

Our Greatest Convention
Dr. L. H. Lehmann, Special Speaker—Page 7

Dr. Shields Answers
"The Globe and Mail" Editorial—Page 9

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.

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 180 Gerrard Street East, Toronto 2, Canada.

Registered Cable Address: Jarwitsem, Canada.

Vol. 20, No. 23

TORONTO, OCTOBER 9, 1941

Whole Number 1012

The Jarvis Street Pulpit

BEWARE OF THE GESTAPO!

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 5th, 1941
(Stenographically Reported)

"And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

"Neither can they prove the things whereof they now accuse me.

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

"And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust.

"And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." Acts 24:12-16.

I read this text in order to cite the example of the Apostle Paul, who stood on his rights as a Roman citizen, and insisted that he be judged by Roman law. He believed all things that were written "in the law and in the prophets"; and believing "after the way which they (his accusers) call heresy" said he, "So worship I the God of my fathers." And so I venture to say that we ought, in these troublous times, when war is spreading throughout the world, and when we are called to surrender, temporarily, some of our liberties in the interests of national security, we need to be on guard lest certain interests and institutions under the guise of a national emergency, should so establish themselves as to rob us of our liberties in the future.

Such freedom as we now enjoy did not come to us by accident. There was a time, since my incumbency of this pulpit, when its occupant was not free to declare the whole counsel of God. Some of you in years past

read a great many scurrilous accounts of Jarvis St. and its Pastor, but all we ever asked was that we should be allowed to believe, and with all our might to preach, the very things, for the preaching of which this church was established. That is all! But against Modernism in universities, and in one in particular, against Modernism, that thing that denies the inspiration and authority of Scripture, in education institutions, we made our protest. We said, "You are at liberty to believe these things if you wish; we don't believe them; we won't believe them. We will stand by that which is written in the "law and in the prophets", and if you choose to call us unlearned and ignorant men, well, so be it. We plead guilty to our supreme devotion to the Bible as the inspired, infallible and supremely authoritative Word of God. ("Amen!") And these twenty years now, with full freedom, we have so proclaimed the truth. We do not trouble to defend ourselves in that matter.

A man came to me some time ago and said, "There is a man not very far from here who has a terrible opinion of you. I believe if you would go and talk to him for about five minutes, and let him find out what you really are like, you would make him your friend." I said, "I am sorry for the gentleman. I never heard of him, but if he chooses to nourish such an opinion, that is his responsibility, not mine." I did not call!

Now I say, such freedom as we enjoy as Canadians and as British subjects, is no accident. It has been bought for us by men of conviction and courage who were willing to sacrifice, and who laid down their lives rather than surrender the truth as they believed it. There is a true proverbial saying which is not scripture but is scriptural: "The blood of the martyrs is the seed of the Church", for the more God's people have been persecuted the more have they multiplied and grown. So we are able, even in this day, to glory in tribulation. But that does not relieve us of the duty of making the utmost endeavour to conserve the liberty which has been handed down to us at a price of blood, that we may hand it down to the generations that shall follow after us.

In Europe to-day all such liberty is a thing of the past. I heard the other night the story of the ferment in Europe, in every one of the occupied countries—the story told by a prominent British speaker, summarizing the record of the week, and the execution of more than a thousand people who were contending for their own freedom. My dear friends, that condition came about in Europe because there were people who did not stand for their liberties. They permitted one encroachment after another until at last they wakened up to discover that their freedom was gone. England herself was brought to the verge of disaster by that same policy of *laissez faire*—Ramsay MacDonald, Stanley Baldwin, Neville Chamberlain, all allowing those powers that are loose in the world to-day to encroach upon our liberties, until now the whole world must go through this blood bath to regain what we might have maintained if the supposed statesmen of yesterday had had any discernment. We are similarly threatened in Canada to-day. Some of our preachers want to appease the Roman Catholic tyrant, and they condemn those who protest. If you stand up against any wrong they assume a superior air, and stand off and criticize. When I preached against the liquor business, many developed a passion for the gospel, and began writing me letters saying, "Why don't you preach the gospel?" I do preach the gospel, but if I had my way I should make use of a little law, too. If you want to know why, come down about midnight, and see this corner out here, which Mr. Hepburn has flooded with his iniquity. I speak of these things because they are pertinent matters that are affecting the life of this whole nation. And if you don't know it, it is because you are wanting in interest, or intelligence, or information. Men have been crying, "peace—peace; when there is no peace."

Even now we are facing new dangers. Lord Halifax is an Anglo-Catholic, which is another name for a Roman Catholic. President Roosevelt despatched a special envoy to the Vatican, Myron Taylor. He has been there twice, and on his latest visit he gave a very luxurious villa in Florence, to the Pope. He, of course, was a Romanist. Lord Halifax was one of the appeasers, and in the British House of Lords, a year before the war the Arch-

bishop of Canterbury and Lord Halifax proposed, seriously, publicly, that Britain should solicit the aid of the Pope of Rome to serve as universal arbiter, as the only man in the world competent to exercise such a duty. That in the British House of Lords! The Archbishop of Canterbury is a disguised Romanist, and so is Lord Halifax, both sincere and devout men, I hope, but with Romanist sympathies. I published a short time ago an article from the Catholic press in which they rather boasted that when Lord Halifax went to Montreal to get a plane for Britain, he asked the way to the nearest Roman Catholic Church, and he went there.

In England and here it is serious enough. And now I notice that it is suggested that even President Roosevelt is to solicit the good offices of the Pope, if you please, to secure the establishment of religious liberty in Russia. Our difficulty is, my dear friends, that these men in high places, like President Roosevelt and others, while they know much about domestic and world affairs, seem not to discuss the nature of the real menace.

And now Sir Samuel Hoare returns from Madrid. He is British Ambassador to the Roman Catholic state of Spain. He was the man who, with the infamous Laval, proposed the partition of Ethiopia; that Mussolini and the Pope should be given a certain portion of Ethiopia without fighting for it. For that proposal he was temporarily driven from office—he had to resign. Mr. Stanley Baldwin as he then was came before the House of Commons and said, "We made a mistake. We may as well acknowledge it." Now Sir Samuel Hoare, who is another Anglo-Catholic, a disguised Roman Catholic, returns from Madrid to England to plead with the Government to do everything possible to retain the friendship of the Roman Catholics of Spain—just the kind of thing we have in Quebec. And so the same movement is on foot everywhere. In the last war the blood of millions of people was spilled in order to defeat Prussianism. We won the war, but threw away the peace. I have no doubt whatever that we shall win this war. I am equally positive that the blasphemous system with its centre in Rome is doing everything now to prepare the way for our losing the peace. For myself, if Russia is afforded only such liberty as the Pope will give her, I should just as soon—and I say it advisedly, with some knowledge of the history of the past—I should just as soon have Hitler for my lord, or Stalin, or Mussolini, as the Pope, if established in power. God help us, if it comes to that! (Great applause). Stalin, Hitler, and Mussolini together, or individually, are mere tyros compared with the Papacy in the matter of rapine and murder. I do not say the Pope; I say the Papacy.

View the record of the past. The Papacy has shed more blood than Hitler and Stalin and Mussolini have ever shed, and more than they would shed if they lived for the next fifty years. And this is the thing that is upon us, now encroaching upon our liberty. I agree with the English bishop who said he found it much easier to pray for Stalin, who denied there was a God, than to pray for the Pope, who blasphemously pretends to represent Him. Churchill and Roosevelt, rightly, on the basis of Prussian history, have laid down certain principles for our guidance in relation to that predatory system in the future. I recommend everybody to make a new study of the history of the Papacy. They will then see the necessity of assuming the same defensive atti-

tude toward the Papacy as toward Prussia. Personally I am far more afraid of losing the peace than of losing the War.

