

# 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.  
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Editor: T. T. SHIELDS

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

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## THE EDITOR AT HOME

Members of Jarvis Street Baptist Church, in particular, and readers of THE GOSPEL WITNESS, in general, have long been aware of the tremendous load which the Pastor of Jarvis Street Church and the Editor of THE WITNESS has carried for years. The disastrous fire which laid our beautiful church edifice in ruins three years ago the fourth of this month, was, of course, a nightmare experience. The careful planning of the new Jarvis Street, the superintending of its erection, and then the difficulty of completing the financial arrangements; added to a programme calling for at least five addresses regularly each week, the constant responsibility of a large congregation, a wide correspondence, the editing of this weekly, and all the other things that come into the life of a minister of influence, especially one who stands uncompromisingly and outspokenly for the Word of God and the social and national righteousness which it teaches, finally wore him down, till he was physically forced to go "apart and rest a while".

As important as rest is change. In order to take it Dr. Shields had planned a trip to the Southern States, and he and Mrs. Shields were to leave last Tuesday.

Now Monday was in these parts cold, blustery, slippery. The Pastor, on a visit to the cemetery, was going around the back of his car to get into the driver's seat, and had to cross a sheet of ice lightly overlaid with new blown snow. Suddenly his feet went out from under him, he fell, and, how he does not know, he broke the upper bone of his left arm.

Catching hold of a back bumper on the car, he pulled himself up, and with the aid of a gravedigger drove off. But the battery of his car went dead, and then the superintendent of the graveyard phoned his doctor for him, and drove him to hospital. The usual X-rays were taken, and a specialist called to put on a cast. He is remaining in hospital for two or three days, and will then be moved to his home for the weeks of further enforced rest.

Through it all he was remarkably cheerful, insisting that it was not serious—we thank God it was not far worse. He said: "Were I in England, I should probably be going about helping someone else!"

In the bag he had with him, was a large envelope containing three or four sermons which he had been able to revise for THE GOSPEL WITNESS. One of these we are pleased to publish in this edition. The others will follow.

What can his friends do?

We know that they will remember him constantly in prayer before the Throne of Grace.

One thing that has for years weighed heavily upon the Pastor's mind at this time of year, in a work with as wide a reach and as big a demand as ours, is the fact that the books of Jarvis St. Baptist Church, of THE GOSPEL WITNESS, and of Toronto Baptist Seminary close on March 31st. He is always anxious to have all accounts paid. Help to this end, sent at once, will, we are sure, be a real aid to the peace of mind, and so to the recovery, of the Pastor of the church, Editor of the paper, and President of the school.—B.

**ONLY 11 MORE DAYS**  
to the end of our financial year in the  
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## THE PROBLEM OF EIRE

By the Editor.

The neutrality of Eire is a great boon to Germany, and a great problem to Britain. Viewed from any standpoint, it is without sense. But what troubles us most is that so few people seem to have any idea of the true inwardness of the situation. Some months ago even some of the London papers were berating Ulster for their refusal to unite with Eire, and we have read many suggestions from other quarters that if Ulster were to abandon her opposition to union, it would solve the Irish problem.

Dr. Manion, former Conservative Leader, an Irish Catholic, has urged Eire to lease naval bases to Britain. What lies at the root of this matter? Some time in the eighties Germany acquired Heligoland from Britain. It had been a British possession from the time of the Napoleonic wars. The majority of the people in Britain very probably thought the surrender of the rock was of little consequence, and perhaps had little idea of what Germany wanted it for. At that time it was ceded to Prussia, but as all the world now knows Germany wanted it as a fortress. It was so in the last war, it is so now: Germany had long designed to destroy the supremacy of Britain's sea power.

Southern Ireland is another Heligoland, but it is a Heligoland of the Papacy. For hundreds of years, without ceasing, Rome was the supreme troubler of Ireland. In season and out of season, generation after generation, her priests instilled into the minds of the people that they must demand separation from England, and must never be content until it was effected.

Why did Rome want this separation? For just such work as was done under cover in the last war; and as almost certainly is being done in this war. At all events, if the Irish ports are not fueling German submarines, they are at least refusing asylum to the British ships that must hunt the submarines. There is absolutely no possibility of understanding Ireland on any other ground. To ignore that fact, that the Papacy is the cause of all Ireland's trouble, is utterly to misunderstand Ireland's history and present position.

Those who advocate Ulster's union with Eire, while they may not intend it, are doing the greatest possible disservice to Britain. Such union would not make Eire a belligerent, but would compel Ulster to be neutral. While there is grave menace in the Irish situation as it stands, it is yet much less dangerous than it would be apart from Ulster's resolute stand. We have no information on the subject, but we are greatly mistaken if there are not large British forces in Ulster—as well as such forces as Ulster herself has raised—who stand as a check to the designs of the enemy in Southern Ireland.

It is useless to seek the intervention or arbitration of Canada or the United States—or of any other country—in the case of Southern Ireland. The only power that could change it would be the Papacy—and that it will never do; for it is hoping even now that it may soon reap the benefits of its long sowing of hatred for Britain in the hearts of all Irishmen. Unless and until something is done with Rome, Southern Ireland will remain a problem. Britain never did a more stupid thing than when, under the leadership of Neville Chamberlain, she yielded Southern Irish ports.

## BOILING!

The early followers of John Wesley were full of fire. Those who did not share their assurance of personal salvation found their earnestness disconcerting. From this period of antipathy to a religion that was zealous for the immediate conversion of sinners, comes this epitaph to be found on a tombstone in England:

Sacred to the Memory of

Rev. \_\_\_\_\_

Who for Forty Years Preached in This Parish  
Without Any Enthusiasm

Of how many since, whether for shorter or longer, might such cold words be spoken!

Recall the zeal of the half instructed Apollos who, "boiling in spirit, was speaking and teaching (as) accurately (as he could) the things about Jesus". Think of the sickening description of the Laodicean church as "neither cold nor hot"; and contrast the words of the Apostle Paul describing true Christians as "in business not slothful, in spirit boiling, for the Lord being slaves" (literal translation).—B.

## ROMAN WRATH

Our readers have been wondering, no doubt, what reaction there has been, especially in the Roman Catholic papers and more particularly in those of Roman Catholic French-Canadians, to the speech of Mr. McDonald in the House of Commons, Ottawa. We shall publish next week an article from the French-Canadian paper of Ontario, *Le Droit* (Ottawa), in which a professor of the Roman Catholic University of Ottawa wants the suppression of THE GOSPEL WITNESS and the internment of Dr. T. T. Shields because "Dr. Shields Insults Pope Pius XII."! That is the heading, and Rev. W. S. Whitcombe is putting it into English for us all. With this red-hot article from the Romanist side is another, also red-hot, from Mr. Whitcombe himself in reply. Very interesting reading it will be! Thank God this is still a free country, and help us resist the encroachments of Rome so that it may stay so.—B.

