

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 30, No. 29

130 Gerrard St. E., TORONTO, NOVEMBER 8, 1951,

Whole Number 1537

HOW TO RECEIVE ETERNAL LIFE

is the General Subject of

SEVEN SUNDAY EVENING SERMONS

by

DR. T. T. SHIELDS

7 o'clock

in

Jarvis St. Baptist Church, Toronto

SERMON SUBJECTS

- November 11—Not Baptism But Faith.
- November 18—Not the Confessor But the Mediator.
- November 25—Not Penance But Repentance.
- December 2—Not the Mass But the Cross.
- December 9—Not Holy Orders But Holy Living.
- December 16—Not Works But Grace.
- December 23—Not Purgatory But Paradise.

RESOLUTION FROM THE RALLY OF THE CANADIAN PROTESTANT LEAGUE, VICTORIA BRANCH

October 29, 1951.

The Right Honorable Louis St. Laurent,
Prime Minister of Canada, Ottawa.

"WHEREAS it has been voiced in certain circles that Canada appoint an envoy to the Vatican; and

"WHEREAS such action would be contrary to the wishes and principles of the majority of our population; and

"WHEREAS the Vatican is a political power, as well as religious, and her influence has ever been adverse to the interests of the British Empire — as Government Documents abundantly prove; and

"WHEREAS the Roman Church boasts that she *excludes* all others from freedom of worship, her authoritative declaration stating, 'It is necessary, even in the present day, that the Catholic religion shall be held as THE ONLY RELIGION OF THE STATE, TO THE EXCLUSION OF ALL OTHER FORMS OF WORSHIP.' (Syllabus, Pope Pius IX., Art. 77), and

"WHEREAS the Roman Church still makes the shocking claim that she has the right to put heretics to death, her *Institutions of Public Ecclesiastical Law*, stating

"Nevertheless it is a Catholic tenet that the Church may justly INFLICT IN HERETICS THE PENALTY OF DEATH . . . There is no graver offence than heresy owing to the harm it does to the Christian State,—and therefore, IT MUST BE ROOTED OUT WITH FIRE AND SWORD." ("Institutions of Public Ecclesiastical Law," by the Canonist, Father Marianus De Luca, S.J.; published in 1900, and commended by Pope Leo XIII.), and

"WHEREAS such a measure would be calculated to deepen the sense of division between Protestants and members of the Roman Church, and inspire contention and bitterness, and thus be against the peace and welfare of our Canadian life;

"WE BELIEVE that the introduction of such influence would be calculated to disturb and disrupt our internal relations—

"THEREFORE, BE IT RESOLVED that WE, Protestants and Canadian Citizens, assembled in Public Meeting in Victoria, British Columbia, Monday, October 29th, 1951,

"DO HEREBY urge upon our Government the absolute necessity of refusing to take any such action."

On behalf of the Victoria Branch
of The Canadian Protestant League,
J. B. Rowell, President.

TO BE FAIR WE MUST BE TRUE

In our contention against the Roman Church, and Roman Catholics, we must, above all things, be fair.

The following item, taken from a Windsor paper, speaks for itself:

CABINETS AND CHURCHES

Following the fuss about neither United Church nor Presbyterian representatives being invited to the State dinner at Ottawa for Princess Elizabeth and Prince

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.

\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

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

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Philip, a reader asks to which churches the Cabinet Ministers belong or adhere.

There are 20 Cabinet Ministers.
Eight are United Church.
Seven are Roman Catholic.
Three are Anglican.
Two are Baptist.

The eight United Church Cabinet Ministers are: Rt. Hon. J. G. Gardiner, and Hons. W. McL. Robertson, R. W. Mayhew, L. B. Pearson, S. S. Garson, R. H. Winters, F. G. Bradley and George Prudham.

The seven Roman Catholics are: Rt. Hon. Louis St. Laurent and Hons. Alphonse Fournier, Lionel Chevrier, Paul Martin, J. J. McCann, Hugues Lapointe and G. E. Rinfret.

The three Anglicans are: Rt. Hon. C. D. Howe and Hons. Brooke Claxton and D. C. Abbott.

The two Baptists are: Hons. M. F. Gregg and W. E. Harris.

There are no Presbyterians.

AN APPETITE FOR THE WORD OF GOD

Oh that we were wise and read the Scripture, the whole Scripture from Genesis to Malachi, and the inspired commentary from Matthew to the Revelation! That we went into God's school, learning His ideas and language, and explaining His Word, not out of the dictionary of reason, the opinions of men, and the traditions of the Church, but out of the dictionary He himself has graciously provided! That we used a wholesome frugality in our reading of uninspired books and tracts, and that we possessed a healthy appetite for the nutritious and strengthening Word of God! That we would not confine ourselves to our favourite chapters, but launch out into the free, majestic, infinite ocean of Scripture! That we fed on the green pastures, so spacious and so varied! Let me entreat the young especially to read the whole Scripture, copiously, regularly, and systematically.

—ADOLPH SAPHIR

The Jarvis Street Pulpit

Are Believers Eternally Saved?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 4th, 1951
(Electrically Recorded)

"The gift of God is eternal life through Jesus Christ our Lord."—Rom. 6:23.

I MIGHT have selected any one of a thousand other texts which, properly expounded, would teach the doctrine of eternal life. But I have selected this because it is one of the simplest. Whether I have ever preached on it before I do not know; I did not trouble to ask the office to examine the records. In any case, almost certainly, the approach would be different.

I speak on this subject because I so frequently receive inquiries, some last week, as to whether one, really partaking of the grace of life, and saved through faith in Christ, will be eternally saved, or whether one might be lost at last. It is not surprising that so many should be interested in the question of the soul's eternal security. My office reports to me that as often as I preach on this subject, and the sermon is printed,—although we always have a generous supply over those required by our subscription list, the supply is very soon exhausted, indicating that there are always many people who are interested in the subject: whether the salvation that is in Christ is necessarily an eternal salvation.

I have read somewhere of a man who believed in the transmigration of souls, that is, that the soul at death passes into another body, it migrates into another body, not necessarily a human body. And then when death again takes place, it passes into still another body. So a man who had been taught that came to his priest, and asked him: "When I die what will become of my soul?" I do not remember all the animals that he was to inhabit. "You will pass into the body of an elephant." "And what after that?" Perhaps it was a horse. "What after that?" And the priest gave him an answer. He kept plying the question, "What after that?" At length the priest said, "I cannot tell you what will be after that." "But," he said, "that is what I want to know. I am not concerned about the intermediate, but the ultimate; I want to know what is the end." Surely if the religion of Jesus Christ has any value at all it will inform us of what will take place "after that," right to the end.

I.

You do not need to be a homilist to divide a text like this. It is just like an orange; it breaks itself up. SALVATION IS A GIFT; that is what the text says. It is a gift. Everybody knows what a gift is. It is something you receive for nothing; something you receive by the generosity of another.

But this is not a complimentary gift. Princess Elizabeth, touring this country, and then the United States for three days, and down in the Maritimes next week,—wherever they went they received gifts. The Duke of Edinburgh received cuff links, and I know not what else.

Not because she needed them, or he needed them, but just as an expression of loyalty, and a way of honouring them with a gift, but not because they needed it. Not thus does God bestow the gift of salvation. This gift is given to those, as the context implies, who have received nothing but the wages of sin. They have been working for another master; they have received wages from another paymaster. "The soul that sinneth it shall die." "The wages of sin is (spiritual) death," severance from all communication and correspondence with the Divine. And the soul is utterly impoverished and has nothing. Upon such the gift of salvation is bestowed. It comes to those who justly are entitled only to death.

Now it is a gift of priceless value, but you cannot pay for it; it is a gift. We have nothing to pay. Salvation is not of works, but wholly, exclusively, of grace. You cannot make a part-payment, and accept grace for the rest; you must receive it as a gift, on the ground of your own need, and utter spiritual destitution, your inability to pay anything. Salvation is a gift, and the merits of the recipient do not enter in. If it were bestowed on good people only, who would receive it? All have gone astray; "There is none that doeth good, no, not one." If you receive the gift—remember this, for the sake of my argument—you receive it, not on the ground of your deserts, not because you have earned it, or deserve it; you receive it wholly as an act of Sovereign grace. God bestows the gift.