Our advertisement in *The Globe and Mail* of September 25th, stirred up a number of people. I have in my hand a copy of *The Catholic Register*. Jarvis Street is a congregation of nobodies! I am glad of that, because when one is nothing, he has nothing to lose. Notwithstanding they give me rather a prominent place for a nobody. Here is a letter by the Archbishop of Toronto, the first item with large headlines on the front page. Strange he should take so much trouble to write about a nobody. They speak of my advertisement last week in which I spoke of the subversive speech of the Apostolic Delegate as a "criminally libelous charge". Well, *The Register* must know I can be found here at any time. Why don't they act, instead of lying? They know it is not a "criminally libelous charge".

I quote from another paragraph, and this is for you:

"His following consists of flotsam and jetsam of bigotry drawn from all over the city of Toronto."

That means you! (Cries of, "Hear! Hear!")

It is ever the method of a poor lawyer with a bad case, to abuse the witness. *The Register* says that the Censor informed the newspapers that "Shields had been warned of this", and the Censor had requested Editors, in reports of Dr. Shields' speeches, to keep in mind the Defence of Canada Regulations. The Censor wrote me a letter, and I wrote him such a reply as required six pages of THE GOSPEL WITNESS to print, and I gave him many selections of speeches and articles inspired by the Roman Hierarchy in Quebec, including the speech of Premier Godbout. I quoted back to them what Premier Godbout said;

"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."

The fact is, as politely as I could I suggested that if the Censor had any spare time he might make a visit to Quebec and exercise his talents there. (Applause). After I had sent them that letter, they replied and thanked me for it, and this is what he said:

CENSORSHIP CO-ORDINATION COMMITTEE

Press Censorship

Ottawa, Canada,
January 10th, 1941.

Rev. T. T. Shields,
c/o Jarvis Street Baptist Church,
Toronto, Ontario.

Dear Mr. Shields:

We wish to acknowledge your letter in reply to our communication of December 20th.

We have been extremely interested in learning your views and are glad to have these on record. May we thank you for so carefully and comprehensively reviewing your stand.

Sincerely yours,

(Signed) F. CHARPENTIER,
PRESS CENSOR FOR CANADA.

Nothing could be more courteous than that letter. I received a letter from England, from Mr. Kensit. He said: "I have read the whole letter, and so far as I can see the Censor has left you in possession of the field." I think so too.

The Catholic Register refers to *The Winnipeg Free Press*, *The Regina Leader-Post*, and *The Windsor Daily Star*. And then they say:

"The Department of Justice must have noted that the charge of 'subversive activities' against a person enjoying the protection of the laws of this country and representing the religious interests of a large proportion of the citizens of this country is not only against the Defence of Canada regulations but against the law relating to criminal libel."

Very well, Mr. Lapointe, go on! (Great applause). I challenge the Roman Hierarchy to do its worst, and as Mr. Churchill would say, we shall do our best. The Hierarchy would have done it long ago if they had dared to do it. Our Romanist friends seem to think the Defence of Canada Regulations were framed for the Defence of the Roman Catholic Church. Thank God Canada is not the Roman Catholic Church yet! Nor is the Italian church Canada! This paper makes no defense against my charge. Neither does Archbishop McGuigan. He merely lauds the Apostolic Delegate. *The Register* abuses me. I have replied to Archbishop McGuigan in Thursday's GOSPEL WITNESS. I shall quote one passage from my letter. You may get it all in THE WITNESS. Here is the passage:

"The letter of the Archbishop itself is proof that there is nothing of which the 'Holy See', and its agents, are more afraid than having light thrown on its nefarious machinations. The Archbishop contends that our advertisement was an 'insult to the representative of Pope Pius XII'. We reply that the very existence of Pope Pius XII—or of any Pope, with his blasphemous pretensions—is an insult to the biblical intelligence of millions of people who regard the Papacy as the greatest enemy of Christianity."

(Loud applause). That is a good letter, if I do say so myself! I have not time to read it all, but read it for yourself in THE GOSPEL WITNESS.

Now about our advertisement in *The Globe and Mail*.

The Globe and Mail called me on Friday evening to say that they did not like to advertise the general subject of our Convention, "The Menace of Romanism in Canada". They did not like the title of two of Dr. Lehmann's addresses, "The Conversion of Roman Catholics", and "Rome's Corruption of Christianity", and last of all they did not like the title of my own address of Tuesday evening, "The Basic Principles of Roman Catholicism". They asked how that could be modified so that they could print it. I told them the only way I knew was to put it in the waste paper basket—they could print the advertisement as it had been given to them, or not at all; and if they did not print it, they would not have the opportunity of printing another one; that we would learn to do without *The Globe and Mail*. This congregation this evening looks as if we were not greatly in need of advertising in *The Globe and Mail*. (Laughter and great applause). (Here it should be stated that the auditorium was packed to capacity, people sitting everywhere on chairs, and even on the floor in some places.)

But I wonder why they did not like it? Newspaper men have told me that our advertisements have great news value. I have had letters from all over Canada, from ministers of all denominations who say: "The first thing I turn to in the Saturday paper is to see what the subjects are in Jarvis St. Church." Why did *The Globe and Mail* object? I published in last week's issue of THE GOSPEL WITNESS, "Rules for Catholic Press Boycott", printed from the Jesuit magazine

America in its issue of February 11, 1928. This is how to boycott a paper. Now listen:

1. Do not attack a magazine or newspaper through its editorial department, but act through its business office.
2. When a magazine or newspaper is attacking your religion, write to the business manager and inform him that you will not buy the offending periodical again, and mean it.
3. Call the attention of your friends to the insult and request them to call the attention to their friends. They, too, should write, and pledge themselves not to buy any offending paper, and mean it.
4. Call the attention of the merchants with whom you deal to the insults and tell them that as long as they advertise in any offending paper, you will not buy their goods, and mean it.
5. Call the attention of your pastor to the insults and suggest that he have his people pledge themselves never to buy any magazine or newspaper that insults the Faith, and never to deal with merchants who advertise in such periodicals, and mean it.
6. Tell your newsdealer that as long as you see a magazine or newspaper on his stand an open insult to you, you will not buy from him, and mean it.
7. Call the attention of your local Catholic paper to the insult, but suggest to the editors not to give free publicity by naming the offender, rather to sound the slogan, "We will never buy a paper or magazine that insults our Faith. We mean it!"

These are the instructions of a Jesuit magazine to Catholic people, to boycott every paper, which is unfavourable to "The Faith"; to attack them through their business office, and so on. Perhaps they did so to *The Globe and Mail*, I don't know. Take a copy of THE GOSPEL WITNESS with you containing the rules for Press boycott I have read. I do not suggest that you follow the Jesuit plan. But let me tell you a story. I heard of a squire in an English village who, when he heard somebody delivering a political speech, walked up and down wringing his hands and saying, "Oh dear—dear—dear! I hope they won't duck him in the horse pond"—which is, of course, exactly what they did.

Now about the North Toronto Bible House: The ground of complaint against them was that this house handled anti-Roman Catholic literature. But there is no law against anti-Roman Catholic literature, and so they had to wait their time, until they could get hold of something which would enable them to invoke the law against them.

A Post Office official came to see me last week. He said, "I have here one of your wrappers. It is addressed to a gentleman named O'Connor" (I wonder if you can guess what his religion would be?) Anyway Mr. O'Connor had sent this wrapper back to the Post Office, saying in effect: "I am not a subscriber to this paper. My father was not a subscriber, and yet this paper comes to me without a one cent stamp on it." Apparently implying contravention of the postal orders. The Post Office official said we had fully complied with the regulations. There are certain mailing privileges that THE GOSPEL WITNESS enjoys. Our mail goes out at so much a pound to subscribers. But when we send out extra papers—last week we sent out an extra ten thousand—we do not put on a one cent stamp. All these WITNESSES are sent out quite apart from our regular issue, and they are counted by the Post Office, and then they send us their bill, and we give them a cheque at the rate of one cent per copy, just exactly the same rate as you pay. But this man thought he was going to get a "crack" at us by sending his wrapper to the Post Office, saying, "Here is a wrapper which has not a one cent stamp on

it." The Post Office said, "We are writing to him, telling him that the stamps were not put on, but that THE GOSPEL WITNESSES were all counted and paid for at the rate of one cent per copy." That is how they do it.

