

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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EDITORIAL

"TO MINISTER, AND TO GIVE"

It is sadly true that some of the most fundamental and distinctive principles of Christian character and conduct have but little place in the character and conduct of many who profess and call themselves Christians.

The disciples of our Lord, it is recorded, strove among themselves as to who should be greatest, and the mother of Zebedee's children, without protest from her two sons, requested, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." We are familiar with our Lord's reply, and His promise that they should be baptized with His baptism and drink of His cup; but that such places as they had asked for themselves should be given to those for whom they were prepared.

It is significant that although the disciples had apparently each desired at some time to be chief, yet "when the ten heard it, they were moved with indignation against the two brethren." Undoubtedly they were indignant that the two brethren had filed their applications first. To this Jesus Christ answered, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The distinctive characteristic of the Lord was that He had come "to minister, and to give". We have somewhere read a remark attributed to D. L. Moody, to the effect that the passion for prominence, and in some cases for pre-eminence, among Christian people had wrought more damage in the church of Christ than all other evils put together.

That tendency cannot be checked, much less wholly resisted, by a mere negative attitude. The disposition to desire to receive things of others can be corrected only by the cultivation of a generous spirit that finds its chief delight in giving. The passion for authority and its exercise can be negated only by a positive devotion to the service of others. It must always be remembered that our Lord's giving was unique, for no one else could

give his life a ransom for many. Notwithstanding, His giving becomes an example for us to this extent that His generosity knew no limit. So ought all Christians to find a greater joy in giving than receiving, since "it is more blessed to give than to receive." Similarly, those who have profited by the ransom which our Lord paid in our behalf, should find greater satisfaction in rendering service to other people than can ever be found in the occupation of positions of prominence and authority. It should be the aim of everyone who is called a Christian, like his Lord, "to minister, and to give."

SHOULD WE BARGAIN WITH GOD?

When Jacob at Bethel promised a tenth of his increase to the Lord, he really did make a bargain with God: "Of all that thou shalt give me I will surely give the tenth unto thee."

Is there anything dishonourable or unworthy in such a proceeding? We have heard of aristocrats speaking disparagingly of those who are engaged "in trade". But it is a foolish and false distinction, for every living thing, as we have already intimated, is engaged "in trade" of some sort. The principle of barter and exchange is a law of life; and in such a transaction moral qualities of the highest order are brought into play. It is a high compliment to say of any man that with invariable faithfulness he fulfils his obligations.

Since God is our chief Creditor—even more truly so than the landlord, the butcher, the baker, or the candlestick-maker—why should we not definitely covenant with Him? Why should we fear to make solemn promises to Him, when we are absolutely certain that He will fulfil His covenant engagements? He will do more; for wherever there is a willing mind, He will help us to keep our promises to Him. And in the matter of giving of our substance, the Scriptures admonish us to take God into partnership, definitely to assume an obligation with the determination to fulfil its terms in the confidence that, doing so, we shall have our reward.

"Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me

now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

We may rest assured that these promises were not written to be ignored, but to be believed, and to be acted upon. If every believer—and that, reader, means you—who reads these lines would here and now make a covenant with God on Jacob's terms, and thereby fulfil the obligation of giving a tenth to God; and if such covenant were made with God in faith, depending upon Him to fulfil His pledge and give the increase, everyone—and that, we repeat, means you—would be richer for doing so; and in all probability God's work in many spheres would be prospered to the extent of thousands, perhaps tens of thousands, of dollars. Why not accept God's challenge, make the covenant, and put Him to the test?

ONE THING EVERYONE CAN DO

A cistern which receives, and gives nothing out, inevitably will soon become foul. A stagnant pool will become a breeding place for noisome insects, and many a dangerous miasma. It is, in fact, a law of life that every healthy organism must give as much as it receives.

That is equally true of spiritual life. The Christian must give to live. He must give in sympathy and understanding and testimony and labour and prayer, and of his substances; or he will become stagnant and stale, unhealthy and unhappy. Nor can any sort of spiritual ministry ever be made to serve as a substitute for physical and material service. Whatever possessions we have of money or goods are the product and the concrete expressions of life; and as we have invested a portion of our life in their product, they must in turn be given back as a replenishment. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

WE KNEW A MAN

Some years ago we made the acquaintance of a Christian man who had a business of his own, and was fairly prosperous. He was not a rich man, but was doing very well, and his business was steadily growing. He had been a Christian, and a member of the church, for a good number of years; and he told us that for years it had never occurred to him to do more than put a ten-cent piece on the collection plate as it passed.

This man was not ungenerous in spirit; but he had never been taught the Christian privilege and duty of honouring the Lord with his substance. We do not excuse him. One might suppose he could have learned something of that for himself without others' teaching. However that may be, as soon as he saw the teaching of the Word of God he made haste to make up his arrears, and became one of the most liberal givers we have ever known.

How many there are who take it for granted that "they" will take up the slack, and get things done. Who

"they" are is another question. It generally means—someone else. For some years Mr. W. J. Hutchinson, the Sunday School Superintendent and Choir Leader in Jarvis Street has conducted a service of praise on Good Friday evening. These services are always attended by congregations that far exceed the capacity of the church. At such times all platforms are occupied with the enlarged choirs of the Church and School. It happened on one occasion that the Pastor was sitting in the front pew, and in the same pew there were two ladies expensively dressed—if we know anything about those things—and quite dignified in appearance, lorgnette and all.

In these services the collection is usually taken during an intermission about half-way through the service. On this occasion we announced the collection and could not help seeing the plate passed in the pew in which we were sitting. The two ladies in question had given every evidence of appreciation of the service and whenever there was an appropriate opportunity for applause they had joined heartily in it. But when the collection plate was passed they took it daintily from the person beside them, and passed it on without so much as looking at it. Perhaps they thought that, as visitors, they would not be expected to make any contribution.

It is very seldom this writer has the opportunity of visiting any other church than his own, but occasionally he has done so. Having had to do with church management and expense, knowing that it costs money to build the church, to heat it, light it, and keep it clean with an efficient janitor service, he has always felt it an obligation, if he thought enough of the church to attend it, to be as generous as he possibly could when the offering-plate was passed. And yet how small otherwise generous people often are in their relation to what is called the "loose collection". It is often very "loose", for there is plenty of room for it on the plate!

Objection is frequently made to the commercializing of religion. We share the objection. It always seems to us to be greatly dishonouring to the cause of Christ to hear almost frantic begging appeals made from the platform and over the radio for money for the Lord's work. We have always felt that people should be so instructed in the Word of the Lord, and so inspired by His Spirit, that they would give as the Lord prospered them without any urging, that they would give as though they really believed the Scripture, "The Lord loveth a cheerful giver."

We write this note for the benefit of the Lord's work everywhere; and suggest to our readers that they recognize the obligation to give a tenth of their income to definitely Christian work. That does not mean gifts to the poor. "Bring ye all the tithes into the storehouse", the Scripture says. The tithe was exclusively for the maintenance of public worship; to that it should be devoted. But if at any time, you are sufficiently interested in some other church than your own, to visit it, show that you have been well taught in the Word of God by giving generous support to the "loose collection." After all we believe a certain coloured preacher of whom we have heard was not far wrong when he said he believed the acceptable worship of God required the faithful use of at least three books: the Bible, the hymn-book, and the pocket-book!

(Editorials Continued on Page 5)

The Jarvis Street Pulpit

"CONTINUE IN PRAYER"—THE YEAR'S MOTTO

Message delivered by Dr. Shields at the New Year's Morning Fellowship Service in Jarvis Street Baptist Church, Wednesday Morning, January 1st, 1941

(Stenographically Reported)

"Continue in prayer, and watch in the same with thanksgiving;
 "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:
 "That I may make it manifest, as I ought to speak."—Colossians 4:2-4.

This is my thirty-first New Year morning service in Jarvis Street. It had been the practice for many years before I came here, a practice which I have since continued, for the Pastor to give to the church a text on New Year's morning as a motto for the year. I shall do that this morning, and perhaps a little more than that.

