

The Gospel Witness and Protestant Advocate

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CANADIAN LIBERTIES GRAVELY MENACED

Purring Pet Becomes Man-eating Tiger

Jehovah's Witnesses First Victims

Who Next?

AT the risk of being accused of threshing over old straw, we would remind our readers of what a pacific, benevolent, universally sociable, and altogether wholesome exemplification of that charity which is easy to be entreated, the Papacy exhibits. Santa Claus, with his whiskers and red coat, and his bursting cornucopia, is almost a Shylock in comparison. For confirmation of the accuracy of this delineation, one has but to refer to the editorial files of certain Toronto newspapers, and, indeed, to the secular and religious press generally, which, if they do not wholly subscribe to the doctrine of papal infallibility, seem at least to believe in universal and invariable papal benevolence. And for further corroboration of the thesis, one need only to refer to the politicians of Queen's Park, and of Ottawa; in which categories we include the politicians of all Parties. If still further substantiation of the assumption of universal papal goodwill be desired, one may read the last Minutes of the Canadian Council of Christian Churches, including a speech of an ex-Moderator of the United Church of Canada, and the utterances of numerous Protestant pulpits, who together seem to think they are doing God's service by lauding the alleged virtues of the Pope.

While such a conception of the real nature of the Papacy obsesses the minds of those to whom we have referred, it must naturally follow, as an inevitable, logical, consequence, that any critic of the Papacy, or of the Roman Catholic Church as an institution, must be a "bigot", a "fanatic", a "trouble-maker", a "disturber of the peace"—in short, almost everything that is uncharitable, ugly, and intolerant.

The Papacy a Handsome, Purring, Persian Pussy

The Papacy is like a handsome, purring, Persian cat, with soft, silky fur, made to be affectionately caressed; with luxuriously-padded paws, without a visible claw, with eyes that can see in the darkness, and with whiskers

that can tickle anyone's fancy; and all the world may pass in procession before the show window in which this elegant feline puts itself on exhibition, while all are expected, piously, to exclaim on "holy" days, and all other days—"Pretty Pussy! Pretty Pussy!"

THE GOSPEL WITNESS has never found itself able to march in such a procession of laudators. A little knowledge of history, and even a modicum of moral discernment, in combination with an active conscience, ministers to a reticence which the eulogists call "intolerance". So be it! We cheerfully accept the verdict of the blind categorists. "Here we stand; we can do no other, so help us God." Once more we say, we must keep on ringing the fire bell, until those who have no ears to hear feel the heat of the flame, and their nostrils are filled with the smoke of their own burning treasures.

Has Anyone Heard of the Quebec Problem?

Has anyone ever heard of "Quebec", or of the "Quebec Problem"? A woefully misunderstood Province! A Province maliciously maligned! The chief duty of Canadians outside of Quebec, and particularly of public men, is to endeavour to "understand" Quebec! Some of the physical features of Quebec are easily understood. It is one of the most beautiful of all the nine Provinces. In hydro, and mineral, and forest potentialities, it is one of the richest. Even in the value of its fisheries products, only British Columbia, Nova Scotia, and New Brunswick, stand ahead of it. Its unoccupied territories could offer hospitality to a new population of many hundreds of thousands, but only peoples of a particular creed, and, if possible, of a particular breed, are welcome. Quebec for the Quebecois! Poor Quebec! Misunderstood, maligned, isolated, downtrodden, Quebec! Everyone misunderstands, criticizes, imposes upon long-suffering Quebec! Scores of times, in one way or another, we have insisted that Quebec's only real problem is a religious

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one. It is not racial, nor political, nor economic, but wholly religious. Let us see once again.

Has Anyone Ever Heard of Jehovah's Witnesses?

Most of us have had our door bells rung by them. Perhaps our letter boxes have been used by them. The United States Supreme Court gave judgment that a United States citizen had a constitutional right to ring his neighbour's door bell, if he needed to do so. The postman rings it, the delivery boy rings it, the newspaper boy rings it. Why should Jehovah's Witnesses be forbidden? These same religious zealots stand on the street corners offering to sell, or give away, their books and pamphlets. So do the vendors of newspapers and magazines—even some magazines which are too filthy for anything but burning. These and other vendors, however, probably obtain legal permits. Jehovah's Witnesses might do the same—or might they? Can anyone imagine their being granted a permit in Quebec City, or other cities, or towns, or rural districts in the Province? *We seriously doubt whether any Province or municipality in the Dominion of Canada has the constitutional right to prohibit the distribution of religious literature within its boundaries, or even to condition such distribution upon the authority of a permit. The British North America Act guarantees to every Canadian citizen the same rights and privileges as are guaranteed to His Majesty's subjects in the United Kingdom.*

Are Jehovah's Witnesses Seditious?

But Jehovah's Witnesses are being prosecuted for sedition. GOSPEL WITNESS readers were given the full text of the pamphlet on "Quebec's Burning Hate", upon which the charge of sedition is based. Was there any sedition in that? If the Roman Catholic Church in Quebec is really the State, if Church and State are one, and, both being the State, as in the Fascist or Nazi philosophy, the State is sacrosanct, the charge of sedition might be justified. *But if such a condition be recognized as a fact, cognizable in law, then Quebec is already an outlaw among the Provinces, and is in open revolt against*

the Dominion of Canada and its constitution and its titular head, His Majesty King George VI. And the political leader of this rebellion must be recognized as the Attorney-General and Premier, Mr. Maurice Duplessis.

Duplessis Openly Declares His Actions Based on Religious Grounds

We need not repeat the details which all the newspapers have published. The Premier Attorney-General, openly, blatantly, boastfully, unequivocally, declares he is prosecuting Jehovah's Witnesses on religious grounds. The Courts have found them guilty, and imposed fines and imprisonments, and the Bench has shown that its antipathy is wholly religious, naming one so condemned "a charlatan of religion". The police have been ordered not only to arrest known members of the Jehovah's Witness sect, but to arrest anyone suspected of being such, or even of sympathizing with such. The purport of this order was revealed in the cancellation of the license of a restaurateur exclusively on the ground of his being a member of this much-hated sect, and of his having made himself surety for other accused Witnesses; and Recorder Mercier, in imposing a fine of one hundred dollars, or two months in jail, upon a Witness named How, said that the punishment was a hundred times too light, and that he only regretted that the law permit him to sentence every Jehovah's Witness coming before him "at least to life imprisonment". What more could this judicial bigot desire to impose than life imprisonment, unless it should be death itself, or life imprisonment with the rack and the thumbscrew, and all the other instruments of torture which belonged to the Inquisition. And all this in a Province of Canada where the British flag of liberty is supposed to fly!

Is This Political Quebec?

But some will object: That is political Quebec, and Quebec as presently governed by extremists! We shall be told that this is but one paw of the purring pussy, and it happens that the claws of that paw are a little sharp.

What about the other paws? Has anyone heard of a man called Godbout? He was not an extremist: he was a very moderate man—so they said. He helped the Papacy to purr, and tied a blue ribbon around its neck. But when a certain gentleman, who was at the head of the Hydro Commission of that great Province, who had held membership and office in the Quebec Legislature, and who was then a member of the Senate of the Dominion of Canada, and who had been twenty-three years, or thereabouts, Mayor of his own city, St. Hyacinthe, bearing the honoured name of Bouchard—when this man presumed, on the floor of the Senate of this free Dominion, to criticize the action of certain Roman Catholic societies,—openly charging them with seditious activities, Mr. Godbout was ordered by the real dictator of Canada, to dismiss him immediately. Cardinal Villeneuve was reported to have called him a "vile" person. The moderate Mr. Godbout yielded instant obedience. Where is Mr. Godbout now? He is leader of the Liberal Opposition in the Quebec Legislature. He is a political pet of Premier Mackenzie King.

No Protest From Any Quebec Political Leader

But not a word of protest against this trampling underfoot by Duplessis of all principles of civil and reli-

gious liberty has been reported as having been uttered by him. There are more than sixty Roman Catholic French-Canadian members of the Federal Parliament. Is any one of them on record as having raised any objection to Duplessis' action? Has there, indeed, been any word of protest from any political person or Party in the Province of Quebec? No such word has been reported in the press, so far as we have observed. Has anyone ever heard of *Le Jour*, and its Editor, Jean Charles Harvey? He was a good man, an anti-clerical. He spoke out against the tyranny of the priesthood. But like Senator Bouchard, he refrained from repudiation of the "Church". We remember to have read an article by the Editor of *Le Jour* to the effect that if in Quebec anyone dared to offer criticism of the priest, whether he were a merchant, a lawyer, a doctor, or anything else, he would be driven out of business. He was a true prophet. *Le Jour* has ceased publication. It was driven out of business.

Does Duplessis Represent Quebec?

How far does Premier Duplessis represent the Province of Quebec, or let us rather say, the real authority in the Province of Quebec? It was this same Maurice Duplessis who, presenting a fisherman's ring to Cardinal Villeneuve, declared that its presentation and acceptance marked the union of Church and State in Quebec.

THE GOSPEL WITNESS has long contended that the Roman Hierarchy favours a confusion of voices in the political life of Quebec—in fact, it favours a babel of voices everywhere, for it is itself Babylon. But it makes but little difference what Party is in power in the Quebec Legislature, or what Party is in power in Ottawa, the members of the Quebec Legislature, and the Quebec members of the Dominion Parliament, are all papal Charley McCarthys: they do exactly as they are told.

Has Any Member of the Canadian Hierarchy Protested?

Has anyone heard of any protest against Duplessis' action being expressed by any member of the Canadian Hierarchy? Invariably the Hierarchy, like certain enemies of the gospel, whose actions are recorded in the Acts of the Apostles, "throws dust in the air." They are bound to have a voice for convenient quotation in case of emergency on both sides of any question. The present is no exception. *The Canadian Register* had this to say:

KINGSTON, Ont., Dec. 13.—(BUP)—*The Canadian Register*, English language organ of the Roman Catholic Church, today said it sympathized with Premier Maurice Duplessis' desire to restrain Jehovah's Witnesses, but that "we disagree most strongly with the methods he has adopted to achieve that aim."

Editorially the weekly newspaper said the Government's cancellation of Montreal restaurateur Frank Roncarelli's liquor license because he furnished bail for Witnesses was "particularly glaring". It is for the courts to decide if a case lies against Roncarelli, the editorial said.

