

The Gospel Witness

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

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

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The Jarvis Street Pulpit

"I AM DEBTOR"

A Sermon by Rev. W. S. Whitcombe, M.A.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, March 2nd, 1941

"I am debtor both to the Greeks and to the Barbarians; both to the wise, and to the unwise.

"So, as much as in me is, I am ready to preach the gospel to you that are at Rome also."—Romans 1:14, 15.

Did you hear my text? "I am debtor." Oh, someone says, that is just his text. No, it is more than that, it is a literal account of my personal state and standing: I am a debtor. How much do I owe? "As much as in me is", everything I have, everything I am, I owe to others. "And what hast thou that thou didst not receive?" Everyone of us here this morning is a debtor; all that we have and are or ever can be, we owe to those who have gone before us: to our fathers and mothers, to our teachers and pastors, to those who now contend for our liberties and lay down their lives for our protection. "Never in the field of human conflict have so many owed so much to so few." The example to which Mr. Churchill referred in these words, and which is constantly in the thoughts of all of us, is probably the most striking in the history of the world, but in essence it has always been true, for the vicarious principle is written into the constitution of the universe. Everything that we dare to call our own has been purchased for us by the sweat and blood of others. "And herein is that saying true, One soweth and another reapeth. I sent you to reap that whereon ye bestowed no labour; other men laboured and ye are entered into their labours."

I hope that all the boys and girls here this morning are aware how much they owe their fathers and mothers. No, I will not say that, for they will never know the amount, but I do hope they are aware that they owe them a very great deal. I see these little children in the gallery all scrubbed and shining with clean dresses and neat suits. Mothers know that things like that do not happen of themselves. Fathers know that shoes and stockings, suits and dresses, cost a very great deal. One Sunday morning I met a little boy coming down in the street

car with a fine new pair of shoes. "Where did you get them?" I asked. Surprised that anyone should dream of asking such a question, he replied, "My daddy bought them". And the next time I saw him, a month or so later, they were no longer new. I know a little girl who said to her mother one day, "Mother, why are you always washing and ironing, or scrubbing or baking? I'm not going to do that when I grow up."

Her mother saw an opportunity to bring home a little object lesson, so she asked in reply, "And what will you do when you want something clean to wear, if you don't wash and iron?"

"Oh," said the little girl, "I'll just go to the drawer and take it out!"

But mothers and fathers know that it takes much labour and care to provide clean clothes and food and homes, even though the children accept them as natural, just because they are children.

Our Greatest Debt

But if we owe much to our earthly fathers and mothers, how much more to our Father which is in heaven, Who does us good, "and gives us rain from heaven, and fruitful seasons, filling our hearts with food and gladness". I once had a little boy in my Sunday School class who could see no reason why he should give thanks for his food: "Why," he argued, "my father works and earns the money and we pay for it." That is a child's short-sighted philosophy; a man or woman of mature experience knows that there is more to it than that: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights".

Do you thank God for your health and strength, for plenty to eat and clothes to wear? Every time I pass the

hospital for little children up the street, and see their poor little twisted, suffering bodies, I thank God for His mercy to me. Aren't you grateful that you live in this land of plenty, and not in Holland, or Denmark, or Poland, or France? Not long ago I received a letter, written on the second day of this year, from a very dear friend of mine now in France. Many of you know him, too. He wrote: "A great question mark stands before me. What does the future hold for us all? If we do not know through what tribulations we may be called to go, we know at least Him Who will accompany us through it all. . . . The storm that has been quieted for a while is not over yet, and may at any moment become even fiercer. Life which seems now so restful may change, and this rest be disturbed by other events of which we have no idea now. God only knows what may happen yet, but that is sufficient for us. This confidence will be our strength, the blessed hope will sustain us and the living hope will become a greater reality to us."

We may well be thankful we have been spared the horrors our French brethren have experienced, but above all, let us rejoice that our confidence is the same as theirs, and that we, too, may say as this brother said, "The Lord is my light and my salvation; whom shall I fear?" And that leads us to the greatest gift of all, the gift that includes all other gifts: "God so loved the world that he gave his only begotten Son." Paul delighted to name himself a servant, a bond slave of the Christ Who had redeemed him. "By the grace of God", he says, "I am what I am." The Apostle recognized that the hand of God had so moulded the circumstances and conditions of life to equip him for the office to which he was called, but the greatest fact in all his experience, the principle that gave coherence and meaning to all the rest of life, the power that sustained him when all other lights were low, was the grace of God in Christ Jesus.

Do you see that zealous Pharisee hurrying along the Damascus road with a general search warrant in his hand, breathing out threatenings and slaughter against the disciples of the Lord? Suddenly a light from heaven strikes him to the ground. Blinded, he cries out falteringly, "Who art thou, Lord?" "I am Jesus whom thou persecutest." "Lord, what wilt thou have me to do?" says this erstwhile persecutor, now become a chosen vessel to bear before kings and magistrates the name that he once sought to efface from the pages of history. To Paul, the Lord Jesus was a living person whom he knew Him personally and described as the One who "loved me and gave Himself for me".

"I Am Ready"

The apostle acknowledged his debt, and was ready to discharge it—as much as in him was. I wonder, if in regard to our debt to the Lord Jesus Christ, some of us do not take the attitude of the Irishman who is reported to have said to his creditor, "Faith and I'd rather owe you than not pay you". Are you content to go on owing the debt and failing to take steps to do anything about it? Do you pay your debts, or do you merely deplore them? One of our Seminary graduates told me once of a visit he paid a friend of his who had just received a large number of accounts and bills. His friend piled them on his desk, one on top of the other. Then he said, "Do you want to see me settle them?" And suiting the action to the word, he tore them in pieces and threw them into the waste paper basket. But men who settle their debts in that fashion soon lose their good name.

I present you with the account of your debt this morning: "Ye are not your own, ye are redeemed with a price". What are you going to do about it? Will you say with me in the words of the familiar hymn:

"But drops of grief can ne'er repay
The debt of love I owe,
Here, Lord, I give myself away,
'Tis all that I can do."

When the apostle speaks of the debt we owe, he does not mean that it is collectable by process of law. Our salvation is not conditioned on anything we can pay. That would be legalistic, and we are saved by grace—the free gift of God. "Freely ye have received", that is the divine plan of salvation, and just because it is, the next part of the verse must logically follow: "Therefore freely give". Ye who rejoice in the freeness of your salvation, do you rejoice also in the privilege of freely giving?

The word "ready" is a somewhat colourless word, but the apostle uses it here in the sense in which an athlete is ready to run a race. You know how the starter says: "On your mark, Ready, GO." Paul is ready, eager to be at it, enthusiastic to preach the gospel. "Woe is unto me, if I preach not the gospel! For necessity is laid upon me."

I like this phrase, "As much as in me is". How much is there in you? You do not know till some unexpected event or circumstance calls it out. There was a great deal in the apostle. There is a lot in you, much more than you think. Do not say, I cannot preach the gospel, for you can, if the gospel is in you. Do not say, I cannot teach a class. Yes, you can, if the Lord calls you. He has a place for each one of us, a work for us that no one else can do. Will you give yourself to Him and to His work, "as much as in you is"?

A Programme for Missions

Paul's missionary enthusiasm was not a vague wave of sentimentalism that exhausted itself in a few sweet words and a few charitable acts. It found its expression in a definite plan, systematically and intelligently followed throughout his lifetime. His gospel was for all—Greeks and barbarians, wise and unwise, Jew and Gentile—to them all he was debtor. Yet he himself could not reach them all individually. But he was able to win some for Christ, and these regenerated men and women he organized into churches, self-governing republics, missionary societies of which every member was a missionary, lighthouses from which the gospel shone out. To one such church which he had seen come into existence under his preaching, he wrote: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing." In the missionary programme of the Union of Regular Baptist Churches, we endeavour to follow the same programme, for Baptist church polity is founded on the New Testament.

