment. Feeling in Ottawa, however, is that the good Bishop was somewhat lacking in an understanding of the community services being rendered by the organizations that he denounced."

Even more tart is the tone of the leading editorial on the Front Page:

### The Sherbrooke Ban

"The Roman Catholic Bishop of Sherbrooke last week issued a *mandement* instructing the faithful of his diocese to abstain from membership in Rotary, Kiwanis, Lions and Elks Clubs and similar societies, which he described by the French word *neutre* for which there is no precise equivalent in English. There is of course a universal rule of the Church against membership in societies of an anti-religious or anti-Catholic tendency; but no ecclesiastical authority in Canada has hitherto included the service clubs in that category. Bishop Desranleau himself does not suggest that the service clubs are designedly anti-Catholic; his view is that by involving intimate association with non-Catholics they are likely to impair the faith of Catholic members. Inquiry at the Archbishop's Palace in Montreal led to the information that no similar *mandement* is contemplated in that diocese.

The Sherbrooke action comes as the climax of a rather vigorous campaign, carried on largely by laymen, against participation by French-Canadians in any organizations to which Protestants are admitted. The service clubs are particularly objected to by the element responsible for this campaign, because the association between their members is especially constant and intimate. The Hon. T. D. Bouchard, in a signed article in his paper *Le Clairon* of St. Hyacinthe, says: "These laymen appeal to the religious motive to discourage Canadians of French origin from membership in these organizations, but their object is nothing more than to

prevent our compatriots from rubbing shoulders with their fellow-citizens of different origin, in order to serve their narrow policy of isolationism. It is these 'great Catholics' who are now dividing our ecclesiastics into two categories with different national tendencies: the high clergy and the low clergy." The low clergy, Mr. Bouchard says, are regarded by this group as sharing their isolationist views, while the high clergy do not, an estimate which he regards as erroneous because he personally knows many "simple ecclesiastics and humble members of communities" who are not isolationists, while "in the hierarchy also there seems to be no complete unanimity on this question."

Members of the service clubs and other "mixed" organizations should, we think, interpret the Sherbrooke pronouncement in this sense, and assume that it represents a special and rather definitely political viewpoint and not the considered judgment of the authorities of the Church in French Canada. While it temporarily places the Catholic members of the Sherbrooke service clubs in a very uncomfortable position, it may have the valuable effect of suggesting to French-Canadians in that and other dioceses that policies which are put forward as being in the interests of religion may sometimes be motivated by concern for the interests of something entirely different."

The above article packs no mean punch. The mailed fist may be somewhat softened by its velvet covering but the force of the blow it gives is by no means entirely deadened. THE GOSPEL WITNESS has been enlightening readers on the true state of things in Quebec for some time past, and for its pains some sections of the daily press have branded it as a disturber of national unity. We rejoice that at last even some of the appeasers give signs of rousing from their lethargy.

In the interests of accuracy we feel bound to add that the velvet glove so carefully tailored to soften the punch of the above article appears to us to be of a somewhat shoddy material. Does the writer of the "Ottawa Letter", for example, really expect his readers to take seriously his suggestion that the Bishop of Sherbrooke "is somewhat lacking in understanding of the community services being rendered by the organizations that he denounced." The bishop's pastoral letter as read in the parish churches of his diocese makes clear that his ground of condemnation is that these societies "display complete religious neutrality." *Saturday Night* assures us that the French word *neutre* "has no precise equivalent in English", but the clerical use of the word—it commonly occurs in the bishops' pastoral letter—clearly establishes the meaning of the word as "non-Catholic".

As *Saturday Night* remarks: "His (the bishop's) view is that involving intimate association with non-Catholics they are likely to impair the faith of Catholic members." The "universal rule of the church" to which our esteemed contemporary alludes, is not directed merely against membership in "anti-religious or anti-Catholic" societies but forbids membership in "neutre" societies. Public schools are condemned on the same ground as was shown in a translation in these pages of a communiqué from the Archbishop. The Cardinal then made it clear that he condemns public schools not because they are anti-Catholic, but simply because they are not under the direct control of the Roman Church.

The diversity of methods employed by this so-called "Catholic" Church is well illustrated in connection with this ban of "service" clubs. In Sherbrooke it is a sin to belong to one; in Montreal "no similar mandement is contemplated"; in Winnipeg the Chancellor of the Winnipeg Roman Catholic Diocese stated that Winnipeg Roman Catholics will not be barred from membership in service clubs.

In a district where the Romanists hold sway, they do

not hesitate to apply pressure; in other districts where their dominance is challenged they concentrate their efforts on demonstrating to Protestant neighbours that they are "hail-fellow-well-met" even though they do it at the price of their Roman Catholic principles.

### The Canadian Broadcasting Corporation

The Canadian Broadcasting Corporation refused the Conservative Party Convention the privilege of broadcasting from Winnipeg. It promised to allow the new leader the privilege of speaking over the air on condition that he attack nothing. But here is a sample of what they permit French-Canadian patriots to say over the radio:

Mr. André Laurendeau spoke over the radio in favour of Mr. Jean Drapeau. We quote the following from the text of his speech as it appeared in *Le Devoir*, Montreal, November 30th, 1942.

"There are two Englands, recently said a publicist, and that is true. There is the England of brave men and there is the jingoistic England. But which one is governing? Which of the two, Churchill or Cripps, has just been pushed out in the recent re-shuffle of the English cabinet?"

"Is India free? These are questions on which I do not wish to say more for the moment. They will demonstrate, however, despite their elliptical expression that we are passionately interested in everything that goes on in the world, that we too have our views of foreign policy and that, without allowing ourselves to be intoxicated by a one way propaganda, we try to guard ourselves from pernicious illusions."

Extracts from the speech of Mr. Henri Bourassa in favour of the candidature of Mr. Jean Drapeau, self-styled "candidate of the conscripts", in a recent Montreal by-election. Mr. Bourassa is a former member of Parliament and the founder of the French Catholic *Devoir* in which his speech was printed in full on November 30th, last.

Said Mr. Bourassa, among other things:

"I have come among you because of the arguments employed by General La Flèche and his friends. I respect that man but I do not believe that he is the proper one to direct us at Ottawa. He boasts of having contributed, as a Civil servant, to locating munition factories in the Province of Quebec. That is very well for to-day but at the end of the other war the factories closed their doors. It will be the same again this time. . . ."

"I knew Mackenzie King as a young man when he first entered the House of Commons at the time when he arrived from an American University, which may explain many things. I have observed him with pleasure; I believed he was the only man capable of governing the country. I applauded him at the time of the Chanak incident; I applauded him when he was not afraid to disown his representative at Geneva in the business of sanctions against Italy.

"I believe that his trip to London in 1937 and the royal visit to Canada in 1939, a visit puffed up (pistonnée) by the whole Imperialist press, has influenced the thinking of Mr. King. Have we not the right, we who have supported him, to tell him that he has betrayed his promises and the confidence of all real Canadians?"

### Imperialism

"Those who believe that the salvation of Canada depends on the joint mastery of the world by Great Britain and the United States may affirm that 'nothing matters now but victory'. There are two classes of Canadians that I respect. First the group in the House of Commons which, like Mr. Maxime Raymond holds to the same line of conduct, Mr. Coldwell and two or three of his followers. On the other hand I respect the Imperialistic Tories who are not Canadians, whose notion of a Fatherland includes nothing less than the British Empire.

"The British Empire is an immense fabric; it is founded

on conquest and fraud like all empires. England has arrogated to herself a quarter of the lands of the globe and has assured herself of the mastery of the seas. That is a great deal. . . .

"I here denounce the exploitation by unscrupulous politicians of the bishops' authority whom they will forget when they no longer need them. I am for respect, but not for toadyism. I distinguish between dogmatic and moral affairs and political affairs. I have not the authority of an ecclesiastic disguised as a major; (Note of G. W.: A reference to a French-Canadian Roman Catholic military chaplain who ventured to suggest that this was French-Canada's war, though he stopped short of conscription.) I have that of two Popes, Pius X and Pius XI who accorded me audiences that I shall never forget and that of my intimate friend Mgr. Merry del Val. In civil and political matters we must follow our conscience, at the same time respecting the authority."

### A Declaration of the Bishops Concerning *Le Jour*

(From the Correspondent of *La Presse*)

QUEBEC, Dec. 5.—A communiqué from the archbishop's palace states: At their meeting on the first of December, 1942 their lordships, the archbishops and bishops of the province of Quebec made the following decision:

"*Le Jour*" is a periodical of which the Christian spirit, the morality and the patriotism are at least questionable and we are astonished that Catholics venture to read it. (S'en permettent la lecture.)

Quebec, December 3, 1942.

#### The Bishops Condemn *Le Jour*

The Bishops' astonishment that Catholics venture to read *Le Jour* constitutes a public confession that they recognize the great influence wielded by its intrepid editor, Mr. Jean-Charles Harvey in the Catholic Province of Quebec. In giving official expression to their "astonishment" the good bishops have advertised that the importance of *Le Jour* is so great that they can no longer afford to wink at it. They know, as does every French-Canadian who can read, that there is now published in Montreal a weekly paper that dares to discuss and criticize in the bold language of a free man the activities of the Roman Church in politics and education. In the course of the last year the writer was in the Legislative Assembly in Quebec city on the day that *Le Jour* came out. It was both amusing and instructive to see the page boys delivering a score or so copies of this "questionable periodical" to the desks of members of the House, who, almost without exception, dropped whatever tasks they had in hand and immersed themselves in its contents. We do not suppose that all these French Catholic members agreed with Mr. Jean-Charles Harvey—they were found on both sides of the floor—but they had learned that they could no longer afford to ignore him.

The Bishops have paid *Le Jour* a very delicate compliment, perhaps the most flattering one that can be paid to any newspaper: an open admission of its power by those who dislike its opinions. As for their condemnation of its "Christian spirit and morality" we must confess that its editor is much too loyal a Catholic, much too blind to the theological errors in which his Church's reactionary political and educational policies are rooted, to be entirely pleasing to our Protestant conscience. His attitude on moral questions is not ours: he is as far from being a "bone-dry" as is the hierarchy which condemns him, and his discussion of sex is sometimes almost as obtrusive and disgusting as that of the official Roman

Catholic handbooks which are sown broadcast by the priests for the direction of their young people. But if for us Mr. Harvey is too Catholic in his thinking, for the bishops he is not submissive enough to clerical control. Such a man protests in vain that in religious matters he "believes what the Church believes"; to be a faithful Roman Catholic it is not sufficient merely to assent to the Church's pronouncements on dogma, one must render implicit obedience in *all* things to the pope and his delegates, whether they speak on doctrine or on education of politics or on any other subject.

But the Catholicism of Mr. Jean-Charles Harvey is not a matter for us or even for himself to pass upon; that rests in the hands of the bishops. What we are concerned about is that the French Roman Catholic Hierarchy has at last been forced publicly and officially to avow that many of its so-called "Catholic" flock no longer regard the pronouncements of the clergy on the affairs of this life as the final word, the very voice of God. If the political power of the Roman hierarchy in Canada could be broken, the greatest barrier to national unity would disappear. French-Canadians would then be free to sit down with Canadians of other racial origins and creeds as fellow-citizens, not as pawns in the hands of the Roman Church which plays off racial and linguistic prejudices of one section of Canada against the other for the benefit of an Italian Pope. The French in Canada are not an inferior race, their language and culture could make a great contribution to the national life of our Dominion. But as long as the Hierarchy isolates French-Canada from the rest of the country in order to divide and conquer; as long as they exploit sectional prejudices for their own political gain; there is no hope of this Dominion's attaining true national unity. This fact that many French-speaking Catholics "venture to read *Le Jour*" may be cause for "astonishment" to the Bishops, but to all Canadians of good will it is cause for gratification that the light of free discussion is beginning even on a small scale to dispel the almost unbroken darkness where hitherto unreasoning bigotry and prejudice have held sway.

Those who are familiar with the tone of "la bonne presse"—the papers devoted to Roman Catholic propaganda—will not be in the least surprised that the bishops question the patriotism of *Le Jour*. It is so different from the brand of patriotism which finds daily and reiterated expression in their official organs that they have been forced to acknowledge that light has no fellowship with darkness. It was this Catholic Action press that waged the "no" campaign in Quebec; it is this press that has kept Quebec roused to fever heat against conscription. *Le Jour*, of Mr. Jean-Charles Harvey, is not afflicted with that sort of "patriotism". His paper consistently and systematically execrates the dream of a French Roman Catholic republic on the banks of the St. Lawrence—a dream so dear to the heart of the nationalists who have always been the clerical party in Quebec. The bishops, having set themselves up as judges of true patriotism, would do well to give particular heed to the injunction of our Lord:

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

# The Jarvis Street Pulpit

## THE WITNESS OF DIVINE LOVE TO DIVINE JUSTICE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 5, 1911

"Jesus said unto him, Friend, wherefore art thou come?"—Matt. 26:50.

If I were to appeal to this congregation to select from the names of your acquaintances, from the names of all living men, and from all the names which have been written on the page of history since God called the creature He had made Adam—if I were to ask you to select from all these the one human name which represents the most sordid life, the blackest ingratitude, the most brazen hypocrisy, the basest treachery, the blindest folly—in a word the most evil human character, you would unanimously select the name of Judas Iscariot.

And if, on the other hand, I were to ask you to tell me the name which, above all other names, stands out in your mind as a synonym for the holiest life, the kindest heart, the deepest sympathy, the tenderest speech, the costliest ministry, the widest mercy, the longest patience, and the most boundless love the world has ever known, I am sure you would all answer with the name of Jesus.

And if I were to demand of you why you paint the character of Judas in such horrid guise as to represent him as the most Satanic product of the human race, you would reply, It is because he was so cruel to the Best of Men. And were I further to enquire what gives the name of Jesus its incomparable charm and accords Him the pre-eminence among the best of men, you would instinctively reply, Because He was ever gracious and forgiving to the worst of men.

And in this brief text of ten words these two characters, that of "the Brightest and Best of the sons of the morning" and that of him who belongs to the world of unending night, appear in contrast setting each other in bold relief.

I take this text this evening as a measuring rod wherewith to try the breadth and length and depth and height of the love of God which passeth knowledge.

It suggests that the love of God in Christ Jesus is a love which cannot be quenched, which will not be ignored, but which may be despised and rejected.

### I.

Look then at this exhibition of A QUENCHLESS LOVE. Jesus has proved that He can read the hearts of men, and He has discerned all that was passing in the heart of Judas. He knew that he was a devil. He knows that through these years of professed discipleship he has steeled himself against His holy influence. He knows that Judas has not suddenly been surprised into the commission of a sin for which his heart will break on the morrow, but he has deliberately planned the betrayal he has come at this late hour to fulfil with a kiss—but Jesus has loved him through it all, and while yet His cheek is moist from contact with the traitor's poisoned lips, He says, "Friend, wherefore art thou come?" Surely this is love indeed.

