

# 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.

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

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Registered Cable Address: Jarwitsem, Canada.

Vol. 19, No. 42

TORONTO, FEBRUARY 20, 1941

Whole Number 979

## Can We Believe the Pope?

By the Editor

We think it is not an exaggeration to say that any report of matters relating to the war, emanating from Berlin is received everywhere outside of Germany with a large discount, and generally speaking their reports are not believed at all. Such an attitude of mind is not ungenerous on the part of those who disbelieve: it is an attitude which Dr. Goebbels' systematic lying has inevitably induced. We know that lying, deceit, misrepresentation of every sort, constitute Hitler's philosophy of success.

We shall not impugn the intelligence of our readers by troubling to record even a few of his outrageous falsifications of fact. It is illustrated in a cartoon we saw somewhere in which Adolf was represented as calling to Benito not to report having sunk the *Illustrious* and the *Ark Royal* and several other ships, because, Adolf said, "I have sunk them twice, as well as the whole British navy, myself." By the way, the *Illustrious* is an illustrious illustration of the German and Italian method which convinces no one.

"?" Then "!"

We are not unreasonably suspicious, but only prudently cautious, when we put a question-mark after all Berlin reports. Indeed, it is well to write the question-mark in pencil so that you can rub it out easily in a day or so in exchange for an exclamation mark expressive of German audacity.

But Berlin is not the only source of lying propaganda in the world. In the press of Saturday last there appeared the following item of news:

Vatican City, Feb. 15.

"The official Vatican organ, *Osservatore Romano*, denounced as 'false' and 'murderous' reports which seek to represent Pope Pius as anti-democratic or favourable to the establishment of a 'new order' in Europe. The Vatican organ did not disclose the source of the false reports against which its attack was directed.

"(*Osservatore Romano's* comment appeared to be carefully worded. The rumour which drew its fire was a report which tended to indicate papal sympathy for the Axis cause.)

"Among weak spirits, perhaps, these attempts will attain more or less their desired aim—but not among

the faithful who are courageous and who do not believe rumours which contain no truth."

Of course that settles it! From this forward we can expect the Pope, if not to be on our side, at least to be neutral; for he is not pro-Axis! And we suppose millions of people will say that inasmuch as the Vatican has denied its sympathy with the Axis powers, all reasonable and honest people should accept its statement at its face value.

"Among Weak Spirits"

But in the report it will be noted that the official voice of the Vatican says that the opposite report, namely, that the Pope is in sympathy with the Axis cause will be believed only "among weak spirits". We are not accustomed to sugarcoat our words, or approach truth objective by devious paths. We may just as well plainly state at the very beginning that we would put quite as much reliance upon Hitler, or Goebbels, or any of their aides, as we would upon the word of the Pope of Rome. Frankly, we believe nothing that emanates from the Vatican unless it be supported by indisputable collateral evidence.

To speak thus is to expose ourselves, we know, to the fury of many, and to provoke the question, Why should not one who is called, "His Holiness the Pope"; be believed? Our answer is that if he were "His Holiness", he would not be a Pope. The Papacy is founded on a lie. There is no positive historical foundation for their contention that Peter was ever in Rome. Such testimony as may be derived from history is entirely to the contrary. The Papacy is anti-scriptural. The New Testament knows nothing of a Pope. No character in all the New Testament looks like a Pope, speaks like a Pope, nor behaves like a Pope.

Cardinal Villeneuve was described a week ago as the only "prince of the Church" in Canada. The Bible knows nothing about princes of the church, nothing about cardinals, and nothing about archbishops. Its bishops are merely pastors, and not overlords as the representatives of the Roman episcopate are.

### The Father of Lies

The Roman assumption is fostered by deceit. People are not allowed to read the Bible for themselves, and they are taught that the Church is the only true interpreter thereof. The doctrines of the Roman Church have in them an element of truth—at least, some of them have. But they are all perverted and negated by their pagan sacramentarian accompaniments. The bloody history of the Church attests that the Papacy is the devil's masterpiece. Hell itself never conceived a more blasphemous misrepresentation of God and His ways than that of the Papacy. From top to bottom, through and through, in essence and substance and form, it is anti-Christian, the opposite of everything the Bible teaches, the antithesis of Christ, and of His words, His works, and His ways. It may, indeed, be said of the Papacy, irrespective of any particular occupant of the Papal chair, as our Lord said of its maker: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

He must be wholly devoid of historical knowledge who does not know that the Vatican, in particular, and the Roman Church, in general, have ever been the source of some form of deception in doctrine and practice. It has ever shown itself to belong to the category of those things which are excluded from the holy city because they defile, and work abomination, and make a lie. The only accurate description of the Roman Catholic Church is this written by the pen of inspiration, "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

It is for that reason we believe nothing the Vatican says unless and until, as we have said, it is supported by indisputable collateral evidence.

### A Constant Record

We need not turn the pages of ancient history, but only recall that which we have read from day to day in the last few years. We know beyond all possibility of doubt that the Vatican in the last war, while professing peaceful intentions, was as bitter and unscrupulous a foe as Germany itself. We know that Mussolini is in the Vatican's favour—as the Vatican is in his favour. Hence the re-establishment and recognition of the Vatican State, and the conferring of Vatican citizenship upon Vatican diplomatic representatives throughout the world—the only state in the world now enjoying in all countries diplomatic immunity for its representatives.

We know that the Vatican blessed Mussolini's rape of Abyssinia, and his assistance to Franco in the Spanish Civil War, a war that was fought for the re-establishment of the Church of Rome in Spain. We know that the Italian bishops sent Mussolini a petition that he should crown his great career by presenting Palestine to the Pope, thus bringing it under Papal control. We know that after the blood purge of the liberal elements of the Catholic Church in Germany—mistakenly called a persecution—the Roman Catholic bishops expressed their gratitude for the work of the German army, and pledged their loyalty to Hitler.

And we in Canada know that the Roman Catholic Hierarchy in Canada and the United States is the enemy of Britain in this war. Practically every Roman Cath-

olic official voice that is heard in the United States is lifted in opposition to the proposal to aid Great Britain.

### How Quebec Prays

Some may reply that our contention was disproved by the day of prayer in Quebec. Our answer is, there never was a greater mockery since time began. The official prayer, read by the Minister of Justice, made not the remotest allusion to the King and Queen, nor to the armed forces of the Empire: it was really a prayer for the universal supremacy of the Pope. It is true that Cardinal Villeneuve did say that they should pray for the King and Queen; but if that is so, why should the archbishops and bishops of the whole Province of Quebec, together write a prayer from which everything British, including the King and Queen, was excluded? We are not at all offended by their action: they only revealed their true position.

### Forward, Canada

Loyal Canadians must continue to hang their heads in shame when they think of Canada's war effort. There is plenty of talk of what Canada is "going to do"; many reports of "contracts let"; but if Canada can do no more than she has done and is doing, we ought to be ashamed of ourselves. Under proper leadership, Canada's war effort could easily be doubled or trebled. We need no conscription, but only someone who will lead the country in the right way; and we should be able to catch up with Australia, New Zealand, and the forces of South Africa. There is not the shadow of a doubt in our mind that the British Empire has to-day as virulent and implacable a foe in the Papacy as it has in Hitler or Mussolini. Apparently the Papacy rejoiced at the collapse of France, and gave its blessing to the régime that obliterated the religious reform of a hundred years, and restored the Roman Church and the Jesuits to all their earlier powers and preferences.

In face of all the facts, past and present, we are convinced that the Vatican, by a hundred voices, has taught that the end justifies the means, and that a lie is a perfectly legitimate weapon for the furtherance of the interests of the Church. In issuing this statement that the Pope is not pro-Axis, the Vatican did nothing but that which it has always been doing: it published to the world one more of its infamous lies.

### NO CONTROVERSY, PLEASE!

Regular readers of THE GOSPEL WITNESS will recall the correspondence we had with the Canadian Broadcasting Corporation as to the possibility of Dr. Shields replying over Station CBL to the arguments and abuse of Father Lanphier. Permission for such broadcast was not granted. We did not expect it would be.

It is of interest, then, to note that the Government of Premier Pattullo of British Columbia is finding out what a nuisance such absurd Canadian broadcasting restrictions can be. Under the direction of Honourable George M. Weir, Minister of Education, it proposed a series of province-wide broadcasts in defense of the action of Premier Pattullo at Ottawa, in opposing the Sirois Report. But request for the use of CBC stations for this broadcast was refused. The broadcast is now to be given under private stations in Vancouver and Victoria. The Board of the CBC does not agree with the American preacher whose saying is, "Let us have plenty of discussion!"—B.

# BRITAIN'S GREAT MISTAKE

By the Editor

Many of our readers will probably disagree with us when we say that the greatest diplomatic blunder in all Britain's history was the infamous Munich Pact. We said so at the time. We have read, it seems to us, nearly everything that has been written about it, and we are still of the opinion that it had nothing to justify it then; nor, in the light of subsequent events, can any justification be found for it.

It is argued that if we were unready when at last the blitzkrieg was attempted, how much less prepared should we have been had it been attempted a year earlier! Our answer is, that if it had been to Hitler's advantage to strike a year earlier, he would have struck notwithstanding the Munich Pact. His signature to that document did not deter him for one hour; and if he did not strike then, it could be only because he was not ready.

## The Union Jack as a Door-Mat

But what did we accomplish by it? We broke faith with our Czechoslovakian allies. We threw an army of a couple millions of men, as well armed as any army in Europe, piece-meal, to the wolves, so that they could be disarmed before they could strike. We threw away what natural advantages they had, plus the fortifications they had erected. But beyond that, we shattered their confidence in ourselves as a possible ally. It would have been difficult to help Czechoslovakia. It was impossible to help the Poles. Yet we went to war for the latter, and yielded the Czechoslovakians to Hitler.

But that was not the greatest damage done. We lowered British prestige in the eyes of all European neutrals. We rightly warn such nations as are even now called neutral by reminding them of the fate of Norway, Denmark, Holland and Belgium; and we are disposed to blame the first and the last two of these for continuing their attitude of neutrality instead of openly joining with us. But neither Belgium nor Holland was anything like as well prepared to stand up against the armies of Germany as were the Czechoslovakians. The Munich Pact, in fact, did everything to encourage those nations to pursue the suicidal rôle of neutrals. We did more than that: we gave the French traitors, Laval and others, another year in which to continue their destructive work. Indeed, from Munich until the day in which Mr. Churchill became Prime Minister, we virtually invited the world to use the British flag as a door-mat.

