

The Gospel Witness and Protestant Advocate

Vol. 23, No. 8

TORONTO, JUNE 22, 1944

Whole Number 1153

CONTENTS

	Page		Page
Archbishop Sinnott's Reply	2	"On Eagles' Wings"	7
The Gospel Witness in Italy	3	Slanders on Ulster	10
The C.P.L. in Victoria and Halifax	6	Among Ourselves	13

WHY QUEBECKERS HIDE IN THE BUSH

THE Roman Catholic Church always speaks with two voices, one for home consumption by the "faithful", another for those without who may not be able to bear the strong words of command which are addressed to the children of the family. To render its task easier, the hierarchy takes special pains to prevent what is intended for one class from falling into the hands of the other, and hence it is generally with considerable surprise that both Catholics and non-Catholics learn, as many do, that "The voice is Jacob's voice, but the hands are the hands of Esau."

A striking example of the characteristic duplicity of the Roman Church is to be found in its deliverances concerning our war effort, and the attitude its followers should take toward it. The official utterances of the hierarchy have been, as everyone knows, studiously correct even when they are frigid. That is one voice, the one that it is intended Protestants should hear. But what of the other voice that is directed to the ears and the consciences of its people through pulpit, press and confessional? It is more difficult to discover just what is being said in these places, but the following translation from *Le Jour* provides some evidence of what the priests say to their own people in private. The article to which we refer includes a number of extracts taken from a little booklet put out by an official Catholic Action group, and after reading them it is hard to believe that the booklet can have any other purpose than to hold up the Canadian Army to hatred, contempt and ridicule. Little wonder that, having been nursed on such bitter gall as this, young French-Canadians dread the Army and "hit for the tall timbers". As the writer in *Le Jour* says of this book: "Organizations spread them abroad, and afterwards there are some young fellows who 'hit for the tall timbers' and then the R.C.M.P. must search for them."

It is necessary that Canadians outside of Quebec should see clearly where lies the real responsibility for Quebec's shameful record in the war effort. In this connection we call special attention to the fact noted in the following review of the booklet *Military Call*, that the publishers, the *Editions Ouvrières*, are the publishing house of

the J.O.C. and the L.O.C. In order to establish the identity of these organizations, we quote from a translation of the pastoral letter of Monsignor Joseph Charbonneau, Archbishop of Montreal, dated July, 1941:

Among young people, we count four great Catholic Action movements, corresponding to distinct social classes, having their special problems and characteristics: Catholic Youth Workers (J.O.C.), Young Catholic Farmers (J.A.C.), Young Catholic Independants (J.I.C.), and Young Catholic Students (J.E.C.). We recognize them as the sole Catholic Action movements for young people in our diocese, and we accord them the official mandate which unites their apostolate to that of the hierarchy. Assured of the divine benediction and of our entire approbation, may they continue to develop their activities for the great good of the young people of all our social classes.

This will sufficiently identify the L.O.C. and the J.O.C., and their publishing house the *Editions Ouvrières*. We now give the translation of the article from *Le Jour*:

MILITARY CALL

The other day I saw a little book entitled *Military Call* (*Sous les Drapeaux*) in the window of a second-hand book store. It was published by *les Editions Ouvrières*, and as I did not know this publishing house I was not in a position to judge the type of book. The cover was decorated, if one could call it that, with a very poorly executed design, which was intended to be heroic. As the price of this work was only five cents, I purchased it.

The first thing I learned for my five cents was that *Editions Ouvrières* constituted the publishing service of the J.O.C. and of the L.O.C. (These two sets of initials stand for two Catholic Action groups for working-class people. They are sponsored by priests and officially approved by the Roman Hierarchy. Note of G.W.)

The second thing that I learned was that the volume was composed of nothing else than extracts of letters which were not written for publication.

Care was taken to warn the readers that "all the extracts of letters reproduced in this volume have been submitted to the Censor of Publications of the Minister of National War Services at Ottawa, which has authorized the printing and publishing." It is useless, after such a warning, to seek to take the publishers by default. Everything in the book will

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation 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

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

French-Language Translations and Public Questions

W. GORDON BROWN, M.A. (Tor.)

Contributing Editor

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

S. S. Lesson and Exchanges

"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 RAndolph 7415

Registered Cable Address: Jarwitcom, Canada.

be in conformity with the regulations of National Defence in wartime; no information to the enemy, no incitement to revolt, nothing about nothing!

Well, sentences like the following avoid all reproach: "Young men themselves experience more than any one a feeling of revolt in view of enlistment." "All the letters that we are going to quote on this question of enlistment manifest this supernatural resignation. . ." "As you know, we must be resigned and obey, since the authorities require us so to do." "There is nothing to smile about in putting on khaki." "I do not know whether you know it or not, but I am in the Army, and I hate it." "I read your letters through my tears."

All this, it is certain, is above reproach, only we may wonder if this weeping literature is apt to help enlistment when the country is in need of men, and if it is encouraging reading for the young recruits who will be mobilized.

There is nothing condemnable in this magnificent tirade: "Baptiste has gone to war for a form of Government which has treated him badly; he goes grumbling, and dragging his wings, because they have proved to him that he would be in a worse position under any other form of Government. Promises of improvement have been made, but Baptiste does not believe in them, and two inches farther than the end of his nose sees his future situation just as dull and as unchanged as it was. In the Army he soon perceives that the promises of amendment do not quickly take effect. After that they ask him to go cheerfully, and he is reproached for dragging his feet. To help the cause they get out the little Corpus Christi flag, and they say to Baptiste: 'Fight for this, my good fellow, it is the first goal of the present great crusade.' But he knows very well that his Government curses the little flag, and that this is just an argument to win him, since arguments are needed. There he is, against his Government which is trying to make itself out to be the champion of a justice, and of a charity that it has never practiced."

All that is very well, only we might ask how that same tirade would be named if it were found in a Communist publication, and above all, who would have been able to publish it outside the *Editions Ouvrières*?

Farther on we read: "At the present time a lad who puts on the uniform is almost an outcast. It is a moral suffering for the young soldier." Then the question is asked: "But whence comes that hostile attitude?" It is certainly rather ingenuous to ask this question right in a book which insidiously does its best to cast a slur on the soldier, and that in one passage goes so far as to hold an officer up to contempt, and always strives to present the Army in a most unfavourable light, the worst, and often the most false. When phrases like the following are found in a book: "Don't you see in the Army they have no respect for women, not even the officers"—there are some questions that one need not ask after that.

We could continue to make savoury quotations at random. Those that we have given will be enough to judge the tone of the work.

All this is very fine, and has successfully passed the censorship. No military secret is revealed, and young men are nowhere told to refuse their call to the Army. Intangible things, such as a demoralizing influence, details of such a sort as to cause disgust for the Army, the contempt of officers, and the distress of comrades . . . such things cannot be evaluated and condemned. And thus they go their way. Organizations spread them abroad, and afterwards there are some young fellows who "hit for the tall timbers" and then the R.C.M.P. must search for them.

Decidedly *Military Call* is a beneficent book, a real school of physical courage, and of moral force! A little book to recommend . . . to the garbage can.

PAUL RIVERIN in *Le Jour*.

THE ARCHBISHOP REPLIES (?)

(The letter by the Archbishop of Winnipeg to Catholic parents, which is now being broadcast by the thousands through this land, is the most bare-faced beggary that has come to our attention in some time. A friend suggested that the Archbishop should be sued for fraud. In spiritual matters, however, such a suit might be hard to maintain.)

Sgt. F. Walter Abraham, R.C.O.C., is very active in Christian service in and around Halifax, N.S. Having discussed the letter with two Roman Catholic officers, he wrote to the Archbishop and received a reply; to this he further replied himself. Thinking the letters of more than personal interest, we are venturing to reproduce them herewith.—W.G.B.)

c/o Soldiers' and Airmen's Christian Association,
1 Tobin Street, Halifax, N.S.,
17. April, '44.

Archbishop of Winnipeg,
353 St. Mary's Ave.,
Winnipeg, Manitoba.

Reverend Sir:

A short time ago a letter was placed in my hands, which was addressed to "My dear Catholic Parents", over your signature and dated 1 March, '44.

I read this letter with an open mind, and it was discussed at some length by a number of men in the office where I am employed. Among these men were two Roman Catholic officers, who bluntly denied that you or any official of the same faith would write such a letter. The substance of the letter, sir, which is not clear to us is relative to the possibilities, as stated in your letter, whereby eternal salvation might be obtained merely by paying \$40.00 to the Society of the Propagation of the Faith.

I quoted to these men the passage from God's infallible Word, in the First Epistle of Peter, the first chapter and the

18th and 19th verses, and I again quote: "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

In the light of these verses of Scripture, sir, your plan of eternal salvation for the boys on Active Service on the fighting front appears to be groundless.

This, then, sir, is the situation we would like clarified. When I suggested that I undertake to write this letter, the Roman Catholic officers were quite willing, as they are quite confident that such a letter as the one referred to, bearing your signature, is absolutely contrary to Roman Catholic teaching and would not be supported or tolerated by the hierarchy.

Trusting, sir, that you will forward an early reply to clarify this situation for all concerned, I am

Sincerely,
(Signed) SGT. ABRAHAM, F. W.

Archbishop's House,
353 St. Mary's Avenue,
Winnipeg, Man., April 20th, 1944.

My dear Sgt.:

I do not think that I could answer your letter better than by sending you a letter I addressed to a newspaper man here. Please tell me if it is a satisfactory explanation.

Very sincerely yours,
(Signed) ALFRED A. SINNOTT,
Archbishop of Winnipeg.

April 7th, 1944.

My dear Mr. O'Malley:

I understand, that a letter of mine has reached the *Tribune*, and that you are all properly scandalized. I do not blame you, when you did not see the previous letter. I did not say that \$40.00 would ensure salvation, any more than \$40,000.00 would. I said "what better guarantee", in the sense that, if there be a guarantee, (which there is not), what better title to God's mercy than to help spread the Gospel of Christ. Spreading the Word of Life is listed among the best of good works. If there be a guarantee (and, I repeat, there is not), to my mind, a good unselfish life, devoted to works of mercy and love, for the benefit of our fellowman, is among the best. The upbringing of a good boy by a tireless, devoted, religious mother, would be listed in the same class. To guarantee heaven for \$40.00 would be pure, unadulterated fraud.

A sentence torn from the context can be made to mean anything.

Very sincerely yours,
Archbishop of Winnipeg.

Sgt. Abraham's Second Letter

c/o Soldiers' and Airmen's Christian Association,
1 Tobin Street, Halifax, N.S.,
12 May, '44.