Now I have here a copy of Mr. Mulock's telegram to the North Toronto Bible House. I have nothing to say against Mr. Mulock. He is a very excellent gentleman, I am sure. But he is the Postmaster General, and he is a member of the Lapointe-King Administration:

No. 1602

NORTH TORONTO BIBLE HOUSE

The Protestant Evangelistic Book Room

2721 Yonge Street, Toronto.

Terms: GA257 1/ 194-Ottawa Ont 2 409P 1941 Oct. 2

P.M. 4 57

REVEREND MR E J TAYLOR NORTH TORONTO BIBLE HOUSE 2721 YONGE ST TORONTO 1657 ACKNOWLEDGE RECEIPT OF YOUR TELEGRAM STOP WOULD ADVISE YOU ON SEPTEMBER TWELFTH W STUART EDWARDS FORMER DEPUTY MINISTER DEPARTMENT OF JUSTICE ADVISED DEPUTY POSTMASTER GENERAL THAT IN HIS OPINION LITERATURE ISSUED BY THE NORTH TORONTO BIBLE HOUSE SAMPLES OF WHICH WERE SUBMITTED FOR HIS RULING WAS PUBLISHED FOR AN ILLEGAL PURPOSE WITHIN THE MEANING OF REGULATION 205 OF THE CANADIAN OFFICIAL POSTAL GUIDE AND THAT THE POSTING OF THE LITERATURE IS FORBIDDEN BY REGULATION 206 STOP IN ACCORDANCE WITH ESTABLISHED PROCEDURE OFFICIALS IMMEDIATELY PROHIBITED USE OF THIS MAIL MATTER AND AN ORDER WAS ISSUED PROHIBITING THE USE OF THE MAILS FOR MAIL MATTER TO AND FROM THE NORTH TORONTO BIBLE HOUSE 2721 YONGE STREET TORONTO ONTARIO CANADA AND AGAINST A HOUSE IN TOLEDO OHIO STOP INSTRUCTIONS WERE ISSUED A M GIBSON DISTRICT DIRECTOR AT TORONTO TO GET IN TOUCH WITH YOU AS PROPRIETOR OF NORTH TORONTO BIBLE HOUSE AND INFORM YOU THAT ON RECEIPT OF A WRITTEN ASSURANCE BY YOU TO THE EFFECT THAT YOU WOULD DISCONTINUE THE USE OF THE MAILS FOR THE DISTRIBUTION OF THIS LITERATURE WHICH HAS BEEN DECLARED BY THE DEPARTMENT OF JUSTICE TO HAVE BEEN PUBLISHED FOR AN ILLEGAL PURPOSE THAT THIS DEPARTMENT WOULD BE PLEASED TO RESCIND THE PROHIBITORY ORDER AND RESTORE FULL MAILING PRIVILEGES TO YOU STOP I HAVE BEEN INFORMED BY MR GIBSON THAT SO FAR YOU HAVE NOT SEEN FIT TO GIVE SUCH ASSURANCE STOP IN VIEW OF THE JUSTICE DEPARTMENTS RULING THE PROHIBITORY ORDER WILL REMAIN IN EFFECT UNTIL SUCH ASSURANCE IS GIVEN

W P MULOCK

Here is the latest edition of the Postal Guide, and I have before me the clauses to which reference is made. I am going to read part of them because it is only the first part that can, by any stretch of the imagination, be made to apply. There is written in the margin:

"Obscene, immoral books, illegal schemes, etc.; Power of Postmaster General."

Clause 205 then begins:

"If it is established to the satisfaction of the Postmaster General that any person is engaged or represents himself as engaged in the business of publishing any obscene or immoral books, pamphlets, pictures, prints, engravings, lithographs, photographs or other publication, matter or thing of an indecent, immoral, seditious, disloyal, scurrilous or libelous character or in the business of an illegal lottery, so called gift concerts," etc. etc.

I have read only the part germane to the subject under discussion.

The Clause concludes:

"If it is established to the satisfaction of the Postmaster General that any persons are using, or endeavouring to use the Post Office for any fraudulent or illegal purpose, then, in any such case, it is hereby declared that no letter, packet, parcel, newspaper, book or other thing sent or sought to be sent through the post office by or on behalf of or to or on behalf of such person, shall be deemed mailable matter."

Clause 206 forbids the mailing of these things. First the publishing, and then the mailing. And so the question is whether this pamphlet did really come within the meaning of the terms, "obscene" and "immoral". I have the pamphlet in question in my hand. I will read it to you so that you may know what is in it. I must admit that it is pretty crude in some places. It is published to advertise a book, "House of Death and Gate of Hell or Convent Brutality". And at the end there is the address of North Toronto Bible House.

(The pamphlet was then read.)

Now is there anything within the legal meaning of the terms that is "obscene" or "immoral" about that? Let me give you a legal definition of the word "obscene" from the Standard Dictionary: "An indecent publication which, whether true or false, tends to deprave or corrupt". Can anyone say such a pamphlet as this comes within that definition? It is obviously designed to prevent depravity and corruption. I think it is enough to make any morally minded man fighting mad—and I tell you that it is about time some of us were getting properly angry. You say a Christian ought not to be angry? This is one case to which the scripture applies, "Be ye angry, and sin not." A Christian ought sometimes to be angry. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell!" These words fell from the gracious lips of our Lord Himself. There are occasions when we ought to be aroused, and ought to be indignant; and if an infinitesimal fraction of what is suggested as being true, be true, then all Canada ought to be aroused, for there is no country in the world where this accursed system has such a hold as it has in the Dominion of Canada at this present moment. I cannot see that there is any tendency in this pamphlet to deprave or corrupt. On the other hand it looks to me that it was written with a view to prevent depravity and corruption.

Now I give you a legal definition of "immoral": "Hostile to the welfare of the general public; as an immoral business." Anything is immoral which is hostile to the welfare of the general public. I do not see anything hostile to the welfare of the general public in this pamphlet. It is, however, undoubtedly hostile to the Roman Catholic church and its institutions.

There is another point. It says:

"If it be established to the satisfaction of the Postmaster General that any person is engaged or represents himself as engaged in the business . . .

Mr. Taylor tells me that his name and address were put on the bottom of this pamphlet without his knowledge or consent; that he had nothing to do with it. I got a letter from a certain mission some time ago, which I shall not name. But on the letter head my name appeared: "Rev. T. T. Shields, Toronto, President" I knew nothing about it. Was I responsible for that Mission of which I had been named president without my knowledge or consent? Mr. Taylor never handled this pamphlet. But because his name is put on it by

the author in America, he is denied the use of His Majesty's Mail.

Unfortunately the pamphlet refers to certain obscenities as existing, and deplores certain immoralities. But my brethren and sisters, if there be such institutions as are here referred to which cannot be identified or properly defined in more restrained language, then it is in the interests of the welfare of the general public that such obscenity and immorality should be located and identified, in order that it may be stopped.

Such things as are alleged in these institutions are not new. They are not NEW! I should say to Archbishop McGuigan if he were here: "Read the history of your infamous, immoral, incestuous popes. Read the damning story of the immorality of this mother of harlots, and of all the abominations in the earth, and then dare to say that a man is to be deprived of the use of the King's Mail because he is alleged to have circulated what even Roman Catholic historians themselves admit."

I do not know anything personally about these things, here alleged by implication, whether they are true or not. A few weeks ago someone came to me at the close of our evening service and said, "There is a young lady here who wants to see you, a French Canadian." I met her, with another lady. They were both school teachers. The lady in question was a graduate of a Roman Catholic university. She said, "I was surprised to hear you speak against the Church as you did to-night." I said, "I am extremely sorry if I offended you as an individual, but I had to tell the truth." "Oh," she said, "I was only joking. You expressed my sentiments exactly." I said to them, "Wait, and tell me of your experiences." We talked together and she told me that she had been two years in a convent, and a teacher in the schools of the Grey nuns. She did not suggest any such things as are here implied. She simply said, "I had two years of it, and I reached the conclusion that if that was a religious vocation, I was not suited to a religious vocation, and so I got out."

