

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES  
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.

Registered Cable Address: Jarwitsem, Canada.

Vol. 19, No. 47

TORONTO, MARCH 27, 1941

Whole Number 984

## The Roman Catholic Church Threatens War on Protestants!

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

On March 4th last a member of Parliament rose in his place in the House of Commons and delivered a violent attack on THE GOSPEL WITNESS, and its editor, Dr. T. T. Shields. At first sight it appeared as though this diatribe were merely the private efforts of a cheap Roman Catholic politician to ingratiate himself, at the expense of a Protestant minister, with his almost solidly Roman Catholic constituency. It seemed, indeed, as though this member of Parliament had spoken out of his turn, and broken the well-disciplined ranks of the solid bloc of Roman Catholic representatives from Quebec. But subsequent events have shown that the discipline is still unbroken, and that Mr. McDonald's speech was merely the opening shot in a widespread campaign having for its goal at least the suppression of THE GOSPEL WITNESS, if not the internment of its editor, Dr. Shields.

Other shots in the campaign were not slow in following. At almost the same time, a French-Canadian member from Prescott, Ontario, rose in the Provincial Legislature at Toronto and served warning that religious war would break out if THE GOSPEL WITNESS continued its criticism of the Roman Catholic Church. The same week the newspaper *Le Droit*, the spokesman for French Roman Catholic interests in Ontario, printed two long editorials calling for the use of the War Measures Regulation to muzzle THE GOSPEL WITNESS and its editor. One of these editorials reprinted several long excerpts from Dr. Shields' sermon, but it quoted them in *English!* We wonder if in this instance the French Roman Catholic paper employed the “tongue that Shakespeare spake” as an inducement to its readers to learn that language, or as a kind of “*cordon sanitaire*” to guard its French Roman Catholic readers from English and Protestant contagion.

Three days later another long editorial appeared in this Catholic Action publication. This time the subject was the Japanese of British Columbia, who, it appears, ought to be tenderly dealt with. From that subject the editorial meanders to the subject of certain interned Italian Fascists “whose sole crime was to support a form of political régime which, before the war and for several

months after the declaration of hostilities, was not regarded as illegal.” Italian Fascists, too, apparently ought to be tenderly treated. But the Communists constitute the real danger. Mr. Lapointe said so! Nothing is too harsh for these; and, continues this editorial:

“When the Reverend Shields of Toronto says that the Catholic Church is an anti-Christian institution . . . then the Reverend Shields uses the language of ‘Jehovah's Witnesses’ and of the Communist Party, organizations which have been declared illegal by government decree. Moreover he is making a breach in national unity and harms the recruiting of Canadian forces. Why should he be better treated than the groups we have just mentioned? His faults are the same; the goal that he aims to reach is as condemnable.

“The Defence of Canada Regulations warn that no publication must harm the security of the state or the efficacious pursuit of the war. We affirm that THE GOSPEL WITNESS edited by the Reverend Shields breaks these regulations and we ask, for the greater good of Canada, that the government intervene and put an end to such defamatory accusations.”

So says French Roman Catholic *Le Droit*, the spokesman for the French-Canadian element in Ontario. But just last month the same paper made the following statement:

“In time of war the Defence of Canada Regulations put in the hands of the Minister of Justice powers as extensive as those that the police of any dictator in Europe possesses in time of peace. It is enough to make the hair of our head stand up, when we think seriously about it. But it is a necessity of war. Happily, here the manner of utilizing these powers and the end that is aimed at in their exercise are not the same. Whether we like these regulations or not, the supreme interest of the state commands us to accept them. There ought not to be any discussion thereupon.”

Why does this authoritative voice of the Hierarchy feel so confident—even so enthusiastic—about the immense powers the Defence of Canada Regulations confer on the Minister of Justice? Could it be because the present Minister is a French-Canadian Roman Catholic? Could it be because these Defence of Canada Regulations have already gotten rid of two potent foes of the Roman Church in Canada? Was our French Roman Catholic contemporary not a little less enthusiastic for

(Continued on page 7)

# National Socialism and Catholic Action

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

By L. H. LEHMANN

Catholic Action—the crusade for Jesuit-Catholic Reform—has the following characteristics:

1. Its direction, as laid down in Pope Pius XI's Encyclical *Quadragesimo Anno*, is explicitly entrusted to the Society of Jesus.

2. Its aims are: the extermination of the hated liberal spirit of the 19th century; the formation of a world crusade against socialism and communism; the success of the counter-Reformation.

3. The means to obtain these ends are: the annihilation of the old Catholic political parties, which became impregnated with the democratic ideology, and the purging of the secular clergy, the religious orders and the laity in so far as they persist in holding to non-Jesuit opinions in matters of ecclesiastical policy.

4. The most suitable political régime to assure the success of this crusade for Catholic reconstruction is the hierarchical, authoritarian form of the fascist state or of Nazi Socialism.

The secular clergy in Germany and other European countries have always secretly fostered a democratic tradition, and for many years considered it their principal task to live in peace with Protestantism and the liberal institutions of the modern world. For this reason they constituted the chief obstacle in the way of the Catholic Reconstruction Movement initiated by the late Pope Pius XI. They were not friendly to the idea of the corporative state, to the plan of the new crusade, nor to the Vatican's aim to set up complete papal absolutism. Unlike the Irish-dominated clergy in America, the Catholic clergy of France and of Germany and other European countries have never fully identified the *pope himself* with the *seat of power* in Rome. They acquiesced in taking their religion from Rome but not their politics, nor in accepting the Vatican's direction of extra-spiritual matters in their respective countries.