Here is a love which is unchilled by a nature opposite

to its own. If you put ice into boiling water, though the fire is burning beneath it, it will temporarily cool it. Pour water upon the fire and by and by it will quench it; let the reflected heat of the sun ascend from the earth and come into contact with colder atmosphere when the sun is down and their contact will create a cloud which will hide the sun on the morrow. But the love of God is unchilled by human hate, unquenched by human sin, undimmed by all our unbelief.

What was there in Judas which ever answered to the heart of Jesus? Jesus was the express image of the Father, the type and pattern of all that God meant Judas to be. Judas was the son of perdition, the very incarnation of every evil which He willed that he should shun—as opposite to each other were these two natures as light and darkness and good and evil, as love and hate, but Jesus loved him still.

And is there not in all of us much that is alien to the spirit of Jesus? Think of His righteousness, and truth; think of His mercy and grace, of His infinite tenderness and matchless love—and what is there in us to respond to it all? "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Two kindred spirits, like glowing coals keep the fire of love burning; but what is there in you to help Jesus love you? What wonder if the love of Jesus for Judas had died out from very want of atmosphere in which to burn? But Jesus loved him still.

Moreover, His was a love which was not quenched by a deception which did not deceive. It is probably true that all the world loves a lover. It is very likely equally true that all the world hates a deceiver. And Jesus knew that Judas was wearing a cloak to hide his true character. He knew that this son of Simon had never opened the door of his heart to Him although he was "one of the twelve". And if hypocrisy is hateful to us it is infinitely more abhorrent to Him who is "the truth". But though He had long maintained his false profession, the love that "suffereth long and is kind" had refused to withdraw itself from him, and when at last he came with the enemies of Christ having the reward of his perfidy in his scrip, and having made choice of a token of affection, stealing Love's own symbol wherewith to consummate his fiendish treachery—when he had called Him "Master", and kissed Him, the quenchless love of Jesus called him "Friend".

Have we ever been guilty of such deception? Have we deceived ourselves and others with respect to our allegiance to Christ? He is not deceived. Are there any here who are conscious of having made a trade of religion? Have you used the Church for your own gain—pecuniary, social or political gain? That is an unholy business, a crime for which an adequate punishment can scarcely be imagined. To prostitute holy things to profane uses

—this is a villainous sacrilege which must extinguish a love that is less than infinite. But Jesus meets the arch-traitor, the prince of hypocrites, and sultan of all liars, and while he would kiss the Son of God to death, He greets him as a "Friend". Is there not, therefore, hope for us all? We have not been true, Christian: we have denied Him, backslider: and you, sinner, have respected religion enough to join, or at least to attend, the Church, but never have opened your heart to Him—but His love for you is full and free as ever. You may be saved tonight.

And once more. Is it not wonderful that *this love of Jesus survived the infinite disparagement of its own worth* which it suffered at the hands of Judas? There is nothing harder to forgive than ingratitude. There is nothing easier to return than love. And what an example of unselfish love we have in Jesus! His coming to the world was not an impulsive and unconsidered heroism. In the head of the book it was written of Him, "Lo, I come to do Thy will, O God." And that will was the world's redemption. Before Isaiah uttered his thrilling prophecies, or Solomon sang his song of love, or David played his psalms' accompaniment, or Moses spake of Him, before Joseph was numbered with the transgressors or Jacob saw the ladder reaching to the skies, or Isaac was laid upon the altar, Abraham believed God, or Noah built the ark, or Enoch was translated, or Abel offered his acceptable sacrifice—Jesus loved the world and willed to save it. His coming was deliberate. He had treasured the spikenard of his love from before the world's foundation, and when He would have broken its elaborate box and filled the universe with its fragrance, while angels staggered with amazement, and devils trembled from fear—Judas deliberately estimated the offering of Love and sold it for thirty pieces of silver!

That were enough to turn love to hate, surely! But not in the heart of Jesus. He meets the traitor with infinite pity in his heart, and gentleness in His speech, as He calls him, "Friend".

But what is your worldliness but the sin of Judas? It is more to you to buy a house, to wear pretty clothes, to be amused at the theatre or at cards, to have thirty pieces of silver in your purse, than to be the true disciple of Jesus. That such a course should ever be contemplated is an insult to such love as this; but that such a course should be pursued were enough one would think to extinguish its flame forever.

But Judas weighed the love of Jesus with the infinite and eternal wealth involved over against whatever physical pleasure thirty pieces of silver would buy, and chose time before eternity, the body before the soul. What wonder if He had said to this poor grovelling wretch blind to the beauties of holiness and deaf to the music of the skies, "Judas, thou art a creature made to be destroyed: thou art like the beasts that perish." Instead of that while grace was upon His lips, and love looked out of His eyes into Judas' darkened soul, and uttered itself in every gesture and in His whole benignant aspect, He called him, in love's language, "Friend".

And some of you are not unlike Judas in this, all of us, alas! have followed him at some time too closely. In Solomon's day all the king's vessels were of gold and "silver was nothing accounted of" in his time. And so is it with Jesus. The streets of His city are paved with gold. But you have thought more of silver and have lived for time! And yet the Lord of the golden city with its precious stones and jasper walls is not ashamed to

be in love with you still! Oh, this is a mystery which angels desire to look into—Why the King of eternity should love an earthworm that has forgotten the stars, that has no longing to enter the gates of pearl, and shuts its heart against the King of Glory!

Yet when thou hast made that choice—if perhaps the goodness of God may at last lead thee to repentance, He calls thee, "Friend."

But will you mark this further fact. *Judas invaded the sacred place where Jesus knelt in communion with God.* We read of Gethsemane, "Judas . . . knew the place; for Jesus oftentimes resorted thither with His disciples." And even while He prayed for the passing of the bitter cup which the world's iniquity had filled for Him "he that was called Judas" came because he "knew the place" where Jesus prayed. He had known Him pray through the long night before, but he was so utterly destitute of all religious sense, so absolutely insensible to spiritual influence that he deliberately planned to murder Christ upon His knees. And yet that did not quench the love of Christ. Judas pressed his lips upon the blood-stained cheek of Jesus like a beast of prey, and that in the place of prayer.

You cannot be more irreligious than that. You cannot be blinder to spiritual beauties or more deaf to spiritual harmonies or more dead to spiritual influences. You cannot be farther from heaven while the gates are open to you or nearer to hell until the gates are shut upon you than Judas was in the garden. You cannot be nearer to the spot whence the souls of the sons of perdition are launched into eternity to their "own place" than Judas was when Jesus lovingly called him, "Friend".

That is the great truth I bring to you that the many waters of our sin cannot quench the love of God in Christ.

## II.

May I now show you that THIS IS A LOVE THAT WILL NOT BE IGNORED. It will utter itself and be heard. This would-be Bridegroom will not keep His love unspoken. You shall never be able to say, "I did not know He loved me or I would have treated Him otherwise."

Whatever theologians may say about natural moral depravity—and I am afraid it would be impossible to exaggerate the wickedness of the human heart—I say whatever theologians may, say of the depravity of our natures, Jesus gave human nature every opportunity to prove itself worthy of Divine respect. But human nature denied Him, sold Him for silver, falsely swore His life away, crowned Him with thorns, nailed Him to the Cross, and pierced His heart with a spear. I confess I am not proud of human nature when I look at the Cross of Christ. And yet He never ceased to appeal to this human nature. His love flowed forth to all just as the sun shines with equal warmth and brightness upon the garden of flowers, and the graves of the dead, upon the lambs which gambol merrily in the pasture and the reeking carcass torn and left by some beast of prey, so the love of our God floods the world which He has made. And Judas could no more ignore the love of Jesus than the murderer can ignore the rising of the morning sun.

Observe how this love tries to shine in his heart. We read, "God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." That was why Jesus called him, "Friend"—to shine in his heart to give the light of the knowledge of



the glory of God in the face stained with bloody sweat; He would lead him through the chamber of memory—He would see whether this soul had altogether shut his heart against redeeming love. Hence, "Friend." And, oh, how He comes to us! How He pleads with us! To see whether we are altogether dead in trespasses and sins. He might have come to us with hard speech but He calls us by the tenderest names—if there be in thy heart one spark of love for that which is good and true, it must respond to Jesus.

Observe too how this love seeks to enlighten his understanding—"to give the light of the knowledge,"—He challenges Judas to think—to discern between good and evil "Wherefore art thou come?" Thus love pleads with us to "ponder the path of our feet;" to find a reason for our sin. He would make us acknowledge our motives at least to ourselves. Have we come to kiss Him, or are we working for the devil's silver wages? Write an answer to that question, "Wherefore art thou come?" Love demands an answer. What is your relation to Christ? If you think on His name—Why do you do it? How is your life affecting the kingdom of God?

Love seeks also to awaken the conscience. It is a question designed to test whether Judas is utterly devoid of all moral sense, whether conscience has shared in the general fall—"Judas! Judas! Do you know what you are doing? After all my warnings, betrayest thou the Son of man with a kiss?" So now love pleads the cause of righteousness.

And did not Jesus design to afford Judas an opportunity to repent and confess his sin? Was not the question framed to make it easy to ask forgiveness? Can you not see Love throw his arms about him as he is stepping on the brink of hell in one last effort to save his soul? But he untwines those arms of Love and falls to "his own place".

Oh learn the lesson! Love follows thee to the brink of hell. His is the love of motherhood and fatherhood combined. Like as a mother prays for her wandering boy:

"O God, I know his sins are red,  
That it were better he were dead,  
But was't not Thou, O Lord, who said  
Out of Thy master mercy: 'Tho'  
Thy sins be scarlet'—even so,  
And his are scarlet, Lord, I know—  
'They shall be made as white as snow'?"

"Thou hear me—hear! For, oh, I pray  
Through all the night and all the day  
Since ever that he went away—  
Pray as I seek him in the street  
Amid the myriad tramping feet  
Down such rough roads, and even ask  
Thy favor at the household task;

"Yes, pray upon my weary bed  
Until the gray of dawn glows red;  
Tho' none may guess! O Mighty One,  
Father, deal gently with my son!

"I know the Law Thyself didst say,  
For every sin some soul must pay:  
But I recall his clinging hands,  
His tender mouth, his big eyes wet  
With tears, it seemed, from heavenly lands:  
O Lord, he is my baby yet!  
So, if a payment there must be  
For one so sweet and weak as he,  
Exact it, O my God, from me!"

So when Jesus had prayed He pleaded with Judas and

offered him mercy while his foot was raised to take the last step to eternal ruin.

### III.

We have now sadly to acknowledge THAT SUCH A LOVE AS THIS MAY BE REJECTED. You may live in darkness on the brightest of summer days if you keep yourself behind stone walls and shuttered windows. You may breathe a foul and fever-laden atmosphere on the mountain-top if you build a hut and live there and shut out God's fresh air. The crew of a submarine vessel may be as dry as a dusty miller while submerged in the sea. So men may live in a world that is full of the goodness of God and never taste and see that He is good; their souls may wither and die in a stifling atmosphere of covetousness and lustful desire while the life-giving Spirit of God is flowing around them in Pentecostal fullness; their hearts may be black with the outer darkness, shuttered with all manner of evil and hate in the midst of a universe that is bright and beautiful with the sunshine of God's eternal love. And, if there were no other, that condition would be hell.

I shudder when I think of Judas, and when I remember that you may be like him. It is a fearful reflection that there is one soul in hell who came near enough to God to kiss His cheek and to hear Him call him friend! He did not intend to go to that loveless land. This was the culmination of a prolonged rejection. The patient Jesus had made a presumptuous Judas. You may not sow at any season of the year with equal expectation of a harvest. You must sow in season. You cannot gather strawberries in January in this climate. The sun is just the same, it shines just as brightly but the earth stands in a different relation to the sun. And Jesus had not changed but Judas had. Love's sunshine poured itself down upon him but there was no response from his frozen soul—the harvest was past, the summer was ended, and he was not saved—but rejecting a quenchless love he was driven with the tares into an unquenchable fire.

Is there any reason for rejecting a love like this? May God help us to answer love's call tonight! I beseech you to shun life's thirty pieces of silver; and instead of saying to the enemies of Incarnate Goodness, as did Judas, "What will ye give me?" say rather,

"O Cross that liftest up my head,  
I dare not ask to fly from Thee;  
I lay in dust, life's glory dead,  
And from the ground there blossoms red  
Life that shall endless be."

### "His Star"

(Continued from Page One)

and a stable, between a Monarch and a manger? They can exalt themselves above the stars of God, but cannot humble themselves to worship. You have never seen a lily if you have not learned to trust; you have never "considered the heavens" if you have not been humbled by Divine visitations. You have never really seen the Cross if it has not broken your heart and made you worship the Crucified.

"They departed into their own country another way." And "His star" led them to the place where they saw the Child—that was the turning point, that was conversion. They saw "His star", they walked "another way." You have never really seen "His star" if the vision has not changed your life, if you are not living "another way". This is the message of Christmas.

## The Pastor's Column

We would like to give fair notice that we are not in the business of making news: we can only report such information as is supplied to us. But we want this column to be a simple, wholesome, newsy column for the benefit of our members in the forces, and for those who are shut in.

**PRIMARY ENTERTAINMENT:** This was the Primary Department Annual Night. We looked in on the youngsters at supper between six and seven. There seemed to be a large number there, and they were having a good time. Mrs. Sutherland and her helpers were evidently being kept pretty busy!

**IN NORMAL SCHOOL:** Here is an interesting report which reached us from the Normal School. One of the exercises — how frequently, we do not know — is for the pupils, girls of approximately eighteen years of age, to give a summary of the news of the week, one young lady giving a summary of the foreign news, and one, local items. We learned to-day of one young lady who supplied this item, that Premier King was to speak to-night on some new Government regulation for the curtailment of liquor consumption, and that she presumed this was the outcome of the temperance meeting held in Jarvis Street Baptist Church, Sunday evening! That girl ought to receive a prize.

**DEATH OF MISS AGNES ADAMS:** We regret to report the death of Miss Agnes Adams, daughter of Mr. and Mrs. W. J. Adams, December 15th, at Malton. The Pastor will conduct the funeral service at Malton to-morrow (Thursday). We extend to Mr. and Mrs. Adams and family, and to Ewart, overseas, our deepest sympathy; and we are sure the sympathy of the whole church.