Someone will say, "But, sir, you are just a preacher, and do you dare to set your judgment against the legal department of the Ministry of Justice in Ottawa?" Why not? After all it is a question of the meaning of certain words, and I think I can interpret words as accurately as any lawyer in Canada or anywhere else. And in this case I say the Department of Justice is wrong. There can be no question that we have here further evidence of the Romanist Church's use of a government department being impressed to further its ends.

Why was it said? Why was the appeal made? Because the Roman Catholic Church flooded the Postmaster's General office with protests, and they probably have registered hundreds of protests against THE GOSPEL WITNESS too, until at last they thought they could "shoot" some inconspicuous organization up here, and put the fear, not of God, but of Rome into the rest of us. I have no place for such fear in my constitution.

There is another case—I cannot prove it as yet. I have no documentary proof. A lady came to me and said, "My son is overseas. I send him *The Evening Telegram*, and in it THE GOSPEL WITNESS. And he has complained in his letters to me that he has not been receiving THE GOSPEL WITNESS, although it has been sent to him." She said, "I sent *The Evening Telegram* and THE GOSPEL WITNESS, and twice I had them returned to me, marked, 'Returned because containing objectionable

matter." I have taken that up with the Postmaster in Toronto, Mr. Gibson, whom I know, and respect most highly. I want to ask you not to blame him. I do not believe there is a finer public servant in Canada than Mr. Gibson. I have known him for years, and I am sure he is incapable of any unfair action. He cannot help himself in this case. When I reported this case to him he said, "Give me that wrapper. I shall look into it, for there is no ban upon THE GOSPEL WITNESS." I said, "I should think not." THE GOSPEL WITNESS is delivered to the Post Office for distribution and we pay for it. Unfortunately that lady took the wrappers and returned them to her son overseas. She is writing for them, and we must wait until they come back. If ever that happens to you, bring the wrappers to me.

I am not surprised that the Roman Catholic Church does not like this literature of Evangelist L. J. King. I am not surprised that they do not like THE GOSPEL WITNESS.

Here then is the case as it stands. A respected, tax-paying, Canadian citizen conducts a legitimate book-selling concern known as the North Toronto Bible House. An American concern has printed the name of this North Toronto Bible House on some of its advertising circulars. These are used either by that House directly or by someone interested in it, by enclosing them in envelopes as a means of advertising. Certain Roman Catholics complain to the General Postoffice. The person against whom they have registered their complaint is not advised of it. He is given no opportunity to explain his own position, or to defend himself in any way, but summarily and arbitrarily his mail is discontinued, and he is virtually put out of business because the largest part of his business is done by mail.

Mail matter sent to North Toronto Bible House is returned to senders marked, "Mail for this address prohibited"; which of course, to the undiscerning, is likely to be damaging to the persons concerned. It might easily be taken as a reflection upon the character of the Proprietor of the North Toronto Bible House—certainly upon the character of the business he conducts. When the matter is publicly aired, the Postmaster General sends a telegram to the North Toronto Bible House in the terms which I have already read to you. In that he quotes a former Deputy Minister of Justice—not a judge—as giving an opinion that the pamphlets in question came within the meaning of Postal Regulations Two Hundred and Five and Two Hundred and Six, thus charging the North Toronto Bible House with circulating obscene and immoral literature. No private individual would dare to make such a charge against any person; or, if he did, he would expose himself to prosecution for libel. But a Department of the Government makes such a charge on the complaint of certain Roman Catholics.

So far as I understand it, there is no provision in the Postal Regulations for appeal from this decision. The action of the postal authorities is as arbitrary as that of the Nazi Gestapo. I charge against it that it is unfair, utterly unjust, un-British, and that it is taken at the instigation of protesting Roman Catholics. If such Government procedure is allowed to continue, there will be little liberty left in Canada. The "little handful of French-Canadians led by M. Ernest Lapointe", who have already secured control of so many Government Departments, will very soon secure sufficient control to be send-

ing some sort of Canadian Gestapo into our homes, offices, churches, and everywhere else, and arbitrarily forbidding the continuance of anything of which the Roman Catholic Hierarchy disapproves.

So far as I am concerned, it is an utterly intolerable situation, and is so flagrantly unjust that I propose to protest—and continue to protest—against this iniquity in high places.

By failure to protest, the Gestapo horror came into being in Europe, and the spirit and temper of the Roman Catholic press shows they are the same to-day as always. I am going to speak on that subject on Tuesday evening: "The Basic Principles of Roman Catholicism", and I have frequently quoted you from their own works. Their rule is that we must submit or take the consequence. They invoke the Defence of Canada Regulations; they have pressed nearly every Department of Government into their service under the King Administration, to propagate Romanism, the radio, Bureau of Information, National Defence, and so on. They arranged the Pontifical Mass, the rule of one chaplain to every one thousand Protestants, and one chaplain to every five hundred Roman Catholics. And now they have laid hands on the Post Office.

We have a missionary obligation to our French-Canadian brethren. To-night we celebrate a finished salvation in the Lord's Supper. By that we proclaim that the war is over between our souls and God, and that a peace that never can be broken has been proclaimed. This memorial feast is an evidence of that tremendous fact that now we are saved. Yet for sitting at a table like this, I remind you Baptists, and you members of the church, for sitting at a table like this, believing what we believe, that that wine is not the blood of Christ, that the bread on these plates is not the body of Christ, nothing but bread and wine symbolizing the body and blood of Christ, for believing that, men have been taken from the Table, or otherwise taken from their places, and women, too, and burned at the stake, because they refused to believe that a sinful man had power to convert that bread into the body of Christ, and that wine into the blood of Christ. Why have we liberty as lovers of the Lord, to come to this Table? Because in time past men have shed their blood that this liberty might be ours.

With this, I have done: Nowhere in the world is Roman Catholicism more firmly established, not even in Italy itself, than in the Dominion of Canada. Cardinal Villeneuve himself boasts that there is not another spot on earth where the Roman Catholic Church enjoys such privileges as in Canada. Most of the newspapers are afraid of the Roman Catholic Church. Most business men are afraid of it. I have had experience of that. Politicians who are only politicians, live in daily terror of it. Now in this place we openly declare we defy the Catholic Press. This *Catholic Register* is nothing to be compared with THE GOSPEL WITNESS. You would get more in THE GOSPEL WITNESS in one week than you would get in that paper in twelve months. I defy the Roman Catholic Press! This is a free country. I wish I had no more to disturb me than what the Catholic Press says about me. But I know there is not a minister in Canada or anywhere else who has more solid support than I have in this church. But I tell you frankly, if every one of you were to forsake me, I should alone defy the Roman Catholic Hierarchy. I defy Rom-

anists in general, the Minister of Justice, and all of them, to use the machinery of the Canadian Government to silence those who would oppose Rome. We are going to fight to the end.

To-day down in a little New Brunswick town they are having a celebration. They are unveiling a memorial to the Jervis Bay. You remember the story of Captain Fogarty Fegan, who had been recalled from retirement to assume command of a ship that was fitted out as an armoured merchantman, and he was convoying a group of British ships going from Canada to England. Suddenly a raider appeared. Captain Fogarty Fegan gave orders for the convoy to scatter. And then that man turned his ship right into the battleship. He sent salvo after salvo against the battleship, but he could not stand up against that armoured ship. Shot after shot made its way through his ship. They got the bridge, and the brave Captain's right arm and shoulder were shot away. But he went on, and gave his orders to his men and they continued as long as the ship was above water. "Keep the flag flying", he ordered. But the flag had been shot away. The only flag they had left was one they held in reserve for use in the burial of the dead. "Put it up", he commanded. And with that flag flying he and his brave crew went down. But the convoy was safe. He did not live for himself. You and I, dear friends, have to live for those whom we are divinely commissioned to convoy safely across these troubled seas of life. So far as I am concerned the flag will still fly, and every gun we have will continue to speak, and we will rest upon the promise of our glorious Lord: "Upon this rock"—the confession of the supremacy of Jesus Christ—"upon this rock I will build my church"—not the Roman church—"and the gates of hell shall not prevail against it."

