

# 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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## The Protestant League in Massey Hall

In celebrating the first anniversary of the formation of THE CANADIAN PROTESTANT LEAGUE, a great meeting will be held in

**MASSEY HALL,  
NEXT TUESDAY, OCTOBER 6th.**

The special speaker will be REV. DR. J. J. MURPHY, whose portrait we present herewith. Dr. Murphy's subject will be:

**"THE CATHOLIC CHURCH AND THE  
WORLD-CRISIS"**

A sketch of Dr. Murphy's career is as follows: Dr. Murphy was born in New England; attended Notre Dame University; obtained Master's Degree from Columbia University, New York; he studied in Rome for five years, where he obtained the degree of Doctorate in Theology. In 1931 he was Acting-Secretary and interpreter to Archbishop Celso Constantini, Apostolic Delegate to China, and in 1933 was Professor of Dogmatic Theology in the Catholic University of Peking, China. He also served at the Apostolic Delegation in Washington, D.C., from 1934 to 1938, when he voluntarily resigned from the priesthood. He did parish work in New Jersey, and was active in Catholic youth work. He is now attached to Christ's Mission, N.Y., and is assistant editor of *The Converted Catholic*, N.Y.

The doors will be open at Massey Hall at 7.30 p.m. Dr. Shields will preside; the singing will be led by a Salvation Army band, and by a choir made up of singers from interested churches. It is our confident expectation that Massey Hall will be crowded to capacity next Tuesday evening.

### THE ANNUAL BUSINESS MEETING OF THE LEAGUE

for the election of officers, reception of reports of the Secretary-Treasurer and Executive Committee, and the transaction of other business, will be held in

**JARVIS STREET BAPTIST CHURCH,  
AT EIGHT O'CLOCK, MONDAY, OCTOBER 12th**

An examination of our files revealed that far more people would be likely to attend than could be accommodated in Knox Church. By the courtesy of Rev. T. Christie Innes, Pastor of Knox Church, we were able to transfer the meeting to Jarvis Street, as a building providing a somewhat larger accommodation. Members of THE LEAGUE will be advised of the particulars of this meeting by mail.

**DR. J. J. MURPHY**  
will speak also

**SUNDAY MORNING NEXT,  
October 4th, in  
KNOX PRESBYTERIAN CHURCH,  
Spadina Avenue, on the subject,  
"The Soul of a Priest, or Salvation  
Through Christ Alone";**

and in  
**JARVIS STREET CHURCH SUN-  
DAY EVENING, OCTOBER 4th,  
on, "Why Roman Catholic Priests**

Stay in the Priesthood." In addition to the above, Dr. Murphy will speak Wednesday afternoon, about four o'clock, at the session of the Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec. To all these meetings, the public is heartily invited.



REV. DR. J. J. MURPHY

# Editorial Notes

## A "Catholic Action" Paper Quotes *The Gospel Witness*

THE GOSPEL WITNESS has grown accustomed to reading Quebec's criticisms of its opinion. Occasionally some Roman Catholic member takes a fling at us in the Quebec Legislature; a Roman Catholic member in the Ontario Legislature—more than one, for all we know—also discusses THE GOSPEL WITNESS on the floor of the House; and it is by no means unusual for THE GOSPEL WITNESS and its Editor to be discussed on the floor of Parliament at Ottawa. We offer no objection. In all probability, they would otherwise be employed in less profitable matters.

On another page of this issue we reproduce, in reduced size, a quarter of the front page of *Le Devoir*, published in Montreal, which is really a Catholic Action paper. Beside our reproduction of the article from the French-language paper, we print an English translation. We presume *Le Devoir* is pretty largely controlled by the Jesuits. The article entitled, "Grumbling Quebec", from which *Le Devoir* quotes, appeared in our issue of September 6th. It must have had some value, for it was reproduced on the editorial page of *The Evening Telegram*, of Toronto; and it is just because it had some value that *Le Devoir* seeks to discount it—not with argument: one must never expect that from a Romanist—but with ridicule and abuse. That is the Jesuit way.

*Le Devoir* ridicules the idea that any such instruments of "national unity", as we suggest, might be stored in Roman Catholic institutions in Quebec. We did not say there were. We wondered whether there were—and we still wonder. And this is our reason. By many voices from Quebec we have been warned that if any attempt were made to enforce conscription in Quebec, there would be blood-shed. We do not know that anyone outside of Quebec has talked of any sort of bloody revolution; but there have been plenty in Quebec who have done so. Even the late Mr. Ernest Lapointe had something to say to that effect before the war began, warning the rest of Canada not to attempt to coerce Quebec.

*Le Devoir* knows that by an overwhelming majority that would be completely decisive in any election campaign, eight out of nine provinces voted for conscription. The one province threatens us with civil war if the expressed will of the majority is enforced.

The reason we referred to Belfast was that the situation in Quebec is almost exactly similar to that which obtains in Ireland. It is the Roman Catholics who are on the side of the Axis powers, who are against Britain. Here is what Cardinal MacRory of Ireland has to say about it, as reported in the press Tuesday of this week:

### Troops in Ireland Irk Armagh Bishop

#### Complains About British and U.S. Troops Overrunning "My Own Corner"

Dublin, Sept. 28—Cardinal MacRory, Roman Catholic Archbishop of Armagh, finds it "exceedingly hard to be patient" when he thinks of "my own corner of my country overrun by British and United States soldiers against the will of the nation."

The partition of Ireland, he said at Cavan, was a "flagrant and intolerable injustice against Catholics doomed to live under the narrow and unjust domination of the Belfast Parliament and executive."

"When I read day after day that this war is being fought for the rights and liberties of small nations and then think of my own corner of my country overrun by British and United States soldiers against the will of the nation, I confess I sometimes find it exceedingly hard to be patient."

We are inclined to think that *Le Devoir* is a little perturbed because someone is, as we used to say when playing blind man's buff, "getting warm". Since men in prominent positions in the Province of Quebec have openly threatened civil war as Quebec's answer to conscription, it does not require much imagination to assume that the institutions controlled by the organization which is the fountain-head of all this opposition, and the fomenter of such disunity as obtains, should have made some preparation for such an eventuality. We hope they have not; but we should never think of accepting the word of a Jesuit, finely trained in lying as an actual science, as settling any question.

*Le Devoir's* writer says,

"If we had not seen it with our own eyes, printed in black and white, we should never have believed, we confess in all sincerity, that Pastor Shields himself would have been capable of such imaginings."

We answer to that, that "if we had not seen it with our own eyes, printed in black and white . . . we should never have believed, we confess in all sincerity", that leading men in a province of a democratic country would threaten the rest of the country with bloodshed and civil war should an attempt be made to give effect to the majority's will. But we have seen it with our own eyes, printed in black and white; and we cannot help wondering what weapons such war-makers would employ? Of course we should like to believe that such folly as has been threatened "can't happen here," but with a blazing world before us, and millions of men now slaves who have been betrayed into serfdom under the conqueror by minority quislings, as a warning, we do not think it is quite safe utterly to ignore such threats.

We have not been inside these Roman Catholic institutions, and thus are unable to say more than we have said on the subject. We still wonder—and nothing appearing in *Le Devoir* has sufficed to change our minds, all the more so because *Le Devoir* endeavours, without any attempt at positive denial, to laugh out of court what we said about the treatment accorded sailors and soldiers in Quebec.

What we said about sailors' reporting that their uniforms had been spat upon, is absolutely true. We could bring the witnesses into court, who would swear that it is true. What we reported about the airmen in the province of Quebec being booed and hissed by the people as they processioned along the streets is also absolutely true—and that is susceptible of proof. This wily Jesuit—as we think he must be—does not actually deny what we have said, but rather laughs at it as unworthy of credence. Notwithstanding, our statements on these matters were absolutely true to fact, and they still stand.

Yes, we expect to visit the Province of Quebec. We hope to hold one or more meetings, in the interests of THE CANADIAN PROTESTANT LEAGUE, in the City of Montreal. *Le Devoir* is probably right in assuming that many Anglo-Protestants in Quebec—who are only Protestants so-called—would agree with *Le Devoir*. But that proves

(Continued on page 4)

# Great Special Offer

The circulation of THE GOSPEL WITNESS is rapidly increasing, but we want it to increase still more rapidly. This page is addressed to thousands to whom this issue will be mailed as a sample copy. Therefore, as many of them may not be familiar with THE GOSPEL WITNESS,

## THE GOSPEL WITNESS INTRODUCES ITSELF

We are now in the 21st year of publication. In that time, without advertising, THE GOSPEL WITNESS has spread itself over the earth. Until the war began, we had subscribers in sixty different countries. The sermons in THE GOSPEL WITNESS are reproduced in many periodicals, and translated into many different languages. From the beginning, THE GOSPEL WITNESS has carried week by week a sermon by the Editor as delivered in Jarvis Street pulpit. These messages are stenographically reported, and carry with them the spontaneity and warmth of a great worshipping assembly.

## THE GOSPEL WITNESS EDITORIALY

The paper deals editorially with matters of current interest in the religious world, and also contains articles of interest and value to ministers, Christian leaders, and Christian people generally.

## THE GOSPEL WITNESS AS A PROTESTANT ADVOCATE

For many years now the paper has called attention to the menace of Roman Catholicism in Canada. The Roman Catholic question has become greatly accentuated during the war, throughout the world; this paper has shown the relation of the world-conflict to Roman Catholic intrigue, and the Vatican's presumptuous efforts toward world dominance. Periodicals of all sorts are scrutinized, and items bearing upon the Roman Catholic question are translated to our readers through these pages. This paper exposes the machinations of Rome as no secular paper in the Dominion would dare to do.