Archbishop of Winnipeg,
353 St. Mary's Ave.,
Winnipeg, Manitoba.

Reverend Sir:

I addressed a letter to you on Apr. 17 with regard to one of your Pastoral letters to "Catholic Parents" and questioned the method of obtaining eternal life as outlined in that letter, March 1st. Since that time I have received a reply, dated Apr. 20th, in which you endeavoured to explain that I had not obtained the proper significance as a result of not having seen your previous letter.

I notice that you state in my copy of the letter to Mr. O'Malley, the *Tribune* reporter, that there is no assurance

or guarantee of salvation. However, sir, may I draw your attention to another sentence from your letter which is quite specific in itself, and I quote: "What better guarantee for any boy exposed to the hazards of war! A guarantee should he be killed, that he will go at once to his Maker, to be with Him for all eternity." This does not appear to be a sentence torn from the context but quite an emphatic statement, sir.

May I draw your attention to another verse of Scripture in addition to the two verses in I Peter 1:18 and 19, which I referred to in my previous letter. This time let us look at John 5:24, and I here quote: "Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Truly, that is a wonderful promise and full of assurance, "without money and without price", but we also see that condemnation is involved for the unbeliever. Even in John 3:16, where the only way of salvation is made so plain by faith in the finished work of Christ on the cross and His resurrection, we are also given a clear picture of the judgment of the unbeliever who will "perish" in his sin if he does not accept the one and only sacrifice of Christ. I would also refer you to Hebrews 10:12, where we read: "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.

Now, sir, in your recent reply you asked if I would let you know if your explanation at that time was satisfactory; therefore, I am addressing this letter to you and trusting that you may further enlighten us in the confusing situation which confronts us at this time, as to just what is inferred and involved when the stipulated amount of \$40.00 is paid to the Society for the Propagation of the Faith.

I might also add that the two Roman Catholic officers to whom I referred in my previous letter, and who read your reply, are as yet as much "in the dark" as I am, and claim that they are not familiar with such practices in their own recognized faith.

Trusting that you will favour me with an early reply, and I would appreciate your comments on the Scripture verses quoted, I am

Sincerely,
SGT. ABRAHAM, F. W.

(Now more than a month later Archbishop Sinnott has not answered. How could he?—B.)

A SOLDIER'S LETTER TO HIS MOTHER

ONE of our Jarvis Street members brought us the letter printed below which she had just received from her son, in which he says: "I asked the padre to introduce me to the Almighty Person, Whom I am sure must have answered your prayers." Then this mother showed us a letter from the padre, a very kind letter, but tragically devoid of nearly everything a chaplain's letter ought to be in such circumstances.

Following is the soldier's letter:

Dearest Mother:

You will be happy to know that I am safe and well; and able to tell you that I asked the Padre to introduce me to the Almighty Person, Whom I am sure must have answered your prayers.

I am quite well and happy. Please don't worry.

Love and affection,
BILL.

Surely the boy who wrote that letter was ready to call upon the name of the Lord, and be saved. In some sense, indeed, his request of the padre to "introduce him to the Almighty Person" in answer to his mother's

prayers, was in itself calling upon the name of the Lord. But from the padre's letter, one would suppose that he was quite unable to identify the "Almighty Person" as Jesus Christ, the sinner's Saviour.

We do well to pray for all the chaplains in the services. Many of them are God's men, doing God's work; but some apparently are nothing more than military religious officials. There are thousands and thousands of earnest Christians in the ranks and among the officers. We may well pray that God will use some of them to lead the chaplains who know not Christ, to the Saviour's feet. Here surely was an opportunity for a chaplain who, as the late Bishop Taylor Smith would have said, knew how to lead a soul to Christ in five minutes.

A LETTER FROM CAPT. B. JEFFERY

Capt. B. Jeffery,
1st Canadian Corps Signals,
C.M.F., June 5, 1944.

Dear Doctor Shields:

Many thanks for your airgraph of May 18, for THE GOSPEL WITNESSES which come so regularly, and for the books which you are sending of a recent sermon. I am going to give them to some folks I have in mind here, as I can guess the nature of the sermon. I am sure they will help in more ways than one, when I get home I will tell you what I mean. The progress of the Seminary is very encouraging. Roy Cornish writes regularly of his joy in the work there and in the Union Churches he has visited. I am sure the new church signs will be most attractive. But I am sure they are only a signpost for those who are already looking for Jarvis Street and its famous Pastor! Signs mean a lot over here, maps are fine when on main roads, but back of the line roads spring up over night. A bulldozer scrapes the top earth off a field, fills in a stream-bed, cuts through a hill; and the engineers blow up rocks—cut trees—and a road comes into being sometimes miles long across open country. So you follow the signs carefully, or you may land in the German lines!

Your engagements in North Carolina sound staggering. But I know you can do it. That is what the N.C.O.'s used to yell in battle drill as the men were running up hill, perspiring, puffing, hearts pounding, legs aching, brain numbed, and ready to drop—"You can do it!" The answers they got were not very complimentary at times. But our men were able to make wonderful use of their training against the cream of the German Parachute Division recently, in the Hitler line.

During the last month constant moves with the men on duty sometimes twenty hours a day, or a couple of days at a stretch, the work is rather hectic. But small groups of men have gathered from time to time to sing the old hymns and pray and study the Word. Most of the work consists of personal work among the men in tents or wherever they happen to be. I went for a swim in a local river a couple of days ago. As I went in without my uniform the boys engaged in some good natured splashing. Then as I dressed they began to comment on the fact that they did not know it was an officer—to my amusement. One boy said, "Is your name Jeffery?" I said, "Yes." "Well do you remember me, I'm Vic Kerwin of Jarvis Street?" he said. Vic had changed

slightly since I had known him and called at his home from the Junior Department when he was a pupil. We had a nice chat about the good old days.

I have had one baptism in Italy, in the Volturno River. Few have professed Christ but the Gospel has been faithfully preached and I feel the work is not in vain.

The big thing for everyone now is to see home and all the loved ones again. No country in the world is to be compared with Canada, any part of it.

Italy is interesting to some, but to the vast majority of Canadians it is about the most hopeless country on earth. They can't be enthused in the slightest degree, history, art, scenery, nothing holds any interest. They pity the people and a lot of men's meals go to feed the crowd of natives who wait around the kitchens. It is very sad to hear them cry for "Pane" for "Bambino" (bread for the baby).

The latest news is that the Germans are winning—we can't keep up to them as they hurry north.

So, till they have been beaten, and their little yellow brothers are all back in Japan, adieu.

Sincerely yours,

BERNARD JEFFERY.

THE EDITOR HOME AGAIN

THE Editor returned from his mission to the South the early part of the week, but not in time to write anything of importance for this week's GOSPEL WITNESS. From this forward, however, he will have plenty to say! Meanwhile he greets THE GOSPEL WITNESS family, assuring them they will hear from him next week.

The Editor is most grateful to his colleague, Rev. W. S. Whitcombe, and THE GOSPEL WITNESS staff for carrying forward the work of THE WITNESS during the weeks of his absence. The work, we believe all our readers will acknowledge, was ably done.

\$750,000,000 TAX-FREE IN QUEBEC

(Translated from *Le Jour* of Montreal)

IN the Province of Quebec, the value of property exempt from all taxation amounts to about seven hundred and fifty million dollars, according to the official reports; but as no serious check exists on the property so exempt, one is inclined to believe that this figure is very much below the reality. In Ontario, where the wealth is better distributed than among us, and where the population is larger, the value of exempt property is only four hundred million. We are, therefore, on a dangerous slope.

The non-taxable property is fatally absorbing little by little the taxable property, for it is more advantageous to be a proprietor exempt from paying taxes than to be a proprietor who pays taxes. This phenomenon is so evident that it is not necessary to insist upon it. It exists under our very eyes. Under the pretext of good works, of public assistance, of educational enterprise, certain classes of men are annually acquiring numerous, vast lands. They surround the majority of our towns with their "cordon sanitaire" (sanitary barrier). If people only knew, they would be amazed at the extent of these holdings. In Montreal, in Quebec, and in the smaller towns, such as Joliette, Ste. Hyacinthe, Nicolet, and others, it can easily be observed that almost fifty per cent of what is called real estate belongs to them.

The importance of the property thus acquired surpasses the imagination. Without mentioning the enormous concessions made three centuries ago, concessions which have been the occasion of numberless speculations, and which have impoverished the people, let us think of the way in which property is now changing hands: taxable land is continually going by small parcels under the heading of "non-taxable". Fifty years from now we shall be exactly where Spain was before the revolution, and where Mexico was twenty-five years ago.

We shall understand better the injustice of speculation on land and of tax exemptions, when we think of the case of a large land owner who has produced nothing even from the resources of his holding, but who, for long years, awaits the rising tide of progress and population roundabout his domain. He may have bought his land for a song, but he knows that the day will come when each clod of earth will be worth its weight in gold. The citizens are taxed for the construction of streets, sidewalks, bridges, sewers, public buildings, schools . . . the people pay. They are disdainfully called "the poor mutts who have to pay", and because they pay, they increase by one hundred per cent, by five hundred per cent, and sometimes by a thousand per cent, the value of that real estate which is often non-taxable, and has only to exist in order to fatten its master.

I might dwell upon the fact that for three hundred years almost entire towns have paid revenues to very ancient and very immovable possessors. But I think that I have sufficiently shown that there exists in the present system of the distribution of land, anomalies that are not only crude, but cruel. I denounce all such in the name of private enterprise and individual initiative, for they are our worst enemies. If we do not wish, sooner or later, to fall into a collectivist revolution, it is our duty to give our serious reflection to this problem, and to seek its solution.

—Jean-Charles HARVEY.

THE GOSPEL WITNESS IN ITALY

A Soldier Writes

ONE of our Jarvis Street soldiers in Italy, Staff Sergeant Lloyd Britton, writes the following interesting letter in reply to the pastor's letter to him. We share it with our readers, because it is typical of the spirit of all our soldiers, for whom we continually pray, and also because it provides a concrete illustration of the work that THE GOSPEL WITNESS is doing in the armed services and of the way in which our men in uniform are following with deepest interest the work of the Toronto Baptist Seminary. Following is part of this fine letter:

May 24, 1944,

The Canadian Army in Italy.

My dear Pastor:

Thank you for your letter which I received several weeks ago. Forgive me for not making reply sooner, but at long last, here I am.