It is said that salvation is the gift of God. He is the Monopolist. You cannot get it from anyone else; it is His. The gift of God is salvation. And what a gift it must be when God bestows it! A little child of limited means may, out of love to father or mother, give some little gift, the best he or she could purchase. And it is prized for the sake of the love behind it. But you would not expect a King to bestow a mean gift upon anyone, would you? No, no. The gift must be worthy of the giver, even if it exceeds infinitely the worthiness of the recipient. It is the gift of God. What a gift salvation must be! God is too rich to sell salvation, and if He did sell it, we should be too poor to buy it. God does not sell. I have seen old houses in England with imitation windows. Did you ever see them? They are painted black on the side of the house, with the window frames in white, as a kind of ornament. If you did not know the history of it you would say, "What is the reason for imitation windows?" Just this. There was a time when they taxed sunlight in England, and you had to pay a tax for every window pane you had in your house. If you could not afford very many windows, you painted some on the side of the house. God does not tax the

sunlight; He does not tax anything. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." It is no use to come to God with your poor pennies; no use to come to God with a recitation of your meritorious deeds, and ask for salvation on the ground of something you have done. That is my quarrel with Roman Catholicism. They claim to have obtained custody of the gift of God; they even blasphemously say that all the merit of Jesus Christ is stored in the treasury of the church, and the church then will dispense the merits of Jesus to you and to me at the church's price! Thus that which God bestows as a gift, they put a price upon. That is why the Roman Catholic Church is the richest corporation on earth, because they delude the people, and promise to sell that which can be received only as God's free gift.

Then the next thing is this: this gift of salvation is a gift of eternal life. First of all, it is a gift of life. We cannot give life. Men can take life, but they cannot give it. I remember a few years ago reading the address given by the President of the British Association for the Advancement of Science on the subject of the origin of life. He expressed the view that, with the advancement of science, life might yet be produced by chemical action, that the living might be produced from the non-living. His successor the following year repudiated the idea and said men know no more about the origin of life than the primitive investigators of many centuries past. Of course so far as universal human knowledge and experience goes, we only know that life can be derived from antecedent life; but where life began, who shall say? I can tell you: "In him was life; and the life was the light of men." "For as the Father hath life in himself; so hath he given to the Son to have life in himself." No one else has it. Dead in trespasses and sins, severed from all spiritual communication with the Divine, salvation, to be salvation at all, must be a gift of life.

And in the nature of the case, it must be a spiritual life, for God is a Spirit. "Because I live," said Jesus, "ye shall live also." The life He gives is the life He possesses; the life He imparts is of His own nature, divine, as He is divine, a spiritual life. And therefore, that life which He bestows is an eternal life. You remember they threatened to kill Jesus, and He said to His disciples in His parable of the shepherd and the sheep: "No man taketh (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." They crucified Him; "being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." But only by Divine permission. He laid down His life, and He took it again. Why? Because the Scripture says, "It was not possible that he should be holden of (death)." Of course it was not. He was the living One. "I am he that liveth, and became dead," as the Revised Version has it, "and, behold, I am alive for evermore." He became dead when He laid down His life. He took it again, and of that life we are to become partakers. "The gift of God is eternal life." There are many, many, passages of Scripture, scores of them, I could quote to you.

When I was in Kentucky last Spring, speaking to a Conference of ministers, I told them one afternoon: "I propose to talk to you today about the eternal security

of the believer." They said to me afterwards, "We wondered why you should bring coals to Newcastle; we all believe that. But," said they, "we never had apprehended that principle." Eternal life is not merely a life of eternal duration; it is a life that has eternity in it. It is said of our great high Priest—our Version has it—"Who is made, not after the law of a carnal (or fleshly) commandment, but after the power of an endless life," really after the power of "an indissoluble life," a life that death cannot dissolve. He could not be killed; He dismissed His spirit. Do you examine those little details? "Father, into thy hands I commend my spirit." "And He bowed His head and gave up the ghost." And when the soldiers came to break the bones of those who hung upon the cross, to hasten their death, that the bodies might be removed before the Sabbath, when they came to Jesus they marvelled that He was dead already. He laid down His life, dismissed His spirit. The nails and the spear could not have killed Him. His is an indissoluble life. How easy it would be to illustrate it. I was talking to a poor sick soul last week, and she was troubled about this matter, an elderly woman. I said, "You have heard of ephemera, the little insects that live for a day. Their life, in the very nature of it, lasts but for a day, and then they die. Nothing is necessary to kill them." A horse becomes an animal of great interest when it lives to be twenty-one years of age. Poor old thing! But don't you call a young lady twenty-one years of age "poor old thing." Yet she is just as old as the horse. But she has a different kind of life; she is not old at twenty-one. Then if you deal with the elephant, or the ostrich, they are said to live for centuries. Why? Because it is of the very nature of the life that throbs within their body to last. Now He gives us life of the same nature as His own life—eternal, "and they shall never perish, neither shall any man pluck them out of my hand."

II.

Now how are we to receive it? "Through Jesus Christ our Lord." We cannot get it any other way. *God communicates with men only through His Son.* But some young man says, "Isn't there a revelation of God in nature?" Yes there is. And who is the God of nature? Listen: "All things were made by (God); and without him was not any thing made that was made." And whatever revelation of God there may be in nature, and there is such a revelation, it is a revelation of God through Christ, the eternal Word which He uttered Himself in those great words, "Let there be light: and there was light." He spake this universe from naught. It is through Him, dear friends, not through me, not through the church, not through the priest, not through ordinances; you must come into direct communication with Jesus Christ, or you cannot receive the gift of eternal life. It is His to give, the gift of His wounded hand.

I said just now that it was a gift of priceless value. Yes. *Who paid for it? He did; He bought it.* What? Yes. He took on Him our nature, was made under the law, and under the law He lived your life for you, and discharged your full duty as a man, and wrought out a flawless righteousness. He wrote in God's book a perfect record of a perfect life-day's work, all to your account. And then for your defaults He poured out His blood, that your sin might be washed away. Slain for our offences, He was raised again for our justification. How are we justified? By the imputation of His right-

eousness. He clothes us with His righteousness. He says, if I may so put it, to the Divine bookkeeper: "Put my day's work to the credit of that man." When that is done, he deserves eternal life, for it has been earned—not by himself, but by Another in his behalf. And so it becomes the free gift of God.

It is received by faith. I could preach to you daily for a year on that subject. What is the content of faith? Is it enough that I say to you, "Believe on the Lord Jesus Christ," and fail to tell you Who He is? I have to tell you that He is incarnate Deity, God manifest in the flesh. Can you believe in Him as such? That is what it is to believe. And when He died He poured out the blood of Deity, as I have often said to you, the wealth of the whole universe in solution. Had there been a million worlds gone astray from God, His sacrifice was of such value that He could have atoned for the sins of us all. Do you believe what the centurion said after the supernatural signs accompanying the death of Jesus, the man who had superintended His crucifixion? He looked up at the central figure, Who triumphantly had dismissed His Spirit, and he said, "Truly this was the Son of God." Do you believe in the Son of God? Only the Son of God can give you eternal life. Do you believe in the vicariousness of His life? Do you believe in the value of His death? Do you believe He is now in Heaven interceding in your behalf? "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." I have Somebody there to plead for me; I have but to mention His name, and my petitions are acceptable before the Throne of God. "The gift of God is eternal life through Jesus Christ our Lord." Let us pray.

We thank Thee, O Lord, for the simplicity of the gospel. We are so dull, so stupid, so slow of understanding, that we had never found the way of life if Thou hadst not made it so simple that a little child can understand. Help us to come this evening in all our poverty with outstretched hands of faith, to receive from the great Giver of all good this priceless gift of eternal salvation. Grant it for Thy Name's sake, Amen.

PRIEST DICTATES MONTREAL BY-LAW

A Statement Made Before the Sermon, by Dr. Shields,
Sunday Evening, November 4th, 1951

FOR some years before the Second World War broke out, Mr. Winston Churchill warned the British Parliament of the storm that was brewing, and would certainly break. And some time before the great war broke out the trained secret service agents of the British Government brought to the desk of the Prime Minister, Mr. Neville Chamberlain, their report of what was taking place in Europe, and of the hurricane that was certainly on the way. Mr. Neville Chamberlain, though Prime Minister, refused even to read the reports. Eventually the storm broke, and Mr. Chamberlain had to make way for the man who for years had been telling Britain what would certainly come. The whole world turned to him then, and beyond all peradventure, Mr. Winston Churchill proved the saviour of civilization. America made a most valuable contribution, but it was General Montgomery at El Alamein, who turned the tide, and from that to the end there was never a reverse. But that was the turning point.