Frequently in the Old Testament the people of God were referred to the past, and exhorted to remember the works of the Lord. "One generation shall praise thy name to another." "One generation saw the mighty works of God, and another generation came which heard with their ears, and their fathers told them what mighty works God did in their day. So we too, must hand on from generation to generation our testimony respecting our experience of the grace of God.

Sometimes I wish that you who have come into the membership of this church during more recent years, could know more of its historical background, and have a fuller knowledge of what God has done. Mr. McIlree in his testimony this morning referred to the years of the last war. They were terrible years, and yet in some respects, they were years in which we learned much of God. We saw much of the hand of God in those days. I think now with gratitude of men whom I saw converted in this place, men who went into the army taking the Lord with them—and in the barracks, the camps, the field, or wherever they went, they kept the flag flying at the top of the mast, and continued true to Christ.

I recalled as our Brother McIlree spoke a few minutes ago, a meeting yonder, one day when Victor Fradley and seven or eight other Jarvis Street boys came up to see me in London. There were two Fradley boys in the army, Victor and Will, both of whom I had seen converted, and had baptized, and they were both out-and-out for the Lord. I had these seven or eight boys as my guests, among them was Victor who had lost a leg. He belonged to the "amps". He had suffered terribly, had been in hospital for more than a year, and they had taken off that leg on the instalment plan, trying to save as much as they could. He was there on two crutches—later people in Jarvis Street gave me money, and I was able to buy a chair that he could operate by hand and get about in.

Victor told us that evening, sitting at dinner in a London hotel, how he and Will had walked together the night before they went into action; how they had talked together of their common hope in Christ. Then they had gone "up the line". There was a terrific battle with a large number of casualties. Victor said, "Brother Will was not far from me, and I saw them carry him back; he was killed almost instantly." Victor was gravely wounded. The two brothers were out of the fight that night, but they were true to Christ. Victor told the rest

of those young men what the Lord had done, and said, "I would not have missed it for anything."

That was the war; but after the war was over we had another war here—and that, in many respects, was worse. We lived in the front line trenches. The war lasted a good while; but all our battles were for the Book, and for the *Word* of the Book. Some of you remember Deacon Greenway's text as he led the prayer meetings during those days? It was always the same: "Have faith in God." And the Lord honoured our faith. I wish I could make you see those days of miracle when God did what no one thought He could do.

I remember one Sunday morning when the war was over—over in the sense that God had given us the victory locally—I was attracted by a man in the congregation whom I did not know, with his wife as I afterward learned, and his sister-in-law. I later discovered that he was a prominent publisher. Speaking of those days and of what we had passed through, he said, "By all human standards you have no right to be here. You had wealth, social prestige, business influence, everything that, according to the standards of this world, makes for success against you—and nothing for you but God." Ah, yes! "Nothing for you but God!"

And that was true. That is why this church still stands. And that is why, through the years, God has enabled us to maintain a testimony to the Gospel, so that the Church's witness has gone literally to the ends of the earth through the testimony of countless thousands of people. Having therefore obtained help from God, we continue with this day.

But they were days of prayer. I feel constrained to say—and say it carefully—that I feel a very deep concern lest we should fall away—lest we should be falling away from that sense of complete dependence upon and confidence in God. In those far-off days of conflict sixteen to eighteen years ago, our Saturday night prayer meetings were crowded. I have often dismissed the service at ten-thirty, only to find people who still desired to remain to pray. It was not unusual in those days when many had prayed, for some of them to leave and go off into other rooms; until at length there would be several prayer meetings going on at the same time in this place; they thus separated into groups that a larger number might have opportunity to pray.

I vividly recall one occasion when so overwhelming was the spirit of prayer that the meeting was continued until half-past one Sunday morning, and even then the old parlour was literally crowded, the entire company being on their knees before God. And God wrought miracles in those days. He has wrought miracles since. He is working miracles still; but I fear lest a promise being

left us of greater works than these, we should seem to come short of it. I therefore come to you with the suggestion that we should resolve to make this year a year of unceasing prayer.

I.

This is a very significant word, "CONTINUE IN PRAYER." It is not so much a word significant of mere continuance. It contains a stronger truth than that. The same word is translated with two words in the twelfth chapter of Romans: "Continuing instant in prayer." Here there is but one word, "Continue in prayer." What it really means is to be strong toward a thing, to persevere. It does not mean to say mildly, "Let us pray": it means rather I think to set one's self strongly toward a particular thing or task. In this case, surely to address ourselves to the task of prayer, as a vocation, to persevere, to be steadfast, to be strong in prayer as though it were the supreme task of life.

That principle was exemplified in the life of the apostolic church. The apostolic church was fundamentally, primarily, and distinctively, an organization for prayer. We have two lungs, and they are related to the whole organism. We could not speak without them; nor could we even live. But the peculiar and specific function of those organs is to enable us to correspond with the vitalizing atmosphere without us, and to receive these vitalizing forces into our system, into our blood: for that we breathe. The most important thing about a church or an individual Christian is that it or he is a praying body. In respect to the church, prayer is not something for two or three people to engage in; not something to be left to a few specially devout souls. The really vigorous church is a praying church; continuing, persevering, steadfastly engaging in this holy exercise of prayer. If we could understand the importance the Scriptures attach to prayer, we should recognize that the man or woman who is a church member, and who does not pray, is not an asset to the church, but a liability. If there is one cell in your lungs that becomes clogged so that it is not open to receive the oxygen from without, it is sure to become a centre of infection and a source of trouble; it is certain to impair the general health.

Some people breathe only shortly and superficially. They do not know how to expand their chest and take in God's fresh air, and thus throw their whole organism open for the reception of vital energies from without. That, in the spiritual sense, is what it is to be a Christian. Daniel kept his windows open toward Jerusalem. That was a physical fact, but it had a symbolic significance: his whole nature was thrown open to God so that God might breathe His life into the soul. In the beginning God breathed into man's nostrils, and he became "a living soul". And you and I live as God breathes into us, and breathes through us. Prayer is the breath of God in the soul.

One brother this morning referred in his prayer to the freedom which is ours in Christ. And as he prayed this text came into my mind, "Uphold me with thy free spirit." Have you thought of the significance of that word "thy free Spirit"? He knows no limitations, no measure of confinement; His infinity upholds me. We are to receive His free Spirit, and stand up to our task. You have seen a workman setting about his job. He goes to the factory, puts on his apron, rolls up his sleeves, and gets to work. When you see such a man you say,

"I know what he is going to do. That is his job. He is going to get at it." That is the meaning of our text. We are to continue; we are to be strong and vigorous; prayer is to be our life-task; "continuing instant", standing up to it.

We read about the people of England "standing up to it", being "able to take it". With their homes destroyed, it is still their business to get through with the war. Are you afraid? I read Hitler's last oration. It made me shudder. One sentence was particularly satanic: "I am in bloody earnest." Again he said, "In this year I will destroy every democratic individual." We will see about that! But there is that other murderer and robber of whom he is the fittest example, against whom we must stand up—and he too is "in bloody earnest". He would destroy every one of us, and we must stand up to him in prayer, invoking the aid of God in all our work.

II.

"And watch in the same with thanksgiving." That means to be awake. Do not go to sleep when you pray. I have heard people pray as though they were going to sleep—and they nearly put everyone else to sleep. We are to "continue in prayer", and then be on the lookout for the answer. Can you not see the figure?—the man getting ready for a task, beginning it, and then watching to see the result.

Let me take, for example, a woman in her kitchen. She dresses up in house-dress and apron, mixes some special dish, and by and by puts it on the stove—and goes away and forgets all about it? No, she does not. At least, if she does, she is soon sorry! She "watches in the same".

What is the result of all this? We must continue in prayer, and then be always on the alert, expecting things to come to pass. A praying church is made up of people who attend its services in an attitude of expectation; they are always on the lookout for something, "watching in the same with thanksgiving"—thanking God for the answer before it comes. I do not think it is possible to pray in faith, without thanksgiving. Thanksgiving is of the very essence of the expression of faith; because, if I am sure God hears me in whatever I ask, the moment I have prayed I begin to watch for the answer, and already I must give Him thanks for what is certainly coming. That is the attitude in which we should go into the New Year.

