

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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In Our Catholic Province of Quebec

By REV. W. S. WHITCOMBE, M.A.

"Our Catholic Province of Quebec", as the priests love to call it, has been stirred to its very depths. For the last week or so the newspaper headlines of the French-Canadian press have screamed their concentrated rage against the one who is responsible for arousing their ire. Threats and imprecations, expressions of horror and injured innocence have continued to appear in successive editions of almost all the French language dailies of the Province. Judging by the repercussions, one would have thought that a high explosive bomb had been dropped on the Cardinal's palace in the three hundred year old City of Québec. "What could the matter be?" At first it was not quite clear, but little by little it became apparent that the tremendous explosive force responsible for Quebec's bad case of shell-shock, was all contained in a plain and simple paper published in Toronto by a Baptist minister. This paper is known as THE GOSPEL WITNESS.

What did this paper say that appeared so outrageous in the eyes of French-Canadian Roman Catholics? It ventured to suggest that there was a religious aspect to the Sirois Report, and to offer proof, thus far not disputed in any quarter, that the Report proposed to mortgage the Dominion of Canada for the advantage of the Church of Rome.

Up to the time when THE GOSPEL WITNESS printed the discussion of the Religious Aspect of the Sirois Report, it was completely ignored by the French Roman Catholic press. But when the Sirois number appeared, the French language dailies, with one accord, as if on a signal, began to lift up their voices and to cry aloud. The French-Canadian press, like the French-Canadian vote, always moves as a unit. Who gives the word of command? Is it necessary to ask the question? Why in this case was no reply permitted until the particular moment when

the Sirois Report was discussed? At this point the probe must have touched an especially sensitive nerve.

To call the roll of the high political personages and papers which discussed DR. SHIELDS and THE GOSPEL WITNESS would be to give an almost complete list of papers and politicians in the Province of Quebec. The first one to call attention to THE GOSPEL WITNESS was the Honourable Ernest Lapointe, Minister of Justice at Ottawa, and in the opinion of many, the real power behind the

throne on which Mr. Mackenzie King is allowed to sit, lending himself to French-Canadian Roman Catholics and thus becoming a convenient and respectable front behind which the actual work of Government is carried on by "a little handful of French-Canadians led by the Honourable Ernest Lapointe, who have dictated their will to the country." The latter phrase is not from THE GOSPEL WITNESS but from the speech of the Honourable Adé- lard Godbout, Prime Minister of Quebec. Mr. Lapointe's speech at the Dominion Provincial Conference seemed to contain an allusion, somewhat remote, to the Jarvis St. Baptist Church's announcements in Toronto papers. Said Mr. Lapointe, as reported in the official account: "I read the Ontario newspapers, and this morning I read a statement in a

Toronto newspaper to the effect that this commission report was a Quebec report, prepared by and for Quebec, for the benefit of that province. That article urged the people of Ontario to oppose it."

Mr. Godbout, political henchman of Mr. Lapointe, was the next to follow his chief's lead, in a full-dress interview given to press representatives at the provincial Capital. Mr. Godbout said "that seems to me to be the work of the Fifth Column". The same despatch from the parliamentary correspondent of "Le Canada" adds

MR. GODBOUT'S FIFTH COLUMN

Premier Godbout of Quebec says a Fifth Column is working in Ontario. And, what does Mr. Godbout say the Fifth Column is doing? Why, he accuses it of repeating Mr. Godbout's own speeches in Quebec. — (From *The Windsor Daily Star*.)

the following in this connection, "We know almost nothing of this Doctor Shields, except that he is a former Protestant Minister who is not at the present time in charge of any church". This account appeared under large headlines spread across the front page of this important official Liberal paper in Montreal. "Le Soleil" of Quebec City, another strongly partisan paper, supporting Mr. Lapointe in his home riding, took up the cry, and printed on its front page a reproduction in French of the Jarvis St. advertisements which had appeared in several Toronto papers. THE GOSPEL WITNESS appreciates this free advertising so much that it is reproducing "Le Soleil's" contribution in this issue. "Mille fois merci, o beau Soleil!" Needless to say, "Le Soleil" (The Sun) here referred to is not the one which lightens this dark world on which we walk!

Free Advertising

A French Roman Catholic daily donates free space to THE GOSPEL WITNESS.

The following is a photostatic reproduction of part of a long article which appeared in "Le Soleil" a French Roman Catholic daily of Quebec City. The article was introduced by a banner headline six columns wide on the front page. It is a translation of two announcements paid for by Jarvis Street Baptist Church which appeared in the Toronto papers announcing Dr. Shields' sermons.

Paru dans tous les journaux de Toronto le 14 janvier

L'aspect religieux du rapport Sirois LE DOMINION DOIT-IL ETRE HYPOTHEQUE POUR L'EGLISE DE ROME?

Discours du

**Dr SHIELDS EN L'EGLISE DE LA RUE JARVIS
JEUDI A 8 HEURES (16 janvier)**

Dites-le à vos amis et venez

Paru dans le "Globe and Mail" de Toronto le 11 janvier

LES ALLIES CATHOLIQUES ROMAINS DE MUSSOLINI AU CANADA LIENT-ILS LES MAINS DU CANADA ET CHANGENT-ILS SA VOIX ?

(Le premier ministre Godbout s'est vanté de cet: à Québec le 17 nov. :

"Une petite poignée de Canadiens français, conduits par M. Ernest Lapointe, a dicté sa volonté au pays."

Les catholiques romains qui nous envoient des lettres de menaces, les dévots d'une religion de peur, sont invités à être présents pour recevoir leur réponse d'un représentant d'une religion qui ne craint rien ni personne que Dieu.)

Tel sera le sujet vespéral du

Dr SHIELDS rue JARVIS

Les sermons de la chaire de la rue Jarvis sont sténographiés et on peut lire les sermons du soir le jeudi suivant dans "The Gospel Witness".

11.00—Rév. A. Ward, M.A. parlera.

Le Dr Shields et le Rév. W. G. Brown, M.A., participeront.

8.45—Ecole de la Bible. Cours pour tous.

Cour biblique général dans la salle Greenway par

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

JEUDI, 8.00: Prière et sermon

LE DR SHIELDS PRÉCHERA

Ce soir, 8.00 — Cérémonie d'intercession pour la Victoire.

Salle Greenway

Tous sont invités

We regret that lack of space forbids our giving extracts from other comments in the French press, for they shed a most interesting light on the almost complete inability of our fellow-citizens on the other side of the Ottawa River to grasp the Protestant conception of lib-

erty of speech and of the press that is elemental in English thought. For instance a Liberal daily in Montreal printed an article on its front page entitled: "They should silence him". It looked as though this Liberal paper were advocating the muzzling of free speech. "Le Devoir," which makes no pretence of being either Liberal or liberal (it is the official organ of the hierarchy) asked "Le Canada" the very pertinent question: Who is going to silence him? It suggested rather pointedly that someone ought to "bell the cat," and that "Le Canada's" all-powerful political friends at Ottawa could, and should, give the necessary instructions to the censor. Such an idea is characteristically Roman Catholic: utilize the secular arm to achieve the designs of the Roman Church. "Le Canada," however, in its reply, disavowed that it intended to suggest any recourse to the Censor. But its reply showed how far a Liberal paper may be from understanding the genuine spirit of liberalism. We quote from this paper:

"We have in mind other means of hindering the diffusion of the baneful diatribes of Dr. Shields; first of all the suppression, in the name of salubrity, of the publicity that the papers of Toronto give him, and then of the intervention of the Protestant religious authority which must have the means of imposing silence on those of its ministers who dishonour the Baptist Church. That is what we were thinking of when we wrote 'He ought to be silenced'."

The article from which we have just quoted assumes that Baptist Church polity is similar to the Roman Catholic. It never seems to have entered the mind of the French-Canadian Roman Catholic Editor that there is a democracy and a true liberalism in the religious realm as there is in the political realm. Unliberal "Le Canada" should read enough English history to discover that democracy and liberalism in the political sphere sprang from the idea of religious and theological freedom.

We have been inundated with clippings from French papers, and they all chant the same monotonous chorus. We must content ourselves with giving merely the names of some of the French language papers in which we have read articles on DR. SHIELDS and THE GOSPEL WITNESS: "L'Autorité," "L'Evenement—Journal," "L'illustration Nouvelle," "L'Action Catholique," "Le Droit," "Le Devoir," "Le Canada," "Le Soleil." And this is not exhaustive. After these papers had exhausted their stocks of epithets to hurl at Dr. Shields and after they had used oceans of ink and tons of paper discussing him and his work, they decided that he was not worth replying to. "L'Autorité," the oldest weekly in Montreal, prints a front page article thirteen inches long spread over two columns in bold faced type, and headed by a caption six columns wide. Exhausted by this great effort, its abusive article ends on this feeble note: "But we have already honoured this gentleman too much. Enough of this." This is the chorus which Quebec papers are now repeating: Dr. Shields is not worthy of our steel. To prove this they have consecrated much paper and ink, much front page space and headlines to him. All this for an unimportant "prédicant baptiste de Toronto". What would they do for someone that they thought was really important?

The naive anxiety of French papers to prove the unimportance of this Protestant minister is most touching. This "evangeliste crétin," they assure their public, is a former Protestant Pastor not at the present time in charge of any church because he is under a ban. A Que-

bec City paper is responsible for the following amusing flight of imagination:

"We add that the authorities are now making a little inquiry on the activities of the Baptist preacher Shields at Toronto. They wish to know, for example, who paid for the advertisements which appeared in a number of papers, and who paid for the rent of the hall in which he spoke against the Catholics of Quebec. When this inquiry is finished we shall probably learn some very interesting things."

This is only a bit of amusing-pleasantry to those who know that Dr. Shields has been for thirty years and still is, the Pastor of Jarvis St. Baptist Church, the oldest and largest Baptist Church in Toronto. Dr. Shields is the beloved President of the Union of Regular Baptist Churches, and is known over the length and breadth of this Continent, as well as in the Old Country, as one of the greatest leaders among Evangelicals. THE GOSPEL WITNESS goes regularly to all the Provinces of Canada, to all the States of the Union, and to practically every country in the world save those under totalitarian domination. To those who know, Quebec papers make themselves ridiculous when they seriously ask where this Dr. Shields got the money to pay for his newspaper announcements and for the rental of the hall in which he speaks. The answer is simple. Dr. Shields does not preach in a hall: he preaches in the splendid building of the Baptist Church at the corner of Jarvis and Gerrard Streets, Toronto. Several years ago the great building was destroyed by fire, but it arose from its ashes at the cost of over three hundred thousand dollars, larger and better than before. The announcements of Dr. Shields' sermons in the daily press have been paid for during many years past by the free gifts of members of Jarvis St. Church and congregation. Torontonians and regular readers of THE GOSPEL WITNESS will at once perceive that the Roman Catholic papers of Quebec are hard pressed in their campaign of personal vilification of Dr. Shields if this is the best, or the worst, they can do.