Now we are facing something in this country that comparatively few people believe. I have done my little best now for a number of years to warn people of the storm that is brewing. There is no doubt whatever that it is coming.

I point to an indication of the present trend: Montreal is the largest city in the Dominion of Canada, I suppose numbering a million and a quarter, or something like that. It is predominantly French-Canadian, I suppose, but the business interests of Montreal are largely in the hands of non-Romanists. Who would ever have believed, a few years ago, that the Roman Catholic Archbishop of Montreal would send a letter to the city council of Montreal, directing them to pass a by-law which would make it illegal for any retail store to be open on a Catholic holy day, as they call it? The days are Epiphany, Ascension, All Saints', and Immaculate Conception—one of the inventions of the church of the Anti-Christ. But all retail stores in Montreal, on these particular days, are to be closed, by order, if you please, of the Roman Catholic Archbishop, issuing his directive to the city council. One of the councillors said that there was a principle of justice at stake. The Roman Catholics being required to close their stores, it would not be fair to allow Protestants to keep open, because they would get the business that belonged to the Roman Catholics. And so, whether they like it or not, the Protestants of Montreal in the retail store business, during these so-called holy days, are to go out of business, in deference to the will of the Roman Catholic hierarchy.

So far I have not read of a single voice being raised against it. The last time I spoke in Ottawa, a lady came to me at the close of the service, and said, "I am a Government employee, and the Government offices are flooded by French-Canadian Roman Catholics. Some of them hardly know their right hand from their left, but they are there to draw salaries." And this lady told me that on every one of these "holy days" these thousands of French-Canadian Roman Catholics left their desks, and went out to church, at our expense, thousands of them. And nobody objects. I wonder how long it will be before Cardinal McGuigan issues a directive to the Toronto city council, telling them to pass a by-law requiring all retail stores to close on Catholic holy days?

There are some large stores in Montreal. I will name them. I wonder what the T. Eaton Co. are going to do. Are they going to knuckle down to the Roman Catholic church? I wonder what the Robert Simpson Company in Montreal will do. Will they submit to Roman Catholic direction? I wonder what the Henry Morgan departmental store will do, and hundreds of others. You say, "What can you do about it?" I know the thing is utterly lawless. The council has no legal authority to pass any such ordinance. A case was carried to the Supreme Court of the United States by Jehovah's Witnesses. I have no sympathy with what they teach, but I would fight for their right to teach it, just as I would fight for my own. I believe in absolute freedom of conscience. They are wrong, but they have a right to be wrong if they want to be. They were prohibited from distributing literature, or a pamphlet of some sort, in some American municipality, and the Supreme Court of the State held that the municipality was competent to pass such a prohibitory regulation. Jehovah's Witnesses—so called—carried their case to the Supreme Court of the United States, and the Supreme Court held that there was not a city, or a town, or a village, or a hamlet; not a street, nor a road, not a lane, not a foot of land, over which the Stars and Stripes floated, that was not subject to the provisions of the American Declaration of Independence guaranteeing religious liberty to everyone. And they

threw out the ordinance as being *ultra vires* of the municipal jurisdiction.

When Quebec was ceded to the British by the French this was agreed:

"His Britannic Majesty, on his side, agrees to grant the liberty of the Catholic religion to the inhabitants of Canada, and will consequently give the most effectual orders that his new Roman Catholic subjects may profess the worship of their religion, according to the right of the Romish church, as far as the laws of Great Britain permit."

The laws of Great Britain would not permit such a regulation as is passed by the city council of Montreal. Now that we are denied the right of appeal to the Judicial Committee of the Privy Council, what our Supreme Court, so heavily loaded with Roman Catholic jurists, would decide, is a question. They might trample all this under foot, because I am sure the day is coming when it will be impossible to get a judgment in any Canadian court contrary to what is considered the interests of the Roman Catholic church. Do you see the trend?

A little while ago we were informed of persecutions in Northern Quebec of young Baptist preachers who were put in jail. Well, my dear friends, the Roman Catholics of Montreal have a right to close their stores on their holy days, but they have no right to compel non-Catholics, Protestants and Jews, to go out of business for six days while they go through their pagan rites.

We make this protest. Will it do any good? Yes. For myself I will keep a conscience void of offence, and when the storm breaks, as break it will before very long, I can at least rest in the assurance that it was not my fault. I tried to wake people up to the perils of the hour. Keep your eyes open, and your ears; watch the trends of this day.

Here follows the press dispatch on the subject:

Stores Ordered Closed on Catholic Holy Days

Montreal, Nov. 2 (CP).—City council late today passed by 60-29 vote a motion to close all retail stores on Roman Catholic holy days of obligation.

The days are Epiphany, Ascension, All Saints' and Immaculate Conception, in addition to New Year's Day and Christmas Day.

The motion needed, and obtained, a two-thirds majority.

The bylaw provides exemptions for drug stores, florists' shops, tobacco stores, confectionery stores, soda fountain establishments and places operated by news vendors.

Prior to today's meeting, all councillors were furnished with copies of a letter written to Mayor Camillien Houde by Msgr. Paul-Emile Leger, Roman Catholic Archbishop of Montreal, requesting a favorable decision on the motion and stating that the legislation of the church on the observance of holy days is precise and forbids servile work on such days.

Councillor W. Bullock said he believed that passing such a bylaw would be a mistake and make for ill-feeling in the province. Retail stores would be forced to close but factories could remain open and this was unfair.

Councillor Frank Hanley asked Councillor J. M. Savignac, sponsor of the bylaw, whether it had French-Canadian support. He claimed that if it were passed store workers would lose pay for these days off and men with large families could not afford to lose six days' pay a year.

Councillor Leo McKenna said he was against the bylaw. He said that the provincial government should pass a law

closing all offices, factories, stores, etc., on these days. He asked why only the retail store owner should be penalized.

Councillor A. Farley claimed there was a principle of justice involved. If Roman Catholic stores were forced to close on holy days other stores should not be permitted to remain open and make additional money. Councillor Herve Brien thought it was a matter for the higher governments to settle, and all industry should be forced to close on these days if the retailers were.

Councillor Karl MacNamara suggested giving the by-law a hoist for six months or a year. He said the law did not seem fair to the Protestant and other minority faiths. He felt that the letters received from Msgr. Leger and other prelates expressed only the Catholic viewpoint.

Councillor Leon Lortie said this province has always been noted for its tolerant attitude and in this respect perhaps it is the greatest in Canada.

Stores to Close on Six Holy Days, Council Rules by One-vote Margin

City Council, by a margin of one vote, decided yesterday stores required to close Sundays will close also on New Year's, Epiphany, Ascension, All Saints', Immaculate Conception and Christmas days.

The vote, 60-29, came at the quarterly meeting of city councillors. A two-thirds vote, 60 in this case, was necessary for adoption.

Passage of the amendment to the store closing by-law, recommended by the executive committee, followed three hours of debate and rejection, 61-27, of a motion to return the recommendation to the executive for further study.

It was the second time in little more than a year that such an executive committee move had been before council. In July, 1950, a similar proposal was approved 45-to-32, but that vote was not enough to carry it.

When councillors took their seats yesterday, copies of a letter from Msgr. Paul-Emile Leger, Roman Catholic Archbishop of Montreal, to Mayor Houde were distributed.

The letter asked "favorable decision" on the motion.

But the vote did not run strictly on religious lines. Some Roman Catholic councillors dissented, and some Jewish councillors consented. Two members of the executive committee voted against the amendment.

Archbishop Leger's letter, referring to "observance of the holy days of obligation appearing on the liturgical calendar of the Catholic Church," said:

"We wish to remind all our faithful that the legislation of the Church is very precise on this point, and that the legislator imposed a strict observance which forbids servile works.

"We understand, on the other hand, the particular circumstances under which we live; but our origins, our history, and the faith of the majority of the citizens of this metropolis constitute so many arguments which might favor the adoption of the draft by-law. This gesture would also call upon our city the protection of Providence in these difficult times which the world is experiencing."

A second debate on the by-law arose when Coun. Romeo Desormiers moved an amendment to allow sale of used cars until 10 p.m. instead of 7 p.m.

With discussion becoming heated, it and seven other motions were put over to the next meeting.