"By forcing an arbitrary power of the Quebec Liquor Commission to subserve a frankly punitive purpose, the Provincial Government has rightly drawn upon itself a storm of protest from all sections of the community," the newspaper said.

"Nothing could be more dangerous than unnecessarily to divorce punishment from trial, and to place power to inflict it in the hands of the executive authority.

"Arbitrary action of this sort is the highroad to

totalitarianism. The cause of justice cannot be served by illegal means," the editorial concluded.

But this is a very mild rap across the knuckles of Premier Duplessis with a kind of celluloid ruler. It is not thus *The Canadian Register* speaks about the so-called spy trials, and of Russia generally. It is not in such mild language it pleads the cause of Roman Catholic isolation, educationally, in Ontario. But not a priest or bishop has uttered a word of protest in Quebec against the Duplessis action. Indeed, the whole procedure is in line with what *L'Action Catholique*, Villeneuve's personal organ, has been advocating for months. And even *The Canadian Register* expresses its full sympathy with Premier Duplessis' desire, "to restrain Jehovah's Witnesses", and disagrees only with his methods. But there should be no "restraint" where full religious liberty is the citizen's right. This weak little-chirp is the only word from the Hierarchy that has even a colour of protest.

On December 20th, a warning to Catholics against the efforts of Witnesses of Jehovah, was issued from the Archbishop's palace in Quebec. The warning as reported in the press was as follows:

"The faithful have often been put on guard against heretical propaganda, particularly that which profanes Holy Scripture by fantastic and pernicious interpretations. Further, the campaign of Christian ethics now in progress applies itself among other things to protect the faithful against all literature prejudicial to faith and customs.

"But it is evident that the Witnesses of Jehovah are now making great efforts to win more sympathizers. We are confident that the faithful will understand the grave danger of such subversive propaganda, as much from the social as from the religious viewpoint."

There can be no objection whatever to such a word as this. It is indeed a very moderate statement of the case, and one which, by every standard the Hierarchy was entitled to make. We believe it to be the duty of Christian teachers, and of those who call themselves Christian teachers, to warn those whom they would instruct, against what they conceive to be error. Equally it should be recognized as the privilege of the Witnesses of Jehovah, to distribute their warnings to the people against what they consider to be the errors of Romanism. We, ourselves, have spoken, and written, in criticism of the strange teachings of the Russell-Rutherford cult as we have done against the vagaries, as we regard them, of Roman Catholicism. In a free country, free discussion of religion and politics, and of all other matters within the bounds of decency, should be permitted to everyone.

Duplessis the Master of the Hounds

But what a golden opportunity the "Archbishop's palace" missed in issuing such a warning! The Cardinal's office might easily, and quite appropriately, have expressed the desire that the freest discussion of all such matters should be permitted to everybody, and that the Hierarchy disapproved of repressive measures being taken against anyone on account of his religious belief. But of course the Archbishop's palace could say nothing of the kind, for the reason that for a couple of months at least the Cardinal's paper, *L'Action Catholique* has been whistling out the dogs of persecution, and blowing the bugle horn for the hunt. And the master of the hounds, Premier Duplessis, has responded to the call, and set his pack in full cry after the quarry.

"Montreal Diocesan Society for Catholic Action"

But has any other voice been heard? A press report of December 20th says that—

"General approval of the 'energetic action' which Premier Duplessis is showing toward the militant Witnesses of Jehovah, was voiced today by the Montreal Diocesan Society for Catholic Action as twenty more members of the sect appeared in court on various charges and were remanded for trial.

"The announcement by the society's general director, Mgr. J. A. Valois, was the first open statement by the church in support of the wholesale arrests of Witnesses which now have before Quebec courts about 1,000 members of the religious body.

"In a statement released yesterday at Quebec, the church had restrained itself previously to warning its members against the preachings of the Witnesses though its statement had contained words similar to those used by Mr. Duplessis when he referred to the order's 'seditious and libellous' charges."

This report is under the name of Ken W. MacTaggart, of *The Globe and Mail* "staff".

A dispatch from the same writer of the 22nd refers to a barrister as saying that—

"The Roman Catholic Church to date had not expressed any attitude on the Witnesses of Jehovah action other than the brief warning by the archbishop of Quebec that members of the church should steel themselves against the preachings of the sect. The statement by the Society for Catholic Action in Montreal diocese, he stressed, had been made by an organization which does not speak for the hierarchy, and is composed of laity and clergy devoted to furthering church work."

Mr. MacTaggart's informant is entirely in error in making any such statement. Technically it may be true that such a Society, in such circumstances, is not the official voice of the Hierarchy, but no Catholic Action society made up of laymen and clergy would speak on such a matter without an advance assurance that it was speaking the Hierarchy's mind. And the Society for Catholic Action is just as much an instrument of the Hierarchy as is the Jacques Cartier Society, and St. Jean Baptiste Society, in criticism of which Senator Bouchard spoke a year or so ago.

(See article on this matter by Rev. W. S. Whitcombe in our issue of December 26, 1946, page 5.)

But Mr. MacTaggart says in the dispatch referred to:

"At this moment, Mr. Duplessis is standing atop the heap."

And he adds:

"Criticism from outside his own province is grist for his mill. He can hold it aloft and appeal to Quebec, to support him against the malicious attacks of 'anti-Quebec' Canada. And such publications as *L'Action Catholique* provide indirect support, if not direct. This publication for some time has been calling on church members to drive the Witnesses out of Quebec, to scourge the province of the infidels, etc. In effect, it approved violent expulsion of the pamphlet peddlers

"Mr. Duplessis, riding the crest of the political wave, doesn't have to buck up."

But what other support?

Quebec City Council and Other Municipal Bodies

The City Council of the City of Quebec passed a resolution commending Mr. Duplessis for his vigorous persecution of Jehovah's Witnesses, although we suppose they would call it "prosecution". It is also reported that a

flood of resolutions by municipal councils, expressing similar approval, has reached the Premier. (It was this same Council of the ancient City of Quebec which a year or so ago, honoured THE GOSPEL WITNESS and its Editor, by passing a resolution, and forwarding it to the Minister of Justice at Ottawa, requesting that THE GOSPEL WITNESS be banned, and its Editor be interned.)

Altogether it would appear that Roman Catholic French Canada is expressing its own spirit and attitude through the actions of its persecuting Premier. Mr. MacTaggart makes this one observation,

"Unfortunately, one English Catholic pointed out here, such intemperate actions as Duplessis' and appeals like *L'Action Catholique's* cause 'embarrassment' for himself and others like him. He said, 'I have scores of letters here now'. He showed me some. 'They are from Catholics, many of them prominent leaders, in other provinces. They don't defend the Witnesses' claims or charges. But they do urge ending any appearance of persecution outside the law. Read the letters.'

"I did and he had under-emphasized their contents."

Recorder Mercier who expressed a desire to sentence all Witnesses "at least to life imprisonment" quite accurately represents the spirit, and attitude, and purpose, and murderous desire, of the Papacy toward all who oppose it everywhere. THE BIG, PURRING, SILKY-HAIRED, CRIMSON-BEDECKED, PUSSY OF THE PADDED PAWS, IS REALLY A MAN-EATING TIGER.

Quebec's Problem and Canada's is What to Do With a Man-eating Tiger

That is Quebec's problem. That is Canada's problem. We have got rid of the wolves. Our snakes, for the most part, are harmless reptiles. We have left behind us the pioneer stage, when it was necessary to build stockades around the houses to ward off marauding, murdering Indians. We have acquired some of the more cultured habits of the world. We have acquired, at least, some of the amenities of civilization. We have dug wealth from the mines, and garnered it from the fields, and taken much from forest and flood. We have built and furnished good homes for our families, and schools for our children. We have erected temples wherein our spirits may worship. We have learned a little music and art. We have produced a little literature. We have fought a few battles, and have been victorious over not a few foes. We have acquired and possessed, and partly peopled a continent. Oh, we have done a lot of things! BUT CANADA'S BIG PROBLEM STILL REMAINS. WHAT SHALL WE DO WITH THE MAN-EATING TIGER? He is not native to the Canadian woods: he is an importation from a far country. He has left a trail of suffering, and sorrow, and blood, and of impoverishment, and of ravaged populations behind him. No race, no nation, no government, nor scheme of government, has ever been able to tame him. Like a hibernating animal, under certain circumstances, he seems to lapse into a purring, plausible, beauty, for a time; but sooner or later the claws protrude from his cushioned paws, and, like the drunkard returning to his cups, his thirst for blood again asserts itself, and he goes out on a man-hunting rampage.

Roman Catholicism Always the Same at Heart

Roman Catholicism is always the same at heart, whatever its pretensions and professions may be. The Church of Rome must be judged by the rotted skeletons in the dungeons of Italy, and France, and Spain, and elsewhere.

Her professions of "tolerance" must be appraised by the groans and cries of the massacred multitude of St. Bartholomew, by the screams of agony of the victims of the Inquisition from the torture-chambers of Europe. Her history must be read by the light of the martyr fires of Prague, and Smithfield, and Oxford, and elsewhere. Her professions of benevolence must be measured by the poverty of the serfs of Poland, the peons of Mexico and South America. Her professions of purity and holiness must be gauged by the immoralities of which she is the prolific mother, wherever she is allowed full sway. Indeed, she must be judged by something worse than mere immorality,—by the corrupt, putrid, putrefying, malodorous social state into which her votaries are always sunk, by her excesses where there are no neutralizing agents to arrest decay, such as the conditions which obtained in the Philippines, which produced the revolution, and the Spanish-American War, and the loss of all Pacific and Western hemisphere possessions to Spain. The Roman Church's devotion to the cause of education, and her professed passion for the enlightening ministry of truth everywhere, can be appraised at its true value only as it is judged by the preponderant illiteracy, and dense ignorance, and superstition, of the masses she controls. Individual saints and scholars, and disseminators of goodness there may be still, as there have been in the past; but the present outbreak in Quebec shows that the system, the philosophy, of Romanism, the arrogant, exclusive, intolerance of clericalism, and the universal malevolent influence of the Papacy is ever the same. She is the author of tyrannies, the forger of chains, the distiller, and dispenser of poisons—in short, she is "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH". In Quebec Roman Catholicism is merely displaying its native, naked, ruthless, ugliness. But, however disguised the Papacy is always the same murderous beast at heart.

