

# The Gospel Witness

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

Editor: T. T. SHIELDS

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

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

Vol. 19, No. 27

TORONTO, NOVEMBER 7, 1940

Whole Number 964

## The Jarvis Street Pulpit

THE ONLY POSSIBLE BASIS OF PEACE WITH GERMANY AND ITALY

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 3rd, 1940

(Stenographically Reported)

"Having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."  
—Colossians 1:20.

It is axiomatic to the Christian thinker, that God is one; as the Scripture says, "A mediator is not a mediator of one, but God is one." That is the distinctive thing about Christianity, the essential difference between Christianity and paganism, between monotheism and polytheism—to use the theologian's terms, a religion of one God or a religion of many gods. To the Christian there is but one God.

That is to say, the unity of the Godhead, the absolute supremacy and sovereignty of God, is the first letter in the alphabet of truth. Without a recognition of that postulate, the acceptance of that principle of truth as the major premise of all rational processes, knowledge of the truth is impossible. "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

The corollary of all that is the unity of all God's works, for God can no more contradict Himself in His works than in His word. That argues the original unity and harmony of all creation. "O Lord, how manifold are thy works! in wisdom hast thou made them all." That, in turn, argues the essential agreement between God's word and His works. God will not say one thing in nature, and another thing in grace. Therefore true science—not science falsely so-called, but demonstrated truth—true science which concerns itself with the truth of natural phenomena, the things about us—and revealed religion—by which we mean the religion of the Bible which proclaims the truth of the spiritual realm, will always be found, properly understood, to be in perfect agreement with each other. The created order, the world

and all the heavenly bodies, and all the existences of every sort throughout the infinite spaces—all these together form a universe, not a multiverse. God's works, like Himself, are all one.

Hence the universality of law in all realms. The principles of chemistry, for example, are the same in all parts of the world, and in all parts of the universe, whether we know them all or not. Hence, too, the astronomer is able to talk about his millions of light years, because the laws of physics everywhere are the same. Human laws may differ in various spheres of government: God's laws never change or vary.

And, further, if these considerations may be regarded as axiomatic—and I think they may—we may conclude there will be complete agreement between all aspects of the moral order. God can no more contradict Himself in the moral and spiritual realm than He can in the physical. It is one of the proofs, to me at least, of the divinity of revealed religion—by which I mean again the religion of the Bible—that it is utterly devoid of any element of arbitrariness. Its very essence inheres in the nature of God and of things. No one can amend or abrogate, nor even suspend, the laws of nature; so no one can change what the Spirit of truth has written in the Book.

What trouble it would save us if we could find, for our thinking, a philosophical basis of truth! And we have it in the Bible. The things of the moral and spiritual realm that are revealed in this Bible are things which inhere in the very nature of the moral constitution of the universe—and all the theologians in the world cannot change them.

## I.

Our text ASSUMES AN ORIGINALLY HARMONIOUS UNIVERSE from which all war, conflict, friction, discord, dispeace, were entirely absent. All things found their centre of harmonious being in Him Who gave them being. We read it this evening: He is the image of the invisible God, the Firstborn of every creature. Whoever conceives of Jesus as only a man of Nazareth, as one who began his life at Bethlehem, does not yet know Him. He is "the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist (or hold together)."

I say, in the beginning all things in this universe—in earth and in the heavens—found their harmonious centre in Him Who gave them being. How startling the Lord's question to Job, a question that may well be asked of us: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth, as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed? Hast thou commanded the morning since thy days; and caused the dayspring to know his place; that it might take hold of the ends of the earth, that the wicked might be shaken out of it?" There and then all was harmony and peace. And it was so constituted that if and when "the wicked" were to appear they should "be shaken out of it".

There was no war or friction at that time, but complete and glorious harmony. And with such a picture the history of the human race begins in Genesis. Creation did not begin with the bloody struggle of the jungle. I believe literally what is declared, not only in Genesis, but in the Psalms and in the New Testament, that man was made to have dominion over the works of God's hands, over the fish of the sea, the fowl of the air, and over every living thing that moved upon the earth. Whatever the imagery of the Genesis account of creation, may imply, the literal, historical facts are there recorded. It is a scene of harmonious beauty, a complete and harmonious moral whole, a type and symbol of all that proceeds from God in earth and in heaven.

The Darwinian or evolutionary theory is diametrically opposed to the biblical philosophy of the moral order, as it is to the biblical record of direct creation. Even the newspapers and magazines speak of the present conflict, and of all other human conflicts, as a reversion to the law of the jungle, as though that were our origin. If you are descended from anything that had its origin there, you are welcome to your pedigree! My family history began in Eden, and that was no jungle. To accept a theory of man's jungle origin, is to assume a premise which any rational process of thought must at

last inevitably lead to the denial of the whole body of revealed religion of God in Christ. That which has brought about the present prevalent anti-Christian attitude, even among people who are supposed to be part of the so-called "Christian" civilization has grown out of the false assumption which substitutes the jungle for the Garden, and thus reverses the Biblical revelation of the beginning; and inevitably, the only principle and method of moral continuance. We did not begin in a state of war. The human race began in a condition of peace, peace with God and with all about us.

## II.

The text ASSUMES A UNIVERSE WHICH SOMETHING HAS PUT OUT OF HARMONY WITH GOD. Otherwise, there were no need for reconciliation. That is the burden of the testimony of God's Word, that man came from the hand of his Creator, not as a baboon or an ape or any creature of the jungle, but that he began his course and career as a prince of the blood, as a child of God, as one made in the image and likeness of God. But sin entered—entered into Eden's beauty! "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

But moral evil did not originate in Eden. The origin of evil is wrapped in mystery. But the reconciliation of the text affects "things in heaven." Before Eden there had been rebellion in the heavenlies. In Eden *it entered into the world*, "and death by sin." Thus the principalities and powers, and rulers of darkness, and of spiritual wickedness in heavenly places, carried their war against God to this planet, and man became involved in war with his Maker.