## THE GOSPEL WITNESS AND THE FRENCH-LANGUAGE PRESS

Only occasionally does the secular press carry a translation from the French-language press of Quebec. The same fear of Rome prevents the secular press from telling the rest of Canada the bald truth about the Province of Quebec. The French-language press comes to our office, and matters of particular interest to English readers are translated, and printed in THE GOSPEL WITNESS. There is scarcely a day—and certainly not a week—in which the French-language press of Quebec is without reference to THE GOSPEL WITNESS. An example of the large place it gives to THE GOSPEL WITNESS can be seen on page 2 where we have reproduced, in greatly reduced size, a quarter of the front page of "Le Devoir" of recent date. It will be noticed that the extracts from our article, and comments thereon, constitute the first and most prominent item in the paper. If the French-language Roman Catholic press were as indifferent to the influence of THE GOSPEL WITNESS as it professes to be, it certainly would not give us so much attention!

## THE GOSPEL WITNESS AND THE ROMAN CATHOLIC PRESS IN GENERAL

But the Quebec press is not alone in the attention it gives THE GOSPEL WITNESS. The English-language Roman Catholic press is equally occupied in trying to neutralize the influence of this paper.

## THE GOSPEL WITNESS, AND THE OTTAWA PARLIAMENT AND LEGISLATURES

THE GOSPEL WITNESS has frequently been made the text of discussion in the Legislatures of Ontario and Quebec, and on the floor of the House of Commons at Ottawa. We doubt whether any other Canadian paper has been discussed so frequently—certain we are that no other religious paper has received such attention. In view of all these considerations, we ask the readers of this paper to consider whether he or she can afford to be without it.

## THE PRINCIPAL AIM OF THE PAPER

Notwithstanding the attention given to the Roman Catholic question, and to other religious movements, subversive of biblical Christianity, the principal aim of this paper is to preach the gospel of Christ. Jarvis Street pulpit offers no apology for standing for the whole Bible as the inspired and infallible Word of God; and in season and out of season, we endeavour to preach the gospel of Christ crucified to the unconverted, and to minister comfort and words of edification to the saints. Through the years of its publication, God has been pleased to use it to the conversion of a very large number of people and to the upbuilding of saints.

## THE GOSPEL WITNESS AND MINISTERS OF ALL DENOMINATIONS

THE GOSPEL WITNESS has a large list of ministerial subscribers. Included in that list, without doubt, there will be many who do not always agree with the opinions expressed in these pages, whether in the sermon or in editorial articles. But the paper is taken by many ministers, as we have been told on many occasions, among other things, for the sake of the illustrations the sermons contain. The illustrations are not taken from books, but invariably are wholly original, based on the preacher's observations and experience. Many hard-pressed ministers who do not preach other men's sermons find the illustrations the sermons contain, to be useful to them as windows through which the truth may be viewed.

## Our Special Offer

Lightly attached to this page is a prepaid return envelope, containing a subscription envelope. That envelope offers THE GOSPEL WITNESS for one year for \$2.00, which is the regular subscription price, or, as a special introductory offer, nine months for \$1.00. But as a premium for NEW SUBSCRIBERS ONLY—AND FOR THE ONE-YEAR PERIOD—we will send, for \$2.00, in addition to THE GOSPEL WITNESS for one year, a copy of Dr. Lehmann's great book, "Behind the Dictators". No informed Protestant can afford to be without this book, which is advertised on the last page of this issue.

### WHAT TO DO

If you want THE GOSPEL WITNESS for a year, and Dr. Lehmann's book as a premium, both for the price of \$2.00, put your name and address on THE GOSPEL WITNESS subscription envelope, cross out the nine-month offer for \$1.00, put a cross opposite "\$2.00"; put \$2.00 within, seal the envelope, put it in the prepaid return envelope, seal that and mail it. You will receive fifty-two issues of THE GOSPEL WITNESS, and a copy of, "Behind the Dictators", which is coming off the press only this week.

If you decide you do not want the book, "Behind the Dictators", but you want to sample THE GOSPEL WITNESS use the same envelope. Put name and address outside, and \$1.00 within, and return in the prepaid return envelope.

### HAVE WE MADE IT PLAIN?

To everyone returning the subscription envelope enclosing \$2.00, we shall send THE GOSPEL WITNESS for one year, and, "Behind the Dictators". To everyone whose envelope contains only \$1.00 we shall send THE GOSPEL WITNESS for nine months, without the book.

### AS AN INDUCEMENT TO PRESENT SUBSCRIBERS

As a special inducement to present subscribers, we offer to send Dr. Lehmann's book, "Behind the Dictators", free of charge to any who will send us five paid-up yearly subscriptions of \$2.00. If you would like Dr. Lehmann's book, think of interested friends who would be glad to have the paper and the book; call on them; get them to subscribe for THE GOSPEL WITNESS. Send us their names and addresses, with \$10.00 to pay for them, and we will send to each name THE GOSPEL WITNESS for twelve months, and a copy of, "Behind the Dictators"; and to the subscriber obtaining the subscriptions, a free copy of Dr. Lehmann's book. Please do not wait until next week: get to work at once, as soon as you receive this issue. Let us hear from you immediately.

**Special Note:** THE PROTESTANT LEAGUE publishes no official organ. This paper and some other evangelical Protestant papers seek to promote the interests of THE LEAGUE because they are Protestant, but neither THE GOSPEL WITNESS nor any other paper has any official connection with THE LEAGUE.

### EDITORIAL NOTES

(Continued from page 2)

nothing. We have known many so-called Protestants cowed into acquiescence by Roman Catholic dominance, and the fear of Roman Catholic boycott in business or for other reasons. But notwithstanding anything that certain Anglo-Protestants might be inclined to say, what we wrote under the caption, "Grumbling Quebec", was not the result of "bad dreams"; but in respect to the treatment of soldiers and sailors, a record of indisputable fact.

We are obliged to Omer Heroux for his suggestion that this very polite and "good" Jesuit priest would conduct us on a tour of inspection through the cellars of certain Roman Catholic institutions which he names, and others which we might choose. This naive suggestion is rather comparable to a bootlegger's invitation to the police to visit his establishment and see for themselves. We have no intention whatever of responding to this wily Jesuit's suggestion—not because we would be afraid to do so, but because it would prove nothing. We have no doubt everything would be prepared for inspection whatever the real facts might be.

We withdraw not a syllable of anything contained in the article entitled, "Grumbling Quebec". But if Omer Heroux would prefer, we should be willing to change the

title of the article to one that would be equally true to fact, and name it, "Lying Quebec".

### Send The Gospel Witness to Your Soldier

A large number of soldiers overseas who have had numbers of THE GOSPEL WITNESS forwarded to them from friends at home will no longer receive them. A new Government ruling forbids remailing of periodicals to overseas points; though it allows the same publication to be sent from the office where it is published. This means that the young men who have gone from our churches may continue to enjoy the messages of THE GOSPEL WITNESS if friends on this side will see to it that their names are on the subscription list.

No more fitting reminder of the home church could be sent to our soldiers, sailors and airmen in distant lands than THE GOSPEL WITNESS. Its weekly visits will serve as a tie with old associations and they will be better soldiers of the King of kings as well as of the King for having read its messages.

We suggest that each pastor would do well to carry on a campaign in his church to pay for a subscription to THE GOSPEL WITNESS for each name on the roll of honour. Other organizations are spending large sums of money on cigarettes for soldiers' boxes: let us send our remembrances each week in the form of THE GOSPEL WITNESS messenger.—W.

# The Jarvis Street Pulpit

## THE SCARLET WOMAN ON THE SCARLET-COLOURED BEAST — BOTH IDENTIFIED

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 27th, 1942

(Stenographically Reported)

"So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

"And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

"And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

"The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

"And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

"And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

"And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

"These have one mind, and shall give their power and strength unto the beast.

"These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

"And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."—Revelation 17:3-16.

I am not sure whether you will be disposed to call my address this evening a sermon or not. I want to pursue rather an unusual course, in an endeavour to provoke you to think of matters which perhaps hitherto have not engaged your attention.

Two or three years ago I had a few very pleasant exchanges with the Editor of *The British Weekly*, Dr. J. A. Hutton. He had paid me the compliment of directing an editorial toward one of my sermons which had dealt with international affairs—it was before the war. In one of my letters I said to Dr. Hutton, in effect, I cannot recall the exact words: Your editorials interest me, but you do not clinch your nails, nor put nuts on your bolts; or, to change the figure, you suggest a man walking through a very pleasant garden where flowers of many varieties abound; or through some lovely orchard the branches of whose trees are bending with loads of luscious fruit, or again through some wildwood where wild flowers grow. You wave your stick and point out this or that, but you never pluck a flower for us, you never take a peach from a tree, you do not hew down a tree in the forest and give it to us as material with which to construct something. We have passed through it all, we have seen much; but possessed little. Sometimes you leave us with some question in our minds as to whether the freedom to possess is rightly ours, or whether we may but look and admire.

Dr. Hutton wrote back an interesting letter to the effect: I have deliberately cultivated that style. It is not an accident. I have done so because I am unwilling to do other men's thinking for them. I want them to think for themselves, and, following your figures, to pluck their own flowers and fruit, and not expect me to do it for them. I do not recall his exact words but the substance was what I have now stated.

There was in that suggestion of Dr. Hutton a very wise and far-reaching pedagogical principle. We learn little through the thinking of other men; nor is one's mind greatly enriched by mere memorization: it is what we think for ourselves that becomes really an integral part of our mental furnishings, the things we know because we have thought them through.

Perhaps there has never been a day when religious life in general was more superficial, not to say artificial, than it is to-day. In some dogmatic communions people are commanded to receive what has been prepared for their mental acceptance, without question. They are not to think: they are to receive and believe what is given them. There are other centres of thought in which the great matters of divine revelation are either called in question, or positively denied. Because both are so acceptable to the natural mind, people are willing to be commanded in respect to their religion; or, otherwise, like sheep to follow the example of others and graze in

any pasture in which they see other woolly creatures grazing.

So of the great mass of people who have accepted the philosophy of that form of unbelief which we call religious Modernism. A very small percentage have accepted it as a result of their own thought and investigation. They have simply listened as people listen to any gossip; and without stopping to enquire whether the thing is true, they have spread it around until by and by they have become victimized by that proverbial but untrite saying that "what everybody says must be true." What "everybody" says may generally be seriously doubted. The truth, in respect to any matter, does not always—perhaps not often—lie with the majority.