## From the Mud to the Heights

Of course, we recognize the value of such work as was done by Mr. Baldwin when he first proposed British rearmament, and said that our front line was on the Rhine. We have no doubt whatever of the sincerity of Mr. Chamberlain, nor of the purity of his motives in the course he pursued. The simple fact is that neither of these men was fit for the job, and a discerning mind could not read one of their speeches without feeling assured that their further leadership would spell disaster.

Everything has changed since then, and under Mr. Churchill's leadership, in less than one short year, British prestige has risen from the level of the mud to its highest point in history.

But why have we referred to this at all? Simply to point out that Hitler presumed upon our long patience, and persuaded himself that we would not fight—and then took positions which made war inevitable. Our course with Hitler led Stalin to presume, and made all the little neutral nations timid, which only enlarged Hitler's opportunity. Munich, we repeat, was a colossal blunder, the most costly diplomatic error to which any British statesman ever set his name.

Why have we written thus? We are now facing another situation. The neutrality of several nations is just now trembling in the balance. Not one of those nations wants to fight against us if they can help it. They will not fight against us unless they are forced to it. They may think we are as helpless to defend them as we were to defend Poland.

## Vast Armies to Be Needed

It is freely said that all we want from the United States, to use Mr. Churchill's phrase, is "the tools with which to finish the job". It is said, indeed—and Mr. Churchill said it—that he cannot see in nineteen forty-two, or at any time, any likelihood of our needing men from the United States. No one is likely to know better, but anyone may make a mistake. We are of the opinion that we shall need a vast army of men to restore order in Europe, such an army as in all probability Britain will not be able, single-handed, to supply. That is why we think we ought to have at least half a million men in training in Canada, ready against the day they are needed. It is not for us to suggest to others what they should do: it must be ours to do the best we can ourselves. But we venture to believe that Germany and Italy are making the fullest possible use of the American phrase, "short of war", as a club to beat the remaining neutrals of Europe into submission.

## American Influence in Europe

Britain and the United States have both displayed at once the weakness and the strength of democracy. We are for the democratic way of life in spite of all its handicaps. But the discussions of the Committees both of the House of Representatives and the Senate must have been a weariness to the flesh of any reasonable man. The fact is, they were not judicial bodies listening to evidence respecting questions of fact, but they called in every Tom, Dick, and Harry, to express his opinion—even to the point of such a man as Lindbergh. Of course, they are doing in another way, and a little later, what Britain did in her time, during the régimes of Ramsay Macdonald and Baldwin and Chamberlain. It is another case of fiddling while Rome is burning. No, not that: we cannot fiddle very well, but we should try to if we could only hear that Rome was burning!

But what we intended to say was this, that though undoubtedly we need all the material assistance short of man power the United States can supply, and while we are profoundly grateful to every sympathetic American, and grateful too to their great leader and to the God Who has raised him up for such a time as this, for all the inspiration and help that has come to us in the

knowledge that so many millions of Americans are with us heart and soul, yet we are constrained to believe that if the United States would cast off her neutrality, and would declare war on Germany, the moral effect at this hour, in Europe, would almost certainly produce such changes as would be likely to affect the whole course of the war.

As far as Canada is concerned, we are ashamed of our method of volunteer enlistment for overseas service, and conscription only for the defense of Canada. And yet nowhere but in the Province of Quebec is conscription needed. In Canada there are tens of thousands of men only waiting for the chance to get into uniform. We should have no difficulty whatever in putting half a million men under training if once the doors of the recruiting offices were opened.

Why should they not in the United States at least adopt our method, "No conscription for overseas service", and then add to that, that any army sent overseas would be made up of volunteers? If that were done, we believe we should see far more men in the United States anxious to bear arms to ensure the liberties of the world than could be received on any voluntary enlistment plan. If their neutrality were abandoned, and voluntary recruiting for overseas service were adopted, such an announcement would have a greater effect in Europe than an attack by several thousands of the largest bombers all at once.

However, we must be thankful for every step in the right direction, and continue to pray that they who now walk, will some day run; and that they who run, will some day mount up with wings as eagles, bearing the flag of the United States; and so instead of "making the world safe for democracy", Britain and the United States together would produce a democracy that would be safe for the world.

## RELIGION AND MONEY

Last week we printed an appeal to readers and friends of THE GOSPEL WITNESS to help us balance our books. We hope that none of them are under the delusion of *The Herald*, whose editor pretends to think that Dr. Shields makes money out of THE GOSPEL WITNESS; nor under the misguidance of the press of Quebec, that thinks he has access to large sums of money with which to forward his "propaganda". The programme of Jarvis Street Church is a large one, and without the aid of friends and supporters outside the church itself we could not carry on our full ministry. We do not resort to "worldly" methods of raising money, but we do believe that liberality in the Lord's work enjoys the blessing of Heaven:

"Horace Greely, renowned editor, received a letter from a woman who stated that her church's financial condition was most distressing. She recounted how they had tried every known device to raise money—fairs, strawberry festivals, a donkey party, oyster suppers, ice cream socials, turkey banquets, poverty sociables, mock marriages, grab-bags, and all the others. She closed her letter asking, 'Will you be so kind as to suggest some new device to keep our struggling church from disbanding?'"

"The answer was brief, but comprehensive. 'Try religion,' wrote Greely."

We hope that our readers will pray about our appeal, and with prayer will go works prompted by divine grace.

Subscribers of Jarvis Street Baptist Church are reminded once more that our fiscal year ends with the month of March. They are urged as far as possible to make up any arrears in subscriptions to help us to close the church year with all accounts paid. The absence of the Pastor, due to indisposition brought on by overwork, should impose upon everyone a special sense of duty to the Lord and privilege in His work. "The Lord loveth a *hilarious* giver."—B.

## THE EDITOR AT HOME

The pastor of Jarvis Street Baptist Church for nearly thirty-one years now, who is also the vigorous editor of THE GOSPEL WITNESS, has been having an enforced, though not unneeded, rest. Of course, he has not been entirely inactive—not as inactive as we think he should have been; witness a long article the week before last and another the week before that, and two this week also. A week ago Sunday morning, Rev. W. S. Whitcombe, a deacon of Jarvis Street Church, now full-time secretary of the Union of Regular Baptist Churches of Ontario and Quebec, preached ably a strengthening and appealing gospel sermon to an appreciative audience. It is always an inspiration in Jarvis Street on Sunday mornings to see the host of children with their teachers in the gallery and the large number of young people in the sections of the floor reserved for the Intermediate and Young People's Departments. In the evening the sermon appearing in last week's WITNESS was delivered. A definitely evangelistic appeal, we hope it may be passed on by our readers to unconverted friends.

Last Thursday evening, Rev. Mr. Whitcombe delivered a carefully prepared, well-illustrated, and withal powerful lecture on "Roman Catholic Aims in Canada—an illustrated lecture on French-Canada, giving visual proof, by means of slides, of the aim of Roman Catholicism to stamp out Protestantism in Canada." A large audience was keenly interested.

Such information as Mr. Whitcombe presented is a clarion call to Protestantism to awaken to the perils of Roman action in Canada, before it is too late. It is also an appeal for support of evangelistic work among French-Canadians. We wish that Mr. Whitcombe could give this address, not only in every church of our Union, but in every Protestant church of every denomination throughout the whole Dominion. Mr. Whitcombe's fluency in French, his long study of the French-Canadian press, together with his clear grasp of our present situation, make him an authority worth hearing in any place where British freedom and the liberty of the gospel is highly esteemed.

Requests for Mr. Whitcombe to give this lecture may be addressed to him at 337 Jarvis Street, Toronto, 2, Ontario.

At the services in Jarvis Street last Sunday a number of visitors were present from out of Toronto, as is quite usual with us. We were glad to welcome friends from our sister-churches in Timmins, Kirkland Lake, Ottawa, etc. There was a fine congregation Sunday morning; the evening sermon is printed in this edition; there was response to the invitation at both these services.—B.

# The Struggle Against Rome

"Une petite poignée de Canadiens français, conduite par M. Ernest Lapointe, a dicté ses volontés au pays."

"A little handful of French-Canadians, led by Mr. Ernest Lapointe, has dictated its will to the country."

So spoke Honourable Adélard J. Godbout, Premier of Quebec, at Plessisville, P.Q., as reported in "l'Action Catholique" of November 18, 1940.

In a newscast given from the Central News Room of the Canadian Broadcasting Corporation we were informed last Saturday that a statement had been issued from the Vatican that the Roman Church is not against democracy. This statement was given, we were told, in answer to rumours which had been circulated in various places, to the effect that the Catholic Church was opposed to the democracies. The statement, then, was a denial of these "rumours". This report appeared in newspapers as well.

## Not "Rumours" but Convictions

That there have been "rumours" to the effect that the Church of Rome is against democracy is not to be denied. But this paper contends that these are more than "rumours"; they are well-founded opinions; indeed, they are convictions of well-informed and capable judges.

For several weeks now THE GOSPEL WITNESS has been saying again and again, with all possible emphasis, that our real enemy in the present war is the Papal Hierarchy. As we have already stated, these statements roused the ire of the French-Canadian press, which is almost entirely controlled by the Hierarchy of Quebec. We have been so bold as to wonder whether there might not be some connection between their ire and the report from the Vatican received last week-end.

But, frankly, no one with any reasoning power can believe for a moment that the Roman Catholic Church is in favour of democracy. The Roman Pontiff is sovereign over three hundred and fifty million souls. He is the head of the largest authoritarian organization in the world. The average Roman Catholic has no say whatever in the affairs of his church. The policy, government and management, are entirely in the hands of the priesthood. A writer in a Catholic paper called *The Common Weal*, published in New York, January 17th, 1941, asks, evidently intending an affirmative answer,

"whether, in a matter concerning which differences of opinion exist even among Catholic clergy, anyone save a confessor or director can say whether this duty has or has not been performed by a Catholic."

Where Rome stands for authoritarianism in the church, it cannot logically stand for democracy in the state.

## The Bible Brings Democracy

Since the Middle Ages it has been Protestantism that has fostered democracy. It is common to attribute the phrases, "government of the people, by the people and for the people" to Abraham Lincoln. But these words first appeared in John Wycliffe's introduction to his translation of the Bible, published in 1382; and the sentence reads: "The Bible is for the government of the people, by the people, and for the people." Rome denies the Bible to the people, or at least discourages the reading of it, lest they should be led astray from its dogmas.

It is where and when men have read and followed the Bible that Government has been "of the people, by the people, and for the people."