## ROMANIST "RACKET"

Among the things to which Mr. McDonald, in his House of Commons address, objected in THE GOSPEL WITNESS was the statement that the Roman Catholic Church is the world's greatest religious racket. We leave our readers to judge for themselves when we reprint herewith an advertisement for Saint Joseph's Shrine, Montreal. A leaflet tells subscribers to the fund that they become friends of Saint Joseph "and are fully entitled to his powerful protection", etc., etc. One page lists a few suggestions: "Your offering in order to take part in the novena of high Masses: \_\_\_\_\_; Your contribution for the future Basilica: \_\_\_\_\_; High Masses (at your local tariff): \_\_\_\_\_; Low Masses (at your local tariff): \_\_\_\_\_; Seven days and seven nights lamp (\$1.00): \_\_\_\_\_; Vigil lights (\$0.75 for a novena): \_\_\_\_\_; The Dome of the Basilica is unfinished—What amount will you contribute? \_\_\_\_\_."

# The Jarvis Street Pulpit

## A MID-WEEK WORD OF COMFORT

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

Preached in Jarvis Street Baptist Church, Toronto, Thursday Evening, June 6th, 1940

(Stenographically Reported)

"For evildoers shall be cut off: but those that wait upon the Lord, they shall inherit the earth.

"For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace.

"The wicked plotteth against the just, and gnasheth upon him with his teeth.

"The Lord shall laugh at him: for he seeth that his day is coming.

"The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation.

"Their sword shall enter into their own heart, and their bows shall be broken."—  
Psalm 37:9-15.

It is a matter of common knowledge that there are varying degrees of vision, or of sight. Some are able to see by their natural powers, without artificial aid. It is said of Moses as an old man that "his eye was not dim, nor his natural force abated". But there are others, like most of us here, I suppose, who are glad sometimes of a little assistance. Then there are people who need glasses to see at a distance, but not to see things near at hand. Some cannot see things near at hand, but they have long sight, far sight; but even those whose sight is the keenest find some things beyond the reach of their vision.

There are stars that may be seen only with the aid of a powerful telescope. If you were to go into the laboratory of a bacteriologist, the one who examines under a powerful microscope the bacilli of various diseases, with your unaided vision you could not see very much, and would not be able to recognize the elements of death that were roundabout you. If you were to go into the laboratory of an analytical chemist, there would be things there that would have little significance to you; unless with his skill and his instruments, you were able to analyze various fluids you would not be able to recognize the deadly poisons that were about you.

There are degrees of moral and spiritual sight. There are many who say, "I see no harm in this or that." That does not prove there is no harm in it. There may be a great deal of harm in it, though we may not be able to see it. On the other hand, some will say, "I see no profit in that direction"—which may not mean that there is no profit, but rather that we are short-sighted, unable to see things as they really are.

Then we lack penetration and discernment. We cannot see how good or evil, as the case may be, may be laid up in other things as the precious gold is stored away in the ore, which only the expert can recognize as being of value. It has to be mined and purified before the layman can recognize it. So roundabout us in life there are many things that we do not see very clearly. There are principles in the Bible which people of spiritual discernment are able to see, and to recognize and identify as the truth; while others hold them up to scorn because they lack the competence properly to appraise their value.

There are great doctrines in the Word that have been called in question even by professedly Christian teachers. I remember some years ago having had something

to do in a very sharp controversy on the question as to what was contained in human nature in its carnal and unregenerate state. There are those who profess to believe that human nature is rather good, and that there is not a great deal of evil in it. But if we look at things through the medium of the Bible, if we take the Word of God for our telescope, it will enable us to see the King in His beauty, and to behold the land that is very far off; and in the experiences of the day—or of the hour—which may be painful enough in themselves, if we have spiritual vision, if we are able to view things with the aid of Scripture, as a telescope or a microscope, we shall see that there are real values.

Mr. Brown told me something yesterday. He happened to tune in on some broadcast, and heard someone quoting the Scriptures which record the sayings of Jesus respecting the children. "He called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Immediately following someone read a description of the destruction, the wanton murder of women and little children in Belgium and France. Then another voice was heard speaking sternly, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

When certain evils are magnified, some people can see them. When evil is set in bold relief, there are people who recognize the necessity for its being dealt with. It interests me to read a number of journals that come to my desk, edited by men who were wont almost entirely to neglect, to ignore the Old Testament; but now they find it a storehouse of lessons learned by spiritual conflicts. We are finding—as some of us have always believed—that the Bible is true.

I suppose you have read this thirty-seventh Psalm, and have found comfort in it because you have been a little disturbed by the conduct of someone whom you thought was not quite fair or just to you. They did not pluck out your eyes, they did not rob you of a limb, they did not steal your property or destroy your house; but they were not quite all that you would have liked them to be. You have turned to the thirty-seventh Psalm and read,

"Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity."

But in what circumstances? What do any of us know about evildoers or workers of iniquity? These petty irritations that are the experience of ordinary people in every-day life, now we feel are scarcely worth mentioning. What have we to trouble about here in Toronto? Some inconveniences, some difficulties, I grant you. I read of a correspondent in the early part of the invasion of the Lowlands, speaking to a woman, evidently a woman who had been in comfortable circumstances, but had had to flee with all the rest from the flood of iniquity, a woman, the correspondent said, of education and culture, homeless, a waif on the highway. For some reason he addressed her, and she was able to speak to him in English, and asked him whence he came. He said, "From Canada." "From Canada?" she said through her tears, "From Canada? Can it be possible there is such a land as Canada, or any land where war is not abroad?"

It seemed impossible for that woman—as it must be for hundreds of thousands—to believe there is any part of the world in which the birds are still singing.

I read of the swarms of pets of one sort and another, dogs and cats, that had been driven down to the beaches at Dunkirk, and how those poor creatures swam out to the boats—the dogs at least, I do not know whether cats can swim—and tried to get on board.

Sometimes hell does seem to vomit forth its poison. There have been other times in human history, perhaps never on quite so large and virulent a scale, when the fiends of the pit seemed to be let loose to hold high carnival among men.

These Psalms were born in experiences like that. David is not speaking of the tribulations such as you and I know sometimes. David was a man of war from his youth. He knew what it was, even after he became a king, to become a refugee, and to flee from the face of the enemy. He knew all about treachery, and multiplied betrayals. He had been through it all. It is out of an experience like that, that he speaks to us so that we may understand similar experiences.

Quite apart from the news of the day, whether it be good or bad, *there are great principles expressed in these verses which are as inevitable and as inexorable as any natural law.* They are bound to operate, and there is no power on earth—or in hell—that can prevent their effectual culmination.

For instance: "Evildoers shall be cut off." That is written. We have heard much about the democracies, and the enemy's hatred of the democracies, France, ourselves, the United States. But after all, there are other powers than the democratic powers. Mr. Churchill said we shall fight on, even if Britain is invaded, even if it should be subjugated, in part or altogether. He said we shall fight on. Even contemplating the possibility of its being over-run like Holland and Belgium—I do not think he expects it, but in such an event, he said the rest of the Empire, the Dominions would fight on, and I dare say he visualized the United States joining us. In fact, I think his speech was delivered for their special benefit.

