

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES  
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.  
Registered Cable Address: Jarwitsem, Canada.

Vol. 19, No. 14

TORONTO, AUGUST 8, 1940

Whole Number 951

## HOW FREEDOM IS MENACED

### NOT ALONE IN OUR FEAR OF ROMAN CATHOLIC FIFTH COLUMNISTS

There are many people, including some who profess and call themselves Christians, who fear to say a word in opposition to the greatest foe of biblical Christianity the world has ever known, namely, the Roman Catholic Church. While wearing a Christian name, its entire history up to this hour proclaims its definitely anti-Christian character.

We say that of the Roman Catholic Church as the world's greatest totalitarian political organization. We use the word "greatest" advisedly, for it is a greater political entity than Germany, or Italy, or even Russia. Its international and world character make it all the more dangerous.

Having said that, we remark that we have known many individual Roman Catholics who, in spite of all the darkness and superstition and idolatry of their Church, have evidently got through it all to Christ, and were genuine Christians. That does not, however, affect the character of the Church itself; for the same could be said of some people in Germany, and Italy, and Russia, and even in Japan. It is the official machinations of this colossal anti-Christian organization which we fear.

The history of Protestantism in the past surely proves that the progress of Evangelical Christianity has never been served by an attitude of "appeasement" toward its greatest foe. It is in this conviction we write, and for the same reason we so preached last Sunday, as the sermon in this issue will show.

And what is true of the interests of Evangelical Christianity, is equally true of the interests of the British Empire. Again distinguishing between individual Roman Catholics and the Roman Catholic Church, we are certain, from its own declarations, that the British Empire has no greater enemy, not even Germany or Italy, than the Roman Catholic Church.

To show that we are not alone in this view, we publish below a letter which appeared in "*The English Churchman and St. James' Chronicle, A Protestant Family Journal*", an English Church paper representing the evangelical element in the Church of England. The writer of this letter is the well-known protagonist of Evangelical Protestantism in the Church of England,

whose famous father paid for his testimony against the Church of Rome with his life. The letter is as follows:

### DANGER FROM UNINTERNED ALIEN "RELIGIOUS"

On the 2nd of July, Mr. J. A. Kensit addressed the following communication to the Rt. Hon. Sir John Anderson, Minister of Home Security:—

Dear Sir,—I am directed by the Council of the Protestant Truth Society to call your urgent attention to the possibility of a very real danger to this country arising from the presence of a large number of alien priests, monks and nuns belonging to the Roman Catholic Church. The Church of Rome is an Italian religion and we only deceive ourselves when we ignore this crucial point. The Papacy was born in Italy and has had its seat of government there all down the ages. No one but an Italian can ever expect to succeed to the Popedom, and it is now over four centuries since any other nationality occupied the Papal chair. It is obvious, therefore, that the administration of the Roman Church at headquarters must reflect this Italian position. By propaganda our Press suggests that the Papacy is the most impartial organisation possible, whereas the truth is that the Curia, or cabinet of the Papal Church, at the present moment consists of 31 Italian Cardinals and only 26 of all other nationalities combined, but further, even in the 26 are three German and three Spanish Cardinals. Thus, the non-Fascist powers have little weight in Vatican counsels. England, being Protestant, is under the condemnation of the Papal Italian power, as outlined many years ago by Cardinal Manning, who, at the start of the revived Roman Catholic campaign in England, used the following words, as will be found in his *Sermons on Ecclesiastical Subjects*, Volume 1, pages 166-7:—

"It is good to be here in England. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an Imperial race. You have a good commission to fulfil and great is the prize for which you strive. England is the head of Protestantism, the centre of its movements, the stronghold of its powers. Weakened in England, it is paralysed everywhere; conquered in England, it is conquered throughout the world. Once overthrown here, it is but a war of detail. All the roads of the world meet in one point, and this point reached, the whole world is open to the Church's will."

Surely language of this kind shows that there has been a long-established Fifth Column of a clerical type, working for England's undoing. Our duty, at any rate, is to call your attention to certain facts which have a direct bearing on the situation to-day.

Command Paper 1108, published by order of His Majesty's Government after the end of the last War, printed a letter dated Berlin, 28th November, 1914. It contains the following words:—

"First send the priest or priests, as I need them for a special purpose here—you can guess—for—"

"If the priest or priests can get to Christiania (Norway) . . ."

"Warn all our people, too, of the present intrigue at Rome to bring pressure of religion to bear on a question wholly political and national."

There is much evidence in that Command Paper which makes plain the intriguing hand of the Romish Church in political concerns. Moreover, as the Church of Rome has been such a disturbing factor in European politics for generations, it leaves it under very strong anti-British suspicion whilst Italy is engaged in war with us. During the last war, apart from the Irish matter, even the Pope's private Chamberlain, Monsignor Gerlach, was sentenced in Italy to life imprisonment on conviction of most diabolical plots connected with the destruction of two Italian battleships, one in September, 1915, and the other in August, 1916. It would be useless to plead the then Pope's innocence of the character of his confidant, for Dr. Dillon had written in the "Fortnightly Review" for July, 1915:—

"Gerlach is one of the most compromising associates and dangerous mentors that any Sovereign ever admitted to his privacy."

Again "The Times" of February 12, 1917, had the following statement:—

"The Jesuits of Gijon possess a wireless station which is working in complete liberty. An official of the Telegraphs who attempted to take control of it was transferred to another post on the demand of Father Bilbao."

How far convents and monasteries were utilized for espionage it would be impossible to say, but during the course of the last war one priest was caught in an endeavour to smuggle a telegraph code into the country, and the Rev. Father Michael Daly was sentenced at Liverpool on November 9, 1917, to a month's imprisonment for offences against national security.

The Italianised Papacy is as active now as ever against us. "The Times," on the 20th of last month, published a report that "two Italian Archbishops and 47 Bishops have petitioned Mussolini to insist that the Holy Sepulchre in Jerusalem be taken out of the hands of Great Britain and entrusted to the Royal House of Savoy."

In combing out all possibilities of danger, the Government should have in mind that the Roman Catholic Church demands its members to subscribe to the claim "that the Pope is above all temporal rulers." This is the language of "The Tablet"—the leading Roman Catholic paper published in this country, and as recently as the 15th June last.

Our contention therefore is, that no alien priest, monk or nun should be left in a position of freedom, but should forthwith be interned.

Yours faithfully,

(Signed) J. A. KENSIT.

### AN AMAZING DECISION

In the sermon in this issue, we refer to the anomalous situation created by the fact that the French Minister, René Ristelhueber, representing the Pétain Government, is to remain in Ottawa, as a diplomat accredited to the Canadian Government, notwithstanding the Government he represents has severed diplomatic relations with the Government of Great Britain. A despatch from Ottawa is as follows:

Ottawa, Aug. 6—(CP)—Canada has permitted the French minister, René Ristelhueber, to remain at his post in Ottawa and carry out his duties. Premier King told the House of Commons today. He said he believed this met with the approval of the British Government, although it has, to a certain extent, severed relations with France.

The prime minister said he was convinced the French minister would not send to his Government any information which might be injurious to Canada if it fell into the hands of the German authorities in France. If there was any possibility of that happening it would not be permitted by the Canadian Government.

"Mr. Ristelhueber is a very honorable man and has given us every reason to believe his sole desire is similar to our own," Mr. King stated. "He is doing everything he can to relieve the situation."

The Prime Minister's credulity is amazing! Mr. King "believed this met with the approval of the British Government." He did not speak very positively and no one knows better than Mr. King that even if the British Government did not approve it would not express its disapproval. In view of the present situation, it seems to us imperative that the Canadian Government should hold as little communication with the Pétain Government as with Hitler or Mussolini. It seems to us that every action of the Prime Minister of Canada suggests that he lives in constant fear of the disapproval of the Roman Catholic Hierarchy. No matter how "honourable" a man M. Ristelhueber may be, he cannot be loyal to the Government that has not only ceased to be our ally, but ceased even to be neutral, and at the same time, be harmless in respect to the interests of this Dominion. He ought not to be allowed to remain.