He was not speaking of matters of religion when he said it, but the words of Mr. J. B. Priestly, speaking in "Britain Speaks", last Sunday, are to the point. He returned to the biblical principle that those who are not for us are against us, and that those who are not against us, are for us. He said that one part of the world is for the democratic way of life, and added that others are for the authoritarian system; and that these latter are *against us*. Ergo, the Romanist Church is against us just as logically as the Fascist State and the National Socialist Party.

## Catholicism Authoritarian

In spite of our admiration for the way in which the aged Marshal Pétain and Admiral Darlan appear to be resisting the attempts of Germany to seize the French fleet and gain control of French North Africa, we cannot but remark that Pétain's regime in France is a further illustration of the way in which, on principle, Roman Catholicism is against democracy. As Willson Woodside in *Saturday Night* of February 8th put it:

"Pétain wants to assure that an authoritarian (not totalitarian) France, resting on the tradition of pre-revolutionary, Catholic France, will come out of this war."

Of course it must not be assumed in any connection that the Roman Catholic Church, for all its authoritarianism, is entirely unified. John Wesley's movement broke with the Church of England because they could not gain recognition from that church. Had Wesley been a Roman Catholic, the Pope would have created a new order, and incorporated the movement into the whole Roman system. How many orders, differing one from the other, there may be in the Church of Rome, we do not know; but that the Franciscans and Dominicans have not been able to get along together even in countries where they were both doing missionary work, history fully attests.

## Jesuit Activity

Most meddlesome of all orders is the Jesuits. They have got themselves banned on various occasions from different countries because of the way they have interfered in local politics. For years they were banned by the Papal authority itself, but later they were recalled; and the articles appearing currently in this magazine by the converted Catholic priest, Rev. L. H. Lehmann, are offering convincing proof of their increasingly powerful machinations for the return from democracy in all free lands, to the authoritarian bondage of the Middle Ages.

This sentence, then, from the *Memorandum of Information on Foreign Affairs and the World Crisis*, pub-

lished by Messrs. J. M. Dent and Sons Limited, January issue, is the more remarkable:

"The Germans and Italians are maintaining a specially close contact with the Father-General of the Jesuits, a German-Polish nobleman, who is extremely active at present. Observation of his work is most illuminating."

Rome for democracy! When the sun sets at mid-day, and the St. Lawrence River flows west, Rome may be for democracy, but certainly not before. That it is not for democracy in this struggle, we have the assurance of the Catholic-Action French-Canadian newspaper, *Devoir*. Referring to the then future day of prayer for victory, to be held throughout the Province of Quebec, *Devoir* strongly resented the statement that it was to be prayer for the victory of democracy. That paper said it was not prayer for the victory of democracy—and it is under the control of Rome. And Rome is against democracy! It is now, has been, and must be till Rome's final fall.—W.G.B.

### ABUSE NOT ARGUMENT

As is probably the case in other large cities, various sections of Toronto are blessed, or afflicted, according to the point of view, with local advertising sheets posing as newspapers, and in part serving as community "boosters". One of these is called *The Herald—North Toronto's Own Weekly*. This paper is to a large extent filled with advertisements, and is distributed in the interests of the advertisers, from door to door over a large section of Toronto.

We have looked through the edition of February 13th with care, but we can find no publisher's name, not even on the editorial page. Yes, there is an editorial page, and it occupies considerable space in the paper. We venture to reprint one of the editorials since it concerns us:

#### "A Menace at Large

"Some person unknown has wished on us a copy of a sheet called THE GOSPEL WITNESS which we have looked over rather briefly, but with sufficient care to cause us to wonder where they got the name. We understand that it is sponsored or published by a preacher named Shields who evidently finds it necessary to resort to extraordinary measures to make a living. After a very brief survey of his work we would venture the opinion that, even if no person pays any attention to his ravings, he should be at once removed to a detention camp or to an asylum. This is a particularly unfortunate time to have this kind of character running loose in Canada. The fact that he is still at large is no credit to the authorities. They make a great howl about the vapourings of the Communists but the kind of propaganda distributed by this fellow Shields is infinitely more dangerous to the uninformed of our population."

Any member of Jarvis Street Baptist Church and any regular reader of THE GOSPEL WITNESS will find the first part of this note quite amusing. That Rev. T. T. Shields, D.D., is a preacher that "finds it necessary to resort to extraordinary measures to make a living", implies, we suppose, that he receives part of his income from THE GOSPEL WITNESS. The truth of the matter is that THE GOSPEL WITNESS has not a dollar of endowment, and is supported in part by Jarvis Street Baptist Church, and in part by subscriptions and contributions from its interested readers. Although this paper has been in circulation now for more than eighteen years, its Editor has, up to this day, given his services gratuitously, and

has never received a red cent for all his efforts and hours of work. So much for the amusement: now for the innuendo.

#### "No Credit to the Authorities"

The second part of the paragraph before us has a familiar sound. We seem to have heard it before! "No one pays any attention to his ravings." Where have we heard that? He should be put in "a detention camp"! Was that ever suggested before? "The fact that he is still at large is no credit to the authorities." We seem to remember some such statement from weeks past. O yes, we have it now! A certain Roman Catholic magazine published in London, Ontario, appealed to the Canadian Censor to stop Dr. Shields. Roman Catholic papers in Quebec, after his analysis of the Sirois Report, in which he showed that it was a clever scheme of the Roman Church to lay hold on the finances of Ontario for its own ends, were very angry, and in their wrath said that he must be stopped! Premier Godbout went so far as to denounce him as a fifth columnist, and, of course, fifth columnists ought to be interned.

Some Quebec paper thought the Protestant authorities of Ontario should stop Dr. Shields! We cannot expect Roman Catholics to have any understanding of the genius of Protestantism, in general, and of Baptists, in particular, for liberty—liberty of conscience, liberty of action, and liberty of speech. Anyone who opposes Rome should be stopped! He is crazy, and should be in an asylum! He is a fifth columnist, and should be interned! He is a wild animal running loose, "dangerous to the uninformed of our population".

#### The Papist Way

As we said before, these words have a familiar ring, and their source is just what we expected. *The Herald* is published by a family named Donnelly. One Basil Donnelly a year or two ago ran as an alderman for the City of Toronto, but fortunately was not elected. The record of the father of the family in respect to government business would make very interesting reading, indeed, and certainly can speak for itself. One of the family has been associated with a certain scandal sheet,—but hush! we must not say more of family affairs. Suffice it to remark that the Donnellys are Roman Catholics. And here is this advertising sheet, drawing money, no doubt, from Protestant advertisers, and following the usual Roman method of abuse, not argument.

O yes, it is the old way. If you cannot find two witnesses to agree against Christ, turn Him over to the Roman authorities and have Him crucified anyway. If you cannot out-argue Stephen, stone him. Why wait for witnesses? Why argue? Why not use an asylum or an internment camp?

It may interest our readers to know that a marked copy of this issue of THE GOSPEL WITNESS is being sent to each of those advertising in *North Toronto's Own Weekly*.—B.

#### "EXCUSE ME, BROTHER!"

The Pastor of a Protestant church near Toronto recently attended a social gathering in the farm home of one of his parishioners. One of the contests concerned the Old Testament. The preacher begged to withdraw, saying, "I might manage the New Testament but not the Old!" Is it not unfortunate that many evangelicals take the attitude of the Modernist who too often agrees with Goldwin Smith when he called the Old Testament "a mill-stone around the neck of Christianity".



## "VOTIVE MASS FOR VICTORY"

Just after the publication of the prayer composed by sixteen French-Canadian bishops, to be offered at a votive Mass for victory in Notre Dame Cathedral, Montreal, and there to be read by the Canadian Minister of Justice, M. Ernest Lapointe, it was duly analyzed by the Editor of THE GOSPEL WITNESS. He showed that, even aside from its distinctively Roman Catholic character—which was just what was to be expected in its appeal to Mary, the martyrs, and so on—this prayer, far from praying for our armed forces, really prayed for victory for the Roman Catholic Church! It made no direct reference to our armed forces, and offered no petition for His Majesty the King.

This prayer was composed for use on a day of prayer to be observed throughout the Province of Quebec, which day was called by the Lieutenant-Governor of that Province. That it should be advertised by the Church of Rome in every possible way in order to cover up its lack of co-operation with our present war effort, was not surprising. Hence the following clipping from the Toronto *Evening Telegram* of last Saturday:

### Scenes in Notre Dame—Film of Victory Mass

"By special permission of church officials, a battery of motion picture cameras attended the Votive Mass for Victory at historic old Notre Dame Church, Montreal, on Sunday, February 9. Arrangements were made for Associated Screen News to record the service for posterity on motion picture film, to preserve the solemnity of the moment as a Christian nation answered the call to prayer for Divine guidance and help in its supreme hour of trial.

"Arrangements were made to capture in sound on motion picture film the bells tolling Le Gros Bourdon and other special effects. On the street, newsreel cameras were placed to catch the parade of navy, army and air force, and civilian protection workers, with Lieutenant-Governor, Major-General Sir Eugene Fiset, and his Eminence Cardinal Villeneuve taking the salute.

"Film was rushed to Associated Screen laboratories for processing the minute ceremonies were concluded; French versions were prepared for distribution throughout the Province of Quebec, and copies were rushed to all newsreels for immediate release to an international audience. Scenes of the Victory Mass in Notre Dame Church will be showing in Canadian theatres from coast to coast less than a week after the nation's day of prayer."

Apparently even *The Telegram*, from whom we should have expected better, slipped. At least the writer of this note did. The article speaks of how "a Christian nation answered the call to prayer for divine guidance and help".

Since when did the Province of Quebec become a nation? We have not yet heard of the removal of the capital of Canada from Ottawa to Montreal! We were not aware that the French-Canadians were now "the nation"! By what right does anyone call the Roman Catholic minority of this country, and the still smaller, though sizeable enough, French-Canadian Roman Catholic minority, our "nation"? Have we Protestants no rights at all? Is a provincial day of prayer, largely dominated by Rome in the Province where Rome dominates, to be called a national day of prayer?

### Rome the Only Church?

O no, we have no objection to national days of prayer. The King called one just before Dunkirk. We all prayed—and God answered. In Jarvis Street Baptist Church

we never meet in any service but we offer prayer for our war effort. Neither as a church nor as individuals do we wait for certain days of prayer to arrive. But the news item before us is just another example of the way in which Rome tries to give itself out as the state church, the one proper means of approach to God, the only divine authority in Canada—or the world.

### 11% of First Contingent from Quebec!

We have no objection to Roman Catholics praying in their own way for victory. Prayers to the saints are not likely to be heard, but prayers by humble sinners may "bring forth fruits meet for repentance". We wish they would in Quebec.

