

The Gospel Witness and Protestant Advocate

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Whole Number 1217

Archbishop Sinnott of Winnipeg and Dr. Shields Exchange Letters

WE have received a most courteous letter from the Roman Catholic Archbishop of Winnipeg, The Most Reverend Alfred A. Sinnott. This letter we have reproduced as received, and the exact reproduction is printed on page three of this issue. We should have put it on the front page, only that this page is too short. Before reading our reply, we suggest our readers turn to page three, and read the Archbishop's letter. Then they may turn back to this page, and read our answer.

Quite apart from the leaflet on which the Archbishop's letter of March 1st, 1944 is reproduced, the subject it deals with is one of world-wide interest, for, involved in it, is the Roman Catholic doctrine of Purgatory, with

all correlated doctrines. The fact that our publication of the Archbishop's letter has created such a world-wide interest as to justify the Archbishop's saying "I received thousands of letters from all parts of the world", we think is sufficient reason for giving so much space to the Archbishop's letter of September 3rd, and our reply. Furthermore when the Archbishop implies that somebody is "supplying these leaflets by the millions" it would certainly appear that the subject with which they deal, is of very wide interest.

We repeat, our putting our reply to Dr. Sinnott before his letter, is due only to the exigency of space.

The Gospel Witness

PUBLISHED WEEKLY

130 GERRARD STREET EAST, TORONTO 2, CANADA

Thursday, September, 13th, 1945.

The Most Reverend Alfred A. Sinnott,
Camp Morton, Man.

Dear Archbishop Sinnott:

I am in receipt of your letter of the 3rd inst., and I thank you for your courtesy in writing me. Your letter requires a somewhat detailed answer.

You tell me you have seen some letters addressed to me "by a Catholic gentleman of Winnipeg". I have received a number of anonymous communications from Winnipeg; but they were couched in such vulgar terms that even had the writer signed his name, I should have considered his letter unworthy of a reply. Being anonymous, I could not answer in any case. Nor am I in the least disturbed by such vulgar anonymity. I can only conclude that the writer knows better than I could possibly know what reason he has to be ashamed of his own name.

I assume that the writer to whom I refer is identical with the "Catholic gentleman of Winnipeg" to whom you allude. However, the terms of the letters addressed

to me were not such as any "gentleman" would employ. I am glad however, to know that the identity of the Winnipeg correspondent is known to you, for that enables me, through you, to assure him that his vulgarities have not "bothered" me in the least.

I am pleased to know that you "hold nothing in any way against me," a sentiment which I most sincerely reciprocate, although I must say that I can imagine no reason for your holding anything against me. Since you thought well enough of your letter to publish it, I think I might reasonably expect your gratitude for having so largely increased its circulation.

I am most happy to know that my publication of your letter has brought you "very near to God." That, of course, is the purpose of the publication of THE GOSPEL WITNESS—to bring people near to God. And if it has had that effect upon a Roman Catholic Archbishop, I am most gratified. What higher service could a Protestant minister possibly render than that of bringing a Roman Catholic Archbishop very near to God?

Yes; I recall the words of Holy Writ to which you refer, and have experienced the blessedness they ensure to

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

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those who are persecuted for righteousness' sake.

Perhaps even an Archbishop under the circumstances may be excused for the colloquialism, "Was I ever"!

I must tender you my warmest thanks for your most generous tribute to the effective influence of THE GOSPEL WITNESS. You say,

"I received hundreds, nay thousands of letters from all over the North American Continent, from South Africa, Australia, Europe, etc."

I know something, of course, of the extent of the circulation of THE GOSPEL WITNESS, but to have the dimensions of its sphere of influence so defined by so distinguished a Prelate as yourself, must make the Editors of THE GOSPEL WITNESS feel that their work is exceedingly important.

I am extremely sorry to know that you have been "called the vilest of names". No good is ever accomplished by mere vilification. But if you were able to share the point of view of those who have been shocked by your letter, perhaps you would be able to make some allowance for the vigour of their protest.

I venture now to examine the part of your letter which you say has been misinterpreted:

In your letter of March 1st, 1944, to "Catholic parents," you refer to a former letter, and quote yourself as having said:

"What better guarantee for any boy exposed to all 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. A guarantee, should it be God's will, that he will return to his dear Mother, and to those who love him."

In the letter under review, you say, "The expression, 'What better' is not a positive assertion: it is a hypothetical assertion, and it always implies 'if there be'." Surely such a correlation of words as "hypothetical assertion" would constitute a contradiction in terms. An *hypothesis* is a supposition, an assumption. An *asser-*

tion is a positive statement; indeed, the word has a stronger sense than *affirmation*. One affirms what he believes to be positively true. To assert implies almost a challenge to deny. Perhaps you use words rather carelessly, in which case it may be somewhat unfair to hold you too strictly to account.

But I pass from the expression, "What better guarantee for any boy exposed to all the hazards of war!" to the explanation of the guarantee which follows:

"A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity."

Surely you will recognize that there is nothing hypothetical about a "guarantee"? A hypothetical guarantee would be no guarantee at all; and you describe the enrolment of a soldier as a Perpetual Member of the Society of the Propagation of the Faith, as guaranteeing a certain blessing. But let me return to your first sentence: "What better guarantee". Here we have a very strong term: a "guarantee"; and this is the best of all guarantees, since you assume there could be none "better".

But what, now, is guaranteed to the soldier? Just this: "should he be killed, that he will go at once to his Maker, to be with Him for all eternity." That surely is not "guaranteed" to all Roman Catholics who depart this life! Is it not the teaching of your Church that at death the soul passes into a state which you call Purgatory, and that there the soul must remain for the suffering of such "temporal punishment" as venial sins may require?

I readily admit that nothing is easier than to misunderstand, and, therefore, to misinterpret one's opponent; and I should be exceedingly sorry to be guilty of misrepresentation of the teachings of the Roman Catholic Church at any point. Protestants do believe that the soul of the believer at death goes "direct to its Maker"; that, indeed to be "absent from the body" is to be "present with the Lord"; and that to "depart" is to be "with Christ, which is far better." But I have understood the Roman Catholic Church to teach that Purgatory stands between death and Paradise, in all but exceptional cases, where a "plenary indulgence" for certain considerations is granted.

Again, let me state my position interrogatively, for if at any point I am in error, I shall be most grateful if Your Grace will correct me. I am aware that many people misunderstand the significance of what your Church calls an "indulgence". I understand it to mean the remission of a certain part of the "temporal punishment" suffered in Purgatory. For example, for certain considerations, a hundred days' indulgence would mean, according to my understanding of it, the lessening of the soul's stay in Purgatory by one hundred days; or the remission of its required equivalent in meritorious penance. On the other hand, a "plenary indulgence", I have understood to mean the remission of the full tale of temporal punishment due the soul for venial sins. And a plenary indulgence being granted, then the soul would indeed go "direct to his Maker". But my understanding has been that according to the teaching of the Roman Catholic Church, no soul at death could possibly go "direct to its Maker" without such a plenary indulgence. Therefore I think the ordinary reader, having any acquaintance with the teaching of the Roman Catholic Church, would construe your letter to mean that by paying the fee of forty dollars to enroll a soldier in the Society named, a plenary indulgence would be granted, and that that would

ARCHBISHOP'S HOUSE

353 ST. MARY'S AVENUE

WINNIPEG, MAN. Sept. 3rd 1945. 19

My dear Dr. Shields,

I have seen some letters addressed to you by a Catholic gentleman of Winnipeg. I do not like the tone of these letters and I am sorry that you have been bothered in this manner. I hold nothing in any way against you. In fact your publication of my Letter to Catholic Parents has brought me very near to God. You recall the words of Holy Writ: "Blessed are ye when they shall revile you, and persecute you, and speak all that is evil against you, untruly, for my sake: Be glad and rejoice, for your reward is very great in heaven" (Matt. V. 11, 12). Was I ever reviled? I received hundreds, nay thousands of letters from all over the North American Continent, from South Africa, Australia, Europe, etc., in which I was called the vilest of names, I was told that I was unworthy of the Christian ministry, who was I that I could guarantee heaven for a sum of money, that I should be prosecuted before the Civil Courts for obtaining money under false pretences, etc., etc. Now you know that the interpretation put upon my Letter was absolutely false. I took pains to make it absolutely clear to my hearers that in the matter of eternal salvation there could be no guarantee and that heaven could not be purchased by money. It is hard for me to understand why people did not use the intellect with which God has endowed them. The expression "What better" is not a positive assertion: it is a hypothetical assertion, and it always implies "If there be".

Are you aware that my Letter is being spread abroad by millions in New York City by Jehovah's Witnesses? Here is a letter which I have just received from a Catholic Clergyman in New York: "Enclosed please find two leaflets which I think will interest you. Groups of Jehovah's Witnesses are distributing these leaflets throughout the City. One group of them stood for days before our Church, passing them out to the priests and people in the neighborhood." I enclose these two leaflets and you will notice that at the bottom of my Letter there is found: "Printed in Canada". I cannot believe that you are supplying these leaflets by the millions to Jehovah's Witnesses. That would be dishonest, when you are aware that my Letter did not convey the meaning that has been put upon it.