Mr. Churchill said we would fight on, even if we had to fight alone. But were all the democracies to fight on until we could fight no longer, there would still be someone else Who speaks with higher authority than even the Prime Minister of Great Britain, Who has decreed that "evildoers shall be cut off". There never can be any question about that.

But the word that was in my mind to-night was this, "For yet a little while, and the wicked shall not be." "Yet a little while". Why not immediately? We are told—and rightly so—of the importance of time in the production of war material, of weapons to defend ourselves against the Huns—with apologies to the Huns; to defend ourselves against this nation of beasts of prey. But why should such judgments be delayed for "a little while"?

*Wars have their uses.* For myself, as you who come here know, I have always had a protest against that short-sightedness which has spoken of the possibility of the abolition of war this side of the coming of the Lord. It is sheer, unmitigated nonsense. It cannot be. I suppose when this war is over, there will be some of short memory who will again advocate disarmament. But much as we regret it, evil being as it is, God in His providence makes use of wars. He even sovereignly makes use of evil things, in order to subdue and bring under restraint still greater evils.

Who of us would think of entering into a covenant, for our own comfort and safety, with even a single hornet, to say nothing of swarms of them? One summer I went tenting—only once; that was enough. There were a lot of hornets that got the idea we put that tent up especially for their convenience! We had a visitor one day who was susceptible to that sort of thing, and one of those soldiers in yellow uniform went on the march—or rather, took off for a fight. I never saw anyone so terrified in my life as that lady was. I do not think any company of English women could be more afraid of a company of German bombers! Hornets are not nice, I suppose, though I have no intimate acquaintance with them. Yet the Bible says the Lord makes use of hornets. He said, "I will not cast the enemy out all at once. I will do it by instalments, lest the beasts of the field increase upon thee." Then he said, "I will send the hornets."

The Lord is the Lord of hosts, and He has regiments of hornets, literally, at His command. In this evil world God often employs one germ to kill another. He does that in our bodies. There is a balance maintained in nature, and it is not very safe to interfere with that balance. Men think one thing is a pest, and they kill it off; only to find they have made room for a greater pest. "Yet a little while, and the wicked shall not be."

Sometimes God allows evil to reach a climax. In the progress of certain fevers, a certain length of time is required to reach the crisis. The doctor will estimate from the time the thing began, by the symptoms, the approximate date of incubation, and will tell you that at such a time the patient will reach a crisis, and if he passes that crisis he will begin to improve. Sometimes there are horrible infections that get into the body, and manifest themselves in a very repulsive way. You have seen people with "Job's comforters", have you not? They need careful handling. I mean the men! And the other things too! Happily, I have had no experience, and know little of their history, but I have observed. Even there, relief cannot be given at once. There must be that "yet a little while". Then the doctor will let out the poison, then he will free the system.

This old world is a sick world. Long before the war came I once said to you that Europe was like a sick man, and with apology for the ugly metaphor, a sick man with no less than three vicious boils, Fascism, Nazi-ism, and Communism. They are poisons in the blood, and the

world's fever never can go down until those poisons are extracted. See how it has set the whole world on fire, but just as in these other matters, a thing has to reach its crisis, so I suppose in Europe and the world at large to-day, things may have to get a little worse before they get a little better: hence, "Yet a little while."

*I can see how great good may issue from it.* Ever since I have been a minister one of the things against which I have felt it my duty, from the light of God's Word, to protest, has been that strange delusion that has affected the minds of so-called educated people, the evolutionary hypothesis. Sometimes I have wondered if it is not "the strong delusion": "For this cause God shall send them strong delusion, that they should believe a lie." It has always seemed to be nothing less, to me, than the philosophy of fools. It is a delusion and a snare that has gripped the educational world, the world of scientific and of philosophic thought, and is regarded as the basic premise from which everything is to be argued. It is taken for granted almost everywhere; yet there never was a bigger lie hatched in hell than that. It is utterly untrue, and absolutely without a scintilla of proof anywhere. It is not a science, but a philosophy, that has coloured the world's thinking, and turned men away from the Holy Book.

Sometimes I wonder if the Lord has not said, "I am going to let you see whether that is true or not." The nation that pushed it to its logical and inevitable conclusion, and gloried in it as the sum of all good, is the nation that has proved the greatest curse to the other nations of the world, that the world has ever known. Yet it is taught in McMaster, in Toronto University, in all the theological schools in Toronto; of all denominations, as the basic principle of life; and it is nothing but a damnable lie all the way through.

"Yet a little while", and we shall see. Terrible as the price may be, if men's thought could be purged from that, the war would not be in vain.

Those of you who know London—Old London—will have seen the monument not far from St. Paul's, erected to commemorate the great fire in London. London was not what it is to-day, of course, but it was relatively as important. It was *the* city. There came into England, and into London, the Black Death. You have read of it, when carts went up and down the streets on the cobblestones, and as they went literally the drivers cried, "Bring out your dead; bring out your dead." The people died like flies, and they were carried out and taken away without coffins; day by day, week by week, the death carts rumbled on, and the drivers cried, "Bring out your dead." How was London to be purged of that great plague? The fire came; it killed the plague, it cauterized the wound, it burned it away.

There are some things that cannot be cured without fire. And, my dear friends, always try to distinguish between sin against God, and sin against the enemy. I am perfectly clear, as I feel it necessary always to state: we have committed no sin against Germany unless it be that we failed properly to punish her as she deserved after the last war. She has no case against us. We have been too gentle altogether. But we have sinned against God. Britain has; Canada has. What a godless city is Toronto! London, England generally, has departed from God. God's Word, His day, have been forsaken; and our whole educational system here, in England, in the United States, has been based upon an implicit

denial of everything the Word of God says, an utterly godless system. "Yet a little while."

How long? Sooner or later, when God has had His way, and when He has taught us what we need to learn, "the wicked shall not be". I do not think there is any doubt about that. I am concerned always—as you are interested and concerned—to hear the latest item of war news; but I am certain that because these things are written, and because God is, and is the Rewarder of those who diligently seek Him, these words of His will be verified, not only in the experience of individuals, but in the experience of nations, and of the world: "Thou shalt diligently consider his place, and it shall not be."

Hitler said that this war is going to determine the course of the German nation for a thousand years to come. That is about the only thing Hitler ever said with which I agree! God said of one nation, "Thou shalt blot out the remembrance of Amalek from under heaven." Do not talk that namby-pamby stuff about loving this sort of thing, to me. There cannot be any true love that is not, in some aspect of itself, hatred. I believe that the German Empire is a thing of the past. It must be. We must not only have the victory, but it must be utterly destroyed, and destroyed for ever, as the Canaanites were destroyed. "The Lord hath given commandment concerning thee, that no more of thy name be sown."

How many times is it written in this Book? Read your Old Testament and see how often God pronounced judgment upon a house, sometimes upon a nation, and said, "I will blot you out; there shall not be one left of you; you shall not produce your kind; you shall not corrupt the earth with your spawn any longer." If you do not feel like that about Germany there is something wrong with you.