In all the welter of personal abuse and vilification of Dr. Shields several things are crystal clear. First, it is clear that no reply has been attempted to Dr. Shields' charge that the Sirois Report proposes to mortgage Canada for the Roman Catholic Church. Dr. Shields did not mince words, but he presented an orderly argument with indisputable proofs. His discussion was both reasonable and reasoned. It, therefore, requires an answer. That is the method of Democracy. What does the Roman Catholic press have to offer by way of additional facts, new interpretations, or proof of mistakes? Dr. Shields' printed addresses have, as one French paper remarked, been before them for some time. Their sole answer is personal abuse. They attempt to evade argument by calling him names.

Again, it is clear that Roman Catholics in Quebec are shocked and amazed almost beyond words that it should be possible for a Protestant minister openly and boldly to voice a public criticism of their Church. Apparently it has never sunk into their hearts that British freedom means that we dwell in a land:

"Where, girt with friends or foes,
A man may speak the thing he will".

A letter from the Chief of Police in Quebec City complains bitterly of Dr. Shields' treatment of Roman Catholics. But Roman Catholics in Ontario have complete

liberty, not only to worship as they please, but to make proselytes to their religion. Indeed, a Roman Priest used the facilities of a Canadian broadcasting station in Toronto to criticize Dr. Shields, and Jarvis St. Church was not permitted the privilege of a reply. But what of Quebec City? Several years ago a Baptist Pastor requested permission to distribute Bibles from door to door in that City. His request met with a stern and curt refusal, with no reasons given. That is the Roman Catholic conception of religious liberty, where they have the upper hand. An appeal for toleration emanating from this city loses all its force.

It is high time for Canadian Protestantism to awake. Romanism is fully alive to the situation which confronts it. It is thoroughly organized with powerful resources at its disposal, and is now more thoroughly prepared than ever before to stifle all opposition, and to make capital of every favourable circumstance. Naturally this powerful organization will show no pity toward one who is bold enough to speak out against it. Its concerted attack on Dr. Shields should be the signal for every genuine Protestant to rally to the support of him who, without fear, has denounced the evil designs of this scheming and avaricious Church.

QUEBEC'S "BIT"?

By the Editor

On page 6 we reproduce an advertisement published by the Government of Quebec Province entitled, "The Province of Quebec Is Doing Her Bit". It is taken from page seventeen of *Saturday Night*, February 1, 1941. It occupies the full length of the page, and four of the five columns of the page in width.

One cannot help wondering why the Government of one Canadian province should feel it necessary to insert almost full page advertisements in the newspapers of another province to assure the people of the second province that province number one "is doing her bit". The mere fact that such an advertisement is deemed necessary surely needs some explanation.

It is a matter of almost universal observation that any sort of moral deficiency—any shirking of duty, whether individual or collective; any attempt to build up a diminutive patriotism to an average stature by the use of stilts; any attempt to impersonate Esau by covering smooth hands with goat-skins; any attempt to deny a Galilean association even with an oath—all these efforts to simulate or deny a devotion, or a stature, or a personality, or an affiliation, and thus to present a picture of factual reversion, ultimately illustrate the Scripture, "Be sure your sin will find you out." The field and vineyard of the slothful, and of the man void of understanding, advertise their inertia to every passer-by. The seven thousand seven hundred that bowed down on their knees to drink, needed no medical examination to reveal their incapacity to serve in Gideon's army. They had categorized themselves as unfit. It is always thus. The inherent quality of Shimei's loyalty is always displayed and identified by David's varying fortunes.

A clear conscience seldom, if ever, assumes the defensive. It finds its security in the fundamental law of ethical maturities, that wisdom is justified by her children; and, like the unknown and unlabelled seed that is sown in contempt, reposefully awaits the justification of harvest. But Mr. Do-nothing demands an immediate pub-

lic appraisal as a tireless worker; Mr. Know-nothing will pay anything for an honorary degree of Doctor of Philosophy; and the Quislings prefer a megaphone, plus a radio microphone to broadcast the lustiness of their singing of the National Anthem.

They who "protest too much" may, one may now say almost proverbially, be regarded with an attitude of interrogation, if not with positive suspicion.

Quebec "is doing her bit"! Who said she was not? Who, at least of any consequence? Surely the voice of THE GOSPEL WITNESS has not made it necessary that the Government of the Province of Quebec which is so poor as to require an annual minimum grant of eight million dollars, plus a substantial Annual Adjustment Grant from the Dominion Treasury to enable it to carry on, should pay for a practically full page advertisement in Ontario papers to assure the people of this province that Quebec "is doing her bit". Premier Godbout was sure there was a highly organized and wealthy body of fifth columnists behind the modest Saturday announcement of Jarvis Street's Sunday services. The activities of the alleged Jarvis Street fifth column, as *The Windsor Star* pertinently points out, consists in taking Premier Godbout's speeches delivered in French in Quebec, and translating them into English and publishing them in Ontario. What a crime! But returning the Quebec Premier's compliment,—what wealthy fifth column is behind this costly advertisement about Quebec's "doing her bit" which is published for the information of the people of Ontario?

Perhaps we ought to credit the Quebec Government with sincerity in declaring she is "doing her bit". Perhaps she does not know much about the war? Or, perhaps she knows but little of the size of the "bit" which will be necessary to win the war? Or perhaps she has been so steeped in isolationism that she considers even an infinitesimal bit is her "bit"? Perhaps she has been so trained and drilled in the assumption that her legitimate attitude on all great matters is to "let George do it", that she really believes, as Léopold Richer has said, that no one knows better than Mr. William Lyon Mackenzie King that French Canada made a great concession to Canadian unity when she decided to submit to constituted authority and allowed Canada to participate in the war? Or perhaps the Quebec Government considers Quebec did her bit when

"a little handful of French-Canadians, led by M. Ernest Lapointe, dictated their will to the country"?

Or perhaps Quebec is regarded as having done her "bit" when "the archbishops and bishops of Quebec" composed a prayer which petitions Heaven to give victory to "Your Divine Rights over all sacrilegious usurpations"—a prayer for the supremacy of the Pope; omitting all reference to the King, the Empire, or our armed forces? Is this Quebec's chief "bit"?

One thing is certain when the Quebec Government speaks for itself, it may be regarded as having made out the best case possible. We may safely and justly assume that what is described is what Quebec believes to be her whole duty. This is her whole "bit"—all that she ought to do, and all that anyone may reasonably expect her to do. From this advertisement we may learn what obligations and privileges, in the view of Quebec, belong to "Canada's largest province", as part of the Dominion and as part of the British Commonwealth of Nations, described also as the British Empire, in war time.

We may be sure also that nothing is omitted from the list of Quebec's doings in an advertisement designed to show us all that Quebec "is doing her bit". Therefore at last, we have an official authoritative document defining Quebec's "bit", and how and to what extent she is doing it. No reporter can be blamed for not correctly reporting a Quebec representative. This is an official document which may be taken and interpreted at its face-value.

The First Paragraph Is Significant

The phrasing of the first paragraph of the advertisement is significant:

"While the Province of Quebec is vitally interested in the war being waged in Europe, and has a large number of her sons serving with the colours, worthy representatives of Canada's largest province, this in itself does not constitute its sole contribution towards helping Canada win the war."

Obviously Quebec's military contribution represented by "a large number of her sons", is Quebec's avocation, not her vocation. We have no doubt that Quebec's sons "serving under the colours" are, as individuals, "worthy representatives of Canada's largest Province"; but considering their total number in relation to the population of Quebec Province, they are far from being a worthy representation of "Canada's largest Province".

If the Quebec Government wants to make a real impression upon Ontario we respectfully suggest that instead of saying Quebec "has a large number of its sons serving under the colours", Premier Godbout should prevail upon that

"little handful of French Canadians, led by M. Ernest Lapointe, (who) have dictated their will to the country"

to allow the Department of Defense to publish the statistics of voluntary enlistments for overseas service, in each separate province, giving the total population of each province according to the last census, and the percentages of enlistments to the respective totals; and in the Province of Quebec, state the number of enlistments which were obtained from Ontario, or the Maritime Provinces to complete the enrollment of Quebec regiments. It is common knowledge that some of the Quebec regiments could not obtain sufficient voluntary recruits to complete their number; and to our certain knowledge, one Montreal regiment, and one Quebec regiment, obtained several hundreds of the thousands who were awaiting an opportunity to enlist in Ontario to make up their complements.

We should like to have statistics of the number of conscientious objectors, "conchies" which have been excused from military service even for the defense of their own country; and we should like to know what religious bodies these "conchies" represent. A letter published in this paper on page 14 tells of 300 being excused in one Ontario city, and these it would appear, were Roman Catholics. All that is necessary now, we understand, for a "conchie" to secure exemption is to obtain a letter from a minister of religion. This must keep the priests of the Roman Catholic Church very busy each month as each batch of conscripts are called up. But from what do the "conchies" ask exemption? Hitherto from only a single month's military training in camp. It seems to us that sincere "conchies" ought to be exempt; but any man who asks exemption from one month's military training exclusively for the defense of his home soil, ought at the same time as he seeks exemption from the responsibilities of citizenship to be exempt from all the privileges of citizenship also.

It will be observed the advertisement says,

"Our sons wish to stand foremost in the defense of Canada."

It says not a word about fighting for Britain or the Empire. In all the advertisement—like the prayer "composed by the archbishops and bishops of Quebec"—there is not the remotest allusion to His Majesty the King. Although a governmental document it omits even the customary prayer, "God save the King".

But as to "its subjects"—that is Canada's subjects, not Canada, as represented and symbolized, as would be the case in any other British Commonwealth by the person of the King making it read "His subjects": but what did "its subjects" in Quebec do? "Co-operate wholeheartedly in the national registration." But the mayor of Canada's and Quebec's largest city, Montreal, exhorted Quebec citizens to disobey the registration law. True he was interned, but only after the censor had vainly tried to cast a veil of silence over his disloyalty.

What then is this "bit" Quebec did in "co-operating wholeheartedly in the national registration"? What was that registration for? Let Premier Godbout answer:

"This law adds absolutely nothing to the powers which the Federal Government already possessed. On the contrary it restrains the powers of Ottawa. . . . The mobilization law adds only one clause to the previous statutes, and that is a restrictive clause. This clause decrees that the mobilization of able-bodied men can take place only for the defense of the country. I defy anyone to prove that the law adds anything to the powers of the Government at Ottawa.

"I hope that you will understand the incommensurable importance and merits of that legislation. We are a minority in this country. The English who came here after us are more attached to England than we are; and that is easily understood. They would like to have seen conscription established for overseas service. But a little handful of French-Canadians, led by M. Ernest Lapointe, dictated its will to the country.

* * * * *

"I have already said, and I repeat it, that I shall fight the Government at Ottawa, whatever it may be, if ever such a veritable conscription law for service overseas should be passed. We have no need for such a measure. But I shall never do as our adversaries who are trying to divide the country by affirming that our young men are mobilized against their will, and that they will be sent overseas. These people who fight every form of military service, will they deliver us tied hand and foot to the enemies of all liberty, religion, and civilization? . . . If our young men did not learn to handle arms, the barbarians would know only too well our weakness, and in case of an invasion it would be a shambles."