### THE FIFTH COLUMN IN SOUTH AMERICA

In *The Globe and Mail* of August 5, 1940, there was an article by Frederic Söndern Jr., reproduced from *The Readers' Digest* for August, entitled "Hitler Looks to South America". In an editorial in the same issue, on "How The Fifth Column Works" referring to the Söndern article, the writer says it is one "which every Canadian should read." We heartily agree. But germane to the thesis of this issue of THE GOSPEL WITNESS we quote one paragraph which shows that in Latin America the Roman Catholic priests are Fifth Columnists. Here follows the paragraph:

Mussolini's ministers in Latin-America are now acting in unison with Hitler's. In the southern provinces of Brazil are about 3,000,000 Italians, most of them with strong Fascist leanings. Like the Germans, they have their own schools and secret police. In Argentina there are 3,000,000. Uruguay and Paraguay are Italian strongholds. In Peru the Banco Italiano controls 50 per cent of the country's banking, and its head, Gino Salocchi, has such power that he is known as "the Viceroy." An Italian general commands the Peruvian police. In Brazil the Vargas Government is a copy of the Italian corporate State. AND TO THE PADRES OF THE CATHOLIC CHURCH IN LATIN-AMERICA MUSSOLINI IS THE STRONG MAN WHO HELPED FRANCO AND THE CHURCH WIN BACK SPAIN. (*Emphasis ours.*)

### THE EXTRAORDINARY JUDGMENT OF A QUEBEC JUDGE

We republish below an item which we published in THE GOSPEL WITNESS a couple of weeks ago. We reproduce it here because of our reference to it in the sermon contained in this issue:

Montreal, July 22 (CP).—Mr. Justice A. Forest in Superior Court today set aside the marriage of Mrs. Martin Bouchak, finding that a Roman-Catholic, under Canon Law, is bound to be married by a Roman Catholic priest even if the person has become a Protestant.

Mrs. Bouchak was married in 1936, when she was 16 years of age, in a United Church. Both she and her father had been Roman Catholics, but had changed their religion to the United Church. At the time of the marriage, Bouchak was 49 years of age.

Mr. Justice Forest said that under Canon Law certain formalities must be observed by persons wishing to renounce the Roman Catholic religion. A formal renunciation of the faith must be made in writing in the presence of witnesses

(Continued on page 8, column 2)

# The Jarvis Street Pulpit

## THE POPE'S FIFTH COLUMN—EVERYWHERE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 4th, 1940

(Stenographically Reported)

"Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Galatians 5:1.

Nothing is easier, and nothing is more useless, or may I add, more unfair, than the mere unreasoned denunciation of persons, or even of principles, with which one does not agree; and at a time like this when everything that is of value is at stake, we ought to seek, by every practical means, to effect the largest possible measure of national unity, unity of spirit and of action. It is necessary, however, that we should be on our guard always lest in seeking the removal of one evil we throw wide the door to another.

This evening I shall distinguish as carefully as I can between Roman Catholicism and Roman Catholics. It is not only possible, but necessary, frequently clearly to distinguish between a religious system and its votaries and victims. It should ever be true of those who love our Lord in sincerity and in truth, that for His sake their hearts should be warm toward all humankind. Since "God so loved the world, that he gave his only begotten Son", those who have been made by grace partakers of the benefits of that Gift, ought also to learn, by the grace of His Spirit, to love other people. This may often be impossible on natural grounds; but grace will enable us to love the unlovely and unlovable. There can be no Christian sanction for cherishing any sort of animosity toward men and women, as such.

I have frequently spoken in opposition to Roman Catholicism. My only apology in respect to such action is that I have not spoken more frequently and more strongly. With Roman Catholicism, as a religious system, I have no agreement. Yet I would contend for the religious liberty of my Roman Catholic fellow-citizens as earnestly as I would for my own. It is one thing to demand liberty for one's self: it is an entirely different thing to demand it for other people—especially for those with whom we are not in agreement. But people who are wrong religiously, paradoxical as it may seem, have the right to be wrong if they want to; hence, for absolute freedom of conscience, we shall always contend.

But it is to Roman Catholicism as a political system we are especially opposed, a political system that claims religious sanction, and special privileges because it is religious.

I wonder how many people read their daily newspapers thoroughly and with discernment? The most important and pregnant news is not always contained in the headlines. The headlines are nothing more than the interpretation put upon the relative importance of the news by the man who, in the newspaper office, is appointed to display the news. Very often I have found in the daily press items of news tucked away in a back page with a very small headline, items which would not be noticed by many people, but which, properly viewed, comprise

the most important news of the day. It is to some of these things that pass unnoticed because their significance is not discerned, I shall call your attention this evening.

I am sure that you share with me an appreciation of our privileges as British citizens; privileges that are marked by absolute freedom of worship, freedom of assembly, freedom of speech, freedom both to speak and to write that which we believe. These privileges we must guard very jealously.

On more than one occasion I have spoken in opposition to that strange cult which call themselves, "Jehovah's Witnesses". Their tenets are so peculiar and so absurd that I should have supposed everybody outside a lunatic asylum would be fairly immune to their influence, yet they number their followers by tens of thousands. It is an organization that is now outlawed, and insofar as their teachings may have a tendency to breed sedition and move people to disloyalty, I am entirely in favour of their suppression in time of war. I am only fearful lest, under that guise there should be a curtailment of religious liberty. I have no sympathy with them, I think it is an utterly anti-Christian cult; yet I would fight for their liberty to believe religiously whatever they conscientiously believe, because I am in opposition to any infringement on the rights of conscience. I believe, however, this society has been outlawed, not on religious grounds; but because of its activities in opposition to Canada's war effort. On that ground only can it be justified; I refer to it merely as an illustration.

There are a few facts to which I shall call your attention. When a case is submitted to a court of law, if it is a jury case, the jury are instructed by the judge that they are not to concern themselves with questions of law: they are to confine themselves strictly to a consideration of questions of fact; and in view of the evidence submitted, to return a verdict in accordance with the established facts of the case. The trained officer of the law, the judge upon the bench, will then make application of the law to the case in hand when the jury has determined the facts. Our jury system assumes that the ordinary layman of intelligence, even though he is not "learned in the law," is thoroughly qualified to judge of a body of evidence that is related to fact. Thus this evening, first of all, I shall name certain facts to you, and leave you to form your opinion of the facts, and to render to your own conscience a verdict in accordance with the facts.

Let us go back a little in recent history and remind ourselves that it is a fact that after Mussolini's wanton attack upon Abyssinia, following the conclusion of that bloody campaign concerning which one of Mus-

solini's sons, who was in the air force, wrote saying it was "great fun" to see the helpless Abyssinians trying to escape the murderous hail of bombs from the sky—that it is a verifiable fact that following that campaign Mussolini and the Italian Government were given the Pope's blessing. It is a matter of record that that unprovoked murderous attack culminating in the forcible appropriation and annexation of the empire of Haili Selassie to the dominions of Italy, by virtue of the success of which the King of Italy was proclaimed Emperor of Abyssinia, was blessed by the Pope.

It is equally a fact that the Spanish Civil War, the revolution effected by Franco, and his successful campaign against the established government of Spain elected by a majority of the people, was made successful by the assistance of Italy—partly by the assistance of Germany, but especially by the help of Italy, both in troops and equipment. And, when that revolution succeeded, and the legitimate Government of Spain was overthrown by Italian cooperation, again the Pope pronounced his benediction upon the result.

Furthermore, the Jesuit Order was re-established in Spain, all their estates were restored to them, and the Church became the predominant power—with the blessing of the Pope.

It is equally a fact that following the success of the Abyssinian campaign, an end was put to all religious liberty in Abyssinia. The same was true following Franco's victory in Spain. There was no longer toleration for any but the Roman Catholic religion.

It is further a fact that Marshal Pétain is a personal friend both of Franco and of Mussolini, and a devout Roman Catholic. He was Ambassador to Madrid. The same is true of Weygand, the Commander-in-Chief of the French armies, and Pétain's present associate and assistant.

It is a further fact that the Papal Nuncio in Paris effected a reconciliation between the traitor Leopold and the refugee Belgian Government in France. It is also a fact, authoritatively announced, that it was through the efforts of the Papal Nuncio that the refugee Belgian Government did not go to England, but remained in France; and forgave Leopold for having betrayed his army—and ours and the army of France—into the hands of the enemy.

I do not think there can be any question as to its being a fact that the Pétain Government sold us out to the enemy, sold France to the Axis powers, to Italy quite as much as to Hitler. I have before called your attention to that aspect of it: the collapse of France was due far more to the machinations of Mussolini than to the military might of Hitler.