That is exactly what sin is. The Bible says it is lawlessness. It is rebellion against the moral order, and against the God Who gave that order its being. Whenever a man is really convinced of his sin, and knows he is a sinner, he cries out, as did David, "Against thee, thee only, have I sinned, and done this evil in thy sight." A man may sin against his neighbour, against society, against the state of which he is a citizen, or against the peace of nations and of the world, but fundamentally he is first of all at war with God.

"The carnal mind is enmity against God." That is what the Bible says—and *all history attests the truth of it*. History past and present is in perfect agreement with the Word of God—that is, of course, in so far as historical records are true. There are many histories that are not true, but I speak of the abstract principles: wherever the record of the past has been truly written, or the record of the present, it will be found to be always in complete agreement with what is revealed in God's Word.

In respect to these questions of moral conduct, all history argues that from the days of Eden and of Cain, the deed of Cain has been with us. Wars and rumours of wars are not new: they have always obtained since Cain slew his brother.

And *all human observation confirms the truth of it*. You have only to look about you. You can stand on this corner and see drunken men in a fight, or down at the next corner and see some of the fruits of Hepburn's beer-parlours. Look about you, and you will see that a condition of war obtains, as the Bible says; and that there is

conflict now in progress everywhere. Not in Germany only, nor upon the battle-fields of Europe, or of Britain, or in the Orient; but everywhere a conflict between good and evil, between righteousness and unrighteousness, rages. There has always been a "world-war", a war as wide as the world. "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

And what history and observation attest, *experience corroborates*. There is no discharge in this war. Every human life is a battlefield, and every human heart a "military objective", subject to the enemy's attack. We have war, for the second time in the life of many of us, on a worldwide scale—and what is it? What lies at the basis of all wars? What is the cause of war? The Bible says you find it, not in the Versailles Treaty, nor in any other human pact, but that it has its spring in the human heart where men covet that which belongs to someone else: "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not." Business is largely a war. Politics is a war, a battle for the supremacy, to see who will get the most out of it. It obtains everywhere.

### III.

Our text enunciates THE ONLY POSSIBLE BASIS OF PEACE IN THE PREMISES. What do we mean by peace? Peace is more than the absence of war. The eleventh of November will soon be here. You remember how it was celebrated? I was in Old London at the time. London went wild with delight because it was believed peace had come. But it had not. Some time later the Treaty of Versailles was signed, and ostensibly Britain was once more at peace with Germany. But she was not. She never has been. Peace is more than the absence of war. It is something vastly more than a negative quality; and if we go no farther, or deeper than that, we shall get no farther than we did the last time. If in all these things, statesmen and others could abide by the eternal principles of truth as revealed in the Bible, we should be saved from all these errors.

I read an item in *The Christian Herald*, to the effect that Spurgeon's great Tabernacle at Newington Butts and the Pastors' College adjoining have been destroyed by German bombs. The news item said, "The walls in each case stand, so that reconditioning will be possible later on." I have referred to this before, but it serves as an illustration of the law enunciated in the text. I remember standing in that pulpit in August, September, and October, nineteen-eighteen. In October the papers began to speak of peace; everyone wanted peace. Discussing it in the pulpit of that Tabernacle of holy memory from which the gospel had been sounded forth to millions throughout the world, I ventured to say that the propositions that were being put forth were not sound, and that Britain—and the world—would rue the day when peace was considered anywhere outside Berlin, which should first be occupied by the allied armies. What I said displeased many people. Mothers wanted to have their sons home, wives wanted to have their husbands home. They said, "Let us get to the end of the war at any cost." I said, "That will not do; you will have to fight it all over again if you conclude peace now."

The then Editor of *John Bull*, Horatio Bottomley, was in the congregation; and I was told he was very indignant at my argument. I felt sure even then it would come back again, but I did not visualize the way in which it would come, when, because of a false peace, the very pulpit in which I stood as I said it, would be destroyed by German bombs. It is a parable. Peace is far more than the absence of war.

You will find this illustrated in *individual life*. A man may not be openly complaining of his circumstances, he carries no revolver; but look at him! He is not at peace. His face is as long as the proverbial fiddle. He looks as though he lived on a diet of vinegar; he is out of sorts; he is not actually fighting, but you do not need to look at him a second time to know the man is not at peace. There is no war, but there is no peace.

That is true *nationally*. Neutrality in such a conflict as the present is not possible in anything but name. Sweden is not at war—but she is not at peace. Switzerland is not at war—but she is far from being at peace. Yugoslavia, Russia, Rumania, Turkey, Egypt, the United States, are not at war—neither are they at peace. Peace is something vastly more than that. Peace is a positive quality, and it is dependent upon, and consists in, a condition of essential harmony. You cannot be at peace unless you are in harmony, in agreement, with circumstances, and neighbours, as they are. When and while men or nations become antagonistic toward each other in their thinking and purposes, there can be no peace.

I say, *peace cannot be predicated merely upon exemption from punishment*. Here is a man who has offended against the law of the land. He may be guilty even of a capital offence, but no one knows it. He walks about freely among his fellows. The hand of the Law has not been laid upon him. He has not been brought to trial. So far he has escaped all punishment for his crime. But he is not at peace—even without punishment. So it is not fear of an objective hell merely—though that is enough; but it is not that merely that robs the individual of peace of conscience, peace of heart. It is the experience of a subjective hell that destroys his peace. That is the meaning of the scripture, "There is no peace, saith my God, to the wicked."