Among Evangelicals who profess to believe the Bible, another phenomenon has appeared, a mental attitude which predisposes people to accept certain interpretations of Scripture which require no investigation, no comparing of spiritual things with spiritual. They accept them as the poor man who is expected to go to work in the morning without disturbing his wife who would like to sleep a little later, accepts the ready-cooked, pre-digested breakfast food, that he may prepare his own breakfast without even lighting a fire, while his wife enjoys another forty winks—or perhaps eighty. So many accept without enquiry, what is handed out to them even in the name of evangelical orthodoxy, because it requires no such mental effort, as would be necessitated by searching out the truth for themselves.

If you were to examine some of the things which you have believed, and accepted as gospel, and compare them with the general position of a good many others, you would find yourself just as much surprised and disappointed as when some saleswoman has succeeded in selling you an exclusive coat and hat, saying, "This is a sample, the only one in Toronto"—you buy it only to find that you meet yourself on every street-corner, wearing the same hat and coat. If people's minds could be turned about, and their religious furnishings could be exhibited to view, the opinions of great numbers of so-called Evangelicals would be as much alike as articles of apparel cut from the same pattern.

It is very difficult to deal with the great matters of Scripture thoroughly because the preacher is, perforce, like the country school-teacher who has to teach all forms and all subjects—and teach them all at once, from the kindergarten to the beginning of university. How is the preacher to accommodate himself to the limited biblical knowledge of some, and at the same time minister to the further upbuilding of those who are measurably religiously mature? I remember preaching in a Scotch district for a few weeks some years ago. The people were farmers; but I discovered that some of them, as a religious duty, had become Greek scholars. Though they followed the plough, they could read their Greek New Testaments as readily as their English New Testaments. They had fine selections of books in their homes, including the commentaries, and the expositions of the ablest expositors. It was a delight to preach to them; for, if one made the slightest biblical allusion, their faces would light up, and you could almost hear someone say, "All right, Mr. Preacher; you do not need to labour that principle with us; we know the territory: please proceed."

But nowadays when one quotes Scripture in support of an argument, a great many people look at him in amazement. One might as well be discussing Socrates or Plato. I have met with not a few ministers, graduates of theo-

logical seminaries and of universities, who are almost wholly ignorant of the Old Testament. They have not even a general knowledge of it. I suppose the majority of present-day professing Christian people know little of the Old Testament, unless it be the Psalms. They have not learned that the New Testament is rooted in the Old, and that it is an utter impossibility to understand the New Testament without a knowledge of the Old. The two are mutually complementary. If one be destroyed, both are invalidated, and we are left without religious authority.

When one speaks on the question of Protestantism, perhaps the majority of people outside the Roman Catholic Church—members of Baptist, United Church, Anglican, Presbyterian and other communions—say, "How intolerant! How bigoted! Think of speaking of another Christian church in such terms. I am shocked that you should speak of Roman Catholicism in that vein." They do not know—neither do a host of ministers—that Roman Catholicism is not Christian, but the opposite of all that is Christian. It is essentially, in its very warp and woof, from beginning to end, through and through, from top to bottom, anti-Christian. It is nothing less than baptized paganism, an enemy of the souls of men, and the greatest enemy of the gospel of Christ that the devil has ever let loose upon the earth.

When I announced my subject for this evening, I intended simply to ask some questions, in order that I might set you thinking; and to call attention to certain historical matters that perhaps had escaped your attention. But I have a book that has been on my shelves, unread, for some time, a book of more than three hundred pages, rather a massive thing, which must represent years of diligent research, not only among extant historical works, but involving the examination of the literature of many languages, the history of the most ancient peoples and their religions, the ancient monuments, the discoveries of archaeology, and bringing all to bear upon the elucidation of the text of Scripture.

I read the book last evening, only to find abundant confirmation of my view. It is a most exhaustive work, and must have occupied many years in its preparation. I can just now only name to you its thesis. I shall return to the subject later, for I cannot exhaust its suggestiveness this evening.

In the verses I have read, John says that when he saw this woman arrayed in scarlet, riding on the scarlet-coloured beast, he "wondered with great admiration." There is an organization in the world that is the most ancient of all existing organizations. It is at this late day, I believe, the most perfect organization in the world. No one, having any acquaintance with its history—the history of its past; of its present position and influence in the world—can do other than regard it as John regarded this woman, whoever she was: we are bound to wonder with great admiration. When the Romanist tells me that his church is a great church, I say, "If you allow me to define the term, 'church', I am willing to admit it is the greatest of all." There is nothing like it in the earth anywhere. There never has been anything like it. It is hoary with age. You would say, "It is as old as the days of Constantine." It is much older than that. In principle, in its philosophy, in the essentiality of its doctrines, it is as old as human history. Hence it is as much a part of the Old Testament as it is of the New.

When you look at the Roman Catholic Church, with its countless millions of adherents, its vast wealth, its far-

flung organization—not a country in the world, not an island, where it is not represented—in the sense in which they use the term, it is verily a catholic church—not in the sense in which Christians use it. It is not a catholic church if the term, church, be limited to biblical definition; but, using it as they use it, the Roman organization is in very truth a catholic organization, in that it is universal. It is represented everywhere, not only in all nations, but in every language among men, in all strata of society, in every human organization. I care not where you go, you will find it everywhere. This world is like a body upon which an expert surgeon purposes to perform an operation, but when he has made an incision, he discovers that there is not an organ in the body, not a cell, that is not already infected by the virus. He says, "To take that out would be to destroy the patient."

I know of no illustration adequate to represent the multitudinous tentacles of this universal octopus other than that which I have often employed, a malignant cancer. It is a parasite that gives nothing, and takes everything—and ultimately destroys.

I am always cautious about assuming that a particular person, or a particular thing, is specifically mentioned in the prophetic Scriptures. Principles there are, but it is a very hazardous practice to attempt the identification of persons. There may be persons of many generations who have their successors, and who incarnate the same perpetuating principles generation after generation. Yet it seems to me that an organization that is older than any of the kingdoms of the world, whose throne—for it claims a throne—is older than any throne in the world—I say, it would be strange if such a colossus as this should escape specific mention and definition in the Word of God, especially as it is so manifestly anti-Christian in its very nature. It would seem well-nigh impossible that the course of the Christian church could be portrayed, and that the future progress of the gospel of Christ and the ultimate establishment of the kingdom of God, could be here defined and promised, while utterly ignoring that which side by side through successive ages has challenged the very existence of the Christian church. I have long believed that the verses I have read to you are a divine description of this great anti-Christian system.

I think it must be admitted that to the exact exegete and careful expositor, the Book of Revelation—if I may use a present-day colloquialism—is a prolonged and unrelieved headache. I cannot tell you how many books I have read, which were written to expound the Book of Revelation. I cannot tell you how many I have started to read—until I reached the conclusion that further pursuit of the author's argument, or lack of it, would be a sheer waste of time. It seems to me that the readiness of some men to write books on this great final chapter of revelation, the Book of Revelation, is often proportioned to the limitation of their knowledge: the less they know, the more dogmatic they become.

I shall not fall into their error, but I want to tell you about this book I read yesterday. If I had sufficient money, I would put a copy in the hands of every non-Romanist preacher in the world, and offer a worthwhile prize to everyone who would pass an examination on it, proving that he had read it. It would be an invaluable tonic to all. Some of you might have to take it in homeopathic doses, or read it on the instalment plan, and when

you are wide awake, and your eyelids are indisposed to become heavy.

I want only to advise you of the thesis of the book, and to say that of all the books I have read on Revelation, not one so commends itself to my judgment as this book entitled, "The Two Babylons", the author of which was the late Rev. Alexander Hislop.\*

#### The Author's Thesis

This is the thesis, that the Babylon of the Old Testament is the Babylon of the New.<sup>1</sup> The author traces the existence of Babylon to the great Nimrod, to the builders of the Babel tower, as the originators of idolatry. He shows by citation of many of the monuments that this ancient religion had a trinitarian doctrine of its own, a three-headed god—gods many, and lords many beside. He traces it through the whole history of the Old Testament, right up to the establishment of the Roman Empire, and shows that the ancient cult of the Chaldeas, Babylonianism, with its "mysteries" was carried forward into the Roman Empire, and with it all its superstitions and idolatrous practices.

He shows also that Chaldeaism, Babylonianism, was the mother of all idolatrous systems, and establishes connection with all the systems of the pagan world. Then, in a most convincing way, he shows how paganism, when the Emperor adopted Christianity, was dealt a deadly blow. The red dragon of Revelation is none other than the fiery serpent of Babylon, and the serpent of Eden that was "more subtle than all the beasts of the field" which the Lord God had made. He establishes connection between that and the great saying of the Apostle Paul: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." He establishes, it seems to me conclusively, that the worship of man, and of birds, and of animals, finds its culmination in the fiery serpent, the fiery dragon which reappears in the Book of Revelation; and that all systems of idolatry, in all ages of the world, owe their origin to that ancient Babylon, the religion of Nimrod who himself was worshipped as a god.

Revelation speaks of a beast that had a wound, and that was healed. That, the author identifies as the suppression of paganism as such throughout the Roman Empire. He quotes secular historians of repute such as Gibbon in, "The Decline and Fall of the Roman Empire", as expressing the greatest wonder that Christianity should have had such a rapid spread immediately following its adoption, when Christians so-called were multiplied by the hundreds of thousands. But he explains it by the fact that from the time the Pope was given the title of the Emperor—a title which the Emperor had repudiated—and became Pontifex Maximus, people were not converted to Christianity, but were baptized in their paganism.

Then in the most convincing fashion, the writer proves that every element of the sacerdotalism of Rome originated in ancient Babylon. It was a religion of mystery. It had its hierarchy of priests. The priests were the

\* See note entitled, "The Two Babylons", on page 10.

custodians of the occult sciences. They were the repositories of all learning. They were the workers of miracles, of magic, and enchantment. He shows that the Roman Catholic doctrine and requirement of auricular confession is nothing but a Babylonian practice grafted on to the Christian name, a practice among Babylonians by which the priests held their people in servitude.