Attitude of Roman Catholic Church in Canada Generally

In what we have already said, we have dealt with Quebec. It is surely significant that there has been no protest from any Roman Catholic voice in the entire Dominion of Canada against the attack upon religious liberty in Quebec, apart from the weak chirp, as we have elsewhere called it, from *The Canadian Register*.

Elsewhere in this issue we publish an editorial on the subject from the last issue of *The Canadian Register*, so that our readers may see that the Roman Catholic Church really approves of the Duplessis intolerance and inquisitorial methods. It is important that Canadians should recognize that what is occurring in Quebec would obtain in all the rest of Canada if the Roman Catholic Church were elsewhere in the ascendancy, as it is in that province.

There are no Courts in Quebec that are not subject to the will of the Roman Catholic Hierarchy. Only such men as the Hierarchy nominate, and approve, are ever appointed to judicial positions in Quebec. Since the death of the late Mr. Justice Greenshields, famous for his conduct of the libel suit of the daughter of the late Father Chiniquy, and the wife of a professor of McGill University, we doubt whether any man has been appointed a judge or a magistrate in the Province of Quebec, who was not a Roman Catholic. We should like to have a full statistical report on this matter.

In the Fred Rose appeal to a Quebec Court, the appeal was disallowed, or rejected, by the unanimous decision of all the judges, which, of course, was a foregone conclusion; and we are informed that because of the unanimity of the decision, no appeal can be taken on that matter to the Supreme Court of Canada. It does not require much imagination to foresee what will happen in the Dominion of Canada in the course of a few years, when the Supreme Court of Canada is packed with Roman Catholic judges, as it nearly is even now. And once more we remind our readers of the truly terrible menace that hangs over us in the possibility of the abolition of the right of appeal to the Imperial Privy Council. If once that is abrogated, we shall be completely at the mercy of the Roman Catholic Church in this country. When that day comes we shall have our choice of either submitting to the kind of government they have in Quebec, or else literally fighting for our rights.

Man-Eating Tiger Sure to Cross Quebec Boundary

There is no high wall separating Quebec from the rest of Canada, which this man-eating tiger cannot leap over. It is important, therefore, that people of the Dominion as a whole should recognize that the man-eating tiger is on the rampage, and is liable to spring upon us wherever he is allowed the opportunity. Romanism, then, is not exclusively a Quebec problem—it is a menace to the liberties of Canadians everywhere.

Why Are Romanists So Bold?

It must have impressed most people that the Roman Church is becoming bolder every year. We do not recall any exhibition of medieval intolerance and persecuting bigotry in Canada's recent history comparable to that which is now taking place in Quebec. The Roman Church is very astute. It never moves until it feels that it is safe to move. And the fact that the Roman Hierarchy is so wholeheartedly supporting the present campaign of religious persecution seems to us to suggest that the Papacy feels itself to be now pretty firmly established in Canada. It has reached the place where it no longer has any fear of Protestant reaction. That is perhaps one of the most serious aspects of this whole matter. Rome is not only established in Quebec: it is established in Ottawa, and through the utterly conscienceless George Drew, equally the servant of Rum and Rome, who might be described as Premier Bartender Drew, it is establishing itself throughout Ontario in positions which will soon be impregnable.

What About a Canadian Bill of Rights?

A certain member of Parliament in a public address has advocated the enactment of a Canadian Bill of Rights. What good would that do? Laws do not enforce themselves, and when you have an utterly lawless government, there is not much of a safeguard in a written law. In any event, why do we need a Bill of Rights? We do not know of any country in the world in which civil and religious liberty has been more jealously guarded than it has in Great Britain now for a couple of centuries. And the British North America Act already, so far as a paper instrument can do it, guarantees to every Canadian all the liberties which British subjects enjoy. But the principles of the British North America Act, and of the British Constitution, were lawlessly and ruthlessly trampled underfoot by the infamous Espionage Commission, under the inspiration and direction of the

Roman Hierarchy through the then Justice Minister St. Laurent. The clock of progress was turned back to the days of the Inquisition; and, unfortunately, no effective protest against these injustices was made by the rest of Canada. If a thousand Bills of Rights were put on the Statute Books in Ottawa, so long as a papal-dominated government rules in Ottawa, and so long as a papal-dominated minority holds the balance of power in the Parliament of Canada, and so long as all parties without distinction, are submissive, and subservient to the will of the Papacy as at present, no statutory enactment would protect us.

It is worth while recalling what has been said in this matter on former occasions. Sir Alexander T. Galt, one of the Fathers of Confederation, only nine years after Confederation, in 1876, published a pamphlet entitled, "Church and State". In that pamphlet he quotes as follows from the fifth Provincial Council of the Hierarchy held at Quebec in 1873:

"We assert that the Church is a perfect Society, independent of the Civil power and superior to it. Between the religious authority of this Society (the fulness of which authority resides in the Roman Pontiff) and the political power of the Christian ruler, there exists, from the very nature of things, such a relation, that the latter is to be former not only negatively but also positively subordinate, although indirectly so. The Civil power can do nothing which tends to the injury of the Church, and ought to abstain from such acts as would clash with the laws of the Church, and, indeed, should also, at the request of the Church, cooperate toward its benefit and the attainment of its supernatural end. This is the true doctrine of Boniface the Eighth, in the Bull *Unam Sanctam*, in which he teaches that the material sword should be subordinate to the spiritual sword, and should be used for the Church, but not against the Church. The opinion of the Fathers is the same who write that the Civil power has been instituted by God for the protection and care of the Church."

—p. 21 *Church and State*.

Here we are clearly told that the civil power is subordinate to the authority of the Church. It may be well once again, to quote a dialogue between Premier Duplessis and Cardinal Villeneuve. Mr. Duplessis said to Cardinal Villeneuve on the 26th of June, 1937, at the opening session of the National Eucharistic Conference in Quebec:

"In the name of this province and as a symbol of our indefectible attachment to the Fisherman's ring, who was a preacher of charity, I am happy to present you this ring bearing the escutcheon of the Congress and your Coat of Arms.

"And I think that I shall make your bishop's heart rejoice even more as I say to you in closing: In the name of the Government and of the people of the Province of Quebec I proclaim our faith, and I do so with my whole heart, my whole soul; Credo! I believe! I believe in God and in the Catholic religion!"

In reply, the Cardinal said in part:

"This is a precious and very beautiful gift. It comes from the Government of the French Province of Quebec. This ring marks the union, praise God, of the religious authority and of the civil authority." (Emphasis ours.)

Furthermore, speaking in Quebec City before a meeting of *la Société St-Jean Baptiste*, a certain priest said:

"We desire a French province of Quebec, a French state well organized, governed by ourselves, centralizing our economic life, our political life and that for the purpose of being masters in our own homes (Chez-nous). That is what Father Simon Arsenault p.s.v. declared in

a lecture that he recently gave at Quebec under the auspices of *la Société St-Jean Baptiste*.

"Nationalists use all methods to diffuse the national mystic: schools, national sessions, *la Société St-Jean Baptiste*, congresses, national excursions, festival of the dead (Dollard, La Vergne), festival of the living (those who honour us), historical lectures, salute to the flag.

"Nationalists do not believe in numbers which engender discussion, indecision, perpetual recommencements. Nor do they believe in the popular sovereignty which is an illusion, or an anarchy, or an immorality. They do not believe in the mirage of individual competition which is supposed to give everyone a chance by a process of selection. (Emphasis ours).

"The dogma of nationalists is order. That is their first principle, an order which takes account of the human person but also of the collective body, as of the evil of men, for the advancement of the nation. . . .

"The speaker concluded by citing Marshal Pétain as a perfect model of efficacious authority. What he has done in France since he came to power is admirable. In him everything is in perfect equilibrium, he has the qualities of a chief, of a leader, his authority radiates from the top of the pyramid to the base. Let us make him our pattern.

"Long live nationalism. Down with individualism!"

(Our readers will recall that since this was spoken this same "perfect model of efficacious authority", Marshal Pétain, by a French Court was sentenced to death for high treason, but that on account of his age his sentence was commuted to life imprisonment, a sentence which he is now serving.)

Once more, referring to a proposal that we should have a Canadian Bill of Rights, it is well to remind ourselves that the Roman Catholic Church is the Church of the Lawless One, and is itself absolutely lawless. It was Cardinal Villeneuve who, in reply to a protest from the Civil Liberties' Union, against mob violence in Montreal, wrote as follows:

"Freedom of speech, yes, but not freedom to insult our social conceptions, our traditions, our morals and our religion. Freedom of speech, I am for it, but let it be among decent people, not among imbeciles and brigands. . . . Would you let sufferers from contagious diseases poison the air you breathe? . . . Together with His Excellency the Archbishop-Coadjutor of Montreal, I praise the youth which aligns itself to protect special order. . . .

"If it is argued that this is contrary to law, I reply that before law there is the Law of Nature. . . . We'll, to defend ourselves against subversive doctrines, against spiritual poisoning, against the overthrow of the foundations of civilization, against the dynamite which would blow up our religious, family and social traditions, IF THAT IS NOT THE LAW, LET THAT LAW BE MADE; if not, we shall exercise the law and right of nature. 'The safety of the people is the supreme law'. . . . Under pretext of respecting a morbid democracy, people wave at us the spectre of an illusory Fascism, and meanwhile the enemies gain a foothold and make a mockery of our juridical scruples."

Thus justifying mob violence, such mob violence as Jehovah's Witnesses have been subject to of recent date, the head of the Roman Catholic Church in Canada sets himself above all law, and declares that "if it is argued that this is contrary to law, I reply that before law there is the Law of Nature. . . ." etc.

Thus while the affairs of this country are really in the hands of lawless Hierarchs, to whom our pettifogging politicians seem ever to be subject, there seems to be no hope of preserving our liberties, unless and until Cana-

dian Protestantism awakes, and unites, and asserts itself, and says to the Roman Catholic Hierarchy, "This tyranny shall be ended".