In modern times, the European Catholic clergy veered increasingly to the idea that it was advisable to encourage Christian tolerance and friendly relations with all religious sects, even with those who belonged to no church. Many were persuaded that the day would come when all the Christian churches could be united on a basis of a liberal reform within the Catholic church. This liberal reform would be aimed at the overthrow of the "jurisdictional" papacy, with its unscriptural, political Roman Curia and its claims to ecclesiastical absolutism; it would be a reform against papal imperialism, against Jesuit-fascist discipline and overlordship. It would aim to set up an "Evangelical" Papacy which, freed of political ambitions, would act as a centre of evangelical unity for all churches of Christendom. This would indeed be true Catholic reform—a second Reformation, the setting up of evangelical Catholicism. It would mean the purging of medieval accretions of doctrine and liturgy and, of course, the complete banishment again of the Jesuits from the church, as was accomplished by Pope Clement XIV in 1773.

All such aims and plans for a liberal, evangelical reform, however, fell within the explicit condemnations of religious tolerance and the liberal, democratic idea by Jesuit-controlled popes during the past 150 years. The late General of the Jesuits, Wernz, in his treatise on Canon Law<sup>1</sup>, says:

"As concerns the relations of the Catholic church

<sup>1</sup> Cf. his *Jus Decretalium*, Vol. I, p. 18.

with other religious associations, there is no doubt that all religious associations of unbelievers and all the Christian sects are regarded by the Catholic church as entirely illegitimate and devoid of all right of existence. These organizations are formally rebels against the church. As a consequence, he is in grave error who believes that the different religious sects, such as, for example, the Anglicans, the Lutherans, the Orthodox Catholics, constitute legitimate parts of a universal Church of Christ, and that they are in some way collateral branches of the Catholic church, or sister-churches."

Against this hope for true Catholic reform that would have brought about a tolerant, evangelical Catholic Christian church, the Jesuits swept the field for an absolutely totalitarian set-up in Catholicism to go hand-in-hand with the Nazi-Fascist régime in the secular order. On their side they had Hitler himself who, as far as condemnation of religious tolerance is concerned, has always shown himself to be a better Catholic than the ordinary European priest and many bishops. In *Mein Kampf* he upholds and approves of the dogmatic intolerance of the Vatican party in the Catholic church; like the Jesuits he regards religious tolerance as an effective instrument for the establishment and support of the liberal aims of the Jews and Freemasons;<sup>2</sup> his chief cause of complaint against the clergy of the Centre Party in Germany was that they had allowed themselves to become convinced of the idea of tolerance, and that they had made alliances with these deadly enemies of the Christian religion; he holds that his principal task is the combatting of this deplorable situation from which religion has suffered so much.<sup>3</sup> He also condemns Protestantism for persisting in its tolerant attitude towards Judaism; he adds, however, that

"the believing Protestant who belongs to National Socialism *could* exist side by side with the fervent Catholic without his religious convictions being in any way affected thereby".

This yielding of Catholics to the liberal tendencies of religious tolerance was regarded by the Jesuits as the "Protestantizing" of Catholicism; to correct this they deemed that drastic, punitive measures were imperative. The late Jesuit Cardinal Billot expresses true Jesuit contempt for this yielding of the secular clergy to liberalizing tendencies, and also advocates the severity that should be meted out to them, when he speaks of

"the poor little parish priests who fill the greater part of our religious magazines and periodicals with their speeches, seeking thereby to create a new apologetic to take the place of the miracles which the 20th century no longer understands. There are but two replies to make to this: *the first is the whip . . .*"<sup>4</sup>

(Liberal American Catholics please note!)

This is in perfect keeping with Mussolini's symbol of the *fasces* or bundle of rods, such as he and his Nazi partner have so ruthlessly employed to scourge Europe of every vestige of liberty and tolerance. Thus, Hitler's programme of Catholic "repression" is but the carrying out of the Jesuit punitive measures, and a part of the plan for Catholic reform against those members of the

<sup>2</sup> German edition, p. 345.

<sup>3</sup> *Ib.*, p. 294.

<sup>4</sup> "Die erste ist die Peitsche. . ." in Hugo Koch's *Katholizismus und Jesuitismus*, p. 53.

<sup>5</sup> *Ib.*, p. 632.

(Continued on page 10)

# The Jarvis Street Pulpit

## "WE SHALL BE SAVED BY HIS LIFE"

A Sermon delivered in Jarvis St. Baptist Church, Toronto, by the Pastor,  
Thursday Evening, March 7th, 1940.

(Stenographically Reported)

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."—Romans 5:10.

"We shall be saved by his life." It is not possible too strongly to emphasize the essentiality of the death of Christ as the foundation of our Christian hope. It is because the blood of Jesus Christ, God's Son, cleanseth from all sin that we have hope toward God.

But I think many of us miss some of the blessing that might be ours by our failure as frequently, or as constantly, to dwell upon the fact that Jesus lives. His resurrection, of course, was the complement of His death. Being delivered for our offences, He was raised again for our justification, because His resurrection proved, beyond all possibility of question, the validity of His claims. It established the reality of His divine authority. It was, in effect, His supreme credential. He was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead". And so, included in that statement that we are reconciled to God by the death of His Son, by implication, of course, is the great fact of His resurrection, because His death derived its value from His resurrection. As I have said, it was the complement of His atonement. He was raised again for our justification.

But now, being established on that foundation, and being brought into vital relationship to God through Christ, reconciled to God through the death of His Son, the larger work of salvation proceeds.

What do we mean by being saved? People say sometimes: "I was saved at such a time." There is a sense in which that is true; for receiving Christ, and being thus reconciled to Him, we have eternal life, and we are in that sense saved for ever. But there is a sense in which salvation is a progressive work of grace in the soul. There were added to the Church in apostolic times daily "such as were being saved"—by which it is not intended to say that they were put on probation in the old-fashioned Methodist fashion, that if they behaved themselves they might ultimately be saved. It does not mean that. They were saved by the gift of eternal life, and that gift was being developed, and its significance being ever more clearly understood; but while they were saved, at the same time they were *being* saved.