It is so long since I last saw you or heard you preach, that if it wasn't for THE GOSPEL WITNESS, which I am happy to say I have been receiving regularly for the last four and one-half years, I feel as though this letter would also have to be one to re-introduce yours truly.

I do miss Jarvis Street and all its happy associations

so very much. The happy days spent there in the Bible School from the Beginners' Department to the Young People's Department have always remained as happy memories. It is my sincere desire to return just as soon as possible—when that will be I do not know, so until then I shall have to be content with this medium.

A short while ago, during one of our too seldom slack periods, I was reading a copy of THE GOSPEL WITNESS, unaware that my section officer was standing directly behind me. When he noticed that I was reading THE GOSPEL WITNESS, he immediately asked me if it were my paper, and if so how did I get it. Of course, I replied in the affirmative and told him that I had been receiving THE GOSPEL WITNESS for over four years—one thing led to another, as the old saying goes, and soon I was to learn something that gave me a bit of a thrill. My officer told me that he used to be a Roman Catholic, and through the good work of a fine Christian woman who lives in Brockville, he was converted. And when I say that, I mean converted. This officer hadn't been here very long up to the time of our meeting and this was the first opportunity that we had of saying very much—but when I found, or should say that we found, that we had so very much in common, it was the beginning of what has become a really fine fellowship.

Throughout our talks this officer has often expressed the desire that once out of uniform, he wants to enter the ministry. Upon learning his desire, I have done my best to make known to him the history and purpose of the Toronto Baptist Seminary. However, I wasn't able to give him very much detail and so promised that when I wrote to you I would ask your advice.

I am keeping quite well and fit although longing for a good square meal as only my Mother can cook—yes I admit that I still get homesick and long to be back there—but enough of that.

There isn't very much more about which to write, so I shall close with every good wish to yourself, Mrs. Shields, and to Miss Stoakley and all the rest of my friends at Jarvis Street.

In full Christian love,

LLOYD.

We are specially glad to have this fine word from one of our own soldiers, for we think of them and their comrades-in-arms whenever we sit down to write for these pages. Through THE GOSPEL WITNESS our men receive encouragement and information about Canada that, we venture to say, they get from few other sources. And, on the other hand, it is most heartening for us to know that our work is appreciated by those who stand in dangerous places. Many of them, we know, are contemplating the ministry after the war, and the Toronto Baptist Seminary is making special preparations to receive them. We need the help that they can best give in the work of the Gospel at home in English and in French, and in missionary work abroad. With the stream of re-enforcements that we shall receive after the war from the veterans of Italy and of France, from the Navy and from the Air Force, there will be a great expansion and intensification of work at the Seminary and in the missionary undertakings of our Union of Regular Baptist Churches.—W.S.W.

A SPECIAL SUGGESTION FOR THOSE WITH SOLDIERS OVERSEAS

Send *The Gospel Witness* to your soldier every week by subscribing for him NOW: \$2 per year. He will appreciate its message and find cheer and comfort in it, as the writer of the above letter does.

HOW TO REACH YOUR COMMUNITY FOR THE PROTESTANT CAUSE

Victoria Adopts Modern Methods

DISCUSSED in offices, shipyards, workshops, stores and homes throughout greater Victoria, Dr. Rowell's "Open Letter" to the Roman Bishop, Rt. Rev. John C. Cody, has awakened this city and district to the extent that the Romish controversy has become a live issue. Men and women who, hitherto, have taken little or no interest in the aggressions of Rome, are aroused to a real concern.

Three months ago, the Church of England Bishop, The Rt. Rev. Harold E. Sexton, made a statement criticising the Romish Church in the matter of mixed marriages. Whereupon, the Roman Bishop replied through the medium of *The Victoria Daily Times*. To this Bishop Sexton, the Anglican Bishop of British Columbia, made an excellent reply.

The Victoria Branch of THE CANADIAN PROTESTANT LEAGUE felt that definite action should be taken. Accordingly a public meeting was announced, with headliner—"PROTESTANT LEAGUE to Refute Statement of Roman Bishop." Before a crowded and enthusiastic audience, Dr. Rowell discussed Bishop Cody's statement, particularly dealing with the subject, "The Relative Antiquity of Protestantism and Romanism." At this meeting a general demand was made for the address to be printed and given a wide circulation.

This answer to Bishop Cody was duly prepared for publication, and 25,000 copies printed, as a 20-page booklet, under the title, "Greatest Hoax in all History: An Open Letter to Rt. Rev. John C. Cody, Roman Bishop, Victoria, B.C." There were also printed 25,000 copies of a leaflet entitled, "Saved from Purgatory for \$40.00," incorporating the letter of the Roman Archbishop in Winnipeg, copied from THE GOSPEL WITNESS, together with a striking quotation from two Jesuit priests giving an awful description of Purgatory, and other material. Then the question of getting these into the homes of Victoria was dealt with. From the Post Office, a list of all the postal routes in the city was obtained, giving the number on each route. To do this work, a band of forty-five volunteer workers gathered, and soon accomplished the task of putting one each of the two leaflets into over nineteen thousand envelopes. These were taken to the Post Office, where a cheque for \$190.63 was paid for these 38,000 Protestant messages to be delivered into more than 19,000 homes.

The reaction has been simply wonderful. Telephone calls and letters from unexpected quarters soon made it evident that the Protestant Reply had struck home. Many have been the requests for extra copies. Some asking for from one to five hundred; one asking for a thousand; and, of course, others asking for smaller quantities.

Letters of abuse were limited to some three or four, one declaring he would be willing to pay \$2.50 to send the writer to hell. Apart from these, communications were generous in expressing commendation, approval, and encouragement; and many enclosing cash to help defray the cost.

A professor in church history wrote, expressing appreciation for the "two excellent and trenchant tracts: 'Greatest Hoax in all History'; and, 'Saved from Purgatory for \$40.00.'" I wish to thank you heartily, and to ask

whether there is anything that I can do to help this necessary and excellent endeavour."

A vicar in the Church of England wrote: "A good friend in Victoria sent me a copy of 'The Greatest Hoax'. I was intensely glad to have it: it is first-rate. There is no doubt that the time is right for us to expose it."

The Executive of the Victoria Branch feel confident, following this experience, that this is the best way to reach all the homes of a city and district, and thus Protestantize and Evangelize the community. Reports are constantly coming in telling of the effectiveness of this effort. One response was especially gratifying, coming, as it did, from members of the Roman Church.

LETTER FROM ROMANISTS

"Dear Sir: I have just received and read your pamphlet on 'The Greatest Hoax in History'.

"Please tell me the name and location of the nearest Protestant Church in my district, also the name of the Pastor of that Church.

"Could you also tell me if I will have any trouble starting my six-year-old daughter in a Protestant School in September, as she was baptized in a Roman Catholic Church.

"I have two other younger children also who were baptized in this church. You see my parents are Catholics.

"Please do not think that this change came to me suddenly as the reading of your pamphlet.

"My husband and I have been 'drifting' for several years. The time has now come for us to make up our minds once and for all, for our children's sake. Thank you for helping me make it up, and decide. I am sincerely,

Mrs. _____"

The Executive of the Victoria Branch is convinced that Headquarters in Toronto is overwhelmed with work, and cannot reach all the separate communities throughout Canada. Therefore, it is recommended that each local branch undertake something similar to that set forth above.

Further information, and samples of the literature distributed, can be obtained by all interested branches by applying to the Secretary, Rev. F. M. Landis, 625 Harbinger Road, Victoria, B.C.

CANADIAN PROTESTANT LEAGUE IN THE MARITIMES

Evidence of the Work Being Done in the East

A LETTER reached us yesterday from Rev. Edward Morris, CANADIAN PROTESTANT LEAGUE Supervisor for the Maritimes, telling of a meeting of LEAGUE members held on June 15th in the Central Baptist Church, Halifax. Mr. Morris reports keen interest among the LEAGUE members of the East, and enclosed a postoffice order covering the membership fees of sixteen new members. We earnestly exhort branches of the LEAGUE in other centres to do their utmost to spread information, and secure new members.

Subscribe for

THE GOSPEL WITNESS

\$2.00 per year

The Jarvis Street Pulpit

"ON EAGLES' WINGS"

An Address by Dr. T. T. Shields

Delivered in Jarvis St. Baptist Church, Toronto, Thursday Evening, April 8th, 1943

(Stenographically Reported)

Lesson Text: Ex. 19:3-6; Deut. 32:7-14.

I TAKE particularly this figure in the fourth verse of Exodus, chapter 19: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself", and in Deuteronomy, chapter 32: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him."

I trust we all believe in the full inspiration of this Book. I could not, myself, conceive of its being the Word of God in any real sense, if it contained any admixture of error. The metaphors, the figures, which Scripture employs, are really full of teaching. The Lord Who here speaks of the habits of the eagle, I am sure knows more about the eagle than any naturalist who ever lived, and He never makes a mistake. Not only in the explicit, clearly stated doctrines of Scripture, but in the symbolic language of Scripture we may find much teaching.

And here our Lord, through Moses, reminds His people that He has actually carried them, bearing them aloft as an eagle carries her young. And that is just as true of New Testament believers as of God's people of ancient time. Our Lord used a somewhat similar figure when He said of Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

So I want you to take these two Scriptures together, and see what comfort we may derive from them as believers who are constantly in need of divine help.

I.

In the verse in Exodus the Lord makes a VERY SHARP DISTINCTION BETWEEN THE EGYPTIANS AND THE PEOPLE OF ISRAEL: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings." He did something for Israel which He did not do for the Egyptians. God's people are people who have had something done for them, people who are made, by grace, other than they were by nature, and I think these verses show somewhat God's method of putting a difference between believers and men who have no faith.

First of all, *historically you find Israel and the Egyptians living together, Israel the servants of the Egyptians.* And they cried out because of the bitterness of their bondage. They were by no means happy in their situation, and yet when God began to deliver them, they complained. Subsequent history shows that they were somewhat reluctant to leave Egypt at last on the divine terms. It was going to cost them too much to pull up stakes in Egypt, and to face the opposition of their enemies, and so, hard as their lot was, they pre-

ferred to remain where they were; and God had to take means to remove them from the state in which they found themselves.