He contends that the dogma of baptismal regeneration, the making of Christians by magic, by the application of a few drops of water, the professed power to change the natures of men, is nothing new in Romanism: it is Babylonianism revamped.

The same is true of the doctrine and practice of the Mass, the offering of the unbloody sacrifice. It is all Chaldeism over again.

Then the doctrine of purgatory: he suggests that all pagan religions have a doctrine of purgatory, and that the Chaldeans originated it, that that too is another bit of paganism grafted on to this so-called Christian church. And so on through to the doctrine of Extreme Unction. In the worshipping of saints, and all the rest of it—while the beast was wounded temporarily when paganism was suppressed, it immediately reappeared as a beast whose wound was healed; and thereafter spreads itself over the earth, under the name of Christianity, but with all the forms of paganism, opposing the progress of the gospel everywhere.

Even monasticism—the monasteries, the nunneries, and the vestal virgins—all were incorporated into the Roman system, but all had been the ancient practices of Babylon. I personally should not be competent to say that. I do not know how many there are who could be—I should think it would require a lifetime of diligent research by a scholarly mind, familiar with many languages, in order to discover and to collate the mass of authoritative information gathered together from all sources in these pages.

I read to you from the thirteenth chapter, of the second beast which arose out of the earth. The first beast received his power from the dragon, and the second beast from the first beast; and the second beast caused all men to worship the beast from the sea. He suggests that the second beast is none other—you will not accept this at once, and I do not ask you to do so: it may even seem grotesque, farfetched, fantastic, to say it; but I think the author establishes his case: the second beast, he believes to be the Roman episcopacy, with its farflung priesthood, the workers and operators of magic and miracles, who cause all men to worship the beast, the politico-religious system of Rome.

I believe his argument in support of that contention is particularly strong, it seems to me almost unassailable, or at least, one that would be controverted with great difficulty. The author found it especially difficult to identify the image of the beast, that which was representative of its whole idolatrous system. But he found that in the idolatries of the past, of Babylon, the Madonna and child appear; the woman and the child were worshipped instead of God. Thus there is carried forward into this Romanistic system the worship of Mary—Mariolatry.

It was the second beast which caused an image of the first beast to be made. He points out how as late as eighteen-fifty-four, while the adoration of Mary had been practised before that, yet the position of Mary was not authoritatively defined as a doctrine until eighteen-fifty-four when, by a Roman conclave, a council in Rome, the

doctrine of the Immaculate Conception was defined, and thenceforward promulgated.

A great many people suppose the immaculate conception refers to our Lord. It does not. It is a Roman doctrine that Mary was immaculately conceived, that she was really divine, as was her Son; and that she was absolutely sinless, and worthy to share in the worship accorded her divine Son. Then follows the Assumption of the Virgin Mary, and the Feast of the Assumption—and that, in plain language, means that the Roman Church teaches that the body of Mary was actually raised from the dead as truly as the body of Jesus Christ. The Roman Church teaches the literal resurrection of the body of Mary, that she too ascended to heaven as did her Son.

You have only to learn what is everywhere taught in Quebec in our day, for confirmation. The Roman Catholic chaplains in Quebec, for instance, exhort their troops to pray to Mary—Mary will save them, Mary will protect them; with often not even the remotest allusion to Jesus Christ. The whole system of the canonization of men called saints, and their ultimate worship, and the practice of interceding with them in behalf of this or that, is all part of the Babylonian system. As when the late Mr. Lapointe, at an official service in Notre Dame Cathedral, Montreal, read the official prayer. It was a petition to Saint Joseph, supposed to be the patron saint of Montreal. He is supposed to have a special interest in Montreal, though I do not know why. Mr. Lapointe was a man of some intelligence, but he actually read before that vast congregation of people a prayer addressed to Joseph, and to Michael the archangel, and to other saints, and to the Virgin Mary—all of which is not only without scriptural foundation and warrant, but utterly contrary to the explicit requirements of the Word of God. The image of this system has become throughout the world Mary, and other images besides.

Our author seems, so far as I am able to make deductions from the facts submitted, to make out a case for the number of the man: the number of the beast is the number of a man, who is the head of this whole system, the Papacy of the past and of the present. In the elaboration of his thesis he contends—I was taken to task for saying this some time ago—that the god of the Pope, of Romanism, is not the God and Father of our Lord Jesus Christ; but that the god of the Pope of Rome is none other than the devil himself. This author shows that from the day when the voice of the subtle serpent was heard, and its authority was substituted for the authority of the Word of God, all through the patriarchal days, and the history of heathen nations and of God's own people—that the voice of the devil, the requirements of the devil, have been substituted everywhere for the revelation of God. He goes so far as to say what I have long believed, that Roman Catholicism is nothing else than devil-worship. I believe it with all my heart, notwithstanding the criticism of many ministers who seem to be in love with the serpent. There are some preachers, I fear, who are very much like a little girl we had in our Sunday School. Sometimes she could be naughty as little girls can be—and big girls too. One day she did something contrary to the rules of the house, and which her mother had forbidden. Her mother said to her, "You ought to pray, and ask the Lord Jesus to take that little devil out of you." She stamped her foot and said, "I will not. I like that little devil."



The natural man does like "that little devil"—and the big devil too. "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

I must not carry you farther. I intended, in as few words as possible, to give you the thesis of the book. I wish you would procure it, and read it for your own instruction. Dr. Murphy will be with us next Sunday, but two weeks from to-night I will continue the argument. This woman—forgive me for even mentioning her by her scriptural name—is called the great whore. Religious unfaithfulness, idolatry of every sort, throughout the Old Testament, is likened to fornication and marital infidelity. This scarlet woman has corrupted the earth.

I have a printed sermon somewhere on the text, "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." In that sermon I ventured to say there are only two religions in the world, the religion of the standing priest whose work is never done, and the religion of the Priest Whose work is for ever finished, and that all idolatrous systems, the human effort to build a Babel tower to put men right with God apart from divine grace, and without the touch of divine mercy, belong to the same category. The author here says the same thing: there are only two religions, the religion of Babylon, the religion of the tower of Babel, the religion of Eden when man listened to the voice of the serpent who was the liar, and rejected the voice of Truth that came from heaven—that from then until now men have been doing the same thing, heeding the one, and rejecting the other.

I shall show you that Rome is "Mystery", like Babylon. "I wondered with great admiration." There is no secret society in the world like the Roman Catholic Church. There are no societies anywhere which exact such penalties for divulging their secrets, as the Roman Catholic Church. It is extremely difficult for a priest initiated into the mystery of that organization, to leave the church and live. "Babylon the Great." Very great indeed—but *Babylon* notwithstanding, the author of all the world-confusion and trouble in the past, and in the present.

"*The Mother of Harlots.*" Yes, all harlot religions, all religions that have done violence to the revealed word and will of God, and have set themselves against the Lover of men's souls, and allied themselves with the serpent—they are all her progeny. Some are called Baptist, some Anglican, some Presbyterian, some United Church, some whatnot. But this system is the mother, the head, of all heresies in all the world's history, assuming a Christian guise for the propagation of its iniquity; for Paul said, even in his day, when the church might be supposed to enjoy a state of pristine purity perhaps not afterward equalled—said Paul, "The mystery of iniquity doth already work." It worked in the apostolic church. It did not come out into the open until the days of Constantine, although there were outcroppings of all kinds of evil.

"The mother of harlots and abominations of the earth." How exact the parallels:—The kings of the earth drunk with the wine of her fornication. The people made drunk and stupid, inebriated with the wine of her fornication. "The waters which thou sawest, where the

whore sitteth, are peoples, and multitudes, and nations, and tongues."

"Here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." Classical literature abounds with allusions to the seven-hilled city of Rome. It has always been known as "the city of seven hills". Here the seven heads are seven mountains on which the woman sitteth, identifying it geographically as having its centre in the seven-hilled city of Rome.

We are exhorted in the following chapter to come out of this Babylon, and "be not partakers of her sin." One thing almost made my heart stand still as I read this afternoon that "everybody"—everybody!—will fall under this great delusion. Everybody! And will worship the beast. It is a system of many forms, perhaps under the name Baptist, or Anglican, or Presbyterian. I think these growing ecclesiastical, hierarchical, systems in all denominations which are alien to the Word of God, and antagonistic to it, are of the same kind—everybody will fall under its spell. The college professor, the man who is versed in ancient languages, able to read for himself? Who is exempt? None save those whose names were written in the Lamb's book of life, from the foundations of the world. As though God would say, "Babylon, you have a mystery: so have I. You have a secret: so have I." "The secret of the Lord is with them that fear him; and he will shew them his covenant." "Except a man be born again, he cannot see the kingdom of God." He cannot even see it! If I had some modernistic doctor of divinity here, he would perhaps fold his arms and say, "Fanaticism! Ignorance!" Ignorance? But it would be he who would show ignorance.

While the statesmen of Europe were busy here and there, there grew up in Europe, right under their eyes, with a great voice speaking blasphemy, a power which they ignored—England was as blind as the rest. Some of us saw it, but they did not. "Except a man be born from above, he cannot see the kingdom of God." There are great matters of history,—yes, and matters of science, as well as matters that are explicitly and specifically contained in the Book, of which men must remain in ignorance unless and until they are born again, and anointed with heavenly sight. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

We have an anointing from the Holy One, and know all things. "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his son Jesus Christ." What a terrible thing it will be for people to go on to that day of judgment, when at last this scarlet woman and the scarlet beast, and the second beast, and all that belong to them, shall go into perdition! A terrible thing, I say, to find at last that men have substituted human wisdom for the wisdom of God, and have been blind to those eternal truths, without a knowledge of which the soul cannot be saved. But blessed be His name forever, it need not be so; for the Son of God is come—and we may have life through His name. Amen.

#### To Jarvis Street Members

The Monthly Communion Service will be held Sunday evening, October 11th, instead of next Sunday evening.