I said above that I received thousands of letters from all parts of the world. I never received one from Winnipeg or the Province of Manitoba, which speaks well of the reputation I enjoy among the people with whom I am associated.

I notice that there are threats of publication in the letters of the Catholic gentleman of Winnipeg. I shall do my best to prevent anything of that kind. One wrong does not justify another.

Very truly yours,
+ Alfred A. Sinnott.
Archbishop of Winnipeg.

My country address, where I spend most of my time is:
Most Rev. Alfred A. Sinnott,
Camp Morton,
Manitoba.

If you wish to write me, I beg you to use that address.

guarantee a soldier's going "direct to his Maker;" for it surely would not be contended that a soul going to Purgatory would thereby go "direct to his Maker".

Allow me to state my understanding of the relation of various forms of indulgences to the doctrine of Purgatory as it seems to be set forth in certain Roman Catholic works. Catholic doctrine on this matter I understand to be that

"Purgatory (Lat., *purgare*, to make clean, to purify) in accordance with Catholic teaching is a place or condition of temporal punishment for those who, departing this life in God's grace, are not entirely free from venial faults, or have not fully paid the satisfaction due to their transgression."

Moreover the faith of the Church concerning Purgatory is defined in the decree of the Council of Trent (Sess. XXV.) in the following terms:

"Whereas the Catholic Church, instructed by the Holy Ghost, has from the Sacred Scriptures and the ancient tradition of the Fathers taught in Councils and very recently in this Oecumenical synod (Sess. VI, cap. xxx; Sess. XXII, cap. ii, iii) that there is a purgatory, and that the souls therein detained are helped by the suffrages of the faithful, but principally by the acceptable Sacrifice of the Altar; the Holy Synod enjoins on the Bishops that they diligently endeavour to have the sound doctrine of the Fathers in Councils regarding purgatory everywhere taught and preached, held and believed by the faithful."

For the purpose of clarity, I quote again from an authoritative Catholic work:

"The most important distinction, however, is that between plenary indulgences and partial. By a plenary indulgence is meant the remission of the entire temporal punishment due to sin so that no further expiation is required in Purgatory. A partial indulgence commutes only a certain portion of the penalty; and this portion is determined in accordance with the penitential discipline of the early Church. To say that an indulgence of so many days or years is granted means that it cancels an amount of purgatorial punishment equivalent to that which would have been remitted, in the sight of God, by the performance of so many days or years of the ancient canonical penance. Here, evidently, the reckoning makes no claim to absolute exactness; it has only a relative value. God alone knows what penalty remains to be paid and what its precise amount is in severity and duration."

If the interpretation I have outlined above is "absolutely false" may I ask that you be kind enough to interpret your letter more particularly for me.

I entirely agree that it lies with no man, and no church, to guarantee eternal salvation to any person on any terms; but surely such eternal salvation is guaranteed to all who in simple faith appropriate the merit of Christ's atoning death, and therefore have imputed to them the perfect righteousness of Christ, even as it is written: He "was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

Forgive me when I plead guilty of the obtundity you attribute to others, for I have tried to "use the intellect with which God has endowed" (me),—little enough, I admit, in my foregoing interpretation.

Referring to the second paragraph of your letter, I reply, that I was not aware that your letter was "being spread abroad by millions in New York City by Jehovah's Witnesses"; indeed, I wonder who could assure you of its circulation by "millions"? What proportion of the population of New York City has already received a copy of your letter?

I may tell you what we have published. I published it first in our issue of March 23, 1944. There was such a demand for copies that I published it again a week later. The demand increased, and I published it in leaflet form absolutely without comment, except to say at the bottom: "For additional copies in quantities write THE GOSPEL WITNESS AND PROTESTANT ADVOCATE, 130 Gerrard St. East, Toronto 2." But the leaflet itself contained nothing but the explanation that it was an "exact photographic reproduction of the Archbishop's letter". I really thought it was fairer to allow you to speak for yourself, for, since you had written the letter, and given it circulation, over your own signature, it did not occur to me that I was committing any offence in cooperating with you in giving the letter a still wider circulation.

The first edition of the leaflet was for fifty thousand copies. That edition was soon exhausted, and we printed a second fifty thousand. That, too, melted away, and the next time we printed an edition of one hundred thousand. Reaching the end of that, I thought perhaps we had reached the point of saturation, and ordered only another fifty thousand. But that edition also was soon exhausted, and we ordered still another fifty thousand, making three hundred thousand in all.

People have ordered these leaflets, by hundreds and thousands. We have made no definite charge for them, but have told our friends that if they desired to assist in defraying the cost of publication, they were free to do so. I assure you no money has been made of the matter, and I am not sure that we have wholly covered the cost of printing.

Because there was some question as to the authenticity of your letter,—as its authenticity was denied, for example by "the Catholic gentleman of Winnipeg", I published it again on July 5, 1945. So that I have been responsible for such circulation of your letter as was given in three separate issues of THE GOSPEL WITNESS, and three hundred thousand leaflets. If Jehovah's Witnesses have reprinted it, and are circulating it "by the million", that, of course, is their responsibility. People who have sent for the leaflet have been supplied, and it has been impossible for us to ascertain whether they were Roman Catholics, Protestants, Jehovah's Witnesses, or what not. Indeed, I have received a few letters—not many—from Roman Catholics thanking me for cooperating with you in spreading the letter abroad.

May I say that your letter was reprinted in *The New Republic*, of New York, in *The Statesman and Nation*, of London, and I have received copies of other papers which have reproduced it, as for example one in Spanish from Venezuela, and numerous other places.

The words "Printed in Canada" at the bottom of the leaflet you enclosed, is obviously the impression of a rubber stamp, I suppose to comply with the American law, that things printed in Canada should be so labeled, but the leaflet itself appears to be one of our printing.

You are correct in refusing to believe that I am "supplying these leaflets by the millions to Jehovah's Witnesses" for the reason that we have printed only three hundred thousand. How many of these have fallen into the hands of Jehovah's Witnesses I have no means of ascertaining. You will allow me to say that I have absolutely no agreement with the doctrine of Jehovah's Witnesses. So far as they "witness" to anyone, it is to someone other than Jehovah. Russellism,

or Rutherfordism, or so-called Jehovah's Witnessism, I regard as a distinctively anti-Christian cult. I must, however, acknowledge that I am just as much opposed to Roman Catholicism as they are; and for the reason that I regard Roman Catholicism as being just as anti-biblical, and anti-Christian, as the tenets of Jehovah's Witnesses.

I cannot, however, agree with you that it would be "dishonest" to allow Jehovah's Witnesses use of the leaflets in question (though I repeat, we have no knowledge of the religious views of those who apply for them), when the leaflets are merely a photostatic reproduction of your own letter. Surely it cannot be "dishonest" to allow you to speak for yourself!

I observe that in your third paragraph you say that while you have "received thousands of letters from all parts of the world", you have "never received one from Winnipeg or the Province of Manitoba, which speaks well of the reputation I (you) enjoy among the people with whom I am (you are) associated." In your explanatory letter to *The Winnipeg Tribune*, dated April 7th, 1944, you say: "I understand that a letter of mine has reached *The Tribune*, and that you are all properly scandalized". It would, therefore, appear that you "understood" that such persons on the staff of *The Winnipeg Tribune* as had read your letter, were "all properly scandalized". *The Winnipeg Tribune*, I think, is published in Winnipeg, which is in Manitoba. I have never, however, called in question your reputation among the people who know you best. Probably, just as some of the "thousands . . . from all parts of the world" have written you, and have not written me, many of the Winnipeg and Manitoba people who disapprove of your letter, have written to me instead of writing to you.

If you have found it necessary to answer "the thousands of letters from all parts of the world" which you have received, I can only say that THE GOSPEL WITNESS staff profoundly sympathizes with your secretariat, for the reason that the publication of your letter has given us also a good deal of extra work.

The concluding paragraph of your letter is in the following terms:

"I notice that there are threats of publication in the letters of the Catholic gentleman of Winnipeg. I shall do my best to prevent anything of that kind. One wrong does not justify another."

I do not know what supposedly condign punishment for this poor Editor may be wrapped up in the "threats of publication in the letters of the Catholic gentleman of Winnipeg". But I hope you will do nothing to restrain him, for I believe in absolute freedom of speech, and that the truth is never injured by being taken for an airing, as the publication of your letter so conclusively proves. May I venture, therefore, to beg you not to exercise any restraint upon "the Catholic gentleman of Winnipeg", for I am quite prepared to endure with equanimity whatever may be involved in his threats. I must, however, insist that there was no "wrong" involved in the reproduction and circulation of your letter bearing your signature.

