

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. 43

TORONTO, FEBRUARY 27, 1941

Whole Number 980

The Canadian Fuehrer Has Spoken!

By the Editor

Since the outbreak of the war this paper has given much space to the discussion of national and international affairs. We have done so because we believe that it is the duty of every Christian to oppose the present anti-Christian movements of Naziism and Fascism with the same uncompromising antagonism that would be the only proper attitude toward Antichrist himself. For this reason we have exercised what influence we could to assist the promotion of an "all out" war effort in Canada. In common with many others—we believe with an ever-multiplying number of Canadians—we have felt and expressed the deepest and strongest dissatisfaction with the present Government's leadership. With that we shall deal a little later. Our object in this article is once more to direct public attention to that which is unquestionably the cause of Canada's present relation to the war effort of the Empire.

The Godbout Speedometer

It is always easy to be wise after the event, but most people like to predict their wisdom. It is a little easier, and perhaps safer, to write one's tales in the past tense in the familiar phrase, "I told you so", than to be a true prophet of "things not seen as yet". Next to being a true prophet of the future, however, it is perhaps most honourable to be a true interpreter of current events. No one in Canada, we believe, has shown such shrewd and unerring judgment in this respect as Premier Godbout of Quebec. We feel certain he could indicate the snail's rate at which Canada's war effort is moving, as accurately as any speedometer attached to the latest vehicle. Furthermore, Premier Godbout knows why it moves so slowly. Whether we receive it or not, we shall at least earn Mr. Godbout's appreciative recognition of his extraordinary penetration. Said he:

"We are a minority . . . But a little handful of French-Canadians, led by M. Ernest Lapointe, dictated its will to the country."

Partyism and Naziism

Through many newspapers and other media of public opinion, voices have been heard suggesting that there

surely must be available in Canada a higher order of executive ability than is displayed in the present Government. We believe the vast majority of Canadians, in this hour of crisis in the world's history, are neither Liberals nor Conservatives, nor champions of any other political party, fundamentally, but loyal British subjects who want to see Hitler and his gang banished from the earth. In our opinion the majority of people would be willing to forget all party affiliations and political ambitions, and subordinate everything to the one business of winning the war.

But entrenched in Ottawa we have a party made up of party men. Apparently they are prepared to put party above the interests of the state, or of the Empire, or of civilization itself. It is well to remember that Fascism and Naziism each originated as a party; and as they each grew, they sought power to exclude all other parties from the state; and thus developed these totalitarian systems. A form of partyism that subordinates everything to the interests of a party, and treats with insults or contempt the rights of forty-six per cent. of the Canadian electorate, though it may masquerade under a Liberal name, is virtually a form of totalitarianism. It is not representative of the whole state, but it presumes to ignore or to scoff at, and to threaten to suppress, every voice that is raised against it. Mr. Godbout summarized and expressed the practical philosophy of Liberal partyism, now malevolently epidemic in Ottawa, when he said:

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

The Dictator at Work

Was Mr. Godbout right? We knew the truth of what Mr. Godbout said long before he said it. It has long been apparent to us that Mr. Lapointe is actually Prime Minister of Canada. We might parody a little ditty we once heard, describing a certain happy marital state, and make it run thus:

"Lapointe submits, and I obey;
He always lets me have his way."

So might Canada's shadow Prime Minister say. We have heard of some marriages in which the male member of the partnership is decidedly the "silent partner", and he usually enjoys some such complimentary title, as "Mrs. So-and-So's husband". Mr. King seems to be Mr. Lapointe's Charlie McCarthy.

We have had to confess that in the last election we voted for Mr. King as for the lesser of two evils. We greatly appreciated a remark made by Mayor La Guardia before the Senate Committee in Washington recently. When a certain Judge O'Brien, an Irish Catholic of some description, had bitterly assailed the "Lend-Lease Bill", he asked Mayor La Guardia if it was not true that he had appointed him to the bench. To this Mr. La Guardia replied: "Yes, I did. I have made some excellent appointments. In fact, I think I am pretty good. But when I do make a mistake it is a 'beaut'." Hundreds of thousands of Canadians who, like this Editor, voted for the King régime, we feel sure, will be ready to apply the saying of the New York Mayor to themselves in respect to that occasion, "When I make a mistake, it's a 'beaut'."

When such an important question as that of the re-constitution of the Government is in the public mind, and when its discussion is sufficiently widespread to necessitate a statement on the subject being made in Parliament, one might have supposed that then, of all times, would be the time for the Prime Minister to speak; but instead we read in *The Globe and Mail* of Tuesday the following:

"Amid roars of applause from Liberal benches in the House of Commons, he (Mr. Lapointe) attacked the newspapers that have been urging a broadening of the present cabinet, and declared:

"My Province is unanimously opposed to that proposal. The mere mention of it rouses such memories that it is really a crime to mention the word. I don't think I could sit in such a national government and claim to represent my Province, and I believe that if I cannot nobody else can. I beseech the promoters of this scheme to let well enough alone. I implore them not to undermine public confidence in their freely elected rulers."

"Mr. Lapointe's declaration against any suggestion of national government was loudly applauded by Prime Minister Mackenzie King. The House was crowded for the speech and there was no doubt that the Liberal members welcomed the stand taken for party solidarity."

This statement by Mr. Lapointe was "loudly applauded by Prime Minister Mackenzie King". Let us see what Mr. Lapointe says:

"My province is unanimously opposed to that proposal."

What are we to make of this? Is everyone in the Province of Quebec a Lapointe Liberal, and therefore opposed to having anyone in the Government but a Lapointe Liberal? The Canadian Fuehrer could not sit in such a government and claim to represent his province, and he is so sure of himself that he says:

"I believe that if I could not, nobody else can."

Promoters of some sort of coalition Government are exhorted to let well enough alone. Is the present condition in Canada well enough? God help us if it is.

"Sack the Lot"

Mr. Lapointe begs them not to undermine public confidence in their freely-elected rulers. Is the man so obtuse that he cannot see that it is just because these "freely-elected rulers" have so largely undermined public confidence in themselves that this demand is

made from all parts of the country? This Editor touches, in the course of a few months, many thousands of people; and because he has spoken and written upon these subjects, when he meets people, invariably these subjects are mentioned. Looking back over the past six months, at least, while he has received a few nasty letters from Roman Catholics, some of them utterly filthy, he cannot recall having met one adult person, where the subject of Canada's war effort was raised, who was not of the opinion of the late Lord Fisher in respect to certain people when he expressed the desire to "sack the lot". As far as our knowledge extends—it is a sweeping thing to say—we have not met one person who voted for the King Government, who has not profoundly regretted having done so.

So it comes to this, that the rest of Canada is told by the Canadian Fuehrer that it must submit to the unanimous will of "my province" or there will be trouble. Quebec will not consent to any form of coalition government, or to any other government than that which is now in Ottawa. Is it not about time for the rest of Canada to join hands and declare that they are sick and tired of Lapointeism; and that if Quebec will not submit to any other government than that which she dictates, the rest of Canada will exercise her right to refuse to acquiesce in Quebec's judgment? Sooner or later that issue will have to be faced.

The Papal Mouthpiece

What is behind Mr. Lapointe in his dictatorship? He is the mouthpiece of the Papal Hierarchy in Quebec. He was selected to read the special prayer at what they presumed to call "a day of national prayer" in Notre Dame Roman Catholic Cathedral—a special prayer composed by the Archbishops and Bishops of Quebec, which included not even the remotest allusion either to His Majesty the King, to any of his governments, or any of his armed services; but which was nothing less than a thinly-disguised recognition of the universal sovereignty of the Pope. To record this, with the Church's full permission, were assembled all the paraphernalia necessary to "shoot" a moving picture; and so we were told that, in less than a week, this was to be repeated in the theatres all over the land. What a piece of sacrilegious blasphemous humbug! The Church of Rome is not only the greatest racketeering organization in the world, it has surpassed P. T. Barnum, and is now the world's greatest circus!