"In the First Contingent to go overseas Quebec contributed 11%, while Ontario contributed 44%. In the last great war, 1914-18, with a Roman Catholic population of 40%, which should have produced 247,854 soldiers out of Canada's army of 619,636, there were only 141,611 Roman Catholics, or a little over half the number they should have furnished. During the last war Quebec opposed conscription, as she does in this war. In the last war soldiers were stoned as they passed through and performed duty in Quebec. A rebellion was organized in that province, and soldiers had to be sent from Ontario to establish order. Quebec was over 100,000 short in enlistments in the last war. So few recruits could be secured during this war that the Royal Rifles, Quebec, had to place advertisements in Ontario newspapers to obtain men." (*Protestant Action*, January, 1941).

Last week we published the figures given out last November, which showed for 8,475 men applying for service in the Canadian Air Force from Ontario, there were only 751 from Quebec. "Faith without works is dead, being alone."—B.

### BOY'S BEST FRIEND

He is a small boy. Away from his English home he went to Australia. Right after arriving he wrote home. His parents sent his letter back to his foster parents and they allowed us the public to have it:

"Dear Mummie and Daddie:

"I have arrived safely. I like the man's face. I don't like the woman's face, but perhaps she'll look better in the morning. I like the dog's face best of all.

"Your loving son."

### "IT ISN'T TRUE"?

The German radio asked Americans for suggestions as to what they would like to hear on the wireless from Berlin. These suggestions might be sent over the American short-wave telegraph at a cost of up to \$2.26 per message collect. A host of requests have been sent. This is a sample: "Please have Hitler, Goering and Goebbels sing:

"Everybody says you don't love me.  
Tell me it isn't true."

Have you answered  
the Editor's letter?

## HITLER AND THE CATHOLIC CHURCH

(Fifth of a series on the Relations of Catholicism and Nazi-Fascism)

By L. H. LEHMANN

Hitler is a product of the Catholic Church. He has never renounced the religious doctrines nor condemned the political aims and aspirations of the Church into which he was born and baptized. Just as his father regarded the Catholic priesthood as the highest state to which anyone could aspire, so to him as a child the priest appeared as the ideal human being. In his autobiography Hitler says that he was deeply impressed with the religious ceremonies of the Catholic Church and was a member of the choir in his parish church. In his free time he took singing lessons at the nearby convent, "This," he says, "supplied me with the best opportunity to steep myself in the solemn magnificence of the brilliant feasts of the Church".<sup>1</sup>

These early emotions never completely disappeared, and he has always remained conscious of the extremely suggestive value of ecclesiastical surroundings. Towards the end of his book he describes "the psychological conditions which tend to create that artificial and mysterious half-light in Catholic churches—the wax tapers, the incense. . . ." In fact, in his *Mein Kampf* Hitler approves of everything particularly relating to Jesuit Catholicism as opposed to Protestantism. He approves of the indisputability of Catholic dogmas,<sup>2</sup> of the intolerant attitude of Catholic education,<sup>3</sup> of the necessity of blind faith,<sup>4</sup> of the personal infallibility of the Pope—imposed upon the Church by the Jesuits in 1870,<sup>5</sup> and of the compulsory celibacy of the Catholic clergy. These are all matters that make Catholicism radically different from the other churches of Christendom. In an open and prophetic expression of his admiration for the Catholic Church, he says:

"Thus the Catholic Church is more secure than ever. It can be predicted that, as passing phenomena vanish away, she will remain as a beacon light amid these vanishing elements, attracting blind adherents in ever-increasing numbers."<sup>6</sup>

This enthusiastic declaration of the Fuehrer is not only an expression of the prophetic sense generally attributed to him, but the manifestation of a desire firmly rooted in his soul: Like all Catholics of Central Europe, he was educated to resist Protestantism—the historical enemy which has always endeavored to detach governments and peoples from the political and religious influence of the Church of Rome. Throughout his book he has no word of disapproval for the Jesuit campaign against all forms of Protestantism. It is true, that, in places, he states that both Protestantism and Catholicism as religious units, are of equal worth, so far as his National Socialism is concerned. But an analysis of his particular statements regarding the two religious systems immediately shows how closely he is bound to ultramontane Catholicism. In the matter of racism and anti-Semitism, Hitler clearly indicates his hostility to Protestantism. He says:<sup>7</sup>

"Protestantism opposes in an extremely vigorous manner every attempt that is made to rid the nation of its worst enemy; in fact, the position of Protestantism with

regard to Judaism is more or less dogmatically fixed. But we have now come to a point where this problem will have to be solved; otherwise all attempts at the renaissance of Germany and national regeneration will be of no avail."

It is true that Protestantism can never associate itself with Jesuit racism. The protest to Hitler by the German Confessional Church in 1936, makes this clear: "Anti-Semitism", it says, "often provokes excesses that nothing can justify, and which are merely the result of hatred for the Jewish minority".<sup>8</sup>

The identity of Hitler's ideology with that of traditional Jesuit Catholicism cannot be denied; nor the fact that by ruthless persecution and armed might, in collaboration with the other Catholic dictators, he has, so far, forwarded the ultimate objectives of the Catholic Church. Hitler, Mussolini, Franco and Salazar (the Catholic dictator of Portugal) have ousted Jewish, Masonic and Protestant influence from all of Europe from the Arctic to the Mediterranean. In spite of this, however, many in America are still sceptical of any pre-determined connection between Nazi-Fascism and Jesuit Catholicism. They point to the "persecution" of the Catholic Church in Germany, and to professions of faith in democracy by some Catholic spokesmen in the United States.

There is here a case of an obvious contradiction between reality and appearance. In the first place, Nazi opposition to the Catholic Church in Germany has been confined to its "liberal" elements, and Catholic leadership has always opposed these more than any others. The Jesuit party has long feared the infiltration of Protestant and liberal ideas into the German Catholic mind. During the post-war years, when Germany was a democratic republic, many of the ordinary secular clergy and some of the religious orders became enamored of the liberal, secularizing spirit. They formed the backbone of the Catholic Centre Party—which was the last bulwark against Hitler's rise to power. But this last element of liberalism in Germany was dissolved by order of Pope Pius XI, as a stipulated condition of the Vatican's concordat with Nazism; its leader, Klausener, was assassinated in the "blood purge" of June 30, 1934. The last liberal party in Italy also, headed by the now exiled priest Don Sturzo, shared the same fate at the hands of the same Pope Pius XI. It is nothing new in Catholic history that religious and social reformers from *within* the Church should be the first to suffer its enmity. The heretics of history, delivered over to autocratic civil power for burning and imprisonment by the Church, are mute witnesses to this unchanging policy of intransigent Catholicism.

It can easily be seen that the identity of Jesuit political thought with the objectives of Nazi-Fascism makes it imperative to conceal it from the American public. Were it otherwise, the Catholic Church would suffer complete loss of its prestige in the United States—in the eyes of Catholics and non-Catholics alike. It is not surprising, therefore, that the following evident contradictions may be noted with regard to Catholic Church propaganda:

1. Opposing views of Jesuit authors on actual questions concerning politics, economics, and even religious matters;

<sup>1</sup>Cf. *Mein Kampf*, p. 4. <sup>2</sup>P. 293. <sup>3</sup>P. 385. <sup>4</sup>P. 417. <sup>5</sup>P. 507. <sup>6</sup>P. 513. <sup>7</sup>P. 128.

<sup>8</sup>Cf. *Basler National Zeitung*, July 20, 1936.



2. The adoption of national peculiarities in all countries, even in pagan lands;
3. The combatting of socialism with one hand and offering it friendship with the other;
4. The favouring of chauvinist and nationalist views as well as of international pacific tendencies;
5. The making of eloquent declarations in favour of democracy, and at the same time seizing upon every possible means to undermine and wreck it;
6. The creation of situations apparently contradictory of one another.

Apart from this, there is nothing insincere on the part of intransigent Catholic leadership. The guiding forces of modern Catholicism are as sincere in their conviction as their predecessors of old that nothing good can come out of liberal political and social régimes. Liberalism in religion is anathema to them and their greatest enemy. They desire peace, but hold with the Nazi-Fascists that peace can come only by war, with all its appalling consequences, as a necessary evil. For by victorious war alone, they hold, can men and nations be made to submit to the hierarchical idea of a world-order of states, races and individuals. Their conviction is that peace can come only from that "harmonious" acquiescence of men to be bound to their "natural place" in society and religion; from its apex, this pyramid of states is to be totally ruled by the theocratic institution of the Catholic Church, with the Pope of Rome as the Vicar of Jesus Christ and the sole mouthpiece of Almighty God.

Alone, and without well-planned direction, Adolph Hitler never could have accomplished what he has to this end. All the world is now convinced that he was no idle dreamer, nor just a poor paper-hanger, when he attempted his Munich Beer-hall *putsch*. His visions were realistically sketched out for him by those who directed him as a youth, and the grandeur of their ideas of a totalitarian world, symbolized by ritualistic ceremonies in cathedrals and churches, still remains with him.

When Hitler drew Austria into his hierarchic confederation, his action was greeted by *Heils* from Catholic Church prelates. After his bloodless absorption of Czechoslovakia and the land of the hated Hussites, there was rejoicing again within the Catholic world. A feeble, easily answered complaint from the Vatican followed his blitzkrieg that brought Catholic Poland again into the orbit of a centrally-controlled Europe. Definite refusal met the request of President Roosevelt, through his "peace ambassador" to the Vatican, that the Pope condemn Hitler's invasion of Protestant Denmark and Norway.

Only short-sighted, idealistic Americans fail to understand that Hitler and the intransigent leaders of Roman Catholicism are one with Mussolini when he declared:

"Capitalism, parliamentarianism, democracy, socialism, communism, and a certain vacillating Catholicism, with which, sooner or later, we shall deal in our style, are against us."

All of these, particularly the last, are the forces which the Jesuits and their counter-Reformation have fought against (and made use of) since the time of Martin Luther and his associates.

Next Week: THE CATHOLIC CHURCH AND THE CORPORATIVE STATE.

# PROTESTANT TRUTH SOCIETY

Founded 1889

Incorporated 1920

and KENSIT'S WICKLIFFE PREACHERS  
"CRANLEY HOUSE,"

31 CANNON STREET, LONDON, E.C. 4

Dr. T. T. Shields,  
THE GOSPEL WITNESS,  
130 Gerrard Street East,  
Toronto, 2, Canada.

23rd January, 1941.