But why had Paul set his heart on Rome? A glance at the map will show you. Rome was the geographical centre of that ancient Mediterranean world. For centuries men's eyes had been turning toward her, and in the apostle's day this great city was the nerve centre of all civilization. All roads led to Rome, and along their straight avenues that radiated to the ends of the Roman world, went soldiers and administrators, traders and philosophers, taking with them culture and civilization,

unconscious missionaries for whatever good or evil there was in that ancient city.

Rome was perhaps the hardest place in Paul's world in which to preach the gospel, and we may well believe he was attracted to it for that very reason. He knew that no matter what other battles his Gospel might win elsewhere, if it did not win at the heart of that ancient world, it would lose everywhere else. O, for men and women today, young men and women; with Paul's vision and Paul's burden, ready, eager to preach to them that are at Rome also, for we still have our "Rome" in this day and generation. In this land there exists a great political and religious system bearing the name and many of the characteristics of ancient Rome. To the outward view it may seem as impregnable as the proud mistress of the world boasted herself to be in Paul's day. But the modern religio-political organization of Rome is sick unto death for she nourishes in her bosom the germs of her own destruction. Oh, for men brave enough to challenge her modern strongholds.

How to Treat Roman Catholics

How should we treat Roman Catholics? Let me tell you a story. About four years ago one of our young men left the Seminary to go to a large mining town in the North. Since then he has built up a strong work, largely by persistent door to door visitation. On one occasion, as he knocked at the door of a house to inquire if the mother would allow her children to come to his Sunday School, he received a brusque refusal. "We are Roman Catholics here", said the woman curtly, and the door began to shut, none too gently. But it was not the first rebuff that our missionary had received, and he was ready with an answer: "But, Madame, I have a Saviour who loves Roman Catholics," he said, "will you let me come in and tell you about Him?" And the door opened again and he went in. That is how to treat Roman Catholics. We are debtor to Roman Catholics and to Protestants, it is both our privilege and our duty to tell them that "the gospel is the power of God unto salvation to every one that believeth". If the gospel of the Lord Jesus Christ will save a self-righteous Jewish fanatic and then transform him into a Christian apostle, in our age it can save bigotted Roman Catholics. Wycliff and Tyndal, the two great translators of our English Bible, were both born Roman Catholics, as was Luther the German monk, and Calvin the French theologian. I have met many former Roman Catholics, both English and French, who now rejoice in the free grace of God in Christ Jesus, and I believe we shall see many more such in the days to come. Rome is not as strong as the outwardly imposing ecclesiastical structure is designed to make us think, and there is much creaking and groaning in its internal machinery. In Quebec thousands upon thousands of French Roman Catholics never darken the door of their church, and are not attached to it in heart. Thousands of others will turn against it when they come to understand that the true cause of their servitude is to be found in ignorance and superstition which is covered with a cloak of religion. Shall we not acknowledge our debt to preach the gospel to these also?

A Personal Matter

Have you personally experienced this power of God unto salvation? Or is it to you no more than an empty phrase? In the physical world there is power all about

us, though we are not conscious of it. Untold energy is bound up in the rays of the sunshine that are streaming through the window upstairs. There is power in the wind, and in the flowing streams that the pioneers in this country harnessed to do their work. At Monte Carlo, on a great precipice overlooking the blue waters of the Mediterranean, there is built a large museum containing many varieties of fish and ocean life. The sea water for the various tanks is pumped up the face of the rocky cliff almost a thousand feet high, at no cost whatever, for by an ingenious arrangement the waves that beat ceaselessly at the foot of the cliff are harnessed to work the pumps. There is power in the atoms about us, scientists tell us, if we only knew how to put it to work.

But the greatest force in the world is the power of God unto salvation. It is the dynamo of God, or the dynamite of God, for both those English words come from the Greek word in our text. How may we harness it in our lives? How may we establish contact with it? It is simple, for the Gospel "is the power of God to everyone that believeth". The divine energy is at the command of everyone of us, "whosoever will may come and drink of the water of life freely."

You have all had the rather unpleasant experience searching in a dark room for the switch that will flood the room with light. You know it is there but its exact location escapes you. And so you are forced to walk in darkness, and perhaps fall in it, playing blind man's buff with the switch that you know is there but cannot find. You know that the complete circuit joins the delicate film in the lamp bulb to the surging power of the generator—all things are ready, the electricity waits to do its work, but it cannot leap over the last little gap in the circuit until the connecting link is closed. And still you remain in darkness because the elusive switch is not within your grasp. But you do not need to look for the key that will close the circuit and flood your life with the power of God unto Salvation for it is already in your hand: "The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

EVANGELIZE

"To dying men, a fallen race,
Make known the gift of Gospel grace.
The world that now in darkness lies,
EVANGELIZE! EVANGELIZE!"

TO ALL READERS OF THIS ISSUE

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130 Gerrard St. E., Toronto.

COMMUNISTIC TECHNIQUE

The Memorandum of Information on Foreign Affairs in the World Crisis for January last contains the following striking statements on Communistic activities in the Old Country.

"There is reason for believing, that during M. Molotoff's visit to Berlin, he agreed to instruct Soviet agents in this country to stir up all the industrial strife they could, and to spread discontent wherever possible. It is notable that during the last weeks propaganda coming from the extreme left has been almost exactly coincident with that coming from Berlin. Some documents recently published by Communists in this country on the subject of the war are strikingly like the terms of Hitler's last speech, which was an appeal to the masses on almost communistic grounds. Whether we like it or not, the fact must be faced, that the Communist Party in Britain, as well as many bodies associated with it, is working to undermine the national effort, and is spreading views indistinguishable from those put out by the Nazis themselves."

The Communist Party of Canada was banned by the Defence of Canada Regulations, and with the Party itself also a number of organizations of known Communist sympathy. Since that time, we have a suspicion that a number of what are really Communist organizations, have sprung up here and there under new names, and with statements of purpose to which it is difficult definitely to attach the label "Communism".

With headquarters in Toronto the Humanitarian Society of Canada claims to cover our land from end to end. In its office at 828½ Yonge Street there are enormous files. New members are initiated with great ceremony, amidst draped flags, while stoles are worn. This organization publishes a bulletin each month called *The Humanitarian Post*, although the man who publishes it is himself said to be on relief. Here is a harmless statement of purpose as found in the *Post* of December last:

"The Humanitarian Society is an independent non-political, and non-racial body, founded in unity, peace, freedom, democracy, integrity, philanthropy, good-will, happiness, and prosperity for all. It carries on its Christian endeavour, and voices its appeal for the prevention of suffering to humanity without assistance from public or official donations."

The above terms are all harmless, at least they may be. But at a time like this, they have a strange sound. There is a time for peace and a time for war, and this is the time for war. It is a war for freedom, for democracy, and for all other good things. Unless we win it, we shall lose them all, and that for many a year.

But about this *Humanitarian Post* and its office, we venture to ask: Is it true that the chief officer has employed, as assistant, one who is an out-and-out Communist?

When there is likely to be, and is known to be, grave danger from subversive activity in this country, we should also like to know why the Department of Criminal Investigation, under the Attorney-General of Ontario, has recently reduced its staff.

While we are talking about subversive elements, another interesting question is, Why do the newspapers not publish the names of internees who have been released, for instance the two Italians of importance in Timmins for whose release the order was signed a week or so ago?—B.