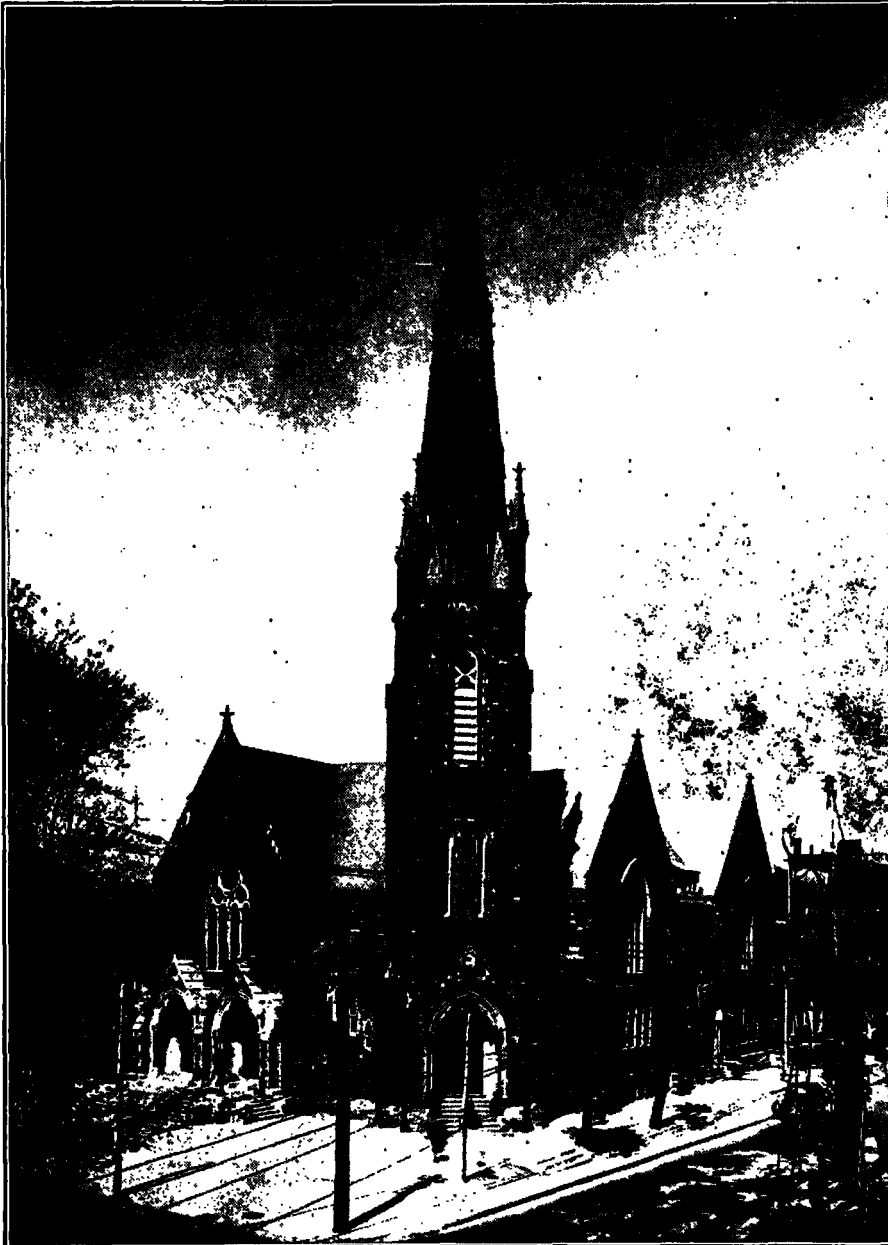
**MRS. PAXTON GOES HOME:** We are sorry also to have to report the death of Mrs. Esther Paxton after a long illness. Here too, we would in the church's behalf, express sympathy for the son and daughter bereaved.

**BOXES FOR THE MEN IN THE SERVICES:** These items are dictated in the Pastor's vestry. In the general office adjoining, about a dozen young ladies are busy packing boxes and parcels for our men in the forces. When we

see boxes and parcels piled up, by contrast we are able to form an idea of what is involved in maintaining the supply lines for a great army. We hope our boys will enjoy receiving the parcels as much as our young ladies have obviously enjoyed sending them.

**NO NEWS IS GOOD NEWS:** We suppose it must always be true — at all events we have come to regard it as being so — that no news is good news. We have no accidents or sicknesses or any extraordinary happening in Jarvis Street to report this week.

**A PRIMARY LADY:** One of our young ladies in the office reported this skit. When the Primary Entertainment was over, a little chap came into the office to ask if he might telephone. He got his number and said, "You told me to call when I was leaving. Well, I've got everything,



so I'm coming"!

**AND A WEDDING:** Another most interesting item of news is this. Miss Kathleen (Kay) Twiss was married Friday afternoon, December 11th, to Mr. Alfred Howitt of Preston. The Pastor performed the ceremony, in Greenway Hall. We told the groom the only thing we had against him was that they were not going to live in Toronto. The happy couple will have the best wishes of all Jarvis Street Church.



# The Shame of Toronto's Beverage Rooms

Addresses by Rev. H. G. Martin, Alderman L. H. Saunders and Dr. Shields

Delivered in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 13th, 1942

(Stenographically Reported)

## Prayer by Dr. Shields

We thank Thee, O Lord, that so many in Thy presence this evening can and do rejoice that God Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. We thank Thee that in Him, Who is our Saviour, we see God: He that hath seen me, hath seen the Father. Through Him, by one Spirit, we have access to God this evening, to come that we may worship Thee, Father, Son, and Holy Spirit.

We rejoice that we have Thy sure promises, that Thou art ever in the midst of Thine assembled people. We thank Thee for the assurance that Thou art the same to-night as Thou hast ever been. Thy Grace is undiminished; Thy power to-night is what it has always been; Thou art able to do exceedingly abundant above all that we ask or think, according to Thy power which worketh in us. We pray that Thou wilt make every one within these walls this evening aware of the nearness of God. We meet without profit unless Thou art with us; being with us, we may still be unprofitable unless we realize Thy presence. Grant us, O Lord, faith, that it may be mixed with that we hear, that so this service may be made profitable to us all.

We pray for the direction and illumination of Thy Spirit for those who speak, and for those who hear. May we take heed how we hear. We pray that Thou wouldst use this service; that Thy name may be glorified, and the cause of righteousness in some measure furthered.

We pray for all needy men and women. Have compassion on this world that lieth in the wicked one. Look upon the multitudes who know Thee not. Wilt Thou bless every agency employed for the preaching of Thy Word, that men and women, and boys and girls, may be brought from darkness into light.

We pray for the nation to which we belong, and the Empire of which we are a part. We thank Thee that notwithstanding all our unworthiness, Thou hast been pleased to look with favour upon us. We thank Thee for the measure of success Thou hast granted in the conflict in which we are engaged. Give us at last complete and overwhelming victory, we pray, that righteousness may be established.

To this end, we seek Thy help for all the leaders of the Allied Nations, those who preside at government councils, and those who plan more directly on the field. May the Lord's hand be made bare in the experience of all of them. Help us that we may recognize our dependence upon Thee, that so peace more speedily may be brought to us again.

Bless us in this matter which is especially to engage our thought this evening. Awaken Thy people, and make us increasingly sensitive to these modern evils which in our day abound. Help us that we may fulfil our duty, and do what we ought to do to stem the tide, and to rescue those who are so sorely tempted. Use this service, and the record of it, for the furtherance of the interest in which we speak.

Make us all deeply aware of Thy nearness. Help us to experience the ministry of the Divine Spirit in our hearts. We ask it in the name of Jesus Christ our Lord, Amen.

**DR. SHIELDS:** The subject that is to engage our attention this evening is not to our liking. I suppose occasionally you housewives have to turn aside from your regular duties to a job you have postponed—perhaps putting the cellar in a little better order. There are jobs for which one needs to get into some kind of protective overalls. The question we are to discuss this evening brings us to our "strange work", not something in which we have any pleasure.

When the beverage-rooms were first introduced, I made as vigorous a protest as I possibly could against that iniquity. I am quite unimpressed by anything ex-Premier Hepburn has to say on any subject. If he were to live to be as old as Methuselah, nothing he could ever do could compensate for the flood of iniquity he released upon this Province; from the beginning of his régime until now, this Province has been governed by the underworld.

## 40,000 Protests

At that time (August-September, 1934) our evening services were regularly broadcast over CFRB, and had been for many years. I received so many protests against the beer-parlours—"beer by the glass" as it was called,—it is not "by the glass" now: it is by the barrel—that I sent a certificate to Mr. Hepburn, informing him that I had in my office forty thousand, six hundred signed protests. Some people had been so indignant, so concerned for the welfare of their communities, that they had canvassed the whole municipality, and they sent me lists of names assuring me that every voter in that municipality had signed the protest.

## Not Even Postcard in Reply

Among those protestants were thousands who were not temperance people, and were far from being teetotalers; but they were opposed to the Hepburn measure. I have yet to receive an acknowledgment of the receipt of that communication. Forty thousand, six hundred protests did not merit so much as a postcard in reply! It is because the people of Canada have meekly submitted to such tyrannies as this, that we have been brought where we now find ourselves. Mr. Hepburn recently said that the Ottawa Government represents, as far as he knows, the only lunatic asylum in the world that is operated by the inmates. I entirely agree with his sentiment except for the numerical element in his statement: Mr. Hepburn recently resigned the superintendency of the other lunatic asylum operated by the inmates at Queen's Park; for surely there could be no greater folly than the spending of hundreds of millions of dollars in this way, at a time when all our resources ought to be conserved, and directed to the winning of the war.

## CFRB Raises Fee to \$300 a Service

As a response, I suppose, to my protest, Hepburn flooded this district with his liquor-selling agencies. Mr. Martin will tell you how many "authorities"—what a strange name to give a beverage-room license!—we have in this neighbourhood. At the time of my broadcasts CFRB called me, saying they had received threats that their station would be dynamited, and I know not what else, if I were allowed to continue. I think the manager of the station was in full sympathy with us; but we were soon advised that the price for the broadcast of each evening service would be increased to three hundred

dollars a service. It was deliberately made prohibitive. I have not the slightest doubt that the liquor people brought pressure to bear upon the directorate of that company—and that was the result.

### Liquor Kills Nine

We have done our best since from time to time. I have had letters from people asking me why I do not do something about the beer-parlours. Within one block of this place nine people have lost their lives directly through the liquor traffic. The Avonmore Hotel across the corner was burned, and five people were burned to death, all of them in a drunken stupor. Within a very short distance from there, a man turned on the gas, a drunken man, and destroyed himself and three children. These things go on, and nothing is done. When you fight this business, you fight an interest that has unlimited funds; it is very difficult to render the liquor traffic an effective opposition.

I have this word to say as the explanation of this service. Our good friend, Alderman Saunders, expressed in the City Council his own sense of indignation at the continuance of this iniquity. I am grateful that we have one man who has moral sense, and Christian conviction, and courage to express his views. I do not say he is the only one, but he is one; and in the interests of a clean city; I venture to say to any here this evening who live in his ward: I hope you will vote for him, and get everyone else you know to do so.

Immediately Mr. Saunders bore his protest against the beer-parlours being open to our young women in uniform, the newspapers communicated with the military authorities, and they said the beer-parlours are "out of bounds", that is, prohibited to girls in uniform. Then they communicated with Rev. H. G. Martin, of Yonge Street Mission, whom Mr. Saunders had quoted as his authority; and interrogated him. *The Globe and Mail* was particularly active. That is a strange paper! It used to stand for something. There was a day when one could always be sure that *The Globe* would be on the right side of any moral question: now one can be equally certain that, under all circumstances, it will advocate the interests of the world, the flesh, and the devil. It has no moral voice: apparently it is a paper without any editorial conscience.

They published an editorial last week attacking Mr. L. H. Saunders, headed, "Untrue and Deplorable", and demanding that Mr. Saunders retract his statement. Something had been said about "a Toronto clergyman, Pastor of a downtown church"—and I really think *The Globe and Mail* thought I was it! And thought this would be a good opportunity to strike at me. I rather think it was intended as an indirect attack on the Canadian Protestant League; but "he laughs best who laughs last". Personally I think it is the highest compliment to any Christian minister for him to incur the ill-will of *The Globe and Mail*.

I accept full responsibility for calling these friends and suggesting a temperance meeting for this evening, and asking them to come and tell what they know. It would be of no use to write a letter to *The Globe and Mail*. I have no doubt their waste-basket has a large capacity! That is the unfairness of it: they fight, but they will not give anyone an opportunity to fight back. It is a paper without any journalistic ethics, a disgrace to a

decent city like Toronto. You had better read it—you will find the truth on most moral questions in a direction exactly opposite to *The Globe and Mail's* views. In that respect, it is informative.

These brethren know something about the temperance situation in this city from a personal investigation of the beverage-rooms; and they will tell you about it. Mr. Martin.

### REV. HAROLD G. MARTIN:

Last week I read in one of the periodicals that come to my desk the story of a young boy going along the street. He sent a quick glance into an open alleyway and gave a nerve-shattering yell that seemed to fill the whole street with noise and uproar. "What are you hollering like that for?" cried a passer-by, seizing him roughly by the shoulder, unable to see the smoke that had alarmed the other. "Because it's time to holler!" cried the boy indignantly, wrenching himself free, and shouting, "Fire! Fire!" louder than ever, in a way that speedily aroused the fire department. There are purblind people who will hush any outcry about intemperance, and want to know sneeringly, "What are you hollering for?" To all such there is no better thing to do than to echo the boy's answer, "It is a time to holler!" and keep on "hollering". By-and-by somebody may come to the rescue.

Let me read from Acts twenty-six, verse one—"Then Paul stretched forth the hand, and answered for himself: I think myself happy, king Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews." I should like to paraphrase these verses, and say that I count myself happy to answer this night touching all the things whereof I am accused of *The Globe and Mail*.

### Sots to Saints

At the outset of this address, I should like to make my position perfectly clear. I am a Rescue Mission Superintendent, and the Yonge Street Mission is situated in the midst of a score or more drinking houses. Our Mission has been open every night of the year for forty-seven years preaching the Gospel of the grace of God. We have all kinds of people coming to our services, not a few of them in a state of intoxication. We have found that the only way to effect any permanent change in these people is to tell them of the "Blood of Jesus Christ, God's Son which cleanseth from all sin." It is the believing of that Gospel that can make a saint out of a "sot". During these many years of service in Yonge Street Mission the records show that over eleven thousand have found Christ as personal Saviour. Many of them were drunkards and dope fiends. Let me give you a recent example.

### The Lost Sheep

The service was in progress not long ago on a cold Autumn night. A young lady was playing the hymn, "The Ninety and Nine," on her trumpet. The clear notes sounded out onto the street and at that time, a young woman, passing the Mission was impelled to enter. She staggered to one of the rear seats where she listened to the simple story of Redeeming Love. But that night—

"The angels echoed 'round the Throne,  
Rejoice for the Lord brings back His own!"