No doubt the Canadian Fuehrer will be represented in the film shown through all the theatres, offering this so-called prayer, on a so-called national day of prayer, in Canada, at a time when Canada is supposed to be at war, yet reading a prayer which makes no reference whatever to the King or any of his governments.

Mr. Lapointe said:

"This is not a pre-war Parliament, as is the Parliament of Britain. This is not a pre-war Government. Those policies have been squarely submitted to the people during the war."

That statement is only partly true. It is true that the present Parliament was elected in war-time—and it was elected on a promise to prosecute the war with full vigour, and on the principle that, short of absolute necessity, using Lincoln's famous figure, it is usually unwise to "swap horses, crossing a stream". But such

policies as have been pursued since the election were never really submitted to the people.

Sizzling or Sickening?

Suppose one orders his dinner in a hotel or restaurant. He asks for soup, and particularly requests that it shall be hot. He orders a steak. It is advertized on the menu as a "sizzling steak", and he says he wants it "sizzling". There are the accompanying vegetables. He explains to the waiter that he likes his dinner hot. In due time he brings the man his soup. It is not exactly iced consommé, but the best that can be said for it is that it is lukewarm. As for the steak, if there ever was any sizzling about it, it has long since died down. It is not as though it were taken off the ice, it is true; yet it is anything but hot. And so of all the rest. At last the customer says: "Look here, waiter; this is not the dinner I ordered." "It is, sir. Here is your slip, on which you wrote your order. I brought you soup, steak, vegetables and so on." "Yes," says the customer, "but I ordered it all hot, and you have brought it to me less than lukewarm."

Canada voted for a red-hot, sizzling war programme. Everything was to be hot. As soon as the ballots were counted, "a little handful of French-Canadians, led by M. Ernest Lapointe", turned off the heat, and dropped everything down to a tepid temperature. Is there anything more disgusting? There is a Scripture which says: "I would that thou wert either cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." The fact of the matter is, Lapointeism has just about turned the stomachs of loyal-hearted Canadians.

It may not be to-day, but let Mr. Lapointe and his Quebec masters remember that, when the victory is won, as it will be in spite of Quebec, and when some *post-bellum* policy must be developed, unless we are mistaken, when it can be done without too much unseemliness, a disgusted Canada will spue Lapointeism out of its mouth.

Mr. King's Handkerchief

What about Prime Minister King? Some years ago we read a story, whether apocryphal or not we cannot say, which, in any event, illustrates a principle. Mussolini brought a document to the Italian King to sign. The King had had nothing to do with it, of course. Mussolini was its author, but it required the King's signature. As the King was signing it, he dropped his handkerchief on the floor. Mussolini picked it up, and as he did so he remarked to the King, "Perhaps Your Majesty will allow me to retain this as a souvenir of this memorable occasion." The story says the King sadly shook his head: "I fear not, signor; for that is absolutely the only thing you have left me into which I still have the right to put my nose." Prime Minister William Lyon Mackenzie King still has his handkerchief—or has he? Perhaps such an admission would concede too much, for "when a little handful of French-Canadians, led by M. Ernest Lapointe", once more "dictated its will to the country", Premier King's hands were empty—even of an handkerchief, for the record says:

"Mr. Lapointe's declaration against any suggestion of National Government was loudly applauded by Prime Minister Mackenzie King."

We ask for a more energetic prosecution of the war. We are for Britain and everything British, and for Canada and everything that is really Canadian in the sense

of being part of the whole Dominion. We are for a united country, and a united war effort.

Aggregation of Nastiness

But Mr. Lapointe has given us a special right to reply. He said:

"I was thirty-seven years in the House of Commons last week. Now, starting my thirty-eighth year, I pledge myself to employ the years that remain to me to fight any diabolical conspiracy of malicious, narrow and despicable microbes which would seek to destroy the work of beauty which is Canada."

What a strange aggregation of nasty words! "Diabolical", in case anyone does not know, has something to do with the devil. "Conspiracy" implies some degree of intelligence, plotting and scheming. "Malicious", of course, has a distinctly moral and volitional character; it means malice at work. "Narrow, despicable"—these are words which depend for their significance, in part, upon one's point of view. Then comes the word, "microbes".

We do not object to the sentence. Strong speech is sometimes quite appropriate. But even though Mr. Lapointe is Minister of Justice, and the real Fuehrer of Canada by virtue of his control of the sixty-four French-Canadian, Roman Catholic votes in Quebec, we dare to say that this sentence correctly describes Mr. Lapointe's programme, not ours; nor is it the programme of the multitude of voices that have called for some kind of coalition Government.

But how shall we put it? The other day Senator Clark interrogated Mr. Wendall Willkie, and forgot for the moment that he was speaking in the Senate, and so addressed Mr. Willkie as "Mr. President". To which Mr. Willkie promptly replied, "That ought to have been correct." Mr. Lapointe has simply confused, as many people do, the objective and the subjective. This would be true, had Mr. Lapointe said it:

"Now starting my thirty-eighth year I pledge myself to employ the years that remain to me to fight in any diabolical conspiracy of malicious, narrow and despicable microbes which would seek to destroy the work of beauty which is Canada."

But they will not accomplish it. It has been the history of Roman Catholicism again and again: like other criminals and criminal organizations, she invariably goes too far, and sooner or later, the day of reckoning sets in.

Let us do everything we can to further Canada's war effort. Let us exercise our right to criticism the lethargy of the present Government.

Is There Not a Somebody?

Is there no one in Canada in a position to lead? Are we to be silenced by the Quebec Hierarchy speaking through Lapointe? Is there not a Bevin, nor a Beaverbrook, nor a someone—perhaps it would be too much to hope for a Churchill—in Canada?

We have reached the conclusion that we shall never make progress under the titular leadership of William Lyon Mackenzie King. Andrew Carnegie said that the secret of his success was that he had learned how to surround himself with cleverer men than he, and make use of them. That is ever characteristic of great leadership. But it is ever characteristic of the little man that he surrounds himself with lesser men than he. This Premier King seems to have done. Let us, however, do our best in spite of Mackenzie King—and determine that Britain shall win the war.

WHY QUEBEC IS POOR

By Rev. W. S. Whitcombe, M.A.

The Sirois Report recommended, among other things, that Quebec be given an annual minimum allowance of \$8,000,000 from the federal treasury in addition to other national adjustment grants such as might be fixed from time to time. Ontario was to receive nothing, though the people of this province are by far the largest contributors to the federal treasury. Why is our sister province deemed to be so poor as to require such special treatment?

The commission themselves take pains to point out that a great difference exists between the state of affairs in Quebec and those in the rest of Canada. That difference, in a word, is the Roman Catholic Church, which permeates and dominates every part of the life of the French-speaking province. The Roman Church has always brought poverty and ignorance in its train wherever it has been in control, and the province of Quebec is an example of its handiwork. Some specific evidence on the point was given in the masterly address by Dr. Shields on, "The Religious Aspect of the Sirois Report". As we are assured on all sides that this Report is not a dead letter, it will be profitable to give several examples which have recently come to light of the manner in which the Church of Rome feeds fat on the public purse of our neighbouring province, keeping in mind that the Sirois Report proposed to pad this public purse by the annual addition of more than eight million dollars.

\$10,000 a Year and No Questions Asked

The first example is taken from the reports of the Quebec Legislature now in session in the provincial capital. The subject under discussion is the incorporation of the "Collège" of Amos—a "collège classique" that has just been established in the new colonization and mining section of the province. It was undoubtedly such establishments as these that Mr. Godbout had in mind when he said recently: "Our young people ought not to be trained until they are twenty years of age by an education that prepares them for nothing unless they wish to become priests."

Mr. Duplessis, leader of the opposition, approved the bill for incorporation with the exception of a single clause authorizing the government to require the college to report on the property it possesses, the names of the officers and a copy of its rules and regulations. He added that in 1937 he had eliminated the law which authorized such reports. Said Mr. Duplessis, "If there is anyone in whom we ought to have confidence it is in our educators. It is humiliating to force them to report at the simple caprice of the government."