"BRING BACK MY BONNIE TO ME"

THE GOSPEL WITNESS has said much about the lack of co-operation in Canada's war effort on the part of Canada's largest province, Quebec. Now comes an outstanding example of supreme stupidity, and selfish short-sightedness, and from no less person than the Liberal member from Quebec, who is senior, with one exception, to every other member in the Dominion House, outside the Cabinet—Mr. Pouliot. In a recent speech at Ottawa he referred to the Canadian troops already in Britain, and said:

"I believe they should be here to protect our families in Canada, in sufficient numbers and properly equipped to give us all a feeling of security."

Canada's largest province furnished 11% of the first division; the second largest province, Ontario, furnished 44%. And now the honourable gentleman wants the troops returned "to protect our families in Canada"!

It was of conscription for overseas service that the Honourable Adélard Godbout said:

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

CALVIN AND DEMOCRACY

Once again recently we emphasized the historically demonstrable fact that democracy, at least in its modern form, owed its origin to the Bible. It was John Wycliffe who first said: "The Bible is for the government of the people, by the people, and for the people". We reminded our readers of this truth when pointing out that, in the nature of the case, Roman Catholicism is logically, and of necessity, authoritarian. We were much interested to find, then, in the February number of *The Catholic Digest*, published in St. Paul, Minnesota, an article which, while it naturally differs from our main thesis, contains considerable support for the contention made. The article is by Christopher Dawson, and is condensed from *The Dublin Review* of October, 1940.

"Calvinism has proved a revolutionary force in European and American history and has provided the moral dynamic element in the great expansion of bourgeois culture. . . . Behind Western democracy there lies the spiritual world of Calvinism and the Free Churches. . . . In England the pure Calvinist tradition was united with that of the Anabaptist and the independent sects to produce a new movement which was political as well as religious, and which marks the first appearance of genuine democracy in the modern world.

"The great experiment of the Cromwellian Commonwealth, short-lived though it was, by the momentum of its religious impulse opened the way for a new type of civilization based on the freedom of the person and of conscience as rights conferred absolutely by God and nature. The connection is seen most clearly in America, where the Congregationalist Calvinism of New England, which was a parallel development to the Independent Puritanism of old England, developing from the same roots in a different environment, leads directly to the assertion of the rights of man in the constitutions of the North American states and to the rise of political democracy.

"Taking a broad view, therefore, it is impossible to deny the importance of the Calvinist-Free-Church tradition in the development of Anglo-Saxon liberal democracy. . . .

"Thus the modern Western beliefs in progress, in the rights of man and the duty of conforming political action to moral ideals, whatever they may owe to other influences, derive ultimately from the moral ideals of Puritanism, and its faith in the possibility of the realization of the holy community on earth by the efforts of the elect."—B.

The Devil's Money

Translated by Rev. W. S. Whitcombe, M.A.

The following article entitled, "The Devil's Money" is translated from that interesting and enterprising French language weekly *Le Jour*. Its editor, Mr. Jean-Charles Harvey, is a French-Canadian and a Roman Catholic. Taking the usual Roman Catholic view that doctrinal matters are the province of the ecclesiastical authorities, he rigorously excludes from the columns of his paper any discussion of strictly religious questions. But Mr. Harvey appears to believe that as a free Canadian citizen he has the right freely to discuss the policies of the Roman Catholic church in politics, economics and education. And that right he exercises fully. His paper is now in its fourth year; it is frequently quoted in the English press of Canada and more frequently in the French language press, but in the latter with unanimous disapproval. That is another way of saying that *Le Jour* is unique among the French papers of Quebec.

The little story which follows will perhaps give our readers some idea of why *Le Jour* is not popular among its French Roman Catholic contemporaries. If the story Mr. Harvey tells here is pure fiction, made up out of whole cloth, then it can easily be answered and the error exposed in one-tenth of the space that some of the French dailies devote to heaping abuse upon *Le Jour*. For anything we know, all the dark things that the French Catholic press dark hints about Mr. Harvey may be true, but if their charges against him are important enough to require so much space as they give him, we wish they would offer some objective proof of the alleged falsity of his statements. Is it true, for instance, as the following story relates, that there are tax free religious congregations in the province of Quebec who do business in competition with firms that bear the load of taxes and are also required to pay something like a living wage to their employees? It would be interesting to know the facts. In the meantime we allow our readers to make their own judgment on the following article.—W.

THE DEVIL'S MONEY

Translated from *Le Jour*

There exists among French-Canadians a clique of obstinate and narrow patriots who are frantically cultivating the doctrine of separatism. But wait a minute before you object. These exploiters of human stupidity who have their lodgings at the sign of certain journals and magazines wholly consecrated to stupifying of their compatriots, do not intend to raise the standard of revolt against Confederation nor to fix a physical frontier between our province and the others, nor to chase out with blows those citizens who are guilty of not figuring in the genealogical dictionary of Mgr. Tanguay. Oh, no, political separatism is forbidden them, but they busy themselves creating disunion between races, between provinces, between souls. They have only one desire: to transform Quebec into a reserve for pure bloods, even if these should die of anaemia.

In this connection I yield to the temptation of telling you a story as authentic as it is savoury. A young girl was very clever in domestic arts. Her home, Saint Lam-

bert, near Montreal. Her work, the manufacture of ties for the well known "Aristo" Company. The nationality of her employer, Jew. Yes, a Jew. What harm can you see in that? This young lady from Saint Lambert earned her living honourably, and the money that she received from her employer did not smell any the worse for not being specifically French-Canadian.

And then one day along came one of the zealots from *Devoir* and Company (*Le Devoir* is a fanatically Roman Catholic paper of Montreal.—W.S.W.), who inquired from the little artisan concerning her work and her employers. She replied candidly that she made "Aristo" ties. "It is a great organization," she said, "and our ties are sold everywhere, and the wages are good." The visitor with a hypocritical air that all these people take when they wish to work one of their miracles of conversion, said to her, "You work for Jews, my poor little girl, that is abominable. Are not you, a French-Canadian, ashamed? You are going to leave that place, and from now on you will work for an employer of your own race. Father Groulx used to say to us . . .", and he lost himself in a discourse of which the poor little working girl understood nothing. But she was much impressed and yielded to her patriotic duty (?).

After a little while she entered the service of a French-speaking Canadian called L. . . . (the name of a flower). For a while everything went well: she made "national" cravats and received about the same wage. And then there arose a redoubtable competition. A congregation of nuns also made "national" cravats. Some of them approached the man with the name of a flower and offered him their work at such a price that the temptation was irresistible. L. . . . accepted. Others would have done the same. The good sisters work very cheaply. They do not pay taxes, they are not subject to minimum wage laws, nor to collective agreements, nor to the expensive demands that life makes upon miserable lay people.

Result: The little working girl from Saint Lambert had only one alternative. Either to produce at a price so low that she would starve, or to give up. She was greatly worried, and went back to see her former employer with the hope of getting back her old job. But it was too late. Aristo had engaged and trained other girls. He had even been practical enough to furnish them with the necessary capital to buy their machines and other indispensable tools.

And so because she followed the directions of *Le Devoir*, and of *L'Action Nationale* and other organs of *l'Achat chez nous* (Buy from French-Canadians), a girl has been led to practise a kind of racialism in business. She swears that she will never again give herself to such stupidity. She will be found among those who are not to be deceived with the fantastic and ridiculous interpretation of the old proverb, "The devil's money is worthless".

We have often said here that the best economic policy for French-speaking Canadians would be to seek money where it is found. That is to say, with Canadians of another tongue or of another religion, though they be Mohammedans, Hindoos, Buddhists, or even Jews. If we

withdraw into our own shells we shall know nothing but poverty and emptiness, and a multitude of exploiters will use us as guinea pigs. For let us recognize that among our pure blood French-Canadians there exists a host of individuals who excel, quite as well as any others, in exploiting the people of their own nationality. According to the experience of French-speaking Canadians who have succeeded in business, industry and finance, it is by free association and honest collaboration with Canadians of other origins that we have the best chance of succeeding.