### "The Two Babylons"

In the foregoing address we have sought to give an outline of a book entitled, "The Two Babylons, or The Papal Worship Proved to be the Worship of Nimrod and his Wife." A brief explanation is necessary. The book to which we have referred was apparently written about eighteen-fifty-eight. Since that time archeology has made great progress, and it may be that some positions taken by the author, based upon archeological sources of information, may, with fuller light, require some little modification. The Christian student welcomes light derived from extra-biblical sources in confirmation of the words of Scripture as being of assistance to a clearer understanding; but our only dependable, and therefore ultimate, source of authority is the inspired Word of God.

Insofar as the argument of this book rests upon Scripture, its main thesis is unaffected by the lapse of time. Nor, so far as we are aware, do later archeological facts vitiate the author's argument. Furthermore, for confirmation of his position, the author quotes not a few sources of profane history which would be unaffected by the lapse of time. Our reason for calling attention to this book is that its general position might go far to relieving the present confusion of thought resulting from the speculations of the extreme Futurist position. We can only say for ourselves, that the author's argument throughout seems to be more rationally based on authentic historical and archeological principles, than are some of the highly imaginative interpretations issuing from the extreme futuristic view. It is impossible, however, to avoid elements of Futurism in any sane interpretation of the Book of Revelation inasmuch as it looks forward to the end of time. Nor does our author's thesis lack a Futuristic element. The second Babylon is still here, if his contention be right; and therefore prophecy relating to it, must relate to the future, until the final announcement shall have been made, that "Babylon is fallen".

We could wish that everyone could read the book for its intrinsic value. It is published by A. & C. Black, Ltd., 4, 5 and 6 Soho Square, London W.1., England. On the reverse of the title page we read: "First published in June, 1916; Second Edition, 1921; Third Edition, 1926; Fourth Edition, 1929; Reprinted, 1932, 1936, and 1939." Since last Sunday we have been informed that the book is out of print, but perhaps if a sufficient number of people were to write to the publishers, asking for the book, another edition might be produced. Whatever else may be said of Mr. Hislop's thesis, it must be admitted that it is strikingly interesting and informative.

### A Word About *The Gospel Witness*

THE GOSPEL WITNESS has a very considerable number of interested friends who from time to time send us help for the paper. When we appeal for other interests, as we so often do, there is a generous response, but almost invariably contribution for THE GOSPEL WITNESS declines. We are grateful to all our friends who have sufficient confidence in THE GOSPEL WITNESS to feel that when an appeal is made for any object it must be a worthy one.

But for a year past now THE GOSPEL WITNESS has spent lavishly. Some issues have been as much as sixteen thousand copies in excess of our normal issue.

These have been mailed all over the country in the interest of THE CANADIAN PROTESTANT LEAGUE. THE GOSPEL WITNESS has literally spent thousands of dollars for THE LEAGUE, but we have refused to allow THE LEAGUE to reimburse THE WITNESS treasury. We have gladly done what we have done as a contribution to the interests of Canadian Protestantism.

Notwithstanding, printers' bills do come in. So also do the bills from the postoffice—and they all have to be paid. THE GOSPEL WITNESS could greatly enlarge its work if some of its friends would recognize what we have frequently said, that it is a hewer of wood and drawer of water for every good cause. We shall be glad of contributions of any size, however small—\$1.00, \$2.00, or \$5.00; but we are constantly praying that God will open the eyes of some of His stewards to see the possibilities of a paper wholly dedicated to the propagation of evangelical principles; and who would therefore give, not a dollar or two, but hundreds—or even thousands of dollars—for the extension of this work.

When a young man daringly proposed to buy out a certain daily paper, he enlisted the help of a very rich man, and told him that he wanted an enormous amount of money. We presume he obtained the money. But we doubt whether such a paper will do as much good in a month as THE GOSPEL WITNESS does in a week. This is a missionary enterprise. Please send us what help you can.

(NOTE: The above note on THE GOSPEL WITNESS was published two weeks ago, and one friend of the paper sent us a cheque for two hundred dollars (\$200.00) and others smaller amounts. We ask as many readers as can do so to follow their example.)

### How They Get Themselves Rejected in Quebec

Province of Quebec,  
September 3rd, 1942.

Dr. T. T. Shields,  
Toronto, Ont.

Dear Sir:

I am sure you will be interested in facts which we have recently learned from a French maid who is living with us.

After a week's holiday with her family in Thetford Mines she returned to us last Sunday. Monday morning she told us that her brother was called to report for service on Monday. She said, "He will not pass the physical tests." I asked her why. She replied that he was taking "something" to upset his heart action.

Last evening her sister telephoned from Thetford Mines to say that the brother was safely back home, rejected.

Tonight, as she was going out to confession I said to her, "What would the priest say if your brother confessed to him what he has done?" She said, "Oh, the priest told him to do it. The priests tell many boys not to go and how to be rejected."

Upon a little investigation here this week we find this to be a prevalent practice. It seems a matter so serious that it should be brought out into the open.

It's rather a horrible thought that we are living in the midst of such folk.

Very sincerely,  
Signed \_\_\_\_\_

**Subscribe for  
The Gospel Witness**

"Le Canada est une nation souveraine et ne peut avec docilité accepter de la Grande-Bretagne, ou des Etats-Unis, ou de qui que ce soit d'autre l'attitude qu'il lui faut prendre envers le monde. Le premier devoir de loyauté d'un Canadien n'est pas envers le Commonwealth britannique des nations, mais envers le Canada et son roi, et ceux qui contestent ceci rendent, à mon avis, un mauvais service au Commonwealth."

(12-2-37) Lord TWEEDSMUIR

# LE DEVOIR

Directeur : George PELLETIER

FAIS CE QUE DOIS

Rédacteur en chef : Oscar HÉROUX

## Magnifique résistance des Russes à Staline

### Mitrailleuses et dynamite

Est-ce là ce que recèlent les caves de certains de nos couvents, de nos collèges ou de nos orphelinats? — Le fantastique point d'interrogation que, de son propre aveu, se pose parfois ce pauvre M. Shields — Ce qu'il raconte de notre conduite envers les soldats — Quand il viendra chez nous...

Vous avez peut-être, mais voilà longtemps — et très rarement! — entendu un ami dire: *J'ai rencontré dans un coin de l'Ontario un pauvre diable qui s'imaginait que les caves de nos institutions religieuses recelaient peut-être des armes, des munitions...*  
Et vous vous êtes demandé si votre ami entendait se payer votre tête ou s'il s'était laissé monter, comme on dit, quelque formidable bateau.  
La chose paraissait tellement absurde et tellement dépourvue de vraisemblance!  
Mais  
Le vent peut quelquefois s'être pas vraisemblable, et nous en trouvons la preuve dans une récente livraison, celle du 3 septembre, du *Gospel Witness*.

Le *Gospel Witness* est un hebdomadaire publié à Toronto tous les jeudis. For the propagation of Evangelical principles and in defence of the Faith once for all delivered to the saints (pour le propagande des principes évangéliques et la défense de la Foi une fois pour toutes livrée aux saints). Il a pour rédacteur T. T. Shields, le pasteur Shields dont le nom est aujourd'hui familier à beaucoup de gens. Il reproduit régulièrement les allocutions dominicales de ce pasteur et les accompagne d'articles de circonstance.  
Or c'est dans l'article de titre du 3 septembre (Vol. 21, no 18), intitulé *Grumbling Quebec (Quebec qui grogne)*, en deux pages, deuxième colonne, que nous lisons, en propres termes, ce qui suit:

**WE SOMETIMES WONDER WHAT WOULD BE DISCOVERED WITHIN, IF SOME OF THE ROMAN CATHOLIC INSTITUTIONS OF QUEBEC WERE OPENED TO INSPECTION. WOULD THEY FIND THE SAME INSTRUMENTS OF "NATIONAL UNITY" THAT WERE DISCOVERED YESTERDAY IN THE NEIGHBOURHOOD OF BELFAST, WHEN THE POLICE UNCOVERED A CACHE OF I. R. A. ARMS WITH A LARGE NUMBER OF KEGS OF NITRO-GLYCERINE?**

C'est à dire  
**NOUS NOUS DEMANDONS PARFOIS CE QUE L'ON Y DECOUVRIRAIT, SI QUELQUES-UNES DES INSTITUTIONS CATHOLIQUES ROMAINES DU QUEBEC ETAIENT OUVERTES A L'INSPECTION. Y TROUVERAIT-ON LES MEMES INSTRUMENTS D'UNITE-NATIONALE QU'ON A DECOUVERTS HIER DANS LE VOISINAGE DE BELFAST QUAND LA POLICE A DENICHE UNE CACHE D'ARMES DE LA I. R. A. AVEC UNE GRANDE QUANTITE DE CAISSES DE NITRO-GLYCERINE?**

C'est ainsi!  
Le malheureux se demande si nos collèges, nos couvents, nos orphelinats — certains d'entre eux tout au moins — ne recèlent pas des amas de mitrailleuses et d'explosifs. — destinés à quoi? à supprimer sans doute les protestants du voisinage.

Si nous ne l'avions vu de nos yeux, imprimé en blanc et en noir, nous n'aurions jamais — nous l'avons en toute simplicité — cru que le pasteur Shields lui-même fût capable de pareilles imaginations.

On ne s'étonnera point après cela que le pasteur Shields accueille, sur la façon dont soldats, aviateurs, etc., seraient traités chez nous, les plus invraisemblables bobards.

Dans ce même article du *Gospel Witness*, il est raconté qu'un jeune aviateur anglais, natif de Bristol comme le pasteur lui-même, conta récemment à ce pauvre gobeur que, "lorsque lui et un certain nombre d'autres furent obtenus leurs ailes dans une certaine école d'aviation de la province de Québec et qu'ils défilèrent dans la rue précédés d'une fanfare, les gens qui bordaient la rue les hubrent et diffusèrent au passage"; qu'un autre, qui est dans la marine celui-là, et fréquente une école navale de notre province, lui a expliqué que "les Canadiens français, sur leur passage, crachent sur l'uniforme de Sa Majesté (actually spit upon His Majesty's uniform as they pass); que l'aviateur et le marin lui ont débité la même histoire, à savoir qu'il n'est pas prudent pour un soldat ou un marin de pariter seul dans les rues de certaines parties du Québec, le soir tombé. L'aviateur aurait même ajouté: *ils nous attaquent rarement excepté quand ils sont douze contre un. S'ils sont une douzaine contre un, ils nous battent (If there are a dozen of them to one they will beat us up).*

Voilà ce que tout le monde sait. This is common knowledge, conclut tranquillement le rédacteur du *Gospel Witness*.