In asserting himself as the defender of the clergy, the leader of the opposition was running true to form. His revamped provincial Conservative party known as the "Union Nationale" was strongly clerical during its term of office, as the "Padlock Law" and other legislation demonstrate. But what line of defense did the Liberal Party follow in reply to Mr. Duplessis' attack? Here was a fine opportunity for Hon. Mr. Godbout to take the same stand within the legislature as he took on the hustings when he made the statement just referred to, in criticism of Quebec's "collèges classiques"—good for nothing but to produce priests. But no, such statements

as these that smack of anti-clericalism are made before English-speaking electors and are intended chiefly for purposes of exportation outside the province. Inside the fold, in the French-speaking legislature at Quebec, the Liberal party is much less liberal and not at all anti-clerical. So far from making any attempt to regulate or control this Catholic institution seeking incorporation, the Liberal government's sole reply to Mr. Duplessis' strictures was to vie with him in making an ostentatious show of their cringing subserviency to the Roman Church.

In defense of the bill the government spokesman made the following statements: "I have sat in this chamber since 1912 and I have never yet heard it said that the Seminarists had any cause of complaint against the government. We will not ask the collège of Amos for any more reports than we ask of the other collèges (which are exempt from reports) . . . We give \$10,000 a year to the 'Collège of Amos': It is only fair that we have at least the right to ask the name of the business manager (économome) in order to send our cheque to the right address".

Ten thousand dollars a year and the government asks no more than the proper address of the business manager! And there are many such "collèges" in Quebec, not to mention scores of other institutions which receive millions in government grants. We suspect the good "économomes" would be sure to forward their proper addresses even without the asking! But for the government to ask such information, says Mr. Duplessis, is to "humiliate our educators". And each year millions of dollars of public money goes into the treasury of the Roman Church in Quebec and the taxpayers have no right to ask for any report on how their own money is spent! Is there any other civilized country in the world where such conditions obtain? No wonder the government is so poor and the Roman Church so rich in our Catholic province of Quebec. And ecclesiastical cupidity excites them to cast longing eyes on eight millions a year from the rest of Canadian taxpayers, and this, too, the Sirois Commissioners sweetly advised should be spent as Quebec wished and not for any particular object named by the federal government!

Millions for a Catholic University

But this is not all the money the legislature at Quebec has handed over to the Roman Church of late. Less than a week after the discussion just referred to, the government made the following announcement: "The provincial government has decided to complete the construction of the university buildings on Mount Royal out of the province's own funds without the administration of the university having recourse to a loan (Our italics, G.W.). The Bank of Canada cannot, on account of the war, refuse to authorize such a loan. It was explained that the government would complete the university as it constructs the roads, with the same money, that is to say, the money of the tax payers. The work would begin in the spring."

Three things are to be noted in connection with the above statement:

1. In time of war the government of a Canadian province announces its intention of undertaking a costly piece of construction involving, if we are not mistaken, some millions of dollars.

2. It proposes to do so directly out of public funds so as to avoid a loan. A clause in the above announcement appears to raise the question as to whether or not this is designed to evade federal government regulations regarding loans in war-time.

3. The Université de Montréal is to be a centre of French Catholic education. The governing commission was named by Mgr. Gauthier, Archbishop of Montreal, and the provincial government has avowed its intention of allowing the university to conduct its own affairs. (Mr. Godbout, Quebec, Feb. 13, 1941). That is to say, the taxpayers pay their millions, the Church calls the tune.

Still Another Plum

One might think that all this would be enough for one week but just seven days after the debate on the "collège d'Amos" it was proposed to purchase the library of the Saint-Sulpice at Montreal for the mere bagatelle of \$742,000, the amount the Gentlemen of Saint-Sulpice owe in back taxes to the City of Montreal.

This priestly order is another one of the impoverished congregations so common in our neighbouring Catholic province. Several years ago the Duplessis government made them a loan of five million dollars. Now they are back for more. We wonder if their patron saint should not be Oliver Twist!

But of course they are poor. Anyone who had borrowed five millions from any other source than the magnanimous province of Quebec certainly would be! But perhaps that was a loan for keeps.

One sure proof of their poverty, however, is their enormous tax bill—more than three-quarters of a million in one city alone! This arrearage of taxes could not be levied on churches or schools under the direction of the order, as these would naturally be exempt from taxation. (Quebec exempts property to the value of \$734,000,000, Ontario to the value of \$380,000,000). The enormous arrearages of taxes must therefore be on property held by these priests as a matter of a revenue—producing investment. We understand that part of it at least is held by a subsidiary company with an *English* name. And so this impoverished order is to be paid three-quarters of a million, and will no doubt still have their own library and be paid to take care of it in addition. Three-quarters of a million for nursing one's own child!

This, we remind our readers again, is only one week's generosity in the life of our sister province. But in that length of time they have accounted for the best part of eight millions, and by this time are probably looking for new worlds to conquer, or rather to give to the ever-greedy organization that cries, "More, more". It is well that English-speaking Canadians should pay attention to the warnings that the Sirois Report is not a dead letter.

JUKE SERMONS

Juke boxes are those flashy, automatic phonographs out of which some people are making a lot of money. For southern negroes records of gospel singing are specially supplied. There are also "preaching records"—a kind of "canned tongue", but served with plenty of steam!

"SUBVERSIVE", "MALICIOUS", "TREASONABLE" . . . !

By W. Gordon Brown

Two weeks ago THE GOSPEL WITNESS quoted a clear, and, to say the least, impartial note from *The Windsor Star*:

"Speaking at Plessisville, Quebec, Honourable Adélard Godbout, Premier of Quebec, is reported to have said:

"The English who came here after us, are more attached to England than we are, and that is easily understood. They would have liked to see conscription established for overseas service. But a little handful of French Canadians, led by M. Ernest Lapointe, dictated its will to the country."

"We think in the interests of Canadian unity that Mr. Lapointe should lose no time clearing up that point."

What is our surprise, then, to find in their issue of February 18th a bitter attack by one of the regular contributors to that paper. After remarking that the English people are thoroughly "united in their determination that the Nazis will never gain a successful foothold on English soil", the columnist adds:

"Unhappily, we in Canada are not similarly united. Far, far from it. The forces of disunion are at work, attempting to set race against race, religion against religion. Almost every mail these days brings pamphlets, sheets, so-called newspapers, whose aim is to sow the seeds of discord and raise a crop of racial and religious issues that will stifle our concerted war effort. Much of this—perhaps not unnaturally—springs from Toronto. Particularly from the region of Jarvis Street. It's subversive stuff far more poisonous than the scriptural misconceptions of Jehovah's Witnesses.

"Consciously or unconsciously, the disseminators of this tripe are doing Hitler's work. Whatever visionary plans Adolf may have for the future of Canada, in the event (possible only in his eyes) that Britain goes down, these plans are being deliberately, maliciously, treasonably advanced by those who stir up enmity between East and West, enmity between English-speaking Canadians and French-speaking Canadians, enmity between Protestant and Catholic."

THE GOSPEL WITNESS is here accused of a work of disunion; setting French against English, and English against French; Catholic against Protestant, and Protestant against Catholic. This, indeed, happens "perhaps not unnaturally" in "the region of Jarvis Street"!

Such a view is, to say the least, exceedingly superficial. When this paper has pointed out the way in which French Canada is not bearing its share of Canada's net war effort, it is very easy to say that we are setting French against English, and English against French. When this paper has pointed out, and continues to point out, the way in which the Roman Catholic Church has constituted itself, and continues to function as, the enemy of democracy, it is no answer to remark that we are seeking to set Protestant against Catholic. Any writer, no matter how poor his mentality, would be capable of saying as much!

It is remarkable the way in which the ban, of the so-called Jehovah's Witnesses, by the Defence of Canada Regulations, is being used to urge the ban on anybody and everybody who, in the name of the Lord, would speak against the machinations of Rome in this country.