We are taught the contrary in some of our institutions. The little associations formed against the teaching of English, too, have the same tendency: to hinder our people from mingling in the economic life of the country in order the better to provincialize them and to wall them up in a hot-house. Our Catholic school commission is scarcely more enlightened. A few senile beings with their dry hands water the wan flowers of nationalism and isolation.

At the present time there is a devilish propaganda not only in public but even among our university students— young men whom we do not reproach because they cannot be held responsible for the ten or twelve years of deformation and of lies that has been imposed upon them—to doom to hatred those of our compatriots who fight against nefarious prejudices and practices. But good sense will triumph. We wager that at least 80 per cent. of the young people who have just graduated from these intellectual rolling mills, will come back in a few years to the ideas that we are supporting now. Life will teach them that we were right. You will see, for it is difficult to abolish once and for all in a whole generation of youth, whose good faith has been surprised, the faculty of thought. And in thought is our salvation, and also our great joy.

Jean-Charles Harvey.

ROMAN REVIVALISM

In hours of crises men, perforce, turn to God. Christians ought to pray now in a special way for a revival of true religion.

The Roman Catholic Church claims to be winning a large number of converts. It exhibits as prize proselytes of recent years such names as Aldous Huxley, Henry Ford II., and T. S. Elliot. An article in the February number of *The Magazine Digest*, by Meredith Johnston, reports:

"In the year 1939 there were 75,000 American proselytes, the greatest membership gain in the past ten years."

Other methods used to win converts are open air meetings; pamphleteering in general, and circularizing special names in particular; trailer missions; and so on. The impression of this article, of course, is that Rome is making definite progress in the United States. Unfortunately for this conclusion, the Roman Catholic Year Book for the year to which reference is made, shows no increase, in spite of the seventy-five thousand American proselytes. Indeed, the diocese of Boston, for instance, showed a definite decrease. Many intellectuals are turning from the Church of Rome, and no wonder!

On the other hand, we who proclaim the word of the Lord, should seek divine aid to enable us to take full advantage of the soul-hunger of the generation and time in which we live, to bring men to the salvation of God in Christ His Son.—B.

LENT

Lent began last week, at least it did for those who keep it. We who seek to follow first century Christianity and New Testament religion in its purity, believe with Paul that all days and all seasons are sacred, that it is just as important to be good at Christmas time as for forty days before Easter! To "do all things to the glory of God", it is necessary to glorify God all the time—seven days a week, fifty-two weeks a year. Ours must be no seasonal religion; we must be "instant in season, out of season." The Apostle did say, "Christ, our passover, is sacrificed for us; therefore let us keep the feast". But he said it was to be kept "with the unleavened bread of sincerity and truth". We like the poem by Robert Herrick:

To Keep a True Lent

Is this a Fast, to keep
The larder lean?
And clean
From fat of veals, and sheep?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish?

Is it to fast an hour,
Or rag'd to go,
Or show
A downcast look, and sour?

No; 'tis a Fast, to dole
Thy sheaf of wheat,
And meat
Unto the hungry soul.

Is it to fast from strife,
From old debate,
And hate;
To circumcise thy life.

To show a heart grief-rent;
To starve thy sin,
Not bin;
And that's to keep thy Lent.

THE COST OF FLYING

A certain coloured preacher went to a church from which he hoped to receive a call, to preach a trial sermon. He took his text from a well-known passage in the prophets, and for his sermon he had three points. He said, "Bredren, if I becomes Pastor of dis church, dis church will walk." "Amen", from the back seats! "Bredren, if I becomes Pastor of dis church, dis church will run." "Amen", from the front seats! And with still more steam, "Bredren, if I becomes Pastor of dis church, dis church will fly; but it will cost much money." From one of the side seats, "Let her walk"!

Throughout the past years THE GOSPEL WITNESS has walked a steady course; it has run without being weary; but in order for it to maintain its place in the spiritual air force it needs "much money". Subscriptions do not cover our expense. The Editor receives no salary for his work. Indeed, it is a work of faith and labour of love. But the faith should be shared by all our readers—as we are sure it is; and their love for the work may be shown in gifts. Our fiscal year closes March 31st. Send us your contribution to-day.—B.

"WORKSHOP OF THE HOLY SPIRIT"

Popular religion, like the sea, ebbs and flows. At the turn of the century most people went to church, now they consider themselves churchmen if they appear at Christmas and Easter. And so the Congregationalists of England, for example, are losing members at the rate of five thousand a year. On the other hand, mass loyalty is claimed and given to social and national substitutes for Christianity, while the mind of the individual asks with Pilate, "What is truth?" and the heart cries with Job, "O that I knew where I might find him!"

To attempt to attract men to church by amateur comedy, second-class gymnasia and discussion of socialism, is to ignore Christ's marching orders to His Church: christianize, baptize, catechize.

Church buildings should be comfortable but made for work, not just for beauty. The music must be worshipful and largely congregational. Public services must be "decent and in order", but avoid what a prosperous Jew described to me as "heavy ritual".

But central is the pulpit. The sermon has too much been shoved aside. "Sermonettes make Christianettes." Throughout the ages real preachers have had many listeners. Preachers, I said, not essayists, lecturers, rhetoricians, but those who, as Jesus did, and as Paul enjoins, "preach the word"; who discuss the fundamentals of sin, repentance, conversion in the evangelical sense; who turn from kindly sentimentalism to the great doctrines of the Bible: God the infinite, terrible, merciful; Christ—Man among men, yet God come to earth; the Holy Spirit—the Agent of regeneration, the daily Helper of the believer; prayer—not a form but a power.

Such preaching is the true evangelism, and it makes every church member an evangelist leading his fellows to discuss, to seek, to learn of Christ.

In the eighteenth century England was so spiritually barren that the few who did attend church hardly knew whether the pastor followed Christ or Confucius. Then John Wesley covered the land with a gospel of immediate conversion followed by holiness of life. Again the churches were filled and the great social reforms were a by-product.

We members must return to the Bible, we preachers must expound the Scriptures, we pastors must declare, "Thus saith the Lord". So only will our churches become "workshops of the Holy Spirit".—B.

A WORD ABOUT THE EDITOR

In response to numerous kind enquiries we make the statement that the Editor of this paper, Dr. T. T. Shields, is not seriously ill. He is troubled by his old friend—or enemy—insomnia, resulting from too close application to his work, but is on the mend. Dr. Shields has had no vacation for some time, and this is the penalty.

**Have you answered
the Editor's letter?**

A BIBLE STUDY

We give herewith the outline of an expository sermon delivered last Thursday evening in Jarvis St. Church, in the hope that the outline may be useful for personal study, and suggestive for public exposition. There is no copyright on material offered in THE GOSPEL WITNESS!

THE PHILIPPIAN CHURCH.

"Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace be unto you, and peace, from God our Father, and (from) the Lord Jesus Christ."—Philippians 1:1-2.

The epistle to the Philippians is precious to the saints because it exalts Christ (2:5-11; 3:7-12); and because it expresses the joy of the Christian.

It was probably written from Rome, in 61 A.D., when Paul was in chains, but still preaching in Rome, and caring, by pen, for the churches he had founded. Epaphroditus would bear Paul's thanks for a kind donation from Philippi (2:25).

I. THE PHILIPPIAN CHURCH.

1. PAUL HAD VISITED PHILIPPI (Acts 16:9 ff.). The members of the church are *saints*. This means consecration to God, (Exodus 19:6; I Peter 2:9), and implies holy living as a duty. The only possible place to be a saint is to be in *Christ Jesus* (John 15:4; Galatians 2:20). Evidently the Philippian Church had a regenerated church membership, the only proper kind of church membership.