THERE IS NO PLACE FOR A MAN-EATING TIGER TO ROAM AT LARGE IN A FREE COUNTRY, AND FOR THAT REASON SOMETHING WILL HAVE TO BE DONE TO PUT THIS TIGER IN A CAGE. WE ONLY HOPE THAT IT MAY BE CAUGHT AND CAGED WITHOUT OUR HAVING LITERALLY TO GO HUNTING TO PROTECT SOCIETY FROM THIS JUNGLE BEAST.

EDITORIAL FROM THE CANADIAN REGISTER

LED by *The Globe and Mail* and *The Toronto Star* some of the Ontario papers have run wild about the persecution of Jehovah Witnesses in the Province of Quebec. They have raised the issue of religious liberty in such a way as to do a grave disservice to religious liberty by making it look silly.

The Witnesses in Quebec are not being prosecuted for holding their own beliefs or holding their own meetings for worship. They are prosecuted for distributing the leaflet "Quebec's Burning Hate" which is held to be libellous and seditious. These are legal terms and it is for the courts to decide on their application but anyone who has read the leaflet knows that the whole tone is the same as that of the title. One of the passages runs: "Quebec, Jehovah's Witnesses are telling all Canada of the shame you have brought on the nation by your evil deeds. In English, French and Ukrainian languages this leaflet is broadcasting your delinquency to the nation."

Religious liberty does not include the right to indulge in this kind of incitement to hatred. It is matter for argument whether the beliefs of the Witnesses can be called religious. They themselves say all religions are wrong. Yet most people would describe their doctrines as religious since they preach Jehovah and profess to be based on the Bible.

Any impartial judge, Catholic, Protestant or atheist, would say that their doctrines do not make sense at all. The men, women and children who make themselves a nuisance ringing doorbells, invading houses and peddling pamphlets are incredibly ignorant while trained in a line of parrot talk full of irrelevant biblical texts. To identify religious freedom with freedom for ignorant fanatics to insult the religious convictions and feelings of nearly 90 per cent of the people of a province is to make religious freedom indefensible.

The indignation of the people of Quebec against these deliberate trouble-mongers is natural and understandable. The people of Ontario would be just as angry if Catholics conducted a propaganda against Protestantism in the way that the Witnesses attack the Catholic Church. Nobody would be allowed to insult His Majesty the King in Ontario as the Witnesses insult the Church of the people of Quebec. Political liberty is not held to include the right to sedition and libel.

To sympathize with the resentment felt by the people of Quebec is not to approve all that has been done in the reaction against the Witnesses' campaign of burning hate. The cancellation of a liquor seller's license because he exercised his legal right to provide bail for accused persons is an act of despotism which must be condemned by all who believe in constitutional government. Furthermore it seems evident that the proceedings against the pamphlet distributors, however legal and justifiable, are giving favorable publicity to the Witnesses far and wide and they are giving very unfavorable publicity to the Province of Quebec. Quebec is one Catholic province in North America, a continent which is predominantly non-Catholic and where there is a vast amount of anti-Catholic prejudice. The French-Canadian Catholic people of Quebec, injured and insulted as they are,

may be asked, with all respect, to consider that the wider interests of their religion and race, call for a degree of heroic restraint in the face of provocations. H.S.

—*The Canadian Register* of December 23th, 1946.

This, our readers will recognize is really a justification of the persecution of Jehovah's Witnesses in Quebec. It is not only THE GOSPEL WITNESS that *The Canadian Register* does not like: it charges *The Globe and Mail* and *The Toronto Daily Star* with "running wild about the persecution of Jehovah's Witnesses in the Province of Quebec". They might have added the *Toronto Evening Telegram*, which was equally outspoken in condemnation of the course of Premier Duplessis. By publishing this editorial, our readers will see what manner of protest the Roman Catholic Church has made. It is, in fact, no protest at all. To institute any comparison between the attitude of loyal subjects of His Majesty the King, and the legitimate criticism of an institution that calls itself a "Church" is in itself illuminating. The Roman Church in Quebec is far more important than His Majesty the King.

THE GRACE OF GOD

"The theologians of the Church can be placed in an ascending scale according as they have grasped with less or greater clearness that one great central doctrine, that doctrine that gives consistency to all the rest; and Christian experience also depends for its depth and for its power upon the way in which that blessed doctrine is cherished in the depths of the heart. The centre of the Bible, and the centre of Christianity, is found in the grace of God; and the necessary corollary of the grace of God is salvation through faith alone."

—*What Is Faith?* by J. G. Machen

MRS. M. E. LEHMAN

MEMBERS of THE CANADIAN PROTESTANT LEAGUE will be shocked to learn of the sudden passing of Mrs. M. E. Lehman, the faithful and devoted office secretary of the LEAGUE. She was at her desk as usual last Friday and went to lunch with her husband, Rev. V. J. Lehman. Only a few moments after she had been chatting with other members of the office staff in her usual cheery manner, she suddenly complained of a feeling of faintness and by the time the others reached her side, her spirit had fled to be with Christ which is far better. In the name of all our friends we extend to her bereaved husband and to the other members of her family the expression of our deepest sympathy in their great loss. Mrs. Lehman was one who, by her very nature, threw her whole self into whatever task was at hand, and the work of THE CANADIAN PROTESTANT LEAGUE was very dear to her. She bore the weight of the multitude of details essential to such an organization, giving herself gladly and unstintingly to it as her contribution to the advancement of the cause she loved. Her homegoing will leave a gap in our ranks that will be exceedingly difficult to fill, and all who knew her will mourn the loss of a friend whose unflinching cheerfulness and constant faith were a source of encouragement to all her fellow-workers.

Dr. Shields conducted the funeral service last Monday in Greenway Hall, preaching the sermon printed in this week's issue. Rev. D. C. McLelland, Secretary of THE CANADIAN PROTESTANT LEAGUE, spoke in tribute of Mrs. Lehman's great services to that body, and other members of the Executive also took part.

—W.S.W.

The Jarvis Street Pulpit

"With Christ, Which Is Far Better"

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

Preached in Greenway Hall of Jarvis Street Baptist Church, Toronto, Monday afternoon, December 30th, at the funeral service of the late Mrs. V. J. Lehman.

(Stenographically Reported)

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

"But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

"And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

"And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."—Luke 23:39-43.

"Let not your heart be troubled; ye believe in God, believe also in me.

"In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—John 14:1-3.

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

"Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

"(For we walk by faith, not by sight:)

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. 5:1, 6-8.

"For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:"—Phil. 1:23.

WITH a closed Bible, and no voice from Heaven, death is at once a mystery and a terror. There is nothing beautiful about it; there never was; there never can be.

We meet this afternoon, however, as those who view what otherwise would be an indescribable tragedy, and an irreparable loss, from a distinctively Christian point of view. The coming of Jesus Christ into the world has made all the difference between darkness and light, between death and life, between hell and heaven. God has disclosed Himself in the Person of a sovereign Saviour. We know nothing whatever about the life beyond the grave, beyond what the word of God tells us. Our opinions may vary, but they have no value whatever, except as opinions; for the reason that none of us have had opportunity of observation, and, of course, have had no experience of life beyond the river. All human knowledge stops on this side of the grave, and beyond that we know nothing at all apart from what God, in His infinite mercy, has been pleased to communicate to us, by divine revelation.

The sum of divine revelation we have in the Lord Jesus Christ. He claimed to have a knowledge of both worlds. He said: "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven". He said, in effect, "I speak to you on a subject of which mortals are completely ignorant. I monopolize in my own proper Person, the truth of the other world." Hence we are shut up to Jesus Christ for a knowledge of the life to come.

Friday morning we knew Mrs. Lehman. She was one

of us. She had had lunch with her husband, and had just returned, and sat down at her desk, cheerful as usual. A little while later she said, quite brightly, as was her custom to say anything: "I think I am going to faint." There were a half a dozen of the office staff in the office at the time, one of them a trained nurse. But before anyone could reach her side she had leaned forward on her desk, and was gone. Her spirit had departed without warning. No one can believe that she has ceased to exist, and we are bound to ask, whither has she gone? That is a natural question for us all.

We are not gloomy, or pessimistic, when we face the fact that this one event must happen to us all, and we ought to know where we are going when that event takes place. And when the spirit quits this mortal frame, when, like a winged bird, let out of its cage, it flies away, where does it go, whither does it fly?

We have the most explicit teaching in the word of God in respect to that matter. Please do not argue with me, for the reason that I must tell you at the outset, I do not know. I do not know any more about it than you do; and I am confined to this sole authority for my knowledge—shall I say—of the whereabouts of the departed spirit of our friend and fellow-worker. Where is she?

What lies immediately beyond the grave? Our Lord Jesus is the answer to that. There was one of the two thieves, crucified with Him, who repented of his sin. He admitted that he deserved the death he was to die. He said to his fellow criminal on the other side of the Son of God, "We receive the due reward of our

deeds: but this man hath done nothing amiss." He knew that He was an absolutely righteous man; and somehow in that last hour of death, when he had no opportunity to make any reparation for the evil he had committed, and there was no possibility of his making even an attempt at atonement for his sin. In those last moments it was given to him to discern that this Man on the centre cross was different from all others. There must have been a light that never shone on sea or land, which shone into his darkened heart, and he saw Jesus. He saw the Lord of Glory. And he said to Him, "Lord, remember me when thou comest into thy kingdom." That was a very simple and brief prayer. There was no elaboration at all. I think that is one of the most striking examples of what the Scripture means when it says: "Whosoever shall call on the name of the Lord shall be saved." That was all he could do—nothing else. And so he said, "Lord, remember me when thou comest into thy kingdom".

What was the answer of the Son of God? He did not say, "I will see what I can do for you when I get to the other side," for He knew all authority had been given to Him in heaven and on earth. He needed to ask no one's permission. Authoritatively He answered, "Today shalt thou be with me in paradise"—not by and by, but "today"—immediately—"thou shalt be with me in paradise."

What a promise! To have the pledge of the incarnate God that that very day that redeemed spirit should pass from death unto life eternal in the immediate presence of God! That, my dear friends, is the sum of the Christian revelation. That is what the Bible says to everybody, and of everybody, who will call upon the name of the Lord, that quitting this mortal life, the spirit shall be with God "today", not by and by, but "today". So Jesus said, and so all the apostles said, and all the writers of the New Testament scriptures. They did not speak of a period of probation after death. There is not one word of Scripture to that effect—not one.