That is a fundamental law of the universe that applies to every one of us. Hence the philosophy of the cross. What do we mean by atonement? What does the cross of Christ mean to us? My text says that He "made peace through the blood of his cross". It means more than that the death of Christ was the consummation of a sublime example, that He showed us how to live, and how to die.

The Scripture teaches that *the Law demands a quid pro quo*, an equivalent, a life for a life, an eye for an eye, a tooth for a tooth. Someone says, "But that is the Old Testament; that is the law." True: but the Old Testament and the New Testament are one, because God is one; and there is no other way by which peace can be made but on the principle of an eye for an eye, and a tooth for a tooth, and a life for a life.

That is the Cross. Not your life, but Another's in your behalf! Not your eye, but His. He died instead of you, magnifying the Law He made it honourable. That is the philosophy of the Cross. The death of Christ satisfies the outraged nature of God. It made, if I may so say, peace in the Godhead: it reconciled justice and

mercy, righteousness and peace; enabling a holy God, without doing violence to His holiness, to be just, and yet the Justifier of him that believeth on Jesus. God "was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." He took upon Himself, and into His infinitely capacious soul, the sorrows of a world—so could the Infinite have absorbed the sorrows of a million worlds, had it been necessary—and thus He paid and cancelled everyone's debt. That is the meaning of the Cross. Thus He "made peace by the blood of his cross."

#### IV.

I want briefly to MAKE APPLICATION OF ALL THIS TO OUR INTERNATIONAL AFFAIRS. What are we fighting? Essential lawlessness everywhere. A man or men have set themselves up as the source of "a new order", which would consist in rebellion against God and His laws. It is not against Britain merely that Germany and Italy are fighting: it is against God. That is why I am for the war. Whoever fights against Germany and Italy, is, at that point, taking God's side. Just as there is no peace for the individual in relation to God, without punishment, *there can be no peace between Britain and the thing against which she fights on any other basis than that.*

Last time we let the Kaiser escape—and he has been sawing wood at Doorn ever since. He suffered nothing but a little loss of dignity. No punishment was really inflicted upon the wrongdoers. You remember the political campaign in England that was fought on that proposal, that the Government would bring to justice the murderers of Germany who had perpetrated the war—but they did not. They let the murderers escape. They did exactly what the sentimentalists did when they paroled Red Ryan from Kingston Penitentiary. With the result that before he was destroyed by the hand of the Law, he added one or two more murders to the tale of his crimes. He ought never to have been let out. But he was, and there was no peace—no peace from his lawlessness—until he was destroyed.

What are we going to do with Hitler? Let him fly to his mountain retreat and hang paper? He has hung paper enough, and now he must be hanged. The principle which lies at the basis of the Christian revelation, that Jesus Christ made peace by the blood of His cross by paying for every sin that had been committed, that principle must ultimately obtain. Punishment must needs be exemplary; I think it will be this time. Mr. Churchill said in his last speech, "If Nazi-ism does not destroy us, we shall certainly destroy it."

But mark my word, it will not be very long until we shall hear voices crying for peace; and when that time comes, you will find half the pulpits saying, "Let us have peace." You will not find this preacher saying it! There can be no peace as long as men like Hitler and Mussolini are allowed to remain alive on the face of the earth. If they find any difficulty in securing an executioner when that time comes, I hereby volunteer. Someone says, "Horrors! And that from a Christian pulpit." We say that because this is a Christian pulpit, because we stand upon that basic principle which is fundamental to all government whether of the family, the state, the world, or the universe; and that law must be supreme: It must be obeyed. The penalty for its trans-

gression must be exacted, or there can be no peace. There must be a restoration of the moral equilibrium or there can be no peace anywhere.

That applies to you and me. Have you peace? Are you at peace with God? You may be through the blood of Christ's cross. And there is no other way. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby."

Following this service we shall come to the Lord's Table. This memorial feast does not commemorate an armistice: it is a memorial of peace, of everlasting peace, a peace based upon satisfaction rendered to the law of God. "Where remission of these is (through the cleansing of the blood) there remaineth no more offering for sin." We come now to the Table of the Lord, to commemorate the tremendous truth that He hath "made peace through the blood of his cross."

#### "NAZI SOCIALISM AND CATHOLIC RESTORATION"

On page six we reproduce an article under the above title from "*The Converted Catholic*—A monthly magazine devoted exclusively to the field of Catholic controversy—edited by former Roman Catholic Priests." The article is taken from the November issue, Number Nine, Vol. Forty-six; and is written by the Editor-in-Chief, L. H. Lehmann. The Associate Editors are James J. Murphy and Chris. Di Pietro; and the Contributors: Rev. A. Caliendo, M.A.; Rev. Francis Guglielmi, D.D.; Rev. A. Malinverni, D.D.; T. C. Marshall.

We wish all our readers could subscribe for this magazine. It is \$1.00 a year, and the address is: *The Converted Catholic*, 229 West 48th St., New York City, N.Y. We believe it was never more necessary that Christians generally should be fully informed respecting the menace of Roman Catholicism; and this magazine supplies, from month to month, invaluable information written by men who, by the grace of God, have been brought out of Rome's darkness into the marvellous light of the gospel.