I am sure that on so public a question it was unnecessary for me to ask your consent to the publication of your letter; but, on the contrary, have assumed that the explanation you offered to me you would desire to be communicated to the public served by THE GOSPEL WITNESS. - For that reason I am publishing your letter

in our issue of September 13th, together with my reply.

With best wishes, I subscribe myself,

Yours very sincerely,

T. T. Shields.

FOR THE LIBERATION OF FRENCH-CANADIANS

A THOUGHT-PROVOKING letter from a French-Canadian subscriber in the Province of Quebec was received last week, and for the information of our readers we publish it herewith as an indication of the way in which many intelligent French-speaking persons in Quebec are thinking. Our correspondent's letter is translated from French, and our reply, which follows it, will also be translated into that language for him.

A French-Canadian Writes Us:

September 5, 1945.

THE GOSPEL WITNESS,
130 Gerrard St. E.,
Toronto, Ontario.

Gentlemen:

I am prepared to renew my subscription to your publication, but first of all I should like to have some light on certain points:

1. Could you procure for me in French, as I can understand the details more easily in that language, a copy of your book *The Priest, the Woman and the Confessional*, by Chiniquy?

2. You ought to follow up your campaign for the enlightenment of public opinion not only in Ontario but also, and above all, in the Province of Quebec, for it is in this province that it is necessary to liberate public opinion from the pernicious influence of the Church of Rome. It is here, in Quebec, that your propaganda ought to be carried on, and to that end we must obtain liberty of speech and of thought. What is the use of fanaticizing the English Protestant element in a campaign against the Church of Rome, if you do not reach the French element, which is under the yoke of that Church and cannot liberate itself. I should like to belong to you, but there is no use of exposing myself only to be the more easily crushed in my isolation.

3. Take, for example, my particular case: I am boycotted because of my convictions; I am without work and cannot obtain any. But on the other hand, I have a piece of property that I should like to develop for the tourist business. It would be the ideal spot for a centre of propaganda. For this, I have need of your help in order to protect myself against the boycott of my compatriots and to assure my living and the success of the propaganda.

I submit these different points to your attention, and wish you would let me know what you think. We must not cease our fight against the imposture and dictation of our Fifth Columnists because the war has come to an end, but rather profit by the victory won in order to crush and denounce them forever. What do you think?

Believe me,

Yours very truly,

(Sgd.) _____

Our Reply to the Above Letter:

September 10, 1945.

Dear Mr. _____:

I have read with great interest your letter of Sep-

tember 5, setting forth your point of view as a French-Canadian living in Quebec under the yoke of the Roman Catholic Hierarchy. We receive many such letters from your compatriots who detest the servitude imposed upon them by a gigantic corporation which they feel helpless to oppose, though they recognize us as their real friends who wish to help them to gain their freedom. Many such French-Canadians have seen through the falsity of the Romanist propaganda aimed against THE GOSPEL WITNESS and its editor, and fully understand, as do you, that we are not opposed to your race, or your language or culture, but simply to the tyranny of your false shepherds, the hirelings that strip the wool off the sheep's backs only to flee when the wolf comes to devour the flock. I shall try to answer the points you have raised in your letter:

1. The book we have recently re-published, *The Priest, the Woman and the Confessional*, can, I believe, be obtained in French from *L'Aurore*, C.P. 216, Station B, Montréal, P.Q. You will be glad to know that other friends plan to bring out a selection of Chiniquy's writings in French. As a former priest in the Church of Rome, this author is an authority on the subtle machinations and the inward corruption of the Hierarchy in French Canada, and I am sure that from your own experience you will recognize the fidelity of the picture he draws of conditions in Quebec.

2. I am most heartily in accord with your plea for the necessity of following up our campaign not only in Ontario, among Protestants, but also in Quebec, among French-Canadian Roman Catholics. Force of circumstances, however, compels us to recognize the strategic necessity of establishing a strong base of operations at home and of forming a bridgehead, to employ another military term, on the territory to be invaded. Rome is strong in Quebec because Protestantism is somnolent in the rest of Canada. If we can succeed in awakening eight provinces to the menace that Romanism holds over their dearest liberties, we shall have solved the problem of clerical dictatorship in the other province of the Dominion. To repeat and illustrate week after week in these pages what you have written in your letter of the pernicious influence of Rome, is surely not to fanaticize' Anglo-Protestants, but to stir them up to present realities that threaten the very existence of their freedom which was so dearly purchased at the price of blood.

3. Our campaign has also made itself felt in Quebec, as you know. Many French-speaking persons in that province are well acquainted with our name and our message. We have a considerable number of subscribers in your province and hope to reach many others through a French edition of THE GOSPEL WITNESS. Our problem is one of cost and of distribution, but we believe that both of them can and will be overcome, though we shall need the help of many friends, both inside French Canada and outside of it.

The Union of Regular Baptist Churches, concerning which a good deal has been written in these pages, has distributed more than a half million Gospel tracts in French throughout the length and breadth of these two provinces, and we have a number of brave missionaries who are not afraid to dare the might of Rome by preaching the good news of a free salvation to Roman Catholics in spite of the fierce opposition of the priests who are enraged to see the hopes of their gain vanishing from sight.

There is a small but influential minority of French-

Canadians, as you are no doubt aware, who have been willing to quit the Church of Rome and go without the camp bearing the reproach of Christ, because they have found in Him, the Divine Saviour and Friend, the power and reality of salvation instead of the empty shows and vain tinsel of the Roman Church and its frail and faulty priesthood. There are many other French-Canadians who seek to oppose the political and social aims of the Roman Church while submitting to its religious claims as obedient sons. We rejoice in the measure of their liberation and the nobility of their purpose, though it is our conviction that clerical domination will never be ended until the fountainhead of Rome's influence is stopped at the source, which is to be found in the appeal it makes to the religious instinct. British and French liberty had its birth in the Reformation of the sixteenth century, which was essentially a religious movement instituted largely by priests of the Roman Church who had learned in the light of the Word of God to hate papal corruption and to dare the torture and fire of the Roman Inquisition because they had found a sure hope in Christ and a strong support in His all-powerful Presence. Such is the heroic story of Wyclif and Huss, of Luther and Calvin, and of Tindale and the martyrs of Smithfield. The French-Canadian priest Chiniquy also deserves a place with these other faithful witnesses of diverse tongues and races and ages. It is our earnest prayer that God will raise up many others of like spirit and faith in French Canada, for we believe that it is only through such men that the final victory can be won over the religio-political Colossus that now bestrides Quebec and oppresses it in every sphere of thought and activity.

With sincerest appreciation of your thoughtful letter which I am printing in the current number of THE GOSPEL WITNESS for the further information of our readers, and in the hope of meeting you personally, I am,

Yours heartily,

W. S. WHITCOMBE.

TO OUR TORONTO READERS

WE are seriously concerned about the problem our Seminary students will have to face within the next few weeks of finding suitable accommodation while pursuing their studies. It is already notorious that Toronto is in the midst of a housing shortage, and in such conditions will come additional thousands of students looking for rooms. Perhaps as many as forty or fifty Seminary students whose homes are not in the city, will be searching for some place to stay. We are therefore writing this note to our Toronto readers in the confidence that there are some vacant rooms in their homes where they would be willing and able to take care of some of our students, either rooming or boarding. We should be glad to have the particulars from such friends as soon as possible, so as to pass on the information to our incoming students. Write at once, telling us the size of room, type of accommodation available, location of your home and price asked. We cannot guarantee that you will be entertaining angels, and we do not suggest that it should be done "unawares", but the unneeded living space in your home could be made to play an essential part in the preparation of future preachers and missionaries. Let us hear from you.

—W.S.W.

The Jarvis Street Pulpit

"I DO NOT THIS FOR YOUR SAKES—BUT FOR MINE HOLY NAME'S SAKE"

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

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, September 6th, 1945
(Stenographically Reported)

"But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went.

"Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went."—Ezekiel, chapter 36:21, 22.

THIS whole chapter is a description of a condition of national and religious distress. The people of God, and the name of God are held in contempt by the heathen; and the enemy are described as glorying in the possession of such places as had belonged to the people of God. The enemy said, "Aha, even the ancient high places are ours in possession."

Perhaps we are able to understand the national feeling in view of the occurrences of our own day. How desolate were the lands that were occupied by the enemy throughout Europe, when the people were subject to an alien power, and when, in their own country, they were mocked at by their conquerors! Just such a condition obtained in the land of Israel. And to that condition this prophecy is addressed.

Now God always works on the same principle. God does not change. The God of the Old Testament is the God of the New Testament, and the principles governing the exercise of divine providence, the overruling of national events by the sovereign power of God, apply equally in our day, and have applied always through the intervening years.

Here was a hopeless situation. The enemy were in possession, and the people who were called by God's name had been collaborators with the enemy; and they are described as having "profaned" the name of God "among the heathen". There were none of them deserving of any consideration from the Lord. They had all brought themselves, both heathen and Israel, under the righteous judgment of God.