III.

"Withal praying also for us." Not always praying for ourselves, but for others. Many of you prayed for the Pastor this morning—I hope you will never cease to do so. We all need each other's prayers. We are poor sinners saved by grace, and we need the grace of God to help us to be what we ought to be.

But Paul suggests particularly that they pray for him in his official capacity, and for those who were with him. Thirty years is a long time to be the Pastor of one church. It is not easy to be a preacher. Prayer is needed, however, not for the minister only, but for the Sunday School teachers, the Deacons—for the whole membership of the church. We ought to be steadfastly praying, watching in the same with thanksgiving.

What for? "For us." "For us"! It is a great advantage to have someone to pray for; and this was a definite prayer. What were they to petition God for? "That God would open unto us a door of utterance." I was interested in Young's literal rendering of this, "That

God may open a door to us for the word." Do you see that? Praying for us—what for? "That God may open a door to us for the word." It is like the postman with his letter. He carries the message, but he must somehow get an open door, or at least a letter box—"that God would open a door to us for the word."

The other evening Mr. Whitcombe and I had arranged to meet here at the church to go over some work together, and I told him I would be at the church first, and would call him over from his office in the Seminary building. But before I had left the house he telephoned to say, "When are you coming down? The place is locked up, and I have forgotten my key." Here was this good preacher locked out. He had no key, and could not get in; I had to come and unlock the door, and we went in together.

That is what Paul means. He says, "The doors are locked against us, and we have no key. Ask God to come and open the door for the word, so that we may find opportunity." He bids them pray for opportunities, for favourable circumstances; but especially he means the unlocking of the human heart. Here is a key. You find these things nearly always illustrated in Scripture. Paul went to Philippi, and to a place where prayer was wont to be made. Among the women who resorted thither, was one called Lydia, and it is said of her, "Whose heart the Lord opened, that she attended unto the things which were spoken of Paul." That is what this text means. We are so to pray, and so to watch, and so to give thanks, so to pray for each other, that God will open to every one of us a door for the word, so that we shall be able to testify effectually. If thus we do, the door will be opened, and people will be saved.

"That God would open unto us a door of utterance, to speak the mystery of Christ." Young translates this, "To speak the secret of Christ." That is a marvellous picture. Someone approaches a locked door but prays, "Come and open the door for me. I have a secret to tell." The gospel is the greatest secret in the world. No one can know anything about it, unless and until it is communicated by the Holy Ghost. Paul prayed that the door might be opened for him to share his secret with those who urgently needed Christ, but who did not know it.

When you think of our men in the armed forces—represented here by the brother who spoke this morning—Bernard Jeffery, about his duties as a chaplain, George Parfitt, the Britton boys, Norman Penney, Robert Shaker, Herbert Isbister, the Doherty brothers, and a great many others who have gone out from us—pray that God will open the door to them for the word, that they may tell their secret.

This brother told us this morning that the men with whom he had had contact did not know what he was talking about when he spoke of his hope in Christ, of finding his chief joy in Him. Of course they did not. He was talking a foreign language to them. The gospel is always a foreign language to the unregenerated man, to the man who is dead in trespasses and sins, to the man who is an alien "from the commonwealth of Israel, and stranger from the covenants of promise, having no hope, and without God in the world". It is the secret of Christ that only the Holy Ghost can make known.

Some have spoken in this fellowship service this morning about our being kept true to the Book, as a church. The gospel of Jesus Christ must have the accompanying

power of the Holy Ghost. If we abide by the Book, and shut ourselves up to its ministry, we are engaged in something that requires the co-operation of God—nay, the very power of God. He is the Agent, the Workman; and we do nothing. Unless He opens a door for the word, unless and until He does it, we are powerless.

So for our public services, we ought always to be in prayer, continuing steadfast, praying, praying, praying, always praying, always expecting, always giving thanks, always seeking open doors, to impart the secret of the Lord communicated to us.

This then is our motto for the year: "Continue in prayer." Let us repeat it together: "Continue in prayer." That "continue" means that we must steadily and steadfastly persevere throughout the year in expectation of blessing. May the Lord enable us so to do as individual Christians and as a church throughout this year, for His great name's sake; Amen.

(Editorials Continued from Page 2)

WE ARE NOT ALONE

There are many people who decry controversy who, though they are scarcely aware of the fact, assume that attitude because they have substituted indifferentism for conviction in respect to many great and vital principles.

Christianity, in its every aspect, is essentially revolutionary. Whoever would keep the faith must "fight the good fight of faith"; and must "contend earnestly for the faith once for all delivered unto the saints." There is no possibility of anyone's being faithful to Christ without resisting and contending and fighting, without—in short—enlisting in the army of the Lord of hosts who is "a Man of war". It is impossible that anyone should be a good Christian without at the same time being "a good soldier of Jesus Christ".

That vital principles that are indispensable to life, liberty, and the pursuit of happiness, to say nothing of their relation to larger spiritual interests, are being menaced to-day, must be apparent to anyone who has any moral discernment. We are discovering that THE GOSPEL WITNESS is the mouthpiece for a vast multitude of people, in its battle against and its opposition to the machinations of the Papacy. Letters containing long lists of names continue to pour into THE GOSPEL WITNESS office requesting us to mail the issue of December 5th—the issue to which the Censor took exception. In one letter received yesterday from Saskatoon there were enclosed a cheque, and a list of one hundred and thirty-one names.

That was only one of many. Not all contain so long a list, but they are pouring in by every mail. There are still copies available. Send us your orders, and they will be despatched immediately.

Not only so, but new subscribers are being added to our list daily. THE GOSPEL WITNESS is in its nineteenth year of publication, and never at any time since the beginning have we received so many new subscriptions as during the summer and autumn months, and these early months of winter. THE GOSPEL WITNESS has never trimmed its sails to catch the winds that might be blowing. It has always stood for principle, and expressed its convictions; and the fact that such a multitude of people have responded by recognizing the truth of what we have written, fills us with encouragement to go on. We are grateful to all our GOSPEL WITNESS readers who

are lending us such splendid cooperation in extending the circulation of the paper.

Should there be any who have not recognized the opportunity for service in this direction, we venture to suggest that they make an effort at once to send us new subscriptions if possible; and to give us names and sufficient money to pay the expense of postage and printing among whom we may circulate these special numbers.

REV. W. S. WHITCOMBE, M.A., NOW FULL-TIME SECRETARY

For three years Rev. W. S. Whitcombe has been Secretary of the Union of Regular Baptist Churches of Ontario and Quebec, but in honorary capacity. That is to say, his services have been rendered without remuneration.

The suspension of Seminary classes for this year, on account of the exigencies of the war, made it possible for the Union to secure the services of Mr. Whitcombe as a full-time Secretary until the end of next September. We have every expectation that the Seminary will re-open if the war situation is clarified by the end of next September; or if not then, as soon thereafter as it is clarified. Mr. Whitcombe therefore is only loaned to the Union from the Seminary Faculty until such time as the Seminary shall re-open.

The Executive Board feels a special satisfaction in Mr. Whitcombe's appointment. He has given himself unsparingly to the work of the Union for years. He has been especially farsighted and foresighted and energetic in the work of Home Missions. No man in all our brotherhood has more enthusiastically and zealously given himself to the promotion of Home Mission work, and the establishment of new causes.

For a number of years Mr. Whitcombe has given much time to a study of the French language; and when some six or seven years ago he visited Europe, he visited all the churches of the French Bible Mission in France, Switzerland, and Belgium, and was able to preach with great facility in the French language. It has long been laid on Mr. Whitcombe's heart that the Union ought to give special attention to the evangelization of French Canada; and with this in view he initiated the French classes in the Seminary, which have produced a number of bilingual preachers. Several Seminary men since their graduation have continued their studies in French, and a number of them have become quite proficient in speaking and writing.