What is a dollar a year? Less than two cents a week! And one issue of this magazine is worth the subscription price for a whole year. We were once in the office of a certain man who was in a very large way of business, and who had money enough to enable him to gratify every wish. He wanted some little thing, and sent to a neighbouring office to borrow it. Turning to us he remarked, "What strange creatures we are! I could have one of these reference books of my own for a dollar or two. We spend money on other things, and allow ourselves to feel that we cannot afford some inexpensive convenience like this."

How true that is in respect to periodicals! A magazine that comes regularly week by week, or month by month, as the case may be, and which costs but little, is looked upon as a luxury which cannot be afforded. But the same man will spend a dollar for a meal, or perhaps for

two meals, and think nothing of it. We know no one connected with *The Converted Catholic*: we know only the magazine, and we should like everybody to read it. Send your subscription to New York at once, and be informed in respect to Roman Catholic affairs.

### HOW THE GOSPEL WITNESS ADVERTIZES ITSELF

It is a matter of wonder to our friends—and not less so to ourselves—that THE GOSPEL WITNESS, without advertising through any other medium than itself, has spread itself over the earth. But such is the fact. The war has interrupted postal services to European countries, but apart from Europe THE GOSPEL WITNESS is still exercising its ministry to the ends of the earth. We refer to two letters received in the last two days which show how THE WITNESS obtains its wings.

Last week we received a letter from New Zealand, containing a subscription, and expressing the writer's desire to send THE GOSPEL WITNESS to every Baptist minister in New Zealand. We publish the letter below; for it occurs to us that friends of THE GOSPEL WITNESS in Australia, in India, China, Central Africa, South Africa, and in various republics in South America, as well as in the United States and Canada, might be able to send us the names of ministers and missionaries to whom we could send sample copies of THE GOSPEL WITNESS, and thus still further extend our circulation.

We invite our friends everywhere who know of persons, ministers or others, who might be interested, to send their names and addresses, and we shall be glad to send a few sample copies, with a covering letter inviting them to become subscribers to the paper.

Perhaps there are some of our friends who can do still better. We know of one who speaks well of THE GOSPEL WITNESS to his friends; in some cases, he obtains a subscription, in others a contribution; and with that contribution he sends us the names of people whom he would like to receive the paper. We give a typical instance. This friend lives in Toronto. He saw a friend sitting in his car, waiting for his wife. He handed him a copy of THE GOSPEL WITNESS. Some time later he offered him another and the man, prejudiced we suppose, against the things for which this place stands, declined, and said, "I do not want it at all." But our friend brought in a subscription for that man, and the paper went to him by mail. The next time he met the man he said, "Say, I greatly enjoy THE GOSPEL WITNESS. I read it through, and then I hand it to a neighbour. He reads it, and then takes it to his club and passes it around. There is one Englishman there who reads it regularly, but who dare not take it home because his wife is a Roman Catholic."

That relates to one day last week. The next day we received a letter from the Fiji Islands. We need not comment upon it, but we print the letter *in extenso*. This is how THE GOSPEL WITNESS goes round the world on a postage stamp.

#### The New Zealand Letter

Dr. T. T. Shields,  
Toronto, Canada.

Dear Sir,

Once again I have had brought before me the latest issue of THE GOSPEL WITNESS, by my friend, Rev. Macky of Palmerston North, N.Z.

Personally, I have intended to subscribe to it before and will do so now. But there is a much bigger job which we are

anxious to attend to, and that is that each Baptist minister in N.Z. should get a copy. We are in this difficulty, namely that our Government will not at present allow sums of money to go out of the country except single subscription and we are keen to know if you could so arrange that these men should receive the publication and that the amount be banked here until the ban is lifted.

A list of fifty names could be sent over if you could see your way clear to do this and I feel sure local preachers would be greatly helped.

Yours faithful,

(Signed) \_\_\_\_\_

P.S. I will make some further enquiries re this matter of finance first. Please enter my name, money order herewith, and await further communication.

To this we cabled a reply as follows:

"Letter received. Gladly send package fifty weekly for remaining there until addresses received, and continue for duration."

#### The Letter From the Fiji Islands

Rev. T. T. Shields,  
Editor, "The Gospel Witness",  
Toronto, Canada.

Suva, Fiji Islands,  
Methodist Mission,  
Sept. 16th, 1940.

Dear Brother,

A copy of *The British Weekly* has reached me, and contained therein is a sample of the very fine standard contained in your paper, the "Gospel Witness," and the amazingly accurate and farseeing sermons published. I have been prompted to write to you and request that you could find it in your heart to send the paper on to me. A good friend sends me *The British Weekly*, but otherwise good material is scarce; and out here in the tropics one must read the best or stagnate. I'm sorry that I'm not in a position to be able to send money for the subscription, as here in Fiji we are forbidden to send dollars (either U.S.A. or Canadian) out of the colony; but perhaps I can send you some tappa or other native work, or perhaps Fijian stamps if you are a philatelist. I am writing this from a small island called Moala in the Lau archipelago of the Fijian Islands. My circuit consists of some 30 inhabited islands with a Fijian population of over 10,000, of whom nine-tenths are adherents of the Methodist Church. During the last six months my wife has been ill, and has had to live on the mainland of Vit Levu, of which Swia is the capital of the Fiji group. During this period my home has been "under my hat" as the saying is, and since June 1st I have spent four days at home. In travelling around the small islands I have had the joy of bringing many to Christ, sometimes as many as forty in one village. The younger generation of Fijians are genuine in their search for a real vital knowledge of their Saviour. They are at the cross roads between the new "civilization"? pouring in upon them, and the old life just a generation removed from heathenism. It is our task to guide their feet, to meet the new conditions guided by Christ's spirit, and build up a virile faith able to withstand the shocks of the "new world" in which they find themselves. In this small island of Moala, some 30 sq. miles in extent, I have been for over two weeks waiting for the boat to call and take me home to Lakeba Mission Station. It is the first time for 20 years that a missionary has been able to stay amongst these people for two weeks and live their life. In the past it has only been possible to arrange flying visits of a few hours duration. Here, on this small blob of andesite set in the blue waters of the Pacific, life goes on untouched by the great world tragedy. "Every prospect pleases" and man is content to pursue his way in peace, content with his own plot of land and his own fireside. God draws very near to us at the close of the day as we call the village together for worship, and even as I write, the loud boom of the "lali" (Fijian drum) (once a call to the cannibal feast) calls us to praise the "Name which is above every name" and which has made all men in Fiji to live together as brothers, literally "having all things common" in their communal system. Now I must close. Forgive me for letting my pen run on so—a failing when you're feeling a little lonely.