Thus Quebec's "bit" in co-operating with the national registration law was to consent to her sons being conscripted for one month's military training a year so that they might learn to handle arms exclusively for the defense of Canada; so that in the event of an invasion they might have a chance of preventing it from becoming a shambles.

What a mighty "bit" this is! Colonel Lindbergh could not propose a lesser programme. Quebec's "bit" is merely to defend herself, and not, as Léopold Richer insists, "to fight to the limit in order to assure the liberty of other peoples". But Quebec has "a large number of her sons" in the volunteer overseas forces. Yes, but not enough to fill up the regiments formed in Quebec Province. And those are "but the vanguard"—of what? Of thousands of Quebec fighting men to follow? Not at all, Quebec's "bit" does not contemplate the sending of more men overseas—they are the "vanguard" of "countless thou-

sands who are doing their share"—"quietly and effectively" at home.

Every informed person knows how necessary it is that "countless thousands" should further Canada's war effort "quietly and effectively" at home. Let us see what that "quiet and effective" work comprehends in Quebec.

On the Home Front

We are told that here "the various departments of the Province are leaving no stone unturned to ensure Quebec's constant progress in every domain." That would be a legitimate objective in time of peace. But nothing is said about ensuring victory for Britain and her Allies, not even about victory for Canada but "Quebec's constant progress in every domain."

Other provinces are just as desirous of progress as Quebec, but many provincial projects have had to be suspended "for the duration". Perhaps it is this determination to ensure "Quebec's constant progress in every domain" which accounts for their having obtained government permission in one month to spend eight million one hundred and forty thousand dollars on religious institutions in Quebec, while the rest of Canada has permission to spend only one hundred and fifty thousand dollars—including sixty thousand dollars for a Roman Catholic school.

There is, of course, a sense in which everyone who "tarries by the stuff," and helps to keep the wheels of Government, commerce, and industry, revolving smoothly is making some contribution to the nation's war-effort. But certain of such services are as indispensable to progress in peace as to victory in war. It is surely hardly fair to class these distinctively peace-time services as part of a nation's "bit" in its distinctive war-effort.

Roads and Public Works

Reference to the advertisement will show that part of Quebec's "bit" is being done in these departments. What particular contribution is being made by "streamlined highways (which) are being constructed" to "the war being waged in Europe" . . . "thousands of miles from here"? Mussolini built fine roads along the coast in Libya which served as highways for his troops and vehicles to run on, and for the British to use in running after them. For what sort of war-time running are these "streamlined highways" being built in Quebec as part of that Province's military "bit"?

We are told that "improved traffic signs and directions as well as widening of highways are looked upon as factors for additional safety margin". Premier Godbout talks of possible invasion, and of the young men being conscripted for a month's training a year to learn to use arms to resist such invasion. Does his Government really believe in the possibility of invasion? For whom then are they putting up "improved traffic signs and directions", as part of Quebec's "bit"? In Britain all such traffic signs and directions have long since been removed. Even "neutral" Eire has followed Britain in this.

The public works domain is concentrating its efforts on bridge building and the realignment of approaches. What has all this to do with the war in Europe? What has this to do with Quebec's "bit" in relation to that war?



THE PROVINCE OF QUEBEC IS DOING HER BIT

While the Province of Quebec is vitally interested in the war being waged in Europe and has a large number of its sons serving under the colours, worthy representatives of Canada's largest Province, this in itself does not constitute our sole contribution towards helping Canada win the war. Quebec's volunteers, who enlisted gladly to fight the battle for Freedom, form but the vanguard of the countless thousands who are doing their own share, quietly but effectively, in the titanic struggle being waged thousands of miles from here. Our sons wish to stand foremost in the defense of Canada. Quebec co-operated wholeheartedly in the national registration of its subjects. It is devoting itself to the economic phases that are closely connected with actual warfare. It is providing against every eventuality.

On the home front the various departments of the Province are leaving no stone unturned to ensure Quebec's constant progress in every domain.

The Departments of **ROADS** and **PUBLIC WORKS** have, as their continued aim, an unsurpassed system of highways, both main and secondary. Streamlined highways are being constructed by the Roads Department; driving is being made safer through elimination of level crossings and dangerous curves; improved traffic signs and directions as well as widening of highways are looked upon as factors for additional safety margin. A steady annual augmentation in the maintenance of winter roads is taking place; this with the object of keeping business at open-season levels and the facilitation of transport generally.

In the public works domain this Department is concentrating its efforts on the building of fine bridges, the maintenance of existing spans, and the realignment of approaches, where necessary.

Both departments supervise government grants, made to municipalities in certain circumstances, for road building and bridge construction.

Vigilant guard is mounted by the Department of **LANDS, FORESTS, GAME** and **FISHERIES** over standing pulpwood, hard and softwoods; over hydro resources; over tourist-luring wild life. Quebec's vast forests are protected by patrols, forest wardens, fire-fighting organizations. Schools for rangers, survey instruction, nursery work and reforestation all anticipate the future.

Watersheds and water storages are minutely regulated to maintain at full strength hydro streams, lifeblood of Quebec industry. Electricity costs to the consumer are closely checked and supervised through independent commissions.

Rich wild life is carefully conserved. Biological stations and hatcheries study game fish and re-stock exhausted waters. Wardens are on duty the year round.

Provincial parks—Laurentides, Gaspé, Tremblant and Orford—are being developed into valuable assets for nature and sport lovers.

The Department of **LABOUR**: Operates employment bureaux which annually place thousands of work-seekers; oversees collective contract labour agreements, negotiated between employers and employees; judicial extension of which lends force to law, thus stabilizing production costs in industry. It applies special laws adopted to regulate certain tradesmen, such as electricians, stationary engineers, etc. . . .

In the days of crisis, it administers relief and work-relief under Dominion-provincial pacts.

It supervises old age pensions, needy mothers' allocations, and pensions for the blind.

The Department of **MARITIME FISHERIES** is working to develop still further rich sea harvest abounding off the coasts of Quebec. Working closely with fishermen's co-operatives, both production and sales, the Department operates cold storage warehouses, and aids in the marketing of fish in prime condition.

Grants for purchase of salt, a bonus on cod, special aid with gear in times of stress, are other modes of assistance to the industry.

Widening of markets for Quebec Sea-fish is the prior occupation of this Department at the moment.

The Department of **TRADE** and **COMMERCE** has recently opened an office in New York, to make Quebec's industrial advantages better known throughout the United States.

The **OFFICE DU TOURISME**, by its intense publicity campaign throughout the United States, is doing its important share in attracting tourist dollars to the Dominion, and is thus playing a dominant role in helping the whole of Canada. An ever-increasing flow of American currency into the Province of Quebec is the aim of the Office du Tourisme, through increased tourist traffic, it being realized that the tourist dollar is of prime importance to the country as a whole.

GOVERNMENT BUILDINGS, QUEBEC

"Lands, Forests, Game and Fisheries"

We refer our readers to the advertisement under this head. All kinds of wood and hydro resources are, of course, war potentials. But there is nothing here that is not an essential part of the regular peace-time guardianship. "Nursery work and reforestation all anticipate the future," and that is well; but the war would have to last a very long time for this to make any contribution to Quebec's "bit" in winning it.

"Hydro streams, life-blood of Quebec industry" are of course important even in peace-time, but nothing is said of their being necessary to a war-effort, whether Quebec's or anyone else's.

"Rich wild life—biological stations and hatcheries"—are all included in Quebec's "bit". We wonder what part they play in Quebec's war-effort. We hope the "biological stations" are not hatching or multiplying bacteria for the war! That would be contrary to the Geneva Convention! Surely we should not be justified in discerning a "fifth column" here; or in assuming a new "secret weapon" being prepared as part of Quebec's "bit"? Perish the thought!

The next paragraph explains itself. It is accurately descriptive of Quebec's "bit" in the war. From all that we have observed of Quebec's patriotic enthusiasm for the war, this paragraph is just what we should expect. Please do not blame us. This is part of the Quebec Government's description of Quebec's "doing her bit". It must be true: it is official.

"Provincial parks—Laurentides, Gaspé, Tremblant and Orford—are being developed into valuable assets for nature and sport lovers."

Not aérodomes, nor military camps, nor ship-yards, nor munitions plants, or other such services, but "Provincial parks—for nature and sport lovers".

In Ontario, Province and cities have curtailed their ordinary expenditures on parks and gardens, and on highway building,—but Quebec continues—she is so very poor, you know,—as part of her "bit"!

The Department of Labour

Again we refer the reader to the text of the advertisement. Here again we have described the ordinary functions of such a department of government in time of peace. There is nothing here of the organization and conscription of labour, the extension of hours, the multiplying of shifts and the general governmental speeding up of the wheels of industry in order to increase production of munitions of war to the maximum as by Mr. Bevin of the British Ministry of Labour.

But this is Quebec's "bit". In very truth it is a "bit"!

Maritime Fisheries

The reader is referred to the advertisement for the text, under this head. Are they shipping this fish to hard-pressed Briton's "thousands of miles from here"? We hope so. If they are, they may really be contributing a "bit". If they were nourishing the fishes or taking steps to effect their multiplication, we might think the Department of Maritime Fisheries was "doing its bit" to prepare for invasion in harmony with Premier Churchill's remark, "We are still waiting for that invasion. So are the fishes." But we fear that would be a far-fetched interpretation of the Maritime Fisheries' "bit" in the war. There is nothing about war-loans or war-saving stamps, but there is something about "grants"—"grants for purchases of salt, a bonus on cod." We're stumped!

We meant to give Quebec full credit—but we don't know how to fit in these salt grants and cod bonuses with Quebec's mighty "bit" toward winning the war, and which is so praiseworthy as to require a page advertisement to proclaim it.

Other Departments

The Department of Trade and Commerce has opened an office in New York! Well done! We are not sure, however, that this heroic war-like "bit" deserves the George Cross.

The OFFICE DU TOURISME is endeavouring to attract "tourist dollars to the Dominion." That of course is desirable. But we are of the opinion the other provinces are trying to do the same thing. At all events it is rather a little "bit" to be mentioned as part of Quebec's "bit".

And thus ends the Quebec Government advertisement proclaiming to the world that "the Province of Quebec is Doing Her Bit". And so, as Dryden would put it, "The labouring mountain must bring forth a mouse."

If that is the best Quebec can say for herself; her "bit" is not very impressive. If the rest of Canada, proportionately, did no more than Quebec; if the other Commonwealths of the Empire could assume such a smugly complacent air over such a microscopic "bit"; if Britain were to measure her obligation to civilization and the world by about —?—?— times Quebec's "bit" which her larger population would require; if the United States, a non-British country had no larger conception of her "bit" than the government of Quebec, and its papal monitor, we greatly fear Quebec's OFFICE DU TOURISME would be occupied with other tourists than would bring dollars from the United States to Canada; our tourists would be unwanted and uninvited invaders who would come with fire and sword to lay waste our cities and devour our harvests and make slaves of us all.