That is a condition I should suppose we should recognize as applying in the national sphere to-day. The nations of Europe have been trodden under foot, and no one can contend that any one of them have deserved any better fate, for there was not any one of them that was not exceedingly sinful before the Lord: France, Belgium, Denmark, Holland, Czechoslovakia, Roumania, Bulgaria, Norway, Yugoslavia, Greece—they were all a bad lot. And so was Germany, so was Italy, so was Spain, and Portugal. These were countries in which iniquity abounded. Nor, surely can we as Christians contend that Britain was itself deserving of any special immunity. There the churches were largely forsaken; the name and the word of God were but little honoured. And certainly we must admit that this country was no better; for surely, surely, Canada is almost a godless land. Nor can we contend that the United States was any better. A wicked, wicked country, if there is one anywhere on earth! Indeed, there was no spot of earth that was so free from iniquity that it had any right to call upon God for any-

thing but the swift execution of His judgments. An appalling condition, I grant you, but certainly a striking exhibition of what our Lord said when He described the whole world as lying in the wicked one, and of the word which describes Satan as "the god of this world".

Well now, if you institute a parallel between conditions as then obtained, religiously, and conditions obtaining to-day, I think the analogy is equally complete. That we are living in a day of very serious spiritual declension no one of any spiritual discernment can possibly question. There is comparatively little preaching of the gospel. Institutions founded by godly people, churches built by their sacrifice, educational institutions reared at the cost, almost of blood, for the training of men, for the propagation of the gospel, have all been taken over by the enemy. There is scarcely an educational institution of size, and of large influence in the Dominion of Canada in which the name of the Lord is not profaned.

I am not throwing stones at other denominations. I do not think there is any greater sinner, educationally, than McMaster University. In educational institutions here, and throughout the land, there is but little recognition of God, and certainly no honour is paid to His word. The enemy seems to be very largely in possession in our day. There are a few small companies—I hope we may, by grace, include ourselves—who notwithstanding all our unworthiness, do still believe in the word of God, and the gospel of His grace. And there are small bodies which have broken from the larger denominations all over this land and in the United States. But for the most part, the great religious organizations of this continent are in the hands of the enemy, and are engaged in the profanation of the name of the Lord, and in pouring contempt upon the word of the Lord.

There are people who talk about the need of revival, and the hope of revival. The need of revival must be manifest to all. We greatly need a divine visitation. We need God to do something for us, for all denominations, for all churches, and for all nations, too. We are urgently in need of a great visitation from on high. And that is equally true of even smaller bodies who, perhaps, have not gone the whole way with the unbelieving multitude, but who yet need a special visitation from on high.

Where is there any hope? Where is there any reason for God's visiting His people? I cannot see any reason in such nations as I have named. I cannot see any reason in the larger religious bodies, nor can I see any good reason in the smaller groups, who, while still professing evangelical principles, so greatly need a spiritual uplift. Where shall we look for any reason? Surely we must

admit that we cannot do anything for ourselves! These things are entirely beyond human competence.

I noticed that the Premier of Japan in his address to the Japanese Diet, made a very shrewd, and cunning, and eloquent appeal to the people to be obedient to the imperial mandate, notwithstanding it is no longer a mandate of the Emperor, but a mandate of their conquerors registered through him. He said Japan depended upon the imperial magnanimity to "pardon our unpardonable incompetence and stupidity". He trusts that Japan will be forgiven by the Emperor for proving unequal to the task of making itself mistress of Asia, and of the world. There is no repentance there, but only sorrow that they did not succeed! Is there anywhere to look for help?

I.

In the verses I have read to you the Lord announces HIS SOVEREIGN DETERMINATION TO DO SOMETHING, OUT OF PITY FOR HIS GREAT NAME. He said, "I had pity for mine great name". The people had no regard for the divine name. It was no grief to them that the name of Jehovah was profaned among the heathen. They did not care what people thought of God. How terribly true it is that the name of God is still profaned! People mock at the idea of God's having anything to do with this mundane sphere.

I received a couple of *British Weeklies* to-day. I had not time to read them, except to glance over the headlines of some of the articles. I read in the first paragraph of one article of a little boy's saying to his father, in the midst of the bombing of Britain: "Daddy, is God where the bombs are coming from?"—looking up to the sky. "Oh, no, my boy, God is not where the bombs are coming from." "Then" said the little seven-year-old, "if He is not, where is He?" Millions have asked that question. And among those who profess and call themselves Christians, members of Christian churches, ministers in the pulpit—there are great multitudes who have no great concern for the honour of the Lord, or of His word. They are not troubled about it. They are religious officials who want to make the institutions over which they have charge, show an appearance of success. But as for the honour and glory of God, how few there are to whom that would be an appeal, if we should say, "Well, but you know, the honour of God is at stake!"

I read an account in a Toronto paper a year or so ago of a certain minister who said to his congregation, "It is simply absurd that anyone should expect that I should put God before the interests of my family." Men who talk like that do not know God; they do not know anything about Him. So we cannot appeal to them.

Then to whom can we appeal? We may bless God that there is Someone Who does something without any appeal. The Lord says, "If nobody else will do it, I will take care of the honour of My own Name. I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went." And that is true to-day. People who bear the name of "Christian" have profaned the name of the Lord among the heathen, among the unconverted, among the ungodly—everywhere in this country and elsewhere.

If we could trace every movement of divine benevolence in all the history of the world, back to its source, we should find that such a stream like the river of water of life, proceedeth out of the throne of God, and of the Lamb. That is where all such movements have their rise.

And that is the world's hope; even though the world does not know it. There is One at least Who will say, "Thus far hast thou come, but thou shalt come no farther. I have pity on My great name. And I will honour My name. I will glorify My name whether anyone else will or not."

In all the universe God is the only One Who may justly make the honour of His name the motive of His actions. You have no right to do anything for your name's sake, nor have I. What do our names matter? What do they stand for? Nothing at the best! There is only One,—Who has no equal—a rival! yes; but no competitor. He sits alone in solitary splendour, King of kings, and Lord of lords, and His name is all-important, not merely to individual Christians, but to the whole universe. He cannot afford to have His name profaned; therefore He finds in Himself the motive for His actions when He says: "I had pity for mine holy name".

And He announces a certain programme to which I shall refer presently; in fact, He has already announced it in the preceding part of the chapter. He has apostrophized the hills and rivers, and mountains, and desert places, and summoned the whole earth to hear the word of the Lord, and to observe the purpose which He sovereignly now determines to execute. And having announced a certain programme He says, "The reason for it is that 'I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went.'"

II.

WHAT COULD GOD DO FOR YOUR SAKE, OR FOR MINE? Look abroad upon the world. What can you find in any human being that could call for the exercise of divine power in any other than in a way of judgment? That is the only thing that God could do for our sakes. For our sakes He could visit us swiftly. That is true of every sinner in Toronto, and everywhere. There are no potentialities, no latent powers, in sinful men that are like the uranium deposits that need to be carefully guarded lest they should develop into power that would be destructive of the kingdom of God. There is nothing in us that is of value. Even when the sinner prays, "God be merciful to me, a sinner" he pleads only for mercy. And the only reason for answering that prayer is in God Himself—never in the sinner. When we came as sinners to the mercy seat, asking divine forgiveness, God had to draw on His own resources. He had to do what He did, not for your sake, but for His holy name's sake, or He never would have answered our prayer.

And I want to make it clear that *this is equally true of all who are called Christians*. There never was any reason in you, there never can be any reason in you, why God should answer your prayer. There are some good people who seem to me to be woefully uninstructed in the word of God. They do not intend to teach error, but they are fond of telling us that prayer will be answered when we fulfil the conditions. Is that so? Then I have to be something or to do something, or both, in order to make myself worthy for God to answer my prayer! My dear friends, if that were true, we might as well give up now. You have only to recall in the experience of your life that there never has been a day, even since you have been a

Christian, when you could come before God, and say, "I have been very good to-day. I have not done anything that was wrong to-day; and because I am so good, please listen to my prayer to-night." Can you recall a day when you could say that before a holy God? There never was a day when you had not to begin with this: "Forgive me my sins, as I forgive those who have sinned against me". There never has been a day when we have not, in some measure, come short of the glory of God. And if God is to find something in you that would justify His holiness in answering your prayer, you would never have had prayer answered in all your experience. That is my testimony.

"But must we not do this—or that? You know we have to pay a price!" No; you cannot pay any price: "None of them can by any means redeem his brother, nor give to God a ransom for him . . . that he should still live for ever, and not see corruption". There is not any price. When you came to God in the beginning you had to come saying, "Nothing"—you did not say "not much" but:

"Nothing in my hands I bring,
Simply to Thy cross I cling."

That is the philosophy of grace. That means that salvation in its origin, in its outworking, in its application to you, and to me, is all of grace, which means of God. He had pity on His own great name, and He did something for us, not because we deserved it, but because He was sovereignly resolved to glorify Himself. That is why He forgave our sins.