It is a further fact that the Pétain Government became, and is now, definitely anti-British. It is a fact that the Government betrayed her Allies by breaking her pledged word when Britain, in view of the military situation, consented to release her from her treaty obligations on condition she first send her fleet to British ports, so that it should not be used by the enemy, and that she deliver to British custody four hundred German airmen held prisoners in France, most of whom had been shot down by British airmen over France. It is an indisputable fact that that promise was broken, and that the Pétain Government endeavoured by every means in its power to hand over the French fleet, to be used against her former Ally; and set the four hundred German airmen free to continue the war against Britain.

It is a further fact that the Pétain Government has severed diplomatic relations with Great Britain, on the ground that Great Britain, unable to consent to the surrender of the French fleet to Germany, for her own protection took possession of it.

It is a further fact that the Vatican recognized the Pétain Government, and gave it its blessing, and expressed the Vatican's gratification that it was now certain that the new Government of France would conduct its affairs in harmony with the highest interests of the Roman Catholic Church.

It is a further fact that the Pétain Government is now bitterly hostile, not only toward Great Britain, but toward all Frenchmen who have refused to share in Pétain's shameful capitulation; but in Britain and elsewhere are fighting at our side to secure the freedom of France.

Furthermore, it is a fact that that hostility has found extreme expression by trying General de Gaulle, Minister of Defense for a few days in the Government of Premier Reynaud, by court marshal—and fortunately for him, *in absentia*—sentencing him to death, together with other free Frenchmen who have rallied to de Gaulle's standard. He is not greatly disturbed about that, so he tells us. No one surely can say that the Government that has received repeated commendation from the Vatican is anything but an enemy of Britain just now.

Here is an item that was buried away in the newspapers of last week:

"The Vatican announced to-day that Vatican citizenship had been conferred on all its diplomatic representatives abroad, including the staffs of nunciatures and apostolic delegations.

"The announcement said this action had been taken with the consent of the Italian government, practically all Vatican diplomats being Italians.

"It was believed intended to clarify the situation of the holy see's representatives abroad in view of Italy's status as a belligerent."

I rather think it was intended for that! What does it involve? It means that the representatives of the Vatican—let me pause a moment to say that under Garibaldi there was a clear separation between the Church and the state, and the Pope's claim to temporal power was entirely repudiated; and successive Popes had sulked from then until Mussolini's time, and voluntarily exiling themselves from Italy, made themselves prisoners in the Vatican in protest against the denial of their political temporal rights. Mussolini restored that, and recognized Vatican City as a papal state, and recognized the Pope as a temporal sovereign. I know it is a small territory, but that does not matter: it is the principle at issue that is all-important. Since that time the Vatican as a sovereign state, independent of Italy and of other powers, has sent its own diplomatic representatives to various Governments throughout the world. It is not enough to have an Italian Ambassador in Washington to represent Italy: there must be a diplomatic representative of the sovereign Pontiff and the Vatican State. And so of other powers. All these Italian diplomats held Italian citizenship, and therefore in Canada and the Commonwealths of the Empire and elsewhere were subject to all the restrictions—whether in belligerent states as representatives of a belligerent power, or in neutral states, as representing a neutral power—they were subject to such restrictions as pertained to Italian citizens as "enemy aliens". The Pope

says, "I will relieve you of that, and make you all citizens of the Vatican State: then you will be entirely independent of Italy, you will be simply my representatives, being citizens of this state and of no other."

To that, the Italian Government gave its consent. No wonder! What does it mean? In belligerent countries all communications are subject to censorship. I have had several letters from Jamaica recently, and all of them had been opened, read, and sealed again—even between a British possession and this British Commonwealth of Canada,—and marked "opened by censor." The diplomatic staff of any nation enjoy what is called "diplomatic immunity," and the representatives of one neutral power resident in the capital of another power is permitted to hold communication with his Government without any inspection of that communication, without any censorship whatever.

Canada is not at war with the Vatican: it is at war with Italy. Therefore communications from Italy to Canada would be subject to censorship; but communications to or from the Vatican are immune. Representatives of the Vatican in Canada can send what information they like to the Vatican State. And that is true of all Vatican diplomatic representatives in all countries of the world: they are now representatives of a state that is not at war, and therefore enjoy perfect freedom of communication. Someone will say, "But they will be very careful; they will not communicate any military secret." If you are able to believe that, I congratulate you on your credulity! It is too much for me.

Some time ago I listened to a broadcast by a Roman Catholic priest from England, in which he said—a Father Heenan, I think it was—that as soon as Italy came into the war they had expected to hear a cry from Land's End to John O'Groat, "No Popery"; but instead of that Britain had accepted the assurance of the Holy Father of his neutrality, and all the rest of it. I wonder why they expected that cry? Why did they expect a sudden outbreak of religious intolerance in the country that of all countries is most tolerant of religious views? I point out to you that in Britain and throughout the Empire, all enemy aliens have been either registered or interned, but such Italians as have now been given Vatican citizenship are immune because, though Italians, they are citizens of an alleged neutral power.

That is at large: what about Canada? I think I shall not be speaking extravagantly if I say that anyone who is at all conversant with public opinion in the Province of Quebec will know that the Roman Catholic Hierarchy in Quebec is definitely, judged by their periodicals, anti-British; or at best, nothing more than half-hearted, or quarter-hearted, in Canada's war effort. You say, "You said you were going to deal with facts, and now you make an assertion without proof." Very well, it is a fact established by Government figures, the last figures released, that in this present war, voluntary enlistments in the two provinces were as follows: in Ontario, four hundred and eighty-two officers, and ten thousand, six hundred and sixteen men. In the Province of Quebec, including the English-speaking part of it—and I happen to know that one of our own students of the Seminary, ministering to a church in Montreal, enlisted in a Montreal regiment representative perhaps, of hundreds of other non-Roman Catholics included in the Quebec figures,—in Quebec, one hundred and sixty-six officers, and three thousand, nine hundred and ninety-two men. A total for Ontario of eleven thousand and ninety-eight, a

total for Quebec of four thousand, one hundred, and fifty-eight.

Will anyone tell me that Quebec as a whole is loyal? You can scarcely ever find a British flag there. They display the French flag, or did display it, and the papal flag—and sometimes a Union Jack that you have almost to put on your glasses to see. "But that is Quebec. We in Ontario are British, and so is the rest of Canada; and we will take off our coats and get at the war." Yes, I agree with that. If Quebec shirks, that is no justification for our shirking: we must take up the slack, and do a little more because someone else does a little less.

I have spoken in criticism of the Pétain Government. It is an enemy Government now. I do not mean the people of France: I know too many Frenchmen who I am positive must now be writhing under the Government of Pétain. But we are justified in criticizing the shameful treachery of Pétain and his associates. But *Toronto Saturday Night* warns us that "Canadians of other than French origin" must be guarded in their language about the France of General Pétain. Why? Lest it offend "leaders of opinion in the Province of Quebec." So even in Ontario we are to have no liberty to criticize Pétain for fear we shall offend "the leaders of opinion in the Province of Quebec"!

I will go further than that. I think the gentleman is here to-night, and if I need corroboration he will give it to me. He told me of being in a small Ontario town in company with an acquaintance who was a Roman Catholic, and the Roman Catholic invited the local priest to have dinner with them in the hotel. As they sat at dinner, they discussed the war, but the priest was silent. My friend remarked on his silence, and ventured to ask if he had no opinion about Italy's participation in the war; to which, in Ontario, an English-speaking Roman Catholic priest said they were forbidden to discuss Mussolini's or Italy's part in the war. Why, I should like to know? And remember such instruction was not publicly given. The priests were privately instructed as to the course they must pursue. Now an influential journal published in Toronto, tells us we must be very careful what we say about the Pétain Government—after it had sold us out by the basest act of treachery of which history has any record, we are advised not to say anything in criticism of the France of Pétain, lest we should offend "the leaders of opinion in the Province of Quebec"!

I am quite willing to offend *Toronto Saturday Night* and the leaders of public opinion in Quebec on such a matter! Pétain and Weygand are nothing but the puppets of Mussolini and Hitler—and the Pope; and the avowed enemies of everything for which the British Government stands. I would criticize both of them with a good-sized bomb if I could do it (Applause).

But there is something more serious than that. The Pétain Government has sentenced to death a French leader and his associates for fighting at Britain's side, and for encouraging Frenchmen to enlist under a foreign Government. Surely that is sufficient evidence of the hostility of Pétain and his Government toward Britain. They cannot do anything more to de Gaulle than sentence him to death—unless and until they get at him; and I do not think they will manage that. France has severed diplomatic relations with Britain. This country, if you please, the Dominion of Canada, part of the British Empire, still maintains diplomatic relations with a Government that has sentenced a leader to death for fighting on Britain's side! The French Consul in

Ottawa and the Vice-Consuls throughout Canada, still enjoy diplomatic immunity, and can send any communication they like to Pétain, and through him to Mussolini and Hitler—because we permit them to continue in the Dominion of Canada.