Because Quebec does such a shamefully little "bit", the rest of Canada must do more.

The Canadian Prime Minister has announced an increase in Canada's war-effort. But even then it is pitifully small, and thanks to Quebec dangerously late. At least twice what is now proposed ought to have been projected a year ago. True Canadians, notwithstanding all that Canada has done, have felt their faces hot with shame and with holy envy when they have read what New Zealand and Australia, have done—not only their military exploits in Libya, which no doubt Canadians would have equalled had they been given the opportunity, but we mean the relatively larger contribution in men which they have made to the war.

One thing is certain: with every passing day it becomes increasingly evident that wherever the Papacy's influence is predominant in the life of a belligerent nation it greatly hampers its war-effort; and wherever it makes itself felt in enemy countries, it is definitely the enemy of Britain and of all other free democracies.

Poor Quebec! Poor maligned Quebec! "Canada's largest province"! Canada's most priest-ridden ecclesiastically stripped, and bled, and impoverished Province! Quebec "is doing her bit"; and, viewing that "bit" through a microscope of largest charity, it is still little more than a speck before the glass and the officially advertised story of Quebec's "bit" is almost parallel to the "bit" of the priest and the Levite, who observing a man who, having fallen among thieves, had been stripped and wounded and left half-dead, passed by on the other side. That was their "bit"!

THE STRANGE CASE OF LEO TAXIL

(Third of a series on Catholicism and Nazi-Fascism)

BY LEO H. LEHMANN

The prime motivation of Catholic Action is its eschatological complex that the Vatican, as God's designated champion, must do open battle before the world ends with the forces of Satan. Present world trends have convinced Catholic leaders that the time for that Armageddon is fast approaching. In their minds there is not the slightest doubt but that ultimate and complete victory will be theirs. Neither have they any doubt as to who comprise these forces of Satan. They now name Bolshevism as the generic term for the objective at which the various forces aim who are on Satan's side against the Catholic Church. And since they hold that all who are not 100 per cent. with the Catholic Church are against it, liberals of all kinds are placed under Bolshevism's banner. Leadership of these combined forces of evil is accredited to world Jewry and Freemasonry.

"The Protocols of Zion", preceded by the like forgery of "The Secrets of the Elders of Bourg Fontaine", have spread this belief among Catholics everywhere. Obvious forgeries though they are admitted to be, it is safe to say nothing has contributed more to the recent rapid victories of Fascism over the forces of liberty and tolerance than these alleged Protocols of the Elders of Zion. As has been pointed out, they insidiously picture world Jewry and Freemasonry as conspiring to establish the reign of Satan on earth and, by contrast, the Catholic Church as the sole bulwark and only certain triumphant force against it. As employed by Nazi-Fascism in the past ten years, this fantastic but clever fraud has already succeeded in discrediting democratic institutions of government, even in the United States, and in glorifying the authoritarian rule of force and brutality.

No one can deny the chief rôle which the Catholic Church has played in these events and all that has led up to them during the past half century. Pope Pius IX¹ calls Freemasonry "... the Synagogue of Satan ..." whose object is to blot out the Church of Christ, were it possible, from the face of the earth." Pius X² says:

"So extreme is the general perversion that there is room to fear that we are experiencing the foretaste and beginnings of the evils which are to come at the end of time, and that the Son of Perdition, of whom the Apostle speaks, has already arrived upon the earth."

As has been shown in a previous article, the Popes of Rome condemn Masonry as in alliance with Judaism chiefly because it teaches tolerance of all religions and works for the establishment of popular government, secular education and international brotherhood. There is nothing too fantastic that the Popes and Catholic authorities have not believed and propagated against Judaic-Masonic aims and activities. The most astounding and outrageous were the alleged revelations of the arch-imposter Leo Taxil towards the end of the last century. So successful was his deception of the Pope himself and the whole Catholic world, that Father Herbert Thurston, S. J., is forced to deplore the fact that examples of "excessive credulity have been too lamentably brought home

to our generation by the outrageous impostures of Leo Taxil."

Taxil's real name was Jogand Pagès, described by Father Thurston (*loc. cit.*) as "the most blasphemous and obscene of anti-clerical writers in France". He was once jailed for having published a book entitled *Les Amours de Pie IX* ("The Love Affairs of Pope Pius IX"). That was all before his conversion to the Catholic Church. It was then he began to make alleged revelations about the Freemasons, and published a large number of books about them, each more astounding than the other.

Sensing the Catholic Church's demon complex, Taxil played this up with consummate art. In his many novels, which were published by the Catholic press all over the world, Taxil stressed the cult of Demonism; or what he called *Satanisme*. He pictured the Freemasons as practising this worship of the devil, and accused them of assassinations, sexual orgies and white slavery. He recounted that the Freemasons tried to get women into their power to the point of forcing them to have intercourse with the devil. As proof that Freemasonry was secretly controlled by the Jews, he revealed their alleged practices of Jewish rituals.

The Catholic clergy everywhere were especially delighted with Taxil's sinister novel *Palladismus*, the story of Diana Vaughan who, according to him, was the result of the union of her mother with a devil named Bitron. These fantastic revelations convinced many that the Catholic hierarchy were in direct contact with this daughter of the devil through the intermediary of Leo Taxil, now their protégé. Pope Leo XIII received Taxil in private audience, gave him his blessing, assured him that he had read his books against the Freemasons with intense interest, and that his writings were of great benefit to the cause of the Catholic Church. I pass over the question many will ask as to how an infallible Pope could be so completely deceived by one of the most outrageous imposters who ever lived. It was one time that the Jesuits too were outdone.

For a long time Leo Taxil enjoyed the easy success he had obtained by playing upon the credulity of the Catholic clergy and laity. Then came the great dénouement—planned and carried out by himself, as it were, for the fun of it. In order to enjoy his victory over the Jesuits to the very last, he called a public meeting in Paris on April 10, 1894, and announced, to the consternation of his hearers, that all his activities, his books and pamphlets, as well as the story of Diana Vaughan, the daughter of the devil who had been converted to the Catholic Church, were nothing but a huge joke dispassionately concocted and executed by him. He quietly told them that Diana Vaughan was merely the name of his typist!

The interesting, and serious, point in the whole affair is the fact that it was the Jesuits who translated Taxil's novels into German. The Jesuit Father Gruber, whose article on Freemasonry in *The Catholic Encyclopedia* is nothing but a rehash of what Taxil says about it, widely publicized all his books. And they continued to reassert that what he had written was perfectly in accord with actual facts, even after they had broken with him because of his dramatic exposé of himself.

And even to this day, in the United States, the Catholic Church continues to publish and broadcast Taxil's

¹ Cf. *Brief* of Nov. 1865. These and other quotations have been published time and again in Father Coughlin's *Social Justice* magazine, and in other printed and mimeographed brochures sent out from his Shrine at Royal Oak, Mich. One of these is called *The Malist—For the Honest and Honourable*.

² Cf. *Suprema Apostolatus*, 1903.

³ Cf. *Catholic Encyclopedia*, Vol. VII, pp. 701-703.

⁴ Cf. Hoensbroech, *Der Jesuitenorden*, Band II, Seite 504.

(Continued on page 15)

The Jarvis Street Pulpit

NOT ROME'S MASS, BUT CHRIST'S SUPPER

A Sermon by Rev. W. Gordon Brown, M.A.

Preached in Jarvis Street Baptist Church, Sunday Evening, February 2nd, 1941

"This do in remembrance of me."—1 Corinthians 11:24.

Out of the deep shadow that overspread the last hours before His death, the Lord Jesus Christ gave to us a glory as of the dawn, the glory of His own matchless Person given in His atoning death, and assuring the final happiness of all who accept His death as their punishment, and His resurrection as their power.

Prisoners who have known the gallows to be awaiting them on the morrow, have spent the night before in agony over their fate; but it was the very "night in which he was betrayed" that the Lord Jesus began the observance of an ordinance which has proven the very gate of Heaven to multitudes of the redeemed, and that ordinance He used apparently to draw aside the veil through which He led His apostles into the holy of holies of His own teachings, as recorded in John 14 to 17. Shut in with His own in the borrowed guest chamber of a friend,¹ Jesus gave a symbol for our Christian faith. This symbol has been perverted by priestcraft into the grossest superstition, but it remains for New Testament believers the centre of all that they hold dear. Let us, then, find something of the plan, the purpose, and the plea of these words: "This do in remembrance of me."

I.

It is well that we should understand the PLAN which Jesus had in this Supper. Our text is words of the Master Himself, and a study of their setting will do much to explain their meaning.

For one thing, THE LORD'S SUPPER REPLACES THE JEWISH PASSOVER. Ever since their deliverance from Egypt, it had been the custom of the Jews each Spring to remember the night in which the destroying angel went over Egypt to kill the first-born of every family, but when those who had the blood of sacrifice upon their houses, were passed over.² For twenty years or more Jesus had joined in this observance.³ There He ate the paschal lamb with unleavened bread, there He sang sections of the Psalms,⁴ there He remembered the deliverance of His own nation from the iron bondage of Egypt. But Christ specially desired the Passover celebration just before His death.⁵ Two of His disciples He sent, possibly to the home of John Mark; there they prepared for the Master and the twelve;⁶ there in the evening Jesus reclined with them upon the cushioned couches; there He washed the disciples' feet;⁷ there He pointed out the traitor;⁸ there He warned His own, and Peter in particular, against the desertion with which He would soon be treated; and there He instituted "the memorial of eating bread and drinking wine."⁹

The Passover must have been specially dear to our Lord, because He knew that it was a type of the work

which He was to do upon the cross. He is "Christ our passover", and He was "sacrificed for us".¹¹ As we celebrate the Lord's Supper, we look back, not to national bondage in Egypt, but to personal bondage in sin; not to deliverance through the Red Sea, but to deliverance through the blood; not to an angel passing over Hebrew families, but to judgment passed for all who believe. The roast lamb is gone, the bitter herbs are gone, but in their place is the loaf and the cup.

Let us remember, as we look at them, that this meal is meant to be festal. We should not be sad when we come to the Lord's Table: Christ suffered that we might be free; He died that we might live; His work is finished, and in it we rejoice. The Jewish Passover has given place to the Christian Supper, as it, too, will give place at last to the marriage supper of the Lamb.¹²

Notice also that in the plan of Christ THIS SUPPER WAS GIVEN FOR THE CHURCH. Our Lord gave it to His apostles as an assembly of believers. So did the early Christians always observe it. In Corinthians Paul speaks of the Lord's Supper as a time "that ye come together to eat"; and he warns them against despising "the church of God".¹³ This is a church ordinance. Therefore there is no warrant in Scripture for its observance by individuals. The custom of taking it to the sick is one that connects itself better with the Church of Rome than with the simplicity of the gospel. If we would obey the command of Christ, and partake of this Supper, we should gather together as a church to do so.