And it is in that larger sense this text uses the word "saved". "We shall be saved by his life." That is to say, being brought thus, through faith, into the divine family, being born again "not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever", we are now the children of God, and our growth, our education, our training, our discipline, our enlargement of life—all proceed after, we have once been introduced into the divine family; and necessary to that progressive work of grace in the soul is the great truth that we have a living Saviour.

### I.

Before I attempt to offer a few suggestions as to the significance of that fact, let your mind dwell upon THE FACT ITSELF, that this Jesus, of Whom we sing, and of Whom we so often speak, is just as truly alive as He was in the days of His flesh. We read, and think, of many of the great men of the past, who really are of the past. They are with us no longer. We derive some inspiration from reading the record of their lives; but they are entirely detached from us. They no longer live. So we can survey the various spheres of human activity, and recall the names of many great men, and great women, through whose ministry the world in various ways was blessed. And religiously, of course, the same is true. I dare say we all can think back over the years of our Christian experience, and recall many an hour of happy Christian fellowship with men and women who are no longer with us; and those memories of Christian privilege belonging to the days gone by, are very precious to us. We recall them gratefully to mind, and find some comfort not only as we recall those with whom we were very intimately associated, and to whom, perhaps we were united very closely by natural ties, but in the fellowship of the Church there was a great army of people of whose memory we think with gratitude and gladness.

And so of the heroes of the Book we can begin at Genesis, and go through to the end, and from the inspired biographies, some of them very brief, and some of them more extensive, we can derive instruction and inspiration. When Peter preached on the day of Pentecost he referred to those who had lived. And he referred to something that David had said. But he said that David was dead, "and his sepulchre is with us unto this day." His spirit, of course, was alive, but he was not one with whom it was possible to hold fellowship. From that he proceeded to extol the One Whom they had crucified, assuring them that He was not dead: He was alive.

I think we ought to dwell upon this simple truth which we believe, of which we are all convinced more and more, that we are the worshippers, the disciples, the friends of a living Saviour.

Well now, that fact I must be content to have barely mentioned: what does it mean to us? In what sense are we saved by the life of the Lord Jesus?

### II.

In the first place, by the fact that HE LIVES TO BE THE EXECUTOR OF HIS OWN WILL. This covenant in His blood, is the last will and testament of the Prince of glory. "Where a testament is," the epistle to the Hebrews says, "there must also, of necessity be the death of the testa-

tor." It is of no force while the testator lives. Jesus Christ made His will. That was a part of it when He said: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." His will bestows upon such as believe vast wealth, such riches as are unsearchable. But He Himself, the Testator, lives to see that the provisions of His will, in respect to all the beneficiaries thereof, are strictly carried out.

That is not always so. Many people have left estates. Many a man dies supposing that he has made adequate provision for his family after his death, but the estate has been frittered away, sometimes to my certain knowledge by dilatoriness and extravagance of the executors, until at last the beneficiaries receive nothing at all. And then, when there is a large estate, it is sometimes so manipulated that its resources are devoted to objects that are the opposite of that which the testator designed.

Out in the rotunda is an illuminated address which was presented to the late Senator McMaster somewhere about eighteen hundred and seventy-five. After this church had been erected, very largely by his munificence, there was a small debt upon it. On a particular occasion he generously paid that debt, and so that illuminated address was presented to him as expressive of the church's gratitude for his generosity. But when he died he left a large estate, more than a million dollars—and at that time a million dollars would be worth as much as two or perhaps three in our day. By the terms of that will he left that money for a specific purpose. He had had written into the trust deed of this church certain trusts, that this church should be used exclusively for certain clearly defined purposes, and it should be for people called Baptists, who believed certain things. When he left a million dollars, or more, for an educational institution, he had copied verbatim from the trust deed of Jarvis St. Church, into the trust deed of McMaster University, exactly the same trusts that were written into our deed. And so he left the product of his life for the propagation of those things in which he himself so profoundly believed.

It was because of that that some of us fought some years ago. One day, not so very long ago, I was on the train between here and London. A man came in, and came to where I was. He was a graduate of McMaster University, a lawyer, and now a county court judge. He greeted me in friendly fashion, and we got into conversation. He said this to me: "Now that the fight is all over, I do not mind admitting to you that you were absolutely right. And what is more, we all, who fought you, knew you were right. Senator McMaster believed the very things that you preach, and he left his money for the teaching of the very things that you teach; to train other ministers who would preach what you are preaching." I said: "That is an extraordinary admission from you. I suppose you would also admit now that McMaster University is teaching the very opposite of what we teach?" "Certainly! There is no dispute about that. We do not hold your views at all." "But it was Mr. McMaster's fortune that made that University possible." "Yes." "And do you mean to tell me that you and those with you, know and admit openly now, and you knew it at the time, that you were actually stealing a legacy, to turn it to some other purpose than what was designed by the man who left the money?" "Yes." "Well how can you justify it?" "Oh! we just refuse to be ruled

by a dead hand. We are better judges of the use to which Mr. McMaster's fortune should be put, than he was." After he died, they stole his money.

Let me remind you, my dear friends, that the Hand that was pierced on Calvary is not a dead hand. Blessed be God, that tremendous fortune which He laid up for the children of faith, the vast wealth that never can be exhausted, and which is guaranteed to the children of faith by the provisions of His will, He will see is administered exactly as He wants it to be. It never can be alienated from His purpose.