Let there be no mistake about it, justification for the ban of Jehovah's Witnesses was not, primarily, religious, but political. Thank God we still have religious freedom in this country, and intend to keep it. But Judge Rutherford, the apostle of these self-styled "Witnesses" has, in no uncertain terms, denounced "the Anglo-American Empire system" as "the spirit of devils".¹ Indeed he

¹ Preparation, p. 293.

has declared that our British Empire is wedded to the devil.' All this was carefully reviewed in THE GOSPEL WITNESS of November 28th last, copies of which may be had on request.

In spite of the fact, then, that the Minister of Justice, Honourable Ernest Lapointe, made a very poor job of presenting the case against the so-called "Witnesses" in the House of Commons, the Government was fully justified in banning this treasonable organization for the duration. It was justly banned on political grounds.

The Pastor of Jarvis St. Church is well known for his thoroughly British sentiments. He has done, and is doing, everything in his power to further our cause; therefore to say that his preaching is "subversive stuff far more poisonous than the scriptural misrepresentations of Jehovah's Witnesses", is "poisonous" indeed!

But when we read this article we thought it had the old familiar ring. We wondered what religious persuasion the author might have. Mr. R. M. Harrison regularly contributes the double column from which we have quoted, entitled, "Now", to *The Windsor Star*. Last week *The Catholic Register* of Toronto carried the following:

Columnist Resents Dr. Shields

(Harrison in *Windsor Star*)

"Those flu bugs had us knocked out of the driver's seat last week when Rev. Dr. T. T. Shields, of Jarvis Street Baptist Church, Toronto, was making one of the nastiest cracks of the many uttered by him in the course of a lengthy and spectacular pastorate. But, it's not too late to voice a little columnist resentment. The Roman Catholic Hierarchy, stated Dr. Shields, is Canada's Fifth Column!

"Was the Toronto Baptist parson speaking of Cardinal Villeneuve, head of the Catholic Hierarchy in Canada? Cardinal Villeneuve has time and again shown himself to be a tower of strength to Canada's war effort, a man who has done a wonderful work in promoting unity among our two major races. The Cardinal has summoned Quebecers and all French-speaking Canadians to a day of prayer for a British victory on Sunday, February 9th, a prayer that is to be echoed by persons of all other faiths. Yet at a time when there should be the utmost concord between all faiths—for it is a common danger that all faiths face—the sensation-seeking Dr. Shields uses a pulpit from which to sow the seeds of discord."

Evidently *The Catholic Register* approves of Mr. Harrison—the reason may not be far to seek.

By the way, his assurance to Canadians of the pro-British sentiment of Cardinal Villeneuve must be taken with more than one grain of salt! Of course, it was with the Cardinal's approval that the day of prayer of a couple of weeks ago was held. But why pray for British victory if you do not do something about it, and something substantial? Politicus in *Saturday Night* of February 15th remarks well that "there has been quiet on percentages of enlistments in different parts of the country." He feels sure that French-Canadians, with proper leadership, could be brought to a full support of our war effort, but recognizes that this will need strong persuasion from the powers that be in Quebec.

According to the census of ten years ago the percentages of population in Canada showed:

French	28.22
English	26.42
Scotch	12.97

¹ *Ib.*, p. 355.

It is more than probable that in the past ten years the French percentage has increased considerably. Yet in the figures given out last November, Quebec volunteered for our air force 751 men, while from Ontario 8,475 men offered their services. In the first contingent sent overseas, the percentages were:

Quebec	11 per cent.
Ontario	44 per cent.
Other Provinces	45 per cent.

Quebec's prayers without sufficient effort remind us of an experience of some years ago. The room in our boarding-house faced on the back garden. One night two cats met in what sounded like—well, whatever cats sound like! We recalled that a friend had told us how his boarding-house backed on a lumber-yard where the felines congregated plentifully and noisily. A man two doors away told our friend that he used to pray to the Lord for the cats to go away, but our friend said that personally he found boots quite effective! Thinking to try the latter method, we rose and through the open window pitched one of our number tens—and the cats went over the far fence so quickly they did not realize what a s-cat-eration there had been!

Oh no, we are not making fun of prayer. Every day we in this church pray earnestly for victory; but with prayer must go effort if the horrible screeches in the world's back yard are to be ended.

But why does *The Catholic Register* quote Mr. Harrison? The reason is, not only are such sentiments as we have quoted altogether too welcome to those who have the spirit, if not the means, of persecution, but the fact that Mr. R. M. Harrison is himself a Roman Catholic. Perhaps in a more sober moment Mr. Harrison may recall the fairness of the paragraph in the paper for which he writes, which gave Mr. Lapointe the floor and said:

"Speaking at Plessisville, Quebec, Honourable Adélard Godbout, Premier of Quebec, is reported to have said:

"The English who came here after us, are more attached to England than we are, and that is easily understood. They would have liked to see conscription established for overseas service. But a little handful of French Canadians, led by M. Ernest Lapointe, dictated its will to the country."

"We think in the interests of Canadian unity that Mr. Lapointe should lose no time clearing up that point."—B.

HIGHER COSTS

Statistics released last Friday showed that the cost of living reached in January its highest point since 1937. No wonder that East York teachers have asked for a bonus of at least fifty dollars for all, and one hundred dollars for married teachers who are receiving less than fifteen hundred dollars a year. We suggested last week, and these facts back our appeal, that in our churches where the pastors receive what we cannot but call amazingly small salaries, steps should be taken at once to increase them substantially. Urgent appeals are being made at present for us all to take part in Canada's war effort by buying War Savings Certificates. We have not a pastor in our Union who would not like to respond to this appeal; but how most of them could do so, is beyond our comprehension, unless and until a substantial increase is made in their regular income.—B.

THE CATHOLIC CHURCH AND THE CORPORATE STATE

(Sixth of a Series of Articles on the Relationship of Catholicism to Nazi-Fascism)

By L. H. LEHMANN

A few years ago, Americans considered it incredible that the Catholic Church could be officially in favour of the fascist corporative state; much less that it could have been in any way responsible for the origin and spread of Corporatism. They refused to believe that the vaunted encyclical *Quadragesimo Anno*, of Pope Pius XI, was an endorsement of the Nazi-fascist objective to discredit and destroy the structure of the liberal democratic state, and to set up, in its stead, authoritarian, hierarchical regimes. Yet, this encyclical embodied the whole aim of the Catholic Church for half a century before the rise of Fascism, namely, the total reconstruction of the then existing social order on Catholic-fascist lines. The real title of this encyclical is: "On the Reconstruction of the Social Order," and its plan is actually the ecclesiastical counterpart of the fascist military onslaught against liberalism and democracy.

Americans heard Father Coughlin preach this for eight years, but merely shrugged their shoulders and took it for granted that his rantings were those of a crackpot and had nothing to do with the true aims and activities of the Catholic Church. It can now be seen that this plan of the Vatican, though camouflaged in terms to quiet the fears of Americans, was being carried forward officially by the Catholic Church in the United States as vigorously as in European countries.

In our first issue of *The Converted Catholic*¹ attention was directed to the plan as published under the auspices of the National Catholic Welfare Conference, and signed by 131 Catholic prelates and noted laymen. It advocated a change in the United States' Constitution to permit the enactment of the recommendations of Pope Pius XI into American law. It praised the NRA, which is now admitted as having been patterned on fascist corporative lines², and which was abolished by unanimous opinion of the U.S. Supreme Court as destructive of American democracy. In spite of this, however, this plan of the Catholic Church says: "*Had the NRA been permitted to continue, it could readily have developed into the kind of industrial order recommended by the Holy Father.*"

So cautiously has this plan been advanced in the United States, that it was not until the Roman Catholic hierarchy issued its pronouncement on "The Church and the Social Order"³ that the press could safely headline the news that "The Catholic Hierarchy Advocates Corporative System for the U.S."⁴ Strange to say, there was then no public outcry. And even now, when patriotic Americans are turning the searchlight of suspicion on every sign of political and economic subversion, the greatest Trojan Horse of them all continues to tower unmolested in the very shadow of their searchlights. In newspaper offices, this Trojan Horse of Jesuit Catholicism is still regarded as the feared and untouchable "Sacred Cow".