Furthermore, THE TWO EMBLEMS CHRIST USED ARE BREAD AND WINE. Such refreshment did Melchizedek, king of Salem, and priest of the Most High God, bring to Abraham.¹⁴ Melchizedek, in his unchanged and unchanging priesthood, was a type of Christ, our great High Priest.¹⁵ Our King of Righteousness, Who is also King of Peace, likewise used bread and wine for the refreshment of those who by faith are the children of Abraham. The bread was an ordinary Passover loaf made without leaven. I think it would be better if we used unleavened bread when we hold the Lord's Supper. I remember talking with a minister across the line, who was horrified when he heard that we used ordinary bread with yeast in it: Leaven in Scripture usually stands for sin; and this bread stands for the sinless Christ. But the form of the bread is not the main thing. I understand that in Greenland dried fish is used instead of bread, and in some tropical countries coconut milk, instead of wine.

But what does the *bread* mean? Here we come to a question that has divided Christendom. Jesus said simply, "This is my body". This is the most controverted verse

¹ 1 Corinthians 11:23.

² Mark 14:14.

³ Exodus 12: 12, 13.

⁴ Luke 3:42.

⁵ Mark 14:18ff. and parallel passages.

⁶ The first Lord's Supper was held in the evening—no early mass here!

⁷ Mark 14:26.

⁸ Luke 22:15.

⁹ Mark 14:13ff.

¹⁰ John 13:2ff.

¹¹ 1 Corinthians 5:7.

¹² Revelation 19:7ff.
¹³ 1 Corinthians 11:33, 22. Evidently the early Christians celebrated the Lord's Supper after what may have been called a Love Feast, a kind of church fellowship supper. Certainly they did not think the practice of Rome necessary: "To make a good Communion it is necessary to be . . . fasting from midnight."

¹⁴ Genesis 14:18.

¹⁵ Hebrews 5-7.

in the whole Bible. The Church of Rome takes it literally and physically. Here is *A Catechism of Christian Doctrine*, "published with ecclesiastical approval".¹⁶ From it I quote the eighteenth lesson in full:

On the Holy Eucharist

Q. What is the Holy Eucharist?

A. The Holy Eucharist is the Sacrament which contains the body and blood, soul and divinity, of our Lord Jesus Christ under the appearances of bread and wine.

Q. What do you mean by the appearances of bread and wine?

A. By the appearances of bread and wine I mean the figure, the colour, the taste, and whatever appears to the senses.

Q. When did Christ give His priests the power to change bread and wine into His body and blood?

A. Christ gave his priests the power to change bread and wine into His body and blood when He said to the Apostles, Do this in commemoration of Me.

Q. How do the priests exercise this power of changing bread and wine into the body and blood of Christ?

A. The priests exercise this power of changing bread and wine into the body and blood of Christ through the words of consecration in the Mass, which are the words of Christ: This is My body, this is My blood.

In another place further explanation is given about the Mass:¹⁷

The Consecration, or Elevation

The Second Principal Part of the Mass

The solemn moment has arrived. The Priest takes in his hands the bread, and lifting his eyes to heaven to show that this great wonder is worked by the power of God, he says the very words of Our Lord at the Last Supper: "*This is my Body.*" The bread at that moment is changed into the Body, Blood, Soul and Divinity of Jesus Christ. The Priest genuflects in deepest reverence, and then holds up the Sacred Host for the people to adore. The bell is rung three times.

What a travesty on the simplicity of the gospel! The literal body of Jesus was reclining beside the table, not filling a dish on the table! The Psalmist could say of the Lord: "He is my refuge and my fortress: . . . he shall cover thee with his feathers, and under his wing shalt thou trust: his truth shall be thy shield and buckler."¹⁸ Did he mean that the Lord was a high tower built of stones? Did he mean that He was a great bird with feathers? Did he think His truth to be made of metal? No, those are figures, metaphors, likenesses. Even so we may say, "This is my body", and by that we mean, "This stands for my body".

The loaf represents the physical body of Christ, which was for us; and it also represents the mystical body of Christ, in which all true Christians have a part. Paul says: "We many are one loaf, one body."¹⁹ In the loaf of bread many kernels of wheat are joined together. So we may pray in the words of a Christian book written many centuries ago: "As this broken bread was scattered upon the mountains, and being gathered together became one, so may Thy church be gathered together from the ends of the earth into Thy Kingdom."²⁰

What of the wine? After supper was over, Jesus took a cup that was standing on the table, and said, "This is my blood of the covenant"; and it was of that He said, "Drink ye all of it."²¹ He did not mean that they were to drink all of the cup, but that all were to drink

of the cup. Some Protestants think this verse means that none of the cup is to be left. Indeed I know of a church in this city where the assistant "consecrated" too much wine, but had to drink it. He had to drink so much that after the service he was taken to hospital! If they cannot understand the English why do they not read the Greek; there is no doubt about the meaning there: "Do you all drink from it."

As the bread stands for the body of Christ, so the wine stands for the blood of Christ. Here Rome again perverts simplicity into superstition most gross. I quote again from the same *Catechism*.²²

The Consecration bell rings again three times. The Priest is now changing the wine into our Lord's Precious Blood. He says over the wine: "*This is my Blood,*" and the wine itself is no longer in the Chalice, but the Blood of Our Lord is there instead. Bow down and pray."

So the priest is thought to drink actual blood! How horrible!

But the wine of which Jesus said, "This is my blood", could not be literally so, for at that moment His blood was flowing in His veins not standing in the cup! Later the bread of the world was given, and the wine of the world was poured out. This cup is in symbol the

"fountain filled with blood,
Drawn from Immanuel's veins".

Were you to go into a Roman Catholic Church, you would find that the priest drinks the wine, and the people partake only of the bread. But Jesus did not mean it to be so, else he would not have said: "All drink of it." We prefer to go back of the rubrics of men, and take the Word of God as it reads.

Once more, our Lord's plan is that THE FULFILMENT OF THIS SUPPER WILL BE IN THE KINGDOM OF GOD. Jesus said that it would be fulfilled.²³

"On earth the broken arc,
In Heaven the perfect round."

"When that which is perfect is come", as it will be in the Kingdom of God and His Father, then we shall drink the cup anew. Yes, I know that Jesus gave us the new covenant, but the new covenant will be made new again when the King appears. Some Sunday, believers will celebrate the Lord's Supper for the last time. This is only a temporary measure, to be carried out "till he come."²⁴ We shall not always meet as we do to-night, with a Christ Who is present in the Spirit only; but some day we shall celebrate in the final Kingdom of God, where we can see the King face to face. Thank God for the "till". When we know that He is coming, we can watch a little longer, and wait a little more patiently, till the night be spent and the morning dawn.

II.

What shall we say of the PURPOSE of this Supper? Our text makes it plain: it is Christ's memorial. We do this in remembrance of Him. But in what characters do we here call Him to mind?

As we sit by this Table, we should think of Him first as SOVEREIGN. Paul gives us the earliest account of the Supper, and he began by calling Christ "the Lord Jesus"²⁵. In that account the word "Lord" occurs no less than seven times. Indeed, on the very night in which this Supper was first eaten, Jesus said to His disciples: "You call me

¹⁶ Prepared and enjoined by order of the Third Plenary Council of Baltimore, No. 1, Trant's Catholic Supply Store, Rochester, N.Y. 1929.

¹⁷ P. 53.

¹⁸ 1 Corinthians 10:17.

¹⁹ The so-called "Teaching of the Twelve Apostles" 9:4.

²¹ Matthew 26:28, 27.

²⁰ Psalm 91:2, 4.

²² P. 53.

²⁴ 1 Corinthians 11:26.

²⁵ Luke 22:16.

²⁶ V. 23.

Teacher and Lord, and you say well, for I am."²⁵ Paul has a special word for this meal; he calls it "the Lord's Supper."²⁷ (The only other time that word is used is when the apostle John in the Revelation speaks of "the Lord's day", that is Sunday.)²⁸ The term could be translated "imperial". This is the Supper of our Emperor, our King, our Lord. He says that we shall eat "at my table in my kingdom."²⁹ I never like to hear this called a sacrament. The Roman Catholic Church uses that word to mean something that confers grace, something that saves. The Lord's Supper does not save. Unless it be taken in faith, it means nothing good. Of course, I know that "*sacramentum* was the oath taken by the Roman soldier to obey his commander even unto death", and in that sense both baptism and the Lord's Supper are sacraments. They do not confer grace, but they are vows of allegiance. The Roman Church also calls this the Eucharist. The word means thanksgiving, and chief objections to it would be that we are to give thanks for everything,³⁰ not just for this Supper. But why not take the Bible phrase, and call it what Paul calls it, "the Lord's Supper"?

So one purpose of this Supper is to show us Christ as Sovereign. Is He your Lord? You talk about Him as the Lord, but let me ask you, Of how much of your life is He Lord? Is He Lord of your body, or do you either misuse it or neglect it? Is He Lord of your mind, or do you entertain opinions that are contrary to Christ? Is He Lord of your money, or do you do as you please with what you think to be your own? Is He Lord of your time, or do you waste it foolishly? Is He Lord of your conscience, or do you obey men instead of God? Is He Lord of your home, or do you try to head the household yourself? Is He Lord of your business, or do you conduct it on principles of which He does not approve? Is He really your Lord? I have heard it said, and I think with truth, that if Jesus cannot be Lord of all, He won't be Lord at all.

But this Supper shows us Christ, not only as Sovereign, but also as SUFFERER. One of the elements is the bread, and, as we have said, it stands for His body. All of the four books of the Bible which describe the Lord's Supper, tell us Jesus followed Jewish custom and broke the bread.³¹ Why? Because by a scourge, by thorns, by nails, by a spear, His body would be not broken—"a bone of him shall not be broken"³²—but "given for you."³³ The body that Jesus has in the glory to-night, bears the marks of that giving of the world's bread; indeed,

"I shall know Him, I shall know Him,
By the print of the nails in His hands."

As we from time to time see the communion bread being broken, let us remember what that means. The Son of man, the Son of God became the world's greatest Sufferer. Some of us have pain some have sorrow, some have a broken heart; but the intensity of our pain, the depth of our sorrow, and the rending of our heart, or all of these together, never can measure for a single moment

"how deep were the waters crossed,
Nor how dark was the night that the Lord passed through,
E'er He found His sheep that was lost."

Thank God, His sufferings were for a purpose, for the Saviour was our SUBSTITUTE. If the broken bread stands

for the bruised body; the poured wine stands for the shed blood. His blood was poured out "for many", "for you". It was the blood of the covenant. When the old covenant was made, Moses sprinkled the people with the blood of an animal;³⁴ but under the new covenant believers are sprinkled with the blood of Christ.³⁵ But what does His blood mean? The blood is the life, the blood is the life given, the blood is the life given for sin. Blood sacrifice means substitution. I read a story in the newspaper of a mother who was tried for bootlegging. Shame on her, and shame on any mother that makes liquor, sells it, gives it or votes for it! But her boy tried to get her off through lying. When he did not succeed, she was put in jail; but the sight of his mother behind the bars was too much for him. He went to the authorities to have the sentence transferred, and the boy did time for his mother. The illustration is imperfect because the One Who took our place was guilty of no sin Himself, but it does show a transferred sentence, a substituting of one for another. So in the death of Christ the Sinless took the place of the sinful, the Innocent of the guilty, the Just of the unjust. The sin He bore was our sin, the death He died was our death. That death was a sacrifice to divine justice. I told a preacher that I believed in an angry God Who had to be appeased, and he was horrified at me! He said, "Can't you see love in the cross?" I replied "No, unless there first be justice there." What I mean is this: Suppose when I was a small boy, my mother had said to me, "Son, I love you, and to prove it I am going to put my hand in the fire"; she would have been a fool! But suppose the house had been on fire, and in her frantic efforts to save me she had been badly burned; then she would have been a heroine. Jesus died, first of all, not to show us that God love us, but to satisfy His justice and so to be our Redeemer!