We have all been like that before we were converted. We were people of restless spirit; we were not content with our lot. We wanted something better than to sojourn in Egypt's land, and yet when we faced all that was involved in making our exodus from that life to another, there was so much in the way, there were so many things to be overcome, and so much to be left behind that again and again, even after we had become possessed of a desire to leave, in our hearts we turned back into Egypt, and said, "Oh, well, it is not all that it ought to be, but I don't feel like facing the alternative." How many people have been in that situation? Perhaps you know some to-day. They listen respectfully to the appeals of the gospel. They readily acknowledge that they desire another life than this, and yet almost in despair they confess: "It is not for me. I don't think I can face it. It would mean such a radical change in my life. It would tear me up by the roots. I should have to be completely transplanted—I should have to part company with all my associates. I should have to change my circumstances." It is like someone living in a house with a leaky roof, a poor furnace, and draughty windows, and who says, "I should like to get out of it, but oh, the trouble of moving!" And so they put up with all their inconveniences, rather than address themselves to the task of getting into a new situation.

And as you deal with people who are interested somewhat in the things of God, and have turned their faces toward heaven, you find that this world has such a hold upon them that it is difficult to get them to yield themselves to God, and get out of it all. We are like eaglets in the nest. They are growing, their quarters become a little crowded, but they cannot fly: they never did fly, but they are not quite as comfortable as they were when they were smaller, and so they move about in their restricted quarters. But they won't attempt to fly.

I said to Robert Hall, our paratrooper: "How does it feel to jump? Does it require a little courage?" "Oh," he said, "first of all to get out and let go requires a little resolution." I should think it would! And perhaps if you could talk to some of these little birds who know nothing about the potentialities of their own natures, who know nothing about what God had planned for them, and that He intended them to spread their mighty pinions by and by and look into the face of the sun—they knew nothing about that; they were left in a nest up in a shelf on the mountainside, and if they could talk they would say, "A little nest up here is better than a grave down there, so we shall stay where we are."

And the Lord said that was what Israel was like; and He said, "I treated you just as the eagle treats her young."

II.

HOW DOES THE EAGLE TREAT HER YOUNG? Well, He explained: She "stirreth up her nest" just like a mother waking up a child in the morning, who does not want to get up, and she gives the boy or girl a little shake, and says, "Time to get up!" Sometimes it is hard to get children up in the morning, and sometimes just as hard to get them up when they get a little older. The nest is comfortable; they don't like to be stirred up too much. And so does the eagle stir up her nest. She built it, but she breaks it apart. And sometimes the Lord does that to us. What I want to make clear to you is this: I think we do not give sufficient attention to the instrumentalities of divine grace. We speak of the grace of God as operating on our hearts, which, of course it does. We speak of being quickened by the divine Spirit, and that is true. There is a subjective work of grace, making us new creatures in Christ Jesus. But God employs certain instrumentalities. He uses our circumstances; He stirs us up, and will not allow us to rest. We are inclined to become stagnant, and we fail to see that divine Providence works in complete harmony with the purposes of grace, and that God in His mercy is in all our affairs. They are all included in the divine plan of things, and God uses them sometimes to stir us up. He makes us uncomfortable in one place in order to take us to another: "He leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." He leads us in green pastures. He leads us through all sorts of experiences in order that He may have His way with us.

Perhaps someone here this evening has been having rather a difficult time to-day, and perhaps some other days, and you wonder what it is all about. Perhaps God has been stirring you up a bit, to do some better thing for you. I knew a missionary who had spent one or two terms in India, and who was about to return, after a furlough, to his station in India. He went back, and I forgot all about him. I did not know very much about him. But years after, I was in British Columbia on a trip, and I found this man living in B.C. I was rather surprised. He then was an elderly man. He told me his story. He said the doctor told him he would have to get back to Canada, and the question was where he should live. He said the warmest part of Canada was British Columbia, and he said, "As I had spent much of my time in India I made up my mind I would settle in British Columbia." He said, "I was not feeling very well, and I went to see a doctor. He said, 'What you need is to get out of doors. You had better get a house somewhere, where you can have a bit of land, and keep a garden. Get out into the sun, dig in the garden. It will do you good.'" Then he went on: "I went out beyond the city limits, and I saw some brushland and I took note of the man handling that property, and I said, 'I will go back to the city and see if I can buy a little bit of that land and build a bungalow out here.'" And so he went to the office in the city, and told them what he wanted, and they said, that the whole block was for sale. It was a farm of a number of acres, but he wanted only a little land. They urged him to take all, but he said, "What should I do with it if I had it?" But the man said, "The terms will be very easy. You can easily pay it." "But I have only a few hundred dollars that I have saved up." The man persisted, "What could you do." He offered a small amount. "Well that will be all right, we will sell you

the whole block, and you pay for it as you are able." It was away out, and the taxes were light, and so he bought the whole lot. Then he got a man who was a carpenter; they got some tools and went to work. They cut down some trees, pulled out the roots, and prepared to build a little bungalow. He said, "We started in and built the foundation. I never laid a brick in my life, but together we made a fairly decent job. Then before I got the place half built a man came along and said, 'Nice place, sir.' 'Yes.' 'Are you building this house to sell?' 'No; I was building it to live in.' 'Would you sell it?' 'I might consider it.' 'It would just suit me.'" Well, he finished the house, sold it, and started to build another for himself, and before that was finished someone else came along offering to buy it. I do not know how many houses he built before he got one to live in himself. After a while he had a street of houses. And then someone else wanted to come out. And he said, "I wakened up one morning to discover that my lot was on one of the main streets of Vancouver." He became a rich man. Think of a preacher being rich! He used his means for the propagation of the gospel, and when I knew him he owned a great apartment house. I said, "Well, brother, if the Lord had not taken a stick and stirred you up, you never would have had such places." He recovered his health, and in later life he was still strong, and strong in the Lord too.

Now, I don't mean to say that the Lord will give you a city block, and make you rich overnight. But the principle is that the Lord in His providential dealings, stirs us up in ways in which we don't want to be stirred up, and by that very means leads us to something better. And "as the eagle fluttereth over her young"—they say that is what they do: they break up their nest, and beat them with their wings, and say, "Come along, fly as I do." And when the young are reluctant, they lift them out, spread their wings, and carry them away.

Once I put up a bird's nest in my garden. It was out of harm's way. And one day I discovered I had some tenants. There was a family of grey squirrels occupying that house. I had made an archway across my drive, and I heard something fall, and here was a baby squirrel that had fallen out of the top window. He climbed up my leg, and I took him in my hand. It was evening time, and by this time mother squirrel looked out, and then came out with another squirrel in her mouth. She had a little baby squirrel with its four legs in her mouth, and she went along the branches of the tree, and when it was safe she came down, and disappeared from sight. Evidently it was moving day. I had not charged them rent, but anyway she went, and having deposited that burden she came back, and I still had the baby squirrel in my hand. The mother got up on the branch, and made a terrific noise, and that baby squirrel left me, and went up the tree, and the mother took hold of that one, as she had done the other, and so she moved her whole family because they did not know enough to move themselves.

So do the eagles. They break up the nest, lifting them up, and they have a way of getting the little eaglets on their backs before they can fly. They are comfortably settled on mother's back, and she spreads her mighty wings, and carries them where she will. And the Lord said, "You go and tell Israel that that is exactly what I did. I broke up their nest. I fluttered over her with my wings, but Israel was so reluctant to move that I

had to pick them up and carry them, and I put them on my back, and bore them on eagles' wings."

What I want to get you to see is this: that the teaching of the word of God is that God actually comes to us, and puts His strength under us. He does not merely write-upon a wall and say copy that: the eagle sets an example, and says, "Fly like I do." When they cannot do it, then she says, "I will do the flying, and you do the riding on my back."

The same truth is set-out in the parable of the Good Shepherd who goes after the lost sheep, and when He finds it He lays it upon His shoulders. And the salvation of that sheep is the shoulder of the Shepherd, and the salvation of these young eagles is all the strength of the mother eagle. And when comfortably established upon her back, they have all the strength that the eagle has to fly. Salvation is nothing less than that. God does not ask you to save yourself: He knows you cannot fly, and you cannot walk either, and so He takes you and says, "I will give you a ride."

Hence He bids Moses say, "You go and tell Israel what I did to the Egyptians, and how I carried you on eagles' wings." What a lovely figure that is! Did you ever have such an experience as a Christian? I am positive I have, on many occasions. I think we all have. When we have got to the end of our powers and we were tired, and we have said, "We cannot stand this any longer", when suddenly a strange inexplicable supply of strength comes, and you say, "A little while ago I could do nothing, and now I can run through a troop, and leap over a wall." Ah, my dear friends, God helps us when we cannot help ourselves. That is a lying proverb that says, "God helps those who help themselves." Blessed be His name, the Lord helps those who have found by a bitter experience, perhaps, that they are past helping themselves, and it is either God or ruin. And He comes and helps us.

We had a man in this church, a faithful man, who was stricken with dropsy, and he was ill for a long time—it seemed as though he would never die. They were not people of means; they could not afford help, so his wife had to nurse him. You know what such a patient is like. When I went to see her, my heart used to bleed for her. I said, "Mrs. So-and-So I don't know how you endure it. I fear you will die before your husband." "Well," she said, "I don't know either how I endure it. Sometimes I feel in the long weary hours of the night as though I cannot endure it until morning. I dread the nights, but somehow or another I manage to get through, and I manage to keep up. I have only one explanation. I have so often been at the end of myself, and I have said to myself, 'This is just the end. I cannot go on any longer', and then I have found myself upheld by some superior Power, and the only explanation I can offer is that God helps me."

Ah, yes; it is the eagle's lifting the little tired bird on its back, and spreading its own mighty pinions, and saying, "Come on!" What a comfort that is: "Underneath are the everlasting arms." I should like to nurse that figure, and sketch the picture in detail for you, but perhaps it would be better to leave it to a sanctified imagination.

And remember that *the eagle has a far-seeing eye*. We used to talk about a bird's eye view of things,—looking down upon men. Well, when the eagle flies, it

outsoars every other bird that is known. It breaks all altitude records. It has a longer and wider vision than the barnyard fowl that never gets off the earth. Hence the mother eagle puts its own far-seeing eyes at the disposal of the little birds who cannot see so very far. Has God done that for you? He can see things you cannot see, and He has come and carried you over a thousand difficulties.

And then the danger to the eaglet would be from the fowler beneath, who might point his arrow, or in these later days, his gun, at the flying eagle. But between that helpless little bird and all that would harm it is the body of the mother eagle. And *God puts Himself between us and all harm*. So that the enemy will have to get past Him to get at us. Often I think of that scene in the garden, when they came with torches to take Jesus, and do you remember what He did: He said: "Whom seek ye? They answered him, Jesus of Nazareth. Jesus said unto them, I am he. . . If therefore ye seek me, let these go their way." He stood out in front of them, saying, "Take me, and let these go their way."

So I believe the Lord puts Himself between us and everything that would injure us, and carries us to safety, upborne by the power of the wings of God.