I am glad we know where Mrs. Lehman is. I am glad you know, brother Lehman, where your wife is. You have no doubt about it. What did the apostle Paul say? To be "absent from the body" was to be "present with the Lord". Now absence from the body means to be "at home" (R.V.) with the Lord, instantaneous transition from one to the other. Our friends leave us to take a long journey sometimes. We anxiously await word of their arrival at their destination, whither we know they are bound. And until we receive word that they have arrived, we are not sure whether anything that we call an "accident" may have intervened; and we are relieved when at last we are advised of their safe arrival. But here is a journey in which there can be no plane crash, there can be no "accident", no interception whatever. I said at the outset, from the non-Christian point of view, death is a terror; and so it is. I do not want to start out for somewhere, and not know where I am going. I want to know beyond all possibility of doubt.

I have a good deal of sympathy with the view of the professional jester. I repeat an old story,—so old that it may be new to this generation. Ancient kings used to keep men as wits, and humorists, to make jests for them. They were called "the king's fool". There was one such, to whom his master gave some kind of fancy staff. He said, "Now, fool, whenever you meet a bigger fool

than yourself, you have the royal permission to transfer this staff to him."

Years later the jester was requested to attend upon the king. This time the king did not ask for jests. He said, "Fool, I just want to tell you that I am going on a long journey." "Where are you going, your Majesty?" said the fool. "Oh, I really don't know where I am going." He said, "I hope you have made full preparation for the journey, and that you are all ready to leave." "No, fool, I have made no preparation whatsoever, and I have no readiness to start on my long journey." "But you hope to come back again, your Majesty?" "No; all I know about this journey is that it is one from which no one ever returns." "And you don't know where you are going; and you have made no preparation; and you have no choice in the matter? You must go?" "Exactly!" said the king. "Then" said the fool, "I remind your Majesty that years ago you gave me a staff, instructing me to hand it to anyone whom I should ever meet who was a bigger fool than I. I have no option but to return to your Majesty the staff. Greater folly than this I have never known." There is no greater folly than to face death without any preparation, without any knowledge of what lies ahead, knowing only that when death calls we have no option but to obey: we must go.

Now the Lord Jesus came "that he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Some people are always afraid of death, and I do not wonder. We have grave reason to be afraid of death. But I rejoice that the devil has not the power of death. That has been taken from him. Christ has been manifest for that very purpose. And what did Jesus say? He said that death could not destroy one sparrow without divine permission. He said that a personal God feeds them all. He said God takes care of the oxen, of the animal creation. And He said, "Ye are of more value than many sparrows". How much better is a man than a sheep."

I cannot explain Mrs. Lehman's sudden departure: I am not going to try. I only know that it never could have occurred if God, in His infinite wisdom, had not seen fit to permit it. We wonder why men and women who live, apparently, almost useless lives, are permitted to continue, like weeds, while those who are young, vigorous apparently, and serviceable to everybody, and who fill a large place in human society, are suddenly taken away. You ask me why. I cannot tell you. I only know that the Lord gives, and the Lord takes away, and all that we can say is "Blessed be the name of the Lord." We must interpret it in the light of His cross, that "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" We know that He never would have permitted this thing, had He not seen in His wisdom that it was best.

Death? Yes! It is not easy to understand, for the reason that as Paul said—and he was a man who lived a full life, and lived strenuously—he had a desire to depart and to be with Christ "which is very far better." He did not say how much better, but he did say "better." All we know is that Mrs. Lehman's spirit has been translated into a condition of life that is better than the very best that earth could give—to be face to face with Christ is heaven itself. I like to remind myself, and I have

sometimes told the story that Deacon Jennings and I, a few years ago, one wild January day, started out for Florida together. We got to the Peace Bridge about ten or eleven o'clock at night. It was cold. The wind was blowing wildly, and the snow falling thickly, covering the windshield of our car. We came to the end of the bridge, and the customs and immigration officers came out with their coats buttoned up, their collars up around their chins, and their gloves on. "Where are you going?" they said. "Well, we are heading toward Florida, the land of the singing of birds, and sunshine." "Why on earth do you want to go to Florida? Why do you want to leave a lovely climate like this?" So they both said. Then the one looked at the car, and said, "Do you think you could manage to put me in there somewhere, and take me along?"

This old world has not a very good climate, has it? "The righteous perisheth, and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come." We need not mourn Mrs. Lehman. She has gone to be with Christ—not merely to the place of golden streets and jasper walls. If you were to go to the home of a newly-married pair, and you knew the bride, but you had never seen the bridegroom, and you were admitted to the house, would you walk around the house, and say, "Well that is a nice carpet. I like your piano. I like your furniture." Would you go around examining everything in the house, and at last remember that there was a husband around somewhere?

Do you suppose that bride would allow you to look at all these things until she had first of all presented her husband, saying, "This is my husband." What will be the first thing for us when we get to heaven? Just to meet Christ. The golden streets can wait. The jasper walls will long endure for our examination. So will the gates of pearl. We shall be able to inspect the river of the water of life, to admire the trees of life, and listen to all the songs of the angels. But the first thing I want to see when I get to heaven, is the face of my Lord Jesus Christ. Everything else can wait.

Mrs. Lehman has seen Him. "With Christ"! "which is far better." How do we know? The Bible tells us so, and because we know that our fare has all been paid, our reservations are made. We read it this afternoon. A reservation is waiting for us when we arrive. There will be someone at the door when we get there. Everything paid for. Our sins all taken away. Some of them? No: not some of them—all of them.

Supposing you had a very rich friend, someone who had unlimited funds, and he were to invite you to be his guest! Suppose he knew all about your limitations, and he were to say, "I will pay for your transportation. I think I can pay for your berth. Perhaps you would like to pay for your meals yourself. You can look after your board. We will just go fifty-fifty. I will pay half, and you pay the other half." I think you would say to yourself, "And he has all those millions!" You would say, "If I were entertaining a guest, I would not do that: I would say, 'I will look after everything'."

A friend took me once as his guest to Algonquin Park. He came with his car to my door. When I came out he said, "Have you got your purse with you?" I said, "Yes." "Well, go back, please, and leave it with your wife." "But I shall need some money." "No, you will not. You leave your purse and everything in it, with your wife. Your money is no good on this trip."

I liked that. No one has ever said that to me since.

I remember when the Lord Jesus came to me, a poor pauper. He said, "I want to take you to heaven with me; I will pay all the debts you owe, to the last farthing. The law will have no claim on you. I shall pay your way, and my servants will wait on you. Your spirit will be carried by the angels into heaven itself." "But my good works?" "You have none; but if you had, they would not be any good. Your money, your merit, your efforts are no good on this trip. I have paid it all." That is the gospel:

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

We can say with one of the old hymn writers:

"If Thou hast full atonement made,
And for my soul a ransom paid
In terms of blood divine,
Payment Thou wilt not twice demand,
Once at my bleeding Surety's hand,
And then again at mine."

That were unthinkable! It is all paid. "We shall say good-bye to this earthly tabernacle today. Some friends remarked that Mrs. Lehman looked as though she were just quietly sleeping. Yes, but she will be even better looking when we see her next time, for her spirit will be clothed in a new body like unto the body of His glory. Sometimes I long for that new suit, don't you? Sometimes I wish I could put it on today. But we must await his time.

All I have to say to you now is this: If there is one man or woman here this afternoon who cannot, with confidence, say, "If our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens"—if you cannot say that, I beg of you say it this afternoon. Just call on the name of the Lord. Just merely say, "Lord, that salvation, please, that is in Christ, I should like to have it." And the moment you ask for it, it is yours. It is written down by the angels. It is in the Lamb's Book of life. The transaction is settled for ever.

That is my message. I think it is the message, in principle, Mrs. Lehman would have liked me to deliver. I think she would have said—if she could have said anything—"Be sure to tell them where I am, that I have gone to be with Christ, 'which is far better'."

Let us pray:

O Lord, this afternoon we mourn together the departure of one we loved. We thank Thee for the memory of a Christian character, a brave and noble spirit, whom we have known now for some years. Some of us who have wrought with her, and have seen her day by day, give Thee thanks for her steadfastness, and faith, for her invariable faithfulness, for her noble courage.

We thank Thee that Thou didst not let her suffer. We cannot complain when Thou dost permit it; but it is a boon when Thou dost order otherwise.

We thank Thee that this invariably active spirit will now serve Thee day and night in Thy temple, unwearied, without pain, without a sorrow, without a tear. We can only thank Thee for her.

We pray Thy blessing upon all those who specially and peculiarly mourn her passing, those who were related to her by natural ties, her sister and brothers, and others. We pray that Thou wilt comfort them, and may they find their solace in Thee.

Especially do we commend to Thee Thy dear servant, whom Thou hast called to proclaim the unsearchable riches of

Christ. We thank Thee for their complete partnership, that they were, in such a real sense, mutually complementary to each other, and were in very truth, as we who knew them know, "no more twain but one". And now that Thou hast taken his companion and helper, and his beloved one from his side, we pray that Thou wilt fill her place, and be to him more than even his wife could ever be. Give him strength to go on with his work, to do the things that he knows his wife would have him do, especially because together they believed it was the will of God.

Now bless him, and bless us all with that blessing of the Lord which maketh rich, and addeth no sorrow thereto. And may the grace of the Lord Jesus, the love of God, and the fellowship of the Holy Spirit, abide with us all today, and for ever, Amen.

THE MASTER'S TOUCH

(The following poem was frequently quoted by the late Dr. Griffith Thomas, and the words form an interesting sidelight on the Lesson of Jan. 12):

"He touched her hand, and the fever left her."

He touched her hand, as He only can,
With the wondrous skill of the Great Physician,
With the tender touch of the Son of Man.
And the fever-pain in the throbbing temples
Died out with the flush on brow and cheek,
And the lips that had been so parched and burning
Trembled with thanks that she could not speak.
And the eyes where the fever-light had faded
Looked up, by her grateful tears made dim,
And she rose and ministered in her household,
She rose and ministered unto Him.

"He touched her hand, and the fever left her."

Oh, we need His touch on our fevered hands!
The cool, still touch of the Man of Sorrows,
Who knows us, and loves us, and understands.
So many a life is one long fever!
A fever of anxious suspense and care,
A fever of getting, a fever of fretting,
A fever of hurrying here and there.
Ah, what if in winning the praise of others
We miss at the last the King's "Well done"?
If our self-sought tasks in the Master's vineyard
Yield "nothing but leaves" at the set of sun?