The misconception that the corporative system is purely an economic matter, has blinded the American press and

public to the real aim behind Catholicism's advocacy of it. Corporatism is indeed the economic ingredient of Fascism. But it is also the essential element of Fascism, since the corporatives make a parliament or congress unnecessary. For these corporatives are the means through which the "Leader" exercises his dictatorial will. It was precisely because the Supreme Court judged that, by the NRA, Congress had abdicated its powers and was thus paving the way for Fascism, that it took vigorous action against it. The entire ideology of Fascism and Naziism—in social, economic, educational, religious and military matters—is contained in the corporative system. Corporatism is Fascism.

The Roman Catholic bishops, though cautiously, speak nonetheless as plainly in favour of Nazi-Fascist ideology as the Catholic hierarchies of Italy, Spain and Germany. Like Hitler and Coughlin, they start from a standpoint of "positive Christianity," and call for "a comprehensive programme for restoring Christ to His true and proper place in human society," for "a reform of morals and a profound renewal of the Christian spirit which must precede the social reconstruction". Implicit in this is the customary anti-Semitic and Fascist condemnation of the "Masonic-Judaic pluto-democracies" as resting upon an immoral, un-Christian foundation. These Catholic bishops also condemn strikes and free enterprise.

It was in this same way that the Roman Catholic bishops of Italy, Spain and Germany supported the rise of Fascism and Naziism in their respective countries. In their pastoral letter from Fulda on August 30, 1936, the Catholic hierarchy of Germany solemnly declared to their people:

"There is no need to speak at length of the task which our people and our country are called upon to undertake. May our Fuehrer, with the help of God, succeed in this extraordinary difficult work . . . What we desire is that belief in God, as taught by Christianity, will not be overcome, but that it be universally recognized that this faith constitutes the sole Aryan foundation upon which can be built the powerful and victorious bulwark destined to hold back the forces of Bolshevism . . ."

All doubts as to the whole-hearted support of Hitler's programme from the beginning by the Catholic hierarchy in Germany are cleared up by a perusal of the discourses and writings of Bishop Aloysius Hudal, Rector of the German College in Rome and one of the closest consultors of the Holy See on German and Austrian affairs. In his book, *The Fundamentals of National Socialism*, he repeats the contents of many of his allocutions to the German Colony in Rome. The following is a sample:

"Let us see, for example, how interesting are some of the objectives of the National Socialist programme; popular unity as opposed to everything that can disrupt; language as the nation's spiritual bond; consciousness of Germany's historical destiny; the sentiment of race consciousness; *the attempt to solve the Jewish question; assurance of pure German breeding; destruction of parties; culture of the family; and the ideal of the large family considered as a matter of honour and national pride; the militarization of the nation . . . ; a new system of instruction and education; the corporative idea; the aristocratic principle of government by a Leader. . . . Above all, the German people are indebted to this spiritual movement for the slow destruction of the ideology of the Rights of Man, upon which the edifice of Weimar was founded, as well as for destruction of faith in formal juridical constitutions, of the dialectics of parliamentary procedures . . . and of democracy.*"

In order to prove the identity of interests between Catholicism and Nazi Socialism, Bishop Hudal⁵ quotes

¹ Jan., 1940, p. 6.
² Cf. John T. Flynn, in the *N.Y. World-Telegram*, July 12, 1940, where he states that, by the NRA, President Roosevelt, unwittingly, "attempted to introduce this feature of Fascism into our country".

³ Feb. 8, 1940. The N.C.W.C. called it "the most important utterance made by the Catholic hierarchy since the bishops' programme of reconstruction of 1919".

⁴ Cf. *Richmond Times Dispatch*, Feb. 9, 1940.

⁵ *Op. cit.* p. 236 et seq.

from the Catholic German historian, Joseph Lortz of Münster, who, in his work, *History of the Churches*, shows that Catholicism and Nazi-Socialism are one of the following points:

"1. Both are mortal enemies of Bolshevism, Liberalism and Relativism, that is to say, of the three deadly maladies from which our age is suffering, and which fiercely attack the work of the Church. The essential ideas of Nazi Socialism, together with the principle of liberty bound to authority, correspond exactly to the ideas that Popes Gregory and Pius IX endeavoured to impose upon the 19th century, in face of a world which called itself progressive, and which received their teachings with sarcastic smiles. To this is added their common fight against Freemasonry.

"2. Their common fight against the Godless movement; against public immorality; against the stupid doctrine of equality, which is destructive of life; their fight for a rational and fertile structure of human society as desired by God, and for the corporative structure of the state as proposed by Popes Leo XIII and Pius XI (*Quadragesimo Anno*); their common fight against a mode of life that is unnatural and deprived of all healthy traditions as encountered in great modern cities and workmen's localities.

"3. By its principle of authority and government by a Leader, a principle upon which all national life rests, National Socialism combines the German and the Catholic attitude towards human life.

"4. Most important of all: National Socialism is a confession of faith; opposing, as it does, unbelief and destructive doubt it has convinced all classes of society that the outlook of the believer is not, as liberalism has taught, an attitude of inferiority, but one that carries man towards the total accomplishment of his destiny. And although the Catholic Church should never identify itself with any movement, it cannot afford to miss the opportunity of gratefully accepting the help of this powerful ally in the fight which she is carrying on against atheistic rationalism."

This Catholic historian calls attention to the fact, which American observers have failed to note, that Nazi-Fascism is but the outcome of events in which the Catholic Church has played a decisive rôle for centuries. He says that National-Socialism is the "fulfilment of destiny," and goes on to say:

"It was born originally out of the most profound tendencies of the epoch, of which it is the crowning act. Undoubtedly, we now have the right to speak of an essential transformation, of the birth of a veritable new era, the accomplishments of which will remain. A new epoch has opened which will serve religion and the Church, and which will be extraordinarily well armed to carry on the fight against atheism."

This, and much more, is quoted by Bishop Hudal to prove the fundamental identity of the aims and purposes of Catholicism and Nazi-Socialism. The Catholic bishops in the United States cannot afford to be as frank in supporting Nazi-Fascist ideology in this country. They cannot but admit, however, that their fellow-bishops in Nazi-Fascist countries are correct in their analysis of the benefits which this anti-liberal and anti-democratic ideology will bring to the organization of Roman Catholicism.

Next week: THE GREATEST TROJAN HORSE OF THEM ALL.

* P. 291 et seq.

Have you answered
the Editor's letter?

HAS A NEUTRAL POPE A FASCIST DELEGATE?

It is remarkable how naively press comment is apt to take reports which emanate from the Vatican as "the truth, the whole truth, and nothing but the truth". For example *Time* for February 24th in its Foreign Affairs section, devotes its first article, headed "International" and subheaded "Lies and Bombers", to the recent article in the Vatican's own paper, *Osservatore Romano*, which "finally lashed out . . . against . . . Axis propaganda", when it said that "the Church cannot be called upon to favour one (contrasting system) more than the other." And *Time* takes this to mean that the Italian Eugenio Pacelli, Pope Pius XII.

"is neutral. He is also honest and suffers acutely because the Axis press and radio systematically distort his acts, words and purposes, try incessantly to persuade the world that somehow or other His Holiness is on the totalitarian side against Democracy."

The Pope is neutral! Therefore his ambassadors must be neutral! The papal ambassador to Canada, whose official title is Apostolic Delegate, resides in Ottawa. His name is Monsignor Antoniutti. His Fascist allegiance is known at least to the Italian public, and there are well over one hundred thousand Italians in Canada. Before he came to this country, he was Papal Delegate to Franco's Spain. It is not usual, we understand, for the Apostolic Delegate to act as a bishop in visiting local parishes, but Mgr. Antoniutti has done this in Quebec. The neutrality of the Pope is hardly demonstrated by this his official emissary in Canada.

There are many Roman Catholics in Canada who are loyal Canadian citizens. There are many Roman Catholics in our Army, who, with all their might, will fight against Nazi and Fascist powers in this war. We are thankful for, and proud of, every one of them. But the following little story is revealing.

