

The Gospel Witness and Protestant Advocate

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In Tune With God and His Universe

WE all must exercise a ministry of some kind. Doubtless there is a special call to the public ministry of the gospel, but every Christian has a particular call to some kind of service. "Go to the ant thou sluggard, consider her ways and be wise." The first man God ever made—and he was like God—was a working man, a gardener. Sin did not introduce work to the hands, but only sweat to the face. A godlike idler is an impossibility, for Jesus said, "My Father worketh hitherto: and I work." The man of the parable had only two sons, and he gave neither of them a holiday, but commanded each, "Son, go work to-day in my vineyard." Every creature of the heavens from suns to satellites, and every creature of the earth from the eagle in "his lonely eyrie", "in gray Beth-Peor's height", to the mineral bells which in deep mines, ring the hour of work—every creature, animate and inanimate, hears and answers the Creator's call to service. Like Lanier's "Chattahoochee":

"Out of the hills of Habersham
Down the valleys of Hall"

the mountain torrent

"Runs the rapid and leaps the fall"

and when

"The ferns and the fondling grass said, *Stay*,
And the dewberry dipped for to work delay,
And the little reeds sighed, *Abide, Abide*;

the river, having heard the universal call to service,
answers:

"But oh, not the hills of Habersham,
And oh, not the valleys of Hall,
Avail: I am fain for to water the plain,
Downward the voices of Duty call—
Downward, to toil and be mixed with the main,
The dry fields burn, and the mills are to turn,
And a myriad flowers mortally yearn,
And the lordly main from beyond the plain,
Calls o'er the hills of Habersham,
Calls through the valleys of Hall."

And in its path from the mountain to the sea, as the Chattahoochee river sings its song of service it is joined by myriad voices who sing in perfect harmony to the accompaniment of all the ministering angels of the skies.

But what are you doing in this wonderful world of work? How can an idler be happy in a world like this? How can he sing in tune with the universe unless he sings at his work? An idle Christian is an anomaly. He is in dissonance with his own nature; he is out of harmony with all that is divine in nature and in grace: his is a rest which makes discord in the universal music.

The Christian's ministry must be one of love. We talk of faith, and virtue, and knowledge, and self-control, and patience, and godliness, and brotherliness; but these are but fragments of the whole, harmonious elements of the spectrum of the Morning Star, colors of the rainbow round about the throne, the refracted rays of the glory of the Lamb, of Heaven's white light of Love. And darkness can as easily have communion with light as an unloving nature can have concord with Christ. The man of uncommon intellectual calibre, and of unusual mental culture, of extraordinary genius, and of phenomenally attractive personality is not *per se* the man who rings the bells of heaven, but rather the man who lives by loving.

Jesus did not call His friends, or His brethren, or His kinsmen, or His rich neighbors, when He made His supper. And that love is always to be suspected which ministers to those who can make some recompense. We do not believe the Lord Jesus could feel at home this side the gates of "Jerusalem the golden" where He could not preach the gospel to the poor, and heal the broken-hearted, and preach deliverance to the captives, and recovering of sight to the blind, and set at liberty them that are bruised. And we must bring the poor and the broken-hearted, and those who cannot invite us to supper, or in any way requite us for our toil into our churches, or we cannot be sure we are loving anybody. It is the needy, the helpless, the penniless penitent, the social outcast, the moral leper,

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and

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the soul whom it is no earthly honor to know, and no temporal advantage to help, these are they whom we must love into the kingdom of God. No angel will sing in the choir of the church which is without the poor and needy in the congregation; and however stately the architecture, or intellectually brilliant the pulpit, or artistically beautiful the singing, or grand and costly the organ, God hears no music in a church which does not lovingly minister to a world which sin hath ruined, and which only love can redeem. As the human woes which all along His pathway from Bethlehem to Golgotha called forth His sympathies, and, at the expense of His own pain, perfected the Captain of our salvation, engage us in a ministry of love, by the very exercise of that ministry to human need; He will bring us to the glory of His own likeness. Nearness in character to Him is for those who drink of His cup! There is a song which only the redeemed can learn!

A ministry of love can be fully exercised only in the proclamation of a message of peace. It is well that we should instruct the ignorant, and feed the hungry, and clothe the naked, and heal the sick, but that ministry to temporal and physical need must ever be subordinate and subservient to the higher and enduring interests of the soul. And these can be served only by a message from the skies. The ministry of the Lord Jesus is epitomized in this, "The Word was made flesh." And He Himself, in His great prayer reviewing and summing up his life's work, made no mention of the hungry He had fed, or the sick He had healed, but only said, "I have given unto them the words which Thou gavest me." And when He gave the church her work, He said, "Go preach—teach." Social and benevolent, and educational adjuncts to the church's ministry are legitimate auxiliaries, but her main business is to give the Word

of God to the world. And this is in harmony with the divine method from the beginning:

"The Master spake! In grand reverberations
Through space rolled the mighty music tide,
While its low, majestic undulations
The clouds of chaos slowly swept aside.

"And wheresoever in His rich creation,
Sweet music breathed—in wave, or bird or soul
'Tis but the faint and far reverberation
Of that great tune to which the planets roll".

The church is the medium through which God will speak the word which is to recall this world from its moral aberration into harmony with "that great tune to which the planets roll." If, therefore, we are to be messengers, we must keep in touch with somebody. There can come no message from the telegraph office while the wires are down; you can get no letter from the post office when the railway is blocked with snow. People do not go to the post office when they know the office has no communication with the outside world. They wait for the whistle of the incoming train. And the world soon discovers if the church's communications are interrupted, and they will stay away from the church, as they do from the post office if the mail-bag does not come in every day. They will soon tire of carrying home sample copies of last month's papers. Stale sermons from the pulpit, stale testimonies in the prayer meetings, plagiarized addresses in Young People's meetings, and Sunday School lessons purloined from "helps" will make the church, the prayer meeting, the Sunday School, like the post office, when the roads are blocked—they will be utterly deserted by all whose hearts are hungering for this week's, and this day's mail from heaven. But let the messages be ever so simple, if they come like flowers with the morning dew upon their petals, or like fruit wrapped in its own un-borrowed bloom, their very freshness will cause them to be eagerly sought after. Even in these days of wire-less messages, though no storm may break the communication, a careless operator can put his own instrument out of tune so that he cannot hear the message from afar. And though neither angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature can separate us from the love of God, we can put ourselves so out of tune with Him that we cannot receive or transmit His messages of love to the world:

"Lord speak to me that I may speak
In living echoes of thy tone;
As thou hast sought, so let me seek
Thine erring children lost and lone".

A message must be authoritative to be of value. Even in music there is an absolute pitch. There are fixed principles of harmony, and definite standards of unison. The great masters have given us only infinite variations of the seven notes. You cannot tune an instrument or write a musical composition in utter disregard of these fixed principles. You cannot be a law unto yourself in these matters. It is equally impossible by haphazard guessing to silence the world's discords and attune its life to heavenly music. We must know the heavenly standards. Guessers are poor witnesses. Opinions have no weight as evidence. We come therefore to this, that the only message worth telling is that which can harmoniously relate the facts of human nature to

the fact of the divine nature. It is self-evident that otherwise there must be discord somewhere, and that word must come—blessed be God! it *has* come, as a revelation.

The outstanding fact of human nature is its sinfulness; and no message which ignores this fact can be sung to the universal music. Only as this fact of sin is dealt with can human nature be attuned to the universal harmony: "God was in Christ reconciling the world unto Himself." We must hold fast to the truth of the Deity of Christ, or the Cross becomes a mockery and every human soul a harp of broken strings, Time and Eternity a hopeless night, and the universe an everlasting battle field.

We can ourselves exercise this ministry, and receive and proclaim this message only as we are rightly related to the Divine Master. "All things were created by Him and for Him:" He must be Lord of all. He must be the Lord of the physical life. When ears listened, and eyes looked, and the palate longed, a world was put out of tune in the beginning. The body must be in subjection, for the temple of God can have no agreement with idols.

But He must be Lord of the intellectual life. Faith does not dwarf but rather develops one's mental powers. To see from Christ's standpoint is to get a perspective view of all worlds. Do not be ashamed to believe what He tells you. It is wonderfully satisfying to meet someone who knows. He speaks to us when other voices are silent. He speaks of things which are higher than our thoughts as the heavens are higher than the earth. We cannot see the top of the ladder He has set up upon earth. We cannot measure its height nor count its many rounds. But we can see that its foot rests upon the rock of truth down here, and we are sure that the other end rests against the Throne of truth up there. What He tells me of the realm of the unseen is in harmony with all that I know in my profoundest consciousness to be true. "Therefore I esteem all his precepts concerning all things to be right, and I hate every false way."