Dear Dr. Shields,

I am now receiving THE GOSPEL WITNESS week by week and I must express my best thanks to you for it. It is a fine tonic and anyone with drooping energy should take his weekly dose! THE GOSPEL WITNESS to my mind goes from strength to strength. Your piquant utterances make one ask, "Where are the other Protestant ministers who remain inert in face of Rome's greatest and most subtle propaganda?" Too many remain wilfully blind, and therefore dumb.

Your letter to the Press Censor of Canada is a model of faithfulness and courage, and marshals facts in such a way that one need not assume the role of a prophet to predict that you will get no reply, and the field accordingly remains yours!

It is impossible in England to draw Cardinal Hinsley to offer reply to my letter to him, which you have been good enough to publish, but the position is sinking into the minds of thinking people.

Rome is the great steamroller of the ages to crush human liberty, and it must accordingly be put out of gear.

With very kind regards,

Yours faithfully,

(Signed) J. A. Kensit.

## PEACE POINTS, THE CHURCHES AND THE POPE

On December 21st there appeared in *The Times* a letter signed by the Archbishop of Canterbury, Cardinal Hinsley, the Rev. W. H. Armstrong and the Archbishop of York, on the subject of "Foundations of Peace". It was mainly an endorsement of what has become known as the Pope's Five Peace Points which were quoted in *extenso*.

The Council of the Protestant Truth Society (London, England) having had the matter under full consideration, has issued the following Resolution:—

The Council of the Protestant Truth Society has had under review the recent manifesto on the "Foundations of Peace" signed by the two English Archbishops, the Moderator of the Free Church Federal Council and Cardinal Hinsley. The Council naturally expresses agreement with the self-evident truth stated in the opening paragraphs that "the present evils in the world are due to the failure of nations and people to carry out the laws of God".

It, however, deploras the publicity given to Roman propaganda by the incorporation in the declaration of the Pope's Five Peace Points. Such an inclusion might seem to assume the acceptance of the unwarranted claim of the Pope as the arbitrator of the "real needs and just demands of nations". In view of the Papal attitude during recent cataclysmic events this assumption is false, both in fact and theory. The Protestant Truth Society therefore indicates the five following unchallengeable points:—

(1) It is common knowledge that the Nazi and Fascist powers were mad with the spirit of conquest, and determined on acquisitions of territory by brutal means at the expense of weaker nations. Such evils demand denunciation in unmistakable terms, and yet no such condemnation of the Fascist tyrant or the violation of treaties has been made, but a guilty silence has been maintained throughout by the Pope, although the issues are between right and wrong.

(2) Also, the "Five Points" ignore the connivance, and even the blessing in some cases of the Papacy in the cruel rape of Abyssinia, the wanton seizure of Albania, the use of Italian arms to aid Franco in his determination to destroy the liberties of Spain, and last, but not least, the unprovoked attack on the kingdom of Greece. With the heart-rending cry of these nations ringing in our ears, it is folly to assume that the Italian Papacy is sincere in a plea for "life and independence" to all nations, for actions belie her words.

(3) The Bishop of Chelmsford's reminder cannot be ignored that the "Papacy is now, and indeed always has been in the past 400 years, anti-British, and anti-democratic". Consequently it is our duty to treat with contempt Papal utterances connected with peace or war, particularly as her spirit of exclusiveness has been the parent of strife and wars down the ages.

(4) Thus far the Pope's Peace Points which were launched at Christmas, 1939, have been deservedly ignored in all responsible quarters, though they have been advertised extensively by Roman Catholic propaganda. It is noteworthy that there is a covert attempt to make all the Nations appear as equally guilty. The Papacy still looks upon our Protestant Kingdom, as "heretic" and imposes a ban on her followers on all occasions to avoid even united prayer with Protestants, following the declaration of Cardinal Hinsley's predecessor, "we will not pray with you and you shall not pray with us". (Cardinal Bourne, *Tablet*, August 22nd, 1931).

(5) Moreover, a supreme danger lurks in No. 3 of the Pope's Peace Points that "some juridical institution shall be established", which is presumably to correct and over-ride the opinions of the people expressed through representative Assemblies.

The Protestant Truth Society therefore desires to re-affirm its adherence to the great Constitution of the British Commonwealth of Nations, which through the Mother of Parliaments remains the champion of both political and religious freedom. These highly treasured principles stand in jeopardy wherever the Papal system gains ascendancy. But Britain is still, and must remain, a free people speaking through her Parliament freely elected by a liberty loving people.

#### SHANGHAI, INDO-CHINA, SUIFU

In a letter dated November 18th last Rev. S. R. Jeffery and his wife report their arrival at their new station at Loshan, Szechwan, China. They left Shanghai on June 13th and went by Indo-China. "Just after the Japs were granted air bases in Indo-China, the Lord opened up the way for us to leave by a convoy of military trucks. No other trucks were allowed to leave the city, so it was well that our baggage had gone. Two days after we left, September 27th, the city was badly bombed. Thank God for His care. We had a slow trip through the mountains, up and down and around hair-pin turns, but the Lord finally brought us through to Chungking safely. There we made good connections and soon left by steamer for Suifu, three days up the Yangtze River. We left the Yangtze and travelled for a week up the Min River to the city we had been thinking of, and praying about, and planning for, for four and a half months, our home and place of work for the Lord, Loshan." They reached there October 31st. Along the way they saw many evidences of war. Little of the downtown area of Loshan, bombed and burned last year, has been rebuilt. The missionaries found a number of local Christians and some from East China who had come there because of the war. Among the latter are two professors and their families and a student in the Wuhan University which moved here from Hankow. "The children are well and are delighted with their new home."—W.G.B.

#### TO EXTEND "THE WITNESS"

Further evidence of the increasing influence against the machinations of Rome, wielded by THE GOSPEL WITNESS, comes to hand constantly. In a recent edition of the *Vancouver Province* is an account of a speech by a certain Presbyterian minister at an Irish Protestant gathering attended by the Mayor of Vancouver and other notables,—a report showing that good use is being made of THE GOSPEL WITNESS!

Now comes a letter from Creston, B.C.:

February 12th, 1941

"Dear Dr. Shields:

"Please find enclosed cheque for \$10.00 to be used for the purpose of carrying on the wonderful work THE GOSPEL WITNESS is doing in the way of waking up jellyfish Protestants. The copies you have mailed to residents of the Creston Valley have certainly started something. Everyone is discussing the articles keenly with those with whom they come in contact. They all desire to put their hand to the task in order to clean Canada of the Jesuit influence. Leadership is what they want at this time, and apparently you are giving that needed leadership. So keep it up. Hit hard all the concessions that our Governments have given Quebec in past years, such as bi-lingualism, Separate Schools, etc. Can you go to Ottawa and get in touch with M.P.s. who would give you a hearing, and consider forming a Protestant party?"

"Surely we will bless the day Mr. King introduced the Rowell-Sirois Report, as it has started something we have long waited for. We hope you will have something to say about the broadcast last Sunday at 12 noon from Montreal at the Roman services for victory; also the meaning of the soldier riots in Quebec last week-end. Perhaps they will blame THE GOSPEL WITNESS for it! Just let them dare to silence you and your GOSPEL WITNESS.

"We enjoy the wit you use in some of your articles. What we need here in Canada is a man on a white horse to ride through the land. We ask God daily to lead you on, and to bless your efforts.

"A number of local Roman Catholics have seen THE GOSPEL WITNESS in the homes of their neighbours, and have asked to take them home to read. So you see how God works." As Mr. Churchill, our second Moses, has said about the Mississippi and British-United States relationships, 'Let it roll on.'

"With every good wish, we remain,

"Yours sincerely,

"(Signed) Mr. and Mrs. \_\_\_\_\_."

The thing which THE GOSPEL WITNESS needs at the present moment above everything else is an increased Canadian circulation. We have not the funds with which to accomplish this, and no advertising upon which to depend. We look to the Lord, and under Him to the friends of our cause.

We now write to ask everyone who appreciates our stand, to help us increase the number to whom this paper goes week by week. We propose therefore that every reader should select at least twenty names—more if possible—of people who would be likely to be interested in THE GOSPEL WITNESS. For every twenty names and addresses sent to this paper, a one year's subscription will be offered as a reward, this twenty-first name to be given by the one who sends the other twenty names. The name of the person sending the list will not be used unless it is so desired; but a covering letter sent with the sample copies will urge the one receiving each copy to subscribe at once. If it be possible, it would be a fine thing for the one who sends us the names, personally to call on as many of his list as possible, after they have received their sample copies, and solicit their subscriptions. In this way we are sure that much could be added to our sphere of influence, an influence which we desire to use as a "gospel witness".—B.

# The Jarvis Street Pulpit

## THE TEXT THAT MR. CHURCHILL SENT GEN. WAVELL

A Sermon by Rev. W. Gordon Brown, M.A.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 16th, 1941

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—Matthew 7:7.

Honourable Mr. Winston Spencer Churchill, Prime Minister of Great Britain, typifies the spirit of the British people, indeed of the still free peoples of the world, in these days of darkness and struggle. We cannot but believe that he is a man raised up of God, "come to the kingdom for such a time as this".<sup>1</sup> The more thrilling to us all, then, was his masterly review of the war situation in the philippic he gave us last Sunday. His reply to President Roosevelt's note was pressing in its appeal and heartening in its confidence in the outcome of this world conflagration, but it was a confidence "under Providence". It is God Who foresees and foreseeing provides.

Though in perspective it may appear as an incident in the fight against totalitarianism, the Libyan campaign has through the past few weeks thrilled us all. Wavell has become a name to conjure with. We should have expected Mr. Churchill to praise him, and he did glowingly. Yet there was to the discerning something unusual, to say the least, in what Mr. Churchill said. It is a custom, indeed a habit, of devout Christians to offer direction and cheer to one another, as did, for instance, the writer of the Epistle to the Hebrews when he quoted the promise God gave Joshua, "I will never leave thee nor forsake thee"; and added for their emulation the testimony of a psalmist:

"The Lord is my help, I shall not fear;  
What will a man do to me?"<sup>2</sup>

We do not find, we could not expect, such direct and devout use of the Word by men of the world. Yet just this was what the British Prime Minister did, and he did it when giving advice to the leader of our land forces in the Middle East. It would be easy to say that this was just a way of telling him that he thought the time had come to move. But we may see more here.

