

Protestant League Special

The Gospel Witness

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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's First Birthday Celebration

How shall we describe it? Only those who were actually present to share the instruction and inspiration of the first services held in connection with THE CANADIAN PROTESTANT LEAGUE'S first anniversary, can really appreciate the magnitude of it all.

Knox Church Sunday Morning

Sunday morning was very dark, and it rained as it must have rained in the days of Noah. It was the sort of rain that would drench one to the skin in but a moment. Windshield-wipers were not adequate to keep one's windshield clean when driving. Yet as we drove down Spadina Avenue to Jarvis Street Church, roundabout Knox Church where Dr. Murphy was to preach, the streets were lined with cars. We saw people trooping down from the street-cars, and it was evident that a great meeting was in prospect. We later learned from Rev. T. Christie Innes that Knox Church, a large and commodious building, seating a thousand or thereabout, was crowded to its capacity. We remarked to Mr. Innes that such a crowd on such a morning would mean that he would have had three times as many trying to get into Knox Church had the weather been fair. It was a great service at which Dr. Murphy spoke on, "The Soul of a Priest, or Salvation through Christ Alone."

Jarvis Street Sunday Evening

Then came Sunday evening. The Jarvis Street service begins at seven o'clock. When we arrived at six-twenty, hundreds of people were turning back from the main entrances, swarming about the other entrances. They swarmed into the Rotunda and the corridors. By that time Jarvis Street Church auditorium was packed in every inch, with nearly four hundred chairs squeezed in somewhere, and hundreds of people standing in the vestibules, sitting in aisles, down the stairs of the gallery toward the platform—every available inch of space occupied, and many, where there were no chairs, were sitting on the floor.

Greenway Hall was packed with another five hundred; and the Lecture Hall of large capacity was opened—and

that was very soon filled, so that, by the most conservative estimate, three thousand people were under our roof; and that did not represent half the people who tried to get in. Certainly, morning and evening, not less than seven thousand people—that is not a wild estimate such as is usually made, when five hundred are reckoned as fifteen hundred, but by a most conservative reckoning—endeavoured to attend these services, to hear Dr. Murphy.

So great were the crowds, so many were disappointed at being unable to get in, we decided to advertise a service for Monday night. Monday evening is a very difficult evening for a meeting, but a large congregation gathered once more, notwithstanding another rainy night, when Dr. Murphy spoke on "The Roman Catholic Church and the Bible". It was a great address, which we found ourselves wishing all ministers in particular could have heard.

Sunday Evening Crowds

The Sunday night crowds were too congested to make it possible to do very much about obtaining new members for THE LEAGUE—we only could invite the people to go back to the Rotunda at the close; but one hundred and eleven new members were added to THE LEAGUE, notwithstanding.

Three Services at Once

There were three great services going at once. Dr. Murphy began by speaking in Greenway Hall. Following that, he spoke in the Lecture Hall; and he did not get into the main Auditorium until twenty minutes to nine. In spite of this, the crowds were still waiting—not one had left, even of the hundreds who were standing, and some of them had been standing from six-thirty until eight-forty. Dr. Murphy spoke in the most interesting and informative way on "Why Roman Catholic Priests Stay in the Priesthood", showing how, by their training and circumstances, and all the multiplied difficulties about them, escape is possible only by a miracle. He said that while priests who leave the Roman Church

are usually slandered, and represented as having been thrown out, the fact is the Roman Catholic Church will tolerate anything, and do everything in its power to keep its priests within its fold.

It was a heavy night's work for Dr. Murphy, but in a calm and incisive and well-ordered fashion he began to speak at twenty minutes to nine, the third address of the evening, apparently just as fresh in mind and body as in the morning.

Tuesday—Massey Hall, Cooke's Church, and Jarvis Street

Then came Tuesday evening. We advertised in the press Monday that in the event of Massey Hall's being crowded out, an overflow meeting would be held in Cooke's Church, a building seating about two thousand; and that if and when that was crowded, a second overflow meeting would be held in Jarvis Street. The crowds began to assemble outside Massey Hall before six o'clock, and by the time the doors were opened at seven, a milling mob of thousands were without. The police handled things in an admirable way. We are sorry that many people must have experienced inconvenience in having to stand so long, but it was impossible to do otherwise. Massey Hall was soon packed to the roof, platform and all, by ticket-holders; and then a sign was put out, "All full; overflow at Cooke's Church".

Cooke's Church

Cooke's Presbyterian Church is only a couple of blocks away, and soon that was packed just like Massey Hall. Then the overflow from Cooke's made its way to Jarvis Street, about five blocks away; and soon there was also a large gathering at Jarvis Street.

The programme was reversed in Cooke's Church: Dr. Murphy spoke there first. It was a great meeting. Rev. Wm. Thomas, Pastor of the Church, had the whole matter in charge. We had appropriated a great staff of ushers from various churches to handle the three thousand people in Massey Hall, but Mr. Thomas rapidly improvised a new staff, and resolutions elsewhere published in this article were passed, following Dr. Murphy's great speech—as legal documents would put it, "hereinafter referred to".

Massey Hall

When the Cooke's meeting was ended, Mr. Thomas joined us on the platform in Massey Hall. Dr. Murphy concluded his address in Cooke's Church something after nine—we do not know the exact time—and we were promised that he would be at Massey Hall something after nine-thirty, following his address in Jarvis Street. We kept ourselves fully occupied, however, in Massey Hall. We had a fine band under the direction of Mr. L. H. Saunders, Secretary-Treasurer of THE LEAGUE, and THE LEAGUE is greatly indebted to the bandmen who so splendidly led the singing, and particularly to Mr. Saunders, the conductor.

The Scripture was read by Rev. G. H. King, of London; prayer was offered by Rev. G. D. Little, Pastor of Chalmers Presbyterian Church, Toronto. The general supervisor of all three meetings was Rev. H. G. Martin, member of the Executive, who was the genius who contributed so tremendously to the success of THE LEAGUE meetings throughout the Canadian West. Mr. Martin supervised the ushers, and got things in hand in Massey

Hall; then in a little while was down at Cooke's; then up at Jarvis Street, back at Cooke's, then back again at Massey Hall.

During the afternoon preparation had been made by Mr. Saunders, both in Massey Hall and in Cooke's. Literature, membership envelopes, and so on, were all in place. A choir made up of singers from many churches, and a great crowd of ministers of different denominations, filled the entire platform.

The resolutions published herewith were presented. The following was moved by Rev. J. H. Barnes, Rector of St. Peter's Anglican Church, and a Vice-President of THE LEAGUE, who supported the resolution with a magnificent speech. Mr. Barnes was a minister in Quebec City for years, and was able to speak out of a personal experience of the menace of Romanism. Following is the resolution:

WHEREAS the formation of THE CANADIAN PROTESTANT LEAGUE approximately a year ago resulted from a protest by Protestants of all evangelical denominations against the encroachments of the Roman Catholic Church upon our traditional British liberties, and the intrusion of the Church into Governmental agencies to the point of the usurpation of Governmental functions, which reached the climactic challenge to the Canadian Protestant conscience in the setting up of its altar for the observance of its idolatrous worship in the main entrance of the Canadian House of Commons;

AND WHEREAS the protest of THE LEAGUE expressed in many Canadian cities has brought more clearly to view the insidious operations of this anti-Christian and anti-British system;

AND WHEREAS, specifically, the open and flagrant disloyalty of the Province of Quebec under the Roman Hierarchy, and the symptomatic seditious utterances of men like Chaulout, who was acquitted by a Quebec court, clearly reveal the need of a united Canadian Protestant front for the defense and assertion of our liberties as Canadian citizens, such as this LEAGUE is designed to provide.

THEREFORE BE IT RESOLVED, that the CANADIAN PROTESTANT LEAGUE, at its first Annual Meeting, express its gratification at the progress made in its first year in enrolling a paid membership of approximately six thousand; and that we declare that by the events of the year we are more profoundly convinced than ever of the necessity for and the importance of such an organization; and that we hereby pledge our loyalty to THE LEAGUE and its officers, and to the Protestant cause; and that we are determined to prosecute the work of THE LEAGUE with renewed vigour with the Bible as our message, the salvation and full freedom of the human soul in free churches in a free state as our aim, and Jesus Christ as our Saviour and Lord.

This resolution was seconded in a great speech by Mr. L. H. Saunders, Secretary of THE LEAGUE, who is one of the most versatile men of our acquaintance; a splendid secretary, an able editor, an accomplished bandsman, and a most ready and effective speaker. Both speakers were applauded repeatedly, and the resolution was carried by three thousand people standing and singing the three verses of the National Anthem.

Some time was taken appealing for a large collection, and in another article we shall try to give a summary of the results, when the collection has been counted, and the number of new members has been reckoned.

For the consideration of the second resolution, Rev. J. H. Barnes, Vice-President of THE LEAGUE, took the Chair, and the resolution was proposed by the President of THE LEAGUE, Editor of this paper, as follows:

WHEREAS the Dominion of Canada is part of the British Commonwealth of Nations, and all its interests are bound up with the interests of the British Empire;

AND WHEREAS the Act of Confederation known as the British North America Act, accords neither priority nor equality to any other than the English language;

AND WHEREAS His Britannic Majesty, King George VI, is just as truly the King of Canada as of Great Britain or the other Dominions;

AND WHEREAS it is therefore the duty of the Government of Canada to recognize the indissolubility of the tie which binds this Dominion to the Mother Country, and to relationship to the other British Dominions, and therefore to foster and promote in all the Provinces of this Dominion loyalty to the Crown, and to such laws as ensure the freedom of His Majesty's subjects;

THEREFORE be it resolved that we deplore the Government's connivance or actual approval of the use of Government agencies, such as the Department of Information, the Canadian Broadcasting Corporation, for the but thinly-veiled propagation of Roman Catholicism; and of the Post Office as an instrument of interference in the legitimate enterprises of Protestants;

AND FURTHER, we deplore the Ottawa Government's apparent complete subservience to the dictation of the Quebec minority and others who, with them, so obviously are under the direction of the Roman Catholic Hierarchy in Canada, thus flouting the will of the majority, and allowing the minority to rule this country;

AND FURTHER STILL, we earnestly protest against the Government's failure to make any attempt to counteract the seditious and subversive attitude and propaganda of the Province of Quebec, and the failure of the Department of Justice, to appeal the glaring miscarriage of justice in the Chalout case;

AND WE THEREFORE DECLARE our conviction that the one and only hindrance to National Unity in this country is the Roman Catholic Church, especially as it is shown in its dominance of Quebec, and we therefore call upon the Government to put an end to it, and to implement the legally expressed will of the majority, by inaugurating an all-out Canadian war effort, including conscription for military service anywhere, generally and impartially applied in all provinces;

AND FINALLY, this CANADIAN PROTESTANT LEAGUE is resolved to do everything in its power to cement and maintain in sentiment and active co-operation Canada's place in the Empire, and our British connection; and to contend with all our might against all influences contrary thereto; and we declare our deep and unswerving loyalty to Canada as a Dominion, to the Empire as a whole, and to His gracious Majesty, King George VI.