All this has been the result of Mr. Whitcombe's inspiring leadership. Recently Mr. Whitcombe conducted a French school for our Pastors in the North, when they came together at Timmins, and practically confined themselves to studying and speaking French for a week or more.

We mention these things to show how specially qualified Mr. Whitcombe is for the Secretaryship of the Board, both in relation to our great Home Mission task in Canada, and our Foreign Mission work among French-speaking Baptists in France, Switzerland, and Belgium. While we are unable to hold communication with our brethren in these countries now, we have every hope and expectation that as soon as victory shall crown our arms, the doors in these countries will be opened more widely than ever.

In addition to such qualifications as we have named

or implied, the Board feels it is especially fortunate in being able to command the services of one who, for an extended period was such a successful pastor, and who for eleven or twelve years subsequently has been a most efficient instructor in the Seminary. The Board felt it to be its special duty to make the very best use of Mr. Whitcombe's services while it was possible to secure them. Mr. Whitcombe has proved himself as a pastor, a teacher, a writer, and a far-seeing leader in missionary work. We feel confident that the whole work of the Union will be greatly profited by Mr. Whitcombe's labours. Greatly beloved by all who know him, we are sure that he will be still more widely loved as he shall become more widely known.

THE EVENING TELEGRAM SPEAKS

In our opposition to the never-ceasing attempts of the Roman Catholic Church to encroach upon our liberties, while we have spoken from religious conviction, we have recognized that the principles for which we contend have application to everyone. In order that our readers may be confirmed in their approval of the sentiments contained in this paper, we herewith reproduce an editorial from *The Evening Telegram* of Toronto, of January 4th. The editorial was as follows:

WHAT IS SAUCE FOR THE GOOSE SHOULD BE SAUCE FOR THE GANDER

Hon. Adelard Godbout, Premier of Quebec, has been lauded by the Liberal press as a champion of Canada's war effort and has been hailed as the apostle of Canadian unity. In view of which it is interesting to consider a passage from a speech delivered by him at Plessisville, Quebec, on November 17th, and printed in *L'Action Catholique* on November 18th. It runs:

"The Mobilization Law is the most anti-imperialistic that has ever been passed in this country. This law adds absolutely nothing to the powers which the Federal Government already possessed. On the contrary, it restrains the powers of Ottawa. The Federal Government had the perfect right to mobilize the resources and the citizens of this country for overseas service. The Mobilization Law adds only one clause to the previous statutes, and that is a restrictive clause. This clause decrees that the mobilization of able-bodied men can take place only for the defense of the country. I defy anyone to prove that the law adds anything to the powers of the Government at Ottawa.

"I hope you will understand the incommensurable importance and merits of that legislation. The English, who came here after us, are more attached to England than we are, and that is easily understood. They would like to have seen conscription established for overseas service. But a little handful of French-Canadians, led by M. Ernest Lapointe, dictated its will to the country."

The above illuminating extract is quoted by Rev. Dr. T. T. Shields in an exchange of letters between himself and W. Eggleston, Press Censor for Canada. The correspondence, which is published in the current number of the *GOSPEL WITNESS*, arose in the exception taken by the Censor to the publication in *THE WITNESS* of a sermon preached by Dr. Shields at the Jarvis Street Church. The Censor felt it his duty to draw to Dr. Shields' attention "the damaging effect which certain passages

in your sermon, as reported here, may have on Canada's war effort." The reproof continued, "It has been represented to us that the general effect of certain passages on French-Canadians, if the material is circulated among them, might discourage recruiting in that province."

Dr. Shields has, naturally enough, asked what passages in his sermon might have this effect, and who it is that has represented that they would have this effect. He says that he has always been careful to distinguish between French-Canadians and the Roman Catholic Hierarchy and between individual Catholics and the Papal Hierarchy. His discussions, he adds, are on religious issues, in which he claims as much freedom as he is ready to accord to others. He then quotes a number of utterances which, though by no means conducive to unity, have been made in Quebec without any apparent veto from the Censor. Among them is the speech of Premier Godbout.

It would be a strange concept of Canadian unity that it must be bulwarked by giving free rein to propaganda from one part of the population against a full-out war effort, while the rest of the population is warned of the dangers of section 39A of the Defense of Canada Regulations if anything is said to disturb the sensitiveness of the propagandists. The correspondence published by Dr. Shields is an interesting discussion of the subject.

THE DAILY PRESS AND THE PAPACY

The Government, through the Canadian Broadcasting Corporation, has taken over at least the nightly newscast. We are not sure of the constitution of the present Censorship Board at Ottawa, but when it was first appointed it consisted of seven men; four out of the seven being Roman Catholics.

Last week a morning paper reported a Canadian press despatch of the Dublin correspondent of *The London Daily Mail*, to the effect that "the Rome radio had offered full Axis support to Eire in the event of British aggression." According to the correspondent the broadcast statement from the Rome radio was as follows:

"Should the Irish people be forced to defend themselves against British aggression they can be assured of the full and whole-hearted help of the Axis powers. Beside this military help the whole Catholic world would be on their side." (Emphasis ours).

The evening papers, reporting the same item, failed to say that "the whole Catholic world would be on their side." Why? Had the Censor been busy? And now we have a report from *L'Aurore*, of December 27th, 1940, which is the only French Protestant paper published in Canada. The article is headed, "Without Comment", and is as follows:

WITHOUT COMMENT

"Here in all its striking simplicity is the text in English of an article we found in the *London Daily Mirror*:

Pope Blesses 200 Italian Officers

The pope gave an audience to 200 Italian army officers yesterday, and said to them:—"We bless all you who serve the beloved Fatherland with fealty and love."

—*British United Press.*

"Even though this dispatch comes from a reputable Press service to which our papers subscribe, they have relegated this sensational news to the wastepaper basket . . . You may guess why!"—C. H.

HOW THE POPES TREATED THE JEWS

(From "*The Converted Catholic*", N.Y., January, 1941, by L. H. Lehman, Editor)

Americans had their first inkling of traditional Catholic anti-Semitism from the diatribes of Father Coughlin and other priest-leaders of the "Christian" Front. They have yet to discover how deep-seated this anti-Jewish feeling has always been in the Catholic church. They have been loath to believe that Coughlin and his followers represent the official attitude of the Catholic church in this matter. But in his pronouncements about the Jews, as in those on other current Catholic topics—the danger of liberalism, the communist menace, the failure of democracy—Father Coughlin's rôle has been that of the spearhead for the opening of the official attack.

The anti-Jewish preachments of the radio priest from the Shrine of the Little Flower were crude but faithful expressions of his Jesuit supporters. For example, in 1934, shortly after Hitler came to power, all that Coughlin has ever said against the Jews was proclaimed in a treatise read by the Jesuit Father F. X. Murphy before a gathering of Jesuits in convention at Manresa Island, Connecticut. Needless to say, this treatise could never have been read before such an assembly without official approbation of his Jesuit superiors. It was later published in the Jesuit periodical *The Catholic Mind* of October 22, 1934. The following excerpts from the treatise of this Jesuit historian will suffice:

"What the Jew was in Holy Writ we may justly expect to find him down the ages . . . fierce and sensual beyond the Aryan."

And again:

"We may yet hear of a Jewish problem in our own America, and that it may become a genuine one we may conjecture from the different ethical outlook of the Hebrew."

A short time later another Jesuit professor, the Rev. Lawrence Patterson, refuting Herman Bernstein in a review of his book, *The Truth about the Protocols of Zion*, in the Jesuit magazine *America* of March 23, 1935, says in part:

"Mr. Bernstein seems to assume that all anti-Semitic feeling is utterly baseless. Is it? Can he deny that Jews largely direct Communism? Can he fail to show that Jews are influential in Latin Freemasonry? The Jewish question requires frank and charitable ventilation. To deny the existence of a Jewish problem is to become an ostrich. The Hebrew nation (for it is a nation) is never really amalgamated by the people among whom it dwells. The apostate Jew who has renounced the God of Israel and the Code of Sinai is a menace to Christian ideals . . . Again it cannot be denied that in both high finance and in the Third International, in the press, and in the theater and cinema, in education and at the bar, Jews exert a power out of proportion to their numbers."