Yours in Him,  
(Rev.) D. F. Boorman,

## NAZI SOCIALISM AND CATHOLIC RESTORATION

By L. H. Lehmann

Catholic Action, instituted by the late Pope Pius XI, is a generic term for Catholic reform and reconstruction—the restoration of Catholicism to the position of authority which it held over the nations before the Reformation. It has a two-fold object: a purge of liberal elements within the church itself, and the complete destruction of Protestantism and its liberalizing effects in those countries which threw off the yoke of the papacy in the past. Catholic Action was brought into being coincidentally with the rise of Nazi-Fascism, and was later consolidated by the Lateran Pact with Mussolini in 1929, and by the secret treaty with Nazi Socialism in 1933. It has gained its objectives to a large extent through the military might and fifth column methods of its Nazi-fascist partner.

It can be safely said that Nazi-Fascism and Jesuitism, the two greatest reactionary forces in the world today, are but two facets of the same unity—one civil, and the other ecclesiastical. For an authoritarian civil state cannot function properly without the help of an authoritarian ecclesiastical system. It is nonetheless true, though not sufficiently recognized, that a free electoral state is impossible without the spiritual support and nourishment of a free church.

Nazi-Fascism's anti-Semitic ideology, its anti-Masonic and anti-democratic activities, its propaganda methods, the hierarchical structure of its organization, and even its war program, were copied from the Jesuit Order. The crusades of the Middle Ages also began with persecution of the Jews, and were preceded by a purging within the church itself. Likewise a brutal cleansing within Catholicism preceded the wars of religion instigated by the Jesuits in the 16th and 17th centuries. Its object was to rid Catholicism of the heretical Protestant influences which had arisen within the church's organization before and after Martin Luther's time. It is in the light of these events that Nazi Socialism's fight with all the churches in Germany must be regarded. On the one hand, it is a far-reaching purge of recalcitrant elements within the Catholic church which had been infected with liberal and Protestant ideas during the post-war years in Germany under the Weimar Republic. On the other hand, it was a fight against Protestantism and its liberal institutions which had been afforded still greater scope for development after the fall of the monarchy in 1918. The fight was carried out, in both instances, according to the traditional methods of Jesuit strategy.

Many Americans, however, do not see it in this light. They think only of the fact that the Hitler regime in the beginning interned Catholic priests in concentration camps because they refused to obey its dictates; that heads of religious orders were brought to trial for smuggling money out of the country; that some of the members of religious orders were arrested and found guilty of crimes against morals; that some priests were imprisoned for allegedly harbouring communists; that the Hitlerites turned against Cardinal Faulhaber, Cardinal Innitzer and the Bishop of Salzburg; that public school education was taken out of the hands of the priests in Austria; that the Catholic Center Party was annihilated and its members persecuted; that its leader, Dr. Klausner, was assassinated on June 30, 1934, in Hitler's "blood purge". These and other facts are at times cited to show that Nazi Socialism seems to be actively opposed to the Catholic church. They are, however, merely facts whose real significance is hidden beneath the surface. In reality, they are not indications of a war against the Catholic church as a whole, but only against certain groups opposed to a corresponding plan of reconstruction and fascist regimentation instituted at the same time by Pope Pius XI within the church itself. Hitler, Goering and Goebbels and the greatest part of the highest officials in the Third Reich are Catholics by birth and education. Hitler was trained by the Christian-Socialist Party and by the Jesuit-controlled Congregations of Mary. Goebbels was once the treasurer of the Borromean Association which is also directed by the Jesuits.

The popular confusion about the relations between the Catholic church and Nazi Socialism is due to the fact that few people have any precise knowledge of the inner workings of the Catholic church. They have been led to believe that Catholicism is a rigidly uniform system. The truth of the matter is that it is not the wonderful unity that it is generally supposed to be. Like all natural and historical phenomena, the Catholic church is also subject to the law of

polarity and philosophical contradictions. It has always had its conservative, reactionary element pitted against opposing liberal groups. In order, therefore, to understand fully the status of the Catholic church in relation to Nazi Socialism it is necessary to know the details of these opposing tendencies and forces within the church's organization. History alone can furnish the key to the mystery.

An outstanding Catholic historian, Josef Schmidlin, draws a clear picture of the different factions which existed within the Catholic church towards the end of the 19th century, and how victory for the intransigent Jesuit party led to the rise of Fascism. The following from his *History of the Popes of Modern Times* (Vol. III, p. 1), is to the point:

"The history of the Popes during the 19th century presents a succession of divergent systems following each other like a game of opposites and of warring forces striving for the mastery, with first one side winning and then another. On one side are the zealots striving in an intransigent and intolerant manner to preserve fixed traditions and orthodoxy, and who take a hostile attitude towards the progress of modern civilization and the liberal victories that followed on the great revolutions. *They are the unremitting enemies of the spirit of democracy, in that it is opposed to the system of the [Catholic] church, the State and the principle of authority.* On the other side are the liberals who, actuated by a more equitable political sense, endeavour to break free from the traditional restraints bound up with the ideas of old, and who try to reconcile themselves with modern progress in order to live in peace with liberal states and governments, and to integrate the church, as a spiritual force, in contemporary civilization.