I want to know why that is done. Here is an Ottawa despatch which tells us:

"Although Canada is not bound by any action of the British Government to recognize or deny recognition to a foreign Government, it is taken for granted that Canada would have immediately followed England's lead had the action been taken against any other Government.

"The difficulty in the way of action is the close tie of history and cultural background which exists between the French-speaking population of Canada and European France. The Vatican has accorded recognition to the Pétain regime, and it is felt here that in the light of the situation it would be a drastic step to duplicate the course of the Churchill Government and break off relations with France."

And so, because Pétain's Government enjoys the favour of the Vatican, we must continue relations with an enemy Government. I supported Mr. King in the last election. I did my little best to return him to power—not because I was satisfied with him, but,—I believe like hundreds of thousands of others—only because I thought he would be the lesser of two evils. But surely, surely we have here an appalling situation that is bound to compromise Canada's position—and we are told Canada dare not act for fear of offending the Vatican! That gives diplomatic immunity to the French Consul and Vice-Consuls, as well as to diplomatic representatives of the Vatican.

Now comes another thing. You are going to have to tell how old you are pretty soon, and there are a great many people who are rather afraid they may have to tell some things they do not want to tell. It will be a fearful trial for the ladies! But it is the law of the land—and I should expect to be prosecuted were I to oppose or advise others to oppose that war-measure, and such prosecution would be just. I have no disposition to oppose, but will do all I can to support it, I am for the war, and for the most vigorous prosecution of it possible. I will do everything for that effort I am allowed to do, and am opposed to everything that seeks to nullify that effort.

Now what happens? Last week a certain man who is responsible for the municipal buildings in Montreal assigned certain municipal buildings for national registration. The Mayor of Montreal nullified the action, and issued an official statement as Mayor of Montreal, calling upon the people to refuse to obey the law of the land requiring them to register. Think of what that means. That is open rebellion on the part of a civic official because he does not approve of conscription, even for home defense, to which alone conscription applies.\*

What of the loyalty of individual Roman Catholics? No one questions it. I know many of them. In the last war and in this there have been individual Roman Catholics who have as loyally supported the cause of righteousness as anyone else. There have been individual Roman Catholics who have voluntarily and cheerfully given their lives for the cause for which we fight—and I am certain there are many doing so now. I am not speaking of individual Roman Catholics, but of the policy of the Roman Catholic Church throughout the world, as dictated from Rome.

There are many Roman Catholics to whom the Roman Catholic Church is only a religious institution. I do not agree with them, but I respect their convictions and have no quarrel with them except as I would endeavour to bring them to the light of God's Word and show them there is a better way to salvation than through priest and pope. I say there are many Roman Catholics to whom Roman Catholicism is nothing but a religion, a way of salvation to them. They fail utterly to see that it is a political system. It is against the machinations of the Papacy throughout the world, as claiming to be a sovereign state, that I direct my criticism.

But someone will say, "What of official Roman Catholic pronouncements on the part of the Archbishop of Toronto, the holding of a daily Mass for victory for Britain; and the utterances of other Roman Catholic officials?" These may be individual exceptions. I hesitate to say it, but it is not beyond the possibility of doubt that such public declarations are not to be taken as wholly sincere. I do not like to say that, but I have had much experience in this matter, and have known again and again where Bishops of the Roman Catholic Church have publicly issued instruction in one direction, while the local priest was privately required to instruct his people in the opposite direction. Unsuspecting people then say, "The Bishop says so-and-so." But a thoroughly regimented body like the Roman Catholic Church can be reached through the local priest, and his word determines the people's action in the end of the day. I hope that is not true in the case to which I refer: I hope it may more satisfactorily be explained, on the ground that those who are responsible for this are exceptions to the rule. I should like to give them the benefit of the doubt.

I announced that I was going to speak on, "The Pope's Fifth Column—Everywhere." It is everywhere. "But Hitler is not a Roman Catholic?" He was baptized a Roman Catholic. You say "He is a pretty poor sample." Yes; a poor sample of anything but of diabolism.

I will not go into the particulars of it, but I have before me an article I printed in THE GOSPEL WITNESS of July twenty-fifth. Two people were married; both had been Roman Catholics but both had left the Church and had become members of the United Church of Canada. In due course they applied for an annulment of the marriage, and Mr. Justice A. Forest granted an annulment, and in doing so I think he went farther than anyone else had gone. When it was contended that these people had left the Roman Catholic Church, the Judge argued that they had not left in the proper way, that they ought to have sent a written renunciation of their faith to the Bishop of the diocese, after which they would have been excommunicated; but unless and until they had, in writing, repudiated their faith in Rome, even though they had joined a United Church, they were still subject to the law of Rome.

That is not a far-fetched notion of a preacher or priest: that is what a Judge in Montreal decreed. And furthermore, he said that even if they had made such renunciation of their faith, and as a consequence had been excommunicated, that even excommunication itself would not free them from subjection to the law of Rome in respect to marriage; which was to say, that inasmuch as they had been baptized Roman Catholics, they were Roman Catholics for ever! Is there any freedom there? What they call baptism is sprinkling an infant when the poor child could know nothing about it—although he or she probably protests as vigorously as possible at the

\*The Mayor of Montreal has since been arrested and interned.

imposition of it. But he is thereby, without any volition of his own, made forever a Roman Catholic; and because of that, according to this judgment of the court in Montreal, he must, when he comes of age and wants to marry, be married by a Roman Catholic priest; and if married by anyone else he is not validly married, and his children are illegitimate. Was there ever anything more damnable in the world? And that in Canada!

Hitler was baptized, and I suppose he is still, a Roman Catholic—and I do not know how they are going to repudiate him. I must say they are welcome to him!

I have here an item which throws light on the present attitude of the Roman Catholic Hierarchy in Quebec. A speech of Cardinal Villeneuve, who is of course the head of the Roman Catholic system in Canada, and who resides in Quebec, delivered in 1938, is made the text of an editorial in *The Christian Century*, of April 6th, 1938, page 423. I quote a few of the statements taken by *The Christian Century* from the Cardinal's speech.

The writer says that the Cardinal states that the granting of freedom to various religions and even to a religious sect is "perverse liberalism". True freedom is said to be freedom to believe and practice the truth, and that the Roman Catholic Church has the truth. Of course, that is nothing new. But the Cardinal says all other churches are false and their teachings are false except in so far as they coincide with Roman Catholic teaching.

The Cardinal says it is a false conception of liberty and of the rôle of the State to put "the divine law and the authority of the Church" on a common footing with all other systems of doctrine and all other religious denominations. The Cardinal insists that human rights are not absolute, and says, "It is never permitted to ask, to defend, to grant freedom of thought, writing or teaching, and the undifferentiated freedom of religions, as so many rights which nature has given to man." These liberties may be "tolerated" only if "a just temperament prevents them from degenerating into license and disorder."

The editorial writer quotes the Cardinal as saying: "I do not want any kind of democracy; I want an aristocratic democracy." The editorial then states that the Cardinal makes his own the words of a Polish bishop: "I do not admit the wild, lying, atheistic democracy which reigns in almost all the States of the world. The Masonic organizations, secret or avowed, the revolutionaries and the politicians in their pay, the scribblers, the communist orators who have explained and who still explain to the people that chance and a blind majority of votes shall decide the organization of power in the State, fill me with horror."

Of course all this is nothing new. It is consistent with the teaching of the Roman Catholic Church for centuries. I quote it only to show that it is the attitude of the Roman Catholic Hierarchy in Quebec to-day. I would indeed differentiate between the Roman Catholic Hierarchy of Quebec and the French-Canadian people of Quebec in general. We should soon have no French-Canadian problem in this country if the Roman Catholic Church, with its priests and teachers, were not constantly instilling anti-British and separatist ideas into the minds of the people. I think it is probably true that there are hundreds of thousands of French-Canadians, and that the number is increasing, who are refusing to wear the yoke of Rome. It is, however, with the official attitude of the Hierarchy itself we must concern our-

selves, and that becomes increasingly serious in time of war.