God bless you every one. Let us pray:

Lord, teach us all the wisdom of putting on the whole armour of God that we may be able to stand in the evil day, and having done all, to stand. Help us in our conflict. Raise up friends for the cause. Give courage to those who are weak. Strengthen those who endeavour to press the battle to the gate, and give us victory for the truth of the gospel in this glorious land; for Thy name's sake, we ask it. Amen.

Our Greatest Convention

We write after the close of the Wednesday evening service. The Registration Committee has long since left the building, and we forgot to ask for figures—but that can be reserved for next week. So far as we are able to judge by mere observation, it would seem that we have about the largest delegation we have ever had, as well as a very large number of visitors.

DR. L. H. LEHMANN, Editor of *The Converted Catholic*, N.Y., reached Toronto on Tuesday. We had not been sure he would be able to get here until Wednesday, but this Editor immediately pressed him into service for the evening address instead of the address by the President on, "The Basic Principles of Roman Catholicism." DR. LEHMANN'S address was largely on the same subject—and of course there was attached to it that peculiar authority which is born of personal experience. It were folly to try to summarize the address: it is enough to say that it was full of instruction and inspiration.

Tuesday Afternoon

The afternoon attendance on Tuesday was very large, and the addresses able and inspiring. The principal address was given by MR. L. H. SAUNDERS, Editor of *Protestant Action*, and member of the Board of Education of Toronto, on, "The Relation of Public and Separate Schools in Ontario." Mr. Saunders is an expert on this subject, and has given years of study to its mastery. His address showed that it is impossible to appease Romanism, or to satisfy the appetite of this horseleach; and that because of Rome's aggressiveness in the field of education, Protestants must always stand to their arms.

Mr. Saunders was followed by REV. J. R. BOYD of Sudbury, who has had extensive and intensive experience in dealing with Roman Catholicism, and has rejoiced in seeing not a few Romanists converted.

Following these addresses, DR. LEHMANN was introduced to the Convention, as was also DR. C. E. NICELY, of Kentucky, who at this writing is this Editor's guest.

Tuesday Evening

The Tuesday evening meeting was very largely attended, and yet nothing like it would have been had, not a storm somewhere taken down the power lines, with the result that a large part of Toronto, including most of the street-cars, was without power from quarter to five until something past seven o'clock. It was just at the beginning of the rush-hour when street-cars and streets were crowded. No taxis were available, and of course tens of thousands of people were two hours late in getting home—and in a city the size of Toronto, many of them would not reach home until after our evening meeting had begun. Notwithstanding, there was a great crowd on Tuesday night.

Wednesday Morning

The sessions on Wednesday were all good. This Editor was not able to be present at the morning session, but heard good reports of it.

Wednesday Afternoon

In the afternoon the ground floor of the great Jarvis Street auditorium was filled. The addresses by REVS. WM. FREY, W. S. WHITCOMBE, ROBERT BRACKSTONE, and J. FULLARD, were sufficient to fire any audience with zeal for the conversion of Roman Catholics. Our young men who have been face to face with it in many places, spoke like veterans.

A photograph was taken, a reproduction of which will appear in next week's issue of *The Gospel Witness*.

Following that, DR. LEHMANN spoke on, "The Conversion of Roman Catholics." The session closed between five and six, with a high spiritual temperature.

Wednesday Evening

At the evening session Jarvis Street was crowded in every part, with many standing. REV. ROBERT GUTHRIE, of London, presided; the lesson was read by REV. J. R. ARMSTRONG, of Montreal, followed by prayer by DR. C. E. NICELY. DR. SHIELDS, having promised *The Globe and Mail* that he would explain to every session of the Convention why the Jarvis Street advertisement did not appear in Saturday's *Globe and Mail*, made the impromptu explanatory speech which is reported in this issue. Then DR. LEHMANN gave a tremendous address

on "The Relation of Roman Catholicism to Nazi-Fascism."

We wish DR. LEHMANN'S address could be heard in every city, town, and village, in Canada. We wish it could be heard by PRIME MINISTER MACKENZIE KING, and by MR. LAPOINTE, the Minister of Justice—and all the other appeasers and compromisers who are allowing this ecclesiastical ally of political Naziism and Fascism to rule Canada, and paralyze our war effort. We wish it were possible for us to publish all of DR. LEHMANN'S addresses, but we shall give our readers what we can of his utterances in our next issue.

At this writing we merely report that we are in the midst of the greatest Convention ever held by THE UNION OF REGULAR BAPTIST CHURCHES OF ONTARIO AND QUEBEC. Never have we had such attendances, never such enthusiasm. We believe this Convention will generate a power that will be felt to the ends of this Dominion.

Watch for next week's issue of *The Gospel Witness*.

Explanatory Speech by Dr. Shields *The Globe and Mail*

(Stenographically Reported)

We sent our advertisement as usual last Friday to *The Globe and Mail*. Later someone called me from their office and said they did not want to print the advertisement as it appeared. "What is wrong with it?" "We do not like your general subject, 'The Menace of Romanism in Canada.'" "What else?" "We do not like Dr. Lehmann's first announced subject, 'The Conversion of Roman Catholics.'" "Anything else you do not like?" "We do not like his next subject, 'Rome's Corruption of Christianity.'" "Anything else?" "We do not like your announced subject for Tuesday evening, 'The Basic Principles of Roman Catholicism'. I am only a copy clerk, and am acting under orders. How can we adjust this?" "That is easy. Put it in the waste basket." "We do not want to do that." "Tell your chief he will publish that advertisement exactly as it is, or not at all. And furthermore, that if he does not publish it as it is, he will not get any more. Tell him with my compliments that we will do without *The Globe and Mail*."

We had no advertisement in Saturday's issue of *The Globe and Mail*—and Sunday night this building was packed, with people sitting on the gallery stairs, on chairs all about the wall upstairs and down, anywhere people could sit; and I said to the congregation, it looks as though we have been wasting money advertising in *The Globe and Mail*. The people who have an appetite for its appeasing platitudes—editorially, it is about as near to a rimless cypher as can be found anywhere—anyone who enjoys that kind of thing, would not enjoy what they get here.

Never look for an advertisement of anything happening in Jarvis Street Church in the columns of *The Globe and Mail*—and we may be here longer than some of their editors will be in their chairs.

And after all that, they come back and advertise us in their editorial columns for nothing—and we have no objection to that!

But here is the editorial that appeared in *The Globe and Mail* this morning:

THE GREATER DANGER

Most Canadians deplore attacks on any Christian denomination at any time, but especially when this country is

engaged in a terrible war, but a wider view is taken by Major-General J. H. Elmsley (retired), one of the Dominion's outstanding military men. General Elmsley is afraid of the effect of such tirades on the Roman Catholics of the United States. He says: There are, I understand, some eighteen to twenty million Roman Catholics in the United States, and it is recognized that a large proportion of these are heart and soul behind the British Empire in the grave emergency of this war. It is known, however, that an influential and belligerent section of these people are intensely antagonistic to Great Britain, and will undoubtedly utilize Dr. Shields' attacks on their religion to fan existing hatreds against Protestant England and all she now represents."

He notes also that, as a high percentage of the people of Mexico and the South American republics is of the Roman Catholic faith, and that it is desirable at this time to maintain with these friendly relations, "it is, therefore, obvious that no British Protestant clergyman should attack their religious beliefs."

As a Roman Catholic, General Elmsley says he has no favour to ask of any man. As a soldier, however, he appeals to all loyal men to put an end to what he regards as the evil influence of Dr. Shields' propaganda until this war has been brought to a successful conclusion.