Farther back, we have the prayer of St. Francis Xavier, second only to Ignatius Loyola himself in the Jesuit calendar of saints: "O God, put me some place where there are no Jews or Moslems!"

Catholic anti-Semitism, however, goes farther back than the Jesuits. It is part of the Catholic church's doctrine of the outlawry of all unbelievers, and is most evident in the anti-Jewish decrees of the popes and enactments of Catholic church councils during the four centuries from 1200 to 1600—after which it was carried forward by the Jesuits as the guardians of the universal Catholic mind. It is true that occasional popes restrained

Christian outrages against the Jews, but the decrees of the Fourth Lateran Council and of the Council of Basle, of Popes Innocent III, Innocent IV, Eugenius IV, Gregory IX, Pius V and Paul IV, compelled Jews to live apart in ghettos, to pay extortionate taxes, to wear an odious badge (the green hat or cape), forbade them to live in the same house or eat or trade with Christians, to practice medicine, to pursue high finance, to acquire real estate, to testify in the courts against Christians, and banished them at times, in whole or in part, from the Papal States. The exact replicas of these papal enactments can be seen in Hitler's Nuremberg Laws, so closely copied and applied by Mussolini in Italy, by Franco in Spain, by Mgr. Tiso in Slovakia, and now being rigorously enforced in all Catholic countries in Europe, including recently "Christianized" France under its clerico-fascist regime.

The similarity between these anti-Semitic papal decrees and those now enforced all over Europe by Nazi-Fascism can be seen from the following translations of some of the anti-papal decrees of the popes from 1200 to 1600:

Pope Innocent III decreed as follows:

"As Cain was a wanderer and an outcast, not to be killed by anyone but marked with a sign of fear on his forehead, so the Jews . . . against whom the voice of the blood of Christ cries out . . . although they are not to be killed, they must always be dispersed as wanderers upon the face of the earth."

"Although Christian piety tolerates the Jews . . . whose own fault commits them to perpetual slavery . . . and allows them to continue with us (even though the Moors will not tolerate them), they must not be allowed to remain ungrateful to us in such a way as to repay us with contumely for favors and contempt for our familiarity. They are admitted to our familiarity only through our mercy; but they are to us as dangerous as the insect in the apple, as the serpent in the breast . . . Since, therefore, they have already begun to gnaw like the rat, and to stink like the serpent, it is to our shame that the fire in our breast which is being eaten into by them, does not consume them . . . As they are reprobate slaves of the Lord, in whose death they evilly conspired (at least by the effect of the deed), let them acknowledge themselves as slaves of those whom the death of Christ has made free."

Under this same Pope Innocent III, the Fourth Lateran Council, in 1215, which was one of the most important ecumenical councils of the Catholic church, officially decreed Canons Nos. 67-70 setting forth the Roman Catholic attitude towards the Jews:¹

The first of these Canons is financial, containing protective measures for Christians against the rapacity of Jews as usurers.

The second decrees that all Jews be distinguished for all time from Christians by color of dress and distinctive badge.

The third forbids Jews to have Christians as nurses, tutors and domestic servants, and forbids Christians to cohabit with Jews and Jewesses. Legal marriage with them was impossible.

The fourth forbids the acceptance of legal testimony of Jews against Christians, and orders preference for the testimony of a Christian against a Jew. An order is also added that all in authority in church and state must watch continually lest converted and baptized Jews continue to practice the rites of their former faith.

¹ In Migne, *Patrologia*, CXXV, p. 1291.

² *Ibid.* p. 694.

³ Cf. Binius, *Concilia Generalia*, Vol. II, Tom. 3, p. 695.

A few years later, Pope Innocent III reiterated and confirmed these edicts of the Lateran Council as follows:

"TO THE KING OF FRANCE THAT HE MUST CRUSH THE INSOLENT OF THE JEWS RESIDING IN HIS KINGDOM:

"Although it be not displeasing to the Lord, but rather acceptable to him, that the Jewish Dispersion should live and serve under Christian princes . . . they greatly err in the sight of God's Divine Majesty who prefer the offspring of the Crucifiers to those who are the heirs of Christ . . .

It has come to our knowledge that in the Kingdom of France Jews have so much liberty that, under a species of usury, by which they not only extort interest, but interest from interest, they obtain control of the goods of the churches and the possessions of Christians . . .

Furthermore, although it was decreed in the Lateran Council that Jews be not permitted to have Christian servants in their homes, either as tutors for their children or as domestic servants, or for any reason whatever, they still persist in having Christians as servants and nurses, with whom they commit abominations of a kind which it rather becomes you to punish than us to explain.

And again, although the same Council laid it down that the testimony of Christians against Jews is to be admitted, even when the former use Jewish witnesses against Christians, and decreed that, in a case of this kind, anyone who would prefer Jews before Christians is to be condemned as anathema, yet up to the present time, things are so carried on in the Kingdom of France that the testimony of Christians against Jews is not believed, whereas Jews are admitted as witnesses against Christians. And at times, when they to whom Jews have loaned money with usury produce Christian witnesses about the fact of payment, *the deed which the Christian debtor through negligence indiscreetly left with them is believed rather than the witnesses whom they bring forward.*

On Good Friday also, contrary to the law of old, they walk through the streets and public squares, and meeting Christians who, according to custom, are going to adore the Crucifix, they deride them and strive to prevent them from this duty of adoration. We warn and exhort Your Serene Majesty in the Lord (adding the remission of your sins) that you force the Jews from their presumption . . . and see to it that due punishment be meted out to all such blasphemers, and that an easy pardon be not given to delinquents."²

In 1244, Pope Innocent IV ordered the burning of Jewish books. He exhorted the King of France as follows:

"Our dear son, the Chancellor of Paris, and the Doctors, before the clergy and people, publicly burned by fire the aforesaid books (*The Talmud*) with all their appendices. We beg and beseech Your Celestial Majesty in the Lord Jesus, that, having begun laudably and piously to prosecute those who perpetuate these detestable excesses, that you continue with due severity. And that you command throughout your whole kingdom that the aforesaid books with all their glossaries, already condemned by the Doctors, be committed to the flames. Firmly prohibiting Jews from having Christians as servants and nurses . . ."³

Pope Gregory IX sent the following to the archbishops of Germany:

"The Jews, who are admitted to our acquaintance only through our mercy, should never forget their yoke of perpetual slavery, which they bear through their own fault. In the Council of Toledo it was decreed that Jews of both sexes should be distinguished from others for all time by their mode of dress. We therefore command each and every one of you to see that all the excesses of the Jews are completely repressed, lest they should presume to raise their necks from the yoke of servitude of the Redeemer; forbidding them to discuss in any way in contumely of the Redeemer; forbidding them to discuss in any way concerning their faith or rites with Christians, in this matter calling to your aid the help

² In Migne, *op. cit.*, CXXV, p. 501.

³ *Bull. Rom. Pont.* Vol. IV, p. 509.

of the civil power, and inflicting upon Christians who offer opposition due ecclesiastical punishment . . ."

Pope Eugenius IV, in 1442, issued the following decree:

"We decree and order that from now on, and for all time, Christians shall not eat or drink with Jews, nor admit them to feasts, nor cohabit with them, nor bathe with them.

Christians shall not allow Jews to hold civil honors over Christians, or to exercise public offices in the state.

Jews cannot be merchants, tax collectors or agents in the buying and selling of the produce and goods of Christians, nor their procurators, computers or lawyers in matrimonial matters, nor obstetricians; nor can they have association or partnership with Christians. No Christian may leave or bequeath anything in his last will and testament to Jews or their congregations.

Jews are prohibited from erecting new synagogues. They are obliged to pay annually a tenth part of their goods and holdings. Against them Christians may testify, but the testimony of Jews against Christians in no case is of any worth.