Throughout the history of its arms Britain has had many great soldiers who were also great Christians. Did not "Chinese Gordon" used to put a handkerchief outside his tent when he wished not to be disturbed while he spent time alone with God? Did not General Allenby pray about the taking of Jerusalem in the last War? The Arabs pronounced his name and in Arabic it meant, "Allah is with him"; what then could they do? It was reported to us by one to whom it was evidently strange, if not curious, that General Lord Gort is converted. I have been told that General Wavell is, in the evangelical sense of that term which is often used without much meaning, a Christian. Think of that, and again listen to Britain's first minister of the Crown:

"General Wavell—nay, all our leaders and all their live, active, ardent men, British, Australian, Indian, in the Imperial army—saw their opportunity. At that time I ventured to draw General Wavell's attention to the seventh chapter of the Gospel of Saint Matthew, at the

seventh verse, where, as you all know, or ought to know, it is written: 'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.' The army of the Nile has asked, and it was given; they sought, and they have found; they knocked, and it has been opened unto them."

Here is a great man who does not parade his religion nor the faith of a commander-in-chief, but who tells him and all the world what we in this place to-night should hear carefully, that we *need* divine aid, we must *ask* divine aid, we may *expect* divine aid. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

### I.

First, then, WE NEED DIVINE AID. 'Ask God,' says Jesus Christ; 'seek His help, knock on His door.'

Throughout the ages the adversary of souls has attacked the Christian faith now in this way, now in that. Since the turn of the century we have had much that, though largely the old unbelief, has gone under a new name, and a poor one, Modernism. Of later years some Modernism has taken a final step away from God, has left Him out altogether, and become what is called Humanism—the faith in man. A few years ago I noticed an advertisement on the church page in a Toronto paper:

"Humanism, a New Religion.  
Study it.  
No miracles."

"No miracles" because no God to work them. Humanism leaves God quite out of the picture, theoretically as well as practically. But Humanism is wrong. The best Man Who ever lived, the One Who understood human nature better than any other, the true "humanism", says so. He says we need God. He preached the worth of man, but as a creation of God. He taught the powers of man, but only through divine grace. He announced the eternity of man, but an eternity in bliss only for those who receive by faith the life of God. We need God.

We need God FOR THE BALANCE OF LIFE. Life was complicated in our Lord's time on earth, but how much more so to-day! How difficult it is to keep in the centre of things and not fly off at tangents!

Look at the context before us. In this section of the Sermon on the Mount Jesus is dealing with our relations to men in the Kingdom of God. Against two common but opposite faults He warns.

One is *ensoriousness*. "Judge not, that ye be not judged." What follows taken with other Scriptures shows that He does not mean not to have an opinion. I was called to court this week as a witness of an accident. I offered my evidence and I heard that of others. The case was clear. The magistrate gave a verdict, and we all had an opinion, of course. The Bible teaches us

<sup>1</sup>Esther 4:14.

<sup>2</sup>Hebrews 13:5,6, from Joshua 1:5 and Psalm 118:6.

<sup>3</sup>John 2:25.

right and wrong, good and evil, just so that we may have proper and strong opinions, that we may "judge righteous judgement". What is your opinion of Hitler, of his real nature, of his place in the sight of God? A former student and friend sent me this week an article from a Sunday School Quarterly of the United Methodist Churches of America. The writer asks a supposedly convincing and confounding question:

"We must make moral distinctions, condemning some courses as grossly evil; but we must at the same time judge *in love*. Let us seriously ask ourselves, Do we really believe that Hitler too is a child of God and our brother, a man to be pitied and prayed for, not a devil to be hated?"

What do you say to that? Is your opinion Scriptural? Do you judge rightly? We must to be truly moral beings in such a world of disorder as this.

But "judge not" means rather, 'Don't form the habit of criticizing everybody and everything. Don't be a fault-finder. Don't be a carper.' Censoriousness is an easy sin to commit.

But there is an opposite sin, *indiscretion*. "Give not that which is holy to the dogs, neither cast ye your pearls before swine". Holy things are not for the unclean. Valuables are not for those who do not appreciate them. Pigs would rather have acorns than pearls. Don't expose your spiritual treasures to worldly vandals.

But how shall we steer between this Scylla and Charybdis? It is hard to keep from hitting one side if you hold off from the other. Well, "ask, . . . seek, . . . knock . . ." Pray about it. Beseech God to help you. Enquire the mind of the Lord as to how to live a properly balanced moral life.

This divinely given balance we need PARTICULARLY IN RESPECT TO THIS WAR. Shall we *hate*? Certainly. Hatred of the proper kind is a Christian virtue. If God is jealous for His holy name, we must be jealous for righteousness, and therefore hate unrighteousness of every kind. May we hate wicked men? Psalm 139, which describes the seeking ministry of the Spirit of God, is one of the most beautiful. What says the man to whom God's thoughts are precious?

"Surely thou wilt slay the wicked, O God:  
Depart from me therefore, ye bloodthirsty men.  
For they speak against thee wickedly,  
And thine enemies take thy name in vain.  
Do not I hate them, O Jehovah, that hate thee?  
And am not I grieved with those that rise up against thee?  
I hate them with perfect hatred:  
They are become mine enemies."<sup>5</sup>

Do not say: "Oh, you hold to the Old Testament—that 'millstone about the neck of Christianity'." It is the Old Testament and in one of its highest spiritual reaches. In the New is the same thing. John, the apostle of love, in the Book of the Revelation that Christ gave him, describes the souls of the martyrs in heaven as crying: "How long, O Lord holy and true, dost thou not judge and avenge our blood on the inhabitants of the earth?"<sup>6</sup> A favourite sport of the Germans in Poland is to drive the people of a village, especially Jews, into a barn, set the barn on fire, and then shoot those who try to escape. An appeal has come, by devious means, from the mothers of Poland. They do not ask our sympathy but our help. They say their husbands and sons are taken for forced German labour; their daughters are abducted to German brothels, while

their mothers pray they may rather die; and they and their small children are left to starve. If you think of that and do not hate the crimes and those who cause them to be committed, you are lacking in that sense of justice which a Lord holy and true intended the Christian to follow.

Hate? Yes. And *love*? Assuredly. Pacifists and near-pacifists are constantly quoting the words of this Sermon on the Mount, "Love your enemies." The reference is not entirely apposite, for the word there used means not enemies in war but those who are hateful. But even enemies in war the Christian may love. Love is not mere sentiment. It is doing the best for others. We are fighting this war because we will not exchange our inheritance of Christian liberty for the yoke of Nazi slavery. We are fighting this war to free those nations on whom the tyrant has imposed this galling yoke. We are fighting this war to free Italy from Fascism and Germany from Nazism. We are fighting this war because we love human life and want it to be free, as God intended. We are fighting this war on the Golden Rule, to free others as we, if enslaved, would want to be freed. We would be kind even to those who make themselves our enemies. My friend, Private W. D. Clarke, of the Toronto Scottish Regiment, invalided home from England, told me of some wounded Nazi fliers brought down in England, who were put under the medical care of some English nurses. So kindly were they treated that the authorities removed them to an army hospital that they might receive strictly military treatment!

But how shall we hate and love? Who will balance for us these apparent opposites? We need divine aid to give us a sane and scriptural moral outlook.

Our interpretation and application of our text comes from the context, but we may speak in general terms and affirm again the need of divine aid for *victory*. If underconfidence is treacherous, overconfidence may be treasonous. We have a powerful foe, with almost unlimited man-power; with the organized resources of most of Europe, including the cooperation of vast Russia; with the poisonous aid of the Empire of the Rising Sun; unencumbered by principles of liberty, of the rights of others and of Christianity; experienced in the science of cruelty; waging a life-and-death struggle for world-dominion. We have a vast Empire and the friendship of the strongest economic nation in the world, but it takes so long to mass these resources. Grim days are before us. Well may we cry the old and short prayer: "Lord, have mercy upon us. Christ, have mercy upon us."

## II.

Since we as individuals and as nations need help from above, WE MUST ASK FOR DIVINE AID. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

In order for us to seek divine aid, we must believe that GOD CAN BE TOUCHED. No mechanistic view of the universe will do. No materialism, that thinks the world is self-creating and self-running—running down, indeed,—can help us. No blind fatalism that recognizes spiritual forces but finds no end they are pursuing, can help us. We must believe in God, that "God is a spirit,"<sup>7</sup>

<sup>7</sup> Matthew 5:44, *echthroi*. The common classical *polemios* is never used in the New Testament. According to the Greek grammarian Ammonius (fourth century A.D.) *echthros* is one who has been a friend but is alienated, Latin *inimicus*; *polemios* one who is at war, Latin *hostis*.

<sup>8</sup> John 4:24.

<sup>5</sup> John 7:24.  
<sup>6</sup> 10.

<sup>6</sup> Vv. 17, 19-22 R.V.

"That God, which ever lives and loves,  
One God, one law, one element,  
And one far-off divine event,  
To which the whole creation moves";<sup>9</sup>

and that in His accomplishment of His benevolent purpose for His world He can and does stretch forth His hand to "deliver the needy when he crieth"<sup>10</sup> and make "bare his holy arm in the sight of all the nations"<sup>11</sup>. We must believe the promise of Christ: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Yes, God can be touched, and GOD INVITES OUR PETITION. What a promise have we here! It is so plain: "Ask, and it shall be given you." It is so urgent: "Seek, and ye shall find." It is so insistent: "Knock, and it shall be opened unto you." As if that were not enough, our wise Teacher repeats and adds: "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." Could it be put more simply, plainly and encouragingly?

Since, then, God invites our petition, WE MUST PRAY. What is prayer? "A wish referred to God." And the stronger the wish and the more direct the reference, the better and more answerable the prayer.

"Ask" whom? "Seek" from whom? "Knock" at whose door? Turn to God, of course. Nothing is said about prayers to the saints, Michael, Mary or Joan of Arc. I heard a narrator in a devotional programme on the radio, reading a poem in which someone was praying to his dead mother, and asking her to help her surviving children to say their prayers as they did when they were children. Kindly sentiment, no doubt, but to just that sort of unthinking feeling, aided by surviving memories of the host of lesser pagan gods, may we trace the origin of prayers to the saints. A Roman Catholic objected to Sophie the scrub woman of New York, "Peter has the keys." She said, "But Jesus is the door." When you pray, never mind the saints so-called, the apostles, Mary, Michael; go right through to God. You can by Christ.

And we must *continue to ask*, seek and knock. You recall our Lord's own illustration of the importunate friend. He got his loaves because he kept asking. He would not be denied.