Thank God He could say, "It is finished", and through His substitution the remission of sins is preached. There is forgiveness in the cup, because the Substitute has died, and in that death has borne the wages of sin, which is death.

Yet again, in this Supper we should remember Him as our SURETY. He is the Mediator of the new covenant, written on the hearts of believers, through which their iniquities are forgiven and their sins are forgotten, and by which they know the God of Israel.³⁶ Christ guarantees our salvation on the basis of His blood. By it He unites God with us and us with God. Thus are the main characteristics of our glorious Lord symbolized in this memorial feast which He Himself gave us.

III.

Now let me make a PLEA for the observance of this Supper. He said, "This do in remembrance of me." Surely, such a command should be sufficient for anyone who calls Jesus Lord.

But WE MUST QUALIFY PROPERLY FOR THE LORD'S TABLE. There are many who are ready to observe the ordinance, but who forget the prerequisites for so doing. If this is the Lord's Table, then the Lord alone has the right to invite. I invite no one, but simply announce the Supper. He must show us who may come and who may not.

No one should partake who is not a *disciple of Christ*. It was to disciples that Jesus gave the bread and the

²⁵ John 13:13.

²⁶ Revelation 1:10.

²⁷ 1 Thessalonians 5:18.

²⁸ Mark 14:22; Matthew 26:26; Luke 22:19; 1 Corinthians 11:24.

²⁹ John 19:36 from Exodus 12:46, cf. Psalm 34:21.

³⁰ Luke 22:19. In 1 Corinthians 11:24 the Revision omits "broken".

³¹ 1 Corinthians 11:20.

³² Luke 22:30.

³⁴ Hebrews 9:19ff., etc.

³⁵ Hebrews 8:6ff.

³⁶ 1 Peter 1:2.

wine, and it is for them that He still designs them. To invite the unsaved to this Table, is like bringing beggars in their rags and filth to dine with the king. What can the Lord's Supper mean to one who is not a Christian? Only that unless he receives Christ, he must suffer for his own sins. A certain person told me that she had often taken the Supper without knowing what it meant, but the Lord had opened her eyes, and she had decided to do so no more. The minister to whom she told this, said that was what plenty of people did, and he did not seem to think it wrong. Why, O why, will those who reject the love of Christ, add sin to sin by coming to the King's Table without His invitation?

A further qualification is that *believers should be baptized* before they come. Now here is the point at which many rebel: they want to invite all Christians to come. I should like to ask any such to show me one place in Scripture where anyone partook of the Lord's Supper who was not already baptized on profession of faith. You cannot find it. You see, in New Testament times, people did not count themselves full Christians until they were immersed. A missionary from Africa told me that in his work he did not reckon the converts to be real Christians until they were baptized, that he never thought of having them at the Lord's Table before baptism, and there is no reason why we should make an exception at home. If you are saved, then you ought to be baptized at once. Naturally, baptism comes before the Lord's Supper, and with that baptism should go church membership, especially when the Supper is an ordinance given to the Church.

There is another qualification, one of which you yourself are the judge: the Scripture says that *a man is to examine himself* before he partakes of this Supper.¹ Test your life, not your neighbour's, but your own. My friend, Rev. James McGinlay, told me that a woman came to him and said: "I cannot take the Lord's Supper with So-and-So; you know it says, 'Let a man examine himself'." "Yes," said Mr. McGinlay, "it says, 'Let a man examine himself!'" The woman was silent, and well she might be. Are you in charity with your neighbours? Have you sought to put old wrongs right? Have you confessed your secret sins in the light of His countenance? To eat of the Lord's Supper in an unworthy manner may bring judgment of sickness and even of death upon yourself. Judas examined himself, and before the Supper was over he went out! I do not mean that you should wait until you are perfect before coming to the Lord's Supper, else you would never come; what I do mean is that you should seek to be right with the Lord before you sit at the Lord's Table.

But with these qualifications, let me urge you to "do this", to ATTEND THE LORD'S SUPPER. It is not only your privilege as a Christian, but also your duty. You are not asked whether it is convenient, whether you would like to come, whether you there receive all the benefit you could wish for; but you are told by Jesus Christ, "This do as my remembrance." Does someone say, "But I did go to the Lord's Supper"? The command Christ gave us did not mean simply to observe it once, as baptism is administered; it means to do this over and over: "As oft as ye drink, . . . as often as ye eat".² In this church we observe the Lord's Supper once a month, and you should be here, unless sickness or the like prevent

you. Remember, this is not my wish; it is Christ's command.

Do it for the sake of *faith*. Before Jesus broke the bread, He blessed it, and He still blesses those who partake in faith; He gave thanks, and you will thank God for what you experience at this Table. In the Lord's Supper we are to "show forth the Lord's death", and that means to "preach" it.³ You here can preach a sermon without words, but not without force. This will strengthen your faith as you gaze upon the body; it will also strengthen the faith of others, as they see His blood flow.

Do it for the sake of *hope*. We celebrate this Supper, looking forward to "that day" when we shall gather, not in this Baptist church, but in heaven; not with an organ to play, but with angels' harps to sing by; not with a Christ present in Spirit only, but with a Saviour presiding in body, too. Because of the hope that is set before us, we should come here.

And do this for the sake of *love*. Thank God for the cross, as Christ gave thanks. Humble yourself to serve others, as He became servant of all. Listen to His words, as with tenderness they come to you.

"See from His head, His hands, His feet,
Sorrow and love flow mingled down.
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

About the year 1500 the great Italian painter, Leonardo da Vinci painted in Milan the famous picture called "The Last Supper". It is said that when he had finished this painting "he took a friend in with him to criticize it, and as the friend looked at it he said: 'The most beautiful thing in that picture is the cup. That is best done.' And the artist took his brush and wiped out the cup, as he said, 'Nothing shall attract more attention than the face of my Master'." But where did he find a model from which to paint the Master's face? The story goes that he found a young man called Giovanni. The poet makes him say:

"There was one lad upon whose seraph face
I found the features for my chosen Christ,
The line was chaste, the spirit on the brows
Was sweet as heaven by Angelico";

and from his innocence and purity the great artist drew the face of Christ. But "vicious Milan" blackened his life; he stole treasure from the artist, and fled. Some time later a victim was brought him from prison, one for whom the block was ready, "a perfect model" of the "fiendish" Judas. We can imagine the great painter saying:

"He's dangerous, they say; nay, in those chains
He cannot harm me! Rogue, lift up your head.
O God, and what a face! What demon's glance!
At last, at last, I have my Judas here!
Quick, let me sketch that snakelike glower that slips
Between your brows. Judas! or are you Satan?
Yes, smile, you fiend! What's that? 'Ha, ha,' he
sneered,

'And so, old Leonardo meets me still
To serve his Mother Church? And is that face
Still vaguely outlined at the Grazie?'
What face? I asked. 'I mean the Master's face.'
What know you, fiend, about the Master's face?
'We knew it once together, Pharisee.'
When you and I were comrades once,
A few short years ago.' Comrades!—with you?
'Look closer, closer yet,' he said;

¹ 1 Corinthians 11:28.

² Vv. 25f.

³ V. 26.

'Nay, have no fear'—My Giovanni, yes—
Merciful God! They took you out to die
Upon the block! And so, good Father Prior,
To-day I paint not Christ but Judas' face!—
For that my touch is ripe—My brush—my paints!"

But I bring you a story to-night that can reverse that order. I would not allure you to sin, for sin would make you like Judas; but I would point you to the Master, and I would tell you that His body given and His blood shed have power in them to make one with the character of Judas share the beauty of Christ. Giovanni changed from the loveliness of an angel to the horror of a fiend; but the message of this Supper is strong enough to change a very fiend, not to a holy angel, but to something better, a true child of God. Who to-night will yield to its power, and let the Holy Spirit bring to him that great change we all must have, which the Bible calls being born again? Let us sing:

"When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride."

THE STRANGE CASE OF LEO TAXIL

(Continued from page 8)

frauds about Freemasonry and its alliance with world Jewry. *The New World*, official organ of the Catholic Archdiocese of Chicago, in its issue of March 26, 1910, published an article entitled *Freemasonry—The Open Door To Damnation*, as defamatory and fantastic as anything Leo Taxil ever wrote. It was reproduced, as a sample of Catholic animus towards Masons and Jews, in the Souvenir edition of *Life and Action* during the Knights-Templar Conclave in August that same year. It states that "Jews are the master spirits of the Masonic craft", that "Freemasonry was founded and organized by Jews in the vain hope of destroying Christianity," that they plot assassinations of prominent men, even in America, and corrupt the judiciary to set murderers free. Reminiscent of Pope Leo's condemnation of Freemasonry in his Bull *Humanum Genus*, is the following:

"A society that admits to membership Christians, Turks, Jews, Chinese, and every other species of barbarian, and amalgamates them—or the majority of them—into an army of infidels and atheists, must be animated and controlled by the malevolence and malice of the evil spirit. Such a society is a menace to the human race. . . . There is no reason to doubt that a Christ-hating Jew is the head of the Masonic craft at this time — and at all times."

There is no need here to stress the fact that, when it comes to attacks on Judaism and Freemasonry, Leo Taxil has nothing on Father Coughlin. This priest and his powerful supporters among the Catholic clergy and laity in America are copying the methods of Hitler and the other dictators who have ruthlessly obliterated Freemasonry and Judaism from all of Central Europe. In reality they are not so much imitators of Hitler, Mussolini and Franco as the successors of the Popes, the Jesuits and the Taxils who initiated the campaign half a century before Nazi-Fascism came into being. Its objective was, and is still, to destroy the effects of the Reformation and to re-establish the Holy Roman Empire of the German Nation.

Next week: THE RE-ESTABLISHMENT OF THE HOLY ROMAN EMPIRE.

PREMIER GODBOUT SHOULD LOOK IN THE MIRROR

Premier Adelard Godbout, of Quebec, and his Provincial Treasurer, Hon. Arthur Mathewson, have denounced before a press conference at Quebec those who preach and create division and disunion among Canadians in different parts of the Dominion. In principle it must be agreed that creators of dissension deserve condemnation. There can be no dissent from Mr. Mathewson's statement that, "There is nothing in the world which would suit Hitler's plans better than to have discord sown and spread among us to turn the French-Canadians against English-Canadians and vice versa."