"From the beginning this war-like game of opposites has been going on within the Roman Curia, and especially within the College of Cardinals. It is most evident in the papal conclaves which become the stage for this play of divergent tendencies, which are afterwards openly expressed in the attitudes of successive pontiffs. For the popes support one or the other of these tendencies and personify them by the conduct of their internal and foreign policies after mounting the papal throne." (*Italics mine*)

Thus it can be seen that the Catholic church has been torn between two main irreconcilable factions, corresponding to the two opposing ideologies of Fascism and Democracy, which are warring to the death at present all over the world. They are two distinct parties whose effects are felt in all ecclesiastical groups in the church. They are particularly active during times of papal elections, and at all times go beyond the field of religion and profoundly affect political and social affairs. Their effect can easily be seen in every phase of social and political life in the United States.<sup>1</sup>

The fight between these two opposing factions has been increasingly evident since the time of the Encyclopedists. The spirit of progress had developed so strongly in the 18th century, even within the Catholic church, that Pope Clement XIV was able to succeed, where other popes had failed in completely suppressing the Society of Jesuits which represented, then as now, the intolerant and intransigent element of Catholicism. In spite of Pope Clement's *irrevocable* decree, however, the Jesuits were again restored to power by Pope Pius V after the fall of Napoleon in 1814.<sup>2</sup> But the liberal Catholic groups, which recognized to a certain extent the victories won by the French Revolution, managed to exist side by side with the Jesuit reactionary group which has always regarded the liberal progress of civilization as something pernicious and diabolic. The progressive groups did all they could to bring the teachings of the church into line with modern philosophic doctrines, and thereby incurred the increasing enmity of the Jesuit faction. They showed themselves sceptical of relic and saint worship and of religious sentimentalities in general. Moreover, they made no secret of their hostility to the Jesuits. The Benedictine Order, long ante-dating the Jesuits, greatly angered the latter by their efforts in promoting what is known as the "Liturgical Movement"—a return to Pauline Christianity and an attempt to cleanse Catholic worship of modern innovations and superstitions, such as wonder-working devotions to the saints. They aimed this especially at the Jesuits' pet devotion of the "Sacred Heart", which has since been out-

<sup>1</sup>Cf. *The Catholic Church in Politics*, a series of six factual articles in *The New Republic*, Nov.-Dec. 1938; condensed in pamphlet form for 15c.

<sup>2</sup>The Jesuits lost heavily during their 40 years of banishment. Before their suppression they controlled practically all educational work in European Catholic countries. In 1749 they had 669 colleges with up to 2,000 students in each; in France alone they had 40,000 students.

done, however, by more modern fads like the Little Flower devotion. The Jesuits fought back by their usual underhand methods of playing on the fears of bishops and secular priests and even by sending members of their order, disguised as laymen, to spy on the Benedictines, as was done at the Benedictine Abbey of Maria Laach near Cologne.

A severe blow to the hopes of liberal Catholic groups was the *Syllabus of Errors* decreed by Pope Pius IX at Jesuit insistence. One of these "errors", in particular, fairly took the ground from under the feet of those who had striven for a more progressive and liberal Catholicism. In complete accord with traditional Jesuit intransigence, Pope Pius IX solemnly condemned the proposition that "*the Roman Pontiff can and ought to reconcile himself to, and agree with, liberalism and modern civilization*".

The history of the Catholic church entered a new phase with the proclamation of the dogma of the personal infallibility of the pope, which was also railroaded through the Vatican Council (1870) by the machinations of the Jesuits. This was the severest blow of all to the liberal elements and certain groups hostile to the Jesuits followed Doellinger out of the church and established themselves as the Catholic Christian church. But the vast majority of those who had fought the Jesuits and opposed the dogma of infallibility bowed their heads and submitted with resignation. Bishop Fitzgerald of Little Rock, Arkansas, held out till the end and voted against it. Archbishop Kendrick of St. Louis and five other American bishops left the Council and returned home without voting.

From that time the forces of reaction fought on, invisible from the outside, but all the more effectively because they worked by intrigue and trickery. The popes themselves often aided this underhand working—at times they covered up the real intent of the Jesuits and, at other times, they restrained them lest their excessive zeal should wreck the Vatican's other political maneuvers. In order to prevent the news of the increasingly bitter controversies waged at papal conclaves from reaching the public, Pope Pius XI imposed an oath of perpetual silence on everyone connected with them in the future.

All these developments paved the way for the Vatican's ecclesiastical support for the coming Fascism. There followed a rapidly increasing trend in Catholic Action in favour of rigorously authoritarian, conservative and solely hierarchical policies. Apparent yielding to contrary policies in democratic countries did not in any way affect Rome's fixed goal. It merely served to help its attainment, since it was able to employ what are now known as fifth column methods by using to its own purposes freedom of speech and religious tolerance in those countries. Once democracy and freedom of speech have been obliterated by military might, as in Nazi-fascist controlled countries in Europe, the real authoritarian and intolerant nature of Jesuit Catholicism comes to light. It immediately proclaims itself the ecclesiastical counterpart of civil dictatorship. What has happened in France since its capitulation to Hitler and Mussolini is a clear case of this. Likewise in Germany the Catholic bishops have decreed a solemn oath of loyalty to Nazi Socialism\* and in Slovakia the governmental structure of that country has publicly and officially been declared to be a combination of Nazi Socialism and Roman Catholicism.