This resolution also was enthusiastically received, and was seconded in an able speech by Rev. T. Christie Innes, Pastor of Knox Presbyterian Church, Toronto, also a Vice-President of THE LEAGUE. This was also carried by a standing vote, and the singing of the National Anthem.

Rev. Carl McIntire of New Jersey

Then we called upon Rev. Carl McIntire, President of the American Council of Churches, and Pastor of the Bible Presbyterian Church, Collingswood, N.J., special speaker at the Convention of the Union of Regular Baptist Churches, who was on the platform. He brought greetings from the American Council of Churches which has a membership of three hundred and fifty thousand. Mr. McIntire spoke briefly, but with great effect; and when he resumed his seat, was given a tremendous ovation. We shall have more to say of Mr. McIntire's ministry in our report of the Convention: here we can say, as they say down south, only that he is "our sort". He is a militant Evangelical, whom it is a delight to know.

Rev. Wm. Thomas of Cooke's Church

Then we heard from Rev. Wm. Thomas an account of the meeting at Cooke's Church that was crowded to the roof. They passed the same resolutions as we passed at Massey Hall. They received an offering of nearly \$400.00, obtained over two hundred new members for THE CANADIAN PROTESTANT LEAGUE; and then, to make sure that Massey Hall did not fall behind, Mr. Thomas "took" another collection at Massey Hall, and "believe it or not", the second collection amounted to \$175.00! We do not know as yet what the total of the first collection was: we shall report that, as we have said, in a later article.

Dr. Murphy's Third Address of the Evening

About ten o'clock Dr. Murphy came in. He was given a great ovation when three thousand people rose to greet him, and, led by the band, sang the Doxology. Dr. Murphy spoke most ably, and again as though he had done nothing for a week but get ready for that one address, although it was his third that night on the subject; "The Roman Catholic Church and the World-Crisis." The substance of that address will be found elsewhere in this issue.

In Jarvis Street Church, where Rev. W. S. Whitcombe and Rev. W. Gordon Brown held the fort, there was a large gathering. We had been informed that an organized attempt would be made to disturb the meeting at Massey Hall. The police were on hand, and there was no trouble. One or two voices were, we believe, raised in Cooke's—which did not go farther. There was a little more in Jarvis Street until the Chairman, Rev. W. S. Whitcombe, said that unless they desisted the police would be called in. When the officers appeared, the hecklers disappeared. They were mostly women, students from one of the Catholic colleges.

Altogether, it was a tremendous night. Not less than six thousand people heard Dr. Murphy; and we can say without the slightest exaggeration that, taking Sunday, Monday and Tuesday, Dr. Murphy was heard by about ten thousand people, while at least three or four thousand more tried to find entrance to hear him.

The first instalment of THE LEAGUE'S anniversary party was literally an overwhelming success.

Annual Meeting of The Canadian Protestant League

This is just to remind our readers that the Annual Business Meeting of THE CANADIAN PROTESTANT LEAGUE will be held in Jarvis Street Church next Monday evening, October 12th, at seven o'clock. Reports from the Secretary-Treasurer and the Executive Committee will be presented, officers will be elected, and a forward movement programme in the form of a series of resolutions will be submitted. We hope every member of THE PROTESTANT LEAGUE within reach of Toronto will plan to be present.

Six hundred and sixty-seven new members were added to THE LEAGUE in the meetings of Sunday and Tuesday; and the total financial returns for the two days were something over \$2,000.00. We shall have a fuller report of this next week when we report the Annual Business Meeting of next Monday.

The Roman Catholic Church and the World Crisis

Rev. Dr. J. J. Murphy

The Substance of an Address Delivered to *Canadian Protestant League Meetings* on Tuesday, October 6th, 1942.

Within the limits of the time at my disposal this evening I have the choice of presenting to you either a few thoroughly developed facts, or a much larger number of facts in brief, impressionistic, fashion. Since the majority of the people of our democratic countries have been blinded to many of the true facts of the present world crisis by the servile submission of the press to the dictates of Roman Catholic power, I feel that my purpose here would be best attained by giving to you this evening, within the short period of time, as many of these unknown facts as possible.

I take this occasion to congratulate THE CANADIAN PROTESTANT LEAGUE on the lusty growth it has had since its beginning one year ago. But I wish to impress upon you the necessity of a much larger and more rapid growth if it is to serve its all-important purpose as a bulwark against the aggressions of illiberal and undemocratic forces.

The remarks I have to make to you this evening are not concerned with the Roman Catholic religion, as such, nor with the Roman Catholic people, nor with the majority of its priesthood, who know little more than you of the facts I present. My remarks are directed against the designs and activities of an international political power with its own diplomatic corps and political principles—the Vatican State.

Rome An Opportunist

Though the political objectives of Roman Catholic policy are clearly and definitively undemocratic, none the less this institution in driving toward its ends, follows the opportunist principle of making the best of any circumstances in which it finds itself. The story is told of the married French Cardinal, Talleyrand, who was standing one day by a window, watching the people in a revolt milling about in the streets below. He remarked to one of his "hangers-on": "I see our side is winning." His satellite asked him: "Which is our side?" Talleyrand replied: "I don't know yet—it is the side that is going to win." This story is a good sample of the opportunist policy followed by the Roman Church at all times, particularly in international wars. The Roman Pontiff, who claims to be the one and only spiritual arbiter of the world, stands by in this present world-conflict, refusing to take sides with the free peoples of the world, who are fighting back against the brutal aggression of a sadist dictator; and, although the Vatican favours the Nazi-Fascist forces, who agree with its own authoritarian principles, none the less, the papacy has followers in both camps. For instance, if Nazi-Fascism should win, it has in France the Catholic Pétain and Laval, on whose support it can rely. If Nazi-Fascism loses, it can turn to General de Gaulle, head of the Fighting French. If Fascism triumphs, it has in Slovakia the priest-puppet of Hitler, Msgr. Tiso. If it loses, the Roman Catholic Church can rely upon the good offices of another of its

monseignori, who is a member of the Cabinet of the Czechoslovakian Government-in-Exile in London.

The Birth of Liberty

In 1648 the Treaty of Westphalia gave legal birth to the policy of tolerance and democratic liberties, the fruit of the Protestant Reformation. As you well know, once men defied the overweening power of the Roman Pontiff and vindicated their own God-given right of following the dictates of their own consciences, religious liberty came into being. From this religious liberty all the liberal democratic principles of our modern world take their origin. It was the triumph of individual man over the tyranny of usurped authority. Pope Innocent X., reigning at the time of the Treaty of Westphalia, denounced and abrogated this treaty in the strongest terms perhaps ever used in a pontifical condemnation. He anathematized, for all future time, its principles of tolerance and religious liberty, and loosed from their obligation all who had sworn to uphold it.

It is interesting to note that official Nazi declarations contained in reports to *The New York Times* in April, 1940, declared that the real purpose of the present war is not the overthrowing of the principle of the Versailles Treaty, but the destruction of the principles of the Treaty of Westphalia, which, they declared, were the beginning of our present "democratic corruption." It added that it was the intention of the Nazi government at the successful conclusion of this War, to sign the treaty of peace at Westphalia to wipe out the sordid memory of the treaty signed there three hundred years ago.

To Reestablish the Holy Roman Empire

The battle of Authoritarianism against Individualism has been carried on from the time of the Reformation by the Jesuits, the founders of the counter-Reformation. They have never ceased to long for the day when an end could be put to Protestantism and the individual liberties for which it stands. They looked forward to the re-establishment of the Holy Roman Empire, which would restore the Church to its medieval political power. In the *Memoirs* of Kaiser Wilhelm II., p. 211, we find him narrating the following conversation held at the Vatican, at the time of his last visit with Pope Leo XIII.:

"It was of interest to me that the Pope said to me on this occasion that Germany must become the sword of the Catholic church. I remarked that the old Holy Roman Empire of the German nation no longer existed, and that conditions had changed. But he stuck to his words."

What the Vatican failed to achieve through Wilhelm II., through no fault of its own, bid fair to be achieved not many years later by the rise to power of the Roman Catholic Adolf Hitler. Fritz Thyssen, Roman Catholic multi-millionaire of Germany, in his book, *I Paid Hitler*, states that he poured millions into the coffers of

Hitler to assure his election, and that the explicit purpose of reestablishing through him the Holy Roman Empire was dear to the heart of Vatican politicians.

Our Catholic Enemies

One should not overlook the fact that the countries on the side of Hitler, fighting the world democracies, are Catholic countries, headed by Roman Catholic rulers, such as Franco in Spain, Salazar in Portugal, Mussolini in Italy, Pavelitch in Croatia, Msgr. Tiso in Slovakia, Pétain and Laval in Fascist France. In Germany itself Adolph Hitler, on the opening page of the German *Who's Who?* (*Wer Ist's?*) is listed as a Roman Catholic. Goebbels, Nazi Minister of Propaganda, is also a Catholic. So, too, are the following leaders of Nazism: Franz von Papen, ace diplomat of Nazidom; Seyss-Inquart, betrayer of Austria; Henlein, Fuehrer of Sudetenland; Burchard, and many other Nazi *gauleiters*.