But it is not clear why Premier Godbout should have complained that Ontario fifth columnists had quoted him as saying that "a handful of French-Canadians led by Hon. Ernest Lapointe dictated their will to the country." If it was a fifth columnist who quoted him, it was not an Ontario fifth columnist; it was, on the contrary, *L'Action Catholique* of November 18th, 1940. That paper quoted the Premier as having said at Plessisville the day before:

"We are a minority in this country. The English, who came here after us, are more attached to England than we are, and that is easily understood. They would like to have seen conscription established for overseas service. But a little handful of French-Canadians, led by M. Ernest Lapointe, dictated its will to the country."

Premier Godbout having brought the matter up, it is pertinent to remark that there are two points of interest in connection with this quotation. Mr. Godbout has not denied making the statement. That is the first point. The second is that, if *L'Action Catholique* is correct in attributing these words to Mr. Godbout, it appears that the Quebec Premier told his compatriots that there was a division between English-Canadians and French-Canadians in relation to the war effort, and that he gloried in a handful of French-Canadians having been able to dictate its will to the country.

In view of which it must be asked whether Premier Godbout himself is not entitled to Mr. Mathewson's condemnation as one of those who sow discord to turn the French-Canadians against the English-Canadians and vice versa. That is a question which it should be possible to answer without any reference to racial and religious controversies.

—Toronto Evening Telegram, January 23, 1941.

AMONG OURSELVES

A Column Devoted to the Activities of Graduates and Former Students of Toronto Baptist Seminary

We record with regret the death of Ethel Grace Fullard, age four, on Saturday, February 1st. Dr. Shields preached the funeral sermon at the service which was held at the home of Rev. Jack Fullard's parents, Toronto, on Monday, February 3rd. The sympathy of the whole Seminary family goes out to our brother and his wife.

Rev. Duncan Macgregor, of Stouffville, supplied in William Street Baptist Church, Lindsay, on Sunday, the 2nd.

Mr. Grahame M. Reeve was the supply at the evening service at Long Branch Baptist Church that Sunday.

Mr. B. D. Wallace left for Florida on Wednesday the 5th. We pray that the sunshine may prove for him to have healing in its wings.

"On Wednesday evening, December 15, the members of Temple Baptist Church (Sarnia) met for the Annual Business Meeting. Like most good families, we had a very happy time together. Reports of the work were heard from the various departments of the church, and it was a delight to refresh our minds with what had been accomplished during the year. The total receipts in the church proper were, \$1,120.69; of this sum, \$63.40 was designated for Missions. In the Building Fund account, we were glad to hear that \$200.00 had been paid off our indebtedness, and we still had a balance of \$48.31 in the bank.

"There were 10 additions to the church during the year, bringing our total membership to 43. We are deeply grateful to God for His goodness to us and humbly pray that His blessing may continue to rest upon us as we seek to serve Him throughout 1941."—*Temple Tidings*, January 17th.

—W.G.B.

ROMAN CATHOLIC INSOLENCES

_____, Ontario.
Feb. 2, 1941.

Dear Dr. Shields:

Thank you most sincerely for the several copies of THE GOSPEL WITNESS which I have received and from which I am receiving much enlightenment.

I note in one of your addresses you speak on the attitude of newspapers toward what most assuredly should be considered news of importance to readers. I here give you a few facts from the inside of newspaper life, and by enquiring in other trades I have found the same situation obtains.

I have openly and will continue to denounce the "dogan" church as the biggest, most savage gang of liars and hell-raisers this world has ever known. Greater than anything Hitler could ever conceive. One bullet could wipe out Hitler, but it would take a few million bullets to wipe out all the would-be Hitlers of the "dogan" church. For there most definitely is a gang in that church which seeks to bring the world to its knees and to bow before them as though they were deities.

At the expense of my job or anything else I give you the following facts, each and every word of which is truth.

I am an employee of the newspaper. A large number of the employees are "dogans", and working conditions have become a hell on earth because of these people.

There is no lie too rotten for these people to utter to try to put a Protestant out of work and secure a job for one of their own. One of the biggest "dogan" agitators in The _____ is a woman, Mrs. _____, and she lives on _____ Ave. here in _____. She constantly creates hell at work.

The president of the (name of newspaper), Mr. _____, gave orders that King and Queen, referring to Their Majesties, our own King and Queen, were to be capitalized, i.e., K and Q not k and q. Please remember this point as I proceed. Ten minutes after this order was issued by Mr. _____ this woman deliberately countermanded his order. She is a proof-reader. I went to the woman and demanded to know why she insisted King and Queen should not be capitalized, but every reference to the Pope, Pontiff, Holy Father, etc., etc., must be capitalized. Giving vent to her "super-dogan" fury she turned on me and said: "They (the King and Queen) are nobody, but the Holy Father is somebody,—and it won't be long till all of you damned Protestants are out of here and this is a 100% Roman Catholic newspaper."

I immediately went to Mr. _____ and repeated this statement and asked if this were the policy of the paper. If the paper proposed catering to Roman Catholics to the exclusion of all Protestants and the fact that _____ is a garrison city.

I was given a hearing, but not one word in reply—and the woman is still employed.

As regards capitalization of words I have had the same trouble with this woman in respect to Protestant church ads.

Part of my work is the setting of the type for our churches, and in the ads I capitalize words such as Services, Communion, etc., Minister, Pastor. These are paid ads., but this woman insists all such words should be without capitalization. On the other hand she insists that Mass, Holy Mass, etc., should all be capitalized in the general reading matter. According to her, a Mass is something, but a Service is nothing. We receive no church ads. from the "dogan" church. All we get is a 10-line bingo ad.

As your own printers will tell you, life can be made a hell on earth for a linotype operator by the proof-reader. Other Protestants are undergoing the same strain.

Here in (name of city) some 300 young men refused to don the uniform even in the defence of Canada on "religious" grounds. This statement was carried by The _____, but the religion was not mentioned. I petitioned some members of Parliament and demanded such a religion should be exposed and named. Incidentally, they were not members of Jehovah's Witnesses. And it is notable that the move against the "Witnesses" was made by Roman Catholics. I also demanded of Mr. Lapointe that he take action against these 300 "young men" and see to it they were not permitted to engage in work on any war contract while other mothers' sons gave their lives in defence of Canada. I received no reply. I asked the editor of The _____ to sponsor a "Spitfire" or

"Tank" fund, and was told he had no time for such things. In fact, I have been called an agitator and damned fool for openly declaring myself as being Canadian, British and proud of it.

A while back I received several filthy threatening letters, as did also some other Protestant employees of The _____. I turned them over to the postal authorities here. One of the Protestants was fired. He received two letters. I got five.

A _____ editor told me in confidence that they also had had trouble made by Roman Catholic employees, and had to get rid of some of them as easily as they could without bringing the whole fury of the "dogan" church down on their heads. This was _____, an editor of _____ papers. He spoke to me in confidence, knowing I faced the same situation. But this same attempt to replace Protestants with Roman Catholics—not just "Catholics"—obtains in other businesses.

Also, right here in this building where I live a Roman Catholic girl said a priest at St. _____ here in answer to a question told her, "No Protestant will go to heaven". They are also being told here that they are to follow the lead of the pope and be guided by him in regards to this war!

And it also was published in the press of Canada that the pope "blessed the armies of Italy and those who fought on the side of Italy's armies". That means Germany. To me, this explains the attitude of Roman Catholic Quebec in the present war. They have caused trouble all over Europe. A priest betrayed Slovakia to Germany. A "dogan" betrayed Belgium (Albert), a "dogan" betrayed France and so on. As to Canada what do we find? Just prior to this war regiments all over Canada were broken up. The bands and bugle and drum bands were done away with. My own regiment in _____, the _____ Battalion, which took part in so many battles in France was only one of the many which was broken up. Where are all those "dogans" in Quebec who, just prior to this war, were yelling to get rid of the Union Jack? They have succeeded in replacing "God Save The King." Why are they not now yelling for a national flag for Canada? Was their idea honest or just another "dogan" attempt to smash up the Empire? Mackenzie King was largely to blame for breaking up our regiments. He was also responsible for smashing the Air Training Plan. There has been nothing but lies and more lies given out about Canada's war effort. Even to-day, right now, our men have not got proper equipment to train with. Look at the lies told by Ottawa in regards to our 1st Division. Now they have admitted our men did not even have proper rifles. What is the truth of the Bren gun fiasco? This war is in its second year and yet "me and my colleagues" are still talking of what they are "going to build and do a couple of years from now". Hundreds of millions of dollars of our money has been spent. What have we to show for it to-day?

They can't even look after a hundred German prisoners properly. What would happen if we were invaded by armed Germans or Russians through the north of Canada? O yes, it can be done. What has become of the super-traitor and German spy Father Schulte, the so-called "Flying Priest of the North"?

I would be condemned for my attitude of refusing to keep on turning not only the other cheek but also because I refuse to stand still while every enemy of my Canada gives me a kick because I refuse to bow down and kiss the big toe of a pope.

I am not a Christian in every sense in which that word is used. I have my faults and am ashamed of some of my weaknesses, but I believe wholly and completely that there is a God Almighty such as I have been taught there is, and I believe also that the time is not far distant when He will visit His wrath on the people of this earth, may be in the form of an earthquake such as this world has never known. We have had warnings enough already. Floods, droughts, disease, fires, earthquakes. Such as it is I have my belief, nor will I suffer anyone to deprive me of that belief. But Protestants are asleep, like the foolish virgins.

Thank you again for the copies of your sermons. I am enjoying every one, and am passing them on to others. You will hear from me again. All kind wishes and may you be spared many more years in your effort to awaken our people.

(Signed) _____

Ex-3rd Battalion, France, 1915-18.

EIGHTH ANNIVERSARY AT BRISCOE STREET, LONDON

In June of 1932, Rev. Robert D. Guthrie, who had been pastor of the Baptist Church at Courtland, Ont., for over four years, received a call to become the pastor of a small group of zealous evangelical Baptists in the city of London. Although the group was very small, actually 34 in number, with 50 scholars in the Bible School, but with no building, and no cash on hand, Mr. Guthrie accepted the challenge, and left the little country village and came to London, a city of over 75,000.

For several months the group, which was known as Union Baptists of South London, had held Bible School and Sunday services in Wortley Road Public School, while the prayer meetings were held in the homes of the community. When Pastor Guthrie commenced his ministry in London on Sunday, June 19th, 1932, a large tent was procured and erected at Briscoe and Cathcart Sts., South London. Here all the meetings of the church were held until the end of September. Pastor Guthrie claims that it was in this tent he preached both the hottest and the coldest sermons of his ministry in London. During the Sunday mornings of July and August the thermometer registered as high as one hundred degrees and on the Sunday evenings of September and part of October, it would go to the other extreme. In the middle of October this feeble little flock had to resort again to Wortley Rd. public school, where they had to pay as much as \$15.00 a Sunday for rent.