"The meek shall inherit the earth." We are a meek lot! John Bull is terribly stubborn, so are his sons—more stubborn than he is, and have to go home and learn a few things. How we have boasted of our "muddling through". The only difference between John Bull and the rest is that while everybody muddles, John manages to muddle through. I know he does a great many foolish things. He seems to be very meek. You remember the cartoon in Punch during the last war? John Bull was dressed like a country squire, a decent, plodding fellow, not ready for a fight—did not want one, wanting to go quietly about his business. Then someone hit him, and he said, "You should not do that." After a while someone hit him on the other side, and he said, "You ought not to do that; that is not nice." Ever so many times they hit him, and still politely he told them it was not right. But they kept on tantalizing John until at last he unbuttoned his coat, he took it off, and very leisurely rolled up his sleeves and said, "Now, I told you"—then he just gave one blow and said, "Do not do that again." John is rather meek sometimes, but there is a limit to his patience.

After all, there are principles that seem to be not very warlike that are part of the fruit of our Christian civilization, because meekness is one of the fruits of the Spirit, and I think there is a kind of—shall I say, Christian momentum? It has been dying down, but there are things in our civilization which are not Christian, yet they are the by-product of Christianity; and certain principles have been incorporated in our national life, and we do not lock people up the first time they make a noise; but somehow or another this very meek race,

not because they are a particular race as our Anglo-Israelitish friends would tell us, but rather because of the principles that have been incorporated into their manner of life, has come to inherit a pretty fair supply of the earth. And fire and sword do not accomplish very much after all. The Bible says so. "The meek shall inherit the earth; and shall delight themselves in the abundance of peace."

Peace is something more than absence of war. Peace is not a negative thing: it is positive in character. They are at peace who are not in shackles, who can skirt the precipice without a wall to keep them from going over. That is all right for a drunken man. "And shall delight themselves in the abundance of peace." What a day that will be when peace shall abound like a great harvest!

You must expound the rest of it for yourselves. "The wicked plotteth against the just, and gnasheth upon him with his teeth." Against Holland, Belgium, Canada, France, Britain, the United States, Hitler is plotting, plotting, plotting. "Gnasheth upon him with his teeth." "Jealousy is cruel as the grave." If you look at your map some day and see that little spot that is called England, and then see the parts that are coloured red, that constitute the British Empire, you will understand the philosophy of one of Kipling's characters when he explained all England's trouble on the ground that she took up a little too much space on the map. Jealousy, envy of those who have not, of those who have! But "the Lord shall laugh at it: for he seeth that his day is coming." "The Lord . . . seeth that his day is coming."

I give you these verses without comment: "The wicked have drawn out the sword, and have bent their bow, to cast down the poor and needy, and to slay such as be of upright conversation. Their sword shall enter into their own heart, and their bows shall be broken."

"All they that take the sword shall perish with the sword." By which our Lord did not mean they who defend themselves by the sword. It is the sword of robbery and murder. They who seek to make their way by that means will perish by the sword. We shall have a hard time, but we shall have the victory. May the Lord enable us to put our trust in Him more firmly and deeply than ever before!

### "ARRANGEMENT" NOT TO BOMB ROME

Is it true an "arrangement" has been made that Rome is not to be bombed? If it is true, is it also true that the "arrangement" is the result of wire-pulling by the churches? For ourselves we do not care very much if Rome is bombed or not. But if these statements are true, they seem to point to unmistakable Fifth Column work. If the object is the preservation of works and buildings of historic interest, well, there were just a few in London, including Libraries, Museums and Art Galleries, dearer to our people than those in Rome ever can be. And the influence of the church, or churches, if it is as strong as all that, might have been used to "arrange" that London should not be bombed. The "influence", if it is there, is so one-sided as to be suspect. If the Holy Character of Rome is the reason, what about Canterbury, the city of the head of the English Church? Was it "arranged" that Canterbury should be spared? If so the "arrangement" appears to have had holes in it. Our end of the "arrangement"—if there was one—is so sticky that (if these rumours are true) the "influence" amounts to treachery in our view.—Editorial in *The Librarian*, Gravesend, England, December, 1940.

Great men never feel great; small men never feel small.

—Chinese Proverb.

### A YEAR OF HAPPY DAYS

It is the custom at this season to wish one another "A Happy New Year". But while this is very commendable as a salutation, yet it constitutes a somewhat tall order, seeing that we do not get happiness for a whole year all at once. We have to live the year ahead a day at a time. This is why the promises of God cover our daily needs. "As thy days, so shall thy strength be." If we therefore strive to be happy "from day to day," we can be assured of a whole year's happiness.

The Psalmist enjoins us to number our days. Then, as the New Year will have 365 days, for a happy new year we must have 365 happy days. To make it more exact, we have 8,760 hours or 525,600 minutes. Therefore we must give to "each flying minute something to keep in store," if we are to have a year made up of happy hours and happy days. May we strive, then, to live as happily as God and grace can make possible!

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Dr. John MacBeath tells of the far coasts of Northern Scotland where there are 365 steps cut out in the cliff, which form a stairway from the sandy beach to the edge of the cliff above the sea—a step for every day in the year. As the steps of each day of the coming year have already been cut by God, let us learn how to follow Him. A Happy New Year will be ours if we rise on the stepping stones of daily prayer, surrender and faith. May grace be ours to climb the stairway leading from all that is mean and selfish to a higher, heavenlier life!

—H. Lockyer in *Christian Reader's Digest*.

### "SEEK YE FIRST"

Queen Elizabeth asked a rich English merchant to go on a mission for the Crown. The merchant remonstrated saying that such a long absence would be fatal to his business. "You take care of my business," replied the queen, "and I will take care of yours." When he returned, he found that through the patronage and care of the queen his business had increased in volume and he was richer than when he left.

So every business man can afford to place the interests of Christ's kingdom first, for the promise is clear and unmistakable. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mat. 6:33). . . . Do Christ's will, and He will look after your welfare. . . . Prize the spiritual above the material. Lay up treasures in heaven so that death, which impoverishes the worldling, will be your enrichment.

—A. C. Dixon in *Western Recorder*.

### A PERSONAL FAITH

"There must be actual faith in Christ, or else Christ died in vain, so far as you are concerned. It is not looking at the bread that fills the hungry man, but the actual eating of it. It is not gazing on the life-boat that saves the shipwrecked sailor, but actual getting into it. It is not knowing and believing that Christ is a Saviour that can save your soul, unless there are actual transactions between you and Christ. You must be able to say: "Christ is my Saviour, because I have come to Him by faith, and taken Him for my own."

—*Christian Beacon*.

Bobby was obstinate one day and refused to say his lesson to his teacher.

"But you know it quite well," she urged.

"Yes," admitted Bobby.

"Then, why don't you say it to me?"

"'Cause if I say it now, you'll only make me learn something else to-morrow."

Reporter: "I'd like some advice, sir, on how to run a newspaper."

Editor: "You've come to the wrong person, son. Ask one of my subscribers."