All and every Jew, of whatever sex and age, must everywhere wear the distinct dress and known marks by which they can be easily distinguished from Christians. They may not live among Christians, but must reside in a certain street, outside of which they may not, under any pretext have houses . . ."

Pope Paul IV, in 1555, reiterated the above restrictions against the Jews and added some new ones. He ordered Jews to pay an annual amount for every synagogue, "even those that have been demolished", and decreed further that,

"Jews may only engage in the work of street-sweepers and rag-pickers, and may not be produce merchants nor trade in things necessary for human use."

Pope Pius IV permitted Jews to possess immovable property up to the value of 1,500 gold ducats. His successor, Pius V, however, in 1567, revoked this small concession, and ordered Jews to sell all their properties to Christians. Two years later, in modern Hitleresque manner, he ordered all Jews expelled from the States of the Church:

"By authority of these present letters, We order that each and every Jew of both sexes in Our Temporal Dominions, and in all the cities, lands, places and baronies subject to them, shall depart completely out of the confines thereof within the space of three months after these letters shall have been made public."

The penalties against Jews who should disobey this order were as follows:

"They shall be despoiled of all their goods and prosecuted according to the due process of law. They shall become bondsmen of the Roman Church, and shall be subjected to perpetual servitude. And the said Church shall claim the same right over them as other dominions over their slaves and bondsmen."

Liberal Catholic apologists in America endeavor to save the reputation of their church by pointing to certain popes who tried to protect the Jews from excessive persecution by Christian princes. They lay the blame for anti-Semitism in the past on the undeveloped condition of society and trade rivalry. They overlook the fact, however, that the cause of all anti-Semitism springs from the denial of equal rights and citizenship to Jews in pre-Reformation Christianity. To this can be traced the condition of Jews today in Europe. *But this denial was dog-*

matized into Christian society by the popes, and is part of the universal Catholic church dogma of the outlawry of all unbelievers. It was revived in France immediately after the collapse of democracy there last June, and was put into effect by the decrees of the "Christian" Pétain-Laval regime on October 18.

In reply to an article of mine on Catholic anti-Semitism in *The Social Frontier* of November, 1938, Emmanuel Chapman, professor at Fordham University, makes a well-meaning but futile attempt to defend his church in this matter.¹⁰ He says that even the popes who issued anti-Semitic decrees exerted every effort to prevent Christians from killing Jews and forcing them to become Christians. "The enforcement (*sic*) of the Church's policy with regard to the Jews", he says, "depended upon the secular power, as the Jews were not under the Church's government and only the state could rule over them."¹¹ Here again is the admission that Jews were outlaws from Christian society. In other words, it was the duty of the popes to issue the decrees that Jews, for all time, must remain the slaves of Christians ("whom the death of Christ—in which the Jews evilly conspired at least by the effect of the deed—made free"), and it was the duty of the secular power to see to it that the Jews, without being actually killed, should never attain equal rights with Christians. Hitler and Mussolini are carrying out this to the letter at the present time in all countries within the orbit of the Rome-Berlin Axis. After ruthlessly demolishing the egalitarian structure of democratic countries, they immediately re-impose the hierarchical, authoritarian state, which is in keeping with the Vatican's political ideology, in which the Jew as an unbeliever has no legal status.

Again, much is made of the late Pope Pius XI's generic statement (in September, 1938, in an address to some Belgium pilgrims) that "*spiritually*, we are all Semites". That was the time when Mussolini began to issue his anti-Semitic regulations. But about that same time, the Vatican newspaper, *Osservatore Romano*, published the following summary of the traditional attitude of the Catholic church towards the Jews:

"But—in order to set things straight—by this it was not intended that Jews should be allowed to abuse the hospitality of Christian countries. Along with these protective ordinances, there existed restrictive and precautionary decrees with regard to them. The civil power was in accord with the Church in this, since, as Delassus says, 'they both had the same interest in preventing the nations from being invaded by the Jewish element, and thereby losing control of society.' And if Christians were forbidden to force Jews to embrace the Catholic religion, to disturb their synagogues, their Sabbath and their festivals, the Jews, on the other hand, were forbidden to hold public office, civil or military, and this prohibition extended even to the children of converted Jews. The precautionary decrees concerned the professions, education and business positions."¹²

This accurately expresses the fixed policy of Catholicism towards the Jews up till our time. There were many popes who were not anti-Semitic in the sense that they issued "protective" ordinances to curb hatred and violence against the Jews; they decreed that Christians

¹⁰ In *The Social Frontier*, Jan. 1939.

¹¹ The same alibi is used with regard to the horrors of the Spanish Inquisition; the Church decreed the outlawry of heretics, the civil power executed the decrees.

¹² The above was reprinted in all Italian newspapers; cf. *Il Messaggero* of Rome, Aug. 17, 1938; *La Gazzetta del Mezzogiorno* of Bari, Aug. 18, 1938; *Corriere della Sera* and others. No mention of it was made in the press of the United States.

⁶ *Idem*, Vol. III, p. 497.

⁷ *Idem*, Vol. V, p. 67.

⁸ *Idem*, Vol. VI, p. 499.

⁹ *Idem*, Vol. VII, p. 741.

should not deny to Jews what was "permitted" them by law. These protective ordinances usually incorporated the principle laid down by Pope Gregory I (590-604) as follows:

"Just as it should not be permitted the Jews to presume to do in their synagogues anything other than what is permitted them by law, so with regard to those things which have been conceded them, they should suffer no injury."^{*}

Happily, Catholics in America, with the exception of the lunatic fringe, go even farther than the most liberal popes in their attitude towards the Jews; in keeping with the principles of our egalitarian democracy, they believe that Jews have equal rights with Christians. For merely to oppose violence against them and to insist that they should suffer no injury in those things which have been "conceded" them, would be little improvement on the Nazi-fascist attitude.

It must be admitted that Jews, as a whole, are an obstacle to the functioning of society as Nazi-Fascism and political Catholicism would have it. Whether by race or religion, Jews resist regimentation of all kinds. They are more at home in Protestant, democratic countries—where alone they are unmolested and guaranteed equal rights with Christians. Dr. E. Boyd Barrett, who was a Jesuit priest for twenty years before he left the church, has the following to say about the Jews:

"The Catholic church has never succeeded in converting the Jewish intellect. Intellectual independence, or, as the Catholic church would call it, intellectual arrogance and obstinacy, is too dear to the Jew and too much a part of his nature to forsake. The Jew has often been robbed of civil liberty, but never of his freedom of thought; while the Catholic, especially the Jesuit, can easily surrender his will and judgment and submit his mind to belief in 'unbelievable' dogmas and rest happy and content in such mental slavery, the Jew could never do so. He cannot tame his mind; he cannot become a Catholic."^{**}

Herein may be found the answer to the whole anti-Semitic problem. Since both Nazi-Fascism and Jesuit Catholicism are sworn enemies of religious, intellectual and political freedom, the Jew must be either subjugated or banished if their plan for society is to become a reality. Since he cannot be subjugated, he must be banished so that the slavery of clerico-fascism may continue.

^{*} Quoted by Emmanuel Chapman from *Monumenta Germaniae Historiae*, Vol. VIII, Reg. Greg. I, No. 25.

^{**} Cf. *Rome Stoops to Conquer*, by E. Boyd Barrett, p. 176.

Bible School Lesson Outline

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Vol. 5 First Quarter Lesson 3 January 19, 1941

THE TWELVE DISCIPLES CHOSEN

Lesson Text: Mark 3.

Golden Text: "Come ye after me, and I will make you to become fishers of men"—Mark 1:17.

I. A Stern Rebuke—verses 1 to 6. Parallel Passages: Matt. 12:9-14; Lk. 6:6-11.

The Lord Jesus again entered into the synagogue at Capernaum. It was His practice to repair to the house of God on the Sabbath Day, where He joined with others in the praise and worship of His Father (Mk. 1:21, 39; 6:2; Heb.

2:12). Let us follow His example and make the Lord's Day a day of spiritual profit and holy service.