In October of 1932, money was borrowed, and a lot was purchased at Briscoe and Cathcart Streets, and building operations commenced. The six months that followed were months that will be remembered for a long time to come by Pastor Guthrie and his building committee. Discouragements and obstacles were numerous. Building a church was a new experience for the pastor—the group was small, there was no cash on hand, they were in the heart of the world's greatest depression, money was hard to get, and interest rates were at their peak.

Deacon Harry Watson, a carpenter, was put in charge of building operations, and the work commenced. As to a loan, no one in London would look at it. But what courage, faith, and determination! The cottage prayer meetings were times of heaven on earth, and God heard and answered prayer. The building was completed in record time, and the first services were held on Sunday, January 1st, 1933, just six months after Mr. Guthrie went to London. But while there was great rejoicing, there was also much concern; for in buying the lot, building and furnishing the church, this little flock had incurred a debt of almost five thousand dollars. This obligation called for great faith, real courage, and wholehearted devotion to duty on the part of all, nor was the pastor to be disappointed in his expectations.

God commenced to bless, souls were saved, new members were added, the Bible School increased, and the story from this point would make a new chapter in church history. The membership is now over 150, the Bible School has reached an attendance as high as 175. In 1932 there were but two or three young people in the church, while today there are in the neighbourhood of 40. Ten of the young men of the church, and almost as many more adherents, are in the army and the air force. Briscoe Street Baptist Church has as fine a staff of teachers and officers as can be found anywhere, with Deacon N. J. Melitzer as superintendent. Then, on the free will offering basis, the church debt has been reduced from almost \$5,000.00 to \$700.00. This, Mr. Guthrie feels, will be reduced to the vanishing point during 1941.

The Eighth Anniversary of the opening of the church building was observed Wednesday, Friday, and Sunday, January 22nd, 24th, and 26th; and Rev. W. S. Whitcombe, Secretary of the Union of Regular Baptists, preached to large congregations. There is a fine spiritual atmosphere in this church that is a joy to any preacher. And the church is enthusiastic in its interest and support of the missionary undertakings of the Union. On Wednesday and Friday evenings Mr. Whitcombe gave illustrated lectures on the Union work in Western Canada and in Ontario and Quebec. We extend the warmest congratulations to this church and its devoted and energetic pastor, praying that they may see even greater blessing in the days to come.—W.S.W.

THE GOSPEL IN JAMAICA

Rev. J. W. Knight, the writer of the following letter from Jamaica, is one of the earliest graduates of the Toronto Baptist Seminary. He and his wife, who is also a graduate, have ministered faithfully for some years in the Island of Jamaica. Mr. Knight describes his work in the following letter:

"In our efforts for and on behalf of souls, for sometime now we have been forced to sail seas that have been very difficult for us, yes, seas that would have been impossible if the Lord had not been with us. To begin with, most sections of the Island have had a year of really hard times, due to both the hurricane of November, 1939, and to war conditions. The result has been that many of our most earnest Christians have been kept away from church services because they have felt that they could not appear without shoes and other respectable garments. We tell them to come without shoes as they did years ago, but with few exceptions the grown-up people are not willing to do that, and I for one cannot blame them. With the gospel, we have brought them unwittingly certain modes of living that have been accepted as standards from which most find it hard to depart. As we already had our share of careless members, the total result has been smaller attendances at services this year. These very conditions have benefited the hundreds of fanatical sects that flourish throughout the land. They build their dirty booths everywhere, and carry on meetings nearly every night of the week, meetings that ordinarily last for five or six hours, with an all day 'Fasting meeting' thrown in. They sing, they preach, shout, dance, some lie on the ground and get the (a) spirit and the people say these meetings have life, and so they have, of a certain kind. People will attend such meetings in any kind of dress.

"We have proven that you cannot ignore these strange bodies, each different from the other, and each a law unto itself. For example, at Mt. Moriah one sect has arisen that preaches that baptism must be in the name of Jesus only, for they say that is how it was done in the Book of Acts, and they caused a near stampede among many of our members. At first we did not see so much that one could say was really wrong with their teaching, though their daring efforts at sheep-stealing could not be commended. When we really went into their teaching, we discovered that their reason for not baptizing in the Name of the Father, Son, and Holy Ghost, was because, to them, the Father and the Holy Ghost are not persons at all. Thus all of them are strange mixtures of truth and error. By the way, we still have in Jamaica, Baptist men who preach Modernism, others who though sound so far as their words are concerned, stoutly defend Modernism, and others who ignore it.

"Our most painful trouble has been caused by our leading and most influential deacon. He has turned traitor to all he ever stood for and has become an implacable enemy of the church and the pastor, and has tried every imaginable scheme to wreck or hinder the Lord's work here. But in spite of the persecution that he has caused, the Lord has been standing by us in a most wonderful way, and as a token, I believe, He has given us some souls, and we intend, D.V., to baptise about ten here on the 4th Sunday of this month. I am reminded of a little story I heard. An old captain was working his small steamer across the sea when they were caught in a storm and things began to look bad for a while. When the storm was at its height, the Captain said, 'The ship has sprung a leak and we may go down, the boilers are in bad condition and we may go up, but whatever happens, we're going on.' And by His grace we are going on, and mean to keep going on. We are most happy to proclaim the gospel in religious Jamaica. Many have learned the difference between mere religion and "a new creation". A multitude of voices are calling, and if the apparently genuine sheep almost go wrong at times, it is little wonder that the spiritually ignorant go wrong."

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Gospel Witness**

Bible School Lesson Outline

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

Vol. 5 First Quarter Lesson 7 February 16th, 1941

THE FIVE THOUSAND FED

Lesson Text: Mark 6:32-56.

Golden Text: "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."—John 6:35.

I. Compassion for the Distressed—verses 32 to 44.

Parallel passages: Matt. 14:13-21; Lk. 9:10-17; John 6:1-13.

This important miracle was recorded by all the four Evangelists. The journey across the lake was undertaken to secure quiet for the disciples. They were weary after their tour of preaching and healing, and they were in need of recuperation, that their natural and spiritual vigour might be renewed (Isa. 40:31; Mk. 3:20; 6:7,30; 2 Cor. 4:16). Our Saviour affords rest for the weary; He is as the shadow of a great rock in a weary land (Isa. 32:2; Matt. 11:28-30).

But, instead of the respite which the disciples sought, they found the multitude waiting for them, or rather for their Lord. There would now be fresh demands upon their time and energy. The servant of God must learn not to be impatient when there are interruptions in his plans. Some lives are self-ordered every minute, so that no room is left for casual ministrations. On the other hand, those who are led by the Spirit of God will often find that the seeming interruption in their own plans is by the appointment of God, and opens the way to service undreamed of before. The path of duty is frequently the path of glory.

Christ saw that the people were as sheep without a shepherd (Matt. 9:36; 26:31). They were running wildly hither and thither, blind, restless sheep that looked up, but were not fed. The priests provided them with no spiritual guidance, protection or food (Jer. 31:1, 2; Ezek. 34: 1-6), and the heart of the Good Shepherd yearned over them (Isa. 40:11; Ezek. 34:11-16; John 10:11).

The disciples were concerned for the welfare of the people, but their concern was not deep enough to compel them to give assistance. They merely pitied the hungry folk, while our Lord had compassion upon them. To have compassion is to sympathize with another's need, and to do our utmost to meet that need (Matt. 18:27; 20:34; Mk. 1:41; 5:19; 8:2; Lk. 7:13, 14). Christ still commands His servants, as He did then, "Give ye them to eat." It is our duty to dispense in His name the Gospel food so plentifully provided (Matt. 10:8; 1 Cor. 4:1; 1 Pet. 4:10, 11).

The Lord will multiply our resources, though they be slender, when they are yielded to Him (1 Kings 17:13, 14). No one is too humble, and no one is too great to be used of Him. All He asks is the dedication of what we are and have to Him.

"They did all eat and were filled." Our Lord gives not only life but also full satisfaction to those who come to Him (2 Kings 4:42-44; John 4:13, 14; 10:10; Eph. 3:20). There is always bread enough and to spare in His banqueting-house; no rationing is necessary in the heavenly economy! He satisfies the desires of every one of His believing children (Exod. 16:18; Psa. 17:15; 22:26; 103:5; 107:9; 145:16).

II. Comfort For the Fearful—verses 45 to 52.

Parallel passages: Matt. 14:22-33; John 6:15-21.

When the disciples had shared with their Master the service of feeding the five thousand, He made provision for the postponed period of rest. He will not be debtor to any man, and He will abundantly reward any sacrifice made for His sake (Mk. 9:41; 10:21, 28-30; Lk. 6:38). The disciples would appreciate the rest all the more because they had yielded cheerfully to their Lord's will. It is blessed to obey Him quickly, gladly and completely.

In the meantime, our Lord departed into a mountain apart, that He might hold communion with His Father (Mk. 1:35; Lk. 6:12; 9:18, 28; 11:1). Doubtless He prayed also for His disciples (Rom. 8:34). One reason for His withdrawal from

the people at this time was their desire to make Him a king (John 6:14, 15). His bountiful provision of their need for food had been entirely misunderstood. It had been interpreted by them, not as a sign of His Deity, but as a proof of His willingness to satisfy their carnal cravings (John 6:26). This was not so, for He came to give them spiritual life, and to release their spirits from bondage, but not to free them from the yoke of the Caesars (Isa. 61:1, 2; Lk. 4:18-21; 7:22, 23).

Our Lord knows when the winds are contrary and we toil in rowing. He knows when our progress is slow and painful. He has sympathy for the multitudes, and also for each individual child of His. In His own time He will come to us to cheer, comfort and strengthen (Lk. 24:36-39; John 16:33; 20:19). He will allay our fears, and with the assurance of His presence give us new courage to face the storm and stress (Deut. 31:6, 8; Isa. 25:9; 41:10). Not always does the wind immediately subside; sometimes He will subdue the tempest, and sometimes He will strengthen us to endure its fury (Psa. 37:5; 55:22; 1 Pet. 5:7).

The disciples were slow to recognize their Lord. They were slow, also, to believe upon Him. They marvelled that the waters had "hushed their raging at His word", when this should have been taken for granted as the logical effect of the voice of the Son of God. Nor was this the first time that He had performed such a miracle (Mk. 4:36-41). Even the miracle of the loaves had failed to convince them as to His person and power (Mk. 8:17, 18, 21). How slow men are to-day to trust the words and works of the Saviour (John 14:11)!

III. Consolation For the Afflicted—verses 53 to 56.

Parallel passage: Matt. 14:34-36.

The people of Gennesaret crowded around Christ with their sick. As the Saviour went from place to place the multitudes sought healing for their bodies, rather than for their souls. So few seemed anxious to profit by His saving ministry (Lk. 10:41, 42); they were offended when He mentioned the nature of His redemptive mission (John 6:53-68). Certain people are attracted only by the spectacular. Similarly, the church which exercises a spiritual ministry may not be as popular as the one which caters to the desires of the natural man, but it will have the approval of the Lord.

As many as touched the Christ were made whole, that very hour (Mk. 5:27-34). Similarly, every one who comes to Him and touches Him by faith will be saved (John 1:12; Acts 16:30, 31; Rom. 10:13).

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