"He touched her hand, and the fever left her."

Oh, blessed touch of the Man Divine!
So beautiful then to arise and serve Him,
When the fever is gone from your life and mine:
It may be the fever of restless serving,
With heart all thirsty for love and praise,
And eyes all aching and strained with yearning
Toward self-set goals in the future days.
Or it may be the fever of spirit anguish,
Some tempest of sorrow that dies not down,
Till the cross at last is in meekness lifted,
And the head stoops low for the thorny crown.
Or it may be a fever of pain and anger,
When the wounded spirit is hard to bear,
And only the Lord can draw forth the arrows
Left carelessly, cruelly rankling there.

Whatever the fever, His touch can heal it;
Whatever the tempest, His voice can still;
There is only joy as we seek His pleasure; -
There is only rest as we choose His will.

And some day, after life's fitful fever,
I think we shall say, in the home on high,
"If the hands that He touched but did His bidding,
How little it matters what else went by!"

Ah, Lord! thou knowest us altogether,
Each heart's sore sickness, whatever it be;
Touch Thou our hands! Let the fever leave us,
And so shall we minister unto Thee.

—Edith Gilling Cherry.

THE BLOODY INQUISITION DEFENDED!

"The principle of the Inquisition is fully justified in a society like that of the Middle Ages: a society profoundly Catholic and whose very existence was threatened by heresy."

L'Action Catholique, Quebec, Canada, May 4, 1944.

ANY enlightened person who reads such lines as the above in this year of Grace, will surely rub his eyes and ask himself what evil genius in Quebec has set the clock back several centuries. When Edmund Burke, the great English Statesman, made his noble plea for the American subjects of George III on the eve of the Revolution, he said: "The mode of inquisition and dragooning is going out of fashion in the Old World; and I should not confide much to their efficacy in the New." Yet in our own day and generation, an official Roman Catholic paper is so bold as to attempt in this Canada of ours, to defend the bloody tortures and the blazing faggots of the Inquisition where thousands of victims gave up their lives in indescribable agonies rather than deny their consciences.

The quotation at the head of this article is translated from the editorial page of *L'Action Catholique*, the mouthpiece of the Roman Catholic Hierarchy in Quebec. The author of this brazen defense of the horrors of the Inquisition is a prominent Jesuit priest. His contribution was entitled "The Medieval Inquisition", and he begins by mentioning six "punishments imposed by the Inquisition" which, according to him, were as follows:

1. Imposition of the cross
2. Pilgrimages
3. Military service in the Holy Land
4. Confiscation of goods and sometimes destruction of the houses of heretics. The heretic was *ipso facto* stricken with civil and ecclesiastical disability, which sometimes extended to his children. . . .
5. Temporary or Life Imprisonment. There was close confinement, under severe rules, in which the prisoners were shut up, sometimes chained together, in a dark room and the food was bad and small in quantity

The Inquisition rarely had its own prisons. It made use of those which already existed in the place where it was sitting: municipal, feudal or royal prisons

6. The Death Penalty. The tribunal of the Inquisition did not pronounce the death sentence. The following is how matters were arranged: When the court found itself confronted with an obstinate or relapsed heretic, and when all other means appeared to be inefficacious and incapable of setting right the scandal, the accused was handed over to the secular arm; this latter then decreed the punishment provided in the civil code for hardened and scandalous heretics; this punishment was death at the stake. However, the Church bears its share of responsibility in this sentence: it knew that delivery to the secular arm involved death at the stake in certain cases, for it was the Church which demanded the insertion of this severe punishment in the civil code. . . . The Church, with Gregory IX and Innocent IV, was content to ratify this rigorous penalty of lay origin.

To resume: In the great Christian Medieval unit, the heretic was the enemy of the legitimate established order, an enemy of society, the most dangerous of its enemies; he merits the severest punishment. Thus thought the great popes of the epoch, the kings of all the countries, the geniuses who are still our masters to-day, such as St. Thomas Aquinas.

Such an attempted defense as the foregoing is the worst possible condemnation both of the Medieval Inquisition and of the would-be apologist who wrote in the organ of Cardinal Villeneuve of Quebec. A more scathing indictment of the cruelty of Roman Catholic tyranny

could not be imagined than this intended apology. It is for that reason that we have given such lengthy quotations from this diabolical plea for the torture chamber and the stake as means of converting men and women to the Roman Catholic Church.

Rome Has Never Renounced the Inquisition

It is important to notice that the article from which we have quoted is not merely a historical discussion of an institution that no longer exists in the world of to-day. Our author specifically states: "The principle of the Inquisition is fully justified in a society like that of the Middle Ages: a society profoundly Catholic and whose very existence was threatened by heresy." Such conditions obtain to-day in Spain, Portugal, Italy, in certain Latin American countries, and also in Quebec. In these lands the Protestant "heretic" is, in the eyes of the Roman Hierarchy, "the enemy of the legitimate established order, the enemy of society, the most dangerous of its enemies; he merits the severest punishment." This argument of the Jesuit apologist lends the sanction of the Roman Church to Inquisition law and tortures in any country where that church is predominant, our own province of Quebec included. If *autos da fé* with robed victims being led to the stake are not as common in the streets of Montreal and Quebec as they were in Spain and in Smithfields in the days of bloody Mary, the reason is not to be found in any change of heart on the part of Jesuits or other Roman priests, but solely in the fact that the British flag guarantees the liberty of the subject to believe what his conscience dictates and to speak what he will. But there are other methods of branding heretics than with a red hot iron, and the Quebec priests are adepts in the art of employing such methods to mark Protestant "heretics" for general reprobation. In Franco's Spain the modern version of the Inquisition operates internment camps for those whom the government and the Roman Church wish to destroy. Canadians ought to remember this when they read that the priests in Quebec are appealing to the Canadian government to "Intern Shields". In Fascist Italy there was little or no liberty for Protestants. Certain South American republics under the domination of the Hierarchy are seeking, together with the aid of North American priests, to exclude Protestant missionaries from their territory. This is the way the spirit of the Inquisition works in our own day.

How Many Did Rome Burn and Torture?

One especially curious part of the Jesuit defense of the Inquisition is that which attempts to lessen its infamy by suggesting that its victims were "relatively few". But quite apart from the numbers involved, the principle is the same and is equally reprobate in the eyes of God and man. For his proof of the fewness of Inquisition victims, the Jesuit casuist relies on the same kind of evidence as did the Irishman who, when accused of murder, offered to prove his innocence by bringing into court a hundred persons who had not seen him commit the crime! Of course Rome has destroyed the records of its own dark crimes in ages past, or at least has hidden them away where none will ever see them but its own accomplices. There was only a slight possibility that those whose bodies were burned and whose goods were confiscated, should leave behind an enduring record of their fate to accuse their murderers in the court of posterity. Here is the attempt to prove that

relatively few were put to death by the Inquisition:

The number of those condemned to death. Here, we cannot be too distrustful of publicists and historians who are enemies of the Church. No one knows exactly the number of victims of the Inquisition. The figures that have come down to us tell us that the death penalty was relatively rare.

We heartily wish that Protestants, and in particular Protestant young people, could be induced to read that monumental book of the most thrilling interest, *Foxe's Book of Martyrs*. The sufferings endured at the hands of the bloody Inquisition by the Reformers and by those who preceded them in the Dark Ages, would bring home in a vivid fashion the price that others paid in order that we might inherit an open Bible and the liberty to worship God after our own consciences. For instance, the story of William Tyndale, the great translator of the English Bible, ends with these words:

Brought forth to the place of execution, he was tied to the stake, strangled by the hangman, and afterwards consumed with fire at the town of Filford, A.D. 1536; crying at the stake with a fervent zeal, and a loud voice, "Lord! open the King of England's eyes."

The "crime" for which this great Englishman died, was that he had translated the Bible from Greek and Hebrew into the common tongue of his fellow-countrymen.

The burning of Ridley and Latimer on English soil is recounted in the following words:

Then they brought a faggot, kindled with fire, and laid the same down at Dr. Ridley's feet. To whom Master Latimer spake in this manner: "Be of good comfort, Master Ridley, and play the man. We shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

When Dr. Ridley saw the fire flaming up towards him, he cried with a wonderful loud voice, "Lord, Lord, receive my spirit." Master Latimer, crying as vehemently on the other side, "O Father of heaven, receive my soul!" received the flame as it were embracing of it.

If the Romish Church had burnt none others at the stake than these men only, it would stand condemned at the bar of universal opinion, but those who suffered in like manner at its hands throughout the ages, are numbered not by hundreds but by tens of thousands and perhaps by millions. As an example of what is revealed of the cruel ferocity of the Roman Church by the few detailed records that we possess of distant and dark ages, we give the following description of the persecuting activities of Rome in the South of France during the eighteenth century.

Convicts for the Faith

Their crime? Attendance at a religious meeting, an attempt to leave the country, the possession of Protestant books, sheltering a preacher that was being pursued. For some, the galleys, for others life sentence. The chain was the first stage toward the prisons at the ports of Toulon, Marseille, Bordeaux, La Rochelle, Saint-Malo or Dunkerque. Chained to ordinary criminals there were young men and gray beards, farmers and nobles; they made their way half naked, singing psalms, enduring the blows of their guards, privations, vermin, inclemency of the weather.

The fate of these wretches was worse on board the galleys, which were ships of war 50 meters long by 13 wide, propelled by 50 oars, each 17 meters long and rowed by six men. They were chained to a bench together with Turks, and for the least finching in their toil received a flogging with a tarred lash dipped in sea water. (The average was from 50 to 70 strokes.)

Between 1685 and 1752 the number of sentences is reported to be 7,370. The names of 3,000 persons con-

demned to the galleys has been counted. Is it not fitting to commemorate such heroism? "Noble company," writes Michelet, the great French historian, "it appears that every virtue, elsewhere obscure, took refuge with them. There, God was visible."