General Elmsley senses the wider danger of arousing sectarian bitterness at this time, and his appeal that it be discontinued is reasonable and sane.

That is not from a Catholic newspaper; but one of the Editors of *The Globe and Mail* is a Roman Catholic, and a member of the Knights of Columbus. I do not mean to say that Mr. Ferguson wrote that editorial. But whether or no, this editorial speaks of attacks upon Roman Catholics of the United States. I have never attacked Roman Catholics as such. When Cardinal Villeneuve was here, he charged that I was attacking his race. I have never said one word against French-Canadians. I have never said one word against Roman Catholics as individuals. I have attacked Romanism, and the Roman Catholic Church; and I say without apology that the Roman Catholic Church is not a Christian organization, that it is the very opposite of everything Christian, and that it is the most brutal, intriguing, and unscrupulous, paganism masquerading under the Christian name.

I make no effort to appease Roman Catholicism. I would go to the ends of the earth to preach the gospel of salvation to Roman Catholics—and let me say that there are few places where more Roman Catholics find the light than in Jarvis Street Church. Many of our most faithful members were once Roman Catholics, and are now rejoicing in Christ their Saviour, and in the liberty He gives. But so far as I am concerned long ago—not just now—I openly declared war upon the Roman Hierarchy, and upon Roman Catholicism as such. I have no more in common with either of them than I have with Hitler or Hitlerism.

I am grateful to General Elmsley for saying exactly what I have been saying—and I am grateful to *The Globe and Mail* for publishing what he has to say without charging it up to our advertising expenses! General Elmsley says that of the eighteen or twenty million Roman Catholics in the United States,

"it is known. . . that an influential and belligerent section of these people are intensely antagonistic to Great Britain."

That has been our contention. I am glad General Elmsley is seeing the light. I have contended that official Rome, the Church, the Hierarchy, is as much the enemy of Britain and America—and all democratic states and institutions in the world—as Hitler or Mussolini.

They are the allies of Hitler and Mussolini, whether formally or not. Talk about a Fifth Column! We have it in *The Globe and Mail*. That editorial is Fifth Column stuff.

But General Elmsley fears that what I say will be used by the Roman Hierarchy in the United States. I did not know they had heard of me! That we have drawn the fire of the Roman Hierarchy in Canada is proved by Cardinal Villeneuve's visit to Toronto, by the letter of Archbishop McGuigan, and by many of their signs. I say, we have drawn the fire of the Roman Hierarchy. We have drawn it so much that part of their Fifth Column has begun operation in the Post Office Department. The mail that was sent to North Toronto Bible House is coming back. One hundred and fifty pieces were withheld up to last Saturday, then sent to the Dead Letter Office, at Ottawa, and then sent back to the people who sent them, marked, "Mail for this address prohibited."

The Postmaster-General in his telegram said he enquired of the Justice Department—and he goes out of his way to mention the name of the former Deputy Minister of Justice, Mr. W. Stuart Edwards. I say now I do not believe that Mr. W. Stuart Edwards gave the opinion that is credited to him. I know him; and I can see the "fine Italian hand" of Mr. Lapointe, who, first in one government department and then in another leads "a little handful of French-Canadians in dictating their will to the country."

What shall be said of the idea of my making the Roman Hierarchy more vigorous in the prosecution of their war? When Theodore Roosevelt once made a speech in Chicago, the next day one of the papers said, "By that speech Mr. Roosevelt made thousands of people furiously angry—who would have been just as angry no matter what he said!" Of course! Do not be afraid of making the devil angry: he hates you now, and is doing everything in his power to destroy you—and he could not do any more no matter how angry you made him. That is true of the Roman Church, of the Hierarchy, the Cardinals, the Archbishops and the Bishops. I am trying to expose the machinations of Romanism before it is too late. Neither I nor anyone else could make that "influential and belligerent section" of the Roman Church more determined to destroy Britain, Protestantism and Democracy everywhere than they are already.

The Globe and Mail quotes General Elmsley as saying that "a high percentage of the people of Mexico and the South American republics is of the Roman Catholic faith". I would remind him and others that that is true of Italy! It is equally true of Yugoslavia. That is why it rebelled against the government which proposed to collaborate with Germany. The Croats generally are Roman Catholics. It was under Roman Catholic leadership that that splendid state was split in two. The man who is now Premier is a Roman Catholic, and he is the assassin, with bloody hands, who slew King Alexander and the French Foreign Minister in order to clear the way for the infamous Laval. The same is true of Belgium. Have you noticed the campaign that is on now, glorifying Leopold? The same was true of the France that collapsed, and of a large part of Czechoslovakia.

With the exception of Stalin in Russia who is now our ally, there is not one solitary leader in the states that are under the dictators, who is not an avowed Roman Catholic. They are all Roman Catholics—let *The Globe*

and *Mail* note that. Are we to be careful also lest we make them angry?

Do you suppose I can make Hitler any more angry? I would if I could! We ask no favour of the Roman Catholic Church. Our salvation consists in stripping the mask from its face, and showing it to be the ugly death's head it really is.

I owe this reply to *The Globe and Mail*. If they want more, let them write another editorial.

I have in my hand the last issue of *The Catholic Register*. I published in last week's issue of THE GOSPEL WITNESS an analysis of the speech officially reported and recorded in the Catholic press in this country, by the Apostolic Delegate at Ottawa, Archbishop Antoniutti. In his speech he laid down the principles of pure, unadulterated, Italian Fascism. He said:

"The great enemy of Christianity and of all that we call Christian civilization, has always been and is yet, individualism which is in open opposition to charity which from the point of view of morality should direct the activities of concrete beings and act as a rule of life for collective entities.

"Individualism in religion has resulted in the divisions of the Christian family by a 'reformation' which has made the individual, master of his 'credo', consequently of all his errors.

"In the social order, individualism has opened the way to all extremes which conduce directly or indirectly to liberalism as a social programme opposed to the Church."

Then he issued what the press called "a vibrant appeal" to all Roman Catholics to "rally under the directions of the hierarchy and collaborate closely and intimately with it, in the defence of their heritage against all innovations and dangerous deviations and to organize and consolidate a social order in full accord with the doctrine and directions of the Church."

And not only so, but in *The Catholic Register's* report of that, there is another word also in quotations:

"The Church repeats her programme, immutable as her nature: it is the programme based on the Gospel, which has given Christian civilization to the world. To conserve this civilization in its integrity and in all its vital strength, it must be believed and admitted that the Church and those who represent her have a word to say.

"To wish to protect or to reconstruct Christian civilization without the Church, which is its living soul, and without Him Who is her Supreme Head, would be a fantastical effort."

Under its teaching the Roman Catholic Church—and we sit down under its outrageous insult—makes marriage a sacrament, and then proclaims that the social unit, marriage and the family, unless established with the blessing of the Church, is illegally established, and people so living are not married, and their children are not legitimate. That is the damnable thing this organization in Quebec and Rome proclaims. And we submit to it!

Now it comes along and says civilization without the Church is vain. The soul of civilization is the Roman Catholic Church—and to hope for a better order, a real establishment of civilization, without the Church as its soul, and without a recognition of its supreme head, the Sovereign Pontiff, is "fantastic". Let us clearly understand what is involved in this. Suppose a representative of the Nazi party, and of Hitler personally, were in Canada, and were to deliver a speech in Toronto, or anywhere else but in Quebec, and were to say that it is folly to think of establishing an ordered civilization with-

out the Nazi party—which is the very soul of any well-ordered society—and that to attempt the establishment of any such civilization without recognition of the Fuehrer as its supreme head, would be fantastic. And then to expect all Canadians to unite in establishing such an order as will recognize the Fuehrer as its head? If any man propounded such a doctrine here he would be sent home on the next ship—or rather, put into a concentration camp.