Have you a very real salvation? Do you know what it is to rest in the Lord, just to be sure that He is looking after you? I could tell you many things, and you could tell me many of how often God has cared for us. I believe we are here to-night because of the truth of which I have been speaking, just because God is with us. I do not believe your life or mine would be worth a day's purchase, if God did not look after us.

The Devil is described as one having the power of death. But he is tethered. He could not kill Job, though he would like to have done so. First of all he could not get at him at all until the Lord lengthened his tether. Then the Lord said, "Don't you dare touch his life." And the Devil said, "Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side. I have been trying to get through that hedge all this time, but I could not." I do not believe any of us would live till to-morrow morning if it were not true that God has given His angels charge over us. They are looking after us, and we are perfectly safe till His hour shall come.

Many people write to me and say, "We are concerned for your safety. We are asking the Lord to preserve you." Ever so many letters have come to me telling me of what happened to Mr. Kensit. Yes; but the Lord looks after us, and—

"Not a single shaft can hit,
Till the God of love sees fit."

I remind you of the verse from which I spoke to you a few weeks ago, If we fear God we need fear no one else on earth, or in hell beneath. The mighty wings of God will look after us, keep us while we are on the ground, and by and by carry us into the heavens.

Let us pray:

We thank Thee, O Lord, for all Thy goodness to us. Some of us have been the recipients of many mercies for many years, and all of us for a long time before we knew it. We have been in Thy hands from the beginning and we are still held in the hand of Almightyness. Lord, give us a greater faith. We ask it in His name, Amen.

SLANDERS ON ULSTER

Reply to *Orange Terror*

One of a Series of Articles Published in
The Bell, Dublin, February, 1944

MISREPRESENTATIONS REFUTED

By THE VERY REV. DEAN KERR, B.D.
Dean of Belfast

I

IN the November issue of *THE BELL* there appeared an article by 'Ultach Eile' calling attention to the booklet *Orange Terror* and more or less accepting its account of the oppression of Roman Catholics in Northern Ireland. As a South of Ireland man, always cherishing grateful memories of the kindness experienced there, and now long resident in the North, may I put forward a different version?

I do so from the desire that my countrymen of both religions in Eire may know the truth and may not mistakenly regard Northern Protestants as the ferocious persecutors depicted by 'Ultach' and his corroborators. It may be that, *prima facie*, the lurid descriptions of 'Ultach' have already suggested doubts. Southern Roman Catholics know what Protestants among them are like. Can they really believe that Protestants across the Border are of so monstrously different a type? If the existences of Belfast Roman Catholics are so full of barbarous suffering and terrorism why are they flocking to live here and their numbers increasing so rapidly? Why have so many new Roman Catholic churches to be built to contain them?

In the comments published in *Orange Terror* several side-lights creep in that should make Southern readers suspect something is wrong with the story. Thus, Mr. T. J. Campbell mentions that Roman Catholic children attending North of Ireland Elementary Schools in 1922 were 68,959 and in 1939, 71,339. (In 1940 they were over 72,000). What a contrast that is to the decrease of 48,000 children in the Eire schools in the twelve years before 1939!

In 1901 there were 84,992 Roman Catholics in Belfast. In 1937 the number had risen to 104,372. In Eire the Roman Catholic population between 1901 and 1936 fell by 104,351. Of late years the influx of Eire citizens is so great to what Professor Magennis calls 'the land of bondage' and the helot's lot' that the Government here has taken measures to retard it.

When pictures are drawn of the helpless oppressed minority here is it realised that Belfast Roman Catholics are equal in numbers to the combined population of their co-religionists in Cork and Waterford cities?

Much is written about Belfast Roman Catholics being refused employment. 'Ultach Eile' states, 'the persecution of the Catholics in the Six Counties arises from the scarcity of jobs and the system of Orange foremen.' (This, by the way, contradicts the fundamental thesis of 'Ultach' that the 'persecution' is of the Catholics 'as such.' One of the commentators, Mr. John C. Tozer, writes also 'whilst on the surface it may appear to be a religious problem it is really an economic one.' The witnesses do not agree.

'Ultach' himself informs us that 'no matter how small the job is, "no Catholic need apply" is the slogan. . . . One-third of the people are ineligible for employment because they are Catholics.' Any one with an elementary knowledge of Belfast knows how grotesquely untrue this statement is. There are no large Roman Catholic employers of labour in Belfast. How then does it come that Roman Catholics find Belfast such a land of promise to resort to? Because in Protestant-owned businesses they find by their thousands well-paid jobs obtainable.

II

'Ultach's' whole case is vitiated by his concealing the real reason for Government action in interning Roman Catholics and police searching of persons and houses and examining identity cards. It is simply because of a great military organisation to overturn the State by criminal methods. His propaganda theme of persecution of Catholics 'as such' can deceive none but the most ignorant outsider. It may be a plausible device to impose on credulous Englishmen but it involves maligning abominably his own countrymen. Here again his commentators whom he relied on have failed him. 'Northman' points the two ways of ending Partition—by argument and agreement or by physical force. 'We cannot pursue both simultaneously, as indeed, we have been doing since 1922.'

Mr. Ernest Blythe, as a Northerner, knows the facts and ascribes police actions to their real source. He writes of the existence both North and South of an illegal underground military organisation. He tells how 'its activities have led to arrests, police searches and internments in the South. I see no reason to doubt that its existence and activities are in the North the main cause of the continuance to the present day of the police activities of which "Ultach" complains so bitterly. . . . Catholic opposition to the very existence of the Northern "State" is general; and when a secret military organisation is operating against the said "State" it is only natural that policemen should be ready to suspect almost any Catholic.' Here the true factors are well stated.

The unfortunate thing is that, as Mr. Blythe observes, the religious and political dividing lines coincide. Practically all the members of the Roman Catholic Church are opposed to the existence of the Northern Government. No one questions their right to that attitude, however much it is to be regretted. But their opposition explains why they have not a larger share in official posts. They cannot have it both ways. At the setting up of the Northern Government they refused to co-operate. For instance, they largely boycotted enlistment in the Royal Ulster Constabulary in which one-third of the places were kept open for them.

Here I am glad to find myself, for once, in agreement with another commentator in *Orange Terror*, Miss Gertrude Gaffney, who also has personal knowledge of Northern affairs. She writes that she 'dislikes the use of the terms Catholic and Protestant as labels for what is a purely political division, indicative of Nationalist and Unionist thought.' 'There is not, never has been, any question of a religious issue.' Again 'Ultach's' main theory is torpedoed by his own called-in witness.

It is one thing to be in political opposition to the Government. It is another thing to belong to an 'Army' operating by outrages to overturn the State. To allege, as 'Ultach' does, that 'the persecution is religious' and that it is 'of Catholics as such' (even though having, I regret to notice, episcopal endorsement) is simply manufacturing propaganda for political ends. Just as truly might it be proclaimed that the efforts to suppress the I.R.A. in Eire are a persecution of Catholics 'as such.'

The internees in Ulster are not so many as in Eire, and are no more interned on account of religion than the 554 are in Eire. Both States are similarly striving to protect their constitutions against illegal conspiracies.

It does seem odd to Northerners to observe how differently I.R.A. operations in Eire and in Northern Ireland are regarded. When the More O'Ferralls were murdered, the local Bishop denounced it as a diabolical crime and said there were elements in Ireland that would carry the country to the abyss. In 1936, Cardinal MacRory, at Maynooth, said that within recent months there had been several political murders; that he deliberately called them murders, though the authors of them referred to them as executions.

The Special Powers Act is denounced at length in *Orange Terror* and has been episcopally protested against. Yet no

such protests are made against the more drastic similar legislation in Eire. Under the Eire 1939 Treason Act, conspiring against the State, or encouraging or harbouring such a conspirator, or not giving information against him incurs the death penalty. Military Courts can inflict sentence of death.

When Constable Patrick Murphy was murdered in Belfast and the perpetrator, arrested on the spot, and after a patient trial before Judge and jury, condemned to death there were protests, petitions, and a strike organised in Dublin. When Maurice O'Neill was sentenced by a Military Court in Dublin for having fired at the police and was executed there was no agitation against Government 'tyranny and barbarism.'

In short, the punishment of organised murder, rebellion, robbery in Eire is normal defence of the State. In Northern Ireland it is anti-Catholic oppression, part of the 'terrors, tortures and persecution through which the Catholic minority in the North-East are passing.' (Mr. Eamon Donnelly).

Week by week and year by year the Belfast police are finding in Roman Catholic houses stores of guns, ammunition, explosives and plans for treasonable operations. Constable Patrick M'Carthy has followed Constable Murphy to the grave, while resisting armed robbers.

This month in one house a number of revolvers and Mills bombs, 600 rounds of ammunition, 100 detonators, 24 sticks of gelnite and fuses were found. Three days later 3 pistols, 3 revolvers, 165 rounds of ammunition were found in another. Six days later in another house were found a map of area covered by C. Company, I.R.A.; names and addresses of members of R.U.C.; copies of I.R.A. Intelligence reports on movements of certain members of R.U.C.; a manual on 'Street warfare and tactics'; one on 'Drill-up-to-date'; and a list of names of H.M. Privy Council of Northern Ireland.

III

Orange Terror devotes space to the murders and evictions in the 1935 riots. There were no murders or evictions until the unprovoked attack on the orderly Orange procession on 12th July. Four people were tried and sentenced for having assailed the procession in the Markets area. Going through Royal Avenue shots were fired at it from North Street. A man was chased and rescued by the police with difficulty. At his trial, signed statements of his were produced by the police, admitting the shooting. The Judge in sentencing him said the offence was one of those primarily responsible for all the trouble. Further on, when the procession was passing through York Street, shots were fired from Lancaster Street, and a young parishioner of mine, Edward Withers, slain. He was a quiet boy of good character, not an Orangeman.

In the ensuing riot in Lancaster Street a Head Constable and two policemen were shot—two of them dangerously. Then the floodgates were opened. Next day a party led by a band went to bring a wreath to Withers' home in Nelson Street. While the band were playing hymn tunes, shots came from North Anne Street and a man was wounded. That evening the rioters shot at each other in this area. Two Protestants were killed, one dying on the steps of a Mission Hall in my parish, in Nelson Street.

In that and the following days horrible events took place. In every city there is an underworld held in check by invisible restraints. Sectarian-political passions in Belfast have a low explosive point. The mobs on both sides broke loose. To describe the shooting and evictions as a one-sided pogrom is absurdly unjust. It is a queer pogrom in which more than twice as many of the supposed assailants were killed as of the inoffensive victims.