A year before, to the very day, the girl's mother had died and at the funeral service the soloist sang the same hymn. In the intervening year, she had drifted away into paths of sin and degradation, but that night the miracle happened and she "passed from death unto life." She is going on well; a respected girl in one of our large department stores. It was the Gospel that did it.

#### Seeking the Lost

In the course of my Mission work in Montreal, for over six years, I visited the taverns, seeking the lost and straying. Many interesting incidents could be told of those years but that is not the purpose of this address tonight.

For several years in Chicago, while taking the Medical Missionary Course at the Moody Bible Institute, I made it a rule to spend at least one hour each day in active Christian service. I formed what we called the "Tavern Trio" and with two other young men we visited the drinking places in Chicago's underworld. God's protecting care was manifest on many occasions. That is another story, but again we found the tremendous need and longing of men and women for something that could really satisfy.

"They had forsaken Him, the fountain of living waters, and hewn themselves out cisterns; BROKEN CISTERNS that can hold no water." Jer. 1:13.

#### The Stranger of Galilee

During the past three and a half years, while in charge of the work of Yonge Street Mission, I have visited scores of beverage rooms. What do I do in them? Well, usually I look about for someone who appears very discouraged and dejected and pull my chair up beside him and ask if he has ever met my Friend. He is a stranger to so many, but when you know Him, He fills your life with joy and peace. Then I give away Gospel Tracts. I often sing. "What a Friend we have in Jesus" is always a favourite. Some of them, I take home. At times, I will invite them to a restaurant, and over a cup of coffee, talk about Jesus. Many a diamond has been found in those cesspools of iniquity. Why do they go to these taverns? They are lonely and discouraged; they are afraid of life; they long for human companionship and genuine love. O beloved, take a few nights and, with the love of God flooding your heart, go after the lost and straying and "Bring the Wandering ones to Jesus."

Yes, I visit both the men's and women's beverage rooms. Often my wife comes along with me. I often go alone, yet not alone, for "He goeth before."

#### The R.C.A.F.

Over three years ago I applied to the Army, anxious to go in to do anything just that I might have opportunities of preaching the Gospel to the young men. I found one had to be an ordained minister and at that time I did not qualify. Some time ago, I was ordained and again made application to the R.C.A.F. I was sent to see a certain officer in the Air Force who was a most delightful man and we had a long conversation, in the course of which I told him of my work in the Police Courts and the City Jail, as well as in the taverns. He asked me whether I had seen any air force women in my visits to the taverns. I said I had seen a few, but never conducting themselves in any way that was indecent or unbecoming.

This Air Force officer then asked if I would be kind enough to let him know of any condition prevailing, involving Air Force women in the taverns, as they were anxious to do everything possible for their welfare. I assured him I had seen very few in these places and at no time did I see them in a state of intoxication. I feel they have a wonderful group of women serving in the Forces and of unusually high standard.

#### 779 Women in Beverage Rooms

Last Friday and Saturday nights, I visited seventeen women's beverage rooms right in this district, and found seven hundred and seventy-nine women in them, averaging about forty-six women in each. Out of seven hundred and seventy-nine women in these seventeen taverns, only twenty-six were in army uniform of one kind or another, and these were found in two of the seventeen taverns. They were not drunk and were conducting themselves in a quiet and orderly manner. The tragedy was that we found far more men in uniform in these women's drinking places. I believe our young men in the services are just as valuable as our young women. They are equally precious and they are doing a splendid job. God bless them all! While there were only twenty-six of our uniformed women there were one hundred and fifty-nine of our uniformed men, including all branches of the services, in these women's beverage rooms. Needless to say, there were hundreds of civilian men in them too.

#### Did Not Repudiate Statements

Several weeks ago in conversation with a committee, I gave as one of the reasons why I could not undertake a particular piece of work my desire to serve in the R.C.A.F. It was apparently that incident to which Mr. Saunders referred in City Council. I was out of the city last week and upon my return, found the names and telephone numbers of reporters from *The Toronto Star*, *The Evening Telegram*, and *The Globe and Mail*. Would I please phone them as soon as possible. I had too much to do at that time to get in touch with these reporters. However, a week ago tonight a reporter from *The Globe and Mail* called at the Mission. He told me of the statements of Ald. Saunders in City Council about "a certain minister in a down-town Church who had been appealed to by the military authorities about women in beverage-rooms being thrown out of them." I was apparently the minister to whom Mr. Saunders referred and was asked for a statement. I told this reporter that I was on my way to the platform to preach and knew from experience the importance of giving written statements in all such matters. He assured me of his interest and of his desire to report me accurately and I know he was sincere. He was given a few verbal statements and I asked him, before submitting his manuscript, to call and let me check what he was going to print. Not having heard from him at midnight last Sunday, I phoned *The Globe and Mail* and asked for the City Editor. He told me that the first edition was on the press but that they would make any corrections possible in the next edition. They read the article for me and it had in the double column headline the words "Toronto Clergyman REPUDIATES Charges of City Alderman." I said, "Oh, no, I don't repudiate his statements. I stand right with my friend Saunders in his campaign against women's beverage rooms."

They then changed it to something like "Clergyman Denies Charges." I said I had not heard Mr. Saunders make these statements and knowing of the inaccuracy of the newspapers at times, the statements could only, at best, be attributed to him. I think Mr. Saunders will agree with me that I did not say I had seen Air Force women, or in fact any women, thrown out of taverns. That was the statement I wanted to correct.

I know a man who used to frequent beer houses. He told me of an occasion when the proprietor of the "pub" ordered the bartender to "throw out that old drunken bum." He protested saying the man still had "two bits" (or .25c) "Oh, then," said the proprietor, "ask the gentleman what he will have to drink." That seems to be the principle upon which the liquor business works.

#### Teen Age Girls Drinking

There were two things that I particularly asked *The Globe and Mail* reporter to put in his article when reporting me. The first was that I had seen a great number of young women, I say just girls, ranging from fifteen to eighteen years of age in these drinking places. I understand the law forbids the serving of liquor to anyone under 21 years of age, but I have spoken to numerous girls and boys, some of whom have come into Yonge Street Mission quite intoxicated, who told me they were only sixteen or seventeen and that the public houses served them liquor.

#### Vice and Prostitution

The second thing I asked this reporter to say was that from my observation in City Rescue Mission work, practically all the cases of illegitimacy are the indirect result of the liquor traffic. I believe it is the hand-maid to vice and prostitution. Watch the line-up at the room clerk's desk when the beer places close. Young men and women securing rooms and no questions asked. Only last week I was talking to a girl eighteen years of age who was very drunk. She told me she had been drinking since she was fifteen. By the way, I found her in the Royal Cecil beverage room, that filthy "hell-hole" just along the street from here. Her story was pathetic. An old man had got her drunk and while in that condition she had married him. He has now gone to the States, leaving her in great trouble. She was trying to drown her sorrows in drink when I found her.

I told the Editor of *The Globe and Mail* that the two things I particularly asked to be mentioned in the report had been entirely omitted. He said he would see what could be done about inserting them, but in every edition they were deliberately left out. You tell me why! The one word I stressed as not wanting to be used in the article was the very word they saw fit to emphasize in an editorial last Saturday, again stating that I "repudiated" Mr. Saunderson's statements. That is not honest! It is not honourable!

#### Devil's Booze Party

Not long ago, we were shocked as we read of that tragedy in Boston. This time it was not the Boston Tea Party, but the Boston,—or rather the Devil's Booze Party. Almost 500 souls ushered into Eternity. Have you heard the Radio accounts tonight of the worst fire in Newfoundland's history? One hundred and ten persons killed and more than one hundred others are in the hospital dangerously injured. The tragedy occurred

when a Roman Catholic Knights of Columbus dance hall caught fire and burned to the ground during a dance. I wonder if liquor had anything to do with this holocaust!

#### Enemy at Gates

But we forget so soon! I was reading this afternoon in the fifth chapter of Daniel. Belshazzar made a great feast and drank wine. While the party was in progress the fingers of a Man's Hand appeared on the wall. Ah! IMPENDING JUDGMENT! Daniel, the man of God, was called and he came into that beverage room and read the writing, "Weighed and found wanting." I read from verse twenty-two, "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted up thyself against the Lord of heaven . . . and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." This wicked King knew all about God's judgments upon his father Nebuchadnezzar, yet persisted in his abominations, and the enemy then was at the gates of the city. At the end of the chapter we read, "In that night was Belshazzar the king of the Chaldeans slain."

I submit to you, beloved, that the enemy is at our gates. We are having practice black-outs. We hear the air-raid sirens. Millions are dying on the battle-fields of the world. Numerous homes in Toronto sorrow because a loved one will never come back. Wives, mothers and sweethearts are weeping over graves they have never seen. Yet, while all this is going on, last night in one hotel not far from here, there were one hundred and forty-two women drinking and carousing with as many men. Where? In the dark shadows of the St. Regis Hotel.

#### Police Courts

Is that the kind of civilization our men and women are joining the forces to maintain? Not long ago I read in the Police Court Records of the *Telegram* the following story: "You drove along the streets like a lunatic—mowed down two girls, one of them may be a cripple for life," said Magistrate Browne to Kenneth Sheridan. "I am very sorry for what I did and I would not have done it if I had not been drinking," declared Sheridan. I met this young man in our City Prison. Listen! Two girls are maimed in Toronto tonight and a young man is in the penitentiary. Why? The same answer—liquor!

#### High Insurance Rates

Last Monday I sent a cheque to the insurance company for my car insurance. I said to my secretary, "Just look at what I have to pay for protection against drunk drivers!" You don't believe that is the cause for high insurance rates? In our evening paper of November 15th last I read that accidents caused by drivers under the influence of liquor cost automobile insurance companies \$15,000,000 during 1941. This is the statement of C. R. Jones, executive vice-president of the American Business Men's Research Foundation. He went on to say that drunken driving was the cause of present high insurance rates.

#### Girls Behind Bars

The Moral Standards Committee of the Y.W.C.A. reported not long ago—again I read from our evening newspaper, "Young girls who have just passed their 16th birthday have the experience of being in Police Stations all night and behind the bars of the cell in

the City Hall in the morning while waiting for court to commence." Why are they there? I'll tell you, because I have met them and heard their stories first hand. DRINK! That damnable scourge—DRINK!

### Juvenile Delinquency Increasing

I heard Judge Mott of the Juvenile and Domestic Relations Court speak two weeks ago. He said that juvenile delinquency in Toronto last year increased 47.5 per cent, and the increase in delinquency among eight-year-old children was 136 per cent. The Judge said that the increase in crime in the eight, nine and eleven-year and twelve-year-old groups is surprisingly large (in each case more than 100 per cent) and immediately it points to the weakness in the home as a grave factor in delinquency, declared the Judge. There are those who advocate closing the beverage room and suggest that people do their drinking at home. The homes are bad enough now! What is the curse of these homes? LIQUOR!

### Bill and the Pawn Shop

I worked, I struggled, I prayed, I pled—yea, I wept over poor Bill for three years. I gave him his food and lodging in the Mission all in an effort to break him from the drink habit. "My stepmother used to feed me beer to keep me quiet when I was just four years old," Bill told me. "I would give my right arm if I could give it up now." His wife called me on one occasion to rush over to their small basement hovel,—they called it home. A baby boy only one year old was sleeping in a bureau drawer with a coat over him. Poor Bill was trying to get away with his wife's coat and dresses to sell them at the pawn shop. What for? LIQUOR!

### Medical Man Now Maniac

A doctor who used to live in Rosedale in a beautiful home comes to the Mission. When not in the Mission he is usually in jail. He started to drink, lost his practice, lost his home and tonight is living an awful life. Worse still, he is seeking to drag his lovely wife and boys down too. His wife phoned me one cold night last Fall and with tears in her voice asked me if I could possibly get her a place for the night. It was near one a.m. and this man—a beast through liquor, had literally kicked her out of their squalid quarters and taken all her money. The poor woman is dying of cancer and this is the treatment she gets because of drink in the home!

### Not Temperance,—Prohibition!

I have no patience with this talk about tolerance; cutting down the number of drinking places; shortening the hours of sale. Such a compromise is unworthy of one who bears the name of Christ. Absolute prohibition, vigorously enforced, is the only answer. Blast the cursed stuff right out of the Country!

The other Saturday night a newspaper reporter came into the Mission. He was quite under the influence of liquor. As the people were leaving at the end of the Gospel Service he stood by and watched an old (I do not like the word, but it is the only one that fits), an old bum. He had his false teeth in his hand and was offering them for ten cents. "I've got to have some more," said the poor, old, battered wreck of a man on the verge of the D.T.'s. The young reporter looked at me and said, "Say, Mr. Martin, is there any possibility of my sinking to such a state?"

### Shocking Shame and Sorrow

You may be shocked by what I am going to say. I would rather talk to the men only, I do not like being crude. I visited a home in which the wife with tears of shame and sorrow told me that her husband forces her into adultery—right in her own home. The charge is not \$2.00 or even 50c.—but just a bottle of that cheap wine. Yes, I know the Ontario Government makes lots of money out of peddling that poison, but it is at the expense of broken homes, blasted lives and bleeding hearts.

### All-Out War Effort

Talk about an "all-out" war effort? Yes, I am for it. But do you know what weapons could have been purchased with Ontario's liquor bill of \$64,083,560 this year? I'll tell you:

75 Corvettes at .....	\$550,000.00	each and
75 25-pounders at .....	\$ 25,000.00	each and
75 Hurricanes at .....	\$ 50,000.00	each and
75 Ram Tanks at .....	\$100,000.00	each and
29,872 Bren Guns at .....	\$ 325.00	each.

A young soldier from Exhibition Barracks brought me a copy of *The Bullet*. It is the twelve-page weekly newspaper issued every Saturday by Auxiliary Services, Military District No. 2, with the "kind permission of Major-General C. F. Constantine, D.S.O., the District Officer Commanding." The most prominent article on the front page reads, *The Bullet* will have a weekly circulation of 15,000 copies, this due to the generosity of Mr. John Labatt, of London, Ont., who is paying for a thousand copies a week for the next thirteen weeks. This is in line with previous donations by the WELL-KNOWN BREWER, who on two other occasions donated cheques to send a thousand copies overseas weekly for a total period of twenty-six weeks." What a deplorable thing! The booze underworld paying for the circulation of the official military publication from this District. Little wonder our Government's hands are tied.

### Revolting and Hellish

It would not be right, in this mixed audience, to describe what I see in the beverage rooms of this fair City of Toronto. During the past two nights I visited the Avonmore Hotel across the corner; the Rideau across the street; the Walsingham a few feet down the street; the Westmoreland beside it; the Westminster close by and the Windermere in the same block. The Everene up Jarvis Street a way; the Grovenor; the New Empress; the Forbes; the Hotel Elliott; the Tudor; the Isabella Hotel; the St. Regis; the Canada Hotel and the Royal Cecil—known to the Police as "the bucket of blood". They are but a few in this District.