Let us resolve that He who wore the crown of thorns for us, because He is worthy and because it is the only way by which we can know the truth at last, shall be our intellectual Pilot. He can make no mistake. Do not trouble about Genesis. Abel, and Noah, and Abraham, and Isaac, and Jacob, were all historic persons to Him. The deluge of water, and the deluge of fire upon Sodom, were to Him historic events. You had better take Jesus and Genesis together; for I do not see how you can take one without the other or yield one without the other. And so of the Old Testament generally, and of all other matters. Whatever is contradictory of the teaching of Jesus you can afford to disregard, at least for the present. There are fields of knowledge enough in which to gather flowers and fruits, and in which you may be sure of His company and instruction. When you have plucked all the flowers and gathered all the fruit it will be time enough for you to part company with Him; but by that time you will hear the angels calling you to explore other worlds with Him and with them. And you will find up there that all human candles and flaming suns and stars have faded away into His clear light. Therefore make Him the Lord of your religious life and then all life will be religious. Make His will the moral dynamic of your life, His precepts your chart, His glory your object, His likeness your goal. Whatever else we stand for, especially in these days, let us stand for this,

that Jesus Christ shall sit upon the throne, that He shall wield the sceptre, that He shall wear the crown. Only as we give Him in all things the pre-eminence, can we with others emerge into that holy state,

"Where from the music round about us stealing
We learn and sing that new and holy song,
And find at last beneath His trees of healing
The life for which we long."

TWO DAYS WITH THE G.A.R.B.

THE above initials stand for the General Association of Regular Baptists of the United States. The Baptist Bible Union of North America came into being in May, 1923. It was an organization—perhaps it would be more accurate to say it was an aggregation—of individuals. It was designed as a propaganda agency. Its purpose was to awaken Baptists of the United States and Canada to a recognition of the peril of the aggressions of Modernism in all the churches; but particularly through the educational and missionary organizations of the various Conventions. But it was an organization of individuals only, and not of continuing institutions like churches. Like one of our little systems, it had its day and ceased to be.

But that the Baptist Bible Union rendered a necessary and far-reaching service, we have never doubted. This we saw demonstrated at the Annual Meeting of the General Association of Regular Baptist Churches of the United States held with the First Baptist Church, Johnson City, Tuesday to Thursday, May 11th to 13th. It was this Editor's privilege to be the guest of the Association, and the speaker at the Wednesday and Thursday evening meetings.

We have seldom received greater inspiration than by attendance at this great gathering. Nearly three hundred churches were represented. Their delegates—or messengers—came from churches spread over the whole Continent, from the Atlantic to the Pacific.

A Large Attendance

One thing that interested us was the very large attendance. First Baptist Church, Johnson City, is a large building, and its auditorium was quite filled at the afternoon services, not packed, but comfortably full downstairs, with a large gallery congregation. At the evening meetings, the place was packed; every space everywhere that could be legally occupied by chairs was used, and the large rooms behind the auditorium were all opened and completely occupied. That, in itself, was a challenging and inspiring spectacle.

The Ministerial Personnel

The next thing we noted was the quality of the ministerial personnel of the gathering. We met a large number of our former colleagues in the Baptist Bible Union. Among them were Revs. R. T. Ketcham, Earl Griffith, and a host of others; we had better stop before we proceed farther. Of course there were many new faces, a new generation of young preachers, all apparently ablaze with zeal for Christ and His gospel.

One of the special features of the gathering is that the business affairs of the body are largely conducted by a Council of fourteen, nominated by all the churches, and elected by the body. This removes from the floor the discussion of many wearying technicalities that so often

have the effect in such deliberate bodies of reducing the attendance at business sessions almost to the quorum level. The plan of appointing a representative Council responsible to the body, and elected from year to year, relieves the programme of the necessity of being cumbered with too much business, and makes it possible to make sessions of the Convention more largely of an informative and inspirational character.

It is not the less democratic. It conforms strictly to the time-honoured principle of representative government, so that no principle of our much-vaunted independence, so far as we were able to see, is jeopardized. However, this principle of organization is in its youth, and therefore in its experimental state; and if it should prove faulty, it has the remedy within its own Constitution. For this, as we have before said, is the principal advantage of the democratic principle of government, whether applied to states or religious bodies, that when government of the people ceases to be for the people, it can always be remedied by the people.

We were frankly amazed at the dimensions of this vigorous Baptist body. That it is growing rapidly was evidenced by the fact that no less than seventy-three new churches were welcomed into the fellowship at this Annual Meeting.

The Baptist Bible Seminary

The Baptist Bible Seminary affiliated with G.A.R.B. presented a very healthy appearance. The student body represented very little less than two hundred. We judge more than half of them were women, but there was a very large company also of men. In addition, many alumni of the institutions were present.

G.A.R.B. Statistics

Our readers may be interested in some statistics. Seventy-three new churches were welcomed into the Association at the Johnson City meeting. This raises the total churches now actually in the Association to two hundred and seventy-one. Of these two hundred and seventy-one churches, one hundred and two actually made statistical reports, with the following results:

Total membership.....	24,362
Money raised for current expense.....	\$497,500.00
Money raised for Missions.....	\$190,356.00

This is an average of \$1,866 per church, or a per capita for the membership of \$7.81. Perhaps the significance of these figures may be visualized by a bit of contrast and comparison. The per capita giving in the Northern Baptist Convention for missions and education and all kinds of unified budget affairs is \$1.49 per Baptist. In the General Association of Regular Baptists it is \$7.81. This is still far below what it ought to be, but it demonstrates that Baptists will give for missions when they have a worthy mission to which to give.

Another comparison is illuminating. The average gift per church for missions is almost \$2,000.00. There are 8,000 Baptist churches claimed by the Northern Baptist Convention. If these 8,000 Baptist churches had averaged the same as G.A. churches averaged, they would have received almost sixteen million dollars for missions last year; while as a matter of fact, they received less than two millions.

If the 102 churches which actually reported be taken as a basis for an estimate, and if it be remembered that probably the larger churches are already included in this

102, for which an allowance must be made in any average, it would perhaps be safe in estimating that the total membership of the General Association of Regular Baptist Churches is well over 50,000, and that they probably gave for missions last year, a total of between \$250,000.00 and \$275,000.00.

Delightful Fellowship

We had the most delightful fellowship with all the brethren whom we met at this great gathering. We are profoundly thankful to God for the phenomenal progress made by the General Association of Regular Baptists; for their sane, solid, biblical, insistence upon a wise representative management of all missionary affairs; and we especially rejoice in the leadership the Lord has graciously given this body both in the Association itself, and in the splendid institution known as the Baptist Bible Seminary. We shall pray that G.A.R.B. may abound yet more and more in all good works.

THE EVENING TELEGRAM EDITORIAL

OUR issue of May 13th, page seven, contained an article "Roman Propaganda at Public Expense". This article was reproduced by *The Evening Telegram* on its editorial page, May 15th, together with an editorial which we reproduce below:

MISSIONARY EFFORT AT EXPENSE OF THE CANADIAN TAXPAYERS

Most of the criticism which has been voiced in Parliament and elsewhere against THE GOSPEL WITNESS and its reverend editor has been based on the opinions expressed by them and the manner in which these opinions have been presented to the public. When it comes to a statement of fact, however, there can be no room for criticism unless the statement of fact is demonstrably untrue. In another column on this page there is reprinted from THE GOSPEL WITNESS a statement of fact concerning the publication by the War Information Board of a leaflet called Catholic News.

The War Information Board flashed into the headlines not long ago by reason of its having cost the Canadian people, in the first six months of its existence, the fine round sum of half a million dollars. Part of this expenditure, apparently, is accounted for by the publication under the auspices of this government bureau of selections from the Catholic press together with items of interest to Roman Catholics. Some of the items are frankly missionary in effect. This material is printed and distributed at the cost of the Canadian taxpayers.

It is not a function of the Government to single out any sect for special treatment, whether it be the Roman Catholic church, the Baptist church or any other. It is no more called upon to publish the Catholic News than THE GOSPEL WITNESS.

This activity on the part of the War Information Board is so extraordinary that it calls for a statement from the Minister responsible for this department. Much of the Board's work has been criticized as useless and wasteful. The activity described by THE GOSPEL WITNESS bears little likeness to anything that might appropriately come under the purposes of the War Information Board. It has the appearance of a misuse of public funds. If there is any explanation, it should be given.

The Jarvis Street Pulpit

HITLERISM MORTALLY WOUNDED

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 16th, 1943

(Stenographically Reported)

"And the battle increased that day: and the king was stayed up in his chariot against the Syrians, and died at even: and the blood ran out of the wound into the midst of the chariot.

"And there went a proclamation throughout the host about the going down of the sun, saying, Every man to his city, and every man to his own country.

"So the king died, and was brought to Samaria; and they buried the king in Samaria.

"And one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake."—I. Kings 22:35-38.

Prayer Before the Sermon

O Lord, in this truth of which we have been singing, that Thou art omnipotent, we find a joy unspeakable and full of glory. We rejoice to know that the Lord reigneth. Are we not thus exhorted in Thy Word: The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. This evening we rejoice because we have seen Thee in the person of Thy Son. He, to us, is the strong and mighty one, the King of glory. We thank Thee that, having accomplished our salvation, by one offering forevermore, He ascended to Thy right hand, and is there enthroned, expecting until His enemies shall be made the footstool of His feet.