Here 'Ultach' loses his artistic technique. He seems to have decided that the neck-or-nothing method of propaganda was worth giving a trial to. So he solemnly states in capital letters that NOT ONE non-Catholic was evicted. At the time I stated in the Press that 300 Protestant families had been evicted. Later accounts much added to the number. It is probable that as many Protestants were evicted as Roman Catholics.

This week I met a man who lived in a street on the edge of the Falls Road area. He received a message to clear out or his furniture would be thrown out and burned. The majority in the street were Protestants. Not a single Protestant family was allowed to retain its home. A well-known house agent gave evidence in Court of the damage done to an estate out of which 21 Protestant families were evicted at the point of the revolver.

The Protestant clergy held peace meetings and got out leaflets imploring restraint and order. I with others met the shipyard workers, going in the early morning to their work, at the Shipyard gates. I remember how indignantly we were told we were giving out the leaflets at the wrong place—that we should be at St. Mary's (Roman Catholic) Hall!

IV

Reference is made in *Orange Terror* to the 1920-1922 riots and the ghastly murder of the MacMahons. Is it forgotten that the I.R.A. forces then were waging open war against the Protestant majority and the Northern State? Armed bands raided the area, burning houses, kidnapping leading Protestants, destroying bridges and railways, attacking police barracks. A very popular M.P., a City Councillor, W. J. Twaddell, was murdered by gunmen outside his own shop. A Belfast newspaper published on 25th May, 1922, that in the preceding 13 days, 21 Protestants had been murdered in Belfast, 41 incendiary fires started in the premises of Protestants and many outrages of bombs and rifles.

Mr. Dan Breen, in his book *My Fight for Irish Freedom* (p. 240) tells of his time in Ulster in autumn of 1921 'training the Northern boys in the use of the gun and bomb.' His colleague was Charlie Daly, afterwards, he says, executed by Free State forces. Had Daly fallen in Ulster, it would have been another outrage against Catholics.

The speech of Commandant Eoin O'Duffy about 'using the lead' on the Northerners is well known. Tomas de Barra wrote, on 14th July, 1922, from Mountjoy Jail stating that he was asked to meet Eoin O'Duffy, Chief of Staff, Free State Army, 'to arrange combined action in the North between his men and the Executive forces.'

When the MacMahon horror is recalled there cannot be forgotten what was being suffered on the other side. On the 19th May, 1922, armed men entered a cooperage in Little Patrick Street. Five coopers were at work, one of them a Roman Catholic. The four Protestants were made face the wall and were then shot, three of them fatally. A bomb was thrown into the house of a Protestant named Donnelly in Brown Square. His two sons aged 18 and 3 years were killed, and himself and his daughter wounded. This was reported in the Dublin papers as another brutal Orange murder of Catholics.

It is distressing to have to revive memories of such deeds but the evil misrepresentations of *Orange Terror* leave no option. What I want Southern readers to understand is that they are constantly given a distorted one-sided account. I know well there are desperado gunmen on the Protestant side as well as the other.

What do decent Southern Roman Catholics think of an incident like this, soon after the 1935 riots? A boy, Cecil Young, North Thomas Street, aged 11, was at my Sunday School on the Sunday morning. He was sent on a message to his aunt in Eglinton Street. In passing through North Queen Street, a Roman Catholic area, two boys asked him was he a Protestant. When he said 'yes' they stabbed him in the back.

When I stood in that boy's home and saw his pierced blood-stained garments my thoughts went back to my own Sunday School days: My brother and I had sometimes to walk on Sunday mornings through a long Co. Wicklow glen. It used to be a glad occasion when we were overtaken by the much-admired Father Boucher, C.C., driving from saying Mass in Crossbridge on his way to Killaveney. He generally made us get up with him in his high dog-cart, and so the

two little heretics were proud to be driven to Sunday School by the kindly priest whilst his own flock were passed on the road.

Can the good folk accustomed to such happy conditions comprehend Belfast's fierce animosities? Cecil Young's was not a solitary case. Two boys going to the Friends' Sunday School in Frederick Street, nearby, were attacked and one stabbed and left helpless. So riots originate.

V

The charge of unfair partial treatment in Education is quite unfounded. 'Ulrich' complains that Catholics are 'penalised to the tune of over a million pounds for having a conscience, for being Catholics.' The fact is there is no distinction in the Education Acts between the two religions. Those Protestants who prefer to retain their schools under their own control receive exactly the same terms as the Roman Catholic managers.

In 1938 there were 392 Protestant Voluntary Schools in Northern Ireland prepared to pay for their preference, and not wailing about unjust treatment. Count Michael de la Bédoyère before accusing the Northern Government of 'discrimination against Catholic education' might have reflected that his co-religionists here are receiving more favourable financial treatment than they have in England.

VI

I do not seek to deny or palliate the deplorable outbreaks, the bitter feeling, that too often prevail up here. I do protest against striving to blacken unduly the errors of one party while pretending the other is blameless. I protest against the misrepresentation that ascribes mob political passions to religious bigotry. The frenzy of the rioters is worlds away from theological zeal.

There is, alas, a considerable measure of truth in Miss Gaffney's words—'Most of the men and women who attack the Catholic-Nationalist minority in those pogroms [the lady will not be denied that blessed word] have never darkened the door of a church in their lives, nor made any protestation of religion.'

In my experience, riots have been reprisals due to exasperation. An admission of this as their genesis occurs in *Orange Terror*. Mr. Denis Ireland, a resident in Belfast, writes of what he quaintly calls 'a fatal shooting affray' near his home. What he finds significant about the outrage 'is that no pogrom followed. Instead, the public took the fundamentally sensible attitude that those affairs were a kind of private feud between the police and the authors of the outrages and refused to be embroiled' (italics are in original). Peculiar doctrine this, but the point is that the populace might normally have been stirred to riot by the murder.

The Ulster Protestant is in general a kindly Irishman, wanting to live on friendly terms with his neighbours of a different creed. And so the vast majority of them do. In the Six Counties the 428,000 Roman Catholics regularly enjoy a peaceful, prosperous life among their Protestant neighbours. Even the epidemics of rioting do not affect the good feelings between the great mass of the people. The Roman Catholic residents in my street and neighbourhood would, I think, admit this. There is no scarcity of evidence of the readiness of the majority to honour the minority.

The President of the Belfast Queen's University Association was, last year, a Roman Catholic lady doctor. The President of the Incorporated Law Society of Northern Ireland last year was a Roman Catholic Coleraine solicitor. This week a Belfast Roman Catholic was unanimously elected President of the Ulster Chemists' Association. Two of the Six Counties have Roman Catholic Royal Ulster Constabulary County Inspectors. Last year four counties had. And the Deputy Commissioner of Belfast (Mr. D. C. B. Jennings) is a Roman Catholic. The first head of the Judiciary of Northern Ireland was Lord Chief Justice Denis Henry, a Roman Catholic. The Chairman of the Belfast Water Commissioners (Mr. T. Lynch) is a Roman Catholic. The Permanent Secre-

tary of the Ministry of Education through many critical years was a Roman Catholic, the late Mr. A. N. Bonaparte Wyse, C.B.E.

How does this fit with all the slanders of persecution of Catholics 'as such' or with 'as blatant and ruthless a persecution of a minority as exists in Europe to-day'!

During the 1935 riots the late Bishop MacNeice affirmed the attitude of his Church in Belfast. 'We are here in the providence of God, Protestants and Roman Catholics, side by side, in a small country. It must be that we are here not to destroy one another, but while we have the opportunity to help one another.'

P.S.—Since writing the above I have read Mr. Harry Craig's article in the December BELL. It shows how well-grounded my fears were of Southern readers being misled. Mr. Craig's report of his discoveries during his visit to Belfast 'last week' is decidedly entertaining. We have been lately tickled here by an Englishman's announcement that after a fortnight's visit to Ireland he had grasped the Irish problem. We remember Kipling's 'Pagett, M.P.' who 'came on a four-months' visit to study the East.' But Mr. Craig surpasses all the tribe. Did he spend a whole week-end in Belfast?

The article does reveal a similarity of reaction between Southern and Northern natures when an inquiring foreigner is delivered into their hands. Some of our people must have had quite a pleasant time instructing Mr. Craig, since he was able to go back to T.C.D. and report as follows:— that (1) there were mass dismissals of Catholics and re-employment of Protestants in their stead, 'For no other reason than religion, thousands are thrown out of work,' and their children made go hungry; that (2) 'The Orangeman hates Englishmen'; that (3) as soon as Orangemen arrive in Liverpool 'they are often as good Nationalists as the Kerry men'; that (4) the Orangemen have sympathy with the I.R.A. of 1916-1920, 'they were gentlemen'; that (5) 'if unemployment was ended the vast odds are that sectarianism would share its grave'; that (6) unemployment suits the owners of the big factories, 'the £145 million-muster'; that (7) the refugee trains after the air-raids 'shook the Border at its foundations.'

The T.C.D. people who 'delegated' Mr. Harry Craig to travel North should have seen that he was properly conversant with the laws of Eire. Had he been aware of the scope and exercise of the Emergency Powers Order there he would scarcely have waxed so indignant when he heard here 'of mass arrests, of the crime of being a suspect, of the suppression of civil liberties, of police raids.'

[Issued by the Ulster Unionist Council, Glengall Street, Belfast.]

OF THE ONE OBLATION OF CHRIST FINISHED UPON THE CROSS

The Offering of Christ once made is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the quick and the dead, to have remission of pain or guilt, were blasphemous fables, and dangerous deceits.

ARTICLE XXXI OF THE Articles of the Church of England, 1562.

THE ETERNAL NAME

WE ask the enemy once more, suppose a religion were to be found which would be preferable to the one we love, by what means would you crush ours? How would you get rid of the religion of Jesus? and how would you extinguish His name? Surely, sirs, ye would never think of the old practice of persecution, would you? Would you once more try the efficacy of stakes and fires, to burn out the name of Jesus? Would ye give us the boots and instruments of torture? Try it, sirs, and ye shall not quench Christianity. Each martyr, dipping his finger in his blood, would write its honors on the heavens as he died; and the very flame that mounted up to heaven would emblazon the skies with the name of Jesus. Persecution has been tried. Turn to the Alps; let the valleys of Piedmont speak; let Switzerland testify; let France, with its St. Bartholomew; let England, with all its massacres, speak. And if ye have not crushed it yet, shall ye hope to do it? Shall ye? Nay, a thousand are to be found, and ten thousand if it were necessary, who are willing to march to the stake tomorrow: and when they are burned, if ye could take up their hearts, ye would see engraven upon each of them the name of Jesus. "His name shall endure forever."