Can you to-night, as a Christian, find any reason to expect God to answer your prayer? You say, "No; I am afraid I am not very good, but really I want to be, and I think I am trying to be better." That is not my question: Is there any reason in yourself why God should answer your prayer for anything? You will have to say, "No". Then are you to cease praying? "If there is no reason why God should answer my prayer, I may as well." Yes; if you are looking for any moral reason in yourself.

III.

But THERE IS A PLACE WHERE A REASON MAY BE FOUND. Do you not see the encouragement it gives to any one of us to turn our thoughts away to God as revealed in Jesus Christ, and find in Him a reason for the answer to our prayers? That is what He meant when He said: "If ye shall ask any thing in my name, I will do it".

So you see, there is not any ground of confidence in ourselves. There is no rational ground of expectation of blessing in ourselves. The only thing God can do to us for our own sakes is to visit upon us the punishment our sins deserved.

I hope you will not think that ours is a hopeless case, because it is the very opposite. He says, "Tell those people what I am going to do, but I do it for mine own holy name's sake. The reason is in Myself." And what wonders He does for His holy name's sake! Pray for revival! "I am going to continue all night in prayer." Do so, but be careful that the devil does not tempt you to believe that such prayer is deserving of an answer from God. Let it be a time of communion with God, but always remember that be your prayers long or short, and whatever be the substance or the object of them, there is nothing in you, or in your prayer that God can take cognizance of, or answer, unless it be that you plead the

honour of His name. He says, "Now there is a reason why I should hear."

IV.

Do you say, "Well if that be so, and if it is so all the way through, it does not make much difference how I live, does it? I can commit any kind of sin, and still pray, Do this for Thy name's sake, not for mine." DO WHAT? WHAT IS GOD GOING TO DO FOR HIS OWN NAME'S SAKE?

He will do nothing that is inconsistent with the honour of His great name. He will do nothing for you, or anybody else, that violates the principle of divine holiness. Whatever God does for anyone, anywhere, at any time, will be in harmony with His own holy nature. He will not "disgrace the throne of His glory," as one scripture has it, for he has taken pity on His holy name, and now He is going to glorify His name.

What is He going to do? He said, "I will sanctify my great name, which was profaned among the heathen." In effect He said, "I am going to compel the heathen to respect My name. I am going to make the nations honour Me, and magnify My name, so that My name shall be set apart, exalted, sanctified, magnified, as the name of the only God of all the earth. I will sanctify My great name, which was profaned among the heathen, (the outside world?—yes; even in the beer parlours, in the market place, in the gambling hells, in Parliament—it is almost as bad there as anywhere—among people who do not know God at all.) He says, "I will sanctify my great name, and compel them to honour me." How? "I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them"—"sanctified in you before their eyes!" He will not let them go on in their iniquity. He says, "I am going to work a miracle in the hearts of these people of mine, so that the heathen will say, "God must have done that."

I am only telling you that when we pray for a revival in our own hearts, we must never condition that revival upon any promise that we have made, or can make: we must condition that upon God's promise that He will magnify Himself, and, unworthy as we are, that He will sanctify His name by being sanctified in us. That is what He will do.

How will He do it? He will separate us from among the heathen. He says, "I will call you out, and make you a people of My own."

I read another heading in *The British Weekly*, an article by Dr. Hutton: "The Goodness and severity"—not of God—"of the Church". I have not had time to read it yet but I assume his thesis is that the church must be a little more particular in recognizing that it is different from the world, and separate itself from the world. That is something different from what we have been taught for some time, that the proper way to get on was to mix with the world. No; the measure of our influence over worldly men will be the measure of our non-conformity; not our conformity to the world. Then God will be sanctified in us, and being sanctified in us, He will be sanctified among the heathen. And He says, "I will sprinkle clean water upon you. . . . A new heart also will I give you, and a new spirit will I put within you." and so God for His holy name's sake, will come into the hearts and lives of His people, and make them over again, give them a new heart, and a new spirit, and cleanse them from their filthiness, and separate them

unto Himself. And He says, "When I do that, I will multiply the fruit of the tree, and ye shall no longer be reproached for a famine." What a reproach when the church is in a state of famine! How the heathen laugh! How they mock at us! They say—it is the old cry—"He trusted in God; let him deliver him now." "Come on, now, if you are God's people, let us see the fruits of it. You are just as hard up as we are." Spiritual famine prevails! Professing Christians are just as dissatisfied, discontented, just as full of complaints as anyone else! Famine everywhere! But God says, "When I come I will multiply your fruits, your vineyards shall be profitable, your fields covered over with corn. And I will do this for My sake, and ye shall be My people, and I will be your God."

I wish you would take that thirty-sixth chapter, and read it carefully, prayerfully, for yourself this evening, and see how full of comfort it is for the believer.

Then at the close of the chapter, having announced this great programme of grace, He says, "I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock."

Do you remember the wonderful story of how David sent for Nathan, and said, "See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. There is no house for the Lord." It was like having a rich man come to his Pastor, and say, "We need a new church". Most pastors would heartily agree. "Would you like me to build a church?" "Yes; go, do all that is in thine heart." But when Nathan got home the Lord said to him, "Nathan you have given David the wrong advice. I never said I wanted anyone to build me an house." And then He reviewed the past. He said, "In all the places wherein I have walked with all the children of Israel spake I a word with any of the tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar? I never asked anyone to build me an house. I will build my own house when I want one." Then He said, "Come David, look". And David looked into the future. And then he said: "Is this the manner of man, O Lord God."

You say you want to do something for God? No; God wants to do something for you, and He will do it. We find David's saying, "Thou hast spoken also of thy servant's house for a great while to come." And he prostrated himself before the Lord, and repeated what the Lord had said to him. And then he said, "And now, O Lord God, the word that thou hast spoken concerning thy servant, and concerning his house, establish it for ever, and do as thou hast said."

Do you see what I mean? His prayer was based upon divine revelation, when God told him what He wanted to do, and what He was determined to do, David said, "Amen!" to the divine programme. That was his prayer. That is always the essence of true prayer.

In our chapter the Lord says, "I have told you what I am going to do, but remember I am going to wait till you ask me to do it: "I will yet for this be enquired of by the house of Israel, to do it for them." What an argument for prayer! What inspiration, when, conscious of our own ill-deserts, our own nothingness, we can come to the great God; lift up our eyes unto the hills, to the Lord Who—what did He do—"made heaven and earth." To Him we appeal now: "For Thine own sake, do what Thou hast said." "I will yet for this be enquired of by the house of Israel, to do it for them."

I believe it is when we are led to an appreciation of the fulness of divine grace, the greatness of grace, then we can pray all day, all night, and all the next day, as long as you like, only ask the Lord to do as He has said, and to do it for His sake, and never for yours or anyone else's.

That is grace. If it were otherwise, salvation would not be wholly of grace. Grace means God did it in the beginning, and all the way through, and to the end it is grace alone. What a terrific responsibility that puts upon us! We say, "Lord, I am not worthy." "That is no reason why you should not ask." "I am so weak, I can not do anything." "That is no reason why you should not ask for it." He tells us that it is His programme, His resources! His power! that He will put all at our disposal. He asks only for our acquiescence; that we yield ourselves to Him and ask Him to do what He has promised.

You mothers perhaps prepare a fine dinner for the children. They look hungrily at it. But mother is very wise, and says, "Now you must say, Please. You must ask for it." And the children say, "Please." And so God waits to lavish all the fulness of His grace upon us, and all He asks us to do is just to say, "Please do it, Lord". Then He will magnify His great name, and sanctify it in us.

Let us pray:

O Lord, we thank Thee for the revelation of Thy word from Genesis to Revelation, that we need nothing but God. If we have Thee, what more do we want? If we have Thee, what more can we have? We hear Thee say, I am for you. Then if God be for us, who can be against us? Help us to believe this with all our hearts. Help us privately and publicly, unceasingly, to believe that Thou wilt do what Thou hast said, for Thy glory's sake, Amen.

MASTER SHEEP-SHEARERS TO BE NAMED SEVEN NEW CARDINALS TO BE NAMED FOR U.S.

Vatican City, Sept. 6 — (BUP) — Best-informed Vatican sources said today that seven to eight new cardinals will be named from the U.S. at two forthcoming consistories.

One consistory already has been set tentatively for December. The other probably will be held next March or June.

Archbishop Francis J. Spellman of New York appears certain to be named to the sacred college. As long as two months ago he also was regarded as Pope Pius' choice for Vatican secretary of state.

Relations between the U.S. Catholic clergy and the Holy See have increased in importance during the war to the point where the U.S. is second only to Italy in the number of archdioceses and dioceses. The U.S. has 130 archdioceses and dioceses compared with 104 in Brazil, 87 in France and 60 in Spain.

Spellman has travelled widely as chief U.S. chaplain and has carried out several confidential missions for the late President Roosevelt. He once visited the Vatican under safe conduct while Italy still was at war with the Allies.