The man with the withered hand was probably standing near or in the synagogue in order to ask help from the worshippers (Acts 3:2, 3). The afflicted and distressed look to us for sympathy, inasmuch as love to one another is one of the earmarks of a Christian (John 13:34, 35; 15:12; 1 John 2:5; 4:20).

Our Lord faced His adversaries with direct questions which subdued them into silence. Evil men shun the light of truth (John 3:19-21), and when they are reproved, they are liable to turn against the one who has rebuked them (Prov. 9:8; 10:17; Isa. 29:20, 21). Our Lord exposed the duplicity and insincerity of the Pharisees (John 9:16). "Is it lawful to heal on the sabbath day?" was their question; to which He replied, in effect, "Is it lawful not to heal on the sabbath day?" The failure to do good when the opportunity offers is equivalent to doing evil; sins of omission may be as serious as sins of commission.

The anger of the Lord is not passionate temper, but the reasonable moral indignation of the Holy One Whose nature recoils against sin (John 2:17; Rom. 1:18). The Pharisees were strict in matters of law, but they neglected to practise mercy and kindness (Matt. 9:13; 23:23). Our Saviour is kind in His justice and just in His kindness.

The man whose affliction was the occasion of this discussion was completely restored by the power of God, while the opposition of the Pharisees became more pronounced. They joined the political party of the Herodians in a plot against the Son of God.

II. A Swift Recognition—verses 7 to 12. Parallel Passages: Matt. 12:15-21; Lk. 6:17-19.

This first year of our Lord's earthly ministry is known as the year of popularity. He was applauded by the multitudes, who heard His preaching and experienced His healing power.

The unclean spirits, emissaries of Satan, recognized His Deity. They were compelled to acknowledge Him and to own His superiority (Matt. 8:29; Lk. 4:33-35; Acts 16:16, 17). Their unwilling tribute was not welcome to the Saviour, Who bade them hold their peace. On the other hand, the Lord takes pleasure in the willing, whole-hearted adoration of those who love Him (John 4:23, 24).

III. A Special Requisition—verses 13 to 21. Parallel Passage: Lk. 6:12-16.

The importance of the appointment of the twelve apostles may be judged by the fact that our Lord spent the previous night in solitary prayer (Matt. 14:23; Lk. 6:12; 9:28; 21:37). The church is under solemn obligation to separate unto God those whom He would have as laborers in His vineyard (Matt. 9:38; John 4:35; Acts 13:2, 3).

The Twelve were chosen by the sovereign grace of God (John 15:16, 19; Acts 1:2), and called to be disciples by His effectual call (Rom. 11:29). While it is true that all Christians have been chosen and called by the Lord (Rom. 1:6; 8:28-30; Eph. 1:4; 1 Pet. 2:9; Rev. 17:14), yet, in a special way He ordains those whom He chooses to minister for Him in positions of leadership (Acts 9:15; 22:14; Rom. 1:1, 5; Gal. 1:15, 16; 1 Tim. 1:12).

The Lord purposed that the apostles should have fellowship with Him, should preach, heal and cast out demons. Their secret converse with Him would give them strength to speak and serve in public. Each child of God has been given gifts and a ministry to perform, and as we wait upon Him, He will supply the needed grace (Rom. 12:5, 6; Eph. 4:7). May He help us to abide with Him constantly, to witness of Him truthfully, and to minister for Him faithfully!

In the lists of the names of the apostles Judas Iscariot is mentioned last (Matt. 10:4; Lk. 6:16). He is in a class by himself. The Lord knew that Judas would betray Him (Matt. 26:21; Mk. 14:18-21; John 6:64, 70; 13:11; 17:12), yet, in His sovereign will He chose to have him as a disciple, that the Scriptures might be fulfilled (Psa. 41:9; John 13:18, 19; Acts 1:16, 17). Judas was given every opportunity to reform, and when he fell, he was without excuse (Acts 1:25).

The friends of Christ entirely misunderstood His mission (Matt. 13:57; John 7:3-7). To them He seemed reckless and beside Himself as He sacrificed His own comfort to go in and out among the people. They wanted Him to live selfishly

(Continued on page 12)

THE JESUITS

In the *Free Presbyterian Magazine* for October attention was drawn to the harm done to the British Merchant Service through the surrender to the Irish Free State of ports, in the south and west of Ireland, which cannot now be used by the British Navy owing to the fact that Eire has chosen to remain neutral. This has been asserted to be part of the work of the Jesuits in their tireless efforts to bring Britain into submission to the Pope, and a little knowledge of the character, history and aims of the Society ought to convince any unbiased person that they are quite capable of such dastardly work.

The Jesuits, or as they are sometimes called, The Society of Jesus came into existence in 1540. Their founder, Ignatius Loyala, obtained in that year a Bull from the Pope establishing the Order, and from the very beginning they have never scrupled to use every means, no matter how foul, in order to advance the pretensions of the Papacy. They continually mix in politics, and from their great influence throughout the world, they succeed to a very large extent in shaping the politics of every country in such a way that it will be to their own advantage. This had reached such an alarming extent that in 1773 they were banished from France and a Bull procured from the Pope for their suppression. The Church of Rome, however, found it too useful an organization to ban it for long, and, consequently, we find it being restored in 1814.

They can accommodate themselves to all sorts of places and circumstances, and can deny their religion and even curse it, if that is going to materially advance the Society of the Church to which they belong. The Rev. J. A. Wylie, LL.D., in his book on *Rome and Civil Liberty* says: "There is not a shape the Jesuits cannot put on; and consequently there is not a place into which they cannot penetrate. They can sit unseen in Synod and General Assembly; they can enter unheard the monarch's closet and statesman's cabinet; they can assemble unsuspected around the Council Board. They ply every trade, and speak every tongue. In the pedlar, in the artisan, in the literateur, in the tutor, in my lady's lady, in my lord's valet, we find an affiliated member of the Society. They dwell in all the lands of earth, and they profess all the creeds of earth. They are found sitting beneath the palm-trees of the tropics, and wandering amid the snows of the pole. They pray to Confucius in China; they venerate the cow in India; they wash in the Ganges with the Brahman; they adore the fire with the Parsee; they swear by the Prophet with the Mussulman, whirl in the dance with the Dervish; and abominate swine's flesh with the Jew. They have in past times execrated the Pope with the Lutheran, and sworn the Solemn League and Covenant with the Covenanters. Their organization is wonderful. While controlling the greatest matters, the smallest are not overlooked by them. With equal ease they put forth their power in crushing an obscure individual, or in hurling a statesman from power, and burying a monarch beneath the ruins of his throne and kingdom." The foregoing quotation from such an eminent man as Dr. Wylie gives one a good idea of how complete the organization of the Jesuits is, so that no opportunity can be lost by them of bringing down everything that would stand in opposition to the Man of Sin, and now a glance at their history shows the part which they have played in bringing their organized forces to bear on the history of nations.

In a short article like this it is impossible even to mention all the Jesuit plots that have been set on foot in order to bring Britain under the heel of the Pope. The reader may be directed to the excellent work on the *Jesuits in Great Britain* by Walter Walsh, where he gives a detailed and authenticated

account of these plots. We shall in the meantime mention but one case in point, *The Spanish Armada*. Mr. Thomas Graves Law, who had been a priest at the Brompton Oratory, London, says: "Allen and Parsons, the respective heads of the two missionary bodies, Secular and Jesuit, were the soul of the new enterprise. When Philip procrastinated, or the Pope was cautiously counting the cost, it was these men who passionately entreated and goaded them to war, drew up plans of campaign, named the Catholics in England who would fly to the foreign standard, promised moral aid from the priests, and assured the invaders of success. The foreign Princes seemed to depend for their information far more upon the reports of the Jesuits than upon those of their ambassadors." Thus we see how much the Jesuits had a hand in bringing troubles on our native land in the past, and being, as they are, part of a Church whose proud boast is that she never changes, what was true of them in the past must, of necessity, be true of them at the present time.