# Nazi Socialism and Catholic Restoration

(Eighth of a Series on the Relationship of Catholicism and Nazi-Fascism)

By L. H. LEHMANN

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

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

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

Many Americans, however, do not see it in this light. They think only of the fact that the Hitler regime in the beginning interned Catholic priests in concentration camps because they refused to obey its dictates; that heads of religious orders were brought to trial for smuggling money out of the country; that some of the members of religious orders were arrested and found guilty of crimes against morals; that some priests were imprisoned for allegedly harboring communists; that the Hitlerites turned against Cardinal Faulhaber, Cardinal Innitzer and the Bishop of Salzburg; that public school

education was taken out of the hands of the priests in Austria; that the Catholic Center Party was annihilated and its members persecuted; that its leader, Dr. Klausner, was assassinated on June 30, 1934, in Hitler's "blood purge". These and other facts are at times cited to show that Nazi Socialism seems to be actively opposed to the Catholic church. They are, however, merely facts whose real significance is hidden beneath the surface. In reality, they are *not indications of a war against the Catholic church as a whole, but only against certain groups opposed to a corresponding plan of reconstruction and fascist regimentation* instituted at the same time by Pope Pius XI within the church itself. Hitler, Goering and Goebbels and the greatest part of the highest officials in the Third Reich are Catholics by birth and education. Hitler was trained by the Christian-Socialist Party and by the Jesuit-controlled Congregations of Mary. Goebbels was once the treasurer of the Borromean Association which is also directed by the Jesuits.

The popular confusion about the relations between the Catholic church and Nazi Socialism is due to the fact that few people have any precise knowledge of the inner workings of the Catholic church. They have been led to believe that Catholicism is a rigidly uniform system. The truth of the matter is that it is not the wonderful unity that it is generally supposed to be. Like all natural and historical phenomena, the Catholic church is also subject to the law of polarity and philosophical contradictions. It has always had its conservative, reactionary element pitted against opposing liberal groups. In order, therefore, to understand fully the status of the Catholic church in relation to Nazi Socialism it is necessary to know the details of these opposing tendencies and forces within the church's organization. History alone can furnish the key to the mystery.

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

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

<sup>1</sup> Vol. III, p. 1.

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

THE ENQUIRER, CINCINNATI, TUESDAY, SEPTEMBER 17, 1940

## CATHOLICISM

### Public Enemy No. 1,

Methodist Minister Declares —  
Church Blamed For Totalitarianism —

Declaring that the Roman Catholic Church is the chief enemy of democracy and of Protestant Christianity, Rev. E. R. Stafford, pastor of Grace Methodist Church, Hamilton, and President of the Methodist Ministers' Association of Greater Cincinnati, said yesterday it was time that the ministers go to battle against the attitude of the Catholic Church. Rev. Mr. Stafford

THE NEW YORK SUN, MONDAY, SEPTEMBER 23, 1940

32

## VATICAN RADIO HITS U. S. DRAFT

Says Priests Should Be  
Exempt From Service.

DIVINITY STUDENTS ALSO

A speaker from the Vatican in Rome last night criticized the Burke-Wadsworth selective

## CATHOLIC BISHOP SAYS NAZIS WAGE 'JUST WAR'

Army Aide Praises 'Christian Attitude' of Troops in Battle

Witness to The New York Times, BERLIN, Oct. 4.—In a pastoral letter directed to German soldiers of the Catholic faith, Dr. Franziskus Rarkowski, Field Bishop of the German Army, today expressed his belief that Germany was "waging a just war," and praised both the fighting spirit of the German Catholic soldiers as well as their adherence to their religious teachings and the "Christian attitude" shown

ine Christianity and an attempt to cleanse Catholic worship of modern innovations and superstitions, such as wonder-working devotions to the saints. They aimed this especially at the Jesuits' pet devotion of the "Sacred Heart", which has since been outdone, however, by more modern fads like the Little Flower devotion. The Jesuits fought back by their usual underhand methods of playing on the fears of bishops and secular priests and even

by sending members of their order, disguised as laymen, to spy on the Benedictines, as was done at the Benedictine Abbey of Maria Laach near Cologne.

A severe blow to the hopes of liberal Catholic groups was the *Syllabus of Errors* decreed by Pope Pius IX at Jesuit insistence. One of these "errors", in particular, fairly took the ground from under the feet of those who had striven for a more progressive and liberal Catholicism. In complete accord with traditional Jesuit in-

transigence, Pope Pius IX solemnly condemned the proposition that "the Roman Pontiff can and ought to reconcile himself to, and agree with, liberalism and modern civilization".

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

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

All these developments paved the way for the Vatican's ecclesiastical support for the coming Fascism. There followed a rapidly increasing trend in Catholic action in favour of rigorously authoritarian conservative and solely hierarchical policies. Apparent yielding to contrary policies in democratic countries did not in any way affect Rome's fixed goal. It merely served to help its attainment, since it was able to employ what are now known as fifth column methods by using to its own purposes freedom of speech and religious tolerance in those countries. Once democracy and freedom of speech have

<sup>2</sup> Cf. *The Catholic Church in Politics*, a series of six factual articles in *The New Republic*, Nov.-Dec., 1938; condensed in pamphlet form, 15c.

<sup>3</sup> The Jesuits lost heavily during their 40 years of banishment. Before their suppression they controlled practically all educational work in European Catholic countries. In 1749 they had 689 colleges with up to 2,000 students in each; in France alone they had 40,000 students.



been obliterated by military might, as in Nazi-Fascist controlled countries in Europe, the real authoritarian and intolerant nature of Jesuit Catholicism comes to light. It immediately proclaims itself the ecclesiastical counterpart of civil dictatorship. What has happened in France since its capitulation to Hitler and Mussolini is a clear case of this. Likewise in Germany the Catholic bishops decreed a solemn oath of loyalty to Nazi Socialism<sup>4</sup> and in Slovakia the governmental structure of that country was publicly and officially declared to be a combination of Nazi Socialism and Roman Catholicism.

Catholic historians do not trouble to deny that the success of Fascism is to a great extent due to the reactionary policies of the late Pope Pius XI. Josef Schmidlin,<sup>5</sup> already quoted, in spite of his prudence in the matter, states:

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

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

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

1. In the application of "modern" methods of political action, that is, fascist methods.
2. In the opposition to the one-time Catholic (popular) political parties.
3. In the distrust of the lower clergy, because of its too tolerant attitude towards pre-fascist ideas of individual rights and liberties.
4. In the creation of a movement of restoration, *Catholic Action*, entirely dependent upon Vatican bureaucracy.

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

Next week: NAZI-FASCISM'S FIGHT WITH THE CHURCHES.

<sup>4</sup> A Vatican dispatch to the *N.Y. Times* of Sept. 17, 1940, stated that the pope had decided that it was more expedient to defer official pronouncement on this pledge till the end of the war.

<sup>5</sup> *Op. cit.*, p. 3.

"If twelve men leavened nearly all the meal of the world, consider diligently in your minds how great must be our wickedness and sloth who, although we are so many, are not able to convert the remnant of the Gentiles, when we ought to be sufficient for a thousand worlds!"—John Golden-Mouth.