RECORD OF R.C. CHURCH IN QUEBEC DEMONSTRATES ITS AIM TO SUPPRESS ALL LIBERTY

A JEWISH rabbi who fled from Hungary to escape religious persecution was last week haled to court in Montreal and fined for holding a religious service in his own home. (See editorial from *The Montreal Herald* commenting on this piece of persecution at the end of this article.) On Sunday, October 21, a Protestant minister was arrested in the St. Lawrence Market place in the same city, charged with unlawful assembly. Last winter the house in which the same minister was holding a meeting was attacked by a mob and considerable damages were done to the building. In this case there were no arrests nor was any restitution made.

Rome's Growing Encroachments on Liberty

These two incidents are but indications of the growing aggressions of Rome to silence all non-Roman Catholic voices in Quebec. They are not only flagrant injustices in themselves that constitute deliberate attacks on freedom of worship, they form part of a well-planned campaign that is being waged all over the Catholic Province of Quebec to beat down every one who is courageous enough to lift his voice in opposition to the Church of Rome. The pattern of the campaign becomes clearer when the above-mentioned incidents are put beside other similar acts of repression to which we have referred in these pages within the last year or two. We mention some of them here:

In Shawinigan Falls, Quebec, the rented hall of the Christian Brethren was besieged by an organized mob which smashed the furnishings and wrecked the car of one of the persons participating in the meeting. After some hours the inoffensive Christian Brethren were taken from the building under police escort. There were no charges laid and no arrests made. The municipality made some payment by way of restitution, on condition that no court action be taken and the affair was hushed up. The long history of jail sentences for street preachers in North-western Quebec has been told on more than one occasion in these pages. Roman Catholic parades tie up traffic of the main streets of Quebec towns for long periods of time, but the priests are not required to ask for permission from the mayor or the chief of police. Nevertheless Baptist preachers are held to the strictest letter of the law and when they do ask permission to preach on the street they are refused point blank, or with a fine flourish they are granted permission to preach in some out of the way place where no one ever goes. So-called "Jehovah's Witnesses" were brought to court by the hundreds for daring to distribute in French a pamphlet entitled "Quebec's Burning Hatred". They were charged with sedition. THE GOSPEL WITNESS printed the document in full so as to allow its readers to judge whether it was prosecution or persecution to which these misguided people were subjected. The supreme court of Canada finally handed down a judgment that resulted in the quashing of these cases, though that judgment was made possible by the change of opinion of one of the eminent justices who heard the case. By so slim a thread hung the issue. One of the supporters of this sect who provided bail for those who were arrested had his liquor licence revoked by the Provincial government. That was persecution, not prosecution.

The Latest Acts of R.C. Intolerance

Within the last month a Roman Catholic priest who was instrumental in having Baptist mail destroyed by a young postmistress was fined \$100 and the postmistress was let off with a suspended sentence. Such lenient treatment is tantamount to an encouragement to other zealots in the Roman Church or in the Post Office to go and do likewise. One of our pastors from the North engaged in French-Canadian evangelization reported at our recent Convention that the priest who was convicted differed from others only in that he was foolish enough publicly to boast of his criminal deed. The same pastor told us that he was interrupted by the chief of police in the course of a visit in a private home in Amos, Quebec, and informed that he must cease visiting French-Canadian Roman Catholics and leave town at once. Rev. John Boyd of Sudbury has told in these pages of how this past summer he and fellow-workers were howled down and threatened with physical violence in the village of Otter Lake, Quebec. Workers in the colonization area of Northern Quebec inform us that when farmers are known to be reading the New Testament, their government grants cease and in some cases they are threatened with expulsion from their land.

Arbitrary Power

The infamous Padlock Law of Premier Duplessis has been referred to in these pages. That law gives the authority to the government to padlock any premises used for purposes of "Communist" propaganda. But the law does not define what "Communism" is. It leaves the decision to the Attorney-General of the Province, who is none other than Mr. Duplessis, known as a fervent and submissive subject of the Hierarchy. And in Quebec any person or sect that is not under the orders of the Church of Rome is branded as "Communist". Baptists, Pentecostals, Christian Brethren, "Jehovah's Witnesses", and every other group that preaches to French-Canadians in French without the authorization of the priests is *ipso facto* dubbed "Communist" and hence any sort of treatment that will silence their voice and get rid of their opposition is considered not only justifiable but necessary and as such wins the blessing of the priests.

We have been informed that a bill is now before the Federal House at Ottawa to deny the use of His Majesty's Mails to "Communist" literature. Should that bill become law, we have no doubt that it will be used to deny the use of His Majesty's mails to our evangelists who now use it, so far as the priests of Quebec are unable to prevent them, for the distribution of Gospel tracts and Bibles.

Rome's Specious Propaganda

There is no doubt that the Church of Rome is striving to do away with what freedom of religion now exists in Quebec. Their present point of attack is the Protestants and other non-Romanists who preach in French to French-Canadians, but once they have succeeded in denying them freedom of speech they can easily turn on English-speaking Protestants in general who though a minority, are an important one. In spite of some setbacks, the scheme of the priests is succeeding only too well. Little by little they are narrowing the circle within which the Gospel may be preached in French to French-Canadians. The public does not see the whole field on which the battle is being waged. It is told that it is merely a question of "Communists" whose premises

are padlocked; or again it is merely a troublesome, noisy Jewish rabbi who is being silenced in the interests of the neighbourhood's peace and quietness; or in another instance it has to do with unbalanced zealots who persist in annoying people at their doors or in offensive pamphlets; or again Rome's propaganda machine spreads the report that it is merely Baptist extremists who obstinately make a nuisance of themselves by flouting traffic by-laws in order to preach on the street corner. It is always a brainless fanatical minority, so Rome says, that obstinately sets itself against the established order of things. Thus runs the charge laid by the priests and their uninstructed followers who thereby deny to Protestants the very liberty that they themselves enjoy in all the provinces of Canada. And unfortunately their specious propaganda, appealing to prejudice rather than reason, is swallowed by some so-called Protestants who do not realize that their liberty and that of the entire Dominion is at stake.

When one amasses the evidence of Rome's well-laid scheme to suppress all opposition to itself, to deny freedom of speech and freedom of worship, one is compelled to wonder where will it all end. Unless an aroused Protestant public opinion speedily demands that our basic rights as British citizens be maintained in Quebec as in all other parts of Canada, there is no doubt but that a second Spain will be set up first of all in our Catholic province and then throughout all this great land from coast to coast. The record of Quebec is too clear to allow any room for doubt as to the settled intentions of Rome in this matter. And we are convinced that the priests will not lightly withdraw from their present position of authority and influence, nor will they easily retreat from the line of attack they have made. We in Canada face a situation that is fraught with great perils for the future of our freedom and of our Dominion.

—W.S.W.

"PERMITS" FOR WORSHIP

An Editorial from *The Montreal Herald*, October 19, 1951.

In case you didn't know it, there is a city bylaw under which you may be arrested for worshipping in your own home without permission of the city executive committee.

We didn't know it ourselves until yesterday. The same bylaw also says that you can't use your own home for "education or teaching" without a permit.

This, we submit, is not a good law.

* * *

The law came to our attention through the case of a rabbi who fled Hungary to escape religious persecution. Because he conducted passover services at his home he was charged under the city bylaw and convicted. Sentence has been deferred.

We hope that the conviction is appealed and the law found invalid. It certainly negates all we have heard about freedom of religion and of how proud we should be that it is not in jeopardy here.

* * *

What the purpose of the bylaw was when it was put through—in 1950, we understand—we do not know. But there it stands, Bylaw No. 1983:

"No lot or piece of land shall be used and no building erected or used for purposes of worship, education or teaching without special permission from the executive committee."

* * *

Possibly the law was designed as a weapon against communist study groups. We're in favour of anything that will put a crimp in their activities. Possibly it was designed to prevent erection of schools and houses of worship without permission, which is reasonable.

But the law in its present form is too loosely worded. Any family which holds to such lovely disappearing practices as grace before meals, matins or vespers could be summoned to court—unless a permit is obtained.

A school teacher supplementing meagre income by taking in pupils for special coaching might also find himself in court—unless he has "special permission from the executive committee."

* * *

Frankly, we don't feel there is much chance of such misuse of the law.

But, at that, had we been aware of the law before yesterday, we would never have expected that a refugee from religious persecution in Europe would be brought into court for holding a service in his own home.