“WHY

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QUEBEC CLAIMS TO BE LEADING AMERICA IN EDUCATION

By Our Special French-Canadian Correspondent.

CAN you imagine Quebec's boasting of being leader of education in America?

Quebec with its half-starved teachers, its text-books of the past century, its schools not yet entirely free, compulsory attendance as yet hardly fully enforced, with a male rural population generally leaving school before the end of the fifth grade; Quebec with poorly qualified teachers and poorly equipped schools, with teaching religious orders that have not changed their modes of life or their styles of clothing for centuries, and therefore completely out of harmony with this present world,—Quebec is the leader of all North America in matters of education!

This isolated people will believe this when the statement comes from no less an authority than the secretary of the Province, the Honorable Mr. Omer Côté, one of the innumerable puppets of the R. C. Church. The "Action Catholique" trumpets his statement to the whole people that it may fill its aching heart with a superficial feeling of superiority and will make it curse the louder the English people, who are not likely to show great confidence in a nation educated to be "porteurs d'eau" and "scieurs de bois".

The Honorable Omer Côté spoke the truth when he stated that in the schools of Quebec the pupil has never been free to select his own subjects. In fact not only is he kept from choosing his own subjects at school, but he is watched all through life up to his old age. The church publishes newspapers for him and controls the news that reaches him; the church puts a ban on the books he must not read through its "index"; the church is about to achieve complete control over the radio programmes to which he is to be allowed to listen through the new French broadcasting stations; the church has even taken a hand in the moving pictures on the screen: in short, nothing is left to the Roman Catholic in which to exercise his intelligence. The education system of Quebec aims at preparing citizens who will submit to this rule. That is to say, citizens who will forever submit uncritically to whatever the church may define. Of course this imperfect adaptation of the pupil to his environment must result in failures of all kinds, and therefore issues in still more curses being heaped on the head of, should I say, the too-democratic conqueror who obstinately keeps his pledge of non-interference!

"The great American Universities of Harvard and Yale needed an experience of sixty years with the selective system before they could see how inefficient it was. But Quebec with its French commonsense view of education knew right from the beginning that it was not productive of uniformity. Now these two great universities are coming back to Quebec's system. They have decided, just like Quebec, to subject all their pupils to a common course based on the study of languages, the great literary works, and cultural history. In Quebec," Mr. Côté continues, "like these two universities, we consider that a general foundation is necessary to national unity and to real national culture. We congratulate ourselves because we have preserved, in spite of all opposition, a system where general education prevails. The thirty classical colleges of the province would

rather emphasize national culture, and prepare enlightened citizens who will be able to judge of circumstances and problems and further common interests."

"All our neighbours envy our educational institutions. The new school of thought is a return to tradition."

And thus he would prove that the progressive universities of North America are even inferior to the classical colleges of Quebec; notwithstanding that their B.A. degree requires even two years less than the degree of such universities. Numerous French Canadians never have had a chance to see what is done in other universities. What desire will they have to attend any inferior university when they are told they have the best in Quebec? Isn't this enough to develop an attitude of superiority which will increase the feeling of vexation when the victim of such teaching suffers a lack of recognition? No wonder it turns easily into a complex of persecution.

But what is the language foundation the Quebec educators are giving to its youth? Is it just a strengthening of the habit of speaking a phonetically defective French? I have already remarked in a previous article how generally the French language is massacred in Canada.

Or is it the English language they use for this language foundation? We know English is not taught in the primary schools. It is not taught in the secondary schools. André Siegfried, writing in 1906, in "Canada: The Two Races", stated that English was then well taught in the classical colleges because the "bourgeoisie" attending these needed the use of English to get along in their business. But the church later found that this was detrimental to faith, for many were the intermarriages between them and the Protestants. "The Church is well aware that as long as the French are kept in ignorance of the English language the British and American Protestant influences cannot affect them." It was this awareness of the danger that inspired a French Canadian bishop to give this advice to his flock: "My children, be well up in French, but *not too well up* in English." (The emphasis is Siegfried's). This bishop as we see was more concerned about the church's security than the future welfare of his flock.

To-day this campaign against the teaching of English is carried on with much more vigour because the working class has learned as well as the "bourgeoisie" that they need the English language. The Order of Jacques Cartier has made the ignorance of English one of its aims, ignorance in general the subject of one of its vows. L'Abbé Lionel Groulx is one of the most zealous leaders of the campaign. He is not disapproved even by Cardinal Villeneuve who mentioned him to his audience of Franco-Americans in Boston as one of the deserving visitors they had entertained. What does it matter if the people suffer humiliation and misery, as a result of an inferior preparation for life, as long as those princes and seigniors of the church enjoy their privileges in happiness! Humiliation and suffering are the people's way of saving their souls. The English and the Jews share the blame of all disabilities this lack of preparation brings on the people, while the Roman Catholic leaders are safe under their shadow.

What is this literary foundation it boasts about? Who sees any literary value in the primary readers of Quebec? The child is kept grinding at sounds as contained in loose sentences for two or three years, to be

thrown into a muddle of religious monstrosities if he ever succeeds in learning to read. At home he is bombarded with the "annals" of all the miracle-producing shrines of the province. Very few libraries exist for his use and those that exist can have only a very limited number of books, so many being on the "index". A priest may start a library for the sake of propaganda, but as soon as he acquires a reputation of being zealous for learning, the library drops out of sight. In disgust the priest will lay the blame on the lack of intelligence of these "porteurs d'eau".

With regard to the classical colleges what literary foundation can they lay when the reading of most of the good authors is prohibited? Moreover their course for the bachelor's degree is two years shorter than the ordinary university course. This is another factor in the development of the persecution complex of French Canadians.

What about the cultural history that is designed to build up unity in Canada? Does it not consist mostly in a search for the imaginary wrongs and insults they have suffered since the conquest, combined with a gloating over the outstanding work of the church and its supermen since the foundation of the colony, and a display of the wonderful protection the church has been giving the poor French Canadian nation? The common people merely existed, but existed only to provide a background and means—especially means—for the priests and religious orders to display their great charity, their incomparable self-denial, their untiring zeal, and their apostolicity. Thus the common people, who have no history, learn of their great debt to the church of Rome, and so become subservient, and out of gratitude and admiration feel obliged to bear the yoke.

The "cafeteria system" may have been a mistake in the American system of education, but it could not be worse than the Quebec System of forcing a whole people into such blind submission that it gets a uniform response whenever the church feels in danger of losing some of its prestige, and calls them to action. This is only one example of the buncombe swallowed whole by this unhappy French Canadian people.

Surely if the Honorable Omer Côté had looked into the fruits of this superior system of education he could not have failed to see that the 4,000 fatherless babies in the "crèches" of the city of Montreal toward whose welfare the present campaign is directed, are doubtful evidences of the moral value of his system. One would expect that a nation taught by such allegedly superior characters would exemplify their teachers' excellences to a greater extent. I am very sorry to observe that French-Canadian names are appearing as often as others in reports of the wave of crime sweeping over Canada at present. We must remember that French-Canadians are still a minority. If all this is the result of the religious orders' teaching, and it must be, because they now have control of all the schools, especially in the cities, it is time that a thorough change be made.

"La Rançon de la Cognée" published lately by Rolland Legault is a sad picture of the drab type of personality produced by our system of education. It seems as if Mr. Legault made a great effort to paint his picture true to life. His book is no recommendation of Quebec's system of education.

Everything points to the shameless bluff by which

the Roman Catholic Church has endeavoured to conserve "the faith" of its people. This system of education, left to the control of a small unscrupulous committee not responsible to the people, has failed, not only to give Quebec practical education, but has tended to reduce the individual's life to the lowest level of thought. It would be better to make public education a public responsibility by abolishing all ecclesiastical control of education. Parents have a right to demand and obtain such an education for their children as will fit them to fulfil the duties of life. Any debt the Quebequois owed the Roman Catholic Church was fully paid, long, long ago.

"MORTIFIED AND DISGUSTED"

FROM one of our pastors in Quebec comes the cover of a "scribbler" intended for use in schools. The back outside of the cover is furnished with the usual addition and multiplication tables, and on the front there is a coloured picture representing the Virgin Mary carrying a crucifix on which is the image of Christ. The Virgin as pictured is young and beautiful, rather more the type of feminine beauty seen in screen advertisements than in traditional Roman Catholic art.

The following note from the pastor is written on the inside of the "scribbler" cover:

"My daughter just came home from buying her school supplies! Brightly she informed us that THIS atrocity was going to be "my favourite book". Thus again the iniquitous idolatry of Rome gets advertised, and that where it will be the most eye-catching. Don't you think that we should go into the business of printing Protestant "scribblers" in order to keep up with this kind of propaganda?

"Yours, mortified and disgusted!"