In the present issue of *The Converted Catholic Magazine*, of which I am associate-editor, the exact words of Hitler, taken from his book, *Mein Kampf*, are quoted, in which he tells of the strong Roman Catholic influence on his childhood and the formation of his early ideals; of his learning anti-Semitism from the clerical mayor of Vienna; of his admiration for the organization of the Roman Catholic Church, particularly of its unyielding intolerance.

As is now well-known, the present world struggle between dictatorships and democracies began with Fascist aggression in Ethiopia, and Spain. I need not tell you the well-known fact that the Vatican gave its blessing to both of these aggregations, and brought about the defeat of the Republicans in Spain, by having Roman Catholic political pressure in the United States prevent the passing of legislation which would have allowed the sending of arms to the Loyalists.

It hardly can have escaped your attention since the opening of the present War that at no time has Hitler blamed the Roman Catholic Church for the present state of the world, which he so hysterically denounces. Neither, on the other hand, has the Roman Pontiff excommunicated Hitler, nor denounced the cause for which he stands. It was this present Pope, Pius XII., who, as Papal Nuncio to Germany, made the concordat with the Hitler dictatorship that gave it its first international diplomatic recognition, and that abolished the liberal Catholic Centre Party, the last stronghold of democracy in Germany.

Roman Eire Helps the Reich

In the Catholic countries that are not openly siding with Hitler, facilities are offered for the attainment of Nazi objectives. An outstanding instance is Roman Catholic Ireland, which refuses even passive cooperation with democracies, and yet at the same time there are housed Nazi spy headquarters of the German Empire in Dublin, which can inform Germany of the movements and equipments of Allied troops in Northern Ireland.

Fascist Religion

It is well known that the essence of Nazi-Fascism is intolerance, one-man rule, hatred of democracy, Jews and Freemasons. It stands to reason that the Fascist state needs a Fascist religion. Such a religion is Roman Catholicism with its principles of intolerance, certified and established by pontifical encyclicals; its one-man rule; its condemnation of democratic liberties; its denunciations of Freemasonry as "the synagogue of Satan"; its medieval anti-Semitic laws, the parallel of

the Nuremburg decrees of Hitler, which have never been formally rejected or disowned.

It may come as a surprise even to most Protestants to know that Vatican encyclicals have explicitly condemned democratic liberties. I have not time to prove in detail the truth of this statement, but I refer you to the encyclical *Mirari Vos* of Gregory XVI., in which he calls liberty of conscience "an erroneous doctrine—a delirium." He also declares in this same document that the worst plague of society is liberty of opinion and freedom of speech. His denunciations were repeated and enlarged upon by Pope Pius IX., in his encyclical *Quantum Cura* and his notorious Syllabus of Errors.

Anti-Democratic Practices in America

The fight against our democratic liberties on the part of the Roman Catholic Church is not confined to paper denunciations, but is carried out in practice within our democratic countries. Allow me to give you just a few instances that have taken place in recent times within the confines of my own country.

Persecution of Ex-Priests

It was only last summer when the constitutional guarantee of freedom of assembly was interfered with in the case of Dr. Lehmann, former Catholic priest, who was in a private home in Philadelphia, addressing a small gathering of people on a biblical subject. Father O'Grady of the neighbouring parish of Our Lady of Mercy, elbowed his way into the house, and demanded that the Reverend Doctor Lehmann prove that he had been a Roman Catholic priest, or else he would get Roman Catholic policemen to break up the meeting.

Outrageous violation of freedom of conscience took place in the case of Peter Doeswyck, former Roman Catholic priest, who recently came to Christ's Mission, New York, after having served for several years in the diocese of Omaha and Nebraska. On his resignation from the priesthood he was arrested the following day under false pretences, taken to the police station, and grilled for five hours on why he was leaving the priesthood, where he intended to go, what he intended to do, whether he intended to write against the Catholic Church, whether he intended to speak against the Catholic Church, and other questions of similar import. He was released only through the interference of a friend who knew that he was being detained under false pretences, and threatened publicly to expose the cause if he were not freed at once.

Shackling of the Press

The most effective and devastating threat to democratic liberties is seen in Roman Catholic shackling of the press. There is no publishing company in the United States that will now publish an anti-Catholic book. Only three weeks ago Haldeman-Julius, publishing company of Kansas, was prevailed upon, through Catholic pressure, to discontinue the exposure of Vatican political intrigues in its series of booklets entitled, *The Black International*. A few weeks previous to that the Knights of Columbus, in convention in New York State, denounced *The New York Post* for telling of the possible implications of a leading Catholic layman, David I. Walsh, with a Nazi spy ring. It is interesting to note that Senator Walsh has not challenged the report of *The New York Post* to the extent of forcing a retraction or suing them for libel.

The entire press of the United States, with the ex-

ception of a small newspaper in Scranton, Pennsylvania, censored the fact that a Roman Catholic priest of Toronto gave money to Hans Krug, Nazi prisoner of war, who escaped from a Canadian prison camp, to buy a ticket to Detroit.

In an issue of *In Fact*, published by George Seldes, some weeks ago, it was disclosed again that Father Curran, Fascist-minded hero of Christian Fronters, forced the daily newspaper, *The Brooklyn Eagle*, a few years ago, to reverse its stand on the Spanish Revolution, to favour General Franco.

Though *The Converted Catholic Magazine* is a conservative and scholarly publication, which carefully documents all statements, it is not allowed to be sold on public news-stands anywhere in the United States because of Catholic political pressure.

What I have said of Catholic censorship of the press could be proved by a hundred other instances if time permitted. Similar proof could likewise be given of Roman Catholic influence over the radio, motion pictures, and other channels of public information.

Romanist Designs

Roman Catholic political designs have planned a strong, vigorous, policy for the usurpation of power in our democracies. I quote from the Jesuit Father Talbot, present Editor of the Jesuit weekly, *America*, who in *The New York World* of December 14th, 1930, is quoted as follows:

"The old Protestant culture is about at the end of its rope. . . . Why cannot we raise a tidal wave that will bring Catholic culture into the United States? Why cannot we make the United States Catholic in legislation, Catholic in justice, aims, ideals?"

My dear friends, the political pressure of the Roman Catholic Church consists, not in its numbers, for in the United States out of a population of 134,000,000, it numbers only 13,000,000 adult communicants. Its power resides in the fact that it is a highly-organized minority pressure group.

O Sleeping Giant, Awake!

The moral of all this to you is self-evident. Protestantism is a sleeping giant. It must rouse itself and organize itself into a society such as THE CANADIAN PROTESTANT LEAGUE if it is to defend the religious and political liberties to which Protestantism gave birth, and which we so dearly cherish. As individuals you are helpless: only through a large, strong, well-financed organization can you become articulate, and raise a barrier against the aggression that threatens even your immediate future.

The Roman Catholic Church and the Press

Among the many good things which are matters of general observation, which Dr. Murphy's address emphasized, was the fact that the public press in general is cowed almost into silence by the fear of what the Roman Catholic Church can do to it. Dr. Murphy's visit to Toronto affords a striking confirmation of that fact.

From the account elsewhere, it will be seen that Dr. Murphy addressed—that is, was heard by—not less than ten thousand people Sunday and Tuesday; and we are certain that at least thirteen to fourteen thousand tried to hear him. It is not often that such floods of humanity inundate a building for a religious service. Nor is it often that a speaker, asked to give one address on a particular occasion, is required to give three in order

that the eager multitudes may hear his message. But this happened on two occasions, Sunday and Tuesday, with Dr. Murphy.

It is worthy of note also that the meetings were widely advertised, and at great expense. Large space was taken in all Toronto papers—Saturday, Monday and Tuesday, at a cost of hundreds of dollars. Surely any man or movement that, in two days, can attract a company of fourteen thousand people, and be heard by ten thousand of them, is what newspapers call "news". One might have expected that some mention of these unprecedented gatherings—we have been in Toronto nearly thirty-three years, and have never once seen or heard of anything like it—would have deserved a line or two in the press. Two of the papers in which these advertisements occurred did not even publish a word about the meetings, although their representatives were at the hall. The other paper had some little reference to it on a back page, which we were unable to find. Someone said it was there, but that it amounted to little.

Over against this, we would call attention to the fact that not so very long ago the first meeting in connection with the Roman Catholic movement known as "The Sword of the Spirit Movement" was held in what we presume would be called St. Michael's Parish Hall. Our Mr. Brown—Rev. W. Gordon Brown—who is known for his passion for accuracy, and who has the humbling habit of counting everything that is countable, reported that the meeting was attended by two hundred people. We do not know whether any money was spent in advertising it, but if so, it was not advertised conspicuously. But this little Roman Catholic meeting of two hundred people was considered deserving of large space in *The Globe and Mail*, with prominent—if we remember correctly, double-column headlines; but Protestant meetings aggregating about 13,000, or 14,000 people were utterly ignored.

The Roman Catholic Church is represented by a minority in this country, as in the United States, but an organized minority can threaten, and sometimes defeat, an unorganized majority. It is part of the function of THE CANADIAN PROTESTANT LEAGUE so to mobilize and make articulate Protestant sentiment that it will become a force to be reckoned with. We cannot soil our hands by resorting to the diabolical methods of the Papacy, but the day is not far distant when the paper that ignores the meetings of THE CANADIAN PROTESTANT LEAGUE in its news columns will cease, in any true sense, to be a disseminator of news.

Meanwhile, the thousands of people who heard Dr. Murphy will have abundant confirmation of the things he said, in the silence of Toronto papers. No doubt they were threatened in advance by the Roman Hierarchy of the dire consequences which would follow any publication of THE LEAGUE's operations. But the tide is coming in, and before very long we will have another PROTESTANT LEAGUE gathering that will crowd Maple Leaf Gardens.

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The Jarvis Street Pulpit

BEAUTIFUL ZION

A Sermon by the late Rev. T. T. Shields, father of the Pastor.

Reprinted from *The Canadian Baptist* of November 28, 1895.

Preached in Jarvis St. Church near that date.

(See note at the end of the Sermon).

"Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces."—Psalm xlviii. 12, 13.

To utter these words to a pious Jew, would be like mocking his misery. Compared with the day when this Psalm was written for the sons of Korah, "Zion is a wilderness, Jerusalem a desolation"; while her expatriated people are to be found in every nation under heaven; as one has said, "Having residence everywhere, and government nowhere." So fearfully has God answered this prayer at the Saviour's crucifixion, "His blood be on us and on our children."