But he was.

MINISTER ON TRIAL OCTOBER 29

From *The Montreal Herald*, October 23, 1951

Trial was set for Oct. 29 yesterday by Recorder Roland Paquette in the case of Rev. Emile Lassegues charged with unlawful assembly and refusing to circulate.

The minister of the Central French Pentecostal Church was arrested Sunday afternoon in St. Lawrence Market place, where he's held meetings for the past 10 years without being disturbed.

Rev. Lassegues was the speaker at a cottage in Longueuil last winter which was attacked by a howling mob which smashed the home's windows and caused other damage amounting to \$200.

THE NEXT GOVERNOR-GENERAL OF CANADA

IT IS being freely rumoured that the next Governor-General of Canada is to be a Canadian. We are of the opinion that it would be far better to continue the present practice, and maintain at least one tie, slender as it is, with the Mother Country.

We have not any doubt that behind this agitation there is a plan to make a Roman Catholic Governor-General of Canada. If that is done, who would he be? It is suggested that the present Prime Minister, Louis St. Laurent, would probably be the choice.

When some ill-advised person, or persons, years ago suggested that the Duke of Windsor might be appointed Governor-General of Canada, the Roman Catholic Hierarchy protested the suggestion in the most vigorous fashion. It is more than likely that it is planned to make a Roman Catholic Governor-General of Canada, and, certainly, plans are also being laid to send a Canadian ambassador to the Vatican.

Protestants should make an issue of these things, and should immediately make it clear that neither proposal would be acceptable to the majority of people in this country.

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships"	\$2.00
"The Plot That Failed"	2.00
Special Illustrated Number of Sept. 2825
"Russellism or Rutherfordism", 71 pages25
"The Papacy in the Light of Scripture", 26 pages25
"The Oxford Group Analyzed"05
"Does Killed in Action Mean Gone to Heaven?"05
"The Christian Attitude Toward Amusements"05
"The God of All Comfort"05

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

THE ONTARIO ELECTIONS

ALREADY we have been asked by many, "How do you think we ought to vote in the Ontario elections?" It is a question not easily answered, and we do not pretend to possess oracular wisdom. But we can at least express our opinion for what it is worth.

We May Begin with Premier Frost and His Government:

The Frost Government has done, and is doing, some good things. But the true story of the Frost Government is analogous to that of Naaman the Syrian. Here is the story: "Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper". II Kings 5:1.

The Frost Government is a leprous Government. We are well aware that the present Government was not responsible for giving the green light, with no amber, or red accompaniment, to the liquor interests, and giving them liberty to travel at the utmost possible speed, and to run to death every worthy thing that stood in its way. The beginning of it was made by the Henry Government, and the shrewd, but utterly unprincipled, Mitchell F. Hepburn, in his first election speech, declared he would not rescind the liquor law passed by the Henry Government, which was not proclaimed, but would proclaim it, and make it law. This the Hepburn Government did.

One might have supposed that it was an Irrigation Government, and that the only way to make Ontario prosperous was to dig ditches, north and south, and east and west, and criss-cross, and call them "outlets", and "authorities". By this means the liquor business flooded the country with all the evils that are its accompaniments. Our hospitals are full. Our highways almost red with the blood shed by drunken drivers. Our jails are not large enough to hold the prisoners. Magistrates and Judges are kept busy trying to "mop up" this leprous tide that has cursed Ontario.

The Drew Government, and then the Frost Government have made absolutely no effort to curtail this iniquity. New so-called "outlets" are opened in every direction against the vigorous protests of churches, and schools, and the public generally, who live in their neighbourhood. Like the cutworms in the North, like the Western and Oriental plagues of locusts, this accursed business brings desolation everywhere. We cannot even plead now for consideration for the drunkard's forsaken wife, and mother, because the women are as bad as the men, and even minors are being trained to cultivate an appetite for the damnable, destructive, drink.

Accessories "Before" and "After" the Fact

There is a legal distinction drawn between an accessory before the fact, and after the fact. The accessory before the fact had it in his power to prevent the commission of a crime. The accessory after the fact has power only to conceal it, and to give freedom to the criminal to perpetuate his crimes.

Premier Henry and Premier Mitchell F. Hepburn were accessories before the fact: they could have prevented it. Drew and Frost are accessories after the fact, who have exerted themselves in an endeavour to make the most hellish business on earth, respectable.

For this reason, if we had a million votes, we could not, in conscience, cast one for any candidate who would support the Government responsible for perpetuating this evil.

What About Mr. Walter Thomson, the Liberal Leader?

What about the Liberal leader, Mr. Walter Thomson? The same objection must be registered against him. He proposes no curtailment whatever, of the liquor business. He is obviously angling for the vote of the drinkers; and we should think anyone must be wholly drunk, and out of his senses, who would be so stupid as to vote for such a man.

All that we have said against Frost for his complicity in the liquor business must be said against Thomson. All that we have ever read of Mr. Thomson's reference to the liquor business was to the effect that if elected he would see to it that liquor "authorities" were in the hands of those who knew how to use them—experienced liquor sellers. There are surely plenty of them in Ontario. If they were distributed throughout the whole world, there would still be a surplus in every country. That, of course, is the argument of every toper: everyone should be able to drink, or let it alone. He should have such experience as to be able to refrain from drinking too much, or selling too much. But such experienced people as a rule drink until they can drink no more, or until they have no money to buy more.

We are persuaded there is no hope for temperance people in Mr. Walter Thomson. But that is wholly negative. We could not vote for him because he has not promised to make any attempt to mitigate the liquor evil.

Anything Else Mr. Thomson Has Not Promised?

But is there anything else under the sun that he has not promised? We have been half expecting him to promise us the moon. Surely no man in the history of this country did ever ask for the support of the people who so recklessly multiplied promises that everyone of ordinary intelligence must know are impossible of fulfilment. If indeed Mr. Thomson were sincere, and if he were actually to try to give effect to the innumerable, fantastic, and unrememberable promises he has made on the hustings, he would be under the necessity of taxing the people of Ontario out of existence.

He reminds us of a certain little boy we knew in our youth, who was fond of building castles in Spain, or somewhere, and he would recite a long list of all the things he was going to have and to do. When asked where he was going to get the money for all these things he naively replied, "Oh, that is easy! I will buy some money." Mr. Thomson would need to discover some new supplies of gold, or of oil, in Ontario, and take complete possession in the name of the people, and operate the gold mines, and the oil wells; and whatever else he could lay his hands on, to pay for the implementation of his utterly impossible promises.

Plenty of Promises — No Promised Land

When Mr. Thomson was elected leader of the Ontario Liberals he soon began to show at least a little energy, and we began to hope, albeit very briefly, that he might prove to be a Joshua to lead us into the Promised Land. He has certainly told us about a Promised Land. The cluster of Eschol would be less than a five-cent bag of

peanuts by the standards of Mr. Walter Thomson. Perhaps he has learned from "Mein Kampf" that the more impossible the promises made, and the greater the multitude of such promises, the more likely people will be to believe him. His receipts, as a lawyer, for conducting some cases in the Veterans' Affairs, of something like one-quarter of a million dollars in fifteen months, should at least have provided him with a good "liberal" expense account.

We class Mr. Thomson with Baron Munchausen, and other wholesale fabricationists. If by any chance he should be elected he will certainly have a good excuse: "I found it utterly impossible to fulfil my promises".

Is Thomson Hepburnized?

And as if Mr. Thomson's promises for the future were not enough, he is actually supported by Mitchell F. Hepburn, the millionaire who was twice Premier of Ontario.

In much travel we have learned that when travelers go from any place where they may have been exposed to infection, where some deadly disease is epidemic, immigration agents are especially careful; and we have, oneself, had to fill out papers stating explicitly where we had slept for each of the last ten days. We do not complain. We think it is a wise precaution. Anyone who has been in the company of Mr. Mitchell F. Hepburn ought to be re-vaccinated to insure that he will not prove a "carrier" of any brand of the many Hepburn plagues.

We most earnestly hope that Mr. Thomson will not be elected. We have some thousands of subscribers in the Province of Ontario, and if our opinion is asked, unhesitatingly, we should reply, "Don't vote for Frost, or Thomson."

What About Mr. Jolliffe and the C.C.F.?

What, then, about Mr. Jolliffe, the leader of the C.C.F. Party?