—C. H. SPURGEON, *The Eternal Name*.

"I BELIEVE"

By REV. W. GORDON BROWN, M.A.

(19 pages, 15c, 2 for 25c, postpaid.)

THE booklet entitled *I Believe*, written by Rev. W. Gordon Brown, M.A., Instructor in Toronto Baptist Seminary and Acting Pastor of Forward Baptist Church, Toronto, will be welcomed by Evangelicals everywhere. These meditations, with the exception of one, were given in "Morning Devotions" over Radio Station CBL, Toronto, in March, and are summaries of a series of sermons delivered in Forward Baptist Church.

The author discusses the cardinal doctrines of our faith in a manner calculated to instruct the unenlightened, to convict the unsaved and to inspire the more mature Christian. The truths of Scripture concerning God, Christ, the Holy Spirit, the Church, Forgiveness, Resurrection and Eternal Life are each dealt with briefly, but adequately.

In these days of stress and strain men need the consolation of the Scriptures and the strength which comes from faith in God and in His Word. The perusal of these pages will doubtless lead many readers to search the Scriptures for fuller light on these all-important matters. At a time of apostasy and unbelief it is refreshing to read the clear convincing statements of the author as to "those things which are most surely believed among us". This helpful booklet should be distributed as widely as possible.—Dr. O. L. Clark.

ARE YOU A MEMBER OF THE CANADIAN PROTESTANT LEAGUE?

EVERY reader of THE GOSPEL WITNESS ought to be a member of THE CANADIAN PROTESTANT LEAGUE. If you are not a member, we urge that you join at once. Send the \$1.00 fee, and your name to:

Secretary, THE CANADIAN PROTESTANT LEAGUE
130 Gerrard St. East, Toronto, Canada.

AMONG OURSELVES

Devoted to Activities and Interests of Former Students of TORONTO BAPTIST SEMINARY

Rev. A. C. Whitcombe preached the anniversary services, June 11th, in Collier Street Baptist Church, Barrie, where he was formerly pastor. His ministry was much enjoyed there by friends, old and new.

Pastor E. S. Kerr of Maple Hill Baptist Church reports a fine week of special services, with Rev. N. Rowan as evangelist.

Rev. Lorne Hisey, of Hespeler, was supply preacher at Pape Avenue Baptist Church, Toronto, on June 11.

Mr. Roy C. Cornish is busily assisting our work at New Toronto and Long Branch Baptist Churches this summer.

It was only recently that we heard that early in the war the Red Cross reported that Mr. Evan Jones, R.A.F., had been killed in France.

Mr. Geo. E. Malcolm and Mrs. Malcolm (née Muriel Belle) announce the birth of a daughter, Judith Anne, on June 5.

Dr. O. L. Clark spoke at Maple Hill Baptist Church, Mr. S. Kerr, pastor, on May 23rd. The fine gathering was followed by a fellowship hour at one of the homes. Dr. Clark reports a good work going on in this church.

May 30th, saw the happy wedding in Jarvis St. Church of Mr. W. R. Slade and Miss Lottie Blair, the ceremony conducted by an old friend of the bride's family, Dr. P. W. Philpott. That evening the bride and groom left on a honeymoon to Vancouver. On his return Mr. Slade will continue to assist Rev. R. D. Guthrie in Bethel Church, Orillia, for the summer. The Seminary family wishes the couple much joy in the Lord.

Rev. W. H. Frey reports good meetings in the French church he visited in New York. He is really a fine preacher, especially in his native language.

Edmond Hall has completed so many operational tours out of Great Britain that he has now been made an instructor there with the R.C.A.F.

—W. Gordon Brown.

ATHANASIUS CONTRA MUNDUM

They call me hasty, of opinion proud,
Untaught to bend a stubborn will.
Ah, little dreams the shallow-hearted crowd
What thoughts this bosom fill.
What loneliness this outer strength doth hide,
What longing lies beneath this calm.
For human sympathy so long denied,
Our earth's divinest balm.

But, more than sympathy the truth I prize,
Above my friendships hold I God,
And stricken be these feet ere they despise
The path their Maker trod.
So, let my banner be again unfurled,
Again its cheerless motto seen:
The world against me? I against the world!
Judge Thou, dear Christ, between.

—Huntington.

THE "ANTI-DISCRIMINATION" BILL OPPOSED

AS further evidence of the growing tide of opposition to the so-called "Anti-discrimination" Bills, one already passed in the Ontario Legislature and another proposed in the House of Commons, Ottawa, we print the following report from the *Globe and Mail* of Monday, June 5:

DISCRIMINATION BILL IS HIT AT WOMEN'S COUNCIL MEET

Kitchener, June 4 (Special).—Opposition to a bill on discrimination now before the House of Commons was expressed at closing sessions of the Ontario Provincial Council of Women semi-annual meeting here on Saturday. The bill is intended to make unlawful and punishable by fine or imprisonment any utterance or dissemination of material "intended or likely to expose persons belonging to a certain race or professing a certain creed, to hatred, contempt, discrimination, ridicule or insult."

NEWS OF UNION CHURCHES

Open-Air Services at Timmins

"From time to time, we have blessing here. After the Sunday evening services a large portion of the congregation goes in a body to a prominent street corner for an open-air meeting. The singing of the congregation around the organ, attracts people of all nationalities and classes who stop and listen. A goodly number of young men and women who seem to be just wandering up and down the main thoroughfare, also stop and listen. I was told that a Greek Orthodox priest listened to the message last Sunday night.

"We have a quartette which sings in French and Brother Bauman preaches in French. A number of our men preach in English and I generally bring the closing message.

"Usually this meeting continues until almost 10 o'clock. Our people are happy to give their testimony in the open-air and to distribute Gospel tracts among the listeners. I believe the time has come when the whole church must go out and evangelize its community by this means. Often more unsaved people are reached thus than by services in the church building. God willing, we expect to go out every Sunday night in this fashion and sometimes after the prayer meeting Wednesday night. We use the open-air meeting to invite people to our church services and the French-Canadians are offered a copy of the New Testament in their own language. This kind of ministry thrills me and I believe it is good for the spiritual life of the church.

"Brother Delaney of the Toronto Baptist Seminary has won the hearts of all the people. He is not afraid of work and his zeal is a blessing to all."—R.E.J.B.

Bethel, Orillia

Mr. Guthrie sends the following news: "After eleven weeks of rest, I preached at both services in Bethel on Sunday. It felt grand to be in action again. There was a splendid congregation in the morning, and a full house in the evening. The ordinance of baptism was administered, when five followed the Lord in His own appointed way. Another baptismal service has been announced for the first Sunday in July. On resuming my duties it was an occasion for thanksgiving to find the church in good spiritual and financial shape.

"Anniversary services were held in the Mitchell Square Baptist Church on Sunday. The church was well filled to hear a former pastor, Rev. Geo. Creagh. Mr. Creagh brought splendid messages, which were enjoyed by all his friends of former days. Special music was rendered by Mr. and Mrs.

Sandy Morrison from Toronto. Anniversary offerings were the best in the history of the Church.

"The spring Association of the Cannington, Lindsay and Orillia district will be held in the William St. Baptist Church, Lindsay, Wednesday, June 28th. Messages will be delivered by Student-Pastor George Delaney of Hampshire Mills, and Student-Pastor Sidney Kerr, of Maple Hill, in the afternoon, and by Rev. Frank Vaughan of Norland and Pastor Russel Slade of Bethel, in the evening. Special music by the Baker Hill Double Quartette. All Union Witness readers invited."

Kimberley-Maple Grove Churches

Student-Pastor Kenneth Leary writes: "We are kept very busy with the various services in the Maple Grove-Kimberley Churches but all this activity makes us exceedingly happy. The Kimberley Church which recently voted unanimously to unite with the Union of Regular Baptist Churches of Ontario and Quebec has raised sufficient money to put brick siding on the church which will make it much more attractive as a house of worship. A number of Christians, young and old, have already requested to be baptized so we are looking forward to a great summer. The Maple Grove Church is coming along.

"The doors have been opened to start a Gospel work at a place called Providence which is located about half way between my two fields. It looks like a real field of labour and an opportunity to reach many people. We would value your prayers on behalf of this work that many souls might be saved."

Conference at Briscoe Street

"The Western Conference met for their May 24th Rally in the Briscoe Street Baptist Church in London and it was a day of great blessing and happy fellowship. Representatives were present from Chatham, Essex, Windsor, Springfield, Courtright, Wilkesport, Courtland and Sarnia. Our speaker for the day was Rev. W. Gordon Brown, who brought two very inspiring messages and enriched our souls with good things from the Word of God. Mr. Brown is not content to dwell on the surface or deal superficially with the great truths of the Gospel, consequently, we learned much and our 'hearts burned within us' as the Lord and His great work was presented to us so ably by this true servant of God.

"In the afternoon the pastors of the various churches were called upon to give a short account of the work on their different fields and we heard some thrilling accounts of conversions and increase of interest from each one.

"Mr. Stewart Steinberg from Sarnia brought two fine pieces on his trumpet, afternoon and evening. Also Mrs. Wood, wife of our beloved Captain Wood, now in England, sang a beautiful solo in the evening.

"The pastors met during the supper hour for a brief conference on extension work in Western Ontario. It was a happy day for everyone who was able to be present. There were fine crowds in attendance and a splendid spirit in both of the meetings. God was truly with us for which we give Him thanks."—W. H. MacB.

A New Booklet Just Off the Press

"WHY

The Canadian Protestant League"

By Dr. J. B. Rowell, Rev. W. S. Whitcombe
and Dr. T. T. Shields

40 pages, designed for circulation by League Members.
Send for sample copy. If convenient enclose 3-cent
stamp for postage.

Bible School Lesson Outline

Vol. 8 Third Quarter Lesson 27 July 2, 1944

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

THE RETURNING REMNANT

Lesson Text: Ezra 1.

Golden Text: "Who is there among you of all his people?"—Ezra 1:3.

Reading: Ezra 2.

Introduction to the Book of Ezra.

The last of our series of lessons in the Old Testament dealt with the siege of Jerusalem, the capture and destruction of the city and the deportation of the people of Judah by King Nebuchadnezzar of Babylon in 586 B.C. (2 Kings 24, 25). The kingdom of Israel had been overthrown by the Assyrians in 721 B.C. and the people taken into captivity (2 Kings 17). The books of First and Second Chronicles give material which is largely parallel to that in Second Samuel, First and Second Kings, except that the rebellious kingdom of Israel receives very little attention. Also, the history is reviewed from a religious standpoint, rather than from the political point of view.