Are we, then, to conclude that this part of God's word has served its purpose, and, like a worn-out garment, is no longer of any use? What, then, are we to understand by the words of Isaiah: "The grass withereth, the flower fadeth, but the word of our God shall stand for ever"? We dare not be among the number who think any part of God's word has gone out of date. In our judgment, it must stand or fall together.

Many years after this Psalm was composed, Paul wrote to the Christian Jews, or Hebrews, "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first-born, which are written, 'or enrolled,' in heaven." In another place, he speaks of Christians as "fellow-citizens with the saints." From this we learn that ancient Zion was only a picture, or shadow, of good things to come. So, as "coming events cast their shadows before," ancient Zion was a shadow of the coming, and more enduring, Zion; the spiritual city, inhabited by "the church of the first-born, who are enrolled in heaven."

The true Zion, then, consists of those who are written, not merely in the roll-book of some earthly denomination, but those who are written in heaven. The true Zion—the Church of God—still stands, and the gates of hell shall not prevail against it.

I.

Looking at the text from this standpoint, let us GO AROUND ABOUT ZION AND MAKE SOME OBSERVATIONS.

We shall discover, if we observe closely, that *Zion is beautifully situated*. "Beautiful for situation, the joy of the whole earth is Mount Zion."

The Church of Christ occupies a conspicuous position. It is highly exalted. "Ye are as a city set on a hill," said Christ. There is fine, pure air on the hill-tops; breezes of grace and love; high up above the mists and fogs of doubt which hang over the valleys of unbelief. It is good for spiritual health. Years ago, when the people of Zion took to camping in the valleys; at one time they said: "We looked for peace, but no good came; and for a time of health, and behold trouble." The Lord looked down upon them and said: "Why, then, is not the health of the daughter of my people recovered?" And the Lord's servant cried: "O Zion, that bringeth good tidings, get thee up into the high mountains." A grand place for health is the mountain top. Peter thought so,

when, on the mountain top with the Master, he exclaimed: "Lord it is good for us to be here!" But lofty positions entail great responsibilities. A city on a hill is easily seen; it cannot be hid. If you are a Christian, you are a public character. Even though you never take part in a prayer meeting, nor take an active part in church work; from the moment you profess Christianity, the eyes of the world are upon you; and many judge of Christianity, not by what they read of it in the Bible, but by what they see of it in the lives of its professors.

The Church of Christ, the City of God, stands on the borders of the State of Grace, only divided by the stream of Death from the State of Glory. It is nearer heaven than any other place in the world. How long does it take to send a message and get an answer? "It shall come to pass, while they are yet speaking I will hear." No telephone can be quicker than that. We measure distance now by time, not by miles. We say, "It is so many hours' journey, or so many days' journey, to such a place." By that method of reckoning, how far is heaven from the church on earth? "Absent from the body, present with the Lord."

We further observe that *Zion is "the joy of the whole earth."* That is not how many regard it. There are those who consider Christianity as a drag on the wheels of progress. They speak of Christians as having old-world notions, and straight-laced ideas. Have you ever thought what kind of a world this would be, if there were no Church of Christ in it, no gospel preaching, no prayer, no public worship? The world is bad enough today. But if Christ had not left His church in it, there would have been no light in the surrounding darkness; no salt in the putrid mass. Bad as this world is, powerful as are the devils by which it is haunted, if there were no Church of Christ it would be a very Pandemonium, the abode of fiends incarnate. Hear the words of the Lord: "And the daughter of Zion is left as a cottage in a vineyard; as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah."

We are apt to overlook some of the beneficial influences the Church of Christ is exercising. Unless we have so many converts, we are prone to think nothing has been done. Let us look at this. You know men, in whose honesty, integrity, and uprightness of character you have perfect confidence. And yet they never professed religion; never were members of any church. But you would as willingly do business with them, as with any professor of religion you ever knew. Now, where did they get their lofty principles? "Oh!" says one, "they were well brought up; well trained by their parents." That only shifts it further back. where did their parents get them from? There is an educating and restraining influence being constantly exercised by the Church of Christ, which we shall do well not to overlook. In

our just laws; in the general high character of men of commerce; in our various hospitals, orphan asylums, and other benevolent institutions; in the vast numbers who are truly converted to the Lord Jesus Christ, we have overwhelming evidence that, to-day, "the joy of the whole earth is Mount Zion."

Again we observe, *Zion is the city of the Great King*: "God is in the midst of her." "Where two or three are gathered together in my name, there am I in the midst." "Lo, I am with you always, even unto the end of the world," or age. Though God is everywhere present, He is especially so where His people meet. Nor does it affect the truth of this statement to say that many never realize His presence. If our faculties are dormant, benumbed, or impaired in any way, by so much we lose consciousness of what they would otherwise reveal. A blind, deaf, and dumb man, could neither see, hear, nor converse with his friends, though in the same room with them. Even so if our love, hope, and faith are dormant, or dead, we shall not realize the Lord's presence; but that will not affect the truth. In the midst, the middle, the centre; as near to one point of the circumference as another, "The Lord is nigh unto all them that call upon Him."

II.

Having made these observations, let us now TELL THE TOWERS THEREOF.

In ancient Zion there was one tower called "The Tower of David, builded for an armoury, whereon there hang a thousand bucklers, all shields for mighty men."

In the spiritual Zion there is an *Armoury Tower*, but it is not limited to shields and bucklers. It contains the whole armour of God. Neither is it limited to a thousand men, but the whole army of Immanuel which, when John saw them, comprised a number that no man could number. In the tower of Divine Truth are stored up the ten heavy guns of Mount Sinai, which are not spiked yet, though many try to persuade themselves that they are. Then there is the new gun, which the Prince of Peace placed there with these words: "A new commandment give I unto you, that ye love one another." That is a deadly weapon, when used among a lot of quarrelsome disciples. Here is an example of the shells it fires: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

And here is a round shot from the same gun: "And this commandment have we from Him, that he who loveth God love his brother also." Then there is the helmet of salvation, with its plumes of holy joy; the sword of the Spirit, and its unbreakable girdle of truth; the breastplate of righteous, the shield of faith, and the shining shoes of peace, of which the prophet said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." The banner of Calvary is stored in the armoury tower. It has never witnessed a defeat, for the warriors of the Cross, armed with the whole armour of God, are "more than conquerors."

Then there is the *Observatory Tower*, or the *Tower of Faith*. Wondrous sights can be seen, sometimes, from the summit of this tower. When the sky is clear, and there are no clouds of doubt or unbelief floating about, it is said glimpses may be obtained of that part of the city across the stream of death. Paul was up there once, and he was so enraptured that he said that he could

not tell whether he was in the body, or out of the body. The sights he saw he described as "things unutterable." Here, too, observations are taken of the Sun of Righteousness. The City of Zion is expected to keep her time by the Sun. This is a very important matter, as so many look to her, that she should keep correct time. If she lags behind the Sun, or goes before the Sun, many may be misled. I had a friend who had a private observatory at the top of his house. It contained a very powerful telescope. Going up with him on one occasion to view an eclipse of the moon, I made two discoveries. I found that when the glass was elevated to the proper angle, I had to get down on my knees to look through the telescope. That was one discovery. Another was, that I had to shut one eye and look through with a single eye. Even so, those who would look through the glass of truth must get low down. They must also look with a single eye; not look with one eye on the world, and the other through the glass. An eye, single to the glory of God, is necessary if we would see the things of God. "If thine eye be single," says Jesus, "thy whole body shall be full of light."

Again, there is the *Tower of Refuge*. "The name of the Lord is a strong tower: the righteous runneth into it and is safe." The Lord has revealed Himself by various names, to suit the varied needs of His people. In the midst of His conflicts, the Lord revealed Himself to Moses as "Jehovah-Nissi", the Lord is my banner. Merchants, travelling through eastern deserts in companies, had lights on poles for travelling by night; and each company had its own arrangement of one, two, or more lights, and so each could tell his own company, or caravan. They called them banners. And so, as Moses looked at the pillars of fire, he thought, "The Lord is my banner." What a comfort and refuge has the assurance of Divine guidance been to the Lord's perplexed children, in their journeys through the wilderness of this life. How many have found refuge in that other name, "Jehovah Jireh, the Lord will provide." Does not memory recall many such hours in your experience? And then there is another name, in which every Christian finds refuge: "Thou shalt call His name Jesus, for He shall save His people from their sins." When the law-storm of conviction raged, and you could find no shelter, you fled to Jesus, and now you understand

"How sweet the name of Jesus sounds
In a believer's ear."

III.

Let us now heed the further admonition and MARK WELL HER BULWARKS.

"We have a strong city. Salvation hath God appointed for walls and bulwarks." "Salvation" involves the exercise of all the attributes of God.

"Here the whole Deity is known,
Nor dares the creature guess,
Which of the glories brighter shone:
The justice or the grace."

These bulwarks are remarkable for their height. "Thy mercy is great unto the heavens." Has anyone ever measured the height? Astronomers tell us the distance of sun, moon and stars; but who has ever computed the height of the blue vault of heaven? So high are the bulwarks of mercy—immeasurable.

"My trespass was grown up to heaven,
But far above the skies;
Through Christ abundantly forgiven,
I see thy mercies rise."

So high are these bulwarks of mercy, that the longest winged fiend of the bottomless pit cannot fly over the top of them! "For as the heaven is high above the earth, so great is His mercy toward them that fear Him."

Their strength, too, is worthy of note. "And I will make thee unto this people a fenced brazen wall, and they shall fight against thee, but they shall not prevail against thee, for I am with thee to save thee and to deliver thee, saith the Lord." The Lord's strength is engaged to defend His people. "As the mountains are round about Jerusalem, so the Lord is round about His people." The walls of preserving grace are built upon God's omnipotence and immutability, and all the artillery of hell cannot batter them down. Time, which crumbles other walls, has no effect on these, for the Lord will never leave nor forsake those that trust in Him."