Is it not a great comfort to know that there is no one in the world who can change the last will and testament of Jesus Christ, for He lives to see that its provisions are executed to the letter? If anyone were to send me a will in which I was remembered, and which made provision for my necessity, I am inclined to think that I should rub my eyes, and read it through before I went to bed! I should say, "I want to know just what this will means."

We have had something to do with some estates that have been left to us, or to the Seminary, or the Union. There is an estate just now, involving a certain sum of money. The testatrix evidently wrote her will herself. She left half of her estate, after its use by certain named relatives until their death, to "home and foreign missions". But she did not say what home and foreign missions. She was a member of this church. But somehow a certain denomination found out that her grandfather, or her great grandfather, was a member of that denomination and they actually laid claim to the estate on the ground of her alleged denominational antecedents. The court ruled that out. And on the ground that she was a member of this church the court granted probate of the will to be administered by the Trustees of this church for home and foreign missions. When that appeared in the paper, the Old Convention the next day asked for a reopening of the case, because they were, so they said, entitled to this money for their home and foreign mission work. And yet this woman was a member of this church, and had voted consistently at every meeting we ever had in opposition to the Old Convention. That case has not yet been settled. And so you see it is a bit uncertain as to how the court may interpret a will, and how even the ablest executors may administer a will.

We had another estate left to us, and it involved certain securities that had been of very great value. But at the market value at that time, the stocks had dropped almost to the bottom. The will was left to the administration mainly of a Trust Company, and the Trust Company was anxious to wind it up. And so they were quite willing to sell off these securities at a mere fraction of their value. They have already increased to three times what they were at that time. Even now they are nothing like they were in value when the testator died. But they were willing to turn them into cash, and to leave the widow in question with a lot of unproductive real estate on her hands, that would just eat its head off with taxes. They did not care. That Corporation, had they been allowed to wind up that estate, would have left the widow with practically nothing, although her husband thought he was leaving her more than a hundred thousand dollars.

I have seen several such examples; but, blessed be God, here is one will that is fixed. It is registered in

heaven, and the Testator, though once He died, still lives, and every provision of the will He will Himself see is carried out. Do you see how that fact gives special significance to this inspired Book? Every word in it is of value; for it is the last will and testament of the living Lord Who is behind it all.

### III.

Once more, "we are saved by His life", in the sense that HE LIVES TO MAKE INTERCESSION FOR US.

Now that is specially mentioned in the Scripture I read to you. We are told there of how other priests were not suffered to continue by reason of death. There was a succession of priests; they passed away. But this Man was made a Priest by the oath of Him Who swore, and would not repent: "Thou art a priest forever after the order of Melchisedec." And so He says, this Man is able to save to the uttermost, completely, for evermore. We have an ever-living Priest; and because He ever lives, we also shall live. And He can save us for evermore. Why? *Because He ever liveth to make intercession for us.* What a tremendous truth that is! Sometimes Brother Greenway used to read to you requests that people had sent in that we should remember certain people in prayer. I very frequently receive them, and it is well that we should pray for one another, and I think we have scriptural warrant for asking other people to pray for us. Paul did. He asked the Ephesians to pray especially for him that utterance might be given to him. And so we are on scriptural ground

when we ask other people to pray for us. And yet I sometimes think that we carry it a little too far. Does it mean that prayer will be heard because of frequent repetition? Are we touched by that folly and wickedness involved in those chain-prayer letters? Do you suppose a gracious God would respect nonsense of that sort? Or are we specially helped by people who just recite our names when they bow the knee? What I remind you of, my dear friends, is that there is One Person Who does not need a little black book with your name and mine written down in it:

"The names of all His saints He bears,  
Deep-graven on His heart;  
Nor shall the weakest member fear  
That he has lost his part."

Did you ever hear of a mother forgetting her child, if, indeed, she is a sane mother? Did you ever talk to a mother of a considerable family about dates? Does she need a calendar? No; she measures everything by the birthdays of the children. And she does not need to go even to the family Bible to find the record of when they were born: she can tell you at once—unless it be that she has grown old, and her memory fails. She has reason to remember. Their life cost her much.

Let us remember that there is one great Intercessor Who will never forget. He knows what it cost Him to reconcile us to God. He does not need to be reminded. Oh, if you and I could always remember in our hours of gloom and despondency that there is Someone Who never forgets, and Who never ceases to pray! I get hundreds of letters from people, who say to me, "I am praying for you." I am always glad to know that. I got a letter once in which my friend said, "I pause to pray for you". Then he told me what he had prayed for. I felt as I read that letter that he really did pray. Shall we lay hold of that, not forgotten, but perhaps little appreciated truth, that there is One Who day by day, and hour by hour, never forgets, but always remembers; and Who ever lives for one purpose—to make intercession for us?

And do you know that to have the Lord Jesus pray for us means everything? Oh, the Scripture is so full of it: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

It is a great boon to have a Friend at Court. We shall be saved by His life because we have an ever-living Intercessor, Who will entreat for us even when we do not ask Him to do so. He will carry our prayers to the Father.

I was going along the street in Hamilton one day, some years ago, and I saw a little girl trying to post a letter in the letter box. She could just touch the lip of the box, but she could not reach up to put

the letter in the slot. She tried again and again, then she dropped her hands in utter helplessness, and looked up and down the street. When she saw me, she ran to me. Perhaps to her I looked as though I could reach almost anything! And she said to me, "Please, sir, would you put my letter in the box? I cannot reach." I walked with her to the box, and we posted the letter together. We committed it to the charge of His Majesty's Mail.

When you and I have written our prayers, so to speak, we have a great request to make; and we would fain put it before God, but though we stand on tiptoe, we cannot reach. But our gracious God takes our letter, and stamps it with His imprimatur, certifies it, and presents it to God. That is what prayer is: "He ever liveth to make intercession" for us.