2. THE CHURCH HAD BISHOPS AND DEACONS. A *bishop* is an overseer, and is synonymous with elder, (Acts 20:17, 28; Titus 1:5, 7). *Deacons* were servants of the church (I Timothy 3:8-13), apparently particularly in matters financial.

II. THE APOSTOLIC SERVANTS—"not masters of the church, but servants of Christ" (Matthew Henry).

1. The name PAUL means "little"; but he was really great!

2. TIMOTHY had been with him at Philippi, and would return, (2:19).

3. These men are "SLAVES of Christ Jesus"; for so the word "servants" here means.

III. THE DIVINE BENEDICTION.

1. The Apostle invokes GRACE—by which we are saved (Ephesians 2:8, 9), in which we stand (Romans 5:2), and by which we must work (I Corinthians 15:10).

2. Grace leads to PEACE, which really means adjustment, as well as quiet converse. Peace is "through the blood of his cross", (Col. 1:20), and comes as *the result of His grace*.

3. Grace and peace are FROM THE FATHER—a real Father!

4. It comes THROUGH CHRIST, Who is here put on an equality with the Father. He is called Lord, and the word "Lord" in Paul's time was used to attribute divine honours to the Roman Emperors. Polycarp was put to death because he would not say, "Lord Caesar", when that meant denying "Lord Jesus". "Crown Him Lord of all."—B.

THE GREATEST TROJAN HORSE OF THEM ALL

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

By L. H. LEHMANN

A clever masquerade has always been characteristic of the political activities of Jesuit Catholicism. Jesuitry is a word in all our dictionaries that is defined as being synonymous with subtle duplicity, indirection and disingenuousness. History is witness to the undeniable fact that the Jesuit Order, founded in 1540 for the express purpose of counter-Reformation, has excelled in the art of Machiavellian duplicity¹. It is an organization founded on military lines to fight for the political restoration of the Roman Papacy, and is the only order in the Catholic Church that binds its members by special oath for this purpose. It uses the deep-seated religious needs of the human heart in order to carry out a plan which is patently political and reactionary from the point of view of social matters.

This is a fact that must be borne in mind today in order to understand what is behind the successful onslaughts of what is known as Nazi-Fascism against the liberal constitutions of Protestant democratic countries. Present-day events appear as a mass of contradictions and confused paradoxes which, if they are to be fully understood, require a most acute analysis. In order to uncover the real forces which are playing for high stakes in the game, it is not sufficient to examine the mere surface of things as they happen. It is necessary to discover who is pulling the strings from behind the scenes. Otherwise we reach, not the real culprits, but only the puppets pushed out in front by their political masters to cover up and bear the brunt of the initial attack.

All the efforts so far made in America to fight the forces of Fascism, Naziism and Communism, in order to safeguard the gains of liberalism and democracy, have been frustrated by the fact that few have been aware that their chief strength lies in their ideology. Only now is it being slowly realized that they can never be overcome by fighting them merely along the lines of economic interests. But all that comes under the name of Fascism will never be successfully met until it is further fully realized that the essential foundation of its ideological factors is rooted in the past. Americans will never win out against it unless and until they bring to light the activating forces set in motion, long before Mussolini and Hitler, for the express purpose of arresting and eventually destroying the progress that followed upon the Protestant Reformation and the American and French Revolutions. Nazi-Fascism is not merely "Kaiserism with bad manners". It is the spearhead of a hidden force which set out long ago to impose a new ideology upon the post-Reformation world.

Religion, which has always been used by ambitious oppressors to serve the ends of their political power, is the mask to conceal its scheme of action. Although religion is the most sacred of man's needs, it is the easiest and most effective cloak to hide a poisoned dagger from an enemy. It has always been used by political Catholicism as a Trojan horse with all the appurtenances of war

safely concealed within its flanks. This is especially the case in liberal democratic countries like the United States, where a wealthy and powerful organization like the Church of Rome is safeguarded not only against open attack but even against mild and just criticism. American tolerance, leaning backwards, has forced a rigid policy on leading newspaper offices and bureaus of public information to treat the Church of Rome as a "sacred cow". Just as the Trojans unsuspectingly accepted the mysterious horse thrust within their gates by the wily Greeks, so too has America stood in awe of the "sacred cow" of Catholicism and has never dared even to question its presence. Americans are justly fearful of being accused of religious bigotry and intolerance, since they have long prided themselves as guaranteeing liberty of action and freedom of expression to all comers. They have been thus without means to justify an open investigation of an organization suspected of concealing dynamite that, touched off by other dangerous forces, may explode in their midst and destroy the very Constitution that has enabled them to remain secure and prosperous themselves and tolerant to the Catholic church itself.

Observers in America's ivory towers have been blinded to the real facts behind the present upheaval that threatens to wipe out every vestige of post-Reformation liberalism of the world. This is due in great part to that subtle duplicity which has enabled Jesuit Catholic forces to pave the way for, and cooperate with, Nazi-Fascism's successful efforts to impose on the world an entirely new ideology, while at the same time making it appear in Protestant countries that the Catholic church is on the side of democracy, is, in fact, one of the main bulwarks of democracy. Its real aim and purpose, however, can be known only by an examination of its activities before and since the rise of Fascism.

The Jesuits take a solemn oath to fight a crusade for "Catholic restoration", the success of which has always depended first on the complete destruction of Protestantism and its increasing liberalizing effects on political and social life for the past four hundred years. For it was Protestantism that undermined the political power of the papacy in the past. It made religion a matter of individual choice; it liberated the individual from the authoritarianism of kings and popes; it freed the civil state from ecclesiastical interference; it caused non-Catholic governments to deny outright the vital claim of the Church of Rome to be, by divine right, a universal, independent entity and superior to all other forms of government; it took away from the Church of Rome direct control over all the institutions that go to make up the life of man—marriage, education, charitable, cultural and recreational activities. It is now accused by Catholic spokesmen as being the instigator of communism and atheism and the ally of world Jewry and Freemasonry.

Space permits only a very brief summary of the counter-Reformation activities of Jesuit Catholicism which led to the rise and present successes of Nazi-Fascism against the liberalizing effects of the Protestant Reformation. The Thirty Years War, the murderous reign of the Duke of Alva in the Netherlands, the massacre of St. Bartholomew and the bloody attempts at Catholic restoration in England, are visible, and terrifying examples of the anti-Protestant activities of the Jesuit Order in the past. It was they who instigated the Dreyfus Affair as a means to overthrow the French

¹ Cf. the well-known Jesuit slogan: "*Suaviter in modo, fortiter in re*", "Be suave in manner, aggressive in act".

Republic and thus nullify the effects of the French Revolutions of 1789 and 1848. For these, in the Jesuit view, were also the result of the Protestant Reformation. "The Revolutions of 1789 and 1848", says the Jesuit Father Hammerstein, "were the result of the Reformation. And to-day we are faced with a choice of an alternative: either to live in a Socialism during these last years of heresy [Protestantism] or to infect public life with the principles of Christianity, that is to say *Catholic principles*. Anything else is but half-measure."

Hitler himself admits that he was helped by the methods of the Jesuit counter-Reformation to carry on his ideological war. His use of brute force against all opposing convictions and philosophical opinions is the result of the fact, as he says, that "I made a rigorous analysis of analogous cases which are to be met with in history, especially in the domain of religion."