We bless Thee for the truth of Thy sovereign independence, Thy exaltation above all the changes and vicissitudes of this earthly life. We think of Thee as being the same yesterday, and to-day, and forever. We who are Thy children through faith in Christ, daily contemplate our great High Priest, and rejoice in His intercessory ministry where He pleads our cause by His own blood before the throne of Heaven.

We thank Thee too this evening that Thou hast shown Thyself strong in behalf of all who fear Thee. We have come to Thee in dark days, when the enemy was coming in like a flood, when it seemed there was no earthly help—and there was none. Yet Thou didst interpose, and make bare Thine arm. Among the isles that rejoice because Thou art King, are the isles of Britain, Malta, and a thousand others. We are assured, O Lord, that Thou wilt yet bring Thy people out of bondage; that Thou wilt arise for the oppressed of Europe, and visit with overwhelming judgment the workers of iniquity, and scatter the people who delight in war.

We thank Thee for all the instrumentalities it has pleased Thee to employ. We thank Thee that Thou hast brought the nations to stand together against this deluge of darkness and destruction. We bless Thee for the men whom Thou hast raised up in civil governments; and in the armed services, on land, on the sea, and in the air. We recognize that these are Thine instruments, and that over and above them all is the great fact that our God reigneth—and in this is our confidence. We acknowledge Thee to be the Lord. We thank Thee for the victory in North Africa. We bless Thee for the deliverance of Dunkirk, and for all the deliverances which Thou hast wrought between. Even now we give Thee thanks because we believe that the hosts of the Lord are already on the way, marching forth to a victory that shall be overwhelming and complete. Accept our thanks.

Help us as we come to Thy holy Book, that we may learn some lessons therefrom that will help to stabilize us in hours of crisis, that will help us to rest in the Lord in the dark days that may still be before us. Help us never to lose sight of the fact that Thou art the King of kings, and Lord of lords.

Thou art not absent from this world of Thy making, and wilt see to it that the whole earth shall be full of Thy glory. Bless us in our meditation, for Thy name's sake, Amen.

SOME OF YOU MAY REMEMBER that in the much-neglected book of Proverbs, Wisdom is heard speaking, as I believe, in the voice of the Man of wisdom Who later became incarnate, as the Author of creation Who laid the foundations of the earth, Who gave to the sea His decree that the waters might not pass His commandment. All the created universe—including this planet in which we live—is vocal with the praises of that Wisdom; for "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they (men) are without excuse." The testimony of Nature itself to the wisdom and goodness and justice of God is such that men will be without excuse at the judgment day.

The verses I have read to you, from the first chapter of Proverbs, tell us of the message of wisdom for all the simple to hear; and at the same time, these verses tell us how men steel their hearts against the reception of wisdom. Elsewhere in the book of Proverbs the question is asked, "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it?" Paul said, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." He said of himself, "With me it is a very small thing that I should be judged of you, or of man's judgment." He set his eyes upon the judgment-seat, and endeavored so to live that he might have a clean record there. God has His witnesses everywhere: "Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." He has His witnesses in the created order.

His presence and sovereignty too may be discerned in the record of His providential government of this world. I have often said to you that these historical records contained in the Holy Book give us, not merely the chronicles of unrelated events, but they set forth a philosophy of history, telling us not only what has occurred, but why it occurred. If you read these inspired histories, and learn the principles of divine government therefrom, and then read secular history in the light of

them, you will find there is not a period in the long tale of human sin in which God has not registered His protest against man's iniquity. It is written down against the judgment day. Sinners—individual sinners—might well learn that wickedness does not pay—even without going to church—if their minds were enlightened; because there is nothing more evident, not even the law of gravitation, than this, that "the wages of sin is death." That is always true.

It is not only true of individuals: it is true of nations and of empires. The entire history of the past is replete with evidence of the truth that "righteousness exalteth a nation: but sin is a reproach to any people."

Hitler, had he become familiar with the history of the past, or even the history of his own country, ought to have known that he was essaying a task that was utterly impossible of accomplishment. He is one in a long succession of ambitious tyrants who have sought, by setting at naught all principles of the moral order, to exercise lordship over his fellows. They have all failed, and those of us who knew the Book, knew that Hitler would fail, and Mussolini too. We have almost forgotten Mussolini!

The story from which my text is taken is a miniature of current history. I think we can look at it, and see how certainly God will visit with judgment nations, rulers, and the most obscure individual sinner who sets God at naught, and who allows himself to suppose that a man may successfully strive with his Maker.

You know the story of Ahab who excelled all others in his wickedness, so that "there was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." A wicked man can always find someone to accentuate and accelerate his wickedness. It is not difficult to secure allies when you are engaged in a long and wicked course. He coveted Naboth's vineyard, and succeeded in securing it; and the Lord said, "Ahab, you have bought your own graveyard. You think you have triumphed, but you have not. In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine." Ahab did not believe it.

Hitler was fond of discoursing on the mistakes of those who went before him. He was going to show the world that the Germany of his day was not the Germany of nineteen-fourteen-nineteen-eighteen. Perhaps he was right. Had I had his ear I should have reminded him, "That may be true, Adolf Hitler; but do not forget that the God of nineteen-thirty-nine is the same God Who brought your nation down in nineteen-eighteen. He has not changed, and He will bring you down."

Having succeeded in one undertaking, Ahab set himself to another, and determined to possess himself of Ramoth in Gilead. He assembled his army, effected an alliance with the good but weak king Jehoshaphat, and together they went out to the battle. The details of it I shall refer to a little later for our learning; but in the midst of the battle, "a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness." Ahab was disguised. No one knew where he was. But the man—whose name is not given—drew an arrow from his quiver, put it to his bow, and with a strong arm he drew it, but as he did so, an unseen Hand unerringly guided that arrow and struck the king right between the joints of his harness and Ahab said, "Turn thine hand, and carry me out of

the host; for I am wounded."

But Ahab did not surrender. He "stayed himself up in his chariot against the Syrians until the even: and about the time of the sun going down he died." They buried him in Samaria; and "one washed the chariot in the pool of Samaria; and the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake." When the tale is fully told, it is always "according unto the word of the Lord." Let no man forget that!

I.

Look for a moment at THE LAWLESSNESS OF AMBITION'S DREAMS. What will not an ambitious man do to accomplish his end? How wildly, and in defiance of every principle not only of probability but of possibility, will he build his castles in the air, daring to dream of what he will do. You remember there was One to Whom the tempter came, and showed Him—"all the kingdoms of the world, and the glory of them." He was the typical, symbolic, representative Man. That was not the first time the devil had shown that picture, nor was it the last time! He has spread it before the minds of evil men from the dawn of history until now. They have dreamed of the possession of the kingdoms of this world, and their glory; and have set out to procure them.

There are many individuals who do that within their limited spheres. They are ambitious to succeed. They are resolved upon a course of action; whether it be right or wrong is not the question with them. They walk in the light of their own eyes, and in obedience to the desires of their own hearts, and are determined that though others may have failed, they will not.

I remember in a small place when I was a very young preacher, giving an invitation after an evangelistic message. I appealed to men to surrender to Christ. The principal of the local school was present, and when I gave the invitation he gripped the seat in front of him and pulled himself to his feet. His action was electric, for in that little community, he was an important man. The next day he was as far away as ever. I talked with him, and he said, "I was impressed with your message, but I have a fixed plan. There are certain things that I am determined to do. I have laid out a plan for my life, and I am resolved to accomplish it. After my action last evening I thought it through during the night, and I discovered that a Christian profession would be incompatible with the realization of my ambition. I am going to fulfil my plan."

There are many men like that. There are men in this city who, in their youth, professed faith in Christ; and who appeared to be devout Christians. But they developed certain business capacities, they were promoted, they became heads of corporations; and they were determined to add field to field, bank account to bank account. And little by little God was given a secondary place. They set their minds upon the accomplishment of their desires until they became no good to anyone, God or man.

It is possible for people to entertain wild dreams of that sort. Said Ahab, "I will have Ramoth in Gilead." He had previously said, "I want Naboth's vineyard." He got it—and was determined to have the other. That has been the ambition of would-be and partial conquerors through all the tale of human history. Wars have been fought for the possession of some Naboth's vineyard, for the acquisition of Ramoth in Gilead. So

Hitler declared! So Mussolini declared! Mussolini had some foothold in Africa, Eritrea and Libya. Vain-gloriously, before they declared war upon France, students in Rome and other Italian cities cried, "We want Tunisia! We want Corsica!" We do not hear that now! Students marched to the French embassy shouting, "Down with France. We want Tunisia and Corsica." You remember the speech of Mr. Churchill when he warned Italy of her danger, and urged her to behave herself before it was too late. He said in effect, "If you do not, we will tear"—I can hear him saying it—"we will tear your African Empire to tatters!" There is nothing left of it now. The king of Italy is no emperor now! We shall see Italy suing for peace before very long, I believe. But whether or no, here is the story of other ambitious men who were determined to have their own way.