I cannot possibly tell you what I saw; I should probably be arrested for talking about it publicly. It is indecent! It is disgusting! It is revolting! It is hellish!

### Experiences of One Night

I stood outside one beverage room Friday night at closing time. Two men came out and staggered along the street a short distance and then managed to get into an automobile and drive away.

Presently, two men came out steadying a young woman of about twenty years of age. They got into a taxi and drove away. Then three young lads, the oldest not more

than eighteen years of age, the youngest probably fifteen, came out of the women's drinking quarters. The youngest chap put his head in his arm and leaned against the wall and groaned. He was very sick. I was so grieved for him, and told him about Jesus and His power to save from drink, death and destruction.

Three young women came out a little later, the oldest certainly not out of her teens. They turned and said, "Let's get a room." I followed them into the lobby of the same Hotel and stood in the shadows listening. After they secured the room the youngest said, "What do you say kids, let's find ourselves three boy friends."

### The Disorderly House

I cannot tell you of the indecent exposures that take place in these drinking places. They are the hand-maids of vice and prostitution, I repeat. Two girls came out and walked into a hot-dog stand with a young man. They drank many cups of coffee and presently left at about 2 a.m. I followed them to their lodging-house and as they walked up the steps I stopped them and said, "I am a City Missionary. May I ask what made you go to that tavern tonight?" The woman who kept this disorderly house came to the door. She was annoyed to find a minister at her door. But the three young people were interested and asked me to go to a coffee-shop for a talk. Their story was pathetic. It is too long to tell at this time, but I say, it was enough to make the angels weep! When told of the Saviour who died, and rose again, and of His love for them in spite of their sin, they wept. Being Roman Catholics, they had never heard the story before.

### The Crime of Crimes

"The liquor traffic is the most damnable, corrupt institution that ever wriggled out of hell and fastened itself on the public. Of course I am against it! It is a matter of decency and manhood. It is prosperity against poverty; sobriety against drunkenness; honesty against thieving; heaven against hell. The saloon is the sum of all villainies. It is worse than war or pestilence. It is the crime of crimes. It is the parent of crimes and the mother of sins. It is the appalling source of misery and crime in the land. And to license such an incarnate fiend of hell in this Province is the dirtiest, low-down, damnable business on earth. The saloon strikes in the night. It fights under cover of darkness. It attacks defenseless womanhood and childhood. It fills our jails and insane asylums. It takes away manhood and robs the daughter of virtue. It spares neither youth nor old age.

### Sin! Death! Hell!

A certain graveyard was always kept locked, but a notice on the gate read, "The Key to the graveyard will be found in the tavern."

The following words, written by a convict in Joliet Prison, Illinois, were printed in the Annual Report of Yonge Street Mission last year:

### THE BAR

The name of each saloon's a Bar

The fittest of its names by far.

A Bar to heaven, a door to hell;

Whoever named it named it well.

A Bar to manliness and wealth,

A door to want and broken health;

A Bar to honor, pride and fame,  
A door to grief and sin and shame;

A Bar to hope, a Bar to prayer,

A door to darkness and despair;

A Bar to honored useful life.

A door to brawling, senseless strife;

A Bar to all that's true and brave,

A door to every drunkard's grave;

A Bar to joys that home imparts,

A door to tears and aching hearts;

A Bar to heaven, a door to hell,

Whoever named it named it well.

DR. SHIELDS: We shall now hear from Alderman Leslie H. Saunders.

### ALDERMAN LESLIE H. SAUNDERS:

After the very forceful and illuminating address of Mr. Martin, it is not necessary that I should say much to you; but I feel under an obligation to take advantage of the opportunity of saying something to you on a subject that to me—and to you—is of vital importance. It is a unique role I fill this evening speaking from this pulpit, and it is a long time since I made a public address on the temperance question—a rather dry subject!

The longer I live, the more deeply I am convinced that each of us has a responsibility to his conscience, to his family, and to the community and nation of which he is a citizen, in the matter of public welfare; and I stand before you as the implacable enemy of the liquor traffic. I have campaigned against it in former years; and believe now that if public sentiment will not favour abolition, we owe it to ourselves and our people to do something to control and remedy some of the evils and abuses of it. And in that desire we are joined by a great company of people who are not total abstainers, but who are as dissatisfied as we are with the shameful condition that obtains.

### "Preferable to Bootlegging"

When we speak of present conditions, there are not wanting those who tell us that they are preferable to the bootlegging that obtained under the Ontario Temperance Act. I drew the attention of the members of the City Council a week ago to the fact that in a ten-year period since the Ontario Temperance Act days, the convictions for bootlegging were larger than in the days when prohibition was in force. I remember when my oldest girl saw a drunken man for the first time; I remember not only her surprise, but her horror. Had we had a government or some authority, to see to the enforcement of the laws that then existed, we would have had temperance now. The old "soaks" were dying off, and the younger generation was not learning the drink habit.

In general elections a great crowd of us have been disfranchised because both the old parties were wet. They vied with each other to see which could better further the liquor interests. The only opportunity we have to register our will—which does not happen often—is when a by-election is held, and a temperance candidate can be put in the field, or support given an independent candidate who has strong temperance views. During the last few years when certain municipalities have voted by the Local Option provision on the statute books, nearly all



towns that were formerly dry have remained so, and others adopted that position.

In a recent survey taken by the "Gallup poll"—an air force officer to whom I will refer later said it is a racket—of the people who answered, sixty-one and a half per cent as a whole, and sixty-three per cent of the women; if they had their way, would abolish the beer-parlours of this country. Public sentiment places them in disfavour; but in Ontario and in a few cities in British Columbia, there are still rooms for women. Quebec did away with them because of the crime, domestic trouble, disease, and general moral degradation, to which they led. Manitoba did something about the situation—not as much as we would like, but it did something, disallowing advertising, and shortening the period of sale to eight hours a day. Mr. Bracken will have an opportunity to prove whether he has strong personal views on this subject; perhaps we may hope for better things.

### Why the Beverage Rooms?

When we know the organizations, and the mass of people, who are opposed to the liquor traffic, we are forced to ask, By what interests do the beverage-rooms operate? How is it that in spite of intense opposition, they are allowed to operate? The only answer is, as I said in Council: the brewery interests control the situation. They are making millions of dollars. People are spending by the million for drink, while we are asked to conserve. We are urged not to spend money for Christmas presents for the children, for clothes, or sugar, or tea, or butter; but there is plenty for booze. Cars for legitimate business are practically gasless, but in our investigation of these beer-parlours, Mr. Martin and I came to the conclusion that most of the taxis are employed in taking people to and from these dens. In ten minutes, four taxis pulled up in front of one beverage-room, having brought patrons for the place. There is plenty of gas for that sort of business—and for huge liquor trucks on the highway. We are urged to spend less money on necessities, and none on luxuries. We are to save—save—save. But not on booze. That is the one thing that the Ottawa Government has made no effort to restrict. Why? Because of the breweries. They have more say because they have the money. And by the way, if there is a shortage of man-power in the country, there is a whole army of men engaged in selling beer.

Dr. Shields published an article a week or so ago in which it was claimed that the liquor interests had done more for temperance than the temperance people themselves; and very aptly remarked, "If that were true, the liquor people would be in favour of prohibition", as they are interested—and only interested—in the selling of more liquor.

### The Most Degrading Influence

I regard the beer sales as one of the most degrading influences in our land. In March of this year I sponsored a motion in the City Council—not a prohibition resolution. I agree with Mr. Martin that that is what we need, but when public sentiment will not support such a drastic measure, I am in favour of going as far as possible. The file I have in my hand is made up of letters and resolutions from organizations, church groups, neighbourhood workers, study groups, lodges, labour unions, ministers, and others in this city and province,

who sent messages of commendation, because they felt Toronto had given leadership to the country.

Some things we know to be true are difficult of proof. I make a statement now that I know to be true, but it is based on information received from a man since deceased. A newspaper reporter, whom I regarded highly, told me that in the days when Mr. Odette was Chairman of the Liquor Board, he recommended to the Cabinet of Mr. Hepburn that women's beverage-rooms should be closed, and chairs and tables removed from the men's beverage-rooms. The Cabinet was divided on the issue, Mr. Hepburn was opposed to it—and it was put in the pigeonhole.

Every once in a while we see a letter in the Toronto papers from someone from outside the city, saying he was shocked to see the number of people lined up outside the beverage-rooms, waiting their turn to be served—and Toronto is perhaps not much worse than other cities. I travel this country quite extensively, and most large cities have the same story to tell. Is the Ontario conscience to be silent on so great an evil?

When I introduced my resolution in Council last spring, it was supported by a vote of eighteen to two; the more recent resolution thirteen to two. Mr. Conant says the Provincial Government is doing "all that is humanly possible" in the matter of the beverage-room situation. Does anyone believe that statement? I doubt whether Mr. Conant believes it himself. We have a responsibility in this matter, as citizens. I have a peculiar responsibility because I represent in the City Council the people who elected me.

### Liquor and Police Costs

I read a few days ago a statement from the Chicago Business Men's Research Foundation, which said that for every dollar spent on liquor, eighty-nine cents is spent in police, courts, jails, lost time and illness. This city receives from the Government a portion of the receipts from the sale of beer and liquor, and last year the cheque received was sixty-three per cent larger than that of three years ago. Based on the gallonage sold, sixty-three per cent increase in three years!

This whole situation is nothing less than a scourge. Young girls and young boys are being ruined by the hundred. Beverage-rooms for women are called, "Ladies Beverage-rooms": I cannot imagine anyone who covets the name lady, having a desire to frequent a place like that. The language used in them is abominable. I know, for Mr. Martin and I investigated the last few nights. We saw the solicitation that goes on outside. I have a recollection of my mother as she was when I was a boy. To me, she was the embodiment of purity and wholesomeness. The young women that frequent these places will be the mothers of to-morrow, and God help the country if these young women are to be the mothers of the sons and daughters of the future.

### Reply to *The Globe and Mail*

I should say something about *The Globe and Mail* editorial. That paper claims to be, "Canada's National Newspaper." I do not regard it to be such any more than I do *The Canadian Tribune* which at least correctly reveals its Communist viewpoint. I wonder what connection there is between the lack of any report in *The Globe and Mail* of our great annual meeting of The Canadian Protestant League, and this editorial? I referred

in Council to the findings in respect to the liquor traffic of "a downtown Pastor", and the following morning this editorial appeared. I suppose it ought to give us little concern, for I do not think anyone takes very seriously the editorials of *The Globe and Mail*.

If there is any disagreement between the statement I made, and that which Mr. Martin reported to me, it is only on the extent of the situation. The editorial says that I pointed the finger of scorn at the women in uniform.

Let us see who is most interested in the good name of the women's organization; those who seek to remove the shame, or those who seek to hide it. What about the eighty or ninety per cent of our women in the armed services who never go into these places? Something ought to be done to remove the stigma from their good names. If my statements are extreme, is not the condition "extreme"?

#### Statement by Military Authorities

*The Globe and Mail* refers to a statement by General Constantine, that the beer-parlours are "out of bounds" by a military order; that is, forbidden to the women of the armed forces. But we saw them there! I have seen girls in uniform the worse for liquor. I have seen them having to be supported when they came out; some in an argumentative mood. I suppose they are not literally kicked out, or pushed out; but they have to be helped to leave because of their condition. I cannot prove how many drinks they have consumed. Many of these beer-rooms open off the rotunda of the hotel, and I told the City Council that I have been in hotels when the doors were scarcely ever closed on their hinges. If I had to prove in court that I saw those young people actually drinking, I could not do so; but will anyone tell me for what other purpose they went into the beer-parlours?

And the tragedy of the drinking in the armed services, is that many of our fine young men and women have never tasted it before. They learn, while wearing the King's uniform, a habit that will bring many of them to ruin; young people from Christian homes. If General Constantine, Officer Commanding Military District Number Two, found it wise to forbid the women in khaki to go into beverage-rooms, there must have been some good reason for it. But the same order does not apply to the girls in the air force organization. Instead of criticizing our statement, let them, if they can, deny that the condition exists. And let them tell us whether they are satisfied with it?

#### Are the People Satisfied?

Are the mass of the people satisfied? No! But the ones who tell us of these conditions, do not want their names mentioned. A man, not a teetotaler, called me yesterday, and said, "You do not know the half of it. I can take you to a beverage-room that is full of women in uniform." That, I cannot prove; but he told me that a great multitude of people are behind us in this to the last ditch. But we are helpless because of time-serving politicians; and people who are profiting in this business—and not concerned in an all-out war effort.

Booze was sent to Libya because the water was not fit to drink—but the poor chaps who do not drink got no ginger ale or lemonade! Some of the fastest boats were loaded at Vancouver, I have been told, with liquor destined for Hong Kong and adjacent ports, but our troops

had not the proper fighting equipment. It would be interesting to learn, some day, exactly who is at the head of the organization that handles the transportation business!

*The Globe and Mail* says my statement is "traitorous". That is rather strong language. The editorial assumes a Pharisaical, self-righteous attitude. My remarks bore my name. I do not know who the man is who criticizes me: he is unnamed. I do not know how he stands in the community morally, whether he is a degenerate or not, whether he is a booze artist, or whether he has interests in the liquor business. I agree with a member of Parliament who has urged that all editorials should bear the name of the writer. I say that the man who writes after this fashion should put his "John Henry" at the bottom of it.

#### Silence Unpatriotic

Those who know that the disgusting condition exists and refrain or refuse to correct it, or, by silence, condone it, I charge with a lack of patriotism. Never mind the cloak of patriotism with which the Government so frequently tries to cover its sins and failures. Conditions in most cities where troops and women are stationed are not to the credit of the uniform. I resent the implication that every man dressed in the uniform drinks. During the last war I was in a hut in England in which thirty-two were housed. There were twelve of us who did not smoke, and twenty who did not drink. I know a young man in this city, from a good home—and I suppose if he said anything publicly about these matters, the papers would take him to task—but a Christian boy, because he was not interested in going to a party held by his unit, influences were brought to bear from some of the senior N.C.O.'s to try to coerce him, saying, "It is a good job you are in this outfit. If you were in some other, you'd be kicked out." And that, in this city!

#### 48 Places "Out of Bounds"

Military District Number Two, by order, put forty-eight places "out of bounds"; including twenty-three licensed hotels, some in this city. They must have considered it was necessary to do so. Some places "out of bounds to men" are open to women and girls, young and old. I used to think the women and girls who went to beverage-rooms were of what we call the tough sort, but now you see those whose appearance leads one to believe they come from refined homes, frequenting these dens. "Deplorable", *The Globe and Mail* says of my stand: I say it is the condition—and the tolerance of that condition—that is deplorable.