All that, in the most subtle way, is sapping the energy of this country. I know we are doing fairly well. We are proud of our Canadian airmen, and of the First and Second Divisions. There is no discount on our fighting services. And I have no doubt that many in the Government at Ottawa are working faithfully, and doing their utmost to win the war. But all the time this fifth column is holding us back, so that our public men cannot get on with our war effort as they should, and as most of them would.

WHAT DO WE MEAN BY CHRISTIAN LIBERTY? We mean the liberty of direct approach to God. Some years ago a man, in a place where I was speaking, brought a man to me and said, "I want you to shake hands with one of my deacons, one of my most faithful men." I greeted the man, and he said, "You do not remember me? I was introduced to you once before. I was introduced by a friend as a Roman Catholic, as I was at that time, but I do not suppose you remember what you said?" "No; tell me." "You greeted me cordially and said, 'Remember, there is one Mediator between God and man, the Man Christ Jesus.' That was all. But it fastened itself in my heart, and I thought about it until I saw I did not need a priest or any sacramentarian system: I needed only one Mediator, the great High Priest, the Lord Jesus Himself." "This man, after he had offered one sacrifice for sins for ever, sat down." His work was done. That is our gospel. And to know that, and to be made free in Christ Jesus, is to be free indeed. There is no more offering for sin; the one and sufficient Offering has made all other sacrifices superfluous.

We are to "stand fast" *individually*, those of us who know the Lord, who have been saved. I heard a man say in one of our testimony meetings some years ago, a peculiar man who had a quaint way of saying things, "Some people tell me I am crazy. Maybe I am. But I tell them I am on my way for sure to a beautiful asylum." Those of us who know we are saved—not because we are church members, whether Roman Catholic or Protestant, but those who know their sins have been washed away by the blood of the infinite Sacrifice that cannot be augmented by the sacrifices of all the ages, if you know that your salvation is finished, finished forever, and that you stand upon the solid Rock, Christ Jesus, Who is the Author of eternal redemption, then "stand fast in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." Be on guard against any suggestion that the work of the Sovereign Saviour need or could be augmented, or that there could be any substitute for His mediatorial and intercessory ministry. Being free in Him, let us "stand fast".

*Nationally*, we need to stand fast too. This liberty which we enjoy to-night has not been acquired by addiction to any sort of political ideology, to use the new but already hackneyed word. The freedom which we enjoy as British citizens—freedom of worship, liberty of conscience, freedom of speech, freedom of the pulpit, freedom of the press, freedom of affiliation, freedom to live as God wants us to live—is a by-product of the gospel of Jesus Christ.

I went as the guest of a friend some years ago, to Algonquin Park. We each had a canoe and a guide. The young fellow who paddled my canoe was a woods-

man, born in that neighbourhood, and had lived in the forest. One day he said, "You come from Toronto?" "Yes." "I was there once; and I went to the zoo and saw some deer—they called them deer"—then with fine scorn, as he shook his head, he said, "But bless you, them ain't deer. I will show you one before you get away from here."

One afternoon later as we were paddling along on one of those lovely lakes, shut in by forest, he whispered to me, "Put up your paddle and don't say a word; leave the canoe to me. There is a fawn at the end of the lake, and I am going to get as close as I can." I put up my paddle, and he put his in the water, never taking it out, but paddled silently beneath the surface, and we glided along over the water until we came within perhaps a hundred yards of the fawn. He said, "Can you see?" At first I could not, until my eyes were focussed. At the end of the lake there was a runway. The trees had been cut or broken away, and one had fallen and was lying across the path, the trunk being six or eight feet above the ground, some distance from the water's edge. The upper branches were broken off, but from the trunk to the ground they were intact, so that there was no way under but only over. Just at the left, in shallow water among some reeds, a beautiful fawn was stooped, drinking. It was one of the loveliest creatures I ever saw. I never can understand how anyone can find "sport" in shooting a lovely creature like that—save your shot for Hitler!

We got within a certain distance, and whether it heard us or scented us, I do not know; but suddenly it lifted its head, then its right forefoot; its ears were inclined forward—I never saw such a picture of physical alertness. It seemed to listen with every pore of its body. But only for a fraction of a second—then it wheeled and leaped for the runway, and with a cry like that of a child, as it approached that fallen tree, it leaped, it seemed to fly, and it was gone. For a few moments we could hear its plaintive cries of fear until they died away in the forest. I forgot everything else for a moment so lost was I in admiration. When I came to myself, there sat my guide, his paddle across the canoe and his arms folded, with a real grin on his face. He was silent for a minute, then said, "Say, mister, that's what I call a deer."

What was the difference between the deer in the zoological gardens and the deer in that forest preserve? Just the difference between the German Empire and the British Empire. Mr. Churchill said—before diplomatic relations were severed—"We shall continue as long as possible to hold communication with our French friends through the bars of their prison." Do not judge Frenchmen by Pétain or Weygand. I should feel like saying, "Bless you, that's not a Frenchman—behind iron bars, cribbed, cabined, and confined; with no liberty. I will take you to a place in England and show you a man called de Gaulle, who is not afraid of anything. He is a deer in the forest, free as God made men to be free. That is the difference between the German and British conceptions of life of citizenship, and government.

But what is the religious application of our principle? It is all religious. Life is all religious; for the individual, the home, the church, the state, all are inevitably subject to religious influences. When Man, as a new creature, came from the hand of God, He did not put him in an iron-barrel cage: "The Lord God planted a garden eastward in Eden; and there he put the man whom he had formed." God put His new-made human creature in a

garden, among the flowers, companion to a myriad creatures subject to no confining restrictions, but only to the grace of their own inherent uncorrupted instincts. It was sin which converted paradise into a ruthless concentration camp; and unsheathed a flaming sword at its gate toward the sunrise; and made God's glorious Edenic reservation of forest, and field, and river, and lake, atmospherically conditioned for freedom, canopied by the bejewelled and infinite firmament, into a zoological aggregation of iron-barred cages, for the restraint of now-predatory human beasts of prey.

But where the principles of the gospel of grace have been disseminated the iron-barred cages have given place to free unfenced garden spaces, to forest reserves from which beasts of prey and huntsmen are excluded, so that airy-footed fawns can sport themselves in native freedom; and the winged spirits of men need meet no legal obstruction in their heavenward flight. Hence, in principle, the British Empire!

Such conceptions of freedom and the passion for it, have come to us from the Bible; and in the day that the Bible is set aside, and its principles forgotten, or forsaken we shall be returned to a place of bolts and bars and political and religious confinement, and lose our liberty altogether. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." As individual Christians, as British citizens, in the measure in which we enjoy that freedom, let us "stand fast"; and let us resolve now, as our fathers resolved, that Britons never shall be slaves!

#### The Extraordinary Judgment of a Quebec Judge

(Continued from page 2, column 2)

and forwarded to the Bishop of the diocese. This results in the excommunication of the person concerned;

The Superior Court justice said, however, that excommunication still did not relieve a person from following the rules of the Catholic Church with respect to marriage. In the Bouchak case, he found, the renunciation of faith was not made in the specified form.

Mr. Justice Forest also ruled that a parent has no right to take a minor child away from the Roman Catholic Church with him.

"A distinction should be made," he said, "between the authority a parent may exercise over a minor child in temporal or material matters as opposed to those spiritual. While the principle is admitted universally that a child owes obedience to a parent until he is 21 years of age, in matters of conscience he owed no such obedience."

#### THE INTERNMENT OF THE MAYOR OF MONTREAL

It is gratifying to all law-abiding citizens of this Dominion to know that Camillien Houde, the Mayor of Montreal, who recently issued a statement counselling disobedience to the National Registration Law, has been arrested and interned. The Government is entitled to no special commendation for this action: it could not possibly do less. At a time when all parts of the British Empire are fighting for liberty, we must all be willing to submit to a temporary curtailment of our liberties in order that their ultimate permanent enjoyment may be ensured. For this reason, it is desirable that all loyal Canadians should assist the Government in every possible way to suppress subversive elements in order that the war may be waged to a victorious conclusion.



**THE VALUE OF CONSECRATED LEADERSHIP**

For a good number of years the Union, through its Executive, supported the field known as Miner's Bay. No progress was made, it lived at a poor dying rate, and there seemed to be no prospect of a better day. At length the Executive decided it would not be wise to invest more money in the field, and so withdrew the Union's support.