II.

And HOW RUTHLESS IN ITS PROCEDURES IS HUMAN AMBITION! Men will do anything to have their own way. This man effected an alliance with Jehoshaphat, as did Hitler with others—only it is rather unfair to institute a comparison between Jehoshaphat and Mussolini! But it is the principle of which I speak, that evil never travels alone; it always involves other people.

It is true in *the individual life*: "No man liveth unto himself." There is not one of us who can sin without involving others in our transgression, directly or indirectly. What a terrible thing it is to become confederate with an evildoer, to help him on his evil way! Jehoshaphat failed by not having the courage to say, "No." "If sinners entice thee, consent thou not." How necessary it is that our young men in the armed services should learn to say, No. I used to wonder why my father drilled that principle into our minds. I said to myself as a child, "That is easy to say. Anyone can say, No. It has only two letters!" But it had deeper meaning; and my father used to say to us, "You must learn to say, No."

Jehoshaphat had not learned that lesson. I urge you young men and women to learn it. "Be not unequally yoked with unbelievers"—in marriage, or in any other relationship. Say, No, to every Ahab who solicits your aid in the outworking of his evil purpose, whatever it may be—in the shop, in school, in the home. Have nothing to do with it. Separate yourself from it.

Italy ought to have said, No; but she did not. Austria ought to have said, No. Czechoslovakia would have said, No, if we had not basely betrayed her. I shall never forgive Neville Chamberlain for writing the blackest chapter in all British history. We have paid an awful price for it since. If Chamberlain had learned to say, "No; we will have no part in this business," I am not sure whether the war would ever have begun.

But it was impossible to persuade Ahab of the evil of his course. He had four hundred prophets to advise him to do his own will. "Shall I go against Ramoth-Gilead to battle, or shall I forbear? And they said, Go up; for the Lord shall deliver it into the hand of the king." I think Hitler had at least four hundred prophets—and so had Mussolini. The bishops of Italy issued a manifesto, urging Mussolini to crown his great career by handing Palestine to the rulership of the Roman Pontiff! Do not forget that. Read the book, "Behind the Dictators." Read what I shall print in this coming

week's issue of THE GOSPEL WITNESS, and you will see that as the prophets of Baal were behind Ahab's war, so are they behind this war. I have not the slightest doubt that the Spanish Civil war and the rape of Ethiopia were instigated, directly and indirectly, by the Vatican itself. I wish we could wake people up to a recognition of the fact that there is the real enemy. The present Pope facilitated the coming of Hitler to power. It was by his advice that the Centre Party committed political suicide to allow Hitler to come to power, and now the blasphemous liar talks about peace! There is no voice out of hell that is less reliable than the voice of the Vatican. Dripping with blood is that accursed institution at this very hour.

Said they with four hundred voices, "Go up and prosper; and the Lord shall deliver it into thy hand." But He did not!

Anyone who tried to counsel Ahab in the other direction was disregarded. Oh yes, like a certain man whom Premier King regards with "contempt." I wish someone could inject a little enlightenment into that cranium, so that he would not sell this country out to its worst foes. Micaiah was put in jail—where they would like to put me! Micaiah is a great friend of mine. I am sure when I get to heaven we shall have a good time together. "Take this fellow," said Ahab, "and carry him back unto Amon the governor of the city, and to Joash the king's son; and say, Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace." While they were leading Micaiah away, he had one final message to deliver. He said, "If thou return at all in peace, the Lord hath not spoken by me." Micaiah went to jail, and Ahab went to the battle.

I have read the story hundreds of times. I never turn to the first verse of that chapter without reading the chapter through, it is so full of up-to-date teaching. When they had got rid of Micaiah, Ahab said, "I will disguise myself, and enter into the battle"—and to poor simple Jehoshaphat he said, "But put thou on thy robes. Make yourself an easy mark." That is like Hitler and the Wops! And the enemy began to chase Jehoshaphat. They saw he was a king, and the army of Israel following him, and the king of Syria had said, to his thirty and two captains, "Fight neither with small nor great, save only with the king of Israel"—and every Bowman directed his arrows toward Jehoshaphat. Jehoshaphat was not very brave, and he decided it was not fair, and he cried out, "I am not Ahab." The Syrians turned from following him, and not knowing where Ahab was—no one knew—they aimed at random. No one knew? Ah yes, Someone knew where he was! If you disguise yourself and enter into the battle against God, do not suppose that you have successfully disguised yourself from Him. Make no mistake about that.

There is a great story in the Book—many of them, but this one is illustrative of our principle. Jeroboam, the man who fought against God, was troubled because his only son was ill. He wanted some comfort, so he said to his wife, "Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and get thee to Shiloh: behold, there is Ahijah the prophet, which told me that I should be king over this people . . . he shall tell thee what shall become of the child." Why anyone would disguise himself from a blind prophet, I cannot understand; for Ahijah was perfectly

blind. But she did so, and went to see Ahijah the prophet to ask him what was going to happen to her son, to see if she could steal a message of comfort. The quaint old record says, "And it was so, when Ahijah heard the sound of her feet as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou thyself to be another? for I am sent to thee with heavy tidings."

You cannot disguise yourself by pious speech, by becoming a member of a church, or by making a profession of religion. Our God sees the heart of a man. You may as well recognize in the beginning that no sinner can ever hide himself from God, no matter where he goes. I have known people to leave the Old Country to hide here, or leave here to hide in the Old Land; or leave one city to go to another in the hope of hiding himself from someone or something. Nowadays the gangster has his face "lifted" by plastic surgery, so the policemen will not recognize him. But it makes no difference what disguise a sinner assumes, "all things are naked and opened unto the eyes of him with whom we have to do."

Ahab "entered into the battle," unsheathed his sword against the Almighty. He entered into battle against God. I tell you, whoever he is who does that, we know his end. There may be someone here to-night of whose evil ambition you or I cannot know. You say to yourself, "I am going to be very careful. I will keep within the law. No one will catch me. I will get what I want." No one will catch you? When Ahab went down to Naboth's vineyard he found a stern man there, whose name was Elijah. Ahab looked long at him and said, "Hast thou found me, O mine enemy?" "Yes, I have found you." God is the greatest of all detectives. He does not need finger-prints: he made your fingers, and knows every one of them. It is imperative that all should know that no one who does battle with Him in the smallest particular, can disguise it from His all-seeing eye. Germany, Japan, Italy! There can be no disguise of the fact that they are battling against God. You cannot think of God as being on the side of the Axis powers. He knows them. He knows all about them. He is the Master-Strategist and the Supreme Judge.

And what an ironical word this is, that after Ahab was so completely disguised that the men on either side of him did not know him, this unknown soldier who put his arrow to his bow, and "drew a bow at a venture," without aiming anywhere in particular, should unwittingly have become Naboth's avenger. But there is no "venture" on the field where God is Commander-in-chief. There is no soldier anywhere that is not under His control. Do not forget that when you pray for our airmen. Do not forget that "there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." Do not forget it when you pray for our sailors, for His "way is in the sea, and (his) path in the great waters, and (his) footsteps are not known." He is Sovereign of the sea. Do not forget it when you pray for our land forces. He controls the fog. He can make the channel tranquil. He sent down the fog in Israel's day of distress before the day of smoke-screens. God put a fine smoke-screen between his people and the enemy. He did it again at Dunkirk, and in many other places. Do not

forget that principle of drawing a bow "at a venture" when you pray. Let us remember that our God is One Who can put His hand on anyone's bowstring and direct the arrow for His purpose. As this archer let fly his arrow, it struck Ahab—not on the breastplate, but between the joints of the harness. God never misses His aim, never! You cannot escape the stroke of the Almighty if you go to battle with Him.

Ahab said, "Turn thine hand, and carry me out of the host; for, I am wounded." I verily believe that the great victory for which the Empire gives thanks to-day has inflicted upon Hitlerism a mortal wound. He cannot possibly recover from it. By every analogy of history there is nothing to encourage him or his allies to hope that he can recover from such a deadly blow. How long the end will be, I cannot say; nor can you. But I am positive that Hitler has received his death-wound; and we may rejoice before God that He has arisen in our behalf.

Again and again, with what little influence I had, in THE GOSPEL WITNESS, right from the beginning, I have exhorted people to cease from the nonsense of demanding a second front. They had not eyes to see that there was a second front. Now we know that the second front has all but exhausted some elements of Hitler's resources. Now instead of having only a strip of well-fortified land on the western coast of Europe to attack, we have all the southern shore of the Mediterranean from which to attack the southern shores of Europe; and the opening of the Mediterranean to the passage of our ships, multiplies our available tonnage by shortening the routes, by I know not how much; and gives us a place from which to attack the enemy in his weakest point.

The strategy of Mr. Churchill? Yes. I do not wonder that he insisted upon retaining the Ministry of Defence. I thank God he did. He took great risks when we had so little armament, in stripping Britain almost bare in order to reinforce our armies in the Middle East. Now the job is done.