The above account of the treatment meted out to Protestants in France is taken from a book published by the Society for the History of French Protestantism (*Le Musée du Désert*). The dates given here for this fiendish cruelty coincide almost exactly with the most flourishing epoch of the French colony in Canada, now known as Quebec. The early Protestant settlers in New France were expelled, and the entrance of others rigidly forbidden. This state of affairs is still regarded by the priests in Quebec as the golden age of Canada; and the publication of this attempted defense of the bloody Inquisition in an official Quebec Romanist paper, gives convincing proof that to bring back those halcyon days of yore, the Hierarchy would gladly employ rack and stake on Canadian soil as they did in France and Spain. Only the British flag and the fear of an enlightened public opinion restrain the priests from these atrocities. For the present, at least, they must content themselves with justifying the Inquisition in the past and asserting their right to employ it now.

THE INQUISITION NOW EXISTS IN CANADA

The above article was written several years ago and printed in these pages as a warning of the real intentions of the Roman Church in Canada. Now, alas, we see the hand of the Inquisition at work in the Province of Quebec. If a man's license to sell can be revoked for no other reason than his religious convictions, if men and women can be thrown into jail for daring to oppose the priests of Rome, then the Inquisition is no longer a possibility in the future, or a thing of history in the past, it is a present reality, grim and devilish of aspect. Those who believe in liberty, civil and religious, must now fight for their principles if they wish to enjoy them in this land dedicated to freedom and justice but fast coming under the domination of Rome and its Inquisitors.

—W.S.W.

NO LIBERTY IN QUEBEC

THE GOSPEL WITNESS has often said that there is no liberty in Quebec save for Roman Catholics. We have already given ample proof of this statement, but since the campaign of persecution against "Jehovah's Witnesses" has been instituted under the orders of the Hierarchy, proofs of Quebec's fear and hatred of liberty multiply apace. We beg our readers to note that while the misguided "Jehovah's Witnesses" are the present butt of attacks, all that the priests say and do to curtail their liberty can be said and done to curtail the liberty of all Protestants. Once they have succeeded in using the force of law to crush this sect, the same machinery will be turned on every Protestant colporteur, preacher, and teacher in the Province of Quebec.

The following paragraphs are taken from the leading editorial in *L'Action Catholique* under date of December 17th last, and have to do with the cancellation of the Liquor License of a certain Mr. Roncarelli on the grounds that he had stood bail for members of the religious sect known as "Jehovah's Witnesses" of which he was a member:

It may be opportune to recall that there is something more important than politics, and that is religion, social order, respect for authority, true liberty.

Please let us not get our cards mixed up in such a way as to believe that Roncarelli has been deprived of a right or a liberty when his license for the sale of alcoholic beverages was taken away. The attorney-general has not hindered Roncarelli from standing bail for a hundred or more "Jehovah's Witnesses"; he asked the Liquor Commission to cancel his license because he has given his friends, who are disturbers of order, distributors of seditious pamphlets, a financial support which allows them to pursue their nefarious activities with greater freedom.

So long as Mr. Duplessis has the official blessing of the Hierarchy resting upon him, he does not need to care about what others may say or think of the repressive measures he has taken. The priests have been looking for a servile executioner to carry out their commands, and they appear to have found an obedient slave in Maurice Duplessis. Even the Liquor Commission of Quebec is to be wielded at the orders of the Hierarchy for the punishment of all who do not agree with the teachings of the Roman Church. Likewise every other branch of government will be employed by the ecclesiastical monopoly to terrify their critics and to force into conformity those who dare think for themselves.

Two days later in the same paper, another leading editorial appeared on "Liberty", containing a section headed as follows:

The True Idea of Liberty

Liberty is a word that is used with an astonishing facility. Catholics at least, ought to take the trouble to read again the encyclical of Leo XIII *Libertas praestantissimum*. This great pope said of liberty of speech and of the press: "It is absurd to believe that it (liberty) belongs naturally and without distinction or differentiation both to the truth and to falsehood, to good and to evil."

Romanism, according to the dogma of the church, is the one true religion: "Outside of the (Roman) Church, there is no salvation." It therefore follows from the above papal decree that none but Romanism has any rights. This is the doctrine upheld in Spain by Franco's bayonets, in Quebec by Duplessis' police acting under orders of the real rulers of this priest-ridden province.

—W.S.W.

PROPHETIC VIOLENCE

CHRISt JESUS, our Lord, declared, "He that saveth his life shall lose it." This terrible consequence of self-interest follows churches as well as individual men and women. History's pages are filled with the sad stories of churches and denominations that have lost their lives because they made self-preservation the first interest in life. When one passes through our present-day Protestant churches (including even the Evangelical bodies), and enters the grim darkness of Romanism in Northern Ontario or Quebec, he cannot escape the conviction that this tragic judgment is fast approaching our Canadian Protestant churches.

We hear of great forward movements for the improvement and increase of church buildings. There are great campaigns to organize movements to preserve churches from extinction; but the main task of the church is being neglected. However, one does not live long among French-Canadian Roman Catholics until he realizes that it will not be long until we shall see that much of the present labour to establish and preserve non-Catholic churches and missions is wasted energy. A recent visit among a number of evangelical churches in old Ontario

showed us how pathetically blind many Christians are to the danger. They boasted of the number of missionaries they have in foreign fields, and rejoiced in the fine buildings they have or hope to have, all of which is good, but they simply would not face the sombre fact that the antichrist powers of Rome expect in a few short years to dominate Canada, and destroy every mission society, and non-Catholic church building in the country. Already their sights are trained, and their inquisitors are hardened and ready.

Romanist Hatred of the Gospel

Catholic hatred of our buildings has shown itself in every community in which we have regular French gospel services. In Lavigne, a group of violent Roman Catholics attempted to tear our church sign from the front of the house in which our services are held. In St. Charles a plot to burn our building was disclosed by one of the men who weakened before the plan was executed. In another town, a company-owned hall which we use, has been repeatedly pounded with missiles of destruction by those who have been told by the priest that we are Communists. In a nearby town, the windows of another hall used for similar purposes had to be completely boarded up because of such violence.

Oh no! these were not isolated fanatics. They were genial good neighbours—such as the friendly Catholics by which many Protestants are deceived; but like every other devotee of their faith, they have been taught that all is good which serves the Roman Church—and anything is legitimate which destroys its opponents. None of the above-mentioned incidents was very serious in itself; but they all help to prove that the Church will show no mercy, and will have no lack of ready workers of havoc when it gains undisputed control. They all foretell with frightful vividness the sad plight in which all non-Catholic organizations will find themselves as soon as our Government representatives have sufficiently strengthened the enemy's hands at our expense. Oh that the thought of that day, and the vision of the blackened, blood-sprinkled ruins of our churches—or the cries of stranded, helpless missionaries, who will then be left abroad without homes or help—might cause God's people to awaken to their peril before it is too late.

What Is Our Hope?

"What is our hope?" someone asks. The gospel—and the gospel only. We cannot save ourselves by appeasement of Rome, or by political strategy. We cannot stay the tide by compromise with pro-Roman unbelievers. We can turn this state of peril into a glorious victory by putting the Word of God into every home in French Canada. That Word is the mighty power of God. It defies and defeats the designs of Rome's most subtle agents wherever it is allowed to speak. The knowledge that even a few New Testaments are being used in a community terrifies the priests of Rome. Wherever we can get a few sincere Catholics reading the Word of God, we see almost immediately evidence of the priests' concern. They begin to run around looking with nervous suspicion for signs of a possible explosion. They know that even the atomic bomb has nothing like the explosive power which is in the Word so aptly called, "The dynamic of God."

If within the next two years, God's people can get the Word of God into at least one out of every ten French-Canadian Catholic homes, we may begin to hope. If, in addition to this, we could see at least one out of

every five hundred French Catholics soundly converted to Christ, and made by His grace to testify to His praise, Rome's lust for our bounty and blood would never be satisfied. If, on the other hand, we fail in this; if we fold our hands and dream only of far-off fields, let us remember, "The former good works of the righteous will not deliver him in the day that he sinneth." I for one do not want to meet my godly forefathers, by whose sweat, tears, and blood, our evangelical churches were built, and be compelled to tell them that we sacrificed what they left us, and all our future hopes, to the bloody beast of Rome.

What Has Already Been Accomplished

As one who has spent a good part of the past four years labouring among these people who are potentially so dangerous or so useful, I thank God for what I have seen Him do. Homes have been changed; fetters have been broken; schools have been established; lives have been cleansed and consecrated to useful service for Christ; and a start has been made which even proud, contemptuous bishops have acknowledged as significant.

With this encouragement to demonstrate to one-time skeptics, just how much a few can do, we now appeal to all who love the Lord, and love His work in which they serve, to undertake some definite part toward saving Canada through converting our enemy's agents, the French-Canadian Catholics. Every believer can pray. Young people, willing to endure hardness for Christ, can prepare themselves—and go. Some, yes many, can give—can give to further the works already established; to maintain the radio programmes by which we reach thousands every week; and can give to make it possible to open new works, and to broadcast through other French programmes to other eager thousands who have never heard the truth of God. Perhaps some could even help by sending clothing to those whose interest in the Word of God has cost them all or part of their former livelihood. Yes—

"Let none hear you idly saying,
"There is nothing I can do";
While the souls of men are dying,
And the Master calls for you."

There is much we all can do—much by which the interested and saved can be helped, and by which other unenlightened souls may soon be reached. So, for the sake of our country, for the future of our churches everywhere, and for the glory of the Lord Jesus, let us all apply ourselves, while yet we may, to this essential work.

—J. R. Boyd, Sudbury.

New Toronto,
December 23rd, 1946.

Toronto Baptist Seminary,

Dear Sirs:—

After listening to R. C. radio hour over CBL yesterday, I decided to make a little contribution for real Christianity.

Yours for success,

Enc. \$25.00 (Signed).....

A GREAT VICTORY FOR THE VIRGIN MARY?

Our Believe-It-or-Not Column—Read and Laugh

BELEVE it or not, the following advertisement appeared in a French-Canadian Roman Catholic publication printed in Quebec, *Vers Demain*, September 1, 1946. For the information of our readers we add that "The Amnesty" which is spoken of is the government's decision no longer to prosecute the young men who refused to accept their call to the army, or who deserted once they were called. The original advertisement from which the following is translated was printed in bold faced type with a display headline and covered a space measuring six and three-quarter inches by five and three-quarter inches.