## ROMANIST RADIO

Three weeks ago we published a letter to the Canadian Broadcasting Corporation, enquiring on what principle Romanism gets a substantial share of the religious programmes sponsored by the Corporation. We knew, of course, that there is a Protestant period at 5:30 p.m. Sometimes the preacher gives us Modernism, and sometimes, as with Rev. F. D. Coggan, of Wycliffe College, who was on for a month recently, the word is soundly Evangelical. The Catholic Hour which is heard in Toronto over CBL is, we are told, paid for on commercial rates. It is controlled by the National Religious Advisory Council only in the sense that it is allotted, so that each denomination may have representation. Last Sunday a speaker on that hour asked listeners to listen again to the new Catholic Hour at 3:30 p.m. Now here is the answer to our enquiry, which comes from Rev. J. E. Ward, St. Stephen's Rectory, 99 Bellevue Avenue, Toronto, 2, Ontario:

### NATIONAL RELIGIOUS ADVISORY COUNCIL OF THE CANADIAN BROADCASTING CORPORATION

March 14th, 1941.

Dear Mr. Brown:

The Canadian Broadcasting Corporation have referred your letter of March 4th to our Council.

You ask for certain information regarding the time allotted to the Roman Catholic Church.

The Canadian Broadcasting Corporation has set aside 104 half-hours (per year) of National Service to be allocated by the National Religious Advisory Council. Of these 104 half-hours, the Roman Catholic Church have twenty. This number is based roughly on their proportion of Church population in Canada excluding the French. These latter being looked after in Montreal.

May I point out that you seem unaware of a continuous series of broadcasts which are taking place on the same afternoon by non-Roman communions at 5:30 p.m. And also that while some of these half-hours may be put on in Toronto, none of them are Ontario broadcasts in the sense of your letter.

Trusting this is the information you desire, I am,

Yours very sincerely,

(Signed) J. E. Ward.

We are, however, making further enquiries.

## HOMILETICS!

At a conference of Negro ministers the question of how a sermon should be planned was asked. An old man with silvery hair arose with dignity and deliberation, and said: "Bred'ren, I tells you how I does it. I takes ma tex' and 'splains hit; den I mystifies hit until I can sprangle out for a while, and den I puts in de rousements."

## TO ALL READERS OF THIS ISSUE

● New subscribers to this paper in considerable numbers are reaching us every day showing that the paper is meeting a real need. If you are not a subscriber we invite you to subscribe now. The price is only \$2.00 for fifty-two issues. Write your name and address on an envelope, put \$2.00 within and mark "Gospel Witness subscription," and either mail, or put on the plate in church, or hand in at the office, 130 Gerrard St. E., Toronto.

# News and Views from Far and Near

Excerpts from Exchanges Selected by Dr. Olive L. Clark

## WILL THERE BE A PROTESTANT REVIVAL?

It is evident that many people are changing their views about the Roman Church and its principles. When they read of the priests in Italy "blessing" the Italian troops as they go out to fight against British and Greek soldiers, and when they realize that one of the greatest reasons why our loss of merchant vessels has increased, is because the use of ports in Ireland is denied us, they begin to see where we are as a Protestant nation. *The Protestant Woman* states that the B.B.C. is greatly under R.C. control, that our Foreign Office is largely composed of those holding the faith of the Roman Church, that a large proportion of the chaplains to our Forces consist of Anglo-Romanists, and that the Mass is set up unchallenged in hundreds of parish churches. It is also recognized in other periodicals "that the Papacy is now, as in the last war, anti-British." Their strength in Britain to-day has been encouraged by both the Anglo-Catholics and the Modernists. The secret of Britain's greatness has been, and is, the Bible, and if we undermine its authority, we open the door to the priests.

—*The Christian Herald* (England).

## CATHOLIC AGGRESSIONS IN ENGLAND

It is reported that in England the Roman Catholic Church is pressing itself forward in the same way in which it works in America. *Revelation* says:—"The United Protestant Council in its annual report, told of its efforts to combat this growing Catholic movement. The Council has issued a book, 'Rome and the Attempted Conquest of Britain', which contains its protest to the English Foreign Office on the setting up in England for the first time since the Reformation of an 'Apostolic Delegate'. Other protests were to Mr. Chamberlain's visit to the pope in 1940, the appeal by an Established Church Archbishop for the Pope's leadership in prayers for peace, the practice of the British Broadcasting Company in broadcasting on certain Sunday mornings exclusively Roman Catholic services in a predominantly Protestant country, and the appointment of a Catholic as the first head of the Ministry of Information." In America—where Catholics, on a parity basis with Evangelicals in making the count, are decidedly a minority of the religious membership—similar methods are used by their leaders to get from government particular advantages for themselves as a religious body which are not had by other religious groups. This is contrary to the American principle of Church and State and is responsible for most of what is persistently being put before the American public as "religious prejudice" against Catholics. Not religious prejudice, but the American principles of fair play, equality and liberty are the real substance of the issue.

—*Western Recorder* (U.S.A.).

## THE BIGGEST UNDERGROUND SHELTER

A few miles south of London, in the Chislehurst Caves, there is a network of galleries which comprise what is said to be the largest shelter in the world. They were excavated long ago, varying in depth from 45 to 150 feet, and run underground for many miles. These tunnels average about fifteen feet in width and twelve feet in height. It is supposed that they date back beyond the Christian era, and were used by early Britons in time of war and persecution. Now they are a place of refuge for thousands of Londoners, who travel down for the night away from air raids, while several hundreds, mostly women and children and elderly people, make their homes there. Hundreds of bedsteads and cots and sleeping gear of every description are placed along the corridors for miles. There is a flourishing canteen for refreshments and suitable sanitary and other arrangements are controlled by Government authorities. Sometimes religious services are held in one of the recesses.

—*The Christian Herald* (England).

## WHEN POPULARITY PREVENTS PREACHING

Many hold that the preacher "ought not to preach on controversial themes". "Do not preach so as to give offence" is often advised or implied. Many weak-kneed Baptists appear to be much more concerned that no one take offence at deliverances from their pulpits than they are that the truth be set forth and the Lord honoured as a result.

Of course, no minister should offend because of *personal hatefulness*. But if *God's truth* gives offence, then he must be true to God and his high calling and preach the truth anyway. "And thou shalt speak my words unto them, whether they will hear, or whether they will forbear."

If the advice not to preach on controversial matters and not to preach on matters that give offence were strictly followed, there would be no preaching at all. For there is not a teaching in the Word of God which is not debated by somebody and opposed by somebody and which does not give offence to somebody. Atheists and others have even railed at the doctrine of the love of God!

The only way the preacher can follow the advice referred to is to say nothing. But if he did that, he would be a very peculiar preacher and some people would become offended at his silence! In the face of this advice, then, what is he to do? He must not give offence *by* preaching and he must not give offence *by not* preaching and he is sure to offend somebody somewhere if he does either!

But does not the injunction of the Holy Spirit read, "Preach the word", and say not to follow the principle of "eye-service as men-pleasers"? Do you not suppose that the Lord means for preachers—and teachers—to heed this? Would it not be well, exceedingly well, for them to do so?

—*Baptist and Reflector*.