But we must be sure we ask for *good things*. I know the promise itself seems unlimited, but the context tells us that the Father gives "good things to them that ask him."<sup>12</sup> If a son asked his father for bread, he would not give him a round flat stone that merely looked like one of their small loaves. If he asked his father for a fish, he would not give him something that had only some likeness to a fish, a snake. Men, who are evil in themselves, know how to give good things to their children, how much more the heavenly Father! Some things may seem good to us that are not good to God. The small boy may want candy all the time, but mother knows it is not good for him, and he does not get it. Leave God to be the judge of the goodness of the thing you persistently ask.

Is victory for our armed forces in this war a good thing? We would not be self-righteous, nor fail to confess the sinfulness of our nation even economically, socially, politically. But in spite of our many shortcomings, the things we are standing for in this conflict

—justice, liberty, equality, these things have come to us as products of our Christian faith. On the other side is paganism and barbarism claiming that might makes right. Therefore we ask for a good thing when we pray for victory.

### III.

We need divine aid; we must ask divine aid; WE MAY EXPECT DIVINE AID. "It shall be given; . . . ye shall find; . . . it shall be opened."

To expect divine aid is FAITH. Faith is to believe that God "is, and that he becomes a rewarder to them that seek him out."<sup>13</sup> Faith is "being fully persuaded that, what he (has) promised, he (is) also able to perform."<sup>14</sup> "He hath done all things well,"<sup>15</sup> the people said of His miracles. "He will do all things well," is the stand of faith.

Now with faith go WORKS. Faith asks, but it also seeks and even knocks. Peter saw One on the water and knew it was Jesus. In faith he asked to do likewise, and he did until he began to see more of the waves than of the power of Christ. You see faith walks, even on water and rough water at that.

"Step out on the waves  
That would crush you!  
Step out in the storm  
That would hush you!  
And you will find,  
As you touch the crest  
You feared so much,  
And walk on its breast,  
There was One walking there,  
The whole night through,—  
Walking, watching,  
Waiting,—for you!"

That is faith—and works.

If my information about General Wavell is correct, if he is a real Christian, then there is no doubt that he prayed earnestly about the Libyan campaign. When he had prayed, the Prime Minister called his attention to Matthew 7:7. In faith he began to work. Plans became operations. And so Bardia, Tobruk, Bengazi where dispatches for the first time described operations as brilliant, and now on into Tripolitania. Let us thank God and take courage. Even the secular press acknowledged the hand of God at Dunkirk. There He is in the north African campaign. "For thou hast been (our) help, and in the shadow of thy wings will (we) rejoice."<sup>16</sup>

Let us make SOME APPLICATIONS now of the poetic<sup>17</sup> reality of our text.

Here is THE WAY OF SALVATION. How can you be saved? By your own efforts at self-improvement? You may improve yourself, to be sure, but no matter how far your efforts reach, they never can grasp God's stars of perfection. "Salvation is of the Lord,"<sup>18</sup> first, last and all the way through. The way to be saved is to ask, seek, knock: "Whosoever shall call on the name of the Lord shall be saved."<sup>19</sup> You want to be saved? Then ask, seek, knock. If you do, you will be given, you will find, the door will be opened.

Our promise also applies to DAILY HELP, the help we constantly need.

We need help against *temptation*. Then ask for it and it will come.

<sup>9</sup> Tennyson, *In Memoriam*, end.  
<sup>11</sup> Isaiah 52:10.

<sup>10</sup> Psalm 72:12.  
<sup>12</sup> Matthew 7:12.

<sup>13</sup> Hebrews 11:6 Greek.

<sup>14</sup> Mark 7:37.

<sup>15</sup> Vv. 7, 8 have the form of Semitic poetry. If first spoken in Aramaic, they may have shown four beat rhythm.

<sup>16</sup> Jonah 2:9.

<sup>17</sup> Romans 4:21.

<sup>18</sup> Psalm 68:7 R.V.

<sup>19</sup> Acts 2:21 from Joel 3:5.

"I built a house on the goodness of God,  
With every room complete:  
The windows look up to the City of God,  
Away from the grimy street.  
"The doors are made of the mercy of God,  
And open day and night;  
The walls are adorned with the beauty of God,  
And the love of God is the light.  
"Whenever temptations lurk around,  
Or sorrows press me sore,  
I go inside of the house I built,  
And quietly close the door."<sup>20</sup>

Sooner or later we all need *comfort*. Friends do help.  
We may call one "The Comforter" who says:

"Drop your tears upon my heart,  
Soothe your eyes against my hand;  
There was never grief like yours—  
Still, I truly understand.  
"Yes, I have a smiling face,  
Yes, my days seem rich and bright;  
Hush, I know a little song  
For the weariness of night."<sup>21</sup>

But better than the truest earthly friend is that Comforter Whose "smiling face" not only seems, but is, "rich and bright", and Who gives "songs in the night".<sup>22</sup> Is it *death* we must face? Christ delivers from the fear of death and the bondage of that fear.<sup>23</sup> He conquered death and that for us. If we ask Him, He will go with us through the dark valley.

"Ask, . . . seek, . . . knock, . . ." These quoted words come to us all as a challenge to prayer for OUR WAR EFFORT. In this war, as we all well know, we need God's help; then we must ask for it and expect it. We have an increasing army on land, in the air, at sea. Our neighbours to the south are in a new way coming to our aid. But in the last analysis our help must come from God. So give, so lend, so work, but don't forget to pray. As a Christian of India put it:

"To talk with God,  
No breath is lost,—  
Talk on!  
"To walk with God,  
No strength is lost,—  
Walk on!  
"To wait on God,  
No time is lost,—  
Wait on!"

In the days of crisis immediately before us let us be much in prayer for our King, Mr. Churchill, General Wavell and all the other leaders; for our forces, for our people.

Here is a prayer by a Canadian poet:

"Forget not, Thou Who saidst  
'Vengeance is Mine. I will repay.'  
"Forget not Thou,  
God of Compassion! Surely now  
The cup of Thy wrath is filled  
To overflowing!  
(Thou God hear our prayer! Oh, hear us now!)  
"Is it nothing to Thee, Thou All-knowing,  
That they perish in flame,  
Thy children,  
While the obscene Beast reviles Thy name  
And vaunts the wrong unspeakable,  
Treading them down, down, mother and babe,  
In the blood and spew of his hate?—  
Is it nothing to Thee?  
"Thou God Who seest all,  
Too long we wait!  
Too long!"<sup>24</sup>

But we must correct: not the doubting "too long", but the beseeching cry of saints, "How long, O Lord, how long?"

## PACIFIST STILL!

It is unfortunate that ministers of the United Church of Canada have again made remarks derogatory to Canada's war effort. Bitten by the bug of pacifism, whose poison left our Empire ill-prepared to meet strong and wicked lust for power, seventy-five ministers of that denomination at the outbreak of hostilities had the temerity to publish an anti-war declaration. Last week brought another outbreak. Three ministers of congregations of the United Church of Canada in Toronto have declared their determination that their churches shall have nothing to do with the sale of war-saving certificates. So blinding is pacifism, like other forms of moral error, that it prevents men from facing the facts. They are British arms that stand between us and the destruction of all we, as Christians, hold dear. The government of this Dominion is spending vast sums on the war. The country deserves the support of all who love the blessing of liberty that Christ and His gospel have brought us.

With all the pacifist preachments of the years before the war we cannot but expect that there will still be in this and other lands a residue of pacifist sentiment. When people become attached to a delusion, particularly one fostered in the name of religion, it is very hard to free them from their bondage. As far as we have been able to hear, the nearness of Great Britain to the most unprincipled, cruel, and grasping enemy known at least to modern times, if not to all history, has been sufficient to kill most of the pacifist movement that was strong in that country a few years ago. We suppose, then, that it is because of their comparative security, a security from the illusion of which they are now waking up, we find that much pacifist sentiment still passes muster in the United States of America.

Two articles recently appeared in the Senior Quarterly of the Sunday Schools of the United Methodist Churches of America, which are just this kind of sentimentalism. Says one Georgia Harkness:

"I am a pacifist. I have seen nothing in recent months to move me from this conviction and much to convince me of the futility of trying to fight fire with fire."

It is most unfortunate that the British blockade in general, and the shortage of shipping in particular, make it impossible for people like Miss Harkness to be transported to a Nazi-occupied country. We should suggest Norway as a place for her to spend an extended—shall we say, vacation? Bishops in Norway recently issued a pastoral letter to be read in all their churches, in which they said, mildly enough, that the present state of affairs in Norway, and the cruelty and inhumanity there, were not in accord with the Christian faith. Some pastors did read the letter in their churches, and others were about to do so when the Nazi authorities demanded that they should not, and proceeded to send police officers to each of their churches to see that they did not. Miss Harkness might see something in Norway to change her "conviction".

If that failed, she might take a trip to Poland. We should suggest that she should take her foodstuffs with her on such a trip lest she starve. We could not advocate her taking a camera, for it would not be allowed; but still she might keep her eyes open and see "the futility of trying to fight fire with fire"! The Poles of Poland have no fire with which to fight fire. But we have; and

<sup>20</sup> Mrs. Ida E. Baker in *The Lamplight*. <sup>21</sup> Gillian Douglas in *Saturday Night*.  
<sup>22</sup> Job 35:10. <sup>23</sup> Hebrews 2:15. <sup>24</sup> Charles G. D. Roberts in *Saturday Night*.



they are appealing to us for help—and please God, we shall give it until the grievous wrongs done their nations are dealt with by the swords of justice. At present the words of Christ seem to apply: "He that hath no sword, let him sell his garment, and buy one."—B.

## UNION NEWS

### GOOD NEWS FROM KIRKLAND LAKE

"A week or so ago a lady on whom I had previously called, gave herself to the Lord at the close of our evening service. She invited me to her home Monday evening, and on that occasion her husband told me the story. His wife came home after the Sunday night meeting, and during the night he heard her sobbing and weeping more and more, and asked her what was wrong. Very timidly she told him of her desire to be a Christian. He was a backslider and knew the way of salvation. He was astonished to hear his wife speak thus, but evidently his first Christian experiences were suddenly and vividly recalled. Thoroughly shaken himself, he began to explain the way of salvation to his wife. Both knelt down and gave themselves to the Lord. We pray that God may strengthen these two souls, and hope that we may see them follow the Lord all the way.

"Yesterday evening I had my first French meeting with some French Canadians whom Rev. W. S. Whitcombe and I visited together. The husband of the home where we held our meeting, speaks English well, but his wife understands only French. There were eight of us altogether in addition to the children, the smallest of whom was so well bundled up in his little crib that I did not even see him, and threw my overcoat over him! These friends were so happy to sing songs of which we could find both French and English versions. We sang them in both languages, some in one, and some in the other."—Pastor W. H. Frey.