But it was not until after the world war that the active plan for Catholic restoration began to take shape. Before the coming of Pope Pius XI, in 1922, the Catholic church had been forced into a more or less defensive position towards the liberal spirit of modern times. But with the election of this admittedly pro-Jesuit and pro-Fascist pope, Mussolini and Hitler also appeared on the scene and in combination with them, the Catholic church took the offensive. The following, from the historical work of Karl Boka, an ardent supporter of Catholic restoration, is to the point:

"At this decisive moment the Pope seized the reins and took into his hands the unified control of all fields of endeavour in which his predecessors had distinguished themselves. This was the beginning of Catholic Action of far-reaching importance, of the entrance of the church into the fight, into the battle for moral and religious renovation, and for the reform of social institutions. And this intervention had for its end the destruction of the liberal spirit of the 19th century and the triumph of the Christian Idea."

Since then we have witnessed Catholicism's open support of every step taken by Nazi-Fascism to impose authoritarian regimes upon all peoples: its active coöperation in the systematic oppression exercised by the fascist regime in Italy itself; its secret agreement with Hitler's National Socialism (the Vatican was the first to recognize Hitler's regime); its support of Mussolini's shameful conquest of Ethiopia and even of Japan's invasion of China; its open alliance with Franco in his rebellion against the Spanish Republic; its joy at the annexation of Austria to Nazi

Germany and the obliteration of democratic Czechoslovakia; its part in the final triumph of Leon Degrelle's Rexist Party in Belgium and its fulsome praise for the

THE TABLET SATURDAY

ARCHBISHOP SEES CONSCRIPTION AS MOVE TOWARD WAR

Most Rev. John T. McNicholas In Pastoral Urges People To Protest SAYS WE MUST AVOID WAR Burke-Wadsworth Bill Assailed As Menace To Country

Cincinnati, July 31.—The proposed compulsory military training in the United States was branded as "the serious beginning of a totalitarian form of government in our country" by Most Rev. John T. McNicholas, Archbishop of Cincinnati.

CARDINAL DOUGHERTY OPPOSES DRAFT MOVE

Volunteer Plan Best, Prelate Says in Philadelphia

Philadelphia, Aug. 16.—Cardinal Dougherty, who is celebrating his seventy-fifth birthday today, said he was opposed to the proposed compulsory military training in the United States.

SPAIN HONORS AMERICANS

Great Cross of Isabella Given to 4 Priests, 3 Laymen

MADRID, Aug. 5 (AP)—General Francisco Franco is "a signal token of our appreciation" has been announced by the Spanish Government.

Wisconsin Priest Opposes Peacetime Draft

COMPULSORY military training, as proposed in the Burke-Wadsworth bill before Congress, was denounced by the Rev. Peter E. Dietz at the regular Sunday services of St. Monica's Catholic church in Whitefish Bay, Wisconsin.

Catholic Bishops on National Defense

THE BISHOPS of the Administrative Committee of the National Catholic Welfare Conference, through the general secretary, the Right Rev. Monsignor Michael J. Ready, have informed the Senate Committee on Military Affairs that they are opposed to the proposed compulsory military training in the United States.

NO PEACE TIME CONSCRIPTION

WITH a deep understanding of human nature, Thomas Jefferson warned us against confidence in government by human beings.

One form of vigilance is to write your Senator and your Congressman to vote against any form of peacetime conscription. Write at once, for liberty does not wait on tomorrows.

SLOVAKS TO COMBINE RELIGION AND NAZISM

Premier Madjar Now Candidate of National Socialism

BRATISLAVA, Slovakia, Aug. 2.—Slovakia's governmental system in the future will be a combination of German Nazism and Roman Catholicism, Premier Jozef Tiso revealed in a speech at the dissolution of Freemasonry and other secret societies in Bratislava.

Masons Banned By Petain Order

Vichy, France, Aug. 3 (AP)—The Vichy Government has ordered the dissolution of Freemasonry and other secret societies in France.

CATHOLIC SUPPORT OF NAZIS INDICATED

Statement by Reich Bishops' Conference is Expected to Revise Church Stand

DUE EARLY IN SEPTEMBER

Leader Sympathetic to Hitler Active at Session—Metz Bishop is Evicted

Written to The New York Times. BERLIN, Aug. 27.—The pastoral letter of German Bishops, usually issued after the Bishop's conference at Fulda, which closed here today, is expected to be issued in the first week of September.

MONTREAL MAYOR SCORED AS DEFIANT

His Request to People Not to Obey Registration Law

German Propaganda in Colombia Seen as Winning Conservatives

Fifth Columnists Among Influential Part of Community Developed—They Spread Nazi View

OPPOSE AID TO ALLIES

Catholic Veterans Declare It Inimical to Neutrality

NEWARK, N. J., June 22.—The fifth annual national convention of the Catholic War Veterans of America went on record today in opposition to the Administration's aid to the Allies.

French Fascist State which under "good Marshal Pétain," has taken the place of the defunct French Republic.

The full account of events in Germany from 1918 till the rise of Hitler to power has yet to be written. But it cannot be denied that they were cleverly manoeuvred to their outcome by the machinations of Jesuit diplomacy. The owning classes, whose liberalism was less an expression of ideal convictions than of material interests, were gripped with the fear of the growth of socialism under the Weimar Republic. By clever propaganda, Roman Catholic forces succeeded in convincing them that an hierarchical church was their best protection against the attacks of the "lower classes". On the other hand, they used the anti-liberalism of German socialists to prove to these latter that political Catholicism and the socialist movement, both opponents of this liberalism, could form a solid basis for common action in the domain of political action.

The coalition between the Social-Democrats and the Catholic Centre Party was the result of this manoeuvre; in reality it was an unconscious submission of the former to Jesuit Catholicism, which was thus enabled to use Catholic democratic politicians and the anti-Jesuits for its own ends. It was so cleverly done that the real aim of the Jesuits was not realized until Pope Pius XI dissolved the Catholic Centre Party and thus left the way

¹ In his book, *The Church and the State*, p. 132, published before the world war in England, when he was professor of Canon Law at Dutton Hall.
² Cf. *Mein Kampf*, p. 186.
³ *Staat und Parteien*, p. 76, Max Niehans Verlag, Zurich and Leipzig.

clear for Hitler's rise to power. In all this, Hitler had the coöperation of Monsignor Kaas, the real head of the Catholic Centre Party. The rôle played by former Chancellor Brüning, the political leader of the Party, is as obscure as that of his ill-fated colleague Schuschnigg. The present Pope, Pius XII, was papal nuncio in Bavaria at that time and was well known to have been an enemy of the German Republic. After Hitler came to power he was sent as nuncio to Berlin and immediately drew up a secret concordat between Hitler and Pope Pius XI. Shrewd Franz von Papen, a favourite protégé of the Jesuits, also played an important part in preparing the way for Hitler's final victory over the Social-Democrats and all other parties in the Reichstag.

And if we look closely into present happenings in our own Western Hemisphere we cannot fail to note a cautious, yet aggressive pro-fascist and anti-liberal trend in all official Catholic utterances. American democracy's greatest danger is fascist penetration of the Latin-American Republics, whose way of life has always been controlled by the Church of Rome. Evidences are plentiful that this Nazi-fascist penetration has the support of the Catholic church.⁵ The Catholic press in the United States ridiculed and openly resented the attempt of the United States to "impose its will" on the Pan-American Conference recently held at Havana to counteract Nazi-Fascist efforts in South American countries. The close observer will not fail to note the pronounced anti-Semitic, anti-Masonic, anti-British and pro-fascist tone of official Catholic periodicals and newspapers. They also pooh-pooh any need of compulsory military training in this country, and instructed the Catholic people to write to their senators and representatives in Washington to protest against efforts to pass the Burke-Wadsworth bill. They accuse the Jews and the Masons and liberal organizations of being the real "fifth columnists" against whom Mr. Hoover and his FBI should take action.⁶ Montreal's Catholic Mayor Houde openly defied Canada's law requiring national registration for home defense, and urged the citizens of Canada's largest city to disobey the law.