About this time Mr. Frank E. Vaughan, a student of the Seminary, went to Miner's Bay to do what he could, and receive for his support whatever the churches were able to give. Miner's Bay was really little more than a summer appointment. It is near certain summer resorts, but little could be done in the winter. There is, however, a fair building at Miner's Bay.

Brother Vaughan made Norland his centre, and holding services in Miner's Bay Church in the summer, and in a summer hotel whose proprietors are sympathetic, in the winter, he branched out from Norland into five other places. Patiently plodding along, he won his way and commanded the respect of the community by his absolute genuineness. A report for six weeks shows that in the various places he preached to an aggregate average of one hundred and sixty-six people per week. With the help of the people, he managed to obtain material and get a parsonage built at Norland; and now he is doing the same thing with a view to erecting a little church at Norland. For material that he cannot obtain without money, he reckons he needs about \$300.00.

In a letter which appeared in THE GOSPEL WITNESS some time ago, Rev. W. G. Brown referred to the Norland work, and the following letter from Mr. Vaughan records the result:

Box 20, Norland, Ont.,  
July 12, 1940.

Dear Brother Brown:

It was a very great joy to us yesterday to receive a splendid donation of \$50.00 to our Building Fund. I believe this came definitely as a result of your interesting article in THE GOSPEL WITNESS.

We are grateful for your kind words and this assistance they have brought to us. This is surely a splendid start toward the \$300.00, and, with the response of others, we feel confident this amount will be raised.

I am  
Yours in His service,  
Frank E. Vaughan.

If any of our readers are able to supplement this \$50.00, they can be sure they are making a good investment. Money may be sent to Mr. Vaughan direct, or if sent to the Union Office or GOSPEL WITNESS Office, we shall be glad to forward it.

**TO ALL READERS OF THIS ISSUE**

● New subscriptions to this paper in considerable numbers are reaching us every day showing that the paper is meeting a real need. If you are not a subscriber we invite you to subscribe now. The price is only \$2.00 for fifty-two issues. Write your name and address on an envelope, put \$2.00 within and mark "Gospel Witness subscription," and either mail, or put on the plate in church, or hand in at the office, 130 Gerrard St. E., Toronto.

**THE NAZI THINGS THEY SAY****ADOLF AND CHRISTIANITY**

(Extract from "Nazi Nuggets." Collected by Clara Laiser, and published by Victor Gollancz Ltd., London.)

The Führer belongs to those who fulfil the will of God and realize the life of Christ in this life in an extraordinary degree.

*Dr. D. Cajus Fabricius*

What he does is right; whatever he does is necessary, and whatever he does is successful. Thus manifestly the Führer has the divine blessing.

*Rudolf Hess*

How high Horst Wessel towers over that Jesus of Nazareth! That Jesus who pleaded that the bitter cup should be taken from him. How unattainably high all Horst Wessels stand above Jesus.

*Der Brunnen*

God has manifested himself not in Jesus Christ but in Adolf Hitler.

*Dr. Engelke*

I believe on this earth in Adolf Hitler alone. I believe in one Lord God who made me and guides me, and I believe that this Lord God has sent Adolf Hitler to us.

*Dr. Ley*

I believe I strive today in the spirit of our Almighty Creator. When I fight against Jews I am doing the work of the Lord.

*Adolf Hitler, in Mein Kampf*

God's decision has been made. The responsibility for the whole German people has been placed upon the Führer, who knows how to bear it.

*Church Minister Kerrl*

Wouldn't it be a shame to think of a foreign country, and there, under palms and cypress trees, search for the Eternal God, when here in the homeland he has revealed himself in such a wonderful way?

*Durchbruch*

I believe that this was God's will—to send a boy into the Reich, to let him become its Leader, in order to bring his home country into the Reich. Otherwise one must doubt Providence.

*Adolf Hitler*

Christ has kicked the bucket, but the Hitler Youth is marching on.

*Written on a Cologne church wall by the Hitler Youth*

Christ is a false prophet. He was a Jew and thus the source of every ill.

*Frau Matilda Ludendorff*

Christ cannot possibly have been a Jew. I don't have to prove that scientifically. It is a fact.

*Dr. Goebbels.*

We have absurd ideas about Christ. Christ was by no means filled with love and pity, but with wild wrath against the Jews. He never thought of founding a Church. A Church is a foreign body amongst the Aryan German people . . . I shall build a new German Church with the help of those 80 per cent of the German people who reject present-day Christianity.

*Bishop Ludwig Müller*

Adolf Hitler is the real Holy Ghost.

*Church Minister Kerrl*

Der Führer is the Jesus Christ as well as the Holy Ghost of the Fatherland.

*Church Minister Kerrl*

History's greatest physician is our Führer.

*Julius Streicher*

Der Führer today is not only the leader of the German people but the spiritual revivalist of Europe.

*Dr. Goebbels*

Hitler is lonely. So is God. Hitler is like God.

*Dr. Frank, Reich Minister of Justice*

The question of the divinity of Christ is ridiculous and inessential. A new authority has arisen as to what Christ and Christianity really are—Adolf Hitler.

*Church Minister Kerrl*

God has been merciful to us, and presented us with two things; the one we deserve, the other we do not deserve. The one we did not deserve was the war, and this, so help us, we did not want. But it was the will of God. In the midst of our great travail and debasement, God forgave us and sent us the other, Hitler! God breathed upon him; Germany and the German soul received new strength!

*Frau Spann, in Deutsche Frauenvolk*

Hitler is a new, a greater, and a more powerful Jesus Christ.

*Alois Spaniel, Saarland gauleiter*

The creator of mankind appeared 2,000 years ago in the form of Christ. Today God reveals himself to the German people again in the form of Hitler.

*Welt des Kaufmanns (Salesman's World)*

We are not out against the hundred and one different kinds of Christianity but against Christianity itself. All people who profess creeds are smugglers in foreign coin, and traitors to the people. Even those Christians who really want to serve the people—and there are such—will have to be suppressed.

*Adolf Hitler*

He who serves Adolf Hitler serves Germany, and he who serves Germany serves God.

*Baldur von Schirach, Youth Leader*

The Nazi Party has been proved to have better relations with the Lord in Heaven than had the Christian parties which disappeared.

*Baldur von Schirach*

The Germans have no feeling of guilt or that they are born sinners. Even if the German sins, he does not lose direct connexion with God.

*Prof. Frederik Hauer*

I was much perturbed in former years because bad Marxists attacked me. But then the dear Lord sent us the Führer and everything was changed.

A "Santa Claus" distributing food to poor Berlin children

A people which desires honor can be no longer Christian.

*Prof. Ernest Bergmann*

## AN OPEN LETTER

to

REPRESENTATIVE LEWIS D. THILL  
of Milwaukee, Wis.

In answer to his Radio Broadcast over Stations of  
Columbia Network on Tuesday, June 18, 1940  
entitled

"Keep America Out of Foreign Wars"

By A. J. DENNE, of Toronto

Toronto, June 19th, 1940.

Dear Sir:

I heard your Broadcast last night over a Buffalo Radio Station, through the facilities of the Columbia Network.

I heard it with a sickening heart—sickened and discouraged that, with all the evidence before the people of the world that the end of our democratic way of life is so near, it is possible there can exist a mind and a heart like yours . . . a mind so obtuse and warped . . . and a heart so selfish and deceitful!

Yours was the speech of a Politician (I was going to say, pure and simple—but you are not pure, and you are far from simple!) In your Radio Broadcast you built up a false picture, and then you started to plead to it in a cunning, vote-catching style. You built up a picture of War Propagandists in the United States—and, in a voice vibrant with the studied tricks of oratory, you pleaded with your listeners to shower telegrams and postcards upon the President and Congressmen ("Now, before it is too late") to tell them the United States doesn't want War.

You did this in the face of all the evidence of approaching Nazi World Domination and Nazi ruthlessness—not fictitious stories of atrocities this time, for your own American eye-witnesses have seen the tactics of the Germans, slaughtering helpless civilians fleeing in terror, in order that their bodies might impede the Allied Armies.

On Tuesday you pleaded for "Peace", when you know in your heart there is no possibility of Peace with people who are degenerate with the lust of brutality. You created a picture of the Mothers in the United States being forced to send their sons to carnage in Europe—but behind it you know in your heart that the situation does not call for the boys of the United States having to go overseas and "fight Europe's battles!"

By your specious appeals you are cloaking the facts from the American people—that they are in the War now! Hitler already has brought the War to the United States—and you know his methods. I am afraid you know them too well!

First, he advances the Fifth Columns—(and how much already is the apple of citizenship of the United States wormed at the core with Fifth Columnists!)