Disguise it as you may, C.C.F.ism is Socialism, and Socialism is dishonesty. In effect it proposes an amendment to the Decalogue, and instead of "Thou shalt not steal", C.C.F.ism would write, "Thou shalt steal only what other people have earned, and you have not got". Surely the world has seen what Socialism has done for Britain and the British Empire! From personal observation, we know what it did for Australia and New Zealand. For that reason we are of the opinion that while Frost is *bad*, and Walter Thomson is *WORSE*, Jolliffe would be the *WORST OF ALL*.

What Can We Do?

Then our readers will ask: "What are we to do?" Once more, we are faced with the terrible reality of moral declension in this country. It seems to us that there are few men in public life to-day who have any conception whatever of political morality. They reckon anything to be right, if they can so conceal its character as to render themselves exempt from punishment.

This Editor could not go to the polls on the Ontario election day, and vote for anyone who would support either Frost or Thomson or Jolliffe. The appalling state, the leprous state of public morality in Ontario, it seems to us makes it impossible for a man of conscience to vote for anyone.

We once asked a traveller about a certain town we were approaching, as to which of the three hotels in town

was the best. He said, "It makes no difference. Whichever one you go to, you will wish you were somewhere else."

This Editor will not accept responsibility for aiding and abetting any one of the three parties under their present leadership.

PREMIER FROST HOBNOBS WITH R.C. PRIESTS

THE photograph on page 11 and accompanying article from a local paper in Ontario were sent to us several months ago by a subscriber together with the following letter:

Both "Father" and Premier chat over a cigarette before visiting the Separate School and Roman Catholic Church in the village. Mr. Frost said he would long remember the visit to the church. I wonder if he visited the Protestant Church in town?

Why ask a priest permission to give a holiday to Canadian school children? That is what Frost did! Let's freeze him for good. And that before it is too late.

Yours sincerely,

Signed

The above mentioned incident is not the first time that Premier Frost has presided at the opening of new Roman Catholic institutions. Nor is it the first time that he has cultivated the friendship of R.C. priests. He contemptuously buried the Hope Report deep in political oblivion just as soon as the R.C. Hierarchy expressed their dislike of some of its proposals. He hobnobbed with leading members of the Hierarchy at a Romanist educational conference and was by them acclaimed as a good fellow. Mr. Frost believes that his political bread is buttered on the R.C. side and he intends to keep it right-side up.

Elections in Ontario are not won by prayer, but they are won by servile obedience to a religious organization that receives millions of dollars from the public treasury every year for its foremost missionary work: Roman Catholic Separate Schools.—W.S.W.

RELIGIOUS SLEEPYHEADS

Where there is one man in the Church of God at this day shouldering his whole duty, there are a great many who never lift an axe or swing a blow. It seems to me as if there were ten drones in every hive to one busy bee, as though there were twenty sailors sound asleep in the ship's hammock to four men on the stormy deck. It seems as if there were fifty thousand men belonging to the reserve corps, and only one thousand active combatants. Oh, we all want our boat to get over to the golden sands, but the most of us are seated either in the prow or in the stern, wrapped in our striped shawl, holding a big-handled sunshade, while others are blistered in the heat, and pull until the oarlocks groan, and the blades bend till they snap. Oh, you religious sleepyheads, wake up! While we have in our church a great many who are toiling for God, there are some too lazy to brush the flies off their heavy eyelids. You have laid so long in one place that the ants and caterpillars have begun to crawl over you! I should not wonder if some in this church membership waked up in hell. What do you know, my brother, about a living Gospel made to storm the world?

—T. DE WITT TALMAGE

PREMIER FROST CULTIVATES FRIENDSHIP OF PRIESTS



HIGH TRIBUTE TO FATHER V. P. McHUGH was paid by Premier Frost during his visit, the Premier terming Killarney's parish priest a "great booster for the community". They are seen here (Father Mc-

Hugh on the left) having a chat on a fishing dock at the village. The Premier made a point of taking time to chat with a great many residents of the fishing community during his brief stay.

—*Manitoulin Expositor Photo.*

PREMIER FROST ADMIRES R.C. CHURCH AND SCHOOL

From *The Manitoulin Expositor*, June 14, 1951

Premier Frost declared a school holiday amid the cheers of pupils of Killarney Separate School, Tuesday.

"I think in view of the fact this is the first visit of a prime minister of Ontario to Killarney, I would like to declare a holiday for the school," Mr. Frost said in asking Rev. McHugh's permission.

The premier expressed himself as "truly amazed" by the

modernity and beauty of Killarney school, and the village's little emergency hospital.

For more than two hours Tuesday morning, the premier and Mr. Saunders wandered hatless and informally through Killarney, chatting with this one and that on the docks and streets. Both made short addresses to the school children in the school.

The visit to Killarney's new church, now nearing completion for its formal opening July 11, was something he would long remember, Mr. Frost said. He marvelled at the beauty of its interior finishings, and the suitability of its architectural design for the rugged natural beauty of its surroundings.

ANOTHER MISTAKE OF THE "INFALLIBLE" PAPACY

WE knew it all the time! The pope did NOT see the vision of the Virgin Mary that he was reported to have seen by an Italian Cardinal in the official Vatican newspaper, *L'Osservatore Romano*. (See our edition of October 18, 1951.) THE GOSPEL WITNESS said then that the vision was "bunkum". Now the papacy itself denies the authenticity of the report describing it as a mere "accident":

Cardinal Gerlier, speaking in Notre Dame Cathedral in Paris yesterday, said: 'the whole affair is a mere accident. Cardinal Tedeschini never declared the Pontiff saw the Holy Virgin.'

He (Tedeschini) only said Pope Pius saw on three occasions that kind of wheeling sun which Fatima pilgrims had seen in October, 1917.

This is one way of blandly remaking the news, but those who compare the press report printed in these pages several weeks ago will see that the Italian Cardinal was very clear and precise in asserting that the pope did see the vision. And the news item quoted the official Vatican paper to that effect.

It is remarkable that a French Cardinal should take the trouble of denying the statement of an Italian Cardinal. The explanation is simple. The kind of gross superstition that rakes in the money in Italian churches disgusts the more enlightened French and makes the papal church a laughing stock. Romanism boasts that it is always the same and in its basic principles it never changes, but it is too politic an organization to be ignorant of the necessity of dressing up its paganism in educated circles to suit the tastes of more enlightened minds. But in the darkness of solidly Romanist lands where the light of the Bible has not penetrated it serves up its crude superstitions in all their silly, revolting nakedness.

In this case, as in many others, "You pays your money and you takes your choice." The Italian Cardinal's version of the pope's vision will have currency in uninformed Romanist countries such as Italy, Spain and South America. In France and in English-speaking lands the French Cardinal's version will be cited. It is interesting to see how a supposedly "infallible" institution can change its mind overnight.—W.S.W.

MASS CELEBRATED FOR ANOTHER AXIS COLLABORATOR

ANOTHER reminder that many of the leading collaborators of the Axis partners were Roman Catholics, as were Mussolini and Hitler, was offered to the world last week when a riot occurred outside the great Notre Dame Cathedral in Paris when a requiem mass was celebrated for the repose of the soul of Henri Philippe Pétain, former Marshal of the French who died last July 23 while serving a sentence of life imprisonment for treason.

The press reported the incident as follows:

Paris, Oct. 28 (CP). — Angry French veterans of two world wars clashed with police at Notre Dame Cathedral after a requiem mass for Henri Philippe Pétain. . . .

French resistance organizations had protested vainly that the mass should be banned as a "provocation." Msgr. Maurice Feltin, archbishop of Paris, replied that a requiem mass could be held for anyone when the family asked for it. . . .

Catholic resistance veterans marched to the archbishopric and laid a wreath at the archbishop's door. It bore the words: "Let us pray God to enlighten our archbishop."

Jewish students laid a wreath "To the memory of the men, women and children delivered to Hitler by Marshal Pétain." . . .

Again we say, what an inglorious tribe the Romanist Axis partners and their collaborators form: Hitler, Mussolini, Von Papen, Kurt Meyer and company.

Under Pétain's Vichy régime Roman Catholic schools in France were granted special privileges similar to those they are given in any Roman Catholic régime such as Italy, Spain or Quebec. Now under the republican government the R.C. Church has succeeded by astute political manoeuvring in obtaining quasi-official recognition again. The Roman priests are adept at playing both ends against the middle.