I ask why we should allow an Italian in Quebec, and at our Canadian Capital, Ottawa, to proclaim these doctrines which lay dynamite at the very foundations of everything that Britons and Americans hold dear—and then be insulted by such nonsense as this from *The Globe and Mail*? The tiger is abroad, its jaws are dripping with blood—and if you want to pet it, smooth its fur, and say, "Pretty pussy", I do not. Whether the hearts or heads of these people are wrong—or both—I do not know. But some of them ought to be in an asylum or jail—I do not know which.

For the information of *The Globe and Mail*, I say, I am absolutely impenitent. I propose to be more aggressive than ever; and while loving Roman Catholics—loving them so much that I would break the yoke from their shoulders, and throw up the blinds and let God's sunlight in, and preach the gospel so that they would be free men and women, and not under the yoke of the Church—as for Romanism as a system, the Roman Catholic Church as an institution, so far as I am concerned, I am at war with it, and am determined to continue to war as long as God gives me breath, for Nazism and Fascism are nothing more than "Catholic Action" on the march.

More About Romanism at Ottawa

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

The North Toronto Bible House, 2721 Yonge Street, Toronto, has been officially refused the use of His Majesty's Canadian Mail and no reason has been assigned by the Post Office Department for this high-handed action. But Roman Catholic institutions throughout Canada continue to send out thousands of pieces of mail unhindered. We have on our desk two envelopes sent out from St. Joseph's Shrine, Montreal, on which is printed a Postage Meter design which includes an outline sketch of the "Shrine" in Montreal, around which is written in English and in French, "Subscribe for the Basilica. Souscrivez pour la Basilique." The Postmaster General, Hon. W. P. Mulock, informs this office that it is not necessary for such slogans or advertisements to be submitted to his department before being placed in use. The Post Office Department, he informs us, "has no record of the design being used by St. Joseph's Shrine". The French-Canadian Director of Administrative Services of the Canadian Post Office was forced to ask our office for a copy of the envelope sent out by St. Joseph's Shrine before he could "advise us whether the use of such envelope contravenes the Postal regulations." St. Joseph's Shrine (L'Oratoire Saint-Joseph), Montreal, is not only allowed the free use of the mails to send out thousands of letters asking for money, but it has its own design on the postage meter impression which glorifies the Roman Catholic Church and that particular shrine; and the Postmaster-General and the Director of Administrative Services have not even a record of the fact that these thousands of

pieces of mail are being marked with such a design!

But in Toronto a Bible House is forbidden the use of the mails both incoming and outgoing, and no reason is given by the same Postmaster General and the Department for which he is responsible! We respectfully suggest that the Hon. Mr. Mulock who is a member of a Liberal (with a capital "L") Government should read Tennyson's lines and then call them to the attention of certain of his fellow party members:

"Should banded unions persecute
Opinion, and induce a time
When single thought is civil crime,
And individual freedom mute;

Tho' Power should make from land to land
The name of Britain trebly great—
Tho' every channel of the State
Should fill and choke with golden sand—

Yet waft me from the harbour-mouth,
Wild wind! I seek a warmer sky,
And I will see before I die
The palms and temples of the South."

The Italian Papal Delegate informed his French-Canadian Catholic hearers recently that individualism is a crime against Roman Catholic doctrine. We do not expect that an Italian subject of a foreign potentate would be familiar with Tennyson or British democratic institutions, but we respectfully suggest them to the Postmaster-General of Canada who represents a York Constituency at Ottawa.

In the meantime a large corps of stenographers in the offices of the Shrine at Montreal continue to grind out thousands of Roman Catholic circulars with this distinctly Roman Catholic design, while mail going to and coming from the North Toronto Bible House is "forbidden"—and no reason is given!

An Irishman's Letter.

A member of the staff of one of Toronto's newspapers sent us a letter, for the genuineness of which he vouches, saying, "Enclosed is a humorous letter actually received by a member of our staff, from a relative in Ireland." Since a little humour is good for us all, we reproduce the letter here:

County Cork, Ireland,
July 6, 1940.

Dear Cousin:—

Your welcome letter received and me and your Aunt Bridget thank you kindly for the money you sent. We had seven masses said for your grandfather and grandmother, God rest their souls. You have gone high places in America, God bless you. I hope you'll not be putting on airs and forgetting your native land. Your cousin Hughie O'Toole was hanged in Londonderry last week for killing a policeman. May God rest his soul and may God's curse be on Jimmie Rodgers the informer, and may he burn in Hell, God forgive me.

Times are not as bad as they might be. The herring is back and nearly everyone has a part in making ends meet and the price of fish is good, thanks be to God.

We had a grand time at Pat Muldoon's wake. He was an old blatherskite and it looked good to see him stretched out with his big mouth shut, at least he is better dead and he'll burn till the ——— place freezes over. He had too many friends among the Orangemen, God curse the lot of them.

Bless your heart, I almost forgot to tell you about your Uncle Dennis. He took a pot shot at a turn coat from

in back of a hedge, but he had to much drink in him and missed. God's curse be on the whiskey.

I hope this letter finds you in good health and may God keep reminding you to keep sending the money. The Bramens are 100 per cent strong around here since they stopped going to America. They have kids running all over the country.

Father O'Flaherty who baptized you is now feeble minded and sends you his blessing. Nellie O'Brine, that brat you used to go to school with, has married an Englishman. She'll have no luck. May God take care of the lot of you and keep you from sudden death.

Your devoted cousin,
Timothy.

P.S.—Things look bright again, every police barracks and every Protestant church has been buried to the ground in County Cork. Thanks be to God.

P.S.—keep sending the money.

News of Churches

Maple Hill Church

On a recent Sunday evening a good number turned out to the service when the children of the Vacation Bible School took part. Throughout the summer months of July and August a weekly Vacation Bible School was held at the Maple Hill Church. The children were taught the Bible in many interesting ways, and their regular attendance proved their enjoyment of the school.

During the summer the Lord has blessed the work here with some conversions, baptisms, and members added to the church. Our church year ended the 31st of August and our financial report was well above that of the preceding year. For all this we praise God.

A.McA.

Rev. Morley R. Hall

This indefatigable worker still carries on from his cast, editing his monthly paper, carrying on his correspondence, and broadcasting from a microphone at his bedside. A recent letter from him gives the following information about his condition: "Last week I had an Xray which reveals that I will have to remain in the cast another six weeks in order to grow sufficient callus. This along with the war conditions have caused us to suspend classes in the Western Baptist Bible College for this year. Everything is moving along quite well in the work of the church and the people have held together well. It will be well on toward Christmas before I will be able to resume full duties again. However the Xray shows the position of the fracture to be all right and some day I may be as good as new."

Courtright

Rev. Harold G. Hindry writes: "On a recent Sunday we had splendid anniversary services in the Courtright Baptist Church when our building was crowded to capacity. Rev. J. H. Watt of St. Catharines brought us splendid messages from the Word, and the Ambassadors from across the line sang glorious hymns to the praise of our Lord."

Opened Doors at Essex

Rev. John Hunter has been holding special meetings in Wheatley. Each Sunday the meetings were held in the open air in the local town park and on the second afternoon the amplifying system was used. Mr. Hunter was able to contact a man from a nearby town where there is a great need of gospel preaching, and intends to carry on a series of special meetings then. He specially requests the prayers of God's people for blessing.

Visitation of Churches

During the past two months the Secretary has visited all the churches in the North, with the exception of Sudbury, and has also spoken in the following churches in the South; Brantford, Medina, Cannington, Jarvis Street, Scarborough, Scotch Line, Norland, New Toronto, Long Branch, and St. Catharines.

THE NEW CHURCH BUILDING BEING ERECTED AT NORLAND

At the request of the Secretary, who recently visited the Norland Church, Rev. Frank Vaughan has written the following account of the fine progress being made on his new building.

"I acted on your advice and the day after you left I asked a young man here to take full charge of the carpenter work. He started immediately, and it is quite evident that the Lord led us in our choice, for the work has gone along rapidly and accurately. We began on Wednesday at noon, and by Saturday night we had the floor laid, the wall frames hoisted into place, and the sheeting on the walls started. There is a splendid response on the part of our people in helping, and that of course has contributed much toward the rapid progress we have made."