### IV.

And WE ARE SAVED BY HIS ABIDING PRESENCE. He is not an absentee Saviour. He said: "I will not leave you orphans: I will come to you." That did not mean His second coming: it meant that He would come in the Person of the Holy Ghost. And the Lord Jesus lives to take His place with us, to abide with us. That is a very simple statement, but oh, of what tremendous import it

### ONLY 4 MORE DAYS

to the end of our financial year in the  
books of Jarvis Street Church, *The Gos-  
pel Witness*, Toronto Baptist Seminary.

Send your gift at once to:

130 Gerrard Street East,

Toronto, 2, Ont.

is that in a very real, actual sense, this same Jesus comes to live with us, to walk with us, to work with us, to abide with us! In His high priestly prayer He said: "While I was with them in the world, I kept them in thy name. . . . And now come I to thee . . . keep them." How does He keep? By being present in the Person of His Spirit with us, so as to abide with us. *I do not know what the religion of Christ means if it does not mean that I as a poor sinner, reconciled to God, have all the powers of Deity at my command, and that God Himself is with me.* I do not see any other meaning to it. Not in church only, but everywhere He ever liveth. And we shall be saved by His life, because He is with us all the time.

I am constantly concerned about the companionships of our young people. Oh, I have seen it again and again: someone, who seemed to run well, has fallen into the company of one who was either not a Christian, or only a nominal Christian, a worldly person. And you could begin almost immediately to observe the deterioration. I remember some years ago a man's coming to this church. He was a religious undesirable, in my opinion. But he and another man were often in each other's company. I could tell any time when that man, Number Two, had been in the company of the other man. There was a gradual going down, an attitude of cantankerousness, and a general fault-finding with everyone. He got it from the company he was keeping. I was glad enough to see that first man leave us. He was not a healthy sort of man to keep company with anyone.

I have seen the same thing in a different way among young people,—a young man or a young woman, carried away by the company kept. We have to have company, and it is a good thing to have human company. That is helpful. But let us remember this one thing: He "ever liveth"; He never leaves us alone. We always can have His company.

I remember once at a Convention in Ottawa, nearly twenty years ago, the Lord's speaking to me. I was going to propose a resolution, and I knew there was going to be a fight. When I got to my hotel there one night, I found a telegram from a Deacon of this Church, a lawyer, who had promised to second my resolution. He said he was detained in Court, and could not be present in Ottawa. (I have always thought since that it was a diplomatic absence.) There was another man of whom I said, "I can trust him. I shall ask him to take Mr. So-and-So's place." I very soon discovered that he was evading me, and found out later that he was using my confidence to try to betray me. He had taken the very resolution which I had put into his hands, and had framed an amendment to defeat it. When I got to my hotel that night, I had no one to second my motion. I was absolutely alone. My wife had not gone to the meeting. She had gone to bed, and was asleep when I got to the hotel. I asked the Lord to help me out. I told Him I felt pretty lonely. I had nobody. Everyone I had appealed to had forsaken me, and I had this job on my hands for the morrow. I did not turn to the Scriptures at random; but I said, "Now, where should I be likely to find a bit of comfort? Perhaps I shall find it in Paul's letter to Timothy—an older minister writing to a young one." And so I turned to Timothy, somewhat, however, at random. You have heard me say that I do not believe in opening the Bible at random. And I did not do so. I opened it at Timothy, but the particular chapter and

verse I did not select. But almost like an electric sign coming on quickly my eye fell on this: "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion."

Did you ever get such a thrill that it sent chills through you? I hardly can describe how I felt. I was electrified. To me it was just as clearly a voice from heaven as if I had actually heard a voice with my natural ears. I went into my wife's room, and wakened her, and asked her to come and join me in a thanksgiving service for the victory God was going to give on the morrow.

Yes, we shall be saved by His life. "All men forsook me. . . notwithstanding the Lord stood with me." And He does, my dear friends, always.

If I could be at any point, in any way at all—it sounds almost egotistical or pharisaical even to suggest it—but if I could set an example, or be an example to any who are younger in years, or in the faith, I would say this to you, that my own experience as a Christian minister has demonstrated the truth that they shall never be ashamed who trust in Him. He stands by us to deliver us. And so in the difficult places of life, in your office, wherever it may be, where difficulties come, and difficulties are multiplied, just lay hold of that great truth: "We shall be saved by his life." Summon to your side the living Saviour, and He will help you through.

## V.

And we shall be saved by His life in the sense that HE COMMUNICATES HIS LIFE TO US. What a delightful thing it is to see one in robust and exuberant health, to look upon someone whose eye is undimmed, whose health and vigour abounds! The cheek is ruddy, the step is firm, the voice is clear. The man or woman is just the embodiment of abounding life and health. And how pitiful when you see the strong man bow himself, when the grasshopper becomes a burden, and the glow of health departs! The eyes are dimmed. There is a bit of stoop about the shoulders. He does not walk quite as quickly or quite as firmly as once he did. And you say, "Oh, well, he is going down the western slope. A man cannot live for ever, you know."

I have seen an older man supported by his son, with whom health was still at the flood. And that is a lovely thing too, but he cannot give life to the older man. Rejuvenation, that is to say, the restoration of youth, is not physically possible. You cannot escape the toll of the years.

What a blessing that we know Someone Who never goes down the western slope! that there is Someone Who went up, and He never came down; seated on the right hand of God. And "we shall be saved by his life". He communicates His life to us, puts His life into us. We speak about the mystical body of Christ when we quote such a text as this: He "hath put all things under his feet, and given him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." The very life of God is communicated to the soul.

Last Sunday night we took the bread, and we drank the wine. I do not mean that we took the bread and

the wine as being actually the body and blood of Christ. They were but symbols of what we believe, that our risen Lord was giving His life to us, and that wine was a token, and symbol of the inflow of the very life of God. "We shall be saved by his life." What a blessing! Everlasting life!