You know who Montgomery is, do you not? You may have heard his name! He is a grandson of Canon Farrar. Canon Farrar had two daughters, each of whom married a man who became a bishop. Montgomery's mother, still living, is a daughter of the great Dean Farrar of Westminster.

Montgomery is a man who trusts God. So is Alexander. How we ought to thank God for such men in the army and in the navy! And the man who is the supreme commander of the British Air Force, who gave it as his conviction that it was not the British Air Force alone that won the battle of Britain. They did their duty nobly, but he said in effect, "There was another power, and I desire to recognize the hand of God."

I wish Mr. Churchill would be a little more outspoken, but he recently said that he could not escape the conviction that in all this war a kind of "intervention," something that was not in the air force, the army, or the navy—another Power was evident as they fought in the air, on the sea, over the sea, over the desert. This principle obtained that as they drew their "bow at a venture," the Lord Who is a Man of war

directed their shafts to the mortal wounding of this foe of the human race.

III.

"Do you think Hitler will lightly surrender?" No, I do not; and I hope he will not. Said Ahab, "Carry me out of the host"; but the divine chronicler adds that he was "stayed up in his chariot against the Syrians"—as though he had first said, "I had better get away. Carry me out of the host." And then later had said, "No, I will not. I will stay." He "stayed himself up in his chariot."

I expect Hitler will do that. I expect they will fight on. But God has a way of visiting with judgment those who deserve it. Sin is a suicidal thing. When men—and nations—have turned their backs completely on God, He allows them to commit suicide—as Ahab did. I do not mean literally. I hope Hitler will not commit suicide. I hope to read of the public execution of this man. I shall shock you, but I have said to you before, if they were wanting someone to do the job, I would volunteer to be the executioner myself. "He stayed himself up in his chariot until the evening."

There is a judgment to fall upon some of these wicked men that could not be inflicted by human hands. I remember going over the battle-fields of France while the last war was still in progress, carrying my gas-mask, and sometimes wearing it; seeing hundreds and hundreds of dead on the field, some hanging like clothes on the barbed-wire entanglements, as yet unburied. I saw that whole district—cities and villages—blotted out. They had no such effective means of doing that then as they have now. The earth was churned up like a troubled sea, as far as the eye could see. It looked as though the fiends of the pit had been let loose upon that place. A passage of Scripture came to me like a message out of the air, "Vengeance is mine; I will repay." And I thought, That does not mean merely that we must not execute vengeance, but that we cannot; as though God said, "That is my job. I will see that the wicked shall not go unpunished. Leave that to me."

I believe there are millions of men in Germany and elsewhere who are not fit to live, and who ought to die, men as vile as Hitler. I do not see how it would be possible for us to inflict adequate punishment upon them. I do not think it will be necessary: I believe that wicked nations will "stay themselves up", and fight on until they cannot withdraw.

And of this I am sure: "About the time of the sun going down he died." God has His day.

Let me make application to all of us *individually*. The time of sunset is coming. The sun will not always ride in meridian splendour. Some day he will drop beneath the western horizon, never to rise again upon this world for us. "About the time of the sun going down" God will have His way. He will be the Victor at the end of the day—not you, not I.

"And one washed the chariot in the pool of Samaria; and the dogs licked up his blood." Jezebel survived him, and sought to disguise herself. "She painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And

he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her; but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel." The ambition of Ahab and Jezebel literally took them both to the dogs, and their spirits afterward to hell itself.

That is how God judges. Let us humble ourselves under the mighty hand of God. Let us remember that we all deserve a like judgment, and but for the mercy of God it would fall upon us. Only the blood of the Lord Jesus Christ can purge away the sin that so richly merits the unmixed justice of High Heaven. Oh that we may receive Him, and know Him as He has come to us in the person of Christ. Then we can sing,

"The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am His
And He is mine for ever."

What a blessed future is before those who have accepted His victory in their behalf, who are able to say, Thanks be unto God, which always causeth us to triumph in Christ."

THREE SUCCESSFUL PROTESTANT LEAGUE MEETINGS

HAMILTON MEETING: On Monday, May 10th, a PROTESTANT LEAGUE meeting was held in the Philpott Tabernacle, Hamilton. Rev. H. G. Martin and the Editor of this paper, who is President of the LEAGUE, were the speakers. The weather was most inclement, and heavy rain preceded the meeting for an hour or so, and up to the time of gathering. Notwithstanding there was an attendance of about 1,000 people. The ground floor of the Tabernacle was filled with the exception of a few seats to the left and right of the platform. The three galleries in front and at either side were filled except for the ends nearest the platform, but we were told about 1,000 people attended. If we were reporting, as some friends in the United States are wont to say "ministerially speaking" such a congregation would be enlarged to 1,500 or 2,000 or even more, but we feel sure there were not more than 1,000. 175 persons signed applications for membership in the LEAGUE.

BRANTFORD MEETING: Another LEAGUE meeting was held in Brantford, Thursday evening, May 13th, the speaker being Rev. H. G. Martin, Secretary of the LEAGUE. This turned out to be rather an unfortunate night because a great Victory Loan parade was in progress we believe at the City Hall, and at another spot a great gathering to see moving pictures of the construction of the new Alaska Highway presented by the Chief Chaplain in connection with the great undertaking. THE PROTESTANT LEAGUE, therefore, had to compete with these two popular events. Notwithstanding a fine con-

gregation assembled, and amid great enthusiasm 75 applications for Membership were signed.

GALT MEETING: The third meeting was held in Galt, Ont., in the Masonic Hall, Sunday, May 16th, at 3 o'clock. Rev. H. G. Martin was the speaker at this meeting also. This was a very large gathering and 60 applications were signed. It should be remembered that in Galt and Hamilton we already had a large number of members, and these would no doubt form a large part of the congregation in both places. In Galt a local LEAGUE was organized. We cannot do better than give the report as contained in the Daily Reporter of Galt, May 17th, 1943, which follows:

Says Protestants Should Stand United

A meeting under the auspices of THE CANADIAN PROTESTANT LEAGUE was held yesterday afternoon in the Masonic hall. It was addressed by H. G. Martin, Dominion secretary, who spoke on the subject "Who is Hampering Our War Effort and Who is Planning to Steal the Peace?" Mr. Martin declared that the day had arrived for all who embraced the Protestant faith to stand together in a common fight and "push" the chariot along.

He remarked that protestations presented to Ottawa by leaders of the Anglican, United, Presbyterian and Baptist churches had met with cold indifference.

"No man in all Canada has done more to sell Protestantism down the river than Prime Minister King" Mr. Martin said.

"We need to get back to first principles, such as were held by Luther and take our stand in face of whatever consequences might be. If we believe in the supremacy of the Bible and the deity of Christ we can no longer be apathetic to the danger that is at our very door."

The meeting was chaired by Rev. W. L. Hisey with prayer offered by Rev. J. H. Peer.

Steps were taken to form a standing local Branch of THE CANADIAN PROTESTANT LEAGUE, the following being appointed to office: President, Rev. J. H. Peer, Galt; vice-president, Rev. W. L. Hisey, Hespeler; secretary-treasurer, A. J. Burnham; Executive committee, E. Leslie and E. Taylor of Galt, Alfred Howitt, Preston, and George Reeve, Hespeler.

Officers stated an encouraging number of new members were being added to THE LEAGUE'S membership.

And so the work goes on.

GERMAN ROMAN CATHOLIC POLITICS

THE attention of our readers is drawn to a recent publication from the firm of Hutchinson—viz. "The Case of Dr. Bruening." Price 1/-. Herein is demonstrated very clearly, that the military power of Germany has been in the hands of the Papacy over an extended period, and the so-called "Peace gestures" of the present Pope, have no reality in fact, for Pacelli was Papal Nuncio in Berlin, working in close collaboration with the German Centre R.C. Party.

The author of this treatise, M. Bernhard Menne, has done this and future generations a service by revealing a figure equally as sinister as Ribbentrop in the person of Dr. Bruening, who was the German Chancellor, until succeeded by Hitler.

The book deals very fully with the political history of Germany up to the time of Hitler's succession to power, and establishes without doubt that German political Roman Catholicism has brought about much of the present world disorders. The German Roman Catholic party was known as the *Centre Party*, and was founded in 1870

during the Franco-Prussian War, at the time of the formation of the new German Empire. The important fact which distinguished the Centre Party from all other political parties in Germany was that its basis was not political but *religious*; that religious basis was Roman Catholicism. We quote extensively from the publication.

The Centre Party Gets Into Its Stride

"Bismark, in the early 'seventies commenced a struggle with the Centre Party by a series of laws designed to curb the political activities of the Roman Catholic clergy. As a result of this, he was at grips in Parliament with the newly formed Catholic Centre Party.

Bismark's policy aimed at consolidating the political unity of the newly formed German Reich. In the end he withdrew repressive measures, and the Roman Catholic Party took on new life in the struggle, and emerged the *strongest group in the Imperial Reichstag*.