The Regular Baptist Mission at Kirkland Lake is holding a special evangelistic campaign from March 2nd to 16th inclusive. The evangelist will be our "bishop of the north", Rev. H. C. Slade. Special prayer is asked for this effort in a difficult but needy field.

### SAD NEWS FROM COURTRIGHT

Born at Coldstream, 1866, and died at Courtright, 1941, the Rev. C. E. Scott departed to be with his Lord. The funeral service was held in Courtright Baptist Church, February 8th, where he had been pastor for several years. It was during his ministry on this field that the Courtright and Wilkesport churches entered the fellowship of our Union in the year 1929.

Mr. Scott graduated from McMaster University in 1896 and was ordained in the Schomberg Baptist Church. Thus commenced a faithful ministry of forty-five years. He had pastored in Fort William, Parry Sound, Toronto, Oxford, Michigan, and Courtright. While in Fort William he did pioneer work in the Slate River Valley, where the Lord blessed his labours and the Baptist church there was established and built. His was a quiet, steadfast ministry, characterized by faithfulness to the Word of God and the Lord Jesus Christ.

Illness had retired him from the active ministry, but his presence in the services at Courtright was a real help and benediction to the pastor and people. The words of Paul seem suitable to him: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give in that day".—Rev. H. S. Hindry.

## AMONG OURSELVES

### Devoted to Activities and Interests of Former Students of TORONTO BAPTIST SEMINARY

Our Regular Baptist Church in Fort William has been making some alterations. Such work is usually a sign of interest and life. By such alterations Pastor W. C. Tompkins is to have a study in the church building.

Pastor A. A. Dallimore, of Orangeville Baptist Church, has led in a movement to do some much-needed repairs to the church edifice. For this purpose \$100.00 has already been received. Mr. Dallimore, too, has made enough alterations in the basement of the church to provide himself with a much-needed study.

A personal letter received by a friend from Miss Leila M. Boyd, now Deaconess of First Baptist Church, Timmins, brings news of special commendation of the work done by her in the years she spent in backward Northern Quebec, teaching school in French, in a small but vigorous Protestant community.

"I had a pleasant surprise a week or so ago when I had a letter from my former inspector with a cheque in it for thirty dollars as a special award bonus for my teaching last year. He said the school was wishing I was back. I wrote to thank him, but told him of my joy in my new field."

Miss Boyd preached last Sunday in French over the radio station through which First Baptist Church, Timmins, regularly broadcasts its morning service.

Miss Elizabeth Fuller has assisted in the work of Toronto Baptist Seminary since its inception. This past week she received a letter from a former teacher of French in our school, most of which because of its general interest, we reproduce:

"Dear Miss Fuller:

"Je suis très heureux de reprendre la correspondance interrompue depuis si longtemps. Et encore je vais pas vous écrire une longue lettre. Mais cela sera au moins un signe de vie.

"I did have a good number of disagreeable things this summer. But it is all over now and my heart is full of praise to the Lord for His deliverance amid the danger. My parents also have been preserved, and, as far as I know, they are well, though I have not been able to receive a letter from them since last May.

"A brother of my roommate here, who was a friend of mine before the war, visited my home town a little over a month ago, and he called on my parents. At that time they were well, but they regretted not being able to correspond with me. I have also little news from Canada. The last letter but one is one dated September 18th. It was sent by air mail. Ordinary mail takes about three months to get here, and is delayed and censored at several points, I suppose. Therefore, I am sending this air mail.

"Thus far I have not been able to secure a permit to go back to my former churches. There is, however, a little hope left. If I get it, I may be there the beginning of January. Meantime, I am doing a little work here. I am also taking some work at University, so that I shall lose no time even in studies. I should like to pay you a visit some-time, but it may be years yet before I arrive. How shall I ever forget my stay with you! May God bless you richly in return for what you did for me."

Pastor B. D. Wallace, of Westport Baptist Church, has had to go to Florida for his health. He says in a letter dated February 10th:

"The trip was tiring, but I have recovered now, and have been able to enjoy some of the sunshine already."

### "WARNING"

The *Jarvis Record* reports that the so-called Jehovah's Witnesses, alias Russellites, alias Millennial Dawnism, alias International Bible Students' Association, alias Watchtower Publishing Company, have recently been distributing pamphlets entitled *Warning* in that community. This organization is illegal according to the Defense of Canada Regulations. It is justly banned during the war because of its anti-government, anti-British attitude. We should like to hear from our readers of other districts where these religious pests are surreptitiously circulating their religious nonsense.

### HIGHER COST OF LIVING

Every housewife knows that the cost of living has increased. It is said to be 4 per cent. higher than it was last August, and foodstuffs are 9.9 per cent. higher than August, 1939. We suggest that throughout our small churches, where our pastors receive amazingly small stipends, the officers and members should consider an immediate increase of at least 10 per cent. in ministers' salaries.

## Bible School Lesson Outline

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

Vol. 5 First Quarter Lesson 9 March 2nd, 1941

### PETER'S CONFESSION OF FAITH

Lesson Text: Mark 8.

Golden Text: "Simon Peter answered and said, Thou art the Christ, the Son of the living God"—Matthew 16:16.

#### I. The Loaves for the People—verses 1 to 9.

Parallel passage: Matt. 15:32-39.

This miracle is similar to that of the feeding of the five thousand, which took place a short time before (Mk. 6:32-44). The disciples seemed slow to trust in their Saviour, and as before they wondered how provision could be made for such a multitude (verse 4; Mk. 6:37, 52). The divine Schoolmaster is frequently obliged to repeat the lessons which His pupils forget so soon (verses 18-21).

In a marvellous way God satisfied the men with bread in the wilderness, just as He had fed the Israelites with manna in the wilderness in the time of Moses (Exod. 16:4; Psa. 78:24, 25). Christ is Himself the Bread of heaven sent down to the wilderness of earth that men may eat and be filled (John 6:31-33, 48-51). He satisfies those who come to Him (Psa. 105:40).

#### II. The Leaven of the Pharisees—verses 10 to 21.

Parallel passage: Matt. 16:1-12.

There are various kinds of questions: questions asked by those seeking information (verse 5), questions asked by those who have doubts (verse 4) and questions asked by those who would entrap their opponents (Mk. 12:14, 23). The first are legitimate questions (Matt. 7:7); the second are permissible when the doubts are brought to the surface in order to be cleared (Matt. 11:2-6); the third class are unlawful and sinful when asked of the Lord (Deut. 6:16; Matt. 4:7; 1 Cor. 10:9).

The scribes and Pharisees were by this time seeking opportunity to entrap the Saviour (Mk. 12:13). On a previous occasion our Lord had refused to give them a sign such as they desired (Matt. 12:38-40; Lk. 11:16, 29; John 2:18; 6:30). They asked for some supernatural token of His Deity. We are not to test the Saviour, but to trust Him.

The Pharisees and their confederates, the Herodians (Mk. 3:6; 12:13), were entirely mistaken in their thought of the person, teaching and work of the Messiah. Therefore, our Lord warned His disciples against the doctrines of the Pharisees. But the disciples did not at first understand the reference; they thought that He was merely advising them against purchasing loaves made by the kind of leaven used by the Pharisees.

Leaven is a fitting symbol of false teaching. It works on the principle of corruption, and spreads rapidly (Matt. 13:33; Lk. 12:1; 1 Cor. 5:6-8; Gal. 5:9). Students should be warned against tampering with any teaching which dishonours Christ and His Word (Isa. 8:20; 1 John 4:1).

#### III. The Light and Power—verses 22 to 26.

This interesting incident is recorded only by Mark. Our Lord did not heal the blind man in the town itself, but led him outside. It should be remembered that Bethsaida was one of the places which had repudiated our Lord's testimony so definitely that He had abandoned it to judgment (Matt. 11:21-24), and would permit no further witness within its borders (verse 26). Notwithstanding the official condemnation upon the town, Christ had mercy upon the individual there who believed upon Him (Gen. 19:12, 13; Rev. 3:20).

The restoration of sight to the blind is a great miracle, whether the healing be instantaneous (Mk. 10:52), or gradual, as in this case. The wisdom and power of the Lord are both infinite; He is not shut up to any one method or time in His working.

The three stages in the condition of the man of Bethsaida illustrate admirably the three stages in the enlightenment of

the soul. First there is the period of darkness, when nothing is seen because the mind has been blinded by Satan (John 11:10; 12:35; 2 Cor. 4:4). This is followed perhaps by a time of confusion, when things appear distorted (Acts 9:8-18; 18:26). Men look like trees. Familiar ideas have lost their reality and the new doctrines seem strange. But when the Lord again touches the troubled one, the full light of His glory floods the soul, and the truth is seen in all its beauty (2 Cor. 4:6; 1 Pet. 2:9).

#### IV. The Lord and Peter—verses 27 to 38.

Parallel passages: Matt. 16:13-27; Lk. 9:18-26.

Our Saviour gave us an example of tact when He gently led Peter to make a confession of his faith. Christ questioned His disciples as to the current opinion regarding His person, but this was merely an introductory question. It is not sufficient to know what people are thinking and saying about Christ; many claim that they can diagnose religious conditions. The personal attitude to the Lord Jesus Christ is the all-important thing.

The next step in the Christian life after believing upon Christ and making an open confession of allegiance to Him (verse 38; Matt. 10:32, 33; John 6:68, 69) is to learn of Him (Matt. 11:28-30). The disciples were now ready to listen to His teaching.

One marvels that Peter, who had just uttered noble words of faith in Christ, should be the first to reject His further teaching. This shows the need of going to the Lord to be filled with His Spirit time after time. Peter savoured of the things of God one minute, and of the things of the world the next minute (Matt. 16:17; 1 Cor. 10:12).

Peter may have meant well when he refused to entertain a hint of Christ's suffering and death, but he was voicing the sentiments of Satan the Adversary, who had sought by every means in his power to keep Christ from coming to the cross. Satan knew that the cross sealed his doom, and the battle between the seed of the serpent and the seed of the woman has raged unceasingly throughout the centuries (Gen. 3:15; 1 John 3:8; Rev. 20:7-10).

Discipleship involves much more than a confession of the lips. We must confess Jesus Christ as Lord, and also obey Him as such (Matt. 7:21; Lk. 6:46). The necessity of whole-hearted allegiance to Christ is enhanced by the truth of the value of the soul. The salvation of the soul means more than gaining the wealth of the whole world, and the salvation of the soul involves the duty of dedicating the life to the Lord.

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

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