Le malheur, avec ces histoires d'armes cachées, de dynamite et de nitro-glycérine, tout autant que de soldats insultés et battus, c'est que, s'il se trouve un pasteur Shields pour les jeter dans le public, il peut tout de même se trouver un certain nombre d'autres gens pour les croire.

Et cela risque, à la longue, de causer des ennuis.  
Le pasteur Shields doit, assez prochainement, paraître-il, venir dans notre province. S'il pouvait, sur les mauvais lieux qu'il hante son cerveau, sur les histoires que lui ont contées ses informateurs bénévoles, interroger quelques Anglo-protestants d'ici...

Nous croisons même lui proposer autre chose. C'est à propos de la conférence d'un Jémité montréalais de langue française qu'il s'est lancé dans ces exercices de haute fantaisie: Qu'il aille donc saluer ce Jémité: il rencontrera un homme jeune encore, charmant, qui a l'habitude du monde, qui connaît, pour les avoir vus, de nombreux pays d'Europe et d'Amérique, qui, au surplus, parle l'anglais comme sa langue maternelle et que le voisinage d'un pasteur protestant ne gênera point. Qu'il en exprime le moindre désir et nous sommes sûrs que le bon Jémité le promènera à travers les caves de l'Immaculée-Conception, du collège Sainte-Marie, de Brébeuf et même du Sault-au-Récollet, qu'il lui facilitera la visite d'autres institutions catholiques, à son choix, — de toutes celles où il redoute que ne s'accumulent mitrailleuses et dynamite.

...Peut-être alors se rendra-t-il compte de l'effroyable et sinistre plaisanterie dont il fut l'infortuné victime...  
Oscar HÉROUX

And you wondered if your friend were trying to pull your leg or if he were the victim of a practical joke.

The thing seemed so absurd and surpassing all likelihood. But truth is stranger than fiction. And we find the proof of this in a recent edition of THE GOSPEL WITNESS of September 3rd.

THE GOSPEL WITNESS is a weekly paper published at Toronto every Thursday for the propagation of evangelical principles and in defence of the faith once for all delivered to the saints. Its Editor is T. T. Shields, the *Pasteur* Shields whose name is familiar to many people to-day. It regularly reproduces the Sunday discourses of this *Pasteur*, accompanied by special articles.

In the front page article of September 23rd, Vol. 21, No. 18, entitled "Grumbling Quebec" on the second page, column 2 we read the following words:

"We sometimes wonder what would be discovered within, if some of the Roman Catholic institutions of Quebec were opened to inspection? Would they find the same instruments of 'national unity' that were discovered yesterday in the neighbourhood of Belfast, when the police uncovered a cache of I.R.A. arms with a large number of kegs of nitro-glycerine?"

(This excerpt was followed by *Le Devoir's* translation of it in French).

And so there you are. This unfortunate fellow wonders if our colleges, our convents, our orphanages, or at least some of them, are not hiding places for piles of machine guns and explosives destined to what purpose? Doubtless to suppress the Protestants of the neighbourhood.

If we had not seen it with our own eyes, printed in black and white, we should never have believed, we confess in all sincerity, that *Pasteur* Shields himself would have been capable of such imaginings.

After that it will not be surprising that *Pasteur* Shields believes the most unlikely tales about the way in which soldiers, airmen, and others are treated in the Province of Quebec.

In this same article in THE GOSPEL WITNESS, a story is told of how a young English airman, a native of Bristol, as is the *Pasteur* himself, recently related to this poor dupe (gobeur): "He told us that when he and a number of others had obtained their wings in a certain aviation school in the Province of Quebec, when they marched along the street headed by a band, the people lining the street boomed and hissed them as they passed."

Another young man who is training in a naval school in Quebec explained to him that "The French-Canadians actually spit upon His Majesty's uniform as they pass." Both the airman and the sailor told him the same story, "that it is not safe for a soldier or a sailor to appear on the streets in parts of Quebec Province alone after dark." The airman is reported to have added: "They seldom attack us except in the proportion of twelve to one. If there are a dozen of them to one, they will beat us up."

"This is common knowledge" peacefully concludes the Editor of THE GOSPEL WITNESS.

The unfortunate aspect of these stories of hidden arms, of dynamite and nitro-glycerine, as well as those of soldiers in-

### TRANSLATION OF THE ABOVE BY REV. W. S. WHITCOMBE MACHINE GUNS AND DYNAMITE

Is that what is hidden in the cellars of our convents, colleges and orphanages? The fantastic question that, on his own admission, this poor Monsieur Shields asks himself—

Stories that he tells of our conduct toward soldiers — When he visits the Province of Quebec . . .

Long ago, but very rarely, you may have heard friends say: "Somewhere in Ontario I met a poor devil who imagined that in the cellars of our religious institutions armaments and ammunition were hidden away."

sulted and beaten, is that if there is a *Pasteur Shields* to broadcast them, there may also be a number of other people to believe them.

And in the long run there is danger of causing trouble.

This *Pasteur Shields* is to visit our Province in the near future, it seems. If only he could question a few Anglo-Protestants in Quebec concerning the bad dreams which haunt his brain concerning stories that benevolent informers have related to him. . . .

But we venture to propose something else to him: It was in connection with the lecture of a French-speaking Jesuit priest from Montreal, that he went into these flights of fancy. Let him come and meet this Jesuit: he will make the acquaintance of a charming young man who knows the world, since he has visited numerous countries of Europe and America, and who, moreover, speaks English as his mother tongue, and who will not be embarrassed by the presence of a Protestant minister. Let him express the least desire, and we are sure that this good Jesuit will take him through the cellars of the Immaculate Conception of Saint Mary's College, or of the Brébeuf College, or even of the Sault-au-Récollet. And he will facilitate visits to other Catholic institutions at choice, all of the ones where he fears that machine guns and dynamite are piled up.

Then perhaps he will be aware of the terrible and sinister joke of which he was the unfortunate victim.

—OMER HEROUX.

### Colonel Munro's Pamphlet

When Colonel Munro gave his testimony in Jarvis Street one Sunday evening, and his words were reported, we felt at once that it would be useful in tract form; but we could not positively say how it would "go". We published an initial edition of ten thousand. That melted away immediately, and was followed by a second edition of ten thousand. Then a third, and a fourth. The forty thousand are gone, and orders now being received are being shipped out of the fifth edition of ten thousand. We received a letter only to-day from a brother in the United States, enclosing a ten-dollar postal order, and asking for a thousand copies—which have already been shipped to him.

Many earnest souls have sent for the tract who were unable to pay for the copies they wanted to distribute. Of course we have never charged anything for them: we have said we would send them free to all who would use them, and have asked those only to pay who were able to do so, to make it possible to send to others. THE GOSPEL WITNESS has borne all packing and postage charges. We shall continue to supply the tract on the same terms as long as the demand may continue.

We are happy to say that nearly enough money has been received to pay for the printing of the forty thousand, and we are sure money will come in to pay for the current issue of ten thousand. We repeat our offer: tracts will be sent to all who are willing to use them among the armed services, whether money accompanies the request or not. And we ask any who thus order them, to believe that we shall simply assume that the persons asking could not afford to pay. But there are others who can send in contributions for the distribution of this tract. We see no reason why its circulation should not quite easily reach a hundred thousand; and no one need fear that too much money can be sent. All money sent designated for the printing and circulation of this tract will be used exclusively for that purpose. So then, let us get this message out to our soldiers and sailors and airmen; and give out every tract with a prayer that God will use it to save others as this army colonel was saved.

### The Union Convention

The Fifteenth Annual Meeting of the Union of Regular Baptist Churches of Ontario and Quebec will meet in Jarvis Street Church, Wednesday through Friday, October 7th to 9th. On Wednesday at the afternoon session, Dr. J. J. Murphy of New York, advertised on the front page as the special speaker for the PROTESTANT LEAGUE, will speak. On Thursday evening the President will speak on, "Shall the Churches of the Union Return to the Old Convention?"



REV. CARL MCINTIRE

The special speaker for the Convention will be Rev. Carl McIntire, whose portrait we print herewith. Mr. McIntire, though still a young man, is one of the great Presbyterian leaders in the United States. He is Pastor of Collingswood Bible Presbyterian Church, Collingswood, N.J., and preaches weekly to one of the largest, if not the largest congregation, in New Jersey. His sermons are broadcast both morning and evening. Dr. McIntire is Editor also of *The Beacon*, a Presbyterian paper of large circulation. He is also Chairman of the Board of Faith Presbyterian Theological Seminary, Wilmington, Del. He is also President of the American Council of Churches, an organization including within its members many bodies of Evangelical Christians who have come together to defend themselves against the presumptuous and autocratic aggressions of the Federal Council of Churches, which is merely organized Modernism. Dr. McIntire will speak afternoon and evening at the Thursday and Friday meetings.

We are informed by the Union Office that the year's report of Union activities will be one of the best ever to be presented to the convention; and we hope that every church in the Union will be represented by its Pastor and a full delegation. We could also hope that many delegates would take advantage of the opportunity to be present at the PROTESTANT LEAGUE meeting in Massey Hall on Tuesday evening. We are certain it will be a great tonic for all Protestants.

### A Warning From Cardinal Villeneuve

His Eminence Cardinal Villeneuve, O.M.I., Archbishop of Quebec in the *Semaine Religieuse de Québec* gives directions regarding attendance at non-Catholic schools. The following is the Cardinal's statement:

"It is my duty to recall that Catholic children are not allowed, according to the laws of the Church, to attend schools which are non-Catholic, neutral or mixed, that is to say, which are even open to non-Catholics. (c'est-à-dire ouvertes même aux non-catholiques).