The rapprochement of the Centre Party with Prussianism, was a further step, created behind a smoke-screen, in the form of a violent attack by the Centre Party, on what it described as "Anti-Christian, Jewish Liberal Capitalism."

On the Verge of the First World War

The facts are clear, that during the quarter of a century which led up to the first World War, the Roman Catholic Party was one of the *supporters of German Imperialism*.

During the first World War, the Roman Catholic Party stood firmly in the great united front of all German political parties in favour of the war. It was a vociferous supporter of a "Greater Germany," it staunchly supported the un-Christian demand for a ruthless prosecution of the war, and it was an important prop of the dictatorship established by the Generals.

The Reichstag group of the Centre Party took a really sensational step on October 16th, 1916, in the following declaration:—"The Reich's Chancellor alone is responsible to the Reichstag for political decisions with regard to the prosecution of the war. However the decision of the Reich's Chancellor must be based primarily on the decisions of the *Supreme Army Command*. Should the decision go in favour of waging un-restricted submarine warfare, the Reich's Chancellor may be certain of the agreement of the Reichstag."

The significance of this declaration extended far beyond the immediate dispute concerning unrestricted submarine warfare; it was in fact, the first formal recognition of the *dictatorship of the German Army leaders*, not only in military but also in political affairs.

The charge, that the party of political Roman Catholicism was the first in Germany to pronounce the solemn capitulation of Germany to the *dictatorship of General Ludendorff* is therefore a historical fact.

The Present Pope Emerges

In July 1917 Pope Benedict XV observed with anxiety that the situation of the Central Powers was rapidly deteriorating, and it is clear that he was anxious to prevent their defeat. Austria was the one great Roman Catholic power left in the world, and the position in Germany was one which justified great hopes. In the circumstances it is understandable that the Pope sought a solution not unfavourable to the two countries, and to this end he set himself to spin the first thread as

mediator between London and Berlin. The Pope sent one of his young diplomatic priests, a very capable young man named Eugenio Pacelli (afterwards Papal Nuncio, and now Pope Pius XII) to Munich, to establish relations with the coming man in German political Roman Catholic circles, one Erzberger.

Erzberger, shocked at the revelation made to him of Germany's unfavourable situation, joyfully supported the action of the Pope. Can the adoption of a "peace resolution" by the Central Party be regarded as the stretching out of an honest hand with a view to reaching an understanding with the Entente Powers?

Erzberger reported an interview with Kaiser Wilhelm II on the following day, "The Emperor said it was excellent that the Reichstag desired a compromise peace" . . . "Compromise consists in this, that we shall take money, raw materials, cotton, coal and iron from our enemies, and transfer it all from their pockets to ours." Further the Emperor declared that it was true the present war would not end with the defeat of England, but there would be a far-reaching understanding with France, and under his leadership the whole *Continent would then wage the great war*, the war against England, which he called "the second Punic War."

Germany's Collapse

When November 1918 brought the collapse of Germany, Erzberger's hour had come as the great *leader of the Centre Party*. Field Marshal Von Hindenberg besought him to represent his country in the German Armistice Commission, and in the Forest of Compiègne he fought doggedly and cleverly to secure every possible alleviation for his country. With a heavy heart he signed the armistice conditions, and in doing so, was signing his own death warrant. Erzberger was assassinated in the autumn of 1921.

Passing over events in intermediate years, we note that in the spring of 1928 the German Roman Catholic Party suffered its big electoral defeat. Dr. Bruening was then a Reichstag Deputy, chiefly known in the House as an expert on taxation matters, and as a critic of the official budget. There was nothing to indicate that he would soon become a leading figure in German politics, and in fact the man of destiny for the German Republic. When he did arrive at this eminence it was largely due to the fact that in his person he represented a strange and unusual blending of two worlds: the *World of Prussian soldierly discipline*, and the *world of devout Roman Catholicism*.

A good share of the credit for securing tremendous increase in the Reichwehr Budget of 1928, avoiding any serious conflicts, and at the same time well and truly laying the basis for Hitler's subsequent armaments, belong to Heinrich Bruening. The year 1928 marks the *failure of German Democracy*.

Dr. Kaas and Pacelli, Now Pius XII

From this period another figure emerges in the political-religious sphere, Dr. Ludwig Kaas, Professor of Ecclesiastical Law at the University of Bonn, and Papal Prelate. His influence inside the German Roman Catholic party received added weight from the fact that his relations with the representative of the Vatican in Berlin, the Papal Nuncio Pacelli, were very close.

Before long the opinions expressed by Kaas were regarded in political circles as more or less a reflection of

the view of the Papal Nuncio himself. It was well known that Pacelli had inspired the *coalition of the Centre Party with the National Party* in order to further his plans for a *favourable Concordat*, and in the hope of securing the formal introduction of the confessional school into Germany's educational system. The longed for School Bill was not forthcoming, but at least financially, the Church did very well, and the subsidies of the Republic to the Roman Catholic Church increased from 148 million marks in 1925 to 163 million marks in 1928.

Autocracy Encouraged

At this time Achille Ratti, the most authoritarian Pope in modern church history, sat in the Vatican as Pope Pius XI, guiding the policy of the Vatican between the two World Wars. It was a period in which the conflict between Democracy and Dictatorship gradually came to a head. The anti-democratic movements which developed in political Roman Catholicism throughout Europe were repeatedly encouraged and supported by the Vatican. In December 1928, Dr. Kaas took over the leadership of the German Centre Party, and amidst various contending parties bringing forward other issues, the clerical party were able to pursue their schemes. In December 1929, Dr. Bruening was elected chairman of the parliamentary group of the Centre Party.

With this, the way for the strange coalition between the Roman Catholic Party in Germany and the general nationalist conspiracy was opened up.

It is only possible to glance at the economic system developing at this juncture. By means of two great financial manoeuvres, first by inflation, and then by piling up debts, the *reparations demands of the victors of the first World War*, were adroitly countered.

Bruening, Hitler and Armaments

A scheme of technical rationalisation was begun in 1925, and at the same time *State subsidies were granted to assist Germany's armaments industry*. Political intrigues followed, and the Chancellor Bruening entered into *secret negotiations with the Nazi Party and Hitler*, who was asked to exercise patience and restrain his desire to enter the government until Bruening had at least succeeded in obtaining the abolition of reparations payments from the Entente Powers. This offer to Hitler meant playing a double game towards the Entente Powers.

When the great economic crisis broke over the world, Germany was at the cross roads. The choice was there. The one way pointed to the fulfilment of the Versailles Treaty, the other way pointed to reparations, warfare, prohibitive import duties for foodstuffs and iron, isolation from the world market, refusal to meet just debts, sabre rattling and rearmament, and finally warfare. It was Reich's Chancellor Heinrich Bruening who chose the second path and led the German people a good way along it towards their present disastrous situation.

Target—Concordat With the Vatican

Franz Von Papen was appointed as second authoritarian Chancellor. He was a German Nationalist and Roman Catholic. This Chancellorship was a farce, and his star role in German history began only after his fall, which was caused by intrigues. After that, matters proceeded rapidly to their final consummation. Once ap-

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THE ANTICHRIST: His Portrait and History

By BARON PORCELLI

APPENDIX C. (Continued)

Here, then, is the fulfilment of another item in the prophetic delineation of the Antichrist, for, in Daniel vii. 8, he is described as having "eyes like the eyes of a man, and a mouth speaking great things," i.e., as an EPISKOPOS, or Overseer, over the ten-horned or "Catholic" Commonwealth or Latino-Roman Power.

As to the import of the throne, the same authority says: "In this ELEVATION of the Person of the Pontiff is implied that the Vicar of Christ is the Centre to which the eyes of the faithful should turn; as to a Beacon-Light on high, for their guidance and consolation!"

What awful blasphemy! "Showing himself by act as God."

Here is more self-exaltation, mingled with blasphemy: "After the Pope has gone back to his throne, the host and the chalice are solemnly carried down from the altar along the floor, then up the steps of the throne. Here he is seated in the temple of God—he above it, it below; his crown at this moment upon the altar, his enthroned person higher than the sacrament. While others kneel and prostrate themselves to receive it, it is handed to him seated upon his throne. Seated, he takes the host; seated, the chalice from men upon their knees; . . . Consecrated particles are presented to him by kneeling men; and he distributes them from that throne to the angels in white, and red, and gold, and purple, and embroidery, and they again to those who are kneeling around him. After this, the Pontiff again puts on the triple crown, again-seats himself on the portative throne, and the chief Priest of St. Peter's presents him with a purse of white velvet, containing the fee for saying Mass" (Arthur, p. 376). Remember that the "throne" referred to is above what Papists call "the altar of God." It is on this that are laid the diadems of the Pope; it is on this that the Pope performs Mass—pretending to create God out of a wafer; it is *above* this that the Pope sits on his "throne"—conveying to the looker-on the idea of God on earth.