Catholic historians do not trouble to deny that the success of Fascism is to a great extent due to the reactionary policies of the late Pope Pius XI. Josef Schmidlin, already quoted, in spite of his prudence in the matter, states:

"This conservative heritage appears not only by the fact that the Pope (Pius XI) allied the church to the fascist state, but also by the fact that he seeks to deprive the clergy and Catholicism of all political activity and strongly supports Catholic Action, which is based upon the principle of an absolute hierarchy."

Schmidlin also points out that liberal Catholic groups during the reign of Pius XI placed their last and only hope in the election of a liberal pope to succeed him. By the selection of the aristocratic, conservative Cardinal Pacelli as Pius XII, that hope was forever frustrated.

The fascist policies of the Vatican can be seen from the following four points:

1. In the application of "modern" methods of political action, that is, fascist methods.

2. In the opposition to the one-time Catholic (popular) political parties.

3. In the distrust of the lower clergy, because of its too tolerant attitude towards pre-fascist ideas of individual rights and liberties.

4. In the creation of a movement to restoration, *Catholic Action*, entirely dependent upon Vatican bureaucracy.

Much of the mystery of Vatican relations with Nazi-Fascism can thus be solved. Persecution of the Catholic church in Germany was directed only against those elements which did not entirely submit to the ever-increasing centralization of authority in church and state. To this end the Vatican helped to crush out the Catholic popular parties both in Italy and Germany and centralized all political matters in Rome. This insured to the dictators freedom from popular interference on the part of Catholics; it established a more complete dictatorial regime within the Catholic church itself; it enables the Vatican to enter into secret concordats with fascist countries already existing, and with democratic countries, like Spain, France, Belgium and Portugal, after the destruction of their democratic governments by revolution and blitzkrieg. Finally it leaves the way clear for complete harmony and unity between Nazi-Fascism and Jesuit Catholicism.

### FOR SUNDAY SCHOOL SUPERINTENDANTS

Friends of the Union evidently read the news items in THE GOSPEL WITNESS. In response to a brief sentence in the Convention account regarding the stenographic reports of the messages delivered by Mrs. Richer and Miss Boyd, a number of requests for these fine messages have been received. One Sunday School superintendent has used parts of one of them in several sessions of his school and five dollars has been given for French Canadian work. In another church the president of the W.M.S. plans to use them in arranging her winter's programme. These two informative messages on French Canada will be of great help in presenting the needs of this great mission field to our churches, and we should be happy to send them on request to pastors and other church workers who can make use of them.

### VISITATION OF CHURCHES

Fenelon Falls Baptist Church celebrated its anniversary on Sunday, October 27th, 1940. There was a fine attendance at the services to hear the preacher for the occasion, Rev. W. S. Whitcombe, Secretary of the Union. On the following Monday the members and friends enjoyed a supper of the sort which is unknown in city churches. Afterwards Mr. Whitcombe showed the Western Home Mission slides to an appreciative audience. It is always a pleasure to visit this fine church and to enjoy the cordial welcome of its great-souled pastor, Rev. W. W. Fleischer.

On Tuesday evening a large congregation saw the Western pictures at the Scotch Line Church. Mr. H. Butler is the pastor of this church which is looking forward to ever-increasing blessing under his ministry.

In the beautiful country of rock and lake and bush in the district around Norland, Pastor Frank Vaughan continues his faithful ministry with unabated zeal. He is as happy as a king—happier indeed than most of them. Even with a piteously small income from his scattered field he has managed to complete the foundation for what will by next spring, he hopes, be a fine church building. Brother Vaughan has laboured with his own hands in this work. Friends and members of the church have given enough timber to complete the building, and week by week small amounts from the meetings held at various points are regularly contributed to help the building fund. There are still several hundred dollars needed, before the building can be completed. A visit to Brother Vaughan never fails to bring a benediction and there is a fine spirit among his people.

A visit to Cannington on Friday evening was also a tonic. There have recently been a number of new members received into this church, and it has taken on new life since Rev. Kingsley Cutler was called to the pastorate two years ago. The increase in numbers and in missionary interest in these churches is most encouraging, and augurs well for their future accomplishment in their own communities and in the common task shared by all our Union churches.

\*A Vatican dispatch to the N.Y. Times of Sept. 17, stated that the pope had decided that it was more expedient to defer official pronouncement on this pledge till the end of the war.

\*op. cit. p. 3.

## Bible School Lesson Outline

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

Vol. 4 Fourth Quarter Lesson 46 November 17th, 1940

### THE VICTORY OF GIDEON

Lesson Text: Judges 7.

Golden Text: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."—Zech. 4:6.

For Reading: Judges 8—10.

#### I. The Army Sifted—verses 1 to 8.

Gideon and his army rose up early to prepare for battle (Josh. 3:1; 2 Kings 6:15). The difficult task does not become easier when it is postponed. The work of the Lord should receive our first and best attention.

In ordering the battle the Lord must guard His own honour (Psa. 115:1; Isa. 42:8; 48:9-11). When men plan their work, they may consider its effect upon others or upon themselves, but the first consideration should be its relation to the glory of the Lord. The danger of Israel vaunting itself was a real one (Deut. 8:17; Jer. 9:23, 24; 1 Cor. 1:29-31; 2 Cor. 10:17). Few are not subject to the temptation of pride.