A certain graduate of Toronto Baptist Seminary a few weeks ago rode with a Government official from this city to a neighbouring one. On the way they discussed the war and the Roman Church. Said the official: "I am a Roman Catholic. The Catholics of Canada are fighting against the Nazis. Still I would fight for the Pope against anybody, even against the British Empire. Of course," he added, "our Church has spiritual power, and we do not deal in the temporal."—B.

A LETTER FROM "DOWN UNDER"

A letter came to hand last week from a friend in Auckland, New Zealand. It is typical, of course, of many that reach the office of THE GOSPEL WITNESS. We quote part:

"I was very interested in, and received much help from, your article on 'Jehovah's Witnesses'. About all I knew of them concerned their false doctrines. But I thought there must be other reasons for the governments to deal with them as they have.

"I would also like Dr. Shields to know that I received much help and blessing from his sermon on the Angels. No doubt we have missed much joy and blessing through the neglect of this important subject."

The Jarvis Street Pulpit

"IT'S A LOVELY DAY TO-MORROW!"

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

Delivered in Jarvis Street Baptist Church, Sunday Evening, February 23rd, 1941.

"We are saved by hope"—Romans 8:24.

Our brave "front line" in England is not sufficiently supplied with helmets. Those who have them, find them a real protection. Some have feared they may induce baldness, but the London "bobbie" was practical when he remarked that he'd rather lose 'is 'air with a 'elmet than 'is 'ead without one!

The spiritual warrior must ever guard against attack from above by the prince of the power of the air,¹ and against such onslaught he is armed with "a helmet, the hope of salvation".² With such hope on his head—and in it—nothing can down him. His hope he has heard "in the word of the truth of the gospel".³ The hope brought by the good news of Jesus Christ enables him to say in a better, surer way than the world, and say it no matter how hard the conflict nor how dark the night, "It's a lovely day to-morrow", for his is "God's to-morrow". Hence the Scripture says, "We are saved by hope."

Permit a word on grammar. The verb in this verse is timeless,⁴ and the noun's case may mean three things;⁵ so salvation, past, present and future, is in hope, by hope and for hope.

I.

HOPE IS A QUALITY OF THE HUMAN SOUL. They are mighty hopes that make us men. Vegetables have life, animals have conscious life, man has self-conscious life—and God-conscious life. It is self-conscious life that becomes God-conscious, which has best hope.

It is HOPE that MAKES MAN'S WORLD GO round.

You see this *in daily toil*. Paul remarks that "the one who ploughs, ought to plough in hope, and the one who thrashes, in hope of sharing."⁶ I remember a call I made one evening on a farm home. I turned on to a back line, through a rickety gate and up a rough lane to a poor house, which one entered through the woodshed. I remember the old lady argued that it was Modernism to say the moon went round the earth! There was a tall old man with whiskers, the owner of the rather poor land. He told me his simple story. If crops were a failure one year, he ploughed and sowed, and hoped the next. If they failed the next year, he tried again the one after. So he had gone his whole life, in his work "saved by hope".

Commerce is the same. Men hope to make money. It may be fine idealism to speak of doing away with the profit motive, but that motive is a very powerful one; and for natural, unregenerated men no substitute seems yet to have been found. Vast Russia has just announced, not another Five Year Plan, but a Fifteen Year Plan to make that inland continent equal in manufacturing to the "capitalist" states. Russia has told us before of "Plans" and maximums, but they have usually omitted to report results! The reason? Travellers have told

"how terrible (is) the neglect where nothing belongs to anyone, and how stifling the lack of initiative where the penalty for making a mistake is to be shot."⁷

Before God the righteous man will not make gold his hope,⁸ and the apostle warns "the rich in this age not to show a lofty attitude of mind, nor to have their hope fixed upon the uncertainty of riches".⁹ Still, the faith of business is the substance of things not yet seen!¹⁰

Man's ability to hope appears *in distress*. Few are those who come to the state of Paul's travelling companions who found all hope that they should be saved taken away.¹¹ "While there's life, there's hope," is true enough. "We must hope for the best," says one to comfort another. Almost any valley of Achor—a place with a dreadful history—may become "a door of hope".¹² I know a fine Christian mother of a grown family. One boy went off to one theatre of war, a second to another. She thought and thought of them, till she made herself quite sick. A Christian doctor called. He said after a few calls: "There is nothing I can do for you. To get better you must help yourself." Her love must hope all things.¹³ It is in the Lord, and it does, and she is much improved.

The ability of men to hope appears *in our war effort*. They say of the English that they lose the battles but win the wars. That is because they do not know when they are beaten. They hope to win, they never give up, and they do win.

I remember the Sunday last June when we heard of the collapse of France. It looked hopeless. We all felt just sick about it. But with the miracle of Dunkirk, hope revived. In the hearts of our leaders it never died. "We shall not slacken nor fail," says Mr. Churchill. And the whole British people have caught the spirit of hope. Results we are beginning to see.

She was in a convoy of merchantmen, yet a submarine hit her. A destroyer turned back to find her sinking slowly, and then made off to "get" the undersea craft. When the destroyer returned, the tanker was going down. The crew, who had been ordered to abandon ship, were rowing about in the life-boats. Were they weeping? No, they were singing, and this was their song:

"It's a lovely day to-morrow,
To-morrow is a lovely day."

One sailor taken aboard the rescue boat remarked in his English slang: "When I get 'ome, my old woman won't 'arf give it me in the neck!" You cannot kill such a spirit of hope. It is spreading to the Nazi-occupied countries, and with the spread of our expectation, those there cruelly oppressed become what the prophet calls "prisoners of hope."¹⁴

¹Ephesians 2:2. ²1 Thessalonians 5:8. ³Colossians 1:5. ⁴Timeless aorist.
⁵Locative, instrumental or dative. ⁶1 Corinthians 9:10.
⁷Mr. Willson Woodside. ⁸Job 31:24. ⁹1 Timothy 6:17 Greek.

¹⁰Compare Hebrews 11:1. ¹¹Acts 27:20.

¹²Hosea 2:15, cf. Joshua 7:24, 26. Achor means "troubler".

¹³1 Corinthians 13:7.

¹⁴Zechariah 9:12.

But whether in peace or war, in business or distress, hope is a quality of a man's soul.

HOPE in man IS THE GIFT OF GOD. James, the Lord's brother, forbids cursing a man because that man is made in the likeness of God.¹⁶ In the beginning the Creator made His creature in His image.¹⁷ If God set eternity in the heart of man,¹⁸ he made him to hope through this life and for another. The God of hope¹⁹ gave man a soul that is shot through with rays of hope.

II.

But we must go much farther to reach the truth of our text. "We are saved by hope". That has been proven by natural men in daily toil, in commerce, in distress, in war. But our text goes beyond the natural. Here is a saving hope. Here is the supernatural. HOPE MUST BE SANCTIFIED. Only then can it really save.

How does God work in a human soul to save that soul? A man hears the hope declared in the word of the truth of the gospel.²⁰ The Spirit of God quickens that word. The heart begins to realize there is a spiritual world of which he has been but dimly aware. Into that place in the soul where hope functions, the Spirit of God brings a living gift of faith. With all the powers of his inmost being using that divine gift of faith, which is not of ourselves,²¹ the man casts himself upon God. At that supreme moment God in Christ becomes his personal Saviour. He is "saved by hope".

Before he hoped his own works might avail something with the Almighty. Now he has "good hope through grace".²² Before he did his poor best to merit the reward of his Judge. Now he knows with Jeremiah that "blessed is the man that trusteth in the Lord, and whose hope the Lord is".²³ Before he would have kept the law for righteousness. Now he knows that "the law made nothing perfect, but the introduction of a better hope did, by which we draw near to God."²⁴ Before he would have offered God silver or gold or the keeping of the traditions of men. Now he knows that he has been redeemed with the blood of God's Lamb without spot or blemish; and since God raised Him from the dead, his faith and hope is in God.²⁵ He says with the psalmist: "Thou art my hope, O Lord God."²⁶

You see, the thing that matters most about hope is the basis of it. I took an aged friend out for a drive one evening, who likes to go off the main roads. We did. We turned down a back line where there was just a track. Presently we came to a bridge, at least it should have been a bridge. At one time it had been, but part of it was gone. Was there any use in hoping to go that way? We backed out and went elsewhere. Thousands of people every day cross the Danforth Viaduct. Do they hope they will get across? Most of them never think anything about it, they are so sure of the road. Why hope in your own poor works? They do not go far enough to take you across the stream of time and eternity to God. Take God's viaduct. Trust the one Way through. We are saved when we can say with Paul: "We have set out hope upon the living God, who is a Saviour of all men, specially of believers."²⁷

¹⁶James 3:9.