Thus does Rome lay hold upon the minds of little children when they first enter the threshold of school, even before they have learned to read and write! Even the "scribbler" is made to subserve the ends of Romanist doctrine and idolatry. So wrote Pope Pius XI in his Encyclical, *On Christian Education of Youth*: "It is necessary that all the teaching and the whole organization of the school, and its teachers, syllabus and textbooks in every branch, be regulated by the Christian spirit, under the direction and maternal supervision of the Church. . . ." And in this fair Province of Ontario, Protestants are actually so foolish as to support Romanist schools where such is the principle of education followed.

—W.S.W.

THE GOSPEL WITNESS IN FRANCE

THE GOSPEL WITNESS has been successful in introducing a number of soldiers to the churches in France and Belgium of the French Bible Mission. Readers will recall several articles that have appeared in these pages since "D" Day giving the location of these churches, and later reporting on visits that our men in the services paid them. Another such account has just come to hand, but this time it is from the pastor of a church, Pastor Maurice Mafille of the church at Croix-Lille, in the North of France. Mr. Mafille is the son of the founder of that church, and he returned from the prison camps of Germany after the First World War to take up his father's task as pastor. He writes that someone sent

him a copy of THE GOSPEL WITNESS of June 14 last, containing the article entitled "Our Soldiers Visit the French Churches" and he adds the following account as a continuation of it:

"We never remember having had such a tall pupil in our Sunday School as we had on the first of October, 1944 when Mr. William Hawkey, 239 Lauder Avenue, Toronto, came into our church at Croix-Lille. We welcomed him with joy, and he afterwards brought with him a friend, Albert Elliot, a member of a church at Vancouver. These two friends were stationed in our neighbourhood for several weeks, which allowed the Christians of our church to welcome them into their homes on several occasions. In the course of one such intimate meeting, Mr. Hawkey read for us in understandable French that resumé of the Gospel, John 3:16. These visits reinforced the brotherly bonds already established eleven years ago by the visit paid to this church by Mr. Whitcombe of the Toronto Baptist Seminary.

The French Bible Mission has come out of this great trial of war with a renewed confidence in God. Here we experienced all the rigours of the German occupation since May, 1940, until the arrival of our liberators, but we always knew the truth of the promise of God: "Thou has been a shelter for me, and a strong tower from the enemy."

While so many are rejoicing in the cessation of hostilities, others mourn those who will not return; at the same time as we share the joy of former, our feelings are more akin to those of the latter.

From Mr. Frédéric Buhler, our Seminary graduate now labouring in his native Alsace, comes the following word of appreciation of several parcels which arrived safely:

We received this morning your parcel of July 5 in good condition and also the other parcel composed of Baby Food and Arrowroots (packed in G.W.'s). Thank you, thank you for everything; we are most grateful. Your parcels were not even opened, while apparently some others have disappeared on the way. Everything is scarce here, except salt, which is a local product. Prices are very high. The baby is doing much better with my mother in the country, but we miss her very much.

In a letter to the writer, Mr. Dubarry gives another illustration of the circulation and influence of THE GOSPEL WITNESS. He writes, "Two fine American soldiers came to see me last Sunday, showing me by way of introduction the second page of Number 24-8-44, which contained our address. It had been sent to one of the soldiers who is a member of the Temple Baptist Church, Detroit, while the other one came from South Carolina. I was thus able to read two additional pages of THE GOSPEL WITNESS which up to that time were unknown to me."

From Mr. Dubarry also come further words of appreciation for parcels received from the Baumans. He writes that living conditions are somewhat better and that they are now slowly gaining ground as respects their health. He speaks in glowing terms of the conditions in the churches he visited and writes that they are all looking forward with eagerness to the great harvest that they trust will be theirs.—W.S.W.

NEWS OF UNION CHURCHES

Successful Tent Campaign

The tent meetings held in a beautiful park about four miles west of Mt. Albert under the leadership of Pastor

E. S. Kerr have proved to be a great blessing to many. Several during the campaign professed their faith in Christ, two of whom were adults.

The meetings throughout were well attended, but at the last service the people of the community actually overflowed the tent. "The tent itself only holds 150, so about 100 stood at the back or sat on car seats and at least 250 more surrounded the tent in cars packed to the roof."

Surely such efforts to reach people with the message of God's Word are well worthwhile and are certain to bear fruit!
—H.C.S.

Lady Seminary Students in Northern Ontario

Since our last report was sent in, our work amongst the children of Northern Ontario has continued. Sometimes we have worked as a trio, sometimes in widely separated areas, but always finding many opportunities for service.

The last two weeks of June found us in the McCool area, a district where Rev. J. R. Boyd has many radio friends, and where we believed there would be an opening for work amongst children.

We were also able to hold meetings for the children of Beauchamp, a few miles from McCool. There the boys and girls had grown up without Sunday School or Church. It was twelve years since services had been held in the school-house where we met with the children every afternoon. Although the attendance was small, all the Protestant children came, and almost a perfect attendance was maintained. One day every pupil enrolled in the school was present including some of the Roman Catholic mothers. A few Christians from McCool are now conducting Sunday School in this district on Sunday afternoons. We might remember this work in our prayers.

Then our ways parted for a time. Misses Brison and Newton went North to do Daily Vacation Bible School work in Timmins and Kapuskasing, while Miss Jenkins and I returned to Sudbury. There with Miss Marion Ford, Mr. Wilfred Bauman and a number of the Sudbury folk a very successful Daily Vacation Bible School was held during the first two weeks of July. We reached a total of 107 children, with an average attendance of 66, though our peak was 82. The closing exercises of the Daily Vacation Bible School was a real event and filled the seating capacity of the Hall. The children were delightful as in dialogue, memory work and song they demonstrated something of what they had learned. The display of handwork was also interesting. As we left the building it was with the feeling that our efforts had been well worth while.

An amusing incident throws light on Daily Vacation Bible School work. Our landlady remarked one day that she had always thought that Church workers had an easy time of it. "But you are at it early and late. I had no idea there was so much work connected with a Daily Vacation Bible School." I think many of the students will be finding that out!

Youth Camp

The day following the closing of the Daily Vacation Bible School at Sudbury found us at the opening of the Baptist Camp at Kipling. This was a new venture, but the Lord's hand was so evident in our planning that we were not surprised that the Camp work was so successful. Much of the success was due to the untiring efforts of Mr. Boyd who just about wore himself out attending to endless details. With Mr. Boyd as director, Mr. E. A. McWilliams as Superintendent, Miss Marion Ford, Miss Pat Birrell and Mr. Wilfred Bauman as Sports Directors, Mr. Boyd, Miss Ford and myself in charge of Biblical instruction and Mrs. McWilliams directing the handwork, we were able to handle very nicely the fine group of girls who spent ten days at Camp. The same group, with a few changes, had charge of the ten days of Boys' Camp. No praise is too high for the excellent way Mrs. Kettle and Mrs. Waters from Minnow Lake Regular Baptist Church handled the catering, and much of the success of the camp is due to them, and we are grateful for their valuable contribution.

Kapuskasing

Those of us who had the joy of attending the Kipling camp will long remember the busy, happy days. The beautiful wooded country, the green islands dotting the lovely lake, the beautiful little church so well equipped with auditorium, dining hall and kitchen, the spacious stables that were easily converted into living quarters, all combined to add to the enjoyment of camp.

The children were busy from early morning until 10 p.m. when the whistle blew for silence. Physical training, morning devotions, preceded breakfast at 8 a.m. Then a work period, followed by Bible Study, then swimming, filled the mornings. Bible Study, handwork, swimming, hiking, sports, and fishing which delighted the hearts of the boys, occupied the rest of the day. A camp-fire service brought each day to a fitting close.

It is not easy to report spiritual results. There was a good interest maintained in the Bible Studies, memory work and Sunday services. Two of the campers made a public confession of Christ. At a camp fire service one gave her heart to the Lord. Another went alone to her "room" and there yielded herself to the Lord. Others, though they made no public stand, spoke to the leaders of their desire to follow the Lord in baptism. The seed has been sown, and interest was aroused in many hearts. God grant that it may bear fruit in these young lives.

For the month of August Miss Brison, Miss Newton and I have rejoined forces and are continuing on with Daily Vacation Bible School work in the Belleville and Picton areas. The school in Belleville which is in progress is very promising and there is much to encourage.

—Esther W. Peacock.

Kapuskasing

From the very beginning of our Daily Vacation Bible School held in Kapuskasing the number of children exceeded all expectation. It even happened one day that there were more children than chairs, and a bench was brought in.

Children came who attend the Anglican and United Church Sunday Schools, also several from the Roman Catholic Church.

Many of the children walked two, three and four miles to attend our school. But there was one family in particular whose children won all our hearts. They walked seven miles each day. Sally, who is eight years of age, came at the beginning, and one after another she brought all her brothers and sisters who did not have to work on the farm. They are Roman Catholic and had no Bible. However, each day Miss Newton wrote the memory work out for them, and they knew it without fail. We had the joy on the closing night of presenting these children with a Bible, and they were so pleased. Last Sunday the mother sent them to Sunday School, and has promised to continue to do so. We believe the Lord has placed in their hearts a love for the people of the Baptist Church in this town, and that He is going to use this to their salvation.