It is not merely in our country that Jesuit intrigue has caused danger and discord. All countries have had their own share of it. In 1853, when British intercession was sought in connection with the civil war which broke out among the cantons of Switzerland, the Prime Minister of the day, Lord Palmerston, said in a discussion on the subject in the House of Commons: "The cause—the original cause of the conflict was the Jesuits. It was their presence in Switzerland, it was their aggressive proceedings in the Protestant cantons, which produced that war with regard to which our mediation was asked for; and it appeared to me that the only natural mode of putting an end to that war, was to remove the object and cause of it. It was in that spirit that we proposed the Jesuits should be withdrawn. That I did, when making that proposal, state the reasons which induced me to make it, is undoubtedly true. I stated that it was my belief that the presence of the Jesuits in any country, Catholic or Protestant, was likely to disturb the political and social peace of that country. I maintain that opinion still, and I don't shrink from its avowal." These are the words of a gentleman who had deep insight into the troubles which abounded in his own day and well has he pointed out the plague-spot which was the cause of them.

From their past history and what is known of them in our own day, one cannot form a very high opinion of the Order. Their aim, as has been stated already, is to bring Protestant Britain under the power of the Pope. No cost is too great and no means are too vile in order to attain that object. They are the sappers whose work is to undermine the British Constitution and who have already been too successful in taking away many of the bulwarks which defended the Protestant religion in this land. They have entered into the British Parliament and into the highest offices of the Government, some as Romanists but many disguised as Protestants. They have secured for the Roman Catholic religion advantages which Rome abused in other days and are in many ways binding us as a nation with chains and fetters which may prove too strong for us to break, and which are already putting us to serious disadvantages. Our inability to use the ports of Queenstown, Berehaven, and Lough Swilly because of Irish neutrality is causing us much damage to life and property, and putting us in a very difficult position in our war against the submarine menace. The ingenuity displayed in getting these ports handed over to the Irish Free State contrary to the terms of the Anglo-Irish Treaty is worthy of the Jesuits, and we believe when the history of this war will be impartially written that evidence will be forthcoming which will lay the whole blame at their door.

The opinion has been expressed by some that this war will develop into a "war of religion," but the candid opinion of some is that it is already a war of religion in the sense that it is a diabolical effort on the part of the Church of Rome to overthrow Protestantism. It serves the purpose of the Pope well enough to have Mussolini sometimes at variance with the Vatican, and to have Hitler butchering Roman Catholics in Poland. These are but small springs in the elaborate machinery which has been devised to get Britain involved, and if possible overthrown. There is much need today, if Protestant Britain is to maintain her civil and religious liberties, that she would act on the proposal of Lord Palmerston to the Swiss cantons, that the Jesuits should be withdrawn. As a nation we are fighting the most brutal enemy that ever appeared in the history of time, and we are doing it under the great, the unspeakable disadvantage of being embraced by the stranglehold of Jesuitism. As it is our disadvantage it is our sin, for we have given them an asylum when other nations forced them into exile, and that sin was committed in the full blaze of that light which past history has put on their career and their aims. We have thus forgotten the many deliverances which God wrought for us as a nation in the past and we suffer ourselves to fall into the hands of our cruel and crafty enemies. God is still expostulating with us as He was with Jerusalem of old and saying, "Be thou instructed, O Jerusalem, lest my soul depart from thee: lest I make thee desolate, a land not inhabited."—From *The Free Presbyterian Magazine and Monthly Record*, November, 1940.

UNION NEWS

BLESSING AT ESSEX

"We have just closed a two weeks' campaign in the Wheatley Church, and we received great encouragement to go on. One evening the church was filled and extra chairs had to be brought in. One young woman professed faith in Christ, and we have hopes that as a result of the meetings we will be able to open up the little work at Campbell's Side Road.

"In Essex we have experienced the blessing of the Lord in this first year of my ministry. Our mile of pennies campaign has far exceeded our expectations. On the first of May I asked for a thousand feet by Christmas (\$150.00). Last night at the service it was my privilege to tell the folks that we had taken in two thousand and fourteen and one-half feet, or just over double what I asked. Then the Lord answered prayer and some debentures left in a will to the church suddenly sprang to life after being dead for eight years, and now will yield us around \$600.00. We are in high hopes that we will be able to invite a few of you up to Essex during the summer to celebrate in the burning of the mortgage. At the evening service on Christmas Sunday I had the joy of leading a young man to the Lord. He was home for six days' leave from Camp Borden and just seemed to be led right to our service."

REV. J. HUNTER.

Engagements of Rev. W. S. Whitcombe—January 5th to 12th: Long Branch—special meetings; January 16th: Baker Hill (?); January 17th-19th: Orillia; January 20th: Mitchell Square; January 23rd: Courtland; January 24th-26th: Briscoe St., London; January 27th-29th: Chatham; January 30th: Conference at Chatham; January 31st-February 2nd; Essex (?).

THE VALLEY OF GOLD

Nearly four years ago a number of articles under this heading appeared in THE GOSPEL WITNESS, telling of the great opportunity which the new mining centre of Val d'Or presented. Much interest was aroused in our churches and there was a fine response. The work, however, proved to be unusually difficult and progress was slow. We wish our friends in southern Ontario could visit the North and see under what conditions our pastors work. They would then appreciate all the more keenly what has been accomplished by them.

What has been done at Val d'Or? Knowing full well the obstacles that faced the work I went there on my northern

tour without unduly large expectations. It was a pleasant surprise to find much better established work than I expected. Since last summer this work has experienced a real revival. A young man was handed a tract by Mr. Wellington while in the Bus Station. It led to his conversation and he is now an active and energetic worker in the mission. A French-Canadian Roman Catholic also made a profession of Christ. Others have been brought under the sound of the gospel and have manifested interest. The church has been greatly strengthened by the presence of one of the deacons from the Timmins church who is now working in the district. One of our former Seminary students who has liberally supported the work since its inception also aids greatly. We rejoice in the patient perseverance of Rev. Wilfred Wellington and his loyal band of helpers and pray that his labours may continue to be more and more abundantly blessed.—W. S. W.

BIBLE SCHOOL LESSON OUTLINE

(Continued from page 10)

and comfortably, and to consider His own interests, but the One Who saved others could not and would not save Himself (Mk. 10:45; 15:31).

IV. A Severe Retribution—verses 22 to 30. Parallel Passages: Matt. 12:24-32; Lk. 11:14-22.

The discussion concerning the unpardonable sin arose after Christ had healed a demoniac (Matt. 12:22; Lk. 11:14). The Pharisees were jealous when they noticed the people's admiration for Christ. They could not gainsay the miracle (John 9:25; Acts 3:9, 10; 4:16), and so they attempted to discredit the Lord by impugning His motives and attributing His power to Satan. Their charge was wholly without reason. Moreover, the miracle itself demonstrated His superior power and forecast the ultimate overthrow of Satan (verse 27):

The sin for which there is no forgiveness is here defined as the sin of blasphemy against the Holy Spirit. It is the act of attributing to Satanic sources the power of Christ (Matt. 9:34; John 7:20; 8:48; 10:20).

V. A Spiritual Relationship—verses 31 to 35. Parallel Passages: Matt. 12:46-50; Lk. 8:19-21.

Little is told in the Gospels concerning our Lord's brothers according to the flesh. There is a tradition that Joseph had died before this time.

Those who sat about Christ, His disciples and possibly others, were those who heard the Word and heeded it (Lk. 8:21; 11:28). Obedience to the word and will of God is characteristic of those who have been born again of the Spirit of God (1 John 3:9, 10). They have come into vital union with Christ; they are the children of God by faith in Christ (John 1:12; Rom. 8:9, 14-17; Gal. 3:26; 1 John 3:2). Our Lord here teaches that the tie of oneness of spirit which exists between Himself and believers is closer than the bond of blood relationship (John 3:6; 17:21-23; 1 Cor. 6:17). This marvellous identity of life through the Holy Spirit is described in Scripture under various other figures (John 15:5; 1 Cor. 12:12, 13; 2 Cor. 11:2; Eph. 5:30; 1 Pet. 2:4, 5).

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