Their extent is full of encouragement. "When I was a child I spake as a child, I understood as a child, I thought as a child." I thought that the blue heavens were above. "But when I became a man I put away childish things", and I found that this world is a globe, and the heavens, I thought were above, are all around the globe. So is the mercy of God; so are His protecting bulwarks, all round His people. We hear persons sometimes crying out in alarm for the Church, and, like Uzzah, are ready to put forth human hands to save and steady the ark of God. There is no need for it; God will take care of His own people. What is true of His Church, as a whole, is true of every individual member of it: "The gates of hell shall not prevail against them." They shall never perish."

The favorable testimony of an enemy is reckoned more weighty than that of a friend. You expect a friend to speak favorably; if an enemy does, you know truth compels him, for he would not if he could help it. Let us have the testimony of an enemy: "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Then Satan answered the Lord and said, "Doth Job fear God for nought? Hast thou not made an hedge about him, and about his house, and about all that he hath on every side?"

If you wanted to express complete protection, could you find better language than this, which came from an avowed enemy of man?

IV.

Consider Her Palaces.

There is *the Palace of Peace*. It is built on the Rock of Ages, and it faces the plains of light. There is only one door into it, the door of Justification. "Being justified by faith, we have peace with God." In it there are many quiet resting places, couches of Divine favor, on which weary souls may rest. The company is very select. Anxious cares are kept away from the Palace. Heavenly meditations, and divine delights, are the constant companions of those who dwell in the Palace of Peace. When David lived here, he said: "In the multitude of my thoughts within me thy comforts delight my soul." Those who enter the Palace have a beautiful musical instrument presented to them. In a friend's house, one day, there was a musical box on the table, which played a certain number of tunes; and then, when wound up, played them over again. The thought occurred this would become wearisome in time, as the tunes became familiar.

But this music, in the Palace of Peace, never tires. It is called, "The Testimony of a Good Conscience." It is the sweetest music ever heard. With it, one can sing songs in the night, yea, in the darkest night of trial it enables the soul to "rest in the Lord, and wait patiently for Him."

Consider *the Palace of Joy*. This adjoins the Palace of Peace, through which you must go in order to get to it. Peace first, then the joy in the Holy Ghost. When you enter, you see a portrait of an unsaved sinner; and it has this peculiarity about it, that everyone who sees it, sees in it a likeness to what he was once. Under it is the inscription: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." The contemplation of the change which has been wrought fills those who have experienced it with joy unspeakable. Those who enter the palace have a beautiful casket of jewels presented to them. They are exceeding great and precious promises of unspeakable value, diamonds of truth. In connection with this palace there is a secret chamber, where the King of Kings gives audience to His subjects, and often they exclaim: "In thy presence there is fulness of joy."

There is another palace. The city is partly on this side of the stream of death, and partly on the other. The other palace is on the other side of the river. It is called *the Palace of Glory*. There is not so much known about this palace, as those who go there stay, and they do not come back to describe it. It is thought we could not understand it if they did. The language spoken there is the language of Canaan, and we do not understand it. We are accustomed to say, "If it were not for so and so, or but for so and so, we should be satisfied. There are no ifs nor buts in the language of Canaan; it is a pure language, without any need of such auxiliaries. In it the comparative degree is unknown, all is superlative. Its gardens are the most beautiful, its fruit the most delicious; its fountains the purest; its views are the clearest; its prospects the most enchanting; and its climate the most congenial, partaking neither of excessive heat nor winter's cold. Its inhabitants are the wisest and holiest, decked with the richest jewels, clothed in the purest white, and enjoying perfect happiness. Its worship is the most sincere and constant; its music the most faultless and harmonious; its anthems the most lofty and sublime. Feebleness, decay, and old age are unknown within its limits. Eternal strength, duration, and freshness, are stamped on all that the heavenly part of Zion contains. And so in the Palace of Joy, contemplating the time when they shall cross to the Palace of Glory, and roam o'er its plains of light; the citizens joyfully say, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Child of God, rejoice in thy prospects; fix thine eyes on the recompense of thy reward.

Sinner, who art a stranger and foreigner, wilt thou become a fellow-citizen with the saints? "Doth not wisdom cry? and understanding put forth her voice? She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call, and my voice is to the sons of man. My son, if thine heart be wise, my heart shall rejoice, even mine. Strive to enter

in at the strait gate, for many, I say unto you, shall seek to enter in and shall not be able."

NOTE: The Pastor begs the indulgence of the readers of THE WITNESS as they read this personal word. He has spent most of the time for the past ten days at the bedside of his mother waiting for "the Tide which drew from out the boundless deep" to "turn again home". At this writing (Tuesday) she still lingers, but as when passengers go to sleep before the train actually leaves the station. In these waiting hours the Pastor has had no opportunity to prepare copy for THE WITNESS, and his thought has naturally turned to his father, who is waiting to welcome to the Morning Land the one he loved so well. And among the many spiritual treasures with which he enriched his children and others, we came upon the sermon printed above. As we read it and longed again for "the sound of a voice that is still", and thought of another hand so soon to "vanish", we rejoiced in contemplation of their reunion in "the Palace of Glory". This sermon, so long ago written by "a vanished hand", and preached by "a voice that is still", is published here that his walking about Zion, and his consideration of her palaces may, as the text admonishes, be told "to the generation following." The sermon says: "There is not much known about this Palace (of Glory) as those who go there stay, and do not come back to describe it. It is thought we could not understand it if they did." No, alas! They do not come back. But as the light of the Palace of Glory even now shines upon the loved face so soon to vanish from our view, we rejoice more than ever in the knowledge of the way that leads to the Palace, "The Lord will give grace and glory."

A Further Note as of This Date, October 7, 1942

The foregoing sermon, with its accompanying note, appeared in THE GOSPEL WITNESS of July 29th, 1922. We republish it here, and allow the note to stand, for the reason that while the cause of our preoccupation is different, the fact, as two Conventions coming together will show, remains the same, now as then. There was no evening sermon by the Pastor in Jarvis Street last Sunday, and we have not had time to glance at an old one even for purposes of revision.

A Note About the Convention

We have had to sandwich in the preparation of this issue of THE GOSPEL WITNESS, such as it is, between many meetings, and this is late Wednesday night. If our proofs are not as accurate as they might be, or if anything about THE GOSPEL WITNESS reminds one of someone who is tired and sleepy, please forgive us. We will try to do better next week. Meanwhile it is enough to say that many delegates have come, we expect many more to-morrow, everyone is happy—and all is going well.

Another Jarvis Street Flier Goes Home

Jarvis Street was saddened last Saturday at the receipt of the news that another of our gallant young

men, Pilot-Officer Edward Paul Howarth, had been "killed in action". Paul had been in attendance at Jarvis Street Bible School and church from the time he was six or eight years old; and from the time of his conversion he was "all out" for Christ. When he entered the armed services, and put on the King's uniform, he did not put off the uniform of Christ: everybody about him knew that Paul was a Christian. He was a quiet, unassuming young man, clear-eyed, of a steady nerve, and of a pure heart.

THE GOSPEL WITNESS and Jarvis Street Church as a whole sympathize most deeply with his father and mother and brother Jim. We regret that we have not at this writing a portrait of Pilot-Officer Paul Howarth to publish herewith. Deacon McKee, the father of Pilot-Officer Percy McKee, the splendid young man killed over Malta last April, when he heard of Paul's death said that he had sometimes thought of Percy as perhaps being a little lonely up there, but now that Paul is gone to join him, he will think of him as having some Jarvis Street company. What a lovely truth! What an unspeakable blessing that "we sorrow not even as others which have no hope."

Following is the report which appeared in the Toronto press, October 5th:

A 22-year-old Toronto bomber pilot was buried with full military honors to-day in Cottesmore Village Cemetery, Cottesmore, Rutland, England.

He is Pilot Officer Edward Paul Howarth, son of Mr. and Mrs. J. H. D. Howarth, of 211 Balsam Avenue, killed in action last Wednesday.

Paul was a popular youth in the Beaches district and took a great deal of interest in the work of the Sunday school at Jarvis Street Baptist Church, where he taught a boys' class for several years. He was born in Bermuda and was brought to Toronto at the age of three. He attended Balmy Beach, Adam Beck and Earl Beatty Public Schools and graduated in chemistry from Danforth Technical School.

He was an employee of Lever Bros. Soap Co. before enlisting in the R.C.A.F. in April, 1941. After winning his wings and commission at Uplands in December of the same year, he went overseas and took part in many big raids over enemy territory. In his last letter to his mother, which she received some weeks ago, he revealed that he was being transferred to four-engined bombers—Britain's biggest.

He is survived by his parents and an older brother, James, of Toronto.

Kensit Mobile Canteens

This week THE PROTESTANT LEAGUE cabled an additional \$849.00, which in English money, is equal to £190, to complete the amount sent for the purchase of two mobile canteens for the Protestant Truth Society. It will be remembered that Mr. Kensit first advised us that these could be procured for £300 each. Later the price went up, and he found they would cost £395. We had already cabled £600; now we have made up the amount of £95 each, to pay for the two canteens.

While we cabled that amount, contributions to the Mobile Canteen Fund had not quite equalled it. We need \$200.00 or thereabout to complete the amount, and we are sure it will come in. If you have not sent your contribution to the Kensit Mobile Canteen Fund, send it as soon as you possibly can.

**SEND FOR EXTRA NUMBERS
OF THIS ISSUE**

Something Rotten in the State of the Canadian Broadcasting Corporation

One of the first points to be seized by an invading army is the broadcasting station. To the average Canadian the radio is merely an apparatus for amusement and perhaps for instruction. But modern warfare sees in it one of the most powerful of all weapons both for offensive and defensive action. Before the Nazi Jugger-naut rolled across Belgium, France and the Low Countries, the radio lulled the unsuspecting people to sleep with fair speeches of false security; later when the dogs of war were loosed, the broadcasting stations, now directly controlled by the invader, gave out misleading directions to the fleeing multitudes sending them headlong to their own destruction and favouring the merciless onrush of the cruel foe. And now the same stations poison the airways with subtle falsehoods and half-truths designed to set friend against friend and to fasten the chains of slavery more firmly on a once free people.