Dead soldiers may have been valiant men, but they can fight no more. Their fighting days are over. Often as I read accounts of the progress of the War and I hear that everyone was saved but just two or three, I say, "Yes; but if you had been one of the two or three, the war would have been over for you." And for many the war is over already. They cannot defend us any more. But our Lord Jesus is the Captain of our salvation, and "we are saved by his life" because we have a living Defender who stands between us and all harm.

I remember a story that belongs to the period before the Great War, when the Germans were very arrogant in Asiatic waters. The then Kaiser had put his brother, Prince Henry, in command of the German Asiatic Squadron. And he had delivered a very bellicose address on the occasion of his farewell—how he was to shake his mailed fist in the face of everyone, and make everyone tremble at the might of Germany. Well, the Squadron went to Asiatic waters, and there were strained relations at one time for just a little while between Germany and the United States, so strained that a German warship cleared her decks for action. The American ships were lying off in the distance. Over yonder was a British admiral. He weighed anchor, and his ship began to move, and he steamed right in to the space between the German ship and the American ship. He said nothing, but he, too, cleared his decks for action, and manned every gun. The Germans did not fire! Oh, that is forgotten sometimes nowadays, but that was the British way.

My dear friends, when the Christian is threatened, the Lord Jesus comes right in between us and our enemy. So often have I thought of, and referred to that lovely incident of Christ in the garden, when they came with their torches, and their staves to take Him. He said to them: "Whom seek ye?" And at His very word they fell backward. And again He said, "Whom seek ye?" And they said, "Jesus of Nazareth." And Jesus said, "I have told you that I am he: if therefore ye seek me, let these go their way." And He stood between them and the enemy: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" That is what the mother hen does when the hawk is in the sky. "Cluck"—"Cluck"—"Cluck"—and in a little while they come running, and the wings are outspread, and between them and the enemy are those protecting wings,—not much protection, perhaps, but the best she can give. But when He spreads His wings over us, when we are protected by the overshadowing presence of God Himself, what is that thing that shall harm us? We need never be afraid, for He has said: "I will never leave thee, nor forsake thee."

I wanted once again, if I could, to undergird you, to give you a little lift on the way, and so I remind you of that which is a great comfort to my own soul, that my Saviour and I live together, and He never leaves me. He won't leave you, but will go home with you to-night, and stay with you for ever.

BROTHER BOYD, will you lead us in prayer?

Our God, we thank Thee that we have a Saviour Who is God, Who went to death for us. We thank Thee that Thy well-beloved Son died in our room and stead. And oh, we thank Thee that Thou hast reminded us again to-night that He Who died, now lives. We bless Thee that He lives, and is in the place of intercession.

We rejoice particularly to-night that He lives, too, in our hearts. By Him we are more than conquerors; through Him we can go on day by day. We thank Thee that our confidence is in such a Saviour; that our lives can be devoted to His service, and that we can go forth in that all-prevailing name, that name against which no one can stand, and we can do service for Thee.

Help us in Thine all-abounding grace to spread Thy gospel. Grant that, to the glory of our blessed Saviour, we may live from day to day. Take us, we pray Thee, and bless us every one.

We pray Thy blessing upon this church, and everyone whom Thou hast saved, and whom Thou art using here for the glory of Thy great name. O God, as Thou hast maintained this lighthouse, so we pray that Thou wilt bring many to trust in Thee, and as Thy Word is proclaimed here from week to week, and every day, through the lives of those who are saved, grant we pray that many more may trust in Jesus Christ.

We pray for the Seminary. We unceasingly thank Thee for it. Oh, we beseech Thee to undergird each one who is there now, each instructor, each student. Father, in these dark days, send forth those who will hold high the torch of life, that those who sit in darkness and in the shadow of death, may see a great Light.

So do Thou bless us all, since we ask it in that name that is above every other name, even the name of Jesus Christ our Lord, Amen.

## THE ROMAN CATHOLIC CHURCH THREATENS WAR ON PROTESTANTS!

(Continued from page 1)

the Defence of Canada when it discussed the internment of Roman Catholic Italian Fascists? Why do these priests make flesh of one and fowl of the other? Is it the Defence of Canada that really concerns them, or is it the Defence of the Roman Catholic Church? Do they fear these banned organizations because they menace Canada and the Empire, or rather because their Church does not dare to meet them in free and open discussion? THE GOSPEL WITNESS has declared itself against Communism, Fascism, and Jehovah's Witnesses, many times, both before the war and since the outbreak of war also. (We are sending, free of charge, THE GOSPEL WITNESS to the Catholic priest who opposed these sects who wrote the article following this, and a copy of Dr. Shields' sermons against Rutherfordism, Jehovah's Witnesses, alias Russellites. We suggest that he look at the date when they were preached and published: twelve years before the war—before these sects were banned and when they had every opportunity to reply.) THE GOSPEL WITNESS opposed these sects on religious grounds as well as on political grounds: because they are anti-Christian as well as anti-British and anti-democratic. It believes that all dangerous anti-British organizations ought to be banned, whether Communists, or Jehovah's Witnesses so-called, and it would not exclude the Fascists either—but it believes that these groups should be banned because they are anti-British, and *not* because they are anti-Baptist, and certainly *not* because they are anti-Catholic.

The French-Canadian Member of the Ontario Legislature threatened Protestantism with religious war. The source of his inspiration for this threat will be clear to all who read this translation of the priest's article, "Pastor Shields Insults Pope Pius XII". Such puerile nonsensities would scarcely have been thought worthy of the reverend hand of the priestly director of the School of Political Sciences of the French-Catholic University of Ottawa. His transparently silly and senseless attempts at Higher Criticism do not prove that Dr. Shields plagiarized from Judge Rutherford or from a Communist; they merely demonstrate that the professor has no sense of what constitutes evidence.