"Indeed if we but remind ourselves for a moment that schools, even more than institutions of learning, are homes of education, that is to say, of moral formation, we shall understand why Catholics cannot find in non-Catholic schools the atmosphere which is suitable for the conservation of their piety and the practice of Christian virtues; and this is true even on the supposition that neutral or non-Catholic institutions do not carry on religious proselytism and give evidence of sympathy to the Church. It is no offense to make this observation.

"Catholic parents who reflect will be quickly convinced. Just as a plant does not thrive outside its own climate, so the religious sentiment of a child runs a strong risk of becoming weakened or even exhausted in a school neutral or foreign to its faith. An unhappy experience has long since proved it to be so. That is the reason why the church is so severe in this matter. Catholic parents, or those who take their place, if they knowingly educate or instruct their children in a non-Catholic religion thereby incur excommunication at the discretion of the Bishop, (Canon 2319, paragraph 1, 40), and will moreover fall under suspicion of heresy. (paragraph 2.) The Church also forbids Catholic children to attend non-Catholic, neutral or mixed schools because of the danger of perversion that they may run and it reserves to the Bishop the care of decreeing, in accordance with the instructions of the Holy See, in what circumstances and at the cost of what precautions the thing may be tolerated, always in such a way as to prevent the danger of perversion. (Canon 1374).

"In England, for example, and in the United States and in several provinces of the Dominion, Catholics must make the greatest sacrifices and even sustain the most ardent struggles in order to have their own schools where they may send their children without damage to their beliefs and to their religious practices. In our province, thanks be to God, Catholics have the immense advantage of organizing all their schools according to the dictates of their own conscience.

"In view of this, reasons of a natural order are not sufficient to excuse parents for exposing their children to the danger of weakening or losing their faith.

"If in very special cases, young people who have passed the age of childhood are under the necessity of attending non-Catholic institutions they must first obtain the permission of the Bishop. This permission in our diocese must be requested through the parish priest with strong reasons to support it: it will not be given except on condition that the parish priest or one of his workers may watch over the religious instruction and the moral conduct of these young people. This toleration will be given for not longer than one year at a time and it will be necessary to make a new request each year, if the reasons on which it is based should continue. (Diocesan Synod Decree 451, par. 1.)

"To parents, who, having been duly warned, continue to send their children to a non-Catholic school without the permission of the bishop, confessors must refuse absolution. (Diocesan Discipline, art. 454, b.).

Quebec the 31st of August, 1942.

J. M. Rodrigue Villeneuve, O.M.I.  
Archbishop of Quebec."

### Roman Regimentation

A French-Canadian priest who wears the proud titles of Cardinal-Archbishop and Prince of the Church, and who speaks with all the dictatorial authority of the primate of the Church of Rome in Canada, several months ago issued an official communiqué in which he commanded his priests to burn New Testaments and other literature sent to his flock by those to whom he referred to as "heretics". That communiqué was printed in these pages and shocked many Protestants who were not aware to what lengths the Roman Church will go to withhold the Bible from its deluded and mis-informed followers. On this page of THE GOSPEL WITNESS we are printing in full the translation of another official communiqué from the same source. No evidence is more damning to Romanism than the official statements of its hierarchy. We are therefore giving free publicity to the Cardinal's "warning".

We call special attention to the Cardinal's admission that

"In our province, thanks be to God, Catholics have the immense advantage of organizing all their schools according to the dictates of their own conscience."

That Catholic conscience dictates, among other things, that there should be no compulsory school attendance law in Quebec. The Protestant Committee has, we understand, asked for legislation compelling non-Catholic children to attend schools. But the Catholic School system in Quebec still holds the record as the only one in North America which has no compulsory school attendance law. The result is a shocking number of Catholic children who either never attend school or leave it after a few years never to return. Roman Catholic school teachers in Quebec are the lowest paid teachers in Canada, if not on the entire continent. The results of the Catholic conscience of Quebec is seen in the following table of illiteracy (male population ten years of age and over):

Ontario .....	2.71
Quebec .....	6.21

Throughout Canada there exists, according to Government statistics, approximately seven times as many illiterates among French-Canadians as among Canadians of British origin. As a Romanist leaflet remarked of French-Canadians, "They have chosen the part of ignorance." It would be more accurate, however, to say that the Bishops have chosen it for them, since Catholic education in Quebec is in the hands of the Bishops who sit *ex officio* on the Council of Education, the controlling body in school affairs. What an indictment the sad state of illiteracy in Quebec makes on the policy of the Roman Church to keep its people in ignorance.

For the benefit of shallow Protestants who like to think that Roman Catholics are really anxious to meet them half way, we would direct attention to the Cardinal's condemnation not only of non-Catholic and neutral schools but even of those schools "open to non-Catholics". The same severe judgment is not spared even in cases where these non-Catholic or neutral schools "do not carry on any religious proselytism and show themselves sympathetic to the church." The Cardinal's meaning is clear: the only schools which do not fall under his censure are those under the direct control of his church and which have for their chief end the formation, not of

good citizens or well-trained intellectuals, but of loyal and obedient Roman Catholics. The funds for such Roman Catholic schools come from public taxes but are spent by the church for its own purposes. Many thousands of French-Canadian Roman Catholic parents are keenly aware of the inefficiency of Roman Catholic schools and prefer to send their children to non-Catholic schools where they will receive an education that will put them on a level with their young English-speaking compatriots. The popularity of non-Catholic schools among French-Canadians, is witnessed by the fact that to deal with it requires the full weight of a communiqué from the Prince of the Church, with threats of eternal torment in infernal regions—for such is the meaning of the threatened withholding of absolution. This is nothing less than blackmail of the worst sort, extended beyond the portals of the tomb.

The next to last paragraph of the Cardinal's warning is one that throws much light on the Roman Catholic mind. Protestant parents or children would not submit to such regimentation as is there laid down by law. Only in totalitarian countries would such petty dictation in private affairs be accepted without spirited protest. Religiously, Romanism is the perfect totalitarian system and it prepares the minds of its devotees for all other brands of dictatorship. The Cardinal's warning is a document for Protestants to study in order to learn what Catholicism really is when it is free "to follow the dictates of its own conscience."—W.S.W.

### The French Testament Campaign

Our campaign to put the Word of God in the hands of French-Canadian Roman Catholics is being pursued without slackening. It meets with relentless opposition from the powers of darkness but in spite of that the Lord has crowned the work with the promised blessing on His Word. Our fearless workers continue to need the prayers and support of all who have previously written to us, as well as of many others. For the encouragement of all our helpers we print the following extracts received last week from three of our workers:

"At a village some distance from here, a well known town official who had received a French New Testament from us has been diligently reading it. He was evidently ripe for personal decision when we met him, and in the hotel room where we spoke to him he accepted Christ as his Saviour."

The following note from another worker shows how the work goes on in spite of opposition and threats:

"Yesterday we had a good visit with a couple at D . . . The man especially showed a good understanding of the Scriptures and he told us that the Gospel tracts which we send him had opened his eyes on the questions of confession and purgatory. He also told us that his neighbours had prophesied that he would turn back to the Roman church before his death, but he answered that he did not need a priest to bury him and moreover if they did not wish to bury him in the cemetery they could bury him in his own field near the house."

From still another of our pastors engaged in this work comes the word:

"A woman and her daughter were baptized here a week ago and joined the church that night. Two other women have recently made profession and they, with others, should soon be baptized."

We rejoice in these further evidences of the power of the Word of God which liveth and abideth for ever. We are not able to give all the details of those mentioned above, nor of many others, for fear of exposing them to further threats and persecution, but we assure our readers that we know of many French-Canadians who are searching the Scriptures daily. They need your prayers, and those who go to them with the Word of God need your support.

### More Fruit From the French Testament Campaign

From one of our pastors who has been active in the work of giving out the New Testament in French we have just received the following:

"Next Sunday, God willing, we are to have another baptismal service when two French-Canadians shall confess Christ by this means. One is the young eleven year old daughter of two French-Canadians who were baptized last July. The other is the wife of a man who was also baptized then.

"The work goes on slowly but some very interesting contacts are being made."

From another pastor comes the following encouraging note of progress in the work:

"Enclosed is a Money Order for \$10.00 from our French work at \_\_\_\_\_. This, in about three months, comes almost entirely from one of the women, who is partially on relief and represents her 'dime' (tenth)."

These two brief items of news will speak volumes to those who know of the difficulty of this task in which we are engaged, and they will provide a strong incentive to our friends to pray for these French evangelists and to support their work. Write to the Union of Regular Baptist Churches, 337 Jarvis Street, Toronto 2, Ontario.

### 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
War Sermons from "A Sword Bathed in Heaven" to the Sermon in this issue— postpaid, individual sermons, each .....	.05
There are also still available copies reporting the great Protest Meeting which inspired the organization of The Canadian Protestant League and of other issues dealing with the Roman Catholic controversy.	
The Gospel Witness, published weekly, per annum .....	2.00

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SEND FOR EXTRA NUMBERS  
OF THIS ISSUE

## Bible School Lesson Outline

Vol. 6 Fourth Quarter Lesson 41 October 11, 1942

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

### CHRIST ENTERS JERUSALEM

Lesson Text: Luke 19.

Golden Text: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation"—Zech. 9:9.

For Reading: Luke 20, 21.

#### I. Passing through Jericho: Conversion of Zacchaeus—verses 1-10.

Zacchaeus sought to see Jesus and the Son of man came to seek the lost; the seeking Saviour and the seeking sinner will soon meet. Zacchaeus sought Christ earnestly, sincerely, diligently (Jer. 29:13; Matt. 2:8). He permitted nothing to hinder him; his occupation (Lk. 18:11), his past sins (verse 8; Isa. 1:18), his wealth (Lk. 18:25-27), his pride (Gal. 6:3), his small stature or his ridiculous appearance and situation (1 Cor. 1:27; 4:9, 10).