Under Cyrus the Great the Persian Empire gained supremacy over the neighbouring kingdoms, and finally absorbed them till it was the greatest ruling power in the world at that time. In accordance with the purpose of God Cyrus issued a decree granting the Jewish exiles permission to return to their own land. The first of the exiles were under the leadership of Zerubbabel, the prince of Judah. They returned to Palestine about 535 B.C. In spite of many dangers, difficulties and discouragements they succeeded in rebuilding the temple in Jerusalem. The second mass return of exiles took place under Ezra about seventy-five years later.

The Book of Ezra describes the history of the restoration under Zerubbabel, the rebuilding and dedication of the temple (Chapters 1-6). It also gives an account of the restoration under Ezra, the reforms and the religious institutions which he established (Chapters 7-10).

I. The Permission to Return—verses 1 to 4.

God watches over His own (2 Chron. 16:9). The Israelites had been vanquished because of their sin (Deut. 29:24-28; 2 Kings 23:26, 27), but God had not forgotten them (Deut. 30:1-6; 2 Chron. 15:3, 4). They were not held in slavery in Babylon and Assyria, but they were in subjection to a foreign king and they had lost their land, their independence, their national testimony and their joy (Psa. 137:1-4). Someone has said that when a man steps into Satan's territory he has no right to expect God's protection. That may be so, but our God is a God of mercy, and He does not reward us according to our sins (Psa. 103:10); having loved His own, He loves them to the end, although they may foolishly wander from His side (Matt. 26:56; John 13:1). Although we be faithless, He is ever faithful (2 Tim. 2:13).

Our Lord is sovereign; at times He uses even heathen kings as His instruments (Prov. 21:1; Jer. 25:9). Two hundred years before the birth of Cyrus God had foretold through His prophet the name of Cyrus, his career and his service to the Jews (Isa. 44:28; 45:1-4, 13). The time for the return of the exiles had also been foretold (2 Chron. 36:20, 21; Jer. 25:12, 13; 29:10; 33:10-14), and when the year of destiny arrived, God stirred up the heart of Cyrus to perform His will. Let this be our joy and confidence, that our God is on the throne, and that His purposes can never be frustrated (1 Kings 8:56-60; Psa. 29:10; Isa. 40:22; 42:4; Acts 15:18).

King Cyrus of Persia evidently recognized the hand of God in the fulfilment of these prophecies. He was willing to acknowledge Him as God (verse 3), and to confess that it was to God that he owed his mighty power and wide-spread dominions (Dan. 4:28-37; 6:26).

The proclamation of Cyrus was generous; all who wished might return to their own land (2 Chron. 36:22, 23). Our Lord has issued a general call to all who are away from Christ, the home of the soul, to return to Him. Sinners are invited (Isa. 1:18; 55:1-3; Rev. 21:6; 22:17), as well as saints who have wandered away from the Lord (Jer. 3:12-14; Hos. 14:1-4; Lk. 15:11-32).

The Lord is the Shepherd of His people; His tender watch-care is such that He provides for all their needs—temporal and spiritual (Psa. 23:1; Isa. 40:11; Phil. 4:19). The exiles were to be furnished with means, goods and beasts by their neighbours (Gen. 15:14; Exod. 12:35, 36).

II. The Preparations to Return—verses 5-11.

The invitation to return applied to all the exile Jews, but not all accepted the call, reminding us of the New Testament truth that many are called, but few are chosen (Matt. 22:1-14). Some of the Jews preferred to remain in Babylonia or Assyria where they had settled down to enjoy the luxuries and pleasures of court life. Others were willing to encounter all difficulties, if only they might reach their home land (Heb. 11:24-26). It takes resolution, courage and steadfastness to follow the path to our home and to glory (Matt. 7:13, 14; 16:24, 25; 2 Tim. 2:3, 4); many lose out because they prefer the way of least resistance (2 Chron. 12:14; Heb. 2:1-4).

The patriarchal chiefs of Judah and Benjamin, with some from the other tribes, returned to Jerusalem with Zerubbabel, whose name means "stranger in Babylon" (Ezra 2:1-35; 3:8; Hag. 2:23). His court name was Sheshbazzar, that is "fire-worshipper" (Ezra 5:16). Many priests and Levites also returned (Ezra 2:40-63). Singers accompanied the pilgrims (Ezra 2:41), reminding us of the fact that there is joy when the wanderer returns to the Lord (Psa. 32:11; 51:8, 12; Lk. 15:6-10, 23, 24). The total number of emigrants is given as forty-two thousand, three hundred and sixty (Ezra 2:64; Neh. 7:66).

It took wisdom, time and trouble to make all preparations for this vast congregation to journey to Jerusalem. Then, all the beasts of burden, the supplies and equipment must also be assembled (Ezra 2:65-70; Neh. 7:67-73). Similarly, the organization of men, munitions and supplies of all sorts for the invasion of Europe was a tremendous task. God will give spiritual success and victory to all who are willing to pay the price and who will prepare their hearts to seek Him (2 Chron. 7:14; 27:6; 30:7-9; Jer. 29:13; Hos. 10:12).

All those whose spirit the Lord had stirred prepared to go to Jerusalem. Without His prompting they would have been content to remain in exile. Grace taught our wandering feet to tread the heavenly road (Rom. 5:6-8; Tit. 2:11-14; 3:5); it is not in man that walketh to direct his steps (Isa. 53:6; 55:7-9; Jer. 10:23).

Cyrus brought forth the vessels of the house of the Lord which had been taken away by Nebuchadnezzar (2 Kings 24:13; 2 Chron. 36:7, 18; Ezra 5:14; 6:5). They were resting in the temples of idols, when their proper place was in the holy house of God. God requires that His human vessels should be separated from evil purposes and practices (Rom. 6:16; 2 Cor. 6:17; 7:1), and that they should be consecrated unto His service (Rom. 12:1, 2; 2 Tim. 2:20, 21).

THREE GREAT BOOKS

"BEHIND THE DICTATORS"—66 Pages

"SHALL THE POPE BE SUPREME ARBITER?"—60 Pages

"THE ANTICHRIST: HIS PORTRAIT AND HISTORY"—128 Pages

Each of these will be sent anywhere postpaid for fifty cents.

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 2.

Subscription Rates: 1 year \$2.00.

Free copy of "Behind The Dictators" or "The Antichrist" by Porcelli or "Shall The Pope Be The Supreme Arbiter?" with every \$2.00 subscription.

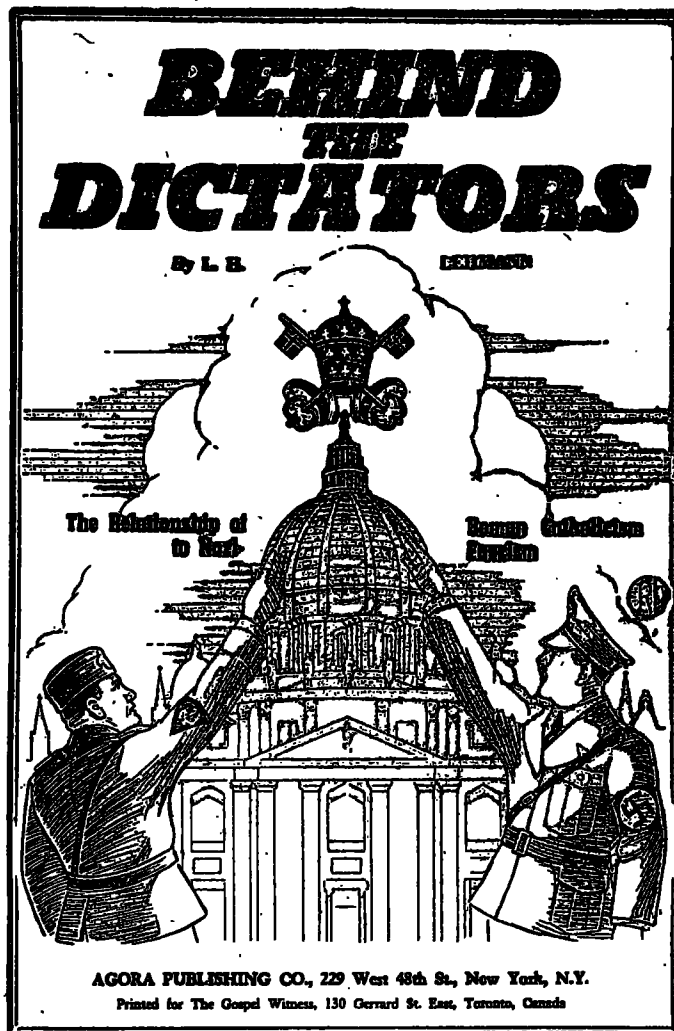
ORDER FORM

The Gospel Witness, 130 Gerrard St. E., Toronto 2.

Please send me The Gospel Witness for 1 year and the book underlined above. Enclosed find \$2.00.

Name

Address



(Facsimile of cover reduced from 8 x 5 1/4 inches)

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships"	\$1.00
"The Plot That Failed"	1.00
"The Adventures of a Modern Young Man"	1.00
"The Oxford Group Movement Analyzed"05
"Does Killed in Action Mean Gone to Heaven?"05
"The Christian Attitude Toward Amusements"05
(Delivery in 10 days)	
"The God of All Comfort"05
(Delivery in 10 days)	

ADDRESS:

THE GOSPEL WITNESS

130 Gerrard St. East

Toronto 2, Canada

Winnipeg Sale of Indulgences

ARCHBISHOP SINNOTT'S LETTER to "dear Catholic Parents", promising plenary indulgences—which means, direct passage to heaven by avoiding purgatory—to all soldiers whose names are enrolled in a certain Roman Catholic Society, for \$40.00 each, has been published by THE GOSPEL WITNESS to the number of 100,000. We want them freely distributed, and will send postpaid at the following prices—and if any cannot pay but can help in their distribution, send anyway:

100, 25c; 500, \$1.00; 1,000, \$1.50.

NEW EDITIONS OF "THE PLOT THAT FAILED" AND "OTHER LITTLE SHIPS"

THE supply of the above books was completely exhausted, and we have published a new edition of each which have just come from the bindery.

The first is the thrilling story of Jarvis Street Church's fight for freedom and against the encroachments of Modernism. Every preacher in the world should have a copy.

The second volume is made up of a selection of Dr. Shields' sermons covering a wide range of subjects.