The threat of religious war is also raised by this learned professor, if certain Protestants in Ontario do not desist from their attacks on the Roman Catholic Church. He should have had the consistency to remove the motto placed at the head of the editorial page of the paper in which he wrote his article. The translation of that motto is as follows: "The future is to those who fight." It is printed in each day's issue in large black type. Above it is the name of the paper: *Le Droit*, the French equivalent of, "Our Rights", and in the lines following this bellicose motto is a description of *Le Droit* as "a daily which is independent in politics and totally devoted to the interests of the Church and the Fatherland." It was founded in 1913 by a Catholic Corporation for the express purpose of fighting for the interests of the French Catholics in Ontario. Part of its purpose is to encourage French immigration into Ontario, and a high birth rate among Roman Catholics in this province, so that as many seats in Parliament as possible may be held by Roman Catholics for the greater influence of that church.

Lest anyone should think this statement the mere vapourings of a disordered Protestant imagination, I quote from a speech delivered in French by a French-Canadian Roman Catholic member of Parliament for Northern Ontario. Read this amazingly candid statement of Roman Catholic aims in Ontario:

"We are growing in numbers everywhere. Our families, thanks to God, do not cease to be large in numbers, and if they grew at the rate of the family of my good friend and elector Dionne, we should soon found a French empire of a size to take care of all the other minorities in Canada."

It is in a journal founded for the express purpose of fighting, that a priestly professor, in a Catholic University founded for the same purpose of religious controversy, threatens Ontario Protestants with religious war because they venture to criticize an institution, which of all institutions in history has shown itself to be the most intolerant and ruthless towards those who refuse to conform to its dictates.

## "PASTOR SHIELDS INSULTS POPE PIUS XII"

(Translated by Rev. W. S. Whitcombe, M.A., from *Le Droit*, of Ottawa, March 11, 1941.)

Among the different organizations banned by the Federal Government are numbered the sect known as "Jehovah's Witnesses". The principal reason for the ban is found in the fact that the "Witnesses" repudiate all authority and sow the seeds of discord among the people of Canada.

And now from Jarvis Street in Toronto, the voice of Pastor Shields, like that of Judge Rutherford in Brooklyn, insults the highest religious authority, Pope Pius XII, and at the same time the Catholics, who form 42 per cent. of the population of this country.

The style of Pastor Shields is quite similar to that of Judge Rutherford. In December, 1940, the "Jehovah's Witnesses" distributed a tract entitled *The End of Nazism*, which was filled with the grossest errors about the Catholic Church, the Vatican and the Pope. Last month, February, 1941—in spite of the ban—another tract bearing the title *Warning* took up the same theme of ignorance and fanaticism. Now, the literary expressions of Pastor Shields are copied word for word from the works of Judge Rutherford or, again, from the tractate of the Communist Brown, *The Pope's Crusade against the Soviet Union*.

No doubt Pastor Shields' literature deserves to be ignored, but in the present circumstances, we cannot allow this pastor to sow discord. The writings of Pastor Shields—writings as dangerous and harmful as those of Judge Rutherford—are inspired by a blind hatred of the Catholic Church and its head the Pope. His Holiness Pius XII, greeted by all as the great figure of the present world, is, for Pastor Shields, only the "representative of Satan on earth"—this expression comes from Judge Rutherford—"a Satanic agency—anti-Christ forerunner".

Now, Great Britain has an ambassador to this "representative of Satan on earth", and consequently, in an indirect fashion, Pastor Shields insults the government of Great Britain and hence also our federal government; and this insult in time of war when nothing ought to be said or done which might diminish Authority (note capital: *l'Autorité*—note of W.S.W.) constitutes a grave offence. Some 870 persons are in detention camps for having committed this kind of offence.

Some think that the best way of paralyzing the work of Pastor Shields would be to ignore him. Then why was this way not advised in connection with "Jehovah's Witnesses", the Communists, and the Unionists of Adrien Arcand? Under the pretext of liberty of speech and press we have too long allowed all these organizations to plant themselves in our midst, and now they are waiting the moment to take their revenge.

Two members of parliament, one at the House of Commons, Ottawa, the other in the legislature at Toronto, have made themselves the defenders of their religious chief and of their church. Bravo! Let all the other Catholic members of parliament do the same and these insults to the Pope and the Catholic Church will cease. I sometimes wonder what would happen if a Catholic priest, for example, from the Province of Quebec, used the same expressions about the head of the Anglican Church or of the Baptist Church, as Pastor Shields used about Pope Pius XII and the Catholic Church. The offices of the Minister of Justice would not be large enough to receive all the delegations that would come to petition the government to put an end to the delirium of this Catholic priest who took the liberty of rolling every religious denomination in the mud of his insults. Reverse the rôles and that is our situation.

The Catholics of Canada are doing their duty and their whole duty at the present time, and they will always do it. The country can count on their loyalty. Let Pastor Shields do the same, or if not, let the Government silence him.

Pastor Shields may perhaps console himself for the emptiness of his ministry—for let us not forget Pastor Shields is a pastor, and hence has the duty of leading souls in the way of salvation—by insulting a religion which is imposing itself more and more by its doctrine and its principles; a religion which attracts new subjects justly shocked by the lubrications of a pastor who has no other arguments to offer than a blind fanaticism, for whom history is too heavy a book.

As to us Catholics, the insults that have been hurled at us will only attach us the more to our Head, Pope Pius XII, vicar of Jesus Christ on this earth, and at whose service we put all our energies and our lives.

Gustave Sauvé, O.M.I.