A Great Victory, The Amnesty

The general amnesty, proclaimed the 14th of August and taking effect on the 15th of August, has been decreed by the Canadian government.

The Union of Electors of the Province of Quebec, more than anyone, can rejoice in this event, for it is its own special victory. Doubtless other societies, such as the Saint John the Baptist Society, The Young Laurentians, and periodicals such as *Relations*, *La Terre de Chez Nous*, have also demanded the amnesty. But no one has done it with so much insistence and constancy as the Union of Electors of New France. No other organization has mobilized such a considerable force.

Although very few of our members of parliament have publicly demanded the amnesty, we believe that a number of them, giving way to the pressure of their electors, have approached the government on this matter, either in the caucus of the party in power, or otherwise. We congratulate them for having understood that they were under obligation to consider themselves as the messengers of the common will of their electors.

We may be permitted to remark that the amnesty takes effect on August 15, the day of the Assumption of Mary. Evidently the government did not choose this particular day in order to do homage to Mary, the Queen of Peace, but Heaven can, on occasion, intervene in human affairs, unknown even to those who are its instruments. Those who have benefited by the amnesty would do well to say thanks to their good Mother in Heaven.

For those who are doubtful of the authenticity of the above advertisement, we should be glad to produce the original on request. For our own part, we should scarcely have believed that it would have been possible, even in Quebec, where nothing changes. THE GOSPEL WITNESS has never accused French-Canadian Roman Catholics of lacking a sense of humour, but, now, we begin to have suspicions.

MIDNIGHT MASS IN THE QUEBEC PARLIAMENT

FOR the second time, midnight mass will be celebrated in the Legislative Council of Quebec, we are informed by a news dispatch from Quebec appearing in the French-language press of Canada. The red tapestries that covered the wall on the occasion of the royal visit have been put in place and an altar is installed in the place of the Lieutenant-Governor's chair. "Thus transformed, the Red Chamber, with its imposing lines, takes on the aspect of the most sumptuous chapel that could be dreamed." The dispatch continues:

The midnight mass which will take place in the Parliament is solely for the Provincial Police. A magnificent programme of singing has been prepared by the members of the force. The mass will be celebrated by the

chaplain. In this connection, we recall that a few years ago, on request of Lieut.-Col. Léon Lambert, Director of the Quebec Police, His Eminence Cardinal Villeneuve placed the local police under the patronage of Saint Michael the Archangel and appointed a permanent chaplain. In this way, a mass is celebrated each Sunday in the Parliament in the great Private Bills Hall, and the police can much more easily fulfill at the same time their duties to the state and their religious duties.

The true significance of the above note can only be appreciated when it is read in connection with the present campaign of repression being pursued by Premier Duplessis against the so-called "Jehovah's Witnesses". For the execution of it, he relies chiefly on the Provincial Police, who are taught by the midnight mass in the Parliament that Church and State are one, under the supreme authority of the Pope, from whom Mr. Duplessis takes his orders.

Protestants will be amused by the naive tone of childish boasting displayed in the above dispatch from Quebec. It is worthy of a little boy with a Christmas toy, or of a small girl wearing a new, bright ribbon in her hair. But Roman priests feel very keenly the need of outward pomp and circumstance to give the desired splendour to their pagan adoration of a wafer as god. Without external show, the mass would be nothing but a very stupid, silly ritual. And being highly skilled showmen, the priests never lose an opportunity of seizing prominent places and occasions on which to exercise their art of dazzling the eyes of the common people. And in accordance with the Roman Catholic doctrine of the subservience of the secular state to the papal rule, they especially love to use public buildings for religious ceremonies. To them it is a sign and symbol of their real overlordship of all power and authority. A few years ago they were granted permission by Mr. Mackenzie King to hold a mass on Parliament Hill in Ottawa. Now Mr. Maurice Duplessis, the ardent clerical nationalist Prime Minister of Quebec, is following in Mr. King's steps to grant the Roman Church the use of the best room in the Parliament Buildings at Quebec. It is but a symbol of the patent fact that the priests are the real rulers of that Province. —W.S.W.

Bible School Lesson Outline

Vol. 11 First Quarter Lesson 2 January 12, 1947

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

CHRIST'S SABBATH DAY MINISTRY

Lesson Text: Mark 1:21-34.

Golden Text: "As his custom was, he went into the synagogue on the sabbath day, and stood up for to read."—Lk. 4:16.

INTRODUCTION

The baptism of Christ marked the commencement of His public ministry (verses 9-11), and this was followed by His temptation in the wilderness (verses 12, 13). Rejected at Nazareth, where He had been brought up (Lk. 4:28-31), our Lord made His home in Capernaum, and from this city as centre, entered upon the great Galilean ministry (Matt. 4:18-16; 11:23). Andrew, Peter, James and John were called and chosen to become fishers of men (Matt. 4:18-22; Mk. 1:16-20; Lk. 5:1-11).

EXPOSITION

I. Rebuking False Doctrine: verses 21, 22.

Parallel passage: Lk. 4:31, 32.

It was the custom of our Lord to go to the synagogue

on the sabbath day (Lk. 4:16). He would find much that was insincere and imperfect in the service and worship at the synagogue, but it was His Father's house (Lk. 19:46), and He rejoiced to repair to the place which symbolized the presence of God with His people (Psa. 26:8; Heb. 2:12; 10:25).

Christ entered the synagogue, not merely to worship, but also to teach (Lk. 4:15). What a blessed opportunity was given to those worshippers who were present to hear the written word of God read and expounded by the Living Word of God, the One Who expressed in His person, words and deeds the will of the Father (John 1:1, 14; Heb. 1:1-3)!

In His teaching Christ rebuked the matter, manner and motives of the doctrines of the scribes and Pharisees. They taught the traditions of men (Mk. 7:6-13), but Christ proclaimed the word of God (Lk. 4:17-21). They laid great stress on exactness of language; they quibbled over words (Mk. 12:13; 2 Tim. 3:5), but Christ taught with power and authority, the power of the Holy Spirit and the authority of the truth (Matt. 7:28, 29; John 7:46). They sought to glorify themselves by crushing their opponents in argument, and compelling obedience to their dogmatic assertions (Matt. 23:4-7, 14, 15, 23, 28). They taught the letter of the law, while departing from its spirit, and they had no sympathy with the ignorant or the sinful or the burdened. On the other hand, our Saviour sincerely sought to free men, to comfort and help them by His teaching (Matt. 11:28-30). His gracious ministry, reinforced by His example, impressed His hearers (Lk. 19:47, 48).

II. Rebuking Unholy Demons: verses 23-28.

Parallel passage: Lk. 4:33-37.

The healing ministry is inseparable from the teaching ministry (Mk. 16:20). The Christian instructor teaches men, rather than doctrines. He attacks sin in the abstract; but, if he be faithful, he also battles against it as it is entrenched in the lives of men and women, and he seeks to free them from its entanglements, and bring them healing, comfort and peace. With the same authority as that seen in His teaching, our Lord commanded the unclean spirits to obey Him.

The holy place is not exempt from the presence of unholy beings, and Satan will intrude into our most sacred places, moments and experiences (Job 1:6). It was in the synagogue that our Lord encountered the demons which had taken possession of their unfortunate victim. These demons were characterized by uncleanness (Matt. 12:43; Mk. 9:25), insistent boldness (Mk. 5:10, 12), and cruelty (Mk. 5:2-5; 9:20-22). Like their master, Satan, the demons have knowledge, but not all-knowledge. They knew Christ, the Holy One of God (Mk. 3:11), and they also knew that He would in time destroy them (Matt. 8:29), and knowing this, they feared Him (Jas. 2:19).

Our Saviour exhibited grace toward the victim of the

unclean spirit, while exercising power over the intruder (Lk. 6:17, 18). Christ has power, not only over Satan himself, but over the whole Satanic system with its emissaries and agents.

III. Rebuking Fearful Disease: verses 29-34.

Parallel passages: Matt. 8:14-18; Lk. 4:38-41.

The call of the Christian to discipleship is accompanied by the call to fellowship (1 Cor. 1:9); we should come to Christ, and then abide with Christ (Mk. 3:14, 15). The four men, recently called to consecrated service with Christ (verses 16-20), are now seen in holy fellowship with Him in His ministry.

Blessed is the home where Christ is welcomed as Guest and as Host (Lk. 10:38-42; 24:29; Rev. 3:20). The fact that Simon Peter had a wife contradicts the Roman Catholic views of the celibacy of the clergy and the primacy of Peter as the first pope.

Christ cured Peter's wife's mother of fever instantly and completely. Those who have been cured of the fever of sin should follow her example by arising and ministering unto Him.

Christ met the varied needs of those who were brought to Him. Some were tossed with fever (Matt. 8:14-17; Lk. 4:38-40); some were possessed by demons (Mk. 3:11, 12; Lk. 4:41); some were afflicted with blindness (Mk. 11:46), deafness (Mk. 8:32), or lameness (Matt. 11:5); some were consumed by leprosy (Matt. 8:2-4; Lk. 5:12-14; 17:12). Christ had compassion upon all, and as many as touched Him were made whole (Mk. 6:56). His grace is sufficient for every human need (2 Cor. 12:9).

APPLICATION

Emphasize the duty of keeping the Lord's Day holy as a day of worship and service.

Obedience to the teaching of the Lord through His word should be taught.

Our Saviour is willing to release from the power of Satan all those who will come to Him in faith (John 8:34-36; Col. 1:12, 13).

DAILY BIBLE READINGS

- Jan. 6 Christ in the synagogue Lk. 4:16-32.
- Jan. 7 The pride of the scribes and Pharisees
Matt. 23:1-12.
- Jan. 8 Their hypocrisy Matt. 23:13-33.
- Jan. 9 Casting out demons Mk. 5:1-19.
- Jan. 10 Foul spirit rebuked Mk. 9:14-29.
- Jan. 11 The great Physician Lk. 4:38-44.
- Jan. 12 The great Teacher Matt. 5:1-20.

SUGGESTED HYMNS

At even, ere the sun was set. More about Jesus would I know. She only touched the hem of His garment. Sing them over again to me. Amazing grace.

THE GOSPEL WITNESS

"The Gospel Witness" with copy of "The Priest, The Woman and The Confessional" by Father Chiniquy, to any address postpaid—\$2.00

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