God's standards of strength are vastly different from those of the world (1 Sam. 2:9; Psa. 147:10). In the eyes of the Lord Gideon's army was too large. We must learn that God can save by many or by few (1 Sam. 14:6; 2 Chron. 14:1; Rom. 8:31). He can use insignificant instruments to work marvels (Exod. 4:2, 3; Judg. 3:31; 15:15; 1 Sam. 17:40; Mk. 6:41; 1 Cor. 1:27). Men may be impressed by mass movements and big organizations, but the Lord judges the quality of the service rendered.

There are no conscripts in the army of the Lord; He invites men to serve Him, but He does not compel them (Judg. 5:2, 9). The reluctant servant, who acts in a perfunctory manner, is in danger of being dismissed (Deut. 20:8). The faithless among Gideon's army were sent home, for the work of the Lord demands men of high courage.

Even the volunteers of Gideon's army had to be tested, and the numbers were reduced still more. The Lord Himself tried them (Isa. 1:25; 17:10; Jer. 9:7; Mal. 3:3). We sometimes wonder when good movements, which at first draw many adherents, later suffer a decrease in numbers. It may be that the Lord is allowing them to pass through the sifting process, so that all hinderers may be removed (Lk. 22:31, 32; 1 John 2:19).

Some of the people took their own time, and made a business of drinking water, while others hastily leaned over and scooped the water with their hands as they continued on their march. The former considered their own comfort, while the latter were intent upon the work of God (Lk. 9:62). Consecration, as well as courage, must characterize the Lord's chosen workmen.

At that moment the host of Midian lay beneath Gideon in the valley, not merely physically, but also metaphorically. The battle was as good as won, for the Lord had given Gideon His sure word of promise (Exod. 14:13, 14; Judg. 3:28; 2 Chron. 20:17; 1 John 5:4, 5).

#### II. The General Satisfied—verses 9 to 14.

The Lord did not wait for Gideon to ask for a sign (Judg. 6:36-40; Isa. 7:14), but offered to prove to him that victory was certain. He was to visit the enemy's camp secretly that night, that he might afterwards be strengthened (1 Sam. 14:8-12). But he was first shown the force of the foe, their great numbers and superior equipment (Num. 13:33; Deut. 9:1, 2; Josh. 11:4), in order that he might realize that victory must come from the Lord (Psa. 33:16-22; 47:1-3; 55:18; 2 Cor. 3:5).

As the strength of the enemy ministered to Gideon's humility, so did their apparent weakness contribute to his confidence. He derived comfort from their discomfiture, knowing that the one who is defeated in spirit is already conquered (Prov. 18:14). On the other hand, those who trust

in the Lord are invincible (Psa. 46; Rom. 8:37; 1 Cor. 15:57; 2 Cor. 2:14; Eph. 3:16; Phil. 4:13). The Midianite's words even supplied Gideon with an appropriate battle cry, "The sword of the Lord, and of Gideon" (verses 14, 18). The nation's secret service is an important branch of its war organization.

#### III. The Enemy Scattered—verses 15 to 25.

The assurance of victory from the Lord did not preclude Gideon from using strategy (Neh. 4:9). Prayer and works must be inseparable companions. The three hundred men were divided into companies and stationed on the heights overlooking the valley, to make it seem to the enemy as though the Israelites were encircling them with a multitude of soldiers. The blare of the trumpets echoing and re-echoing on the hill, and also the sudden glare of the torches would give the same impression.

Gideon dared to say to his men, "Look on me and do likewise" because he himself was following the Lord. Every faithful parent, teacher and Christian worker should be able to say the same (1 Cor. 4:16; 11:1; 1 Thess. 1:6). But whether we give such a command or not, pupils are liable to do so of their own accord.

The organization of Christian business men called Gideons have adopted the name of this judge, and they use a torch within a pitcher as their insignia. The trumpet, pitcher and lamp are all used in Scripture as symbols of Christian testimony. As the trumpet was used to summon people to worship or to war, it stands for a clear, strong witness to the truth of God (Num. 10:1-10; Isa. 58:1; 1 Cor. 14:7, 8; Rev. 1:10, 11; 4:1). The earthen pitcher was fragile, and was of no value except as it protected the light and enabled it to shine forth (Jer. 18:6; 2 Cor. 4:7; 2 Tim. 2:20, 21). The lamp or torch represents the truth as light, which will dispel the darkness of sin, ignorance and death (John 1:3-5, 9, 10; 8:12; 12:46). The Christian is to be the lampstand, the vehicle by which the light which God supplies may shine forth in the world (Zech. 4:1-6; Matt. 5:14; Phil. 2:15, 16; Rev. 2:1, 5).

Every man stood in his own place (Neh. 3:28). Such co-operation and unity of spirit with diversity of gifts saves the Church from much trouble arising from jealousy and pride (1 Cor. 1:10, 11; Heb. 12:15). Every member of the body of Christ has a unique function to fulfil (1 Cor. 12:4-8, 12-31).

God will ultimately put to confusion all the enemies of His people, as He did the Midianites (1 Sam. 14:20; Psa. 83:9-18; Isa. 9:2-4; 10:24-27). So completely were the Midianites crushed that they were almost exterminated (Judg. 8:28; 1 Sam. 12:11).

The men of the other tribes of Israel were invited to share in the "mopping up" operations. Their contribution was somewhat spoiled by the jealousy of the Ephraimites, who were angry when they saw the glory which had come to the brave three hundred (Judg. 8:1-3; 12:1).

### TO ALL READERS OF THIS ISSUE

• New subscribers 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.