Add to this self-exaltation the appalling ceremonial of the "Adoration of the Pope," as given in Picart, where he is "adored" no less than five times in succession by cardinals in red and in purple, the first time when seated on his "portative throne" before "the altar"; the second time when seated on "the altar"; the third time when seated on "the great altar"—cardinals kissing his foot and right hand, followed by foreign ambassadors; the fourth time when seated in a "throne" under the portico; the fifth time when seated on his usual "throne"—where all the cardinals "adore" him, along with all the clergy; add to this the disgusting way in which the head Cardinal-Deacon and other cardinals kiss the Pope's *stomach*, whilst patriarchs, archbishops and bishops kiss his *foot* and *knee*, and abbots and penitentiaries kiss his *knee* only; and we reach a state of super-human self-exaltation as derogatory to man as it is insulting to God in whose name it is all done. It is "against all that is called God." Remember, that to Papists the Pyx contains "*il buon Dio*"—the good God—that it usually stands on the high altar of St. Peter's, the very place on which the Pope seats himself to be "adored"; and is only removed to allow him to occupy

its place, and is then generally put on the floor out of the way. So that *literally* the Pope exalts himself "above all that is (by Papists) called God"; and this in more senses than one—for the Catechism of the Council of Trent declares that "*bishops and priests are rightly called Gods.*"

When you remember where the Pope is seated, how he is adored, and what it all represents, do you not recognise the "Man of Sin" showing himself that he is God, and exalting himself "*above all that is called god,*" as well as "*against*"?

Dr. Ward Beecher, in "Papal Conspiracy Exposed" (p. 317), said: "It has kept no terms with humanity; humanity should keep no terms with it. It has kept no terms with God; and God will assuredly keep no terms with it. It has impiously usurped His place on earth. All common blasphemy disappears and is forgotten in comparison with the blasphemy of the Popes and their insensate worshippers. They have not only claimed power as God, but above God, and against God; and let the nations be assured that He will not hold them guiltless for ever. The day of His judgment hastens; it is at hand!"

The Romish Vulgate of Pope Sixtus V. and Clement VIII: has: "who opposeth and is *lifted up* above all that is called God, or that is revered (*colitur*), so that he sitteth in the Temple of God, showing himself as if he were God." "*Lifted up*" is "*extollitur.*"

As a fact, the Pope is *lifted up* in the Sedia Gestatoria, above all bishops and priests, who, by the Catechism of the Council of Trent, are "called gods."

It is also a fact that the wafer is called "God" by the Council of Trent, and by all Papists, and to it is the worship *Latria* rendered (Session XIII., Canons I. and VI., and chapters i. and v.).

It is also a fact that the Pope is "*lifted up*" above the wafer God on the "altar," and when thus seated, the Pyx is on the floor below him.

It is also a fact that the official Petrine Throne of the Pope in St. Peter's is high above the "altar" in the Tribune.

Hence 2 Thess. ii. 4 is literally fulfilled in three physical ways by the Popes of Rome, in addition to several spiritual ways.

⁹In his "Temporal Power," p. 50, Cardinal Manning wrote: "He was ELEVATED to be in his Divine Master's name, King of Kings, and Lord of Lords."

APPENDIX D.

REV. XIII. 16-18 FULFILLED.

The False Christian Priesthood (1) was to be co-adjutor to, and helper of, the Antichrist or "The Beast"; and one of the means he would use, in order to further the cause of the Antichrist is thus described: "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or on their foreheads."

There is no mistaking this. It means a symbol of faith imposed by a false Christian Priesthood in order to render the recipients the subjects of The Beast or The Antichrist. As The Beast is of Pagan origin—(for

¹Matt. vii. 15.

"Wild Beast" is ever the symbol of a Pagan Power)—and the False Priesthood is also of Pagan origin, it is sufficiently obvious that the "mark" imposed is also of Pagan origin.

We are therefore to seek for a Pagan symbol imposed as a symbol of the Christian Faith, by a False Christian Priesthood, upon all—irrespective of quality or condition; and this with the object of making, all the recipients the subjects of the False Priesthood's Master—The Antichrist. The *right hand*, and the *forehead*, were to be the two parts of the human body affected by this religious symbol.

In 1906 Pope Pius X. issued a "Compendium of Christian Doctrine," which, he declared, "expounds clearly the Holy Faith, which all Christians must observe." To the question "What is the sign of a Christian?" the reply is given: "The sign of a Christian is the sign of the Holy Cross."

To the further question, "How do you make the sign of the Cross?" the answer is: I make the sign of the Cross, placing the *RIGHT HAND* to the *FOREHEAD*, saying: "In the Name of the Father"; then to the breast, saying, "And of the Son"; then to the left shoulder and to the right shoulder, saying, "And of the Holy Spirit"; and lastly I say "Amen."

To the question, "Why is the Sign of the Cross the sign of a Christian?" the reply given is . . . "because it serves to *distinguish Christians from infidels.*"

To the question, "What does the Sign of the Cross indicate?" the reply given is, "It indicates the principal mysteries of our holy faith." And then the recipient of this sign is told that as it "possesses the merit of reviving faith, banishing temptation, and of obtaining much grace from God, it is right to make the Sign of the Cross when getting up in the morning, when going to bed at night, before and after meals and work, on entering or leaving a church, and especially before prayer." It will be seen, therefore, that every class, and all ages, are included; rich and poor, bond and free. All have to make the Sign of the Cross with the *right hand* to the *forehead*, in order to show that they are followers of the Pope—for it is the Pope's "Holy Faith" which, throughout this Catechism, is passed off as Christianity. Into this "holy faith" one is admitted by "holy baptism" (2), and by "holy baptism" is meant the rite performed by "a Priest" (3), who, with his *RIGHT HAND*, makes the "Sign of the Cross" on the *FOREHEAD* of the infant. From that moment it is obligatory on the recipient to "observe the Law of the Church" (4)—i.e., of the Pope's Church or False Priesthood.

The Council of Trent decreed (5) that in baptism there is "imprinted in the soul . . . a certain spiritual and indelible sign," thus terrorizing all into being baptised. The Council of Trent was a gathering of sham Christian Priests.

The Roman Ritual or office-book of the Priesthood of Rome prescribes how baptism is to be performed. It lays down that "the lawful minister of baptism is the Parish Priest," who "with his thumb shall make the Sign of the Cross on the *FOREHEAD* . . ." of the baptised.

The "Cross" thus made is a notorious and well-known Pagan emblem, the oldest in symbolism. I need not elaborate that point now, as I have proved it to the hilt elsewhere. It suffices at present to add that the Pope claims all baptised persons as his subjects.⁶

It will thus be seen, by any unprejudiced person, that in order to compel rich and poor, bond and free, to become subjects of the Pope, the priests of Rome teach that by baptism the soul is indelibly marked for eternity, when a mark is impressed with the *Right Hand* to the *Forehead* in the form of a *Cross*—the oldest and most universal Pagan symbol. All who decline to accept this ordeal are refused the name of "Christian," and are relegated to the ranks of "infidels"!

"Innocent XI., A.D. 1680, struck a medal showing the Church of Rome as a Woman standing at Rome, holding in her left hand a *LATIN CROSS*, and in her right hand a cup containing the wafer, with the legend "In Saeculum Stabit."

Leo XII., 1825, struck one showing a Woman seated on the globe, with a *LATIN CROSS* in her left hand, and a cup in her right hand, with the legend "Sedet Super Universam."

Gregory XIII., 1572, struck one showing an angel with a sword in the right hand, and a *CROSS* in the other, in honour of St. Bartholomew's massacre.

And in this manner is the "more sure word of prophecy" fulfilled, which the Holy Spirit revealed to John on Patmos more than 1,800 years ago, so clearly that he may run who reads it.

The Bull "Unam Sanctam" declares it essential to salvation to be subject to the Pope; accordant with which claim all Papal ecclesiastics take the vow of "obedience," and receive the Sign of the Cross, as a sign of fealty to the Pope; and these in turn administer to Emperors, and Kings, and to all within the Church of Rome, the oath of spiritual allegiance to the Pope, along with the Sign of the Cross, which is impressed upon all *FOREHEADS* or hands, with the *RIGHT HANDS* of the operators—even as a great army of soldiers under the Papal banner—from birth to death.

Yet there are intelligent Englishmen who are blind to this evident fulfilment, and are looking for something quite different still to come. Thus is Wisdom justified of her children!

⁶ The Pope and the Council, p. 165; also the Canonist Kirehenrecht, 1855-1872.

⁷ Pontificale Romanum, p. 49.

(To be continued next week)

² Page 19.
⁴ Page 55.

³ Page 55.
⁵ Session VII., Canon IX.

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Bible School Lesson Outline

Vol. 7 Second Quarter Lesson 22 May 30, 1943

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

CHRIST THE ONLY FOUNDATION

Lesson Text: 1 Corinthians 3.

Golden Text: "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. 3:11.

Reading: 1 Corinthians 4, 5.