In reply to a request for information regarding the amount of money needed to finish this building, Mr. Vaughan writes that in the neighbourhood of \$300.00 would see them through. A large number of summer tourists have seen this pioneer work for themselves and returned with enthusiastic reports of its fruitfulness and of Brother Vaughan's faithfulness. To them and to all friends of this servant of the Gospel we present an urgent appeal to forward help at once for the new building. Since the above note was set in type, the Annual Convention of the Union now in session at Jarvis Street Church, voted one hundred dollars to the Norland Building Fund. Further help, however is still urgently needed. Send your gifts to the Union Office, 337 Jarvis Street, Toronto, and they will be promptly forwarded.

Mr. Vaughan plans a loud speaker system which will produce Gospel music from his church, and makes the following request for phonograph records. It may be that some of the readers of this paper have records in their homes which are never used. If there are those who have records of Gospel hymns, solos, quartettes, organ selections, they would care to donate, to be used in the Lord's work, Mr. Vaughan would be very glad to receive them. These records may be sent to his address at Norland, Ontario, or left at the Union Office.

THE HON. MALCOLM MacDONALD SPEAKS

The Hon. Malcolm MacDonald, the political cypher whom Mr. Churchill promoted from a cabinet position to Ottawa, to get rid of him, is in England. He admitted on arrival some time ago that he had gone to England on no urgent business. His late father, Ramsay MacDonald, probably did more to bring Britain to the verge of ruin than any other man of his day. His son went out of his way some weeks ago in Canada to criticize those who insist that Quebec is not pulling her weight. Mr. MacDonald multiplies words without knowledge. He tells people in England that Canada's war effort has "attained terrific proportions". We are doing something, but those who know Canada know we are not doing half what we could do if we were not hindered by a government held back from heroic leadership by a Romanist-dominated minority from Quebec. It is true that Canadians generally are straining at the leash eager for an all-out war effort; but when Mr. Malcolm MacDonald says, "That is true of every province, and is no less true of French Canada than any other part," he says what is utterly untrue. He may have been told that by Romanist apologists, but it is none the less untrue.

Subscribe for The
Gospel Witness

Bible School Lesson Outline

Vol. 5 Fourth Quarter Lesson 42 October 19, 1941

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

DAVID PROTECTED FROM SAUL

Lesson Text: 1 Samuel 19.

Golden Text: "The angel of the Lord encampeth round about them that fear him, and delivereth them."—Psalm 34:7.

For Reading: 1 Samuel 20.

I. Protection Through Saul's Son—verses 1 to 10.

The anger of Saul the king was much more dangerous than the jealousy of Saul the man (1 Sam. 18:8). When hatred is linked with power, the opportunities for injustice are multiplied (John 19:10, 11). The outlook for David was indeed dark when the royal decree went forth that he was to be hunted and slain (Dan. 3: 5, 6; 6:7). The Lord knows when His children are placed in positions of peril and persecution for His sake (Job 23:10; Psa. 139:1-5; Dan. 3:17-25; 6:18-24).

But the king's son delighted much in David. It is a great thing to have a friend at court. Although all others may forsake us, there is One Who represents us at God's right hand. He will stand between us and our enemies, and protects us from their wrath (Psa. 102:2; 118:6; 138:7).

Jonathan interceded with the king on behalf of his friend. Christ our Saviour makes intercession for the believer in the presence of His Father. When Satan would accuse us, He presents His own righteousness as the plea for our forgiveness (Rom. 8:27, 31-34; 1 John 2:1). Our enemy may seek death for us, but Christ secures life for us.

"He ever lives above,
For me to intercede,
His all-redeeming love,
His precious blood to plead;
His blood atoned for all our race,
And sprinkles now the throne of grace.

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
'Forgive him, oh, forgive,' they cry,
'Nor let that ransomed sinner die.'"

With what glowing terms did Jonathan describe the exploits of David! A friend is one who will understand and appreciate us, whose love gives a just interpretation of our actions (Prov. 27:19). A loyal friend is a gift of God. Teachers should point out to scholars the importance of choosing as friends those with whom they may walk in the ways of God so that both are strengthened and encouraged in holy living. Jonathan's love did not falter when David was in difficulty and danger, but increased the more (1 Sam. 20:14). He was no fair-weather friend (Prov. 17:17).

It sometimes becomes the duty of children to point out the errors of their parents. Jonathan showed courage in dealing directly and plainly, as well as kindly, with Saul, exposing his unreasonableness and inconsistency, and compelling him to face the facts (1 Tim. 5:1; 2 Tim. 4:2). Faithful are the wounds of a friend (2 Sam. 12:1-13; Prov. 27:5, 6).

Jonathan succeeded in bringing about a reconciliation between the two estranged ones, but the harmony lasted for a short time only. In this respect his intercession contrasts strongly with the atoning work of the Lord Jesus Christ, for through Him guilty sinners may be reconciled to God for ever (2 Cor. 5:18, 19; Heb. 9:12; 10:10-14).

David was providentially saved a third time from the javelin cast by the angry king (1 Sam. 18:11; Psa. 17:8; Prov. 27:4). There is a saying to the effect that lightning never strikes twice in the same spot, but in the Christian life we must be ready to face the same enemies, to endure the same trials once and yet again (Josh. 7: 4; 8: 1, 21; Lk. 4:13). It is necessary to seek deliverance from long-felt griefs as well as from new temptations, that patience

may do her perfect work (Rom. 5: 3, 4; Heb. 10:36; Jas. 1:2-4).

II. Protection Through Saul's Daughter—verses 11 to 17.

The son and daughter of Saul (1 Sam. 18:20) did not share in their father's ill-will toward the future king. In fact, it may have been that their partiality toward David further incensed their father (1 Sam. 20:30).

The Bible contains a true record of events, sayings and motives, the evil as well as the good. Things which are mentioned, therefore, are not necessarily endorsed. Michal's ruse was successful (Josh. 2:1-5), but perhaps not altogether justifiable.

III. Protection Through Saul's Messengers—verses 18 to 24.

David must have thoroughly enjoyed the time of quiet fellowship with Samuel, coming as it did immediately after his escape from the hands of the hostile king. In times of stress the Lord leads His children beside the still waters (Psa. 23:2-5; Ezek. 34:14); He gives us songs in the night (Psa. 17:3; 32:7; 42:8).

The Spirit of the Lord came upon Saul's messengers and wrought such a change in them that they were either unable or unwilling to perform the king's command to arrest David (1 Sam. 10: 5, 6). Only the Lord can cause our foes to become our friends. He can render ineffective all efforts to harm His children (Psa. 56:9; 140:1-4).

Saul himself was subdued by the Spirit (1 Sam. 10:10, 12). He stripped off his armour and outer robes as he lay prostrate before Samuel. No one can successfully resist the Lord or thwart His purposes (Isa. 40:13, 14; Rom. 9:19).

TRY NOT THE PASS

From the Toronto Star.

A Swiss friend exhibited a letter from his former home. The stamp, of a brand new issue, shows William Tell, cross-bow in one hand and the other held aloft. Not by any means in a Nazi salute, but in the worldwide gesture that cries, "Halt!"

BOOKS BY DR. T. T. SHIELDS

"The Adventures of a Modern Young Man" ..	\$1.00
"Other Little Ships"	1.00
"The Plot That Failed"	1.00
"The Oxford Group Movement Analyzed"05
25 copies	1.00
Russellism or Rutherfordism, (103 pages)35
"The Papacy—In the Light of Scripture"10
"Why I Believe the Rapture Cannot Precede the Tribulation." Also "The Meaning of the Parousia". In Booklet of 32 pages.....	.10
20 copies	1.00
War Sermons from "A Sword Bathed in Heaven" to the Sermon in this issue— postpaid, individual sermons, each05
The Gospel Witness, published weekly, per annum	2.00

Address: THE GOSPEL WITNESS.

130 Gerrard St. East, Toronto, Can.