The church was packed for the closing service and we wondered where we would seat the adults on the closing night. The number of children almost equalled the number of chairs. Our enrolment was ninety-three, and the average attendance was fifty-five. We solved the problem by disrupting (with permission) the Pastor's library. With the shelves we made benches for the children.

Timmins

The first morning of the Daily Vacation Bible School in Timmins was very cold; the rain was coming down in torrents. In spite of this, fifty-four children came in, and the numbers continued to increase until one day we had eighty-three children out. The total enrolment was one hundred and seventeen. A goodly corps of workers from the church here gave fine assistance.

The girls made a lovely quilt which they voted to have sent to little Hélène Buhler in France. The boys cut out of wood "Buried by Baptism." This is now over the baptistry in the church.

One of the highlights of the closing evening was a dialogue by the little tots led by Miss Brison. It covered a travelogue of Palestine which they had taken day by day and brought out plainly the way of salvation.

We endeavoured to teach the older children (eight years up) a couple of really good hymns which would mean something to them in the years to come. The hymns chosen were "Great is Thy Faithfulness" and "Jesus, Wondrous Saviour." It was thrilling to hear them sing so well on the closing night to the exaltation of our glorious Redeemer.

Seventy-nine of the children qualified for diplomas. Many of these children came from other Sunday Schools and some of them do not go anywhere. We trust that the latter will have the desire to come with us, and above all that the Lord will save them.

—Mabel Bourne.

Kimberley

We are cheerfully confident that our labour is not in vain in the Lord. Attendances have been better, and there is a marked improvement in the spirit of all meetings. Some of the unsaved have been reached by visitation and by tract.

On July 12, we had our Sunday School picnic. It was well attended, and all enjoyed a good time of fellowship. The pastor played baseball with the young folk so enthusiastically that he was scarcely able to move the next day! There is a good group of these young people attending, and others in the valley who attend nowhere. These we are particularly anxious to reach, as we feel that the future not only of our churches, but of our country, rests upon our success in bringing young people to Christ.

There are many here who never enter a church, though most lay claim to membership in some body. We are seeking such, for we feel that they need, not merely the church, but the Christ Whom we preach. Our burden is for those who have no place for God in their lives. Pray that we may be able to bring them to Jesus Christ Who came to seek and to save sinners.

—R. C. Cornish.

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Bible School Lesson Outline

Vol. 9 Third Quarter Lesson 38 September 23, 1945

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

PAUL'S JOURNEY TO ROME

Lesson Text: Acts 28.

Golden Text: "For the hope of Israel I am bound with this chain."—Acts 28:20.

I. Reception in Melita—verses 1-10.

In ancient times two separate islands were known by the name of "Melita", but it has been firmly established that the shipwrecked company landed on the island which is now called Malta (Acts 27:39-44). Older scholars would be interested in preparing maps, and indicating thereon the route followed by the Apostle in this journey from Caesarea to Rome.

The islanders were designated as "barbarous people," but the term "barbarous" does not necessarily mean "uncivilized," but it denotes that the people were not Greeks (Rom. 1:14). The inhabitants of Malta were of Phoenician origin, but although they spoke a different language from that of Paul and his company, nevertheless their language of kindness was well understood. The Lord had prepared the way for His faithful servants by making the Maltese people kindly disposed to the strangers. Their hospitality was genuine, generous and general; they received every one from the ship.

Paul displayed the powers of leadership wherever he went. He was foremost in the group around the fire, taking the initiative in gathering fuel; anxious always to serve, rather than to be served (Matt. 20:25-28).

Most of the miracles recorded in the Bible served a double purpose; the fulfilment of a definite need, and the exposition of some spiritual truth. Paul's deliverance from the bite of a poisonous viper gave him standing before the people to whom he would minister the Gospel, and it also afforded him an illustration of the power of God to overcome Satan, of whom the serpent is a symbol (Gen. 3:1; Rev. 20:2).

The people who thought Paul a murderer when the viper attacked him (Lk. 13:2), took the position that he must be a god, when the viper was shaken off without doing him harm (Mk. 16:18; Lk. 10:19). Such is the fickleness of human nature (Acts 14:11, 19)!

The Lord was guarding His own. The shipwrecked soldiers, sailors and prisoners were kindly received, not only by the common people, but also by the governor of the island, Publius by name. His courtesy was rewarded by the healing of his father. No doubt the Apostle would use this miracle to explain to the people the power of the Lord to bring peace to fevered lives (Matt. 11:28-30), and also the Gospel of redemption from sin through the precious blood of Christ (Eph. 1:7; Col. 1:14).

In Apostolic times the Lord gave His servants power to heal (Matt. 10:1; Acts 3:6; 9:34; 19:11, 12; 1 Cor. 12:9, 28), and Paul carried out the method of procedure prescribed in Scripture (Jas. 5:14, 15).

In gratitude for blessings imparted to their people, the inhabitants of Malta honoured the Lord's ambassadors, not merely by esteem, but also by practical gifts (Phil. 4:14-16). Unfortunately, many Christians forget the great debt they owe to those who have ministered to them in the things of the Lord (Rom. 15:26, 27; 1 Cor. 9:11).

II. Reception outside Rome—verses 11-15.

The Apostle and his companions embarked once more on a grain ship from Alexandria (Acts 27:6). The Christians were compelled to travel under heathen auspices, but this was evidently the Lord's provision for them, and they probably had the opportunity to testify to the heathen sailors. The ship would have at its prow sculptured or painted figures of Castor and Pollux, well-known twins in classical mythology.

Syracuse, the next port of call, was a famous harbour in

Sicily. From Syracuse the ship sailed to Rhegium, on the mainland of Italy, and thence along the western coast to Puteoli. Here the Christians were refreshed by the believers whom they found (1 Cor. 16:17, 18; 2 Cor. 7:13; 2 Tim. 1:16).

A kindly custom of hospitality prevailed in these times. When one went on a journey, friends accompanied him as far on the way as possible (Acts 15:3; Rom. 15:24; 2 John 6), and when he neared his destination, friends would come to meet him and escort him the rest of the distance. Two separate companies of believers had heard of the Apostle's approach to Rome, and travelled along the Appian Way, a great national highway; one company welcoming him at the town of Apii Forum, 27 miles from Rome, the other at Three Taverns, ten miles nearer the city. These meetings were occasions of holy joy and fellowship. Paul knew many of the saints of Rome (Rom. 16), and their sympathy and love inspired him with fresh hope and courage (Rom. 15:32). Let us do what we can to lighten the load of those who travel with us along the pilgrim way (Gal. 6:2, 10).

III. Reception in Rome—verses 16-31.

On reaching Rome Paul was placed in the custody of the Roman officer Burrus, whose duty it was to keep in custody all accused persons who were to appear before the Emperor. Paul dwelt in his own house, but would constantly have one soldier or two chained to his side (Acts 24:23). To these soldiers he would doubtless witness faithfully, for many of Caesar's men became Christians (Phil. 1:13; 4:22).

Paul addressed himself first to the Jewish population of Rome, partly because this had been his settled policy (Acts 17:1, 2; Rom. 1:16), and partly because he wished them to understand his position, and why he was in chains, so that they would be prepared, if hostile Jews followed him to stir up trouble in Rome, as they had done in other places (Acts 14:19; 21:27). For the hope of Israel he was bound with a chain, for preaching Christ, the Messiah of Israel, the One Who fulfilled the promises made to the Jewish patriarchs and prophets (Acts 13:32, 33; 23:6; 24:14, 15; 26:6, 7).

The Jews came to him in a company by appointment, and they listened to the message (Acts 17:2, 3; 19:8; 26:22, 23), but they were divided as to their reception of the Gospel. Some believed, and others believed not (Acts 14:4; 17:4, 5), according to the Word of God (Isa. 6:9, 10; Matt. 13:17).

Paul then preached to the Gentile members of the community (Acts 13:46, 47), and to individuals, both Jews and Gentiles. The Church at Rome was formed of both Jews and Gentiles, and the Apostle, whose letter had prepared the way for his personal visit (Rom. 1:9, 10; 15:23, 24), was able to foster and strengthen the church which another had founded (1 Cor. 3:6-8).

DAILY BIBLE READINGS

Sept. 17	..... An ambassador in bonds	..... Eph. 6.
Sept. 18	..... Christian hospitality	..... 2 John 6.
Sept. 19	..... Paul's purpose in Rome	..... Rom. 1:1-17.
Sept. 20	..... Paul's plan for Rome	..... Rom. 15.
Sept. 21	..... Paul's message for Rome	..... Rom. 3.
Sept. 22	..... Paul's greeting to Romans	..... Rom. 16.
Sept. 23	..... Christian fellowship	..... Phil. 1.

SUGGESTED HYMNS

Blest be the tie that binds.
Come ye that love the Lord.
When all Thy mercies.
O God of Bethel! by whose hand.
Come, every joyful heart.

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