I. Fellow-Labourers—verses 1 to 9.

ALL CHRISTIANS are alike in that they all have become partakers of the Divine nature (2 Pet. 1:4; 1 John 5:1), but all Christians are not alike in spiritual development. All have life (1 John 5:12), but not all have life abiding and abounding (John 7:37-39; 10:10; 15:7). Some are babes in Christ, others are mature saints (1 Cor. 14:20; Eph. 4:14); some are carnal (Rom. 7:14; 1 Cor. 2:14, 15, 2 Cor. 1:12), others are spiritual. We are exhorted to go on to perfection (Matt. 5:48; Heb. 6:1; Jas. 1:4; 2 Pet. 1:5-8; 3:18).

The teacher's ministry is limited by the capacity of his hearers (Mk. 4:33; John 16:12). The babes in Christ can assimilate nothing but the simple basic truths, the milk of the Word (1 Pet. 2:2), while the more mature Christians long for the deeper truths, the strong meat of the Word (Heb. 5:11-14; 6:1-3).

Christians who exalt human leaders and thereby cause divisions and factions, show that they are walking according to the desires of man, not according to the will of God (1 Cor. 1:10-13; Col. 2:8). God alone is to be exalted, for He is all in all (Rom. 11:36). Paul and Apollos were but ministers of the one Master (Matt. 23:8-11); they were the stewards of the one Owner (1 Cor. 4:1, 2; 5:13; 6:1-10); they were co-labourers with God (2 Cor. 6:1). They could plant and water the seed (Acts 18:4-11, 27), but the Lord alone could cause the seed to germinate (1 Pet. 1:23). God has reserved to Himself the prerogative of creating life, both natural and spiritual (Gen. 2:7; John 1:4; 3:16; Acts 17:28).

Various metaphors are used to describe the members of the Church of God. As related to Christ, we are called His bride (2 Cor. 11:2; Eph. 5:22-32; Rev. 21:2); as related to one another we are His husbandry (verse 9; John 15:1), His body (Rom. 12:5; 1 Cor. 12:12, 13), His building (verse 9; 1 Tim. 3:15; 1 Pet. 2:5); as related to the world, we are His epistle (2 Cor. 3:2, 3).

II. Fellow-Builders—verses 10 to 23.

There is no Christianity without Christ, for the Christian life is built upon Him. Unless the life is built upon Christ as the foundation, it can never withstand the storms of sin, temptation and sorrow (Matt. 7:24-27).

"On Christ, the solid Rock, I stand;
All other ground is sinking sand."

Whether he will or no, each Christian is building upon that foundation a superstructure, for which he is responsible. Some of his service is acceptable unto the Lord, and will remain, while some is performed for selfish motives and will not remain (John 15:16). Let us not build to burn, but let us take heed how we build. Each individual must decide whether he will neglect or advance the welfare of his soul. We are not saved by good works, but unto good works (Eph. 2:8-10); we are justified by faith before God, but by works before men (Rom. 5:1; Jas. 2:24).

The time of testing will surely come. All Christians must some day stand before the judgment seat of Christ to receive rewards for the works they have done since being saved (Rom. 14:10; 1 Cor. 4:5). It is not possible for a believer to

lose his salvation (John 10:28, 29), but he may lose his reward (Rev. 3:11); he will not suffer condemnation (Rom. 8:1), but he may suffer loss (1 Cor. 9:27). In Scripture, fire is a symbol of holiness (Exod. 3:1-6; Matt. 3:11; Acts 2:3), power (1 Kings 19:12), testing (Isa. 43:2; Mal. 3:1-3; 1 Pet. 1:7) and judgment (Deut. 9:3; Isa. 66:15, 16). Fire will refine gold, silver and precious stones, but it will consume wood, hay and stubble. Some Christians will just be saved, while others will have an abundant entrance into the Kingdom (2 Pet. 1:11).

Man is a trinity—body, soul and spirit (1 Thess. 5:23), and the relationship of these three to one another may be illustrated by the relationship existing between the three sections of the tabernacle: the body corresponds to the outer court, the soul to the holy place, and the spirit to the holy of holies. The body of the believer is the dwelling-place of the Holy Spirit (Rom. 8:9; 1 Cor. 6:19, 20; 2 Cor. 6:16; Eph. 2:21, 22). Therefore, the body must be kept pure (1 Cor. 6:15-20; 2 Cor. 7:1). Even as the setting up of an image or idol in the most holy place would defile the sanctity of the temple, so must we worship God alone, and not allow self or sin to have dominion over the citadel of our lives (Matt. 22:37; Rom. 6:12; 1 Cor. 9:27).

It is foolish for a man to glory in worldly wisdom, ability, wealth or position, since all things are of God (1 Cor. 4:7; 8:2, 8; 1 Tim. 6:17). The child of God is heir to vast heavenly riches (Rom. 8:17; 1 Pet. 1:3, 4).

GERMAN ROMAN CATHOLIC POLITICS

(Continued from page 11)

pointed Reich's Chancellor, Hitler had no more urgent wish than to make an end of the Reichstag, once and for all, and he was anxious to obtain an "Empowering Enactment," which would provide him with dictatorial powers. Kaas promised the support of the Centre Party if Hitler would agree to the conclusion of a Concordat with the Holy See.

Finally the Vatican disinterested itself in the fate of the Centre Party. What could be the reason? For two generations the Centre Party had been a political instrument for the rallying of Germany's Roman Catholics. No one knew better than the Vatican that the instrument was growing blunter. On March 28th, 1933, the German Roman Catholic bishops raised the ban imposed on membership of the Nazi Party. On July 3rd the Concordat between Germany and the Vatican was signed in Rome. On July 5th, Bruening pronounced the voluntary liquidation of the Centre Party in Germany.

Postscript

To all the above there must be added that Von Papen, sitting in the German Embassy in Ankara, now clearly sees that the Third Reich is doomed. He, therefore, plots the creation of a fourth. In this he sees a Catholic Federation including Germany, Austria, Hungary, Slovenia, Croatia, and Slovakia. Do English Statesmen perceive that the Roman Church is avowedly totalitarian and if Von Papen's dream should materialise the last state of Europe would be worse than the first. Certainly the Pope, if admitted to the Peace Conference, would have this one aim in view. The Church of Rome is the eternal enemy of true freedom and this has once again been demonstrated in America, where the whole Roman hierarchy have daringly asked the State Department in Washington to oust the entire Protestant Missionary Movement from Central and South America.

E. E. WALTERS, L.L.A.
The Churchman's Magazine.

BEHIND THE DICTATORS—By L. H. Lehmann.

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

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

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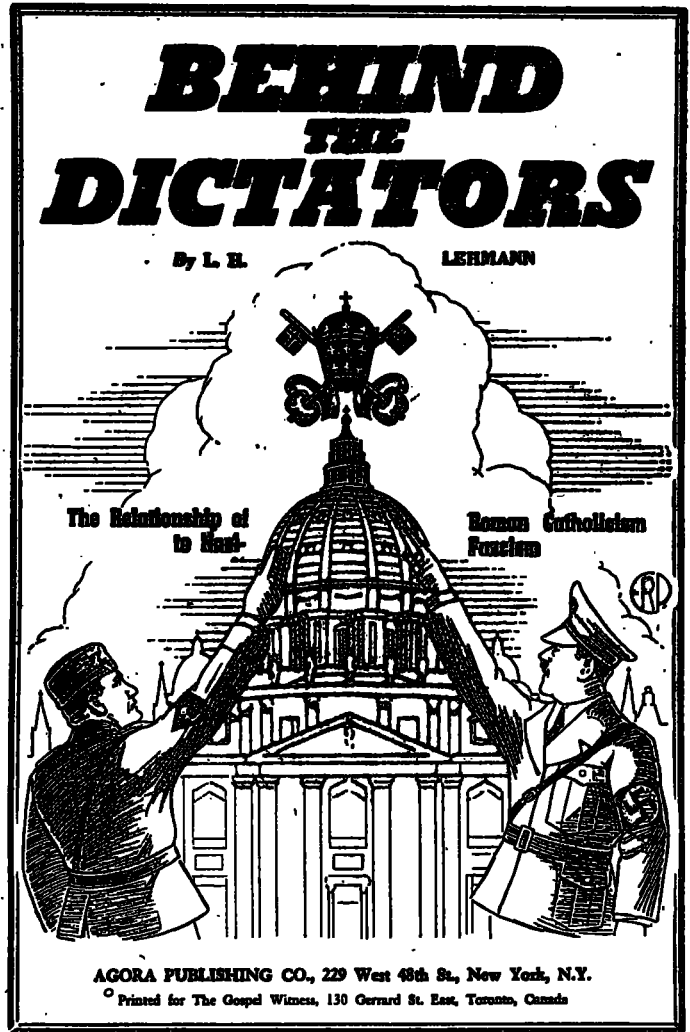
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FOR ALL OTHERS: Ways can easily be devised for the securing of signatures—only get people to sign. Use every legitimate plan to secure signatures. We ought to be able to secure a hundred thousand signatures in a few weeks.

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NOW THEN—let us all get to work! We have already begun in Jarvis Street Church, and shall continue at all services to secure signatures.