#### Kind of Gestapo Methods

Let me tell you something that happened Thursday night. I had a telephone call, relayed to me downtown. The provost officer of the R.C.A.F. wanted to see me. I went over to his office, but he was not in and I saw another officer. In the meantime they had contacted Mr. Martin. When I went in, I spoke to the officer in charge, and he telephoned to another office and a couple more men came in. One of them opened a book and said, "I suppose you know Section Thirty-nine in the Defense of Canada Regulations?" I told him I did not know exactly, but was familiar with the import of it. It is the section forbidding the saying or doing of anything that might injure or prevent recruiting, and provides a penalty for so doing, or saying. To me this seemed like a sort of

gestapo. I referred to the fact that Colonel Drew had been charged under this section (39) and that it would be quite all right to charge an ordinary alderman! To use the words of Mr. Churchill, "What do they think we are?" I told those men that I had some rights—rights which I had earned! Imagine the consummate gall of highly-paid R.C.A.F. officers trying to intimidate me by referring me to the Defense of Canada Regulations.

They admitted that recruiting had fallen off in the air force, and I asked them when this had happened. They replied that it had been falling off for some time—how was I responsible for that? They said they were trying to track down statements, and gave that as a reason for summoning me into their presence. I suggested they try to remove some of the causes.

I mentioned the fact that in one newspaper that reported General Constantine's statement that the C.W.A.C. are not allowed in the beverage-rooms, was a statement by a woman of the R.C.A.F. group saying in effect, "They are allowed in. Why shouldn't they be?" If the R.C.A.F. officers are concerned about the slackening in enlistments of women, they need to enquire the cause. Parents with girls desirous of enlisting, would certainly use their influence toward the service that does not allow their members to go to these places.

#### A Right to Discuss

And have we not a right to discuss these things? Are they not our concern? I told these gentlemen that I reserve to myself the right—and that I owed it to the people who elected me—to discuss and clarify Canada's war effort, which is certainly not "all out". And it will be a long day before we permit the German type of gestapo to operate here without protest. Their interest in this thing might be entirely sincere and honest, but it is a strange thing that on the wall of the office into which I was called there is an electric clock advertising a brewery, recommending people to drink their product. The name? "Labatt's".

What must be the anxious concern of parents who have boys in the forces? I know some people who are not very anxious for their boys to join the forces, for this very reason. The same is true of the parents of young women joining the service; the anxious hours that fathers and mothers spend because they know their children are being enticed into these places; young men and women going into beverage-rooms for the first time in their lives. It is a new field of drinkers—and that is the hope of the breweries. The plan is to make liquor easily obtainable, and that will ensure drinkers when the war is over.

An "all out" war effort? The beverage-room is the finest place in the world for spies and fifth columnists. They are disarmed. Their tongues are loose.

#### What About Men in Uniform?

If the recruiting for the women's organization of the R.C.A.F. is falling off, what can be said of the common sight of men in khaki staggering all over the streets outside of almost any beverage-room at closing time. We saw it. It is the condition that is responsible, not the exposure of it. I fear neither the wrath of newspapers, Section Thirty-nine of the Defense of Canada Regulations, the gestapo, nor the opposition of a section of the electors. I made my stand clear before I was elected. One newspaper man said, "You don't expect to be elected, do you?" At least the people in my ward know exactly

where I stand; and will know whether or not they want such an influence in the city council as I am able to exercise there. I am not an extremist, and have no desire to make statements that are not substantially true, but I believe the facts in this case fairly well substantiate what we discussed in council in more than an hour's discussion.

I do not pose as a crusader, I am just an ordinary, plain citizen who feels he has some responsibility in a matter in which every Christian ought to be concerned. Temperance is a fruit of the Spirit, but it is my opinion that we may be able to correct some of the abuses while we are trying to get the rest of the world converted. I was happy to bear my witness in Council, and to say that our only hope is the regeneration of the individual, not reformation.

And I believe that the best citizens of this country—and of this city—are behind us; that it is largely the "riff-raff" behind the liquor interests, which desires the continuance of this condition. No earnest, solid, honest citizen, who gives thought to the future, who is concerned for the welfare of his children or the children of his neighbour, approves of the present condition.

Let me say that I believe every Christian ought to go to the polls. A great many people refrain from voting because they feel the country is going to the "bow-wows" anyway, and they can do nothing about it. They believe the people in positions of authority care little about bettering conditions—so why bother?

I did not ask anyone to support my resolution last Spring: I mentioned it to no one but the man who seconded it. I did not ask the Mayor whether the motion was in order or not. I wanted the men to take their stand as citizens. When it carried by such a large vote, I asked the privilege of thanking the Council, because I felt that their action would help the people to feel there is still some public conscience left in the country.

May God help us to face with courage and resolution, all matters that pertain to the public good, morals and the spiritual well-being of our people.

DR. SHIELDS: We are indebted to these gentlemen for their informative addresses. But ought we not to think of the men as well as of the women? I am ready to admit that the women are the better half, but the other subordinate and less valuable half is worth something, and some care should be taken of the men as well as of the women.

Mr. Saunders was virtually threatened by some R.C.A.F. officer, that if he were not careful of his speech, the provisions of the Defense of Canada Regulations might be invoked against him. One of the freedoms for which we are fighting, according to Mr. Roosevelt, is freedom from fear. Now we are threatened, first by one, and then by another. I have been threatened by all sorts of people, even to the point of hanging. Imagine that! I rather enjoyed the article that clamoured for it. Threatened men live long! For *The Globe and Mail*, or anyone else, to assume they are doing something to maintain the "morale" of the citizens of this country by defending this iniquity, only advertises the immoral quality of their own conceptions.

I have done everything possible to put men into the services. We have not waited for conscription. I have had scores and scores of men come to me saying, "Have you any pull?" "Pull? For what?" "To get me into

the army." But the aggregation of incompetents known as the King Administration stood across the path, and put every possible obstacle in the way. If the Defense of Canada Regulations are to be invoked against those who impair the morale of the country, and hinder recruiting, I respectfully suggest that Premier King and all his colleagues ought to be put behind barbed wire. We ought to have far more in the army. We have done everything possible here, and we are proud of our men and women who are in the army. If the latter form a cross-section of the women who constitute the Women's Auxiliary of the R.C.A.F., there are no better women in the country.

The men and women who have gone from this place do not drink; they never go inside a beverage-room. I do not know a young man who even uses a cigarette. We are for an "all out" war effort; while these hell-holes across the street, and all about, are the devil's agencies for the ruin of young men and women. I have the profoundest respect for the King's uniform. I would give everything I have if I could wear it. But I never see a drunken soldier that I do not want to have a stand-up fight with Mitchell F. Hepburn; and though he is a younger man than I, I think he would suffer!

I once said that, standing on the steps of this church, during one hour, I had seen more drunkenness than I had seen during a tour of the British Isles when I visited London, Liverpool, Bristol, Glasgow, Edinburgh, Belfast, Dublin, Cork, and a great many other places, a tour which occupied two months. Mr. Hepburn said it was not true. It was true! I grant you that there is great value in the men and women in uniform, but the women who are not in uniform are of value too. Our janitors told me of seeing two men bring a young woman out of the beverage-room across the street, literally throw her into a taxi, and drive off. I do not know where you could find anything worse than we have roundabout here.

What are we to do about it? Where does the responsibility lie? I remember the time when you could not find a Methodist preacher in the whole Denomination who was not, from the sole of his feet to the crown of his head, one hundred per cent a temperance man. You could always depend upon the ministers of the Methodist Church to stand solidly against the liquor business. The same was true of Baptist ministers. A friend asked me once, years ago, in Vancouver, what proportion of our Baptist ministers smoked. At that time I told him, "I do not know one Baptist minister in Canada who uses tobacco." I cannot say that now. But the churches of that day believed God's Book, stood for righteousness, and against all unrighteousness. They were a moral force in the land. Mr. Ralph Connor, speaking about Union said, "I would like to see the Government that would defy the expressed will of the United Church of Canada" or words to that effect. The Government does not care a button for the United Church of Canada! That body can pass as many resolutions as it will: the Government does not care for any church—except the Roman Catholic Church: it rules this country, and has much to do with the liquor interests. The churches are not half awake to these perils.

I know someone will say this is just Jarvis Street on the warpath again. There are some people who are ashamed to come to the Jarvis Street platform. I am quite willing to dispense with their services! The whole world knows—I say, the whole world; for there is not a church in the entire Dominion, of any denomination,

that is known the world around as this church is. I am weary of the fancied superiority of these very cautious, diplomatic ministerial midgets who run when a rabbit rustles the grass. I say, the whole world knows where we stand. And furthermore: we preach to more people every week through the printed page than any pulpit in the entire Dominion of Canada. This testimony will go out. Thus we can dispense with the gentlemen who are so superior that they do not want to share in our testimony. One blessing of having lost your reputation is that you care no longer for what anyone may say. I said to Mr. Saunders, "The only restraint upon you in this pulpit will be what you put upon yourself; this is a free pulpit, where you may say whatever God tells you to say."

I must not mention the name, but a very prominent minister—not a Baptist—who does not live or preach very many miles from where I stand, when approached by a representative of the Ontario Temperance Federation, to give the Society some support, walked up and down like a roaring lion and said, "What is wrong with drinking beer?" Apparently he is not a total abstainer, and has no sympathy with reformers who are trying to reduce the temptations to our young men and women.

What we need is a great spiritual awakening in our churches, a return to the Bible, and to the old emphasis upon the great principles of the gospel. Then we shall have men and women of conscience. We shall have men going out into public life like our friend, Mr. Saunders, seeking the betterment of mankind. What would this country be like with men of his type in councils, in the Legislatures, and in Ottawa, men who would say, "Here we stand; I can do no other." We should have a vastly better country. Instead of that, we have a lot of political mollicoddles. It is the task of my life to retain a semblance of respect for the ministry of our day. I wish I had a company of ministers to preach to, I would take this verse as my text, "The sound of a shaken leaf shall chase them." They are afraid of their shadows; they have no courage at all. And because of that, the devil is allowed to have his own way.

But we shall do our best. If we accomplish little, we shall at least have a clear conscience; we shall be able to say before God and men if this iniquity persists, "It is not our fault, we did our best."

### Another Bit of Government Efficiency

By this afternoon's mail we received a photograph of the first of the canteens provided by THE CANADIAN PROTESTANT LEAGUE for the Protestant Truth Society. Naturally, we wanted to have a reproduction so that we could print it in this week's GOSPEL WITNESS. We called the photograph engraving company where we usually get our work done, to ask if it would be possible for them to produce a cut for to-morrow morning's printing. They told us it would be easily possible, that it could be ready this evening; but that a new Government regulation forbade their delivering it in any time less than twenty-four hours!

Can anyone tell us how this will promote Canada's war effort? We suppose some well-paid doctrinaire, who has no experience in printing and publishing, who knows nothing of the necessity for rapid work, devised that bit of stupidity. Sometimes we wonder, Can any common sense come out of Ottawa? One thing is certain within Government circles, common sense is about as scarce as radium.

### Formation of the Empire State Fellowship of Regular Baptist Churches

(Since the Constitution of the above Fellowship governing "fellowship and voting privileges" is said to be open to "any Baptist church in New York state and environs, which does not directly support or cooperate with the Northern Baptist Convention or any of its auxiliaries", we assume that the Baptist churches named have completely withdrawn from the Northern Baptist Convention.—Ed. G. W.)

Messengers representing fifty-four Baptist Churches, not affiliated with the New York State Baptist Convention and the Northern Baptist Convention, met for a three-day convention, in The Tabernacle Baptist Church of Ithaca on October 5, 6 and 7. Among the speakers on the program were Rev. Arthur F. Williams, D.D., Pastor of the First Baptist Church of New York City; Rev. Earle G. Griffith, D.D., President of the Baptist Bible Seminary of Johnson City; Rev. Harry G. Hamilton, D.D., Pastor of the First Baptist Church of Buffalo; Rev. Harold Strathearn, D.D., Executive Secretary of the Interstate Evangelistic Association; Rev. M. E. Hawkins, D.D., President of the General Council of Co-operating Baptist Missions in North America; and Rev. Harold T. Commons, D.D., President of the Association of Baptists for World Evangelism.

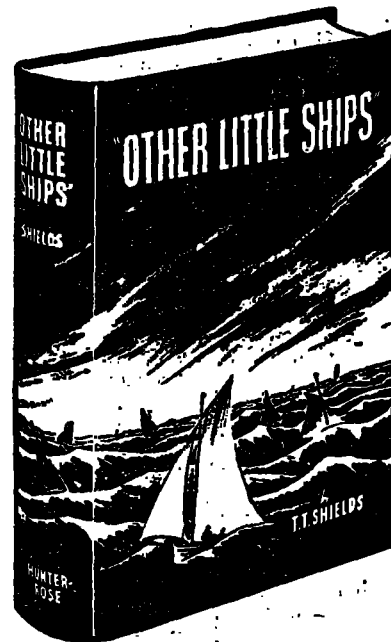
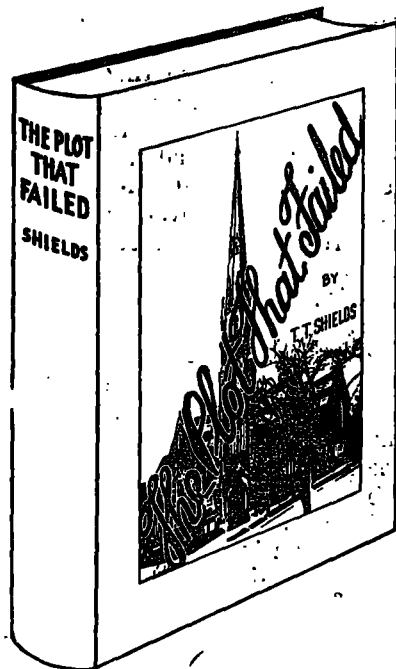
Taking the name of The Empire State Fellowship of Regular Baptist Churches, the convention declared its stand upon the new Hampshire Confession of Faith and its opposition to the Modernistic Apostacy of the present hour. A Council of Ten was elected to guide the work of The Fellowship. Those elected to the Council were, Rev.

Joseph M. Stowell, Tabernacle Baptist Church, Ithaca; Rev. Clayton H. Gray, Park Avenue Baptist Church, Binghamton; Rev. Reginald Mathews, Calvary Baptist Church, Norwich; Rev. Earle G. Griffith, D.D., President of the Baptist Bible Seminary of Johnson City; Rev. James Bedford, the North Baptist Church, Corning; Rev. Clarence Hayden, First Baptist Church, North Tonawanda; Rev. Douglas Burt, First Baptist Church, Newark Valley; Rev. C. Hildreth Wilcox, the Southside Baptist Church, Hornell; Rev. Harry G. Hamilton, D.D., First Baptist Church, Buffalo; Rev. Milton D. Arnold, Grace Baptist Church, Buffalo.