It was the Saviour's part to give the invitation to Zacchaeus to come to Him—(Matt. 11:28; Lk. 14:17; Rev. 22:17), to welcome him (Lk. 15:10; John 5:24; 6:37), to enter the home (Rev. 3:20) and to change the heart of the publican (John 3:6-8; Heb. 10:16). This will He also do for every one who meets the conditions as did Zacchaeus. For it was Zacchaeus' part to prepare to meet the Saviour (Amos 4:12), to take Him at His word (John 1:12; 1 John 5:10-12), to respond to His call obediently, quickly, gladly, wholeheartedly (Lk. 17:14; 1 Thess. 2:13), to receive Him joyfully (Acts 2:41; 1 Thess. 1:6) and then to live for Him (Exod. 22:1; Num. 5:6, 7; Tit. 3:8).

#### II. Approaching Jerusalem: Parable of the Pounds—verses 11-27.

During the two years of former ministry Christ had seemingly avoided appearing openly in Jerusalem. The people desired to make Him king (John 6:15), and the rulers desired to put Him to death (John 7:1). As Christ now approached the city the crowds became excited, thinking that He would immediately assert His authority as Messiah, deliver them from the Roman yoke, mount the throne of David and set up His earthly kingdom (Jer. 5:17, 18; Mic. 4:1-8). To correct this misunderstanding that He would set up His kingdom at once, Christ spoke the parable of the pounds.

The nobleman who went to a far country to receive his kingdom represents Christ Himself, Who was presently to go to heaven, and in God's time, receive His authority and return (Dan. 7:13, 14, 27). He would then put down His enemies who had opposed His right to reign and He would rule, sharing His authority with His faithful servants.

To each of the ten servants the nobleman gave one pound; they all shared alike, whereas in the Parable of the Talents the talents were distributed to "every man according to his several ability" (Matt. 25:14-30). The pound represents, perhaps, our Christian testimony, the Gospel as committed in trust, to every Christian (2 Cor. 5:18; 1 Tim. 1:11). "Christianity is not a selfish luxury, but a sacred trust." We are saved by grace, but we shall be rewarded according to our works.

The faithful servants were rewarded by being given positions of authority. But the one, thinking he could not do much, did not do anything. Instead of taking the blame for his idleness, he cast reflection upon the character of his lord, openly slandering him as being severe, exacting so much and bestowing so little. His master replied that if such were his opinion, he should have put forth greater effort, so as to be sure to please. The legal Christian who has had little experience of grace should launch out for his Master, and then he would learn about the Lord's true character.

Every grace received and appropriated enlarges our capacity for further gifts, but every grace rejected renders us unfit to retain the graces already possessed. This principle

may be illustrated by the fact that an arm, bound up, even though organically perfect, will lose the power of motion. The lamp of testimony will be removed from the unfaithful lampstand, and will be given to the one who will let the light shine (Rev. 2:5).

Let us be faithful in that which has been committed to us, that we may give account with joy, and not with grief.

#### III. Entering Jerusalem: The King Acclaimed—verses 28-38.

Read also Matt. 21:1-11; Mk. 11:1-10; John 12:12-19.

Christ sent two of His disciples to bring the colt to Him, and they that were sent obeyed. Teachers, Christian workers, all of us who know Christ, are sent by Christ to someone, to prepare the way for Christ's entrance into that heart. When we go forth at His command, we shall find that He has gone ahead of us, and by His sovereign will has made the way plain.

The owner of the colt loved the Saviour, and willingly gave up the animal at the Lord's request. All that we are and have should be at His disposal, at any time, in any place. The little gift exalted the Master literally, in this case, as well as metaphorically.

On that first Palm Sunday the meek and lowly Jesus rode into the city of Jerusalem, a King, Whose real nature as the God-man was veiled from the eyes of the fickle throng (Zech. 9:9). The disciples, however, recognized Him as their King, without understanding the full significance of the events which were transpiring (John 12:16). They lifted their voices in praise and adoration to God (Psa. 118:25, 26; Matt. 23:39; Mk. 11:9; Lk. 2:14; 13:35). The children, too, joined in the chorus of praise.

#### IV. Entering Jerusalem: The King Rejected—verses 39-48.

Read also Matt. 21:12-16; Mk. 11:15-18.

Christ wept with compassionate tenderness over the city. The people did not appreciate the things pertaining to their peace (Lk. 12:56); they did not recognize God's hour (Isa. 48:17-19). The Prince of Peace was in their midst, but their eyes were blinded by the darkness of unbelief. Christ wept as He prophesied the destruction of the city, a fate directly attributed to their rejection of Him.

The loyal praise of the disciples was considered by the critical Pharisees to be blasphemy, meriting a rebuke. But the adoration was fitting (Psa. 92:1, 2), and should mankind withhold praise, even the inanimate things of nature would extol the Lord.

The authority of Christ was opposed by the religious leaders and by the civil leaders. A second time it was necessary to drive from the temple those who were desecrating the house of the Lord (John 2:13-22). He demonstrated the true purpose of the temple as a place of worship and teaching.

Although the leaders sought to slay Christ, the common people heard Him gladly, and "hung upon him, listening" (Mk. 12:37).

### PROTESTANT LEAGUE MEETING

Masonic Temple, Galt, Ont.

Sunday, October 11th, 3 o'clock

REV. HAROLD G. MARTIN,  
of Toronto, will speak on

"THE CATHOLIC QUESTION IN CANADA"

and will tell of his tour of the Western  
Provinces in the interests of THE LEAGUE.

Everybody within reach of Galt is invited.

**BEHIND  
the  
DICTATORS**

This is the title of a book by Dr. L. H. Lehmann, an ex-Roman Catholic priest, who is Editor of *The Converted Catholic*, New York City. Dr. Lehmann was born in Ireland, received his early education there, and his theological training in Rome, where he was ordained a priest. He was priest of one of the Roman Catholic churches in Rome, and later went to South Africa, returning again to Rome for a while, and then was transferred to the United States.

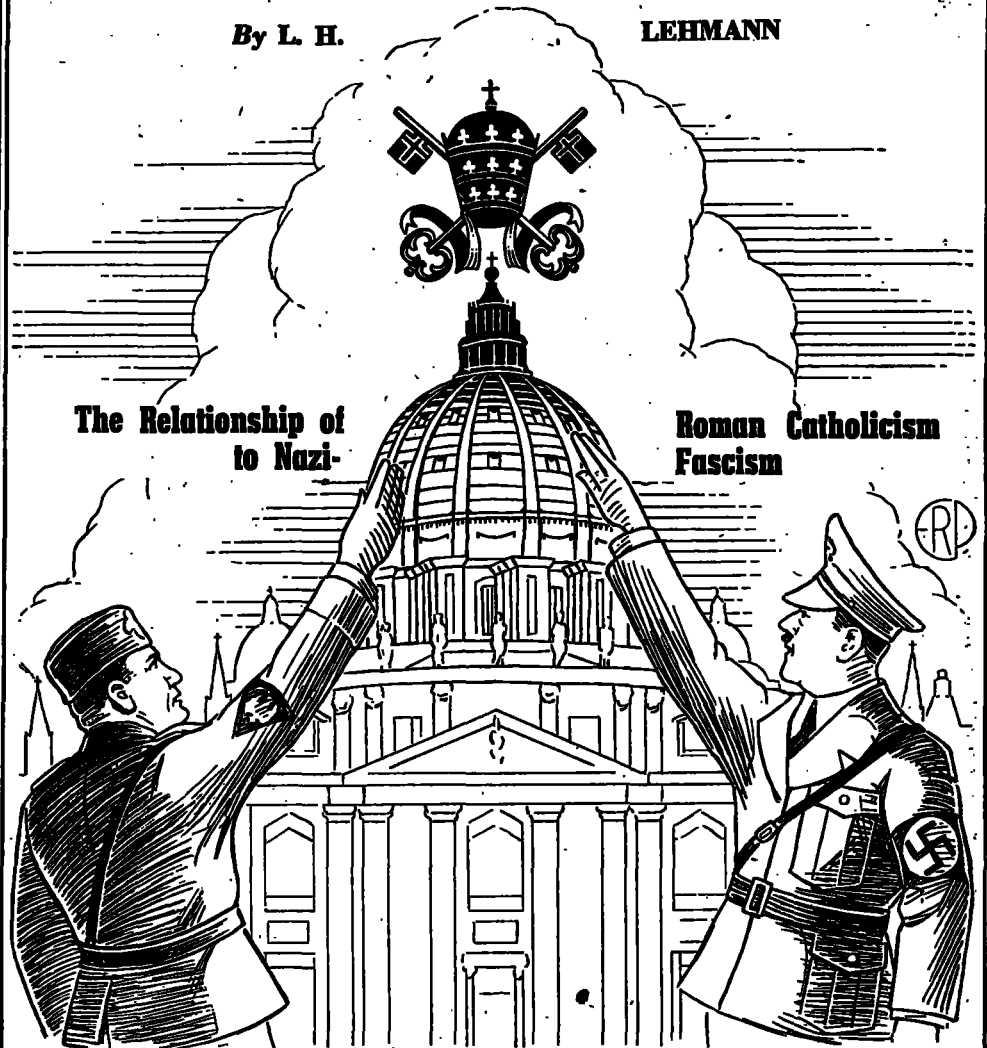
Dr. Lehmann knows Roman Catholicism from the inside, and is able to write on the subject with authority. In this book he shows what a large place the Roman Catholic Church has behind the dictators, in fomenting and carrying on the present war. No one who would be informed on the Roman Catholic question throughout the world, and especially as it relates to this conflict, can afford to be without this book. It is a book of sixty-six pages, and is packed full of information which it would be very difficult to obtain elsewhere.

We have published the book at the expense of THE GOSPEL WITNESS, and we offer it to our readers at the very low price of 50c, in order to help defray the cost of publication. Please fill in the order-form at the bottom of this page, and mail it to THE GOSPEL WITNESS, WITH 50c, AND THE BOOK WILL BE SENT YOU.

# BEHIND THE DICTATORS

By L. H.

LEHMANN



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