Of course many will say, "It can't happen here." That was what Belgians and French and Dutchmen thought a short while ago. That is what Canadians think now. But we wonder, after reading the evidence given before the Special Committee on Radio Broadcasting, if the Canadian Broadcasting Corporation, or at least the French language section of the system, has not already been seized by Fifth Columnists. We commend the reading of the official report of this inquiry which is published by the King's Printer, Ottawa. The press gave considerable publicity to the work of the Parliamentary Committee and especially to one of the most enlightening witnesses, Mr. Jean-Charles Harvey, editor of *Le Jour*, Montreal. The testimony given by Mr. Harvey proved to be of such a sensational character that a summary of it was put on the Canadian press wires and flashed from coast to coast. Even such journals as the *Winnipeg Free Press* and the *Toronto Saturday Night*, both strongly partisan, commented editorially on the facts adduced by this witness and in general supported his conclusions. On the other hand, the watch-dogs of the Catholic Action papers in Quebec loosed such a chorus of yelps and howls as unmistakably to demonstrate the great importance they attached to the revelations made by Jean-Charles Harvey. Only a few specially favoured individuals such as Lord Bennett, Hon. Arthur Meighen, and perhaps "Pastor" Shields have been the butts of so much vile abuse and slanderous insinuations from the French press, as was Mr. Harvey on this occasion. The French language seems to be even richer than the English in the vocabulary of abuse, and in the hands of Jesuit-trained writers it reaches its zenith—or nadir. Abuse cannot be answered except in kind, and of this, decent people are incapable. We shall therefore leave this field to Jesuitical Catholic Actionists and pass on to the heart of the matter to inquire what was at stake in this discussion concerning the activities of the Canadian Broadcasting Corporation.

The point at issue is one of gravest importance with respect to Canada's war effort and to national unity. The question is this: Are the vast potentialities of the Government Radio to be employed in the interests of an all-out war effort, or are they to be controlled by the saboteurs of national unity who three years ago voted

against our participation in an "Imperial War" and now grudgingly consent to a "moderate and limited" effort?

Those influential forces in French Canada that are as fiercely hostile to freedom and democracy as Hitler and Goebbels see the issue clearly, and realizing its great importance have heated the fires of abuse and hatred several times hotter than is their wont. Here is how the astutely anti-British *Devoir* heads an editorial discussion of the matter: "C.B.C. Must Not Be Handed Over to the Artisans of a 'Popular Front'." The allusion to the "Popular Front" draws a suggestive parallel between the political situation in Canada now and in that of France before it collapsed. It is now evident that the fall of France was brought about by treachery and inaction in high places rather than by lack of valour in the armed forces. The "Popular Front" government in France was opposed by a powerful and well-organized group who exploited its weaknesses to cause internal dissension and to prepare the way for the invader with whom they themselves now "collaborate" for the establishment of a Roman Catholic revival in a Fascist France under the devout and pious Marshal Pétain. Canadians would do well to ponder the suggested parallel between Canadian politics and French politics, remembering the identity of those who opposed the "Popular Front" then and their actions now. There is not a shadow of a doubt that we have in French Catholic Canada at the present moment, men who are plotting and working for the collapse of Canada and the Empire and who would hail with joy the opportunity to collaborate with Hitler and his minions. These "mute inglorious" Lavals, these Canadian Pétains, "guiltless of their country's blood" can only plead, up to now at least, the famous extenuation of incipient evil suggested by the famous lines of Gray's *Elegy*:

"Their lot forbade: nor circumscribed alone
Their growing virtues, but their crimes confined;
Forbade to wade through slaughter to a throne,
And shut the gates of mercy on mankind.

We may well pray God that the lot of these would-be Quislings may continue to forbid them to "wade through slaughter to a throne", for they applauded the mass murders of the butcher Franco too enthusiastically to have any mercy for Anglo-Protestant blood in Canada. May these Canadian "gauleiters" never find themselves occupying the position of Pierre Laval. One serious blow to their plot would be for the control of C.B.C., and especially the French net-work, to be given to enthusiastic supporters of an all-out war determined "to 'sell' the war and democracy to the people of the province of Quebec."

The article in Catholic Action *Le Devoir* from which we quoted the headlines, proceeds to pay a fine though unintentional compliment to Mr. Jean-Charles Harvey and the testimony he gave at Ottawa. Says *Le Devoir*:

"This sad gentleman . . . is commencing to obtain a hearing and a confidence with Anglo-Protestant Canadians that his own people refuse to give him for valid reasons. . . ."

It is none the less evident that the editorial staff of *Le Devoir* study every line of *Le Jour* with the greatest care, for scarcely an issue of their paper comes from the press without some reference to Mr. Harvey and his weekly. *Le Devoir* continues with a warning to English-speaking Canadians against Mr. Harvey in the most amazing terms:

"A propaganda by this sad gentleman or by anyone of his band or of his confederates could only increase the trouble and deepen the ditch of National dis-unity; and on one side of that ditch, once more, there would be not only the people of French-Canada but the Catholics of all Canada, and in proportion as the light breaks upon all spirits and consciences, the respectable people of all races and creeds."

In other words, French Roman Catholicism must be free, without restraint from Mr. Harvey or anyone else, to control the Federal radio, or else all Catholics will be arrayed against all Protestants. *This is national unity à la Québec!*

But what were the startling revelations Mr. Harvey made before the Parliamentary Committee? We quote brief excerpts from the official report of his testimony. Said Mr. Harvey:

"I am not convinced that the C.B.C. has made a consistent effort to promote Canadian unity. . . .

"As for our war effort, we may question if the C.B.C. has had any consistent policy or efficiency. If we look at the results, we have the impression that the war broadcasts, though they have been very numerous, have failed to 'sell' the war and democracy to the people of the province of Quebec especially. During the two first years of the war, the information of the C.B.C. may have been conducted in such a way that some broadcasts—I say 'some broadcasts'—could have often originated from a neutral country. It is only after some criticism—constructive criticism—from different quarters, even from us, that there was a slight betterment. Even now, we can say that the war propaganda of the C.B.C. is not yet organized as it should be. . . ."

"In fact, I would go as far as to say that a part of the comments made on some of the C.B.C. stations has been apparently done sometimes by people who did not seem to have a real faith in democracy and liberalism.

"I have followed many of the regular war broadcasts from September, 1939, until now. I have not been able to gather from such comments anything which would indicate a real war policy of the C.B.C. The long list of war broadcasts given here by the assistant manager of the C.B.C. may be impressive; it may impress by its quantity, but I do not think it could impress us by its quality. . . .

"But they are not so guilty for what they have done as for what they have not done. Personally I am convinced that they have not done enough—first, to give any enthusiasm to our people for the democratic principles we are fighting for; second, to promote Canadian unity and good understanding; third, to oppose day by day, the anti-British feeling which is the main cause of our trouble in the province of Quebec; fourth, to profit by the daily events in impressing the minds of their listeners. It seems to me that the freedom we have enjoyed in North America for more than one century should be a wonderful subject for all kinds of broadcasts and sketches. The history of Canada, both English and French, the United States and Great Britain, shows us so many examples of heroism, of fair play, tolerance and progress, that it should always be a cause for enthusiasm in opposition to enslavement by the Axis powers. We should have insisted by all kinds of broadcasts to show how French Canada has developed and has enjoyed all kinds of liberties under British institutions and they should also have insisted in the English part to show what they should do towards the province of Quebec, in the knowledge of our history, of our traditions, our language and so on."

We remind our readers that Mr. Harvey was speaking of the French system of C.B.C. which carries programmes and speeches quite different from those on the English language network.

As evidence to support his contentions, Mr. Harvey quoted from newspaper articles written by some of the

outstanding speakers and commentators employed by the French section of C.B.C. We give several examples of the evidence given of the anti-British sentiment of several of the C.B.C. speakers. Dr. Louis Phillipe Roy editor of *L'Action Catholique* of Quebec City broadcast regularly in the Sunday Hour, a time supposed to be devoted exclusively to Catholic propoganda. In the paper of which he is editor, this gentleman wrote:

"Let us pray God that no chief of state will miss any chance of making peace as soon as the chance presents itself."

As Mr. Harvey remarked, "That is peace at all costs." And this Catholic editor is honoured and used by the C.B.C. which taxes every Canadian radio \$2.50 to support this sort of propaganda.

A certain Mr. Eustache Letellier de Saint Just, a former editor of the Liberal organ *Le Canada* was also employed on the French section of C.B.C. as news commentator in Montreal. This gentleman made himself the apologist of Pétain and Vichy. On September 19th, 1941, for instance, he said:

"As for the armistice of June, 1940, it is fruitless for us to argue the question of knowing if the armistice was a mistake, if France should have, could have continued the struggle. What we do know is that this decision was arrived at in the confusion of the rout, by men who were mainly concerned about the present and who could only hold uncertain and troubled views about the future. They attended to the most pressing thing and I am ready to admit, since we can no longer change in any way the accomplished fact, that they did for the best at that moment. . . .

"It would be unjust, to be sure, to ascribe to Marshal Pétain, a great military figure, an old man who will soon be a nonagenarian, petty motives of unscrupulous ambition or personal interest. After a long career in the army he was entitled to a retirement haloed by his past glory. He made a magnificent gesture of abnegation in accepting, in the tragic hours of June, 1940, the reins of government and the ungrateful task of negotiating with the victor."

Still another broadcaster in the French section was a marked pro-Fascist, according to Mr. Harvey, who quotes from his booklet, "The Situation To-Night," in which he said right after the fall of France:

"It would be an impertinence on our part as Canadians to judge the political action of France, but from the point of view of general policy we cannot deny it now that from the defeat of the French nation will come out a new political régime which will be of the fascist type. The only thing we can deplore is that it comes from the misery of the nation."

And public taxes and radio fees paid for the broadcasting of such stuff as this—worthy of Goebbels' worst. Or again this same broadcaster said, July 15th, 1940:

"As for the old institutions of the Third Republic, nobody wants them any more in France." All of them are disgusted with the régime of discord and division. It seems, according to the impression of these people that France is waiting for a dictator, a true one."

In other fields it is evident that the present Liberal government of Mr. W. L. M. King has followed the same political strategy of out-heroding Herod by stealing the thunder of the extreme Nationalists. The Liberal party says in effect to the Hierarchy—the real leaders of French Canada—"We will promise you more than the extreme Nationalists, and what is more, we can fulfill our promises because we are now in power."