Political ecclesiasticism, which thus makes use of man's need of religion to serve its thirst for power, forfeits the right to be called religious.

Next week: "NAZI-SOCIALISM AND CATHOLIC RESTORATION".

⁵ Cf. N.Y. Times' report from Bogotá, Colombia, June 3, 1940.
⁶ For confirmation of these facts, see current and recent issues of the Jesuit magazine *America*, N.Y. *Catholic News*, Brooklyn *Catholic Tablet*, *Social Justice*, etc.

THE DEVIL

Discussing her "return to religion" "because life had lost all meaning without it", an American woman, who for some time lived in Berlin, recently wrote:

"Few of our generation were church-goers. We prided ourselves on our emancipation from all dogma. We did not believe in the Devil. But our five years in Germany were never free from a constant and peculiar strain. Slowly it dawned on me that I was face to face with the Devil and all his works—the Devil at which I had always scoffed."

On Giving of Thanks
Thank Thee, O Lord,
For this, my bed,
For roof unbombed
Above my head,
And for Thy gift,
My daily bread.

Why is it we
Must come to know
Belatedly
From others' woe
The gratitude
We always owe?
—Fairfax Downey in N.Y. Times.

"HE WAS NOT THE ONLY ONE"

Under this title, *Le Devoir* of Montreal printed the following article in a recent number. It is another example of the way in which the Roman Church marks out for rough handling anyone who is bold enough to lift his voice in criticism of Roman Catholicism. Yet if we had a few more real Protestants with some protest, men who were not afraid to run the gauntlet of Roman Catholic abuse, this dangerous Fifth Column would be forced out into the open where it would wither away under the open scrutiny of enlightened public opinion.

As usual, the Roman Catholic paper raises its old cry of "fanatic" as the most effective silencer for Protestants. Yet no paper in all Canada has done more to deserve that epithet than *Le Devoir*, which is praised and supported by the entire Roman Catholic hierarchy in Montreal! Here is a translation of the article:

"Pastor Shields was not the only one of his kind. *La Survivance* of Edmonton, Alberta, in its number of the nineteenth of February, has the following note:

"This time it is not from Toronto but from Vancouver that the cries of fanaticism come. *The Vancouver Daily Province* of the eighth of February gives an account of a dinner, in the course of which the pastor of a Presbyterian Church, Rev. Kerr, attacked the Catholic religion and French-Canadians. Three hundred persons were present, among whom was Mayor J. W. Cornett, who also spoke.

"(Speaking of the Sirois Report, the Rev. Kerr claimed that it was a scheme of the Roman Catholic Church, 'the papist fifth column in Canada'; that Quebec wished to direct the Dominion; that the French-Canadians were not doing their duty in the present war, etc.)

"There is evidently still a number of brains to clean and the task does not lack urgency."

Another French paper, *Le Droit* of Ottawa, the spokesman for the French-Canadian hierarchy in Ontario, adds its voice to the chorus. Such statements as those made by Rev. Kerr, it says, destroy national unity.

... "They only wound legitimate susceptibilities and cause trouble. They ought not to be tolerated." So says the French Catholic press that applauded heartily, almost hysterically, Mr. Lapointe's vicious and vitriolic speech last week in the House of Commons. National Unity is a quality that requires careful definition when one is dealing with such persons. But the next paragraph in the article of the Ottawa paper is of special interest, for it places those who contend for a War Cabinet at Ottawa in the same category as Rev. Kerr, Dr. Shields, and all others who criticize the Roman Catholic Church. Here is the paragraph:

"In the number of speeches equally dangerous for national unity, we would place those who seek to create at Ottawa a War Cabinet or one of so-called National Unity, from which the French-Canadian element would be practically eliminated. And rumours of conscription for overseas service circulate in certain journals whose purpose evidently is to place the French-Canadians in a false position in the eyes of the majority, which in turn is exploited by a powerful minority of imperialists."

We respectfully suggest that *The Globe and Mail* of Toronto, *The Gazette* of Montreal, *The Citizen* of Ottawa, and *The Free Press* of Winnipeg should copy these words of *Le Droit* in their pages and meditate them in their hearts.—W.S.W.

AMONG OURSELVES

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

On December 9th Mr. Samuel Augustus Black was married to Miss Bailey. Congratulations and best wishes! Mr. Black is now Pastor at Mount Hermon, Riversdale Post Office, Jamaica, beginning there January 1st. He writes:

"There are four churches in this circuit, and, praise the Lord, in every one there are definite evidences of awakening and conversions. You will be happy to hear that Mr. Johnston and I were with the Knights for Missionary Meetings. We had a glorious time together, heightened by the fact that we all represented Toronto Baptist Seminary. I can assure you that we are all proud of the Seminary, and justly so, with its President and Professors."

Mr. A. E. Hewson reports a good increase in attendance in the Mission which he has opened in east Toronto.

Mr. G. B. Hicks has been going through another of the northern winters, often forty and fifty below.

To-day Mr. Norman Fockler has been accepted as an armourer in the R.C.A.F.

In the recent fire in Old London, which Hitler and his gang cleverly arranged late on a Sunday when nearly everyone is out of that part of the City, Paternoster Row, London's big publishing centre, was badly burned. One wholesale house lost 3,500,000 volumes.

A cartoon in Punch showed a child stumbling over a stone in the roadway. With hurt and surprise he looks at mummy, and says: "Mummy, why don't you look where I am going?" But really, that is just the business of every Christian worker—to look where others are going.

The new minister was accosted by one of his parishioners who was fat and sleek and evidently self-satisfied: "Pastor, I hope you will feed the sheep." Whereupon the new pastor replied. "My dear brother, you do not need food; what you need is exercise."

A lady told me the other day of a GOSPEL WITNESS subscriber who has been attending a Protestant Church in another city, on whom the new Pastor called. He informed his parishioners that he did not believe that Jesus is the Son of God. They were so shocked that they scarcely knew what to say. But now they are waiting for him to call again.

To them and to many others who are cut off from fellowship with thoroughly evangelical churches, THE GOSPEL WITNESS is a great blessing.—B.

UNION NEWS

Further Blessing at Kirkland Lake

A week or two ago we had the joy of reporting the salvation of a woman and the restoration of her husband. Now, further good news has come from Mr. Frey, who is throwing himself enthusiastically into his difficult task in this Northern mining town. He writes that still another lady who has been under conviction for some time accepted the Lord as her Saviour in the quietness of her own home. As we rejoice in this manifest visitation of divine blessing upon the preaching of the Word in this pioneer work, let us all more faithfully than before bear up these faithful labourers before the throne of Grace.

Noranda, Quebec

Pastor Russel Slade writes: "The bus service for the Sunday School scholars keeps that department up. Two or

three accepted Christ in our school, which gives us great joy. The radio ministry continues to be maintained by the church each Sunday. Many are interested, and strangers are seen in our services. Prayer meetings are a real blessing."

Mr. Armstrong at Snowden

One indication of the interest that is aroused in our new work in Snowden is the large number of inquiries we receive concerning this mission. We have had encouraging news, and we know that Mr. Armstrong is busily engaged in sowing the seed. And those who know him are aware that he is no sloth. Here is all that he will give us for the publication at the present time, but we are sure its message will not be lost:

"Stress that only as God does the miraculous can any of our churches meet with success. There is at present a great need for prayer that God may bless the seed which has been sown here."

The Secretary's Itinerary

The Secretary of the Union regrets that a very heavy cold interrupted his visit to the Churches in the Ottawa Valley and kept him in bed for a week. His present plans include visits to the following points within the next month: Cannington; Stouffville; Lindsay; Fenelon Falls; Scotch Line; Essex; Windsor; Chatham; Sudbury (one week); Orange Lodge, Toronto; Long Branch; and New Toronto.