At its first meeting the Council appointed Rev. Joseph M. Stowell as Chairman, Rev. Clayton H. Gray as Vice-Chairman and Rev. Reginald Mathews as Secretary-Treasurer. The Council accepted the invitation of Rev. Clarence Hayden to hold the next annual meeting of the Fellowship in the First Baptist Church of North Tonawanda.

### A Correction

By two correspondents we have been informed that we were in error in saying, in an article on General Victor Odium's speech in Toronto, that his father was a Methodist minister. This, we are informed, was incorrect. We suppose we fell into that error from learning that he had been a student in the Methodist College at Cobourg. Gen. Odium's father was a Professor in a college in the Orient for some years, but was not a Methodist minister. We are glad to make this correction.



**See Advertisement of These Books—Last Page**

## History and the India Question

By H. F. LaFLAMME

Two memorable dates must be kept in mind as a background for a fair and reasonable consideration of the relation of the United States to India and the British Commonwealth of Nations. On December 31, 1599, Queen Elizabeth granted to a company of London merchants a charter, the original basis of the East India Company, for trade with the East Indies.

In the year 1606, the London Company was chartered with the right to trade in Virginia, named after the virgin queen, and in territory reaching from North Carolina to a line running through Trenton, New Jersey. In 1620, the Pilgrim Fathers, bound for Virginia, landed from the Mayflower at Plymouth Rock.

The grant of these two charters determined the destiny of India and the United States to be linked up with the Protestant English and not the Roman Catholic French, Spanish, or Portuguese.

By 1620, the capital of the East India Company had risen from thirty thousand to four hundred thousand pounds, or fifteenfold in 20 years, and their original factory at Surat had multiplied so that they were spread all over India.

### A Root Out of Dry Ground

When Lord Cornwallis capitulated at Yorktown, October 19, 1781, with him fell the English cause in the United States. But, in 1786, he was appointed Governor-General of India, and by 1793 had added a much larger, richer, and more populous territory to England than they had lost in the Revolutionary War.

John Wycliffe, in the introduction to his translation of the Bible into English in 1380, wrote the following: "When the teachings of the Bible are generally accepted and acted on, then shall we have a government of, for, and by the people. In 1780, or 400 years later, the Revolutionary Fathers fulfilled this prediction by establishing the first great democracy on this continent. Then followed in quick succession and in short intervals the four Dominions of the British Commonwealth of Nations, Canada, Australia, New Zealand, and the Union of South Africa, each adopting and adapting the Bill of Rights as set forth in the Constitution of the United States, which in turn had stemmed from Magna Charta and Bills of Rights we originated in Britain. Each of these Dominions was a daughter in the mother's house, but a mistress in her own.

In the year 1937, the eleven provinces of British India received home rule, by which 296 millions of people occupying 690,000 square miles took official control of all their affairs. For two years they co-operated in acquiring what the British had been schooling them to for 350 years with the full hope of their being able to take a place with the other four Dominions in the Commonwealth. But a little group of self-willed and headstrong politicians, the Congress party, not the Congress of India by any means, but a party representing not more than four millions of the peoples of India, went on a sit-down strike, withdrew from the government of seven of the eleven provinces, and filled with a sense of power, because in the elections by their well-organized efforts they had secured a majority of votes, they hoped to force the British into giving over the destiny of India to them.

### Facing the Struggle

It is as impossible for the British to withdraw from India as it would be for them to withdraw from the life of the United States, with which they have been intimately and inextricably involved for over 300 years.

The people of India have received from the British practically all the power the self-governing dominions now possess. But the British will not be forced into betraying the trust that is reposed in them by the Mahometans, numbering 68 millions, and the India States with 93 millions of people, or the outcaste classes, of whom there are 50 millions, and the Christians, six and one half millions in all, or a total of about 220 millions who do not want the British to leave them to a very uncertain fate.

The British administrators of India are quite competent to carry on without interference from any other governments

in what is after all a matter of internal politics. Till we in the United States settle, say our relations with the Negro part of our people to their satisfaction, it would seem to be gratuitous for us to interfere to settle the relation of India to the other parts of the British Commonwealth of Nations. The British have no intention of coercing the people of India into an agreement not desired by the vast majority of her people. Nor will they surrender the right to determine the destiny of the whole people into the hands of that small section of India known as the "Congress Party." By every solemn pledge the British are committed to admitting India to every liberty now enjoyed by the other members of the Commonwealth. But that is not possible during the war. In the meantime, we must trust a people who love liberty as we do to do right by India and not to interfere in what is not our business.

—*Watchman Examiner.*

## Responsible Government Is Not French-Canadian

(From the Religious Life page of *La Presse*, December 5th, 1942)

"A chronicle from the A.C.J.C. (note of G. W.—*The Canadian Catholic Youth Association—An official Catholic Action movement for French-Canadian youths*).

"From the French-Canadian point of view, responsible government is the result of an evolution between two political systems; the monarchy or feudalism, under the French régime, and parliamentarianism or bourgeois democracy on the British model.

"Whence in the study of the institution of responsible government we must take account of the following facts:

1. That this principle of the art of Government does not belong to (particulier) the French-Canadian spirit.
2. That this democratic institution, par excellence, is in accord with the philosophy of the Anglo-Saxon people.
3. That this institution has served as a base for our political evolution under a British régime without belonging to the particular psychology of French-Canadians."

We print the above as a sample of the kind of propaganda that emanates from the Catholic Action Youth Society sponsored by the hierarchy for the formation of French-Canadian youth: "The Canadian Catholic Youth Association". The point of the "chronicle" is that democracy has served as a useful convenience for French-Canadians to obtain full exercise of every liberty but that it is, nevertheless, a foreign importation from Protestant philosophy with which Roman Catholics have little in common. This belongs to the same thesis recently offered to the world by Roman Catholic Dictator Franco that liberalism and democracy must give way to totalitarianism. Such is the spiritual pabulum fed to unsuspecting French-Canadian youth by the clerically controlled and directed youth organization.

The quotation above was taken from the "Religious Life" page of *La Presse*, a Montreal daily "irrevocably devoted to French-Canadian interests". It is one of the owners of this paper, if we mistake not, who has recently been appointed to the Senate by the King Government.

**READ SPECIAL OFFERS  
ON BACK PAGE**



# GOSPEL WITNESS SUNDAY SCHOOL LESSON OUTLINE

## JANUARY TO DECEMBER, 1943

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

- Lesson 1—January 3—SOLOMON ANOINTED KING.  
Text: 1 Kings 1:28-52. Golden Text: 1 Kings 1:39.  
Reading: 1 Kings 1:1-27.
- Lesson 2—January 10—DAVID'S CHARGE TO SOLOMON.  
Text: 1 Kings 2:1-25. Golden Text: 1 Kings 2:2. Reading: 1 Kings 2:26-46.
- Lesson 3—January 17—SOLOMON'S PRAYER FOR WISDOM.  
Text: 1 Kings 3. Golden Text: Matt. 6:33.
- Lesson 4—January 24—SOLOMON PREPARES TO BUILD THE TEMPLE.  
Text: 1 Kings 5. Golden Text: 1 Kings 5:12. Reading: 1 Kings 4.
- Lesson 5—January 31—THE GLORY OF THE HOUSE OF GOD.  
Text: 1 Kings 8:1-21. Golden Text: 1 Kings 8:11.  
Reading: 1 Kings 6, 7.
- Lesson 6—February 7—SOLOMON'S PRAYER OF DEDICATION.  
Text: 1 Kings 8:22-66. Golden Text: 1 Kings 8:61.
- Lesson 7—February 14—JEHOVAH'S COVENANT WITH SOLOMON.  
Text: 1 Kings 9. Golden Text: 1 Kings 9:5.
- Lesson 8—February 21—THE SPLENDOUR OF SOLOMON'S REIGN.  
Text: 1 Kings 10. Golden Text: 1 Kings 10:23.
- Lesson 9—February 28—THE DEATH OF SOLOMON.  
Text: 1 Kings 11. Golden Text: 1 Kings 11:4.
- Lesson 10—March 7—THE FOLLY OF REHOBOAM.  
Text: 1 Kings 12:1-15. Golden Text: 1 Kings 12:11.
- Lesson 11—March 14—THE DIVISION OF THE KINGDOM.  
Text: 1 Kings 12:16-33. Golden Text: 1 Kings 12:19.
- Lesson 12—March 21—THE SIN AND DEATH OF JEROBOAM.  
Text: 1 Kings 14. Golden Text: 1 Kings 14:16. Reading: 1 Kings 13.
- Lesson 13—March 28—THE REIGN OF ASA.  
Text: 1 Kings 15. Golden Text: 1 Kings 15:14. Reading: 1 Kings 16.
- Lesson 14—April 4—ELIJAH'S MINISTRY.  
Text: 1 Kings 17. Golden Text: 1 Kings 17:16.
- Lesson 15—April 11—ELIJAH ON MOUNT CARMEL.  
Text: 1 Kings 18. Golden Text: 1 Kings 18:24.
- Lesson 16—April 18—ELIJAH ON MOUNT HOREB.  
Text: 1 Kings 19. Golden Text: 1 Kings 19:12.
- Lesson 17—April 25—THE RESURRECTION OF CHRIST.  
Text: Matthew 28. Golden Text: 1 Cor. 15:20.
- Lesson 18—May 2—AHAB'S VICTORY.  
Text: 1 Kings 20:1-22. Golden Text: 1 Kings 20:13.  
Reading: 1 Kings 20:23-43.
- Lesson 19—May 9—AHAB'S COVETOUSNESS.  
Text: 1 Kings 21. Golden Text: 1 Kings 21:20.
- Lesson 20—May 16—THE DEATH OF AHAB.  
Text: 1 Kings 22:1-39. Golden Text: Rom. 6:23. Reading: 1 Kings 22:40-53.
- Lesson 21—May 23—CHRIST THE WISDOM OF GOD.  
Text: 1 Cor. 1. Golden Text: 1 Cor. 1:18. Reading: 1 Cor. 2.
- Lesson 22—May 30—CHRIST THE ONLY FOUNDATION.  
Text: 1 Cor. 3. Golden Text: 1 Cor. 3:11. Reading: 1 Cor. 4, 5.
- Lesson 23—June 6—CHRISTIAN HOLINESS.  
Text: 1 Cor. 6. Golden Text: 1 Cor. 6:20. Reading: 1 Cor. 7.
- Lesson 24—June 13—CHRISTIAN SERVICE.  
Text: 1 Cor. 9. Golden Text: 1 Cor. 9:16.
- Lesson 25—June 20—CHRISTIAN LIBERTY.  
Text: 1 Cor. 10. Golden Text: 1 Cor. 10:31. Reading: 1 Cor. 8.
- Lesson 26—June 27—THE LORD'S SUPPER.  
Text: 1 Cor. 11:17-34. Golden Text: 1 Cor. 11:26.  
Reading: 1 Cor. 11:1-16.
- Lesson 27—July 4—SPIRITUAL GIFTS.  
Text: 1 Cor. 12. Golden Text: 1 Cor. 12:31. Reading: 1 Cor. 14.
- Lesson 28—July 11—THE MINISTRY OF LOVE.  
Text: 1 Cor. 13. Golden Text: 1 Cor. 13:13.
- Lesson 29—July 18—THE RESURRECTION.  
Text: 1 Cor. 15:1-22; 51-58. Golden Text: 1 Cor. 15:22.  
Reading: 1 Cor. 15:23-50; 16.
- Lesson 30—July 25—CHRIST THE SON OF GOD.  
Text: John 1:1-34. Golden Text: John 1:1. Reading: John 1:35-51.
- Lesson 31—August 1—THE FIRST MIRACLE.  
Text: John 2. Golden Text: John 2:11.
- Lesson 32—August 8—THE NEW BIRTH.  
Text: John 3. Golden Text: John 3:16.
- Lesson 33—August 15—THE WOMAN AT THE WELL.  
Text: John 4:1-39. Golden Text: John 4:24. Reading: John 4:40-54.
- Lesson 34—August 22—CHRIST AT THE POOL OF BETHESDA.  
Text: John 5:1-29. Golden Text: John 5:24. Reading: John 5:30-47.
- Lesson 35—August 29—CHRIST THE BREAD OF LIFE.  
Text: John 6:1-14; 30-50. Golden Text: John 6:35. Reading: John 6:15-29; 51-71.
- Lesson 36—September 5—CHRIST THE LIGHT OF THE WORLD.  
Text: John 8:1-36. Golden Text: John 8:12. Reading: John 7; 8:37-59.
- Lesson 37—September 12—THE MAN BORN BLIND.  
Text: John 9. Golden Text: John 9:25.
- Lesson 38—September 19—CHRIST THE GOOD SHEPHERD.  
Text: John 10. Golden Text: John 10:11.
- Lesson 39—September 26—THE RAISING OF LAZARUS.  
Text: John 11:1-44. Golden Text: John 11:25. Reading: John 11:45-57.
- Lesson 40—October 3—THE SUPPER AT BETHANY.  
Text: John 12:1-33. Golden Text: Mark 14:8. Reading: John 12:34-50.
- Lesson 41—October 10—CHRIST WASHES THE DISCIPLES' FEET.  
Text: John 13. Golden Text: John 13:17.
- Lesson 42—October 17—A MESSAGE OF COMFORT.  
Text: John 14. Golden Text: John 14:1.
- Lesson 43—October 24—THE VINE AND THE BRANCHES.  
Text: John 15. Golden Text: John 15:8.
- Lesson 44—October 31—PROMISES AND WARNINGS.  
Text: John 16. Golden Text: John 16:33.
- Lesson 45—November 7—THE PRIESTLY PRAYER OF CHRIST.  
Text: John 17. Golden Text: John 17:3.
- Lesson 46—November 14—CHRIST BETRAYED AND DENIED.  
Text: John 18:1-27. Golden Text: John 18:11.
- Lesson 47—November 21—CHRIST BEFORE PILATE.  
Text: John 18:28-40; 19:1-15. Golden Text: John 19:5.
- Lesson 48—November 28—THE CRUCIFIXION OF CHRIST.  
Text: John 19:16-42. Golden Text: John 19:30.
- Lesson 49—December 5—THE RESURRECTION OF CHRIST.  
Text: John 20. Golden Text: John 20:28.
- Lesson 50—December 12—CHRIST THE MASTER.  
Text: John 21. Golden Text: John 21:22.
- Lesson 51—December 19—THE BIRTH OF THE SAVIOUR.  
Text: Luke 2:1-20. Golden Text: Luke 2:10.
- Lesson 52—December 26—THE VISIT OF THE WISE MEN.  
Text: Matthew 2:1-12. Golden Text: Matt. 2:10.