## CHRISTIANS IN SPAIN

Spain, wrecked by the ravages of its recent war, and oppressed by conquerors and Catholicism, is heart-hungry for a Gospel that can satisfy. Rev. Samuel Vila, a loyal Spanish Christian, sends the following message from Tarrasa:

"Concerning religious freedom, the situation is different in each one of the three districts of our work. In Madrid our brethren enjoy full facilities for the preaching of the Gospel, and hundreds are hearing it in their open chapels. In Catalonia we can worship God in private homes. In Valencia a number of Christians are witnesses of Christ as was the apostle Paul in Phillipi, and pastoral visitation is the only possible work.

"Now we have twenty-eight places of worship in Barcelona and its district in which hundreds of Baptist Christians meet simultaneously for worship and prayer each Sunday, each group numbering from fifteen to thirty. We have also women's and young people's services every week, and organized Sunday Schools, some of them with six or more classes, each class meeting in a different home."

—*Western Recorder*.

## THE BIBLE TEST

An exchange tells of a Mohammedan trader in India, who once asked a European whether he could not secure a Bible for him. "What for?" he asked in surprise. "You would not be able to read it."

"True," replied the Mohammedan. "What I want is a European Bible."

When the European asked, "What for?" he answered:

"Well, when a ship brings a trader who is unknown to me who wishes to trade with me, I put the Bible into his way and watch him. If I see that he opens it and reads it, I know that I can trust him. But if he throws it aside with a sneer or even with a curse, I will have nothing to do with him, because I know that I cannot trust him."

—*Christ Life*.

## "AFTER MANY DAYS"

A True Story by Rev. Stanley Wellington

(Ought we to preach the gospel to French-Canadians? Is the Seminary a genuine missionary work? For the answer, read this story told by Rev. Stanley Wellington, a graduate of Toronto Baptist Seminary, and try to imagine what we could do among three million Roman Catholic French-Canadians, given, by the grace of God, men of conviction and courage, a Seminary in which to train them, and funds to support them in such pioneer efforts as Mr. Wellington here describes.—W.S.W.)

About three years ago, at the conclusion of a Sunday morning service in Noranda Baptist Church, an intelligent and happy looking French-Canadian and his eighteen year old son approached Rev. S. Wellington, who was then the pastor. As the preacher was deeply interested in the evangelization of this needy race, he was an eager listener to the story that was told him after everyone had left for home. The French-Canadian spoke with deep emotion, tears coursing down his face.

"Was it not you and your brother who were doing Gospel work in Rouyn in the summer of 1929?" he asked. He was assured that it was. The pastor never could forget that first summer field experience when he and his brother Wilfred, then students in Toronto Baptist Seminary, adventured for the Lord in the unfriendly atmosphere of the early days of that mining camp. There were no Christians discovered to form a nucleus for meetings, and so most of the work was open air preaching and house to house canvassing and distribution of gospel literature. It was hard work and little or nothing was seen from it all. It was simply seed-sowing "beside all waters".

"Well," said the French-Canadian (he spoke good English), "one afternoon you came into the barber shop where I was working and engaged in conversation about spiritual things. I told you I was an atheist, I had been a Roman Catholic, but was through with religion and was not at all interested. After some time you told me that you would give me a French Bible if I would read it. I became a bit angry and in order to get rid of you I said, 'If I want a Bible, I'll pay for it,' and tossing the money across the counter, I took the Bible and threw it up on a shelf.

"Sometime afterwards I began to think that there was a man who was far more concerned about my soul than I was. I knew you were deadly in earnest and thought perhaps it was time I considered my soul's welfare. I took down the Bible and began to read it from the first. Sometimes it was interesting and other times it wasn't. I read it through but it only made me feel miserable."

To make a long story short: the French-Canadian barber thought that if he left Rouyn and started life over again in some new place things would be different. He therefore moved down to the Ottawa Valley, and while there fell seriously ill, being laid up for about two years. During all this time he read and re-read his Bible, and was led into deep conviction of sin, but still did not quite understand the way of salvation. He determined that upon his first opportunity he would seek out some place in Montreal where they could tell him how to be saved. First of all he went to several churches where no gospel was preached, and so was unsatisfied. Finally, in a small French-Canadian Mission he heard that glorious message of Life through faith in Jesus Christ, and immediately he yielded his heart to the Saviour. The change in his life was marvellous. He became an enthusiastic personal worker amongst his own compatriots.

He concluded his wonderful testimony in these words: "Ever since my conversion I have prayed that God might give me the privilege of meeting you again somewhere and telling you what He has done for me. I came to Noranda a few days ago and seeing your church I decided to attend. When I saw you at the front, my heart leaped for joy because at last my prayer was answered. I want to tell you, sir, that not only I but several others through me have found Christ because you were faithful in giving out God's Word to a careless atheist on that warm summer's day in 1929."

How that hard-pressed pastor praised his Lord for the power of the Word and the privilege of distributing it. The Scripture which flashed into his mind that morning was, "Cast thy bread upon the waters for thou shalt find it after many days" (Eccl. 11:1).

## UNION NEWS

Rev. W. S. Whitcombe, Secretary

### SPECIAL MEETINGS AT TEMPLE CHURCH, SARNIA,

We have just finished our two weeks of revival meetings with Rev. R. D. Guthrie. The meetings were a great blessing to the members and friends of Temple Baptist Church. With the exception of one or two nights when the weather was hardly conducive to church going, there were fine crowds in attendance. On Sundays the church was filled. Mr. Guthrie's messages were delivered in great power and were filled with good things; some to warn the sinner and tell the love of Christ in salvation, some helpful to the Christian in the service of the Lord. The number of conversions was not large, but those who did accept Christ are real trophies of the grace of God, and we feel their feet are firmly planted in the way everlasting. Several who had lost interest in the things of the Lord, were stirred up, and now desire to get back into active service. All the saints rejoiced in the ministry of the Word and were sorry to see the end of the campaign come. Mr. Guthrie has certainly won a place in the hearts of all those who heard him in Sarnia. His efforts to win the lost were untiring, and we are convinced that we shall have many come to the Lord in the future who will confess that the time when they were aroused about the salvation of their souls was during this campaign. I never had a preacher or an evangelist who was so whole-heartedly and enthusiastically received as Mr. Guthrie. His ministry will long be remembered among the people of the church.—Rev. W. Hal. MacBain.

### FROM FORT WILLIAM

Two souls professed salvation last Sunday, and others are under deep conviction. Several are waiting for a baptismal service which we may hold on Easter Sunday.

Our new lighting system, which was greatly needed, not only improves the appearance and light but reduces our insurance rates over ten per cent. The new room at the rear of the church will also be a great help in our Primary, Young People's, and prayer meeting. The work was done by the men of the church and the only cost was for the material. There is considerable to do yet, but we are waiting until we see our way clear financially.

Pastor Tompkins has done a considerable amount of visiting, which is bearing fruit. His messages also are presented in an interesting and able manner, and really profitable to both saint and sinner. Continue to pray with us for a great and mighty blessing in this place.—C. W. C.