Scotch Line Church

Pastor Harry Butler writes that one man for whom prayer has been made for fifty years, has given his heart to the Lord. We praise God for this trophy of Grace.

From a Home Mission Pastor

Month after month the Home Mission cheques are sent out from the Union office. They are dispatched without any fanfare or blowing of trumpets. But each month they go out and, we assure our readers, they are eagerly awaited by those to whom they are addressed. We wish that it was possible to give our readers the detailed accounts of how close to the wind our Home Mission pastors have learned to steer their financial ship. We would nominate any one of them with perfect confidence for the Presidency of the Bank of England, for they are financiers of the first order, exceeded in capability only by their wives. But there are some things that we cannot tell and so there is no accompanying blare of publicity when the cheques are sent out. But they never fail to go out, and so the work in these various pioneer centres is continued. Here is a sentence taken from Home Mission pastor's letter that expresses a sentiment that we often find in their notes to us: "Enclosed is the receipt for last month's cheque. From my heart I thank all those who make this help possible."

Temple Tidings

From the *Temple Tidings*, a bulletin published by the Young People of the Sarnia Church, we take the following note: "The last two Sunday evening services have been meetings of great blessing. On February 16 we had a baptismal service and four young people of the congregation followed the Lord in obedience to His command. It was a great joy to hear and see their testimony of faith in Christ and to realize that they were starting life in the right way; in company with their Lord and Master. We are looking forward to Revival Meetings under the Rev. Robt. Guthrie of London."

SUNDAY IN JARVIS STREET

Last Lord's Day was another good one in the courts of the Lord's House. In the morning a fine congregation greatly enjoyed the gospel and missionary sermon of Rev. W. S. Whitcombe, printed in this edition.

In the evening there was a good congregation, and one man responded to the call of the gospel. At the Communion Service which followed, several new members were received.

Jarvis Street Church greatly misses its Pastor, but its faithful members are carrying on the work in which he has led them for now well over thirty years.—B.

Bible School Lesson Outline

Vol. 5 First Quarter Lesson 11 March 16th, 1941

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

THE CHILD IN THE MIDST

Lesson Text: Mark 9: 30-50.

Golden Text: "If any man desire to be first, the same shall be last of all, and servant of all."—Mark 9:35.

I. The Humility of the Christ—verses 30 to 32.

Parallel passages: Matt. 17:22, 23; Lk. 9:43-45.

As Christ travelled with His disciples through Galilee He continued to prepare them for His coming death and resurrection (Mk. 8:31; 9:12; Lk. 24:6, 7). As yet they were unable to comprehend the significance of His words (John 16:12); their eyes were not open to the truth (Lk. 9:45; 24:16). We may draw encouragement from the Divine Teacher when we find it necessary to unfold the truth gradually to our hearers. We must tell the story of Jesus and His love slowly, simply and often.

The self-humiliation of Christ, His obedience unto death, is ever the ground of appeal to His children to exercise humility (Phil. 2:3-8; 1 Pet. 2:21-24).

II. The Humility of the Children—verses 33 to 37.

Parallel passages: Matt. 18:1-5; Lk. 9:46-48.

The thought of the death of Christ seems to have been an offence to the disciples (Mk. 8:31-33; 1 Cor. 1:23; Gal. 5:11). Instead of pondering over His words, they had been disputing as to which of them should be counted the greatest in His kingdom. They disregarded the suffering which must precede His glory.

The disciples entertained a false notion as to the definition of greatness. The truly great ones even of this earth are the ones who perform notable service to their fellowmen; for example, military medals are bestowed for conspicuous service. The great in the kingdom are those who minister to others (Matt. 5:19; 20:20-28; 22:11; Lk. 22:24-27).

The disciples had a wrong conception also of the Saviour's kingdom. The subjects of His kingdom are those who trust Him simply and completely as a child trusts (Mk. 10:15). (Lowliness, not pride, must characterize the Lord's chosen ones (Prov. 25:6, 7; Lk. 14:7-11).

Our Lord loved the children for their own sakes, and was not content merely to use them as examples of humility. He took them in His arms and blessed them (Mk. 10:13-16). Again, our Lord taught that the simple and lowly ones who believe on Him, are to be received and welcomed by those who are stronger in the faith (John 13:20; Rom. 14:1; 15:1).

III. The Humility of the Christians—verses 38 to 50.

Parallel passages: Matt. 18:6-14; Lk. 9:49, 50.

John, the disciple who became known as the disciple of love, was the one who on this occasion showed a lack of Christian charity and consideration (Num. 11:26-29). Broadness of thought is not to be confused with looseness of thought, which is an entirely different matter. As the other disciples were rebuked for their pride of place, John was rebuked for his pride of grace. The miracles performed in the name of Christ by this unknown man were his credentials (Matt. 7:16-18; 1 Cor. 12:3). It is a mistake to imagine that we are the Lord's only helpers (1 Kings 19:14, 18; Rom. 11:2-5). Not one of us is indispensable.

Since the kingdom is composed of those who are childlike in attitude, the lowly ones who believe in Christ are to be encouraged and nurtured. It is a solemn thing to discourage those who are young in years or experience, or to cause them to stumble by reason of our example or teaching (Lk. 17:1, 2).

As we may be stumbling-blocks to others (Rom. 14:13-23; 1 Cor. 8:9-13), we may also be stumbling-blocks to ourselves in three ways (Matt. 5:29, 30; Col. 3:5-10). The hand signifies action (Matt. 6:3); the foot, the walk or habits of life (Isa. 58:13); and the eye represents the desires which control our thought life (Matt. 6:22, 23; Mk. 7:22). Any action, habit or desire which would hinder our progress and wreck us must be eliminated (2 Cor. 7:1; Heb. 12:1).

Incidentally our Lord utters a solemn warning as to the reality of hell. The Greek word used in this section denotes the place of torment, the abode of the evil spirits. The language conveys the idea of intense eternal suffering, the just retribution for sin (Lk. 16:22-24; 2 Thess. 1:7-9; Rev. 19:20; 20:10-14). The Saviour died for us to make a way of escape from such punishment (John 3:16, 36; 5:24).

Two essential features of the Old Testament sacrifices were the fire (Lev. 1:7-9) and the salt (Lev. 2:13; Ezek. 43:24); the fire to represent the holiness of God (Psa. 21:9; Heb. 12:29), and the salt as a token of the covenant (Num. 18:19). As the Christian presents himself as a holy sacrifice unto the Lord, the elements of fire and salt should both be included; the fire of devotion to God through the Spirit (Matt. 3:11), and the salt of covenant with Him (Rom. 12:1, 2).

Salt is also a preservative and a seasoning, but without its saltiness it would be insipid and worthless (Matt. 5:13; Lk. 14:34, 35; Rev. 3:1, 16). Let us see to it that our lives add a pleasant flavour and zest for those around us (Col. 4:6). Too much vinegar is not pleasant; we are to be at peace with our fellows, as far as lieth in us (Rom. 12:18; 2 Cor. 13:11; Gal. 5:15; 1 Thess. 5:13).

FAVOURING ROME?

JARVIS STREET BAPTIST CHURCH

March 4th, 1941.

Canadian Broadcasting Corporation,
Ottawa, Ont.

Gentlemen:

The Committee of Churches on Religious Broadcasting arrange, I believe, a religious period Sunday afternoons, which comes in Toronto over Station CBL. Throughout this Winter for one period of ten consecutive weeks, this time was given to Roman Catholics. Now, after a short period of Protestantism, last Sunday again a Roman Catholic appeared, this time a member of the so-called Society of Jesus.

I am writing to inquire on what principle such a proportion of time is given to Romanism in a province which is predominantly Protestant.

Believe me,

Yours heartily,

(Signed) W. GORDON BROWN.

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