It is not in the least surprising that the Archbishop of Paris should announce that mass may be said for anyone "when the family asked for it". Had he told the whole story, he should have added: "When they pay for it." Masses have been said in Italy for Mussolini's soul. We wonder what the Jewish people whose young men were deported by Pétain's orders to the slave camps of Germany think of a church that for a sum of money will grant a passport to heaven to the man responsible for the murder of their young men. What a travesty of Christianity to hold up to the world!—W.S.W.

WONDROUS BOOK

Wondrous book! it levels all, and yet leaves variety of ranks; it humbles the lofty, and exalts the lowliest; it condemns the best, and yet saves the worst; it engages the study of angels, and is not above the understanding of a little child; it shews us man raised to the position of a son of God, and the Son of God stooping to the condition of a man. It heals by wounding, and kills to make alive. It is an armoury of heavenly weapons, a laboratory of infallible medicines, a mine of exhaustless wealth. Teaching kings how to reign and subjects how to obey, masters how to rule and domestics how to serve, pastors how to preach and people how to hear, teachers how to instruct and pupils how to learn, husbands how to love their wives and wives how to obey their husbands, it contains rules for men in all possible conditions of life. It is a guide-book for every road; a chart for every sea; a medicine for every malady; a balm for every wound; and a comfort for every grief. Divinely adapted to our circumstances, whatever these may be, we can say of this book as David said of the giant's sword; "Give me that, there is none like it." Rob us of the Bible, and our sky has lost its sun; and in other, even in the best of other books, we have naught left but the glimmer of twinkling stars.—DR. THOMAS GUTHRIE

SUBLIME DOCTRINE

We find in Scripture doctrine which man never could have discovered, and which, now that it is revealed, no man and no age can exhaust. The one fact proves that a higher than human mind is the Author of the book; the other is a sign of its infinite and eternal character.

—ADOLPH SAPHIR

A WOODEN IMAGE IN PROCESSION

Sometimes one cannot help wondering how many of the people who are at large, really ought to be in insane asylums. It surpasses the understanding of people of intelligence how in this late day a multitude of people should carry around a wooden image, bow down to it, and crown it is a supposed representation of an alleged appearance of the mother of Jesus, at a place called Fatima.

Of course there is not an infinitesimal element of truth in the stories of these alleged appearances of Mary in different parts of the world. But such fables make money for the Church.

But how such a farce could take place in the Province of Ontario, and the supposedly intelligent counties of Bruce and Grey, it is extremely difficult to explain. Surely the priests who officiated were too intelligent to believe such bunkum! It should be understood that this is not an account of a circus procession, but an account of two religious processions carrying a wooden image, called "The Statue of our Lady of Fatima".

If any body of people but the Roman Catholic Church could be guilty of such a performance, they would be held up to contempt by the press of the country, and laughed out of the court of public opinion.

Here follows the press dispatch:

TWO PROCESSIONS CONDUCT STATUE

The Statue of Our Lady of Fatima, accompanied by Rev. Fr. Moore, S.F.M., of the Scarborough Foreign Missions visited St. John's R.C. Church, Glenelg Centre, on Friday evening and St. Joseph's Church, Markdale, on Saturday evening.

The parishioners of both churches met the Statue, as it came from Durham, at McKeown's Corners on Highway No. 4, and forming a motor cavalcade conducted the Statue to St. John's Church, reciting the Rosary in their cars on the way to the church. The Statue was borne into the church on the shoulders of four men where it was enshrined and crowned by the pastor. Following words of welcome, five decades of the Rosary were recited. The special sermon was preached by Rev. Fr. Moore, the central theme being the message on Our Lady of Fatima, of prayer and penance, for peace in the world and the conversion of Russia. The devotions closed with Benediction of the Most Blessed Sacrament, Rev. Fr. T. Mulhall of Durham being the celebrant.

A large number of parishioners attended Mass on Saturday morning, receiving the Sacraments of Penance and Holy Communion.

On Saturday evening a cavalcade of cars conducted the Statue from St. John's Church, Glenelg Centre, to St. Joseph's Church, Markdale. On this occasion, the Statue of Our Lady was mounted on top of the van. During this procession, the Rosary was recited by Rev. Frs. Moore and McKenna over a public-address system, which was answered by the people in their cars. Rev. Fr. W. J. Nolan, the pastor, was informed that the Rosary was heard over a distance of three miles. On arriving at St. Joseph's Church, the same program of devotions was followed as on Friday evening.

Rev. Fr. Moore, with the statue, left Markdale on Sunday afternoon to visit Melancthon, Dundalk, and Proton. The Statue will remain in the Grey-Bruce district until October 19th, and thence to the churches in the southern sections of the Diocese of Hamilton. The itinerary of the Statue for the Diocese of Hamilton will conclude on February 24, 1952, at the Cathedral in Hamilton.

Assistance in the matter of directing traffic in both motor processions was given by Constable Harold Black, O.P.P., who was assisted in town on Saturday evening by Constable George Shaw.

"To be in Christ is the source of the Christian's life; to be like Christ is the sum of his excellence; to be with Christ is the fulness of his joy."—CHARLES HODGE

SEMINARY ACTIVITIES

By W. S. Whitcombe

"Blessed Is He Who Maketh Short Speeches . . ."

LAST Monday evening was Toronto Baptist Seminary night at Yonge Street Mission and our students took charge of the service as they do twice each month. The sign that used to be visible from the speaker's platform—but not from the audience—has been covered over with a decorous coat of paint, but we understand that the principle of it has not been annulled: "Blessed is he who maketh short speeches for he shall be invited to speak again." In the long history of the Mission, the letter of the law, if not its spirit, has been known to have suffered grievously, but not last Monday evening. We were proud of our students and rejoiced in this opportunity of sharing the blessing of the meeting with them.

Our students also held two shop meetings on the same day in the railway shops in West Toronto.

French Classes Do Good Work

The advanced French Class is this week finishing the reading of *The Life of Jesus* in French, 175 pages in seven weeks of lectures, as part of their quarter's assignment. We noted with satisfaction the ability of our students to read effectively and answer fluently in French questions based on the text. The weekly French Chapel service this morning took the form of a testimony meeting in which almost all the students took part under the leadership of student-professor Etienne Huser. And so goes forward the work of preparation for preaching the good news in the second language of this great Dominion.

A GOOD STORY

"Beholding the man that was healed and standing with them they could say nothing against it." Acts. 4:14.

Where I work a man said to me one day, "I hear you go to that madman's church?" I said, "I go to Jarvis Street Baptist Church". He said, "That is where I mean". Then he said, "I was a member of that church, and had to get out over the amendment question."

I was busy at the time, and did not have time to carry on a conversation with him, and he turned to another man, and started to tell him about Dr. Shields. The other man said, "Just wait a minute, now. This is the third place I have worked where there has been a man from Jarvis St. Baptist Church. I have watched them closely, and have never found a thing wrong with any one of them. So you don't need to say anything to me about the Pastor of that church. I never find fault with a company until I see faults in the goods they turn out". The other man made no reply.

By a Seminary student who is a member of Jarvis Street Church.

A JOYFUL THOUGHT

Joyful thought! there is not one promise of the gospel but is as good and true as on the day it was made. None of its offers are withdrawn. It is a medicine which does not grow useless by age; a well that cannot be run dry or emptied by use. The bank of heaven, fearing no panic, nor ever suspending payment, stands before the world with open doors; ready to honour its largest bills, and meet your greatest drafts.—DR. THOMAS GUTHRIE

ACCIDENT INSURANCE FOR ALL SEMINARY STUDENTS

FOR several years past the men students of Toronto Baptist Seminary have carried sickness and accident insurance policies with the Ministers' Life and Casualty Union. They are required to do so by Seminary regulations and several have had occasion to reap the benefits of this rule. These policies may be continued during the summer vacation and also after graduation at the very favourable rates offered by reason of the special advantages of group insurance.

Last summer one of our lady students who was engaged in missionary work in Sudbury, suffered a painful accident that kept her in bed for some weeks and involved expensive medical and hospital care. Had she been covered by accident insurance, it would have made the financial burden much lighter for all concerned. Until recently, however, the company did not accept applications from women students. Only since the opening of the last school term the Canadian representative of the Ministers' Life and Casualty Union informed us that our women students were eligible for sickness and accident insurance on the same basis as the men. The only condition on which they are accepted, is that they should be *bona fide* students with the mission field in view and not in training merely as Sunday School workers or office assistants. We were happy to inform him that our students all had the mission field in view and thus qualified under his company's terms. Thus all our students are now required, for their own protection, to apply for this insurance. For emergencies that may not be taken care of by such policies, or that may only be partially covered by them, the Student Hospitalization Fund, as reported in previous issues of this paper, will be available, so far as its limited resources make possible.