¹⁷Ecclesiastes 3:11 R.V.

¹⁸Colossians 1:5.

¹⁹2 Thessalonians 2:16.

²⁰Hebrews 7:19.

²¹Psalm 71:5.

²²Genesis 1:26, 27.

²³Romans 15:13.

²⁴Ephesians 2:8.

²⁵Jeremiah 17:7 A.V.

²⁶1 Peter 1:18-20.

III.

Hope is a quality of the human soul, but hope must be sanctified. When it is, HOPE HAS AN INFINITE REACH. In some way every man to be saved is "in hope". When he trust to Christ, he is "saved by hope". But to be "saved by hope" is to be "saved for hope", in the interests of hope, to a hope that reaches out to the purposes of the Infinite.

Our context tells us there is hope for THE EARTH. "For to vanity was the creation made subject, not willingly, but on account of the one who brought it into subjection, upon the hope that the creation itself also would be made free from the bondage of corruption (and brought) into the liberty of the glory of the children of God."²⁸ What a passage! Can we explain it? Well, "we know that all the creation is groaning together and travailing together until now".²⁹ That is not hard to see. Remember Tennyson's phrase, "nature red in tooth and claw". The farmer knows the curse of thorns and thistles, and Genesis says these are due to a curse on the ground.³⁰ But this "vanity" in the world God made, brought in with the fall of man into sin, is not permanent. Even when it was introduced there was hope of final success against "the bondage of corruption". Creation would at last be freed. Has the apostle here in mind some of the idyllic bursts of Isaiah? There shall be "streams in the desert".³¹ "The desert shall blossom as the rose."³² God made the world. Christ upholds all things.³³ He says, "Behold, I made all things new."³⁴ At last there will be glorious freedom even for creation, for we "look for a new heavens and new earth, in which righteousness has its home."³⁵

What about SOCIETY? Society is made up of individuals. Only as the individuals are redeemed, can you have hope of a redeemed society. Christians to-day are the salt of the earth and the light of the world.³⁶ Our business is to disseminate virtue in the midst of what, without us, would quickly become corruption; and to spread the wisdom of God in a world that, apart from Him, would be midnight. So we seek to use our influence for good and for God. So men are saved one by one.

Now the total number of the saved is called the Kingdom of God. It has come with the coming of Jesus.³⁷ It is coming as we spread the saving knowledge.³⁸ It is yet to come in all its fulness.³⁹ There will be a day when "all shall know (God) from the least unto the greatest."⁴⁰ Then will be the ideal society, the kingdom of the saved. Then in truth it may be said: "The kingdom of the world has become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever."⁴¹

Shall we, then, give up the struggle against sin and wickedness? Shall we cease to be as useful as possible as the salt and as the light, and merely await the return of Christ to earth? We would be among those who "love his appearing";⁴² but while we "hope for the grace being brought to us in the revelation of Jesus Christ,"⁴³ we shall rightly exercise all our powers for the restraint of evil and the promotion of good.

²⁸1 Timothy 4:10.

²⁹V. 22.

³⁰Isaiah 35:6.

³¹Hebrews 1:3.

³²2 Peter 3:13.

³³Mark 1:15.

³⁴Matthew 6:10.

³⁵Revelation 11:15 revised text.

³⁶1 Peter 1:13.

³⁷Romans 8:21.

³⁸Genesis 3:17.

³⁹Isaiah 35:1.

⁴⁰Revelation 21:5.

⁴¹Matthew 5:13, 14.

⁴²E.g., Matthew 13:31-33.

⁴³Jeremiah 31:34.

⁴⁴2 Timothy 4:8.

The devilry of Germany is known to all the world. Our Empire is not without sin, but we have a right cause. We profess in some way to be Christian, at least to acknowledge God and His just laws. And so let us pray the prayer of Jeremiah at a time of drought:

"Though our iniquities testify against us, work thou for thy name's sake, O Jehovah; for our backslidings are many; we have sinned against thee. O thou hope of Israel, the Saviour thereof in the time of trouble, why shouldest thou be as a sojourner in the land, and as a wayfaring man that turneth aside to tarry for a night? Why shouldest thou be as a man affrighted, as a mighty man that cannot save? Yet thou, O Jehovah, art in the midst of us, and we are called by thy name; leave us not."⁴³

If we pray thus, God in Christ will be "In No Strange Land", but in Africa, Greece, England.

"But (when so sad thou canst not sadder)
Cry,—and upon thy so sore loss
Shall shine the traffic of Jacob's ladder
Pitched betwixt Heaven and Charing Cross.
"Yea, in the night, my Soul, my daughter,
Cry,—cling Heaven by the hems;
And lo, Christ walking on the water
Not of Gennesareth, but Thames!"⁴⁴

But let us make this hope more personal: what about THE BODY? It is not the most important, but it can matter, and matter tremendously. God made the body. Of the believer the body is the temple of the Holy Spirit; so he must glorify God in his body.⁴⁵ The body is not vile but in a reduced state. Its future is "earth to earth, dust to dust, ashes to ashes"? For a time, indeed, but that is not the end even of the body. The body may rest in hope,⁴⁶ sure and certain hope of a glorious resurrection into conformity with the inward and outward likeness of the body of Christ's glory.⁴⁷

But the body is little beside THE SPIRIT. How far does hope save the spirit of the believer in Christ Jesus? "Unto the uttermost."⁴⁸

"We are saved by hope" *now*. Godliness has profit of the life that now is.⁴⁹ The fear of God purifies the heart, enlightens the mind, gives wisdom in action, gives that culture which works from within out. As one goes on with God, he realizes that he has often been delivered, and has his hope set that he will yet be delivered.⁵⁰

"We shall be saved in hope" *at death*. I preached in a certain country church and did what any honest man must do often, mentioned death. One woman got up and went out. I heard afterward that she cannot stand the mention of it. Foolish? Yes, but death is awful. The valley seems dark. The river is cold. But shall we in death be "like the beasts that perish"? No, says the saint even of the Old Testament. "God will redeem my soul from the power of the grave; for he will receive me."⁵¹ My beloved father died by inches, but his going was gloriously triumphant. "Read me Tennyson's 'Crossing the Bar'," he said. We did, and he said amen to its climax.

"Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea,

"But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

⁴³Jeremiah 14:7-9.
⁴⁴1 Corinthians 6:19, 20.
⁴⁵Philippians 3:21.
⁴⁶1 Timothy 4:8.
⁴⁷Psalms 49:12, 20, 15.

⁴⁸Francis Thompson.
⁴⁹Cf. Psalm 16:9; Acts 2:26.
⁵⁰Hebrews 7:25.
⁵¹1 Corinthians 1:10.

"Twilight and evening bell,
And after that the dark!
And may there be no sadness of farewell,
When I embark;

"For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar."