## Bible School Lesson Outline

Vol. 6 Fourth Quarter Lesson 52 December 27, 1942

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

### THE SERVICE OF THE CHRISTIAN

Lesson Text: 1 Peter 5.

Golden Text: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time"—1 Peter 5:6.

The first portion of this message was addressed to the elders, officers in the early Church who are elsewhere spoken of as bishops or pastors (Acts 11:30; 15:22; 20:17-28; Tit. 1:5-7). Peter puts himself on a level with those to whom he is speaking; he never assumes an air of superiority. He states as his qualification for leadership that he has been an eye-witness of the sufferings of Christ at the crucifixion (Lk. 24:46-48; Acts 1:21, 22; 2 Pet. 1:16-18), and a partaker of His coming glory. This was true in the sense that at the time of the Transfiguration Christ partially revealed His majesty and glory. Those who would be used of God must have experimental knowledge of the truths they teach; they must remember that they have become identified with Christ in His death, resurrection and glorification (Rom. 6:3-6; Eph. 2:4-6; Col. 3:1-4).

The true pastor or shepherd will tend the flock of God, but he will not feed himself at their expense (Jer. 23:1-4; Ezek. 34:1-10; John 21:16; Jude 12). As well as providing food for the sheep, he will direct, guide and protect them (Psa. 23:1; 77:20; 78:70-72; Acts 20:28-31).

The motive of our service is important; let us labour, not as conscripts, but as volunteers. The shepherd should know no compulsion but that of the love of Christ (1 Cor. 9:16; 2 Cor. 5:14). He is prompted, not by love of money, but by love of the flock (1 Tim. 3:3; Tit. 1:7). Nor will he seek power for the sake of power, or rule so as to exalt himself while crushing others (Matt. 20:25-28; Mk. 9:34, 35). There are many who exercise spiritual authority wrongfully or oppressively. "The purest obedience is obtained by example" (Phil. 3:17; 2 Thess. 3:9; 1 Pet. 2:21).

After all, the sheep belong to God (Ezek. 34:11-16; John 10:14, 26-29), and it is to the Chief Shepherd we must give account (Ezek. 3:18; 54:10; Heb. 13:17). Christ is the Shepherd (1 Pet. 2:25), the Good Shepherd (John 10:11) and the Great Shepherd as well (Heb. 13:20). Those who are faithful will be given crowns as victors (1 Cor. 9:25; Jas. 1:12).

Those who would please God must serve in humility, and not seek to have the pre-eminence (Lk. 14:7-11; 3 John 9). The garment of lowliness is becoming at all times (Acts 20:19; Eph. 4:2; Phil. 2:3; Col. 3:12). Pride separates a man from God, but humility enables him to draw near to God (Job 22:29; Prov. 3:34; 29:23). The humble will be exalted in God's time (Psa. 75:5-7; Matt. 18:4; 23:12; Lk. 1:52; Jas. 4:6, 10). His hand is strong to save and to keep (Deut. 3:24; Isa. 59:1; Ezek. 20:33).

Faith, too, is necessary, if we would serve God successfully. We may safely cast our burden upon the Lord, knowing that He will sustain us and provide for us (Psa. 55:22; Matt. 6:25-34; John 10:13).

Peter himself had at one time failed to watch with his Lord, but now as an old man he exhorts others to rouse themselves to sobriety and watchfulness lest they enter into temptation (Matt. 26:40, 41).

Satan, the enemy of our souls, can only be overcome as we watch and pray, and as we trust God and resist evil (Rom. 12:9; Jas. 4:7). Faith is the shield wherewith we shall be able to quench Satan's fiery darts (Eph. 6:16). Faith is the victory which overcomes the world of trouble, persecution and opposition (John 16:33; 1 John 5:4).

The afflictions which we bear for Christ's sake are light and brief when compared to the eternal weight of glory which will be ours by virtue of our union with Him (Psa. 84:12; Rom. 8:18; 2 Cor. 4:17, 18). Suffering is necessary to Christian progress; it is part of the Divine plan for moulding our lives into the likeness of Christ (Rom. 5:3-5; 8:28-30). The Apostle's prayer is that all suffering Christians be made

perfect, or mature in Christian experience (Heb. 13:21), be firmly established in the faith (Lk. 22:32; 2 Tim. 2:19), be strengthened to overcome all obstacles (Eph. 3:16; Col. 1:11), and be settled (Col. 4:14-16). Let all glory and praise be to God (1 Pet. 4:11; Rev. 7:12)!

According to the usual practice, the Apostle Peter himself wrote the postscript, while his amanuensis Silvanus wrote the rest of the letter (Gal. 6:11-18). Silvanus, evidently the companion of Paul and also called Silas (Acts 15:40; 2 Cor. 1:19; 1 Thess. 1:1; 2 Thess. 1:1), would probably be the bearer of the Epistle, as we judge from the recommendation. The readers might know him, but over and above their own knowledge; it was Peter's opinion that Silvanus was a faithful brother.

Peter's letter was a message of exhortation and also a message of testimony. The grace into which they had been brought, and in which they had their standing was the true grace of God (Rom. 5:2; Tit. 2:11).

The Epistle was doubtless written while Peter was in the ancient city of Babylon on the Euphrates, rather than in spiritual Babylon, usually identified with Rome. The Mark who was with him at the time was likely John Mark, the son of the Mary to whose house Peter went on his release from prison (Acts 12:12). He was the cousin of Barnabas (Col. 4:10), and the companion of Paul on his first missionary journey (Acts 13:5; 15:36-39).

On some occasions in the ancient Christian Church, and perhaps after such an Epistle as this had been read, the people would greet one another as a token of unity. Since the men and women sat apart in worship, no scandal would be associated with the custom. Later, the custom was dropped.

### The French Testament Campaign

Rev. W. H. Frey, as friends of our Union of Churches know, is now devoting all his time to French-Canadian evangelization. He writes the following brief report of the progress of the work in the neighbourhood of Sudbury where he has been labouring recently with Rev. John Boyd, the pastor there.—W.

For the past two weeks we have been travelling in all kinds of cold, wintry weather, through snow storms and on slippery roads to visit those of our French-Canadians who have asked for New Testaments. More than once, over our 500 mile trip we had the task of pushing our car out of the deep snow. Once, however, we wondered whether we would not have to spend the night in our car (which prospect was indeed not very engaging) for although Mr. Boyd, who was driving, made use of all the skill he acquired in former days, we were unable to climb a long, steep hill on account of the newly-fallen snow. Several times he drove back to the foot of the hill, trying without success to gain speed to pass over the "critical" spot. Finally, with both of us pushing, we succeeded, and thanked God for it.

As in former trips we have been convinced of the tremendous importance and unlimited possibilities of this work. We were particularly encouraged when a lady, to whom we had been misrepresented by so-called "Jehovah's Witnesses" received us at her house, and after listening with great attention to the message of Grace, invited us to visit her again.

A man also, whom we had previously visited, told us that he had witnessed to his daughter and his son-in-law that he believed he now had eternal life as the Bible said, since he had put his trust in the Lord Jesus Christ for his own salvation. That man and his wife manifested an eager desire to know more of the Word of God.

Many of our friends will recall our stressing at the last Convention the urgent necessity of cars for the workers in these French fields. The Sudbury Church, which in the past has borne much of the heavy expense involved in reaching the French in this very large district, realized the immediate importance of this need. So they took the commendable action of providing their Pastor with a suitable car for this work. Generous and sacrificial giving by the members and friends of the church supplied the greater part of the considerable price, and we are confident that friends of the French-Canadian work will not fail in completely freeing of debt this very valuable asset for His great work.

—W. H. FREY.

### The Difference Between Tea and Liquor

Some months ago, out of the blue, without a moment's warning, the Government announced by radio that tea would be rationed at the rate of one ounce a week per person, as of twelve o'clock that night. That, we are sure, was a necessary measure, and that announcement was wisely made on a Sunday when all stores were closed. No reasonable patriot could complain of such a measure—and no one could hoard.

But for several days now the newspapers have announced that Premier King will make an announcement to-night (Wednesday) to the effect that the Government will take steps to curtail the sale of liquor. Why should those who drink nothing stronger than tea be cut off without warning, and all the toppers in the land—some of whom would sell the shoes from their feet, or the shirt from their back, to get a glass—be given several days' warning?

It would be most interesting to know to what extent the sales at the Government liquor stores have increased since that announcement was made. Of course, it would be impossible to obtain such information, as no doubt the Government would tell us it was "not in the public interest" that we should be informed.

### Is Self-Determination a Fundamental Principle?

If our Nation and the United Nations are enabled to hold on by their declared purpose—to resist the inhuman bondage and brutal enslavement with the accompanying abominations of the Axis partners, and to maintain thereafter their overmastering strength, to disarm and prohibit the re-arming of these bestial powers, will they not then be fulfilling the divine calling? For victory cometh from the Lord; He putteth down one and setteth up another. Is it the will of God that all nations should have equal status? It will certainly not be so in the age to come; but is it so now? Has He not before determined that some nations should remain inferior, and for moral reasons (e.g. Gen. ix. 25), and Himself determined the bounds of their habitation? (Deut. xxxii. 8; Acts xvii. 28). Did He not order the extermination of iniquitous nations and of men who as brute beasts are made to be taken and destroyed? (Deut. xxv. 17-19; note the reason with its parallel to-day; 2-Pet. ii. 12). "When a strong man, armed, keepeth his palace, his goods abide in peace." It is for those governments which fear God and value Christian civilization and the rule of law to maintain their strength and determine the place of the rest.

## JOIN THE CANADIAN PROTESTANT LEAGUE

1. The Canadian Protestant League shall have as its chief objects the preservation, maintenance, and assertion of the traditional, civil, and religious liberties of British subjects.

2. To this end the League acknowledges the Bible to be the divinely inspired record which God has given to us of His Son, Who is therein revealed as the one and only Sacrifice for sins, the one and only Saviour, the one and only Mediator between God and man, and the one and only Person to Whom universal authority in heaven and on earth has been given;

and the League therefore acknowledges the Bible as being the supreme authority in religion; and in agreement therewith the League will endeavour to practise, defend, maintain, and propagate the great doctrines and principles of the Protestant Reformation.

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

Tear here.

### Application for Membership

THE CANADIAN PROTESTANT LEAGUE,

130 Gerrard Street East, Toronto, 2, Ontario.

I hereby affirm my agreement with Article II. defining the objects of the League, and desire to be enrolled as a member.

Membership fee of \$1.00  
is enclosed.

(Please print in  
block letters.)

My personal contribution \$.....  
in addition to membership fee.

Name \_\_\_\_\_ Telephone \_\_\_\_\_

Address \_\_\_\_\_

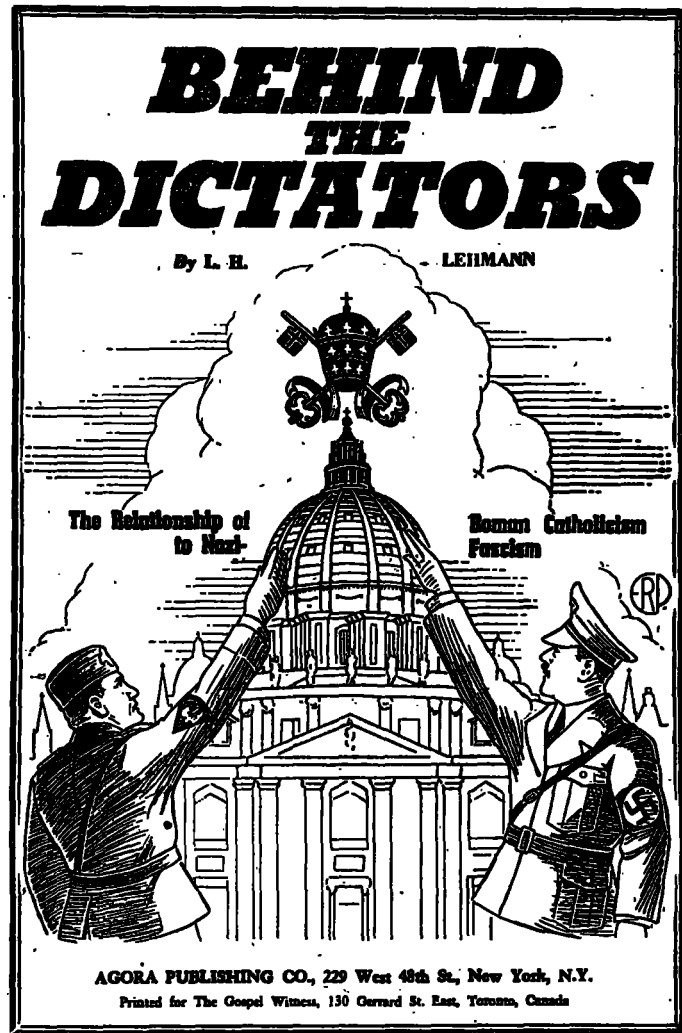
Church Affiliation \_\_\_\_\_

**BEHIND THE DICTATORS—By L. H. Lehmann.**

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. Order from THE GOSPEL WITNESS, 130 Gerrard St. E., Toronto.



# Order Form

## CHRISTMAS GIFT SUBSCRIPTIONS

**Subscription Rates:**

1 year, \$2.00; 2 or more years, \$1.50

To THE GOSPEL WITNESS,

130 Gerrard St. East, Toronto, Canada.

Kindly enter the following Christmas Gift Subscriptions, and mail a Christmas Gift Card to each address. Send me the Premium checked. I enclose \$ \_\_\_\_\_, payment in full.

Signed \_\_\_\_\_

Address \_\_\_\_\_

—Behind the Dictators	1 Gift Subscription	\$ 2.00
—12 Scripture Text Christmas Cards	1 Gift Subscription	2.00
—21 Scripture Text Christmas Cards	2 Gift Subscriptions	3.75
—33 Scripture Text Christmas Cards	3 Gift Subscriptions	5.00
—Other Little Ships or		
—Adventures of a Modern Young Man or	4 Gift Subscriptions	6.00
—The Plot That Failed		
—Any 2 of Above Books	5 Gift Subscriptions	8.00
—Any 2 of Above Books	6 Gift Subscriptions	9.00

1. Name \_\_\_\_\_  
 Address \_\_\_\_\_

2. Name \_\_\_\_\_  
 Address \_\_\_\_\_

3. Name \_\_\_\_\_  
 Address \_\_\_\_\_

4. Name \_\_\_\_\_  
 Address \_\_\_\_\_

5. Name \_\_\_\_\_  
 Address \_\_\_\_\_

6. Name \_\_\_\_\_  
 Address \_\_\_\_\_