Next, Hitler instills craven fear into the hearts of the citizens of the victim country. Fear has been his successful weapon . . . in Czechoslovakia, Poland, Denmark, Belgium and all the other Countries. He turns stout hearts to water. How much more easily, with the help of Isolationists, can he do it in the United States?

You said in your Broadcast Speech that the people of the United States want "Peace". You seem to think you have a monopoly of the wish for PEACE. So do we,—the British—the French—the Norwegians and Danes—want Peace—but, we want Freedom . . . we want Justice . . . we want Humanity . . . we want Religion . . . we want the preservation of Democracy! But alas! we realize that the strength of Democracy in the past has been its very weakness, because it has drifted into voting itself to be represented by Politicians like yourself, who can persuade, inveigle, lull and cajole. *Democracy has raised men like yourself to positions where Democracy can be fooled and destroyed.*

You warned your listeners against hysteria, and against being carried away by sentiment, and yet every day, more and more, you see the encroaching tide of destruction approaching the United States shores . . . from Mexico and from Brazil.

The British Navy now guards Canada — and protects the people of the United States. Can't you see (you do not want to see!) that if the British Navy gets into the hands of Hitler, the Germans will occupy Canada, Mexico, Brazil—the Japanese will lurk on your Pacific Coast—and then even Wisconsin's geographical position will not save you. However, after a speech like you made last night I do not think you need to be saved, for by now Hitler and Mussolini have your speech docketed, and no doubt an Iron Cross and an Italian Medal have been set aside for you. Probably also an "executive" position in the future Gestapo of the United States awarded to you!

Propaganda! — Propaganda! — PROPAGANDA! — I'm sick of hearing the word. Propaganda—when there is no propaganda, only the facts. Is it propaganda when the Germans assess Czechoslovakia millions of dollars, as they did the other day, for "Protection"? Good Lord, man, haven't you any vision or imagination to see the combined German and Italian Navies, augmented with the former French and British Navies, off New York—with the Japanese off San Francisco—demanding tribute from the United States for "Protection . . . or else"! Are Oslo, Antwerp, Tours, Bordeaux, *propaganda* words, or were they once peaceful cities?

I cannot feel that a man in your position can be devoid of intelligence—therefore it makes your subtlety the more apparent. Is it intelligent to suppose that the United States could defend itself against a triumphant Hitler and Mussolini? The delayed progress of the United States in the last War showed the impossibility of its getting ready in time—due to its polygot, promiscuous racial population—coupled with the obstruction tactics of Isolationist Politicians.

This time, with Germany's Fifth Column Agents in every city and hamlet in the United States—and the destroying influences of Isolationists—the United States may be even now—to quote you—TOO LATE.

Such men as yourself are making cowards of the American people—putting craven fear into their hearts and lulling them

into a sense of geographical security—as the French were lulled by Politicians. As you talk of the ability of the United States to defend itself against any foreign power, so did the so-called leaders in France lull the French people by extolling the glories of the Maginot Line. The United States self-defence bulwark may, through your ilk, become an egg-shell—as is now the Maginot Line!

The annoying, irritating, sickening feature of speeches like yours is that they assume that other people—particularly the British, and of course we Canadians—do not want "Peace" as much as any of you Isolationists?

As I write this, on a beautiful sunny day, with all Nature glorious and smiling, it makes me and countless others sick to think of War—and Man's inhumanity to Man. I, too, have loved ones—I have a boy who is just as dear to me as are the sons of any of the Radio audience to whom you spoke last night. Do you think I want him to go to the shambles of Europe? But I will not make a coward of him and tell him that he can go to Wisconsin, or the Rocky Mountains—and let New York, or San Francisco, or Halifax be slaughtered in attempting to defend him! I will not build up in his mind a complex such as you are trying to create (or foster) in Milwaukee!—a complex which is merely an excuse and a cowardly camouflage for letting others fight to secure his, or your, PEACE.

There is no doubt in our minds that Naziism, Fascism and Communism, will be banished from the face of the earth, but in its place there must come a more controlled and a more just Democracy. The present Democracy is not just, for it permits men like yourself (whose main asset is their power of oratory to sway the minds of the people less cunning than themselves) to get themselves voted into positions of authority, there to promote their own self-interests!

It is only a supreme confidence that the British will win that enables me to sign my name to this letter—for otherwise, by this act I would be giving you, as a Gestapo official, an opportunity to meet me in the future, to tie me to a tree!—(or to force me to perform barehanded those certain domestic Concentration Camp duties which Nazi brutality has devised for those who oppose them).

A. J. DENNE.

## THE ALBERTA FELLOWSHIP

By W. S. Whitcombe

Alberta Baptists live in a high altitude, and to say that I enjoyed a time on the mountain top with them will describe the physical as well as the spiritual atmosphere in which they live. From the City of Calgary, where the Annual Convention of the Fellowship was held, the snow-capped peaks of the first ranges of the Rocky Mountains are clearly visible. From this City on the borderland of the foothills and the prairies to the port of Vancouver, is a distance of almost seven hundred miles, a journey requiring twenty-four hours by rail. I made the trip from Vancouver to Calgary in three hours and fifty minutes, using the modern facilities of the Trans-Canada Air Lines, flying nearly three miles up in the air high over the mighty ranges of the Canadian Rockies. The same plane, which I left at Lethbridge, Alberta, arrived in Toronto fourteen hours after leaving Vancouver. Thus has distance been obliterated and the far corners of our Dominion knit together by modern rapid transportation. I should like to dwell on a long train of thought which this modern miracle evokes, but I must limit myself in this article to one consideration: the nearness to us in Ontario and Quebec of our Baptist brethren in the Canadian West.

It was for the purpose of seeing for myself the work of Regular Baptists that I visited the West, and I returned home with a great enthusiasm for what I had seen in British Columbia and Alberta. For ten years or more, our Union has sent 8 per cent of its annual budget to help the missionary causes in the Western provinces, but visitors to these provinces have been few, and owing to the modesty of our Western brethren, their written accounts have been both rare and brief. Our continued interest in the work, therefore, has been largely due to the complete confidence which our Ontario and Quebec churches reposed in the two presidents of the Western Conventions, Rev. W. J. Thomson of

British Columbia, and Rev. Morley Hall of Alberta, both of whom are former Pastors of Union churches. Our confidence in them has been abundantly justified, and I am sure that as our churches in the East learn more of the work in the West, they will become increasingly enthusiastic in its support.

Eleven years ago, Rev. Morley Hall accepted a call to the Westbourne Baptist Church, Calgary. The church had its own problems to face at home, but while dealing with these matters with the utmost wisdom, Brother Hall led in a missionary campaign throughout the province. Making first contacts by radio, he was able to establish what is now a thriving church at Crossfield, some forty miles from Calgary. The first Pastor of this work, under whose ministry the building was erected, was Rev. Charles McGrath, a graduate of Toronto Baptist Seminary, and well-known among the Ontario brethren. Rev. J. H. Pickford, the present Pastor, was first attracted to the gospel through a street-corner meeting held by the Westbourne Church. He has developed into an able preacher of the gospel and is now a member of the staff of the Western Baptist Bible College. Brother Pickford is also the author of a devotional book called "Gethsemane", which has been well-received by the public.

Drumheller, a town in the coal-mining district of Alberta, next asked for a man, and Rev. Howard C. Phillips responded to the call. The difficulties were large and the salary, if such it could be called, was small, but Brother Howard Phillips laboured heroically until a fine group of believers were gathered together and a building secured. Mr. Phillips then turned the church over to the care of his brother, the Rev. E. V. Phillips, under whose able leadership the church has been entirely cleared of debt. It was my privilege to spend a Sunday with Brother Phillips at Drumheller and to see something of what has been done in this church that ministers to a town of some five thousand inhabitants, 50 per cent of whom are of foreign extraction. It is truly a work of grace. Mr. H. C. Phillips then turned his attention to a new call from the Norwood district in the City of Edmonton in the northern section of the Province. Again his ministry was used to build up another fine church. Two of his successors in the pastorate of the church are graduates of the Toronto Baptist Seminary: Rev. Gordon Searle, and its present Pastor, Rev. Charles McGrath. Since taking up this work two years ago, Mr. McGrath has seen more than twenty young people pass through the waters of baptism. It was my great pleasure to preach for him and to enjoy the hospitality of his home. His young son, Morley Harold, who bears the name of two great preachers, has a very personal interest in the Seminary as both his father and mother studied there.