What was done as a result of the Parliamentary investigations? Just what all such inquiries do: It was solemnly decided to give the whole matter a decent burial. Mr. Gladstone Murray was retained in office, the French-Canadian assistant manager, Mr. Frigon, had his salary increased to \$14,000.00 a year, and an unknown Protestant minister was called in to preside over the obsequies. He is no doubt an excellent gentleman who will do all that is expected of him. But an awakened and intelligent Canadian public opinion should know that nothing has been settled—the same old gang of appeasers is still at the controls of the Radio. The new appointee counts for nothing. The proof of that is the remarkable, unheard of fact that the French-Catholic Action press has passed over his nomination in complete silence in spite of the fact that he is a Protestant minister (if the United Church is still Protestant), an Anglo-Saxon, and a newcomer to Canada of some twelve years. Any one of these counts ordinarily serves as a red flag to the bull, but the French press remains silent, and its silence is more eloquent than its speech could be. We venture to think that the hierarchy has passed over Dr. Thompson's appointment in silence because it knows he is gagged and bound hand and foot before he starts, for the control of C.B.C. remains where it was. If he should attempt to change the policy of appeasement hitherto followed, he will be hounded to death. If he does not, the French press always has a hand grenade in reserve. The fact that the new manager is a Protestant minister, a "foreigner" and an Anglo-Saxon, will always prove on *a priori* ground his antipathy to French Canada. In the meantime *Le Devoir* and Company have appointed themselves as the apologists of C.B.C. If these Fifth Columnists defend any person or institution it is a sure indication that it is a "cause suspecte." There is something rotten in the state of Denmark. Let payers of radio fees and all loyal Canadians beware.—W.S.W.

Criminal Tolerance

We received from a correspondent in London, Ontario, recently a cutting from *The Free Press*, of London, dated September 12th. Our correspondent kindly says:

"Please give this to Dr. Shields. So many, many times he has stressed this thing over the years in the pages of THE GOSPEL WITNESS."

The letter of Mr. Kidd which follows ought to be widely circulated:

Free Peoples Have Been Too Tolerant

Editor Free Press: Let us suppose words can be tried as persons are tried at the bar of justice. Let us bring the word "toleration" to the bar of justice. What is the charge against the prisoner? Toleration is accused of being the most deceptive, two-faced word in any language. What are the proofs of this accusation? The most damning proof of this accusation is the present world war.

Toleration has been the keyword of the nations, now known as the United Nations, for the past 30 or more years. Toleration of Japan over the China incident. Toleration of Italy over her conquest of Ethiopia. Toleration of Germany, while for seven long years she built up her deadly war machine; toleration of Germany when she occupied the Rhineland and demanded the Sudetenland; toleration and again toleration until there was nothing left but a life and death struggle for the whole world.

If toleration is guilty in international affairs, it is equally guilty in our civic and national life. We have representative government, yet we tolerate inefficiency and extravagance, and graft and greed, and we tolerate the Government playing politics when the enemy is at our gates.

We tolerate the liquor traffic with all its devastating results, yet the remedy is in our own hands. The church prides itself on its toleration, apparently forgetting the persecutions and revolutions of past history.

Individually we are embarrassed to be referred to as good, and annoyed if referred to as bad, but just make mention of our toleration and there is a noticeable swelling of our chests. What an enthusiastic race of tolerators we are!

We tolerate injustice in high places and humble. We tolerate war with all its horrors and sorrows, and we tolerate war's aftermath, depression, with all its misery and bitterness. We never tire of singing the praises of democracy, yet even in peace time, we tolerate the cracking of the whip over our backs by the men we employ and pay to manage the business of our country.

We tolerate the spending of our hard-earned tax monies on magnificent public buildings and we tolerate the slums. We tolerate the flaunting of wealth and we tolerate abject poverty.

We tolerate class and racial hatreds, instead of trying to understand and eliminate them. We tolerate the foreigner within our gates, instead of teaching him. The learned tolerate the unlearned and the clever tolerate the dull-witted; the rich tolerate the poor, and the poor tolerate the toleration.

Why do we love toleration so? If we are honest with ourselves, we must admit that it is because we are selfish and lazy, and toleration seems such an easy way out of trouble and difficulty. It is so much easier to congratulate ourselves on our toleration than it is to disturb ourselves by such questioning as, is it right, is it good, is it true, is it just? But we must be hopelessly stupid if after these three years of "blood and tears" we have not learned that although the beginning of toleration may seem like a bit of heaven, the end of toleration is surely hell.

What crimes have been committed in the name of toleration, what crimes are being committed, and what crimes will continue to be committed until we, as intelligent human beings, acknowledge toleration for what it is—an outcast word—until we tear it from its pedestal and cast it from us as an evil thing, and in its stead crown those two words which have never failed nor betrayed us, truth and justice.

E. M. KIDD.

London, Sept., 1942.

Apparently It Was Ever Thus

From *The Regina Leader* 25 Years Ago

Mgr. Mathieu Will Present Church Terms

Hierarchy Has Decided on Conditions Upon Which the Support of the Church Will Be Forthcoming

QUEBEC, May 10—Sir Lomer Gouin, premier of Quebec, has left for Ottawa, where, it is stated, he will meet with Mgr. Mathieu, archbishop of Regina, and representatives of the government, in regard to the application of the Military Service Act in Quebec. It is believed the church authorities have decided on the conditions upon which they will give full support to the Military Service Act, and that these will be presented to the government by Mgr. Mathieu.

The New Pact

What has been described in the press as "the biggest move since the Reformation" was recently announced in a broadcast by Dr. Fisher, Bishop of London. This con-

sists of a union between the Church of England, the Free Churches and the Roman Catholic "Sword of the Spirit" movement, of which Cardinal Hinsley would appear to be the leader. The object of this union seems to consist in the formulating of some plan of joint action to deal with the social and religious life of the nation after the war. It seems a strange combination and one not lacking of suspicion. Whatever plan may be adopted we cannot see the Church of Rome being contented with a back seat. It would be interesting to know who the leaders of the Free Churches are who have made the pact and what authority they possess to pledge the allegiance of the Free Churches. The Ritualistic party in the Church of England has long been sitting on the door-step of Rome and there are doubtless many in the camp who would love to see a closer affinity established, but this Ritualistic element does not constitute the Church of England, but may more properly be regarded as the "quisling" party in that Church. As regards some of the so-called Free Church one is puzzled to know where they do stand, or whether those in charge of them can be regarded as "religious" in the truest and deepest sense of the word. The leaders in many cases are saturated with higher criticism or impregnated with a pseudo-scientific infidelity. Others seem to have no higher conception of their office than that of mere mirth-provokers for a shallow crowd. The only freedom, alas! in many cases is one which evidences a solemn ignorance of the saving knowledge of Christ crucified and the destitution of the regenerating power of the Holy Spirit.

It may prove to be too solemnly true that this new alliance is "the biggest move since the Reformation", but the question is in what direction does the movement tend? Is it designed—under the plea of social betterment—to be another link in the chain for "the conversion of England" which was forged by Rome, or another step forward in that scheme which was launched some few years ago?

(*The Christian's Pathway*, July, 1942).

NEWS OF UNION CHURCHES

The Westport Church has suffered a great loss recently in the passing away of one of the oldest members of the church, the senior deacon, Mr. R. J. Henderson. Mr. Henderson was in his seventy-eighth year and a member of Westport Baptist Church for about sixty years. Rev. J. Armstrong of Montreal preached the funeral sermon on September 17th.

Pastor George Hicks has succeeded in arousing keen interest among the children of his Sunday School in our French New Testament Campaign through the Dime Bank plan and writes: Geraldton Sunday School went "over the top" by reaching its objective of \$50.00.

Rev. H. C. Slade of Briscoe Street Church, London, exchanged pulpits with Rev. A. C. Whitcombe of Shenstone Memorial, Brantford, on the occasion of Rally Day Sunday in the latter church. It was a time of showers of blessing in both churches and Mr. Slade writes that the friends of Briscoe Street were greatly helped by the ministry of Rev. A. C. Whitcombe.

The Shenstone Church has profited by the ministry of several other visiting pastors in recent weeks. Rev. Stanley Wellington spoke on Union Missions in the North and on the

following Monday. Rev. John Byers gave a splendid talk to the Bible School teachers on the importance of their task.

A Memorial Offering for Missions

The church at Dalesville, Quebec, has just sent us a substantial cheque representing a memorial offering for missions in honour of the late Mrs. Hugh Morrow. This Mother in Israel was one of the oldest members in the Dalesville Church and specially requested before her death that money otherwise spent on flowers should be given to missions. We feel certain that no more fitting memorial could be made for one of the Lord's saints who walked for many years with her Saviour and now beholds His face in glory.—W.

Queensville Recognition

Recognition councils are common in our Union these days. Within a month's time three such councils have been invited to meet by three different churches applying for membership in our Union of Churches. The council at Queensville met in the fine brick building which the church has purchased and paid for in full during the last year. Mr. Hartley Britton was called to the pastorate a year ago on a part time basis, but is now devoting his entire time to the ministry at Queensville and Maple Hill churches. In response to the question, Why does the Church wish to join the Union, the pastor replied in substance as follows: A desire for spiritual fellowship with those of like faith, and the need for an organization through which the church may have a share in missionary work without surrendering a whit of its local independence. Rev. Stanley Wellington, pastor of New Toronto, was Moderator, Mr. David Markle of Jarvis Street Church, clerk. Rev. W. S. Whitcombe, Secretary of the Union, preached the sermon.

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Bible School Lesson Outline

Vol. 6 • Fourth Quarter Lesson 42 October 18, 1942

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

THE LAST SUPPER

Lesson Text: Luke 22:1-30.

Golden Text: "This cup is the new testament in my blood, which is shed for you."—Luke 22:20.

I. The Covenant of Judas the Betrayer—verses 1-6.

Read also Matt. 26:1-5, 14-16; Mk. 14:1, 2, 10, 11.