—W.S.W.

GOD MEETS HIS PEOPLE IN THEIR NEED

Some of the brightest insights come to Christians suddenly, in unexpected places, without any volitional preparation. Some of the most amazing joys break forth in hours not set apart for joy. As many of the Lord's days prove dull days, so many days that are not Lord's days prove bright days. For though God meets us in the church, and meets us at the altar, He does not confine Himself to the church nor to the altar. The road is His; the mountain still is His; the valley yet is His; the river course, the edge of the sea, and the broad ocean are His; and God, who is everywhere, whose bounties are innumerable, who flashes forth His glory from the great temple above, filling the earthly temple, and filling the dwellings, and the fields, and all places—He is to be sought where you need Him. He is to be found wherever the soul is ready to receive Him. In some tender moment, amidst cares and toils and sorrows, often there starts up the thought of the divine presence, with such majesty and beauty as a thousand sabbaths could not shadow forth in the ordinary experience of Christians. When pained, when weeping, when looking down, even, yea, when looking into the very sepulchre's mouth, behold, again angels are seen.—HENRY WARD BEECHER

"To sin by silence when they should protest makes cowards of men."
—ABRAHAM LINCOLN.

Bible School Lesson Outline

Vol. 16 Fourth Quarter Lesson 7 November 18, 1951

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

JESUS DISCUSSES THE END OF THE AGE

Lesson Text: Matthew 24:32-51.

Golden Text: "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh."

—Matthew 24:44.

I. The Unexpected Hour: verses 32-41.

Read also Mk. 13:28-32; Lk. 21:29-33.

Teachers may well use this opportunity to instruct the boys and girls in the truth of our Lord's return. His promise is explicit (John 14:3; Acts 1:9-11). Those who love Christ will love His appearing (2 Tim. 4:8). Urge the scholars to come to Him, to abide in Him (1 John 2:28) and to serve Him (Matt. 25:27; Lk. 19:13), and then they will be ready to meet Him with joy (1 Thess. 1:9, 10; 1 Pet. 1:8).

The disciples came to Christ on the Mount of Olives after He had gone forth from the temple on that last day of His public ministry (vv. 1-3). They found it difficult to believe His words concerning the desolation of the temple (Matt. 23:38), and privately questioned Him, pointing out the beauty and apparent permanence of the structure. They asked Him two questions, which some consider to be synonymous, since the destruction of Jerusalem was associated with the time of judgment. Others take the two questions as referring to two separate events.

The record of our Lord's answer to the first question, the one which related to the destruction of the temple, is given in the Gospel of Luke 21:20-24, and possibly is referred to also in the parallel passages. This event would take place when Jerusalem was blockaded by the armies of the enemy. The words of Christ were literally fulfilled in 70 A.D., when the Roman army under Titus besieged Jerusalem. History tells us that for some unknown reason Titus withdrew his forces for a short time during the period of siege, and in this interval the Christians who believed the Lord's word fled to Transjordan. The temple was destroyed by fire, and in order to procure the gold, which had melted, the Romans tore the structure to the ground, stone by stone, even as Christ had said (Lk. 21:6).

The destruction of Jerusalem is associated with judgment, and by many is considered synonymous with the end of the age to which these prophecies refer. Others refer them to the future and understand the judgment upon Jerusalem as merely a foregleam of the consummation of the age. The second question, the one concerning the sign of our Lord's appearing and the end or consummation of the age, would be regarded as distinct from the first. Our Lord's answer to this second question is recorded by all three evangelists. After warning His people of the dangers of deception, speculation and panic, Christ stated the general conditions which would suggest the nearness of His approach (vv. 6-31).

Just as the appearance of branches and leaves on the fig tree or any other tree (v. 32; Lk. 21:29) is indicative of the coming of summer, so may the Christian know that when the conditions described by our Lord are evident, the time of His return is drawing near (Matt. 16:3; Lk. 12:56). "When ye see all these things, know that he is nigh, even at the doors" (v. 33, Revised Version).

The reference in the words "this generation" (v. 34) is difficult to determine. It may suggest that the generation which sees "the beginning of the birth-pains" (v. 8), the commencement of the conditions described as preceding our Lord's return, will see also the fulfilment. The word of the Lord, which endures for ever, must be fulfilled (Matt. 5:18; Lk. 16:17).

Although the fact of our Lord's coming is certain, the time is uncertain. God the Father controls the times and the seasons (Acts 1:7; 1 Thess. 5:1). He would not have us keep our minds occupied with watching for signs, rather than for our Saviour Himself. Christ Himself is the centre and goal of all our desires and hopes (Song of Sol. 2:8; Tit. 2:13; Heb. 12:1, 2; 2 Pet. 3:14). "Even so, come, Lord Jesus."

The fact that the Lord will come at an unexpected hour is illustrated by reference to the times of Noah (Lk.

17:26-32). The people in his day repudiated the warning of an approaching flood and continued their normal activities. In spite of their unbelief, the appointed hour arrived, and they were overwhelmed in judgment. Noah and his family, however, were not caught unprepared, for they believed the word of the Lord.

The catastrophe of the flood involved a separation between the believers and the unbelievers. The believing ones were safe in the ark, but the unbelieving ones perished (Gen. 6:17, 18). The door of mercy is opened to those who know their Lord, but closed against those whom He does not recognize as His (Matt. 7:21-23; 25:10-12). Similarly, the coming of the Lord will mean that separations will occur among those who hitherto have been closely associated (Lk. 17:34-36).

II. The Expectant Attitude: verses 42-51.

Read also Mk. 13:33-37; Lk. 21:34-36.

Inasmuch as the time of our Lord's coming is uncertain, we are ever to be ready to receive Him. The parable of the porter teaches the sins of indifference (Rev. 3:15, 16), spiritual slumber (Matt. 25:5; 1 Thess. 5:6; Rev. 3:2, 3), carnality (Gal. 5:19-21) and worldliness (Matt. 6:33; Lk. 8:14).

Watching for our Lord does not justify laziness; we are to be actively engaged in His service, occupying, or being busy, until He come (Lk. 19:13).

Readiness for the Lord's coming is urged in the parables of the master of the house (vv. 43, 44) and of the faithful servant (vv. 45-51). The master of the house must always be on guard, for he does not know when the thief may try to break into it (Lk. 12:39, 40; Rev. 16:15). The faithful and wise servant will so conduct himself, and so look after his absent master's interests, that no matter when the master should return, he would find the servant prepared to meet him, unashamed. The evil and foolish servant, who presumes upon his master's patience, will be suddenly called to account

SUGGESTED HYMNS

When Jesus comes to reward His servants. When He cometh. Thy Kingdom come, O God! Come, Thou almighty King! Hail to the Lord's Anointed! Lo! He comes with clouds descending.

UNEMPLOYED CHRISTIANS

Suppose, in military circles, on the morning of battle, the roll is called, and out of a thousand men only a hundred men in the regiment answer. What excitement there would be in camp! What would the colonel say? What high talking there would be among the captains, and majors, and the adjutants! Suppose word came to headquarters that these delinquents excused themselves on the ground that they had overslept, or that the morning was damp and they were afraid of getting their feet wet, or that they were busy cooking rations. My friends, this is the morning of the day of God's Almighty battle! Do you not see the troops? Hear you not all the trumpets of heaven and all the drums of hell? Which side are you on? If you are on the right side, to what cavalry troop, to what artillery service, to what garrison duty do you belong? In other words, in what sabbath school do you teach? In what prayer meeting do you exhort? To what penitentiary do you declare eternal liberty? To what almshouse do you announce the riches of heaven? What broken bone of sorrow have you ever set? Are you doing nothing? Is it possible that a man or woman sworn to be a follower of the Lord Jesus Christ is doing nothing? Then hide the horrible secret from the angels. Keep it away from the book of judgment. If you are doing nothing, do not let the world find it out, lest it charge your religion with being a false face. Do not let your cowardice be heard among the martyrs about the throne, lest they forget the sanctity of the place and curse your betrayal of that cause for which they agonized and died.

—T. DE WITT TALMAGE

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