And with that Pilot and that hope, we may join Paul's triumphant quotation from Hosea:⁵²

"Where, O death, is thy victory?
Where, O death, is thy sting?"⁵³

"We shall be saved for the hope" "of life everlasting."⁵⁴

At a Christian grave we are not like "others which have no hope."⁵⁵ We have "hope laid up in heaven."⁵⁶ There is our Christ. We shall be with Him. That is life, eternal life, the life of the Eternal. But whether there or here, we are "expecting the blessed hope and appearing of the glory of our great God and Saviour Christ Jesus."⁵⁷ By faith we see Him now. If death takes us, we shall be in His immediate presence. But at last all the world shall see Him, and of Him and us it is said—a thing beyond our comprehension—that "he shall be glorified in his saints and admired in all them that believe."⁵⁸

O brother, do you believe? Do you trust Him? Have you the real hope? He is "Christ Jesus our hope."⁵⁹ Have you "Christ in you the hope of glory"?⁶⁰ Israel hoped long for Messiah,⁶¹ but when He came they rejected Him. Do not do that. He is the hope for Gentiles too.⁶² He is your only hope. These are stormy days. Your soul needs a sure and steadfast anchor. It is offered to you in that hope which is in Jesus.⁶³

⁵²13:14.

⁵³Titus 1:2, cf. 3:7.

⁵⁴Colossians 1:5.

⁵⁵2 Thessalonians 1:10.

⁵⁶Colossians 1:27.

⁵⁷Matthew 12:21, from Isaiah 42:4; Romans 15:12, from Isaiah 41:10; etc.

⁵⁸Hebrews 6:18, 19.

⁵⁹1 Corinthians 15:55 revised text.

⁶⁰1 Thessalonians 4:13.

⁶¹Titus 3:13 correct translation.

⁶²1 Timothy 1:1.

⁶³Cf. Acts 26:7; etc.

AMONG OURSELVES

Devoted to Activities and Interests of

Former Students of

TORONTO BAPTIST SEMINARY

The Seminary family expresses its heartfelt sympathy with Rev. and Mrs. H. Herbert Cockburn, of Ringwood, Ontario, in the loss of their baby, at the age of four days, on February 19th.

Since the opening of this new year, blessing has been coming in a special way to First Baptist Church, Timmins. Several have been converted, and on a recent Sunday four were baptized.

Deaconess L. M. Boyd, of Timmins, Ont., has just recovered from German measles. Corporal H. C. Wilkins, of Three Rivers, P.Q., has them now—a bad kind for war-time!

"Baptists in the Baltic area of the U.S.S.R. (until last year Latvia, Lithuania and Esthonia) are bravely enduring new active persecution by the Soviet Government.

"Leading churchmen from North and South America will gather in Toronto next June to consider the task of the Church in the present world crisis . . . with special reference to the kind of world order that will follow the present struggle."

Bible School Lesson Outline

Vol. 5 First Quarter Lesson 10 March 9th, 1941

THE TRANSFIGURATION OF CHRIST

Lesson Text: Mark 9:1-29.

Golden Text: "This is my beloved Son: hear him"—Mark 9:7.

I. The Majesty of God in Manifestation—verses 1 to 13.

Parallel passages: Matt. 17:1-13; Lk. 9:28-36.

On the Mount of Transfiguration, probably Mount Hermon near Caesarea Philippi, our Lord gave to His chosen disciples a brief and partial revelation of His Deity. They were eyewitnesses of His majesty (2 Pet. 1:16). No mortal could behold the essential person of God and live (Deut. 4:12; John 1:18; 5:37; 6:46; 1 Tim. 6:16), but He sometimes allowed men to have a fleeting glimpse of His glory (Exod. 33:18-23; Judg. 6:22, 23). The Lord Jesus Christ was God manifest in the flesh (John 1:14; 1 Tim. 3:16; Col. 1:15-19; 2:9), and while He had laid aside the habiliments of Deity when He came to earth for our redemption (Phil. 2:6-8), He never ceased to be God (John 1:1, 2).

The transfiguration of Christ was a revelation not merely of His person, but also of His purpose. The disciples were informed by the Saviour that the incident was a picture of His coming glorious kingdom (verse 1; Matt. 16:28; Lk. 9:26, 27; 2 Pet. 1:16-18). The Lamb would be all the glory of Immanuel's land, just as He was the central figure on this mountain. His countenance was as the sun in its dazzling brilliance, and His garments were white and glistening (Rev. 1:12-18). This was but a foregleam of the majesty of the Saviour as His redeemed servants should behold Him on His throne (John 17:5; Rev. 22:3, 4).

The disciples were not the only ones to behold the Lord when He was transfigured; Moses and Elijah were present also, in token of the fact that the coming of Christ would consummate the union and communion of saints. Moses and Elijah represented the believers of the Old Testament dispensation and the disciples the believers of this age, all one in Christ (John 17:21-24). Again, Moses had entered the glory land by way of the grave, and Elijah by way of the skies (Deut. 34:5, 6; 2 Kings 2:11). Both appeared now in glory (Lk. 9:31), Moses representing the saints to be resurrected, and Elijah the living believers who would be transformed (John 11:25, 26; 1 Cor. 15:52; 1 Thess. 4:15-17).

The voice of God proclaimed Christ as His well-beloved Son (Matt. 3:17; John 12:28). The Saviour's glorious kingdom is the culmination of the Father's eternal purpose concerning the Son of His love (Eph. 1:9, 10; Heb. 1:8, 13).

The suffering of Christ as the necessary prelude to His future glory was illustrated by the reference to His death in conversation between Christ, Moses and Elijah (Lk. 24:26; Heb. 2:9, 10; 1 Pet. 1:10, 11). We are told that they spoke of His decease (Greek "exodus") which He should accomplish at Jerusalem (Lk. 9:31). The Son of man must first suffer many things and be set at nought (verse 12).

The disciples were puzzled, since in this foregleam of coming events no mention had been made of the promised forerunner (Mal. 3:1; 4:5, 6). Our Lord explained that John the Baptist, who had come in the spirit and power of Elijah, fulfilled, or at least foreshadowed, the ultimate fulfilment of that word (Matt. 11:10-14; Lk. 1:17).

II. The Majesty of God in Ministration—verses 14 to 29.

Parallel passages: Matt. 17:14-21; Lk. 9:37-45.

The pathetic picture which met the eyes of Christ and His three disciples as they came down into the valley was in utter contrast to the scene on the mountain. In place of heavenly glory there was earthly gloom; in place of tranquillity, turmoil; in place of delight, despair. Yet, the same Christ Who had been the centre of their worship on the mountain took command, bringing order out of chaos. His presence gives unity to all the diverse experiences of our lives. He would teach us that the inspiration gained on the mountain top with Him is to be spent in ministrations among the needy

of the valley, and that He may be glorified as we hold communion with Him, and also as we serve Him.

The first effect of the presence of Christ upon the unfortunate demoniac seemed to be to aggravate his wretched condition. In reality his condition was no worse, but the Great Physician had laid His hand upon the cause of all the distress and thus exposed the hideous workings of the unclean spirit, just as a doctor sometimes administers medicine which brings the disease to a focus. As teachers and Christian workers we need not be surprised when those whom we would bring to Christ exhibit more intense opposition to Christ as we teach the truth concerning Him. The word of God seeks out the hidden sin of the heart (Heb. 4:12, 13).

In his distress the father of the demoniac was inclined to question the Saviour's ability to help him. The words, "If thou canst do anything", prefaced his cry for assistance (Mk. 1:40, 41). Our Lord's reply, "If thou canst believe", indicated that the man's own faith was the questionable element. The Lord is always able and willing to bestow blessing, but we are not always prepared to receive it. The father realized his weakness and longed for more faith (Lk. 17:5).

The same Christ Who had exposed the spirit of uncleanness was powerful to cast it out and to restore the afflicted one. The Word of God brings conviction and also conversion (John 16:7-13; 2 Tim. 3:15).

The disciples, who had been given authority to cast out evil spirits (Matt. 3:14, 15; 10:1), were puzzled and dismayed because of their failure on this occasion. The secret of their defeat was their lack of prayer (Jas. 4:2), and their lack of faith (Matt. 17:17, 20). These two factors explain why the servants of the Lord are frequently baffled in their attempts to bring about spiritual results.

SUNDAY IN JARVIS STREET

Last Lord's Day, as often, there were many visitors in our regular Sunday services. Friends were present from Barrie, Hamilton, Meaford, Midland, Port Arthur, Timmins, etc. Baptism was administered at both morning and evening services; the evening sermon appears in this edition.

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