## AMONG OURSELVES

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

He is no longer Corporal H. C. Wilkins, but Sargeant, if you please, at the M.G.T.C., Three Rivers, Quebec. This gives him, of course, a "place among the sacred cows of the sargeants' mess," where living conditions are much more luxurious, where, for instance, dishes are of china, not granite, and there is H. P. Sauce on the table. Such promotion is the result of hard work—H. C. W. was always good at that—combined with brain power, for in his session in the corporals' school he got the highest marks in the examinations.

March 9th was Pastor H. MacBain's first anniversary at Bridgen Baptist Church. During the twelve months steady work has meant a doubling in the attendance in this village church. The first anniversary was celebrated with the laying of a new carpet on the church floor.

From a successful pastorate in Courtland, Ontario, Grahame M. Reeve went to the Army Medical Corps, to be discharged five months later because of defective sight—a defect he had when he volunteered! While working at secular employment, as an interim necessity, he has been doing some very acceptable supply preaching. Besides, he has been learning shorthand and typing—useful accomplishments for any pastor.

In the London area alone 114 Baptist churches have been bombed.

## Bible School Lesson Outline

Vol. 5 First Quarter Lesson 13 March 30, 1941

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

### BARTIMAEUS RECEIVES HIS SIGHT

Lesson Text: Mark 10:32-52.

Golden Text: "Go thy way; thy faith hath made thee whole"  
—Mark 10:52.

#### I. Suffering Revealed—verses 32 to 34.

Parallel passages: Matt. 20:17-19; Lk. 18:31-34.

The disciples were amazed, and some of them were even afraid as they followed Christ on the way to Jerusalem (Mk. 9:32). Each disclosure of His marvellous personality and each new revelation of His will came as a surprise (Mk. 5:42; 6:51; 10:24, 26; 14:33; 16:8; John 4:27). The Master had set His face stedfastly to go to Jerusalem (Lk. 9:51; 12:50), and the sternness, the calm resolution, the patience, pity, love and intense earnestness written on His forehead made them draw back in wonder. The One Who was to bear the sin of the world was walking along before them, fully conscious of the coming conflict in which He was to overthrow the forces of Satan.

The Son of God went on His way in the loneliness of His unique suffering and mission (Psa. 102:6, 7; Isa. 63:3; Lam. 1:12). The disciples could not understand His attitude or His words, when He told them once more of His approaching death with its accompaniment of betrayal, injustice and cruelty, but ultimate triumph (Mk. 8:31; 9:9-13; Lk. 18:34).

The exactness of detail with which our Lord described succeeding events is sure evidence of His deity (Mk. 11:2, 3; John 2:24, 25). Step by step He was fulfilling the Divine plan of redemption (Mk. 14:49; Lk. 18:31; 22:37; 24:44).

#### II. Selfishness Rebuked—verses 35 to 45.

Parallel passage: Matthew 20:20-28.

It was not uncommon for favourites of an Eastern ruler to receive a blanket promise that whatever they desired on a particular occasion would be given them (Esther 5:3; Mk. 6:22). Again, the Saviour had promised that the disciples would share His glory, and that they would be given places of honour and authority (Matt. 19:28; Lk. 19:17). But their selfishness was revealed when they asked for the chief places in the kingdom (Mk. 9:33-36; 12:38, 39; Lk. 14:7-11).

Many another has erred through ignorance, as did the sons of Zebedee (Mk. 12:24). They had not yet learned that in the spiritual realm power is purchased through suffering and endurance (Matt. 24:13; Mk. 13:13; Rev. 2:10): no cross, no crown; no gloom, no gain; no humiliation, no exaltation; no death, no life. Rewards are given according to merit, and the kingdom of our Lord is a kingdom based on righteousness, for the Lord regardeth not men's persons (Deut. 10:17; Psa. 96:10, 13; Acts 10:34).

Nor had they learned that the kingdom of God differs greatly from the kingdoms of this world. The sign of greatness in this world seems to be the ability to subdue one's inferiors, so-called, while the sign of greatness in the kingdom of God is the willingness to serve (Lk. 22:24-30). Christ the Son of God came to minister to others, and to give Himself a ransom for many (Mk. 15:31; John 3:14-16; 13:13-16; Phil. 2:5-8).

The ten were displeased with James and John. Possibly they, too, had entertained similar ambitions, and were angered that these two had taken advantage of their intimacy with the Lord to speak to Him first on the matter. At any rate, the ten were included in the Master's admonition.

#### III. Sight Restored—verses 46 to 52.

Parallel passages: Matt. 20:29-34; Lk. 18:35-43.

From the record of this event in the Gospel of Matthew we learn that Bartimaeus had a less conspicuous companion, who was healed at the same time (Matt. 20:30). As to the scene of the miracle, it has been suggested that the healing took place after Christ had departed from the old city of Jericho (verse 46; Matt. 20:29), and as He was nearing

the new city of Jericho which had been built by Herod the Great some distance away (Lk. 18:35).

In spite of opposition and ridicule Bartimaeus continued to call to the Lord for mercy, and his holy persistency was amply rewarded (Mk. 7:25-30; Lk. 18:1). Christ stood still at the call of need from a human soul. Blessed be His holy name that His ears are ever open to the cry of His children (Psa. 34:15)! He delights to be gracious (Psa. 86:15).

Bartimaeus made haste to go to the Saviour (Mk. 10:17; Lk. 19:5, 6). He was willing to put aside his cloak that his progress might not be impeded (Lk. 12:35; Eph. 6:14; Heb. 12:1; 1 Pet. 1:13).

Our Lord knew the deep need of the man who had lost his sight (Matt. 6:32), but He sought to draw Bartimaeus out to give expression to his need. This was true prayer. The Lord desires that His children come to Him with definite requests, that He may bestow blessing upon them (Jas. 4:2).

The Lord touched those blind eyes and restored their sight immediately in response to the faith of the two afflicted ones (Matt. 9:22; Mk. 5:34). They had recognized their need, called to the One Who could meet that need, and had believed that He was able and willing to heal them. The record implies that they had received spiritual sight as well; their eyes had been opened to behold Christ as their Saviour, as well as their Healer (John 9:7, 35-38). This miracle is illustrative of the new light and life given by the Holy Spirit to those who, once blind, will turn in faith to Christ, the Light of the world (John 12:46; 2 Cor. 4:3-6; 2 Tim. 1:8-10).

The first person whom Bartimaeus and his companion saw was the Lord Jesus, Who had opened their eyes. In gratitude for the mercy which had been shown to them, they used their newly-found sight to follow the Saviour. When He directed them with the words "Go thy way", they immediately followed Him in His way. The interests of the child of God should be identical with the interests of the Saviour.

Jesuits number 29,000 in the world today (according to the *Irish Jesuit Directory and Year Book* for 1940). Of these 14,019 are priests, 9,822 scholastic, and 5,898 brothers. England has 507 Jesuit priests and 145 brothers.

The *Catholic Register*, editorially, treats with the subject of internees, with special reference to Reds and Communists. Not one word is said of Fascist organizations or Fascists such as Arcand and Houde.—*Protestant Action* for March.

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