The religious leaders had long desired to silence the Saviour's testimony, but their efforts had been in vain. As their bitter, unreasonable hatred of Him increased, the difficulties of taking Him were also multiplied. They had tried to slander Him, to ridicule Him, to entangle Him in His talk, but the people still crowded around Him, ready to rise in revolt and take vengeance upon any one who should lay hands upon Him. The way of the transgressor is hard (Prov. 11:3; 13:15).

For those whose wills are set to do wrong the opportunity will not long be lacking. The Arch-deceiver, the Arch-enemy of mankind came to their assistance and made Judas his tool (John 13:2, 27). It was not merely Judas, but also Satan, who moved against the Son of God. God the Holy Spirit dwells within the believer (John 14:17), but woe to that one who yields his body, soul and spirit to Satan to perform his wicked will (Lk. 11:24-26)! Judas is called "the son of perdition" (John 17:12).

Judas sinned wilfully. He was "of the number of the twelve", having the advantage of close association with Christ during those three years, of hearing Him teach and of observing His gracious life and ministry. Christ had chosen him, knowing that he would become the betrayer (Psa. 41:9; John 6:64, 71; 13:18), but Judas acted of his own free will, and was accountable for his sin (verse 22; John 19:11). The truth of the Divine foreknowledge does not nullify the principles of human freedom of choice and individual responsibility (Lk. 17:1; Acts 2:23; 4:27, 28).

Judas bargained with the enemies of Christ to sell Him for the paltry sum of thirty pieces of silver, about \$20 in our money (Zech. 11:12). Actually, it was not in the power of Judas to sell his Master (John 7:30; 10:18; 19:10, 11); he may have thought so, but what he did was to sell his own soul (Matt. 27:3-10; Acts 1:16-20). He had his price! The Scriptures speak of the immortal soul of an individual as a priceless possession (Lk. 9:25), yet many "sell out" to Satan, as did Judas.

II. The Covenant of God the Redeemer—verses 7-18.

Read also Matt. 26:17-20; Mk. 14:12-17.

The First Passover was to be perpetuated in order that the children of Israel might ever keep in remembrance God's covenant to pass over the houses upon the lintels and posts of which the shed blood of the lamb had been applied (Exod. 12:12-28). The Lord would pass over, or rather "pause over" such a house (Exod. 12:13), with His Presence protecting the inmates of that house from the judgment meted out by the angel of death.

This Last Passover, therefore, was deeply significant. The memorial of redemption by blood was solemnized in the presence of the Redeemer Himself (1 Cor. 5:7). The unleavened bread, which was eaten at the feast, was a token of the spotless humanity of Christ (Exod. 12:14-20; Lev. 23:4-7; 1 Cor. 5:8). The bitter herbs symbolized the tribulation and anguish which accompanied His atoning death (Isa. 53:3-5; Lam. 1:12; Matt. 26:37, 38). The Passover Lamb was a type of Christ the Lamb of God, bearing in His own body the judgment of God upon the sin of the world (Isa. 53:7; John 1:29; 1 Pet. 1:18, 19; 2:24).

But, lest any one should think that the Son of man was only a man, a victim rather than the Victor, He demonstrated His Deity and His authority when He predicted the experi-

ences which the disciples would have as they prepared the Passover.

Tradition has it that "the large upper room furnished" belonged to the parents of John Mark, and that this was the same upper room where the believers witnessed the coming of the Holy Spirit at Pentecost (Acts 1:13, 14; 2:1). But of this we cannot be sure.

Christ greatly desired to celebrate this Passover Feast with His disciples; the time of separation was at hand, and the memory of this experience with their Lord would help them to understand the significance of His death.

The Passover, as a Memorial Feast, was only intermediate and temporary. The symbolism of the Passover was fulfilled when Christ gave Himself as a Sacrifice for our sins, but the Paschal Supper will have its ultimate fulfilment in the Kingdom of God in the marriage feast of the Lamb, when redemption, foreshadowed in the First Passover and accomplished at the Crucifixion will have become actual (verses 16, 18, 30; Lk. 14:16-24; Rev. 19:7-9).

Teachers of younger scholars may find it profitable to describe the setting, events and meaning of the Passover, showing how it illustrates salvation through faith in Christ.

III. The Covenant of Christ the Saviour—verses 19-23.

Read also Matt. 26:26-29; Mk. 14:22-25; 1 Cor. 11:23-26.

By comparing all the records it seems most probable that Judas had gone out before the Lord instituted the Supper, and that the announcement as to the identity of the betrayer was made at the close of the observance of the Passover (Matt. 26:21-25; Mk. 14:18-21; John 13:18-30). If that be so, verses 19-23 are not given in chronological order, but the betrayal is mentioned last and just before the account of the strife among the disciples in order, doubtless, to compare the attitude of the disciples toward Judas and toward one another.

The Lord's Supper was instituted as a memorial of the New Covenant upon which our salvation rests (Exod. 24:8; Jer. 31:31; Matt. 26:28; 1 Cor. 11:25; Heb. 9:11-22). We speak of the Lord's Supper as an ordinance, since it is a command of Christ for us to obey, even as Christian Baptism is a command, and both are binding upon all believers: "This do in remembrance of me" (verse 19; 1 Cor. 11:25, 28); "Repent and be baptized every one of you" (Acts 2:38).

In partaking of the Lord's Supper we proclaim (literally "preach") the fact of His death, our faith in the efficacy of His sacrifice to procure salvation for us, our fellowship with Him and our hope in His return (1 Cor. 11:26). We are humbly and gratefully to remember what Christ *has done* for us; but, above all, we joyfully and gratefully remember what He *is* to us. We come to the table in remembrance of Him; He is Himself our precious Lord.

The more our hearts go out in love to our Saviour's Person, the more shall we appreciate the tokens of His love. The bread will remind us of His Deity, His sustaining grace and His dear Body, given in devotion and sacrifice that we might ever live unto God (John 6:33, 35, 51). Christ lifted to His own lips the cup of the wrath of God (Lk. 22:42; John 18:11; Rev. 16:19), in order that He might hand to us the cup of blessing (Psa. 23:5; 1 Cor. 10:16). Wine in Scripture is a symbol of joy (Psa. 104:15; Heb. 1:9), and joy is possible for us because Christ drank the wine of suffering and agony, represented in the crushing of the grape to produce the juice (Isa. 63:1-4; Rev. 19:15). Since wine resembles blood in colour, it is a token of Christ's life as a purifying, powerful essence (Lev. 17:11), and of His life poured out unto death (Heb. 9:11-14).

IV. The Covenant of Christ the King—verses 24-30.

Christ the King ruled by love, and He desired that His disciples also should manifest love one to another (John 15:12; 1 John 3:23). When the Holy Spirit controls the life, shedding abroad the love of Christ in the heart of the believer, there is no room for envy, jealousy and strife (Rom. 5:5; Jas. 3:14-16).

To those who continue with Christ and are willing to suffer with Him, He promises a share in His Kingdom. His faithful servants will reign with Him in glory (Rom. 8:17; 2 Tim. 2:12; Rev. 2:10).

**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.

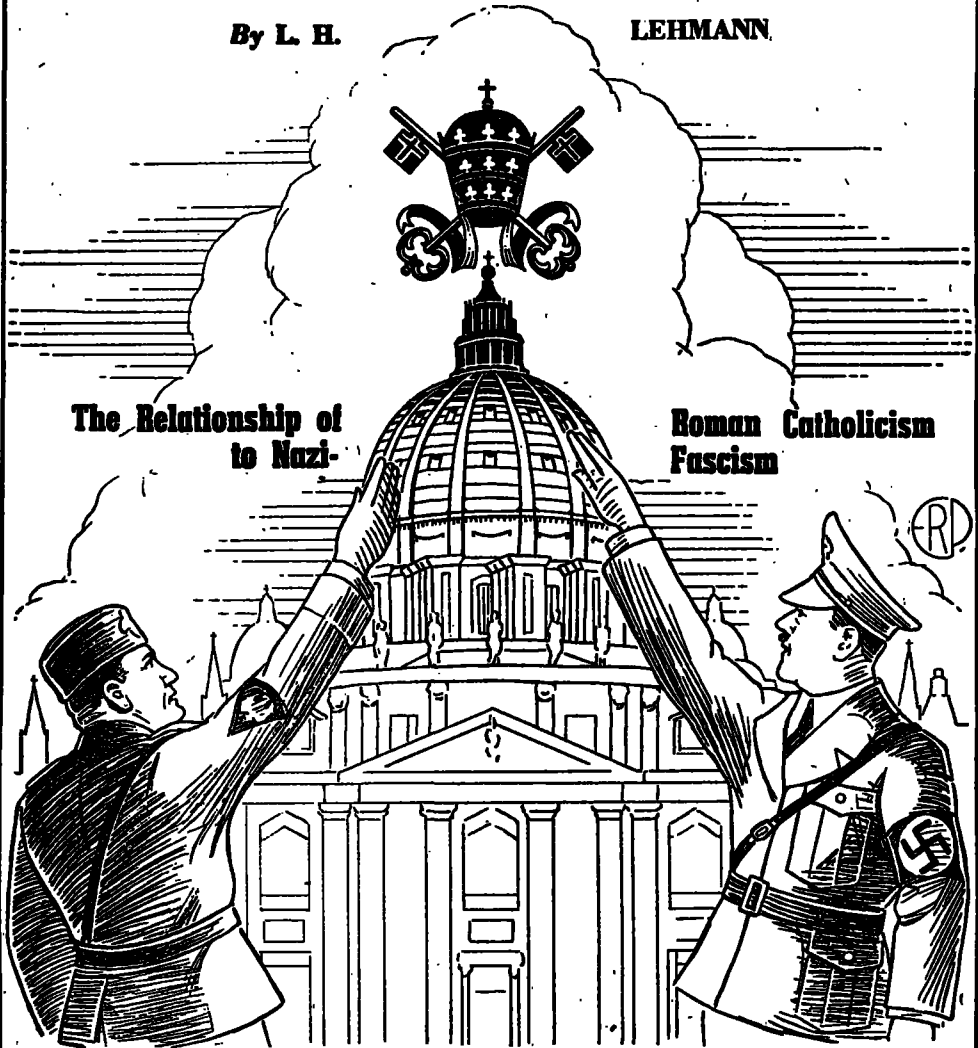
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