I was very deeply impressed both with the number and the quality of young pastors that Brother Hall has gathered around him. The lone church of eleven years ago has now multiplied itself to seven organized causes and ten missions. Only a few of the pastors have come from the East. The majority of them are graduates of the school founded by Mr. Hall, the Western Baptist Bible College. Like the Toronto Baptist Seminary, this Western college was brought into existence at the urgent call of a dire need. As young men and women were converted, in the Westbourne Church and throughout the Fellowship, many of them naturally sought further training with a view to giving themselves to the gospel ministry, and they began to enroll as students in the various Bible schools in the Prairie Provinces. While these schools are in general loyal to the great fundamentals of the faith and do much good, most of them indoctrinate their students with the most extreme vagaries of so-called "prophecy", which they set up as the standard to judge all things. Some of these schools fail to teach the great scriptural principle of Divine Sovereignty, and so cut the ground from under the feet of faith. None of them teach their students clearly and unequivocally the New Testament doctrine with respect to the Church, and hence men and women who enter these schools as Baptists graduate without any interest in Baptist work, and often only too ready to pour scorn upon it. Thus Brother Hall was faced with the alternative of founding a school to teach young men and women the same principles which he proclaimed publicly from the pulpit or to see these young people lost forever from the work of the Fellowship. The school began in a small way, but in the course of its comparatively short history has made an invaluable contribution both to the Fellowship of Alberta and

to the Regular Baptist Convention of British Columbia. On the other side of the mountains, I found a number of graduates of this school opening up pioneer causes and labouring in various fields. The progress of the main causes in Alberta, and to some extent in British Columbia, has been made possible by the untiring efforts of these young men equipped in this Baptist Armoury. They toil in the coal-mining towns perched high up in the mountains, in the new oil towns of the Turner Valley, in the recently opened irrigation belt, and among the scattered homesteads on the rolling foothills and prairie. But diverse as are the surroundings and nationalities to which they minister, their message and their zeal is ever the same. A number of other students from the school have taken their place in the ranks of foreign Missionaries throughout the world. To the friends of the Toronto Baptist Seminary, all this is a familiar story. The same need arose in Ontario and Quebec thirteen years ago, and through the wise foresight of Dr. Shields, the Toronto Baptist Seminary was founded to meet the need. We rejoice in the splendid record of our sister school in the West, and pray that its graduates may continue to go in and possess this great land that is before them.

Mr. Hall carries many and great burdens. In addition to his regular ministry in the Westbourne Church, he takes a full share in the teaching and administration of the Bible School of which he is President; he is also Chairman of the Fellowship of Churches, he edits a monthly paper and carries on a radio ministry that is one of the most popular in the province. How he finds time and strength to do all this, I do not know. He is really a seven days' wonder, for he manages to pack at least fourteen days' work into every seven.

Baptists "down East" (as the Westerners say), have great reason to be grateful for the privilege of having some small share in cheering our Western brethren in their great undertaking, and we shall continue to follow them with our prayers and interest.

## Bible School Lesson Outline

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

Vol. 4 Third Quarter Lesson 33 August 18th, 1940

### THE CROSSING OF THE JORDAN

Lesson Text: Joshua 3.

Golden Text: "Hereby ye shall know that the living God is among you."—Joshua 3:10.

For Reading: Joshua 4.

The River Jordan, the barrier which separated the people of God from the Promised Land, is frequently considered as a poetic symbol of death, which is the gate of entrance for Christians into the land of light and glory. In Scripture, however, the crossing of the Jordan River is rather an illustration of the crisis of the Christian when he leaves behind him the self-life of fruitless wandering in the wilderness and steps out by faith into the place of conquest and victory (Rom. 7; 8; 1 Cor. 10:1-14; Heb. 3:7-19; 4:1-11).

The passage of the Israelites through the Red Sea marked their liberation from the bondage of Egypt (Exod. 14:13-21), and corresponds to the experience of conversion, while the crossing of the Jordan commenced their victorious conquest of the land of their inheritance, and corresponds to the Christian's consecration unto God. The experiences of the children of Israel illustrate the elements of success which are involved in that dedication of himself to the Lord, which is the duty of every Christian.

#### I. The Promise of the Lord Surveyed—verses 1 to 13.

The children of Israel spent three days in the vicinity of the Jordan River, while Joshua prepared them for the wonders which God would do among them. The time spent in quiet meditation and prayer before the Lord will fortify one for the great experiences of life (Lk. 6:12, 13), and guard him from the mistakes made by impulsive persons who act without due deliberation.

The Israelites were to move only when directed by the Lord (Num. 10:33; Deut. 1:33). The ark, carried by the priests (Deut. 31:9, 25; Acts 7:45), would go before the people, symbolizing the presence of God, just as the cloud and pillar of fire in the wilderness (Exod. 14:19, 20). Self-directed service, carried on in the energy of the flesh, rather than in the power of the Holy Spirit, will be in vain (John 21:3; Rom. 8:5).

The people must show reverence for the holy ark of God, and not approach too near (Exod. 3:5; Josh. 5:15). The servant of the Lord must approach Him in the Spirit of humility and Godly fear, realizing his own utter helplessness and consequent dependence upon the Lord. We have not passed this way heretofore; the road for us is new and untried, but the Lord goes before us (Deut. 31:6; John 10:4).

Only the pure in heart shall see God (Psa. 24:4; Matt. 5:8; Heb. 12:14). Hence, separation from all known sin is an essential preparation for the service of God (2 Cor. 6:14-18; 7:1; 2 Tim. 2:19).

Joshua assured the people by the Word of the Lord that they would be victorious, if they would fulfil the conditions set forth. They must trust and obey. The conditions for victory over the world, the flesh and the Devil are the same to-day (1 John 5:4, 5).

#### II. The Power of the Lord Displayed—verses 14 to 17.

The people moved from their tents to cross the Jordan. They left the comforts of ease when they started for the open road and the battlefield. They must be ready to face toil, hardship, pain and sorrow (Heb. 13:13).

Nothing unusual happened until the priests who bore the ark dipped their feet in the waters of the Jordan. This was a venture of faith, and the miracle was performed only when the priests, the representatives of all Israel, went forward in complete confidence that the Lord would perform His word (Exod. 14:15; Josh. 1:3; 2 Kings 5:14; Lk. 17:14).

God piled up the waters in a heap, as He had done at the Red Sea (Exod. 15:8; Psa. 78:13; 114:3; Hab. 3:10). The river was at the flood, and this fact is especially mentioned in order that no one might be tempted to discount the miracle.

The Lord makes abundant provision for His people (John 10:10; Eph. 3:20). He did not make a mere path across the Jordan, but He caused the waters to fail, and the river-bed to be dried up from the city of Adam to the Dead Sea, or Salt Sea, as it was called, a distance of about twenty miles. Grace is ever generous; there is always bread enough and to spare in the Father's house (Lk. 15:17; John 6:12, 13).

The priests were to stand firm on the dry ground till all the people passed over (Josh. 4:18). They had led the way, but afterward must act as a rear guard. They became a protection to the people before and behind; they encompassed Israel; as the fiery cloud and pillar had done (Exod. 23:20-23). The Lord will guide and protect His children (Psa. 34:7; 91:11; Isa. 63:9).

The Lord opened a way through the flood-waters for His people in order that all the earth might have evidence of His power and glory (Exod. 14:31; Josh. 4:23, 24; Ezek. 20:9). To Israel the miracle was of deep significance, since it proved to them that the living God was among them (Deut. 5:26; Hosea 1:10; Matt. 16:16). This assurance brought them courage to face the enemies of the Lord, and to subdue them in His name (Matt. 28:18-20).

#### BOOKS BY DR. T. T. SHIELDS

"The Adventures of a Modern Young Man".....	\$1.00
"Other Little Ships" .....	1.00
"The Plot That Failed" (The story of Jarvis St. Church) .....	1.00
"The Oxford Group Movement Analyzed" .....	.05
25 copies .....	1.00
Russellism or Rutherfordism, (103 pages) .....	.35
"The Papacy—In the Light of Scripture" .....	.10
"Why I Believe the Rapture Cannot Precede the Tribulation." Also "The Meaning of the Parousia". In Booklet of 32 pages .....	.10
20 copies .....	1.00
The Gospel Witness, published weekly, per annum.....	2.00

Address: THE GOSPEL WITNESS,  
130 Gerrard St. East, Toronto, Can.