Director of the School of Political Sciences  
of the University of Ottawa.



## Rome and Russellism

An Order-in-Council on July 4th, 1940, declared the so-called Jehovah's Witnesses an illegal organization in Canada. On the 16th of July following the Prime Minister read a statement in the House of Commons for the Minister of Justice, which statement, in part, follows:

"It is not the policy to disclose confidential information upon which a recommendation under the Defence of Canada Regulations is made by the Minister . . . The literature of Jehovah's Witnesses discloses, in effect, that man-made authority or law should not be recognized if it conflicts with the Jehovah's Witnesses' interpretation of the Bible; that they refuse to salute the flag of any nation or to hail any man; and, that they oppose the war.

"The general effect of this literature is, among other things, to undermine the ordinary responsibilities of citizens, particularly in time of war."

### Political Grounds for Ban

This statement, by Mr. Lapointe we analyzed in a sermon published in THE GOSPEL WITNESS of November 28th, 1940. We repeat the statement here in order to point out how, according to the Minister of Justice himself, Millennial Dawn, alias Russellites, alias Jehovah's Witnesses, were not banned on religious grounds, but on political: because their teachings tend "to undermine the ordinary responsibilities of citizens, particularly in time of war." We showed in that article that while Mr. Lapointe certainly did not make much of a job of giving proper grounds for the banning of this sect, the banning itself was justified.

Judge J. F. Rutherford, the successor of Pastor C. T. Russell, says that the British Empire is of the devil. Such propaganda as that in which these so-called Witnesses engage is bound therefore to work against our war effort in which we are fighting against the powers of evil as seen in the totalitarian states.

### "Witnesses" Banned in Australia

It is with interest that we now learn that

"after nation-wide agitation, the Government of Australia has declared, by proclamation issued under National Security Regulations, the organization or organizations 'known as Jehovah's Witnesses, the Watch Tower Bible and Tract Society, the International Bible Students' Association and the Consolation Publishing Company' unlawful associations.

"Attorney General W. M. Hughes said that the effect of the order is that these bodies are by force dissolved and all their property forfeited to the Crown. Any person printing, publishing or distributing any literature, or broadcasting any matter containing any doctrines advocated by Jehovah's Witnesses will be guilty of an offence and liable to severe penalties, provided under the national Security Act.

"In explanation of the Government's action, Mr. Hughes said that since the outbreak of war, Jehovah's Witnesses were deemed to have been preaching subversive doctrines deliberately calculated to destroy national morale and hamper the war effort of the Commonwealth.

"Just what is the real purpose of the Jehovah's Witnesses we do not know, but they have abused our hospitality, and shown themselves unworthy of citizenship in a free country fighting for its freedom and its very existence," the Attorney General said.

"They cannot say that they have been treated harshly or that they have not deliberately brought this on themselves. I have warned them many times that they would not be allowed under the pretext of religious teaching to engage in subversive propaganda. But they have taken no heed."

"Jehovah's Witnesses . . . have been banned in Australia, as they have been in Canada and New Zealand."

This despatch is taken from a Roman Catholic paper in which the editors remark that Jehovah's Witnesses "have been violently insulting to Catholics over a number of years." This is evidently intended to give the impression that the Witnesses were banned in Australia because they insult the Catholics. This, of course, is not the truth. Mr. Hughes, Attorney General of Australia, says that "under the pretext of religious teaching (they) engage in subversive propaganda."

"The Gospel Witness" a National Danger!

We have quoted from *The Northwest Review*, a weekly published in Winnipeg, and which claims to be the "leading Catholic journal of Western Canada". In its edition of March 20th, it gives, as few newspapers have done, practically the full text of the address by Honourable W. R. McDonald, published in *Hansard* of March 4th, in which he asked for the banning of THE GOSPEL WITNESS—an address which has already appeared in these pages.

**"We are quite sure that the Government will recognize that there is nothing that would tend to disgrace it so much as an attempt to make the Defence of Canada Regulations serve the purposes of the Roman Catholic propaganda department."**

—Dr. T. T. Shields.

In the same edition, the editorial page, under the heading, "A National Danger", heartily approves of Mr. McDonald's address, and says in part:

"We think that Mr. McDonald's speech was so important that we are reproducing it in this issue for the benefit of our readers who might otherwise never see it or, at any rate, not have the opportunity of reading it in full.

"The Dominion Government may as well understand that this is a most serious matter. The whole Catholic body of Canada have been greatly disturbed by the atrocious campaign carried on in the columns of THE GOSPEL WITNESS. Copies of this sheet have been sent broadcast through the mails to all parts of the Dominion; we ourselves have been the recipient of several issues and we have called it to the attention of the authorities in articles, begging them to take action under the power given them by the war regulations. We do not know what, if any, action the authorities have taken, but we are glad the matter has been brought up in parliament—we shall now confidently await results.

"Catholics wonder why the Jehovah Witnesses publications are banned and THE GOSPEL WITNESS allowed to carry on. Of the two we think the latter is the worse in so far as its effect on Canadian Unity is concerned. We do not see how the government can have any doubt about it, and we have heard searching questions asked as to why one set of publications is prohibited, the other permitted. Can the explanation be that the banned publications attack all religious organizations, Protestant and Catholics alike, whereas THE GOSPEL WITNESS is edited by a Protestant minister, and attacks only the

Catholic church and its members? Personally we do not believe this is the explanation, but we have heard it advanced, and it is easy to see how such ideas, which are quite natural, could not fail to contribute to national disunity.

"Catholics are a long suffering people, but there is a limit to our endurance in a case like this. We are deeply grateful to Mr. McDonald for his outspoken demand for action and for warning the House of Commons so plainly that in this matter it is the fundamental principle of a United Canada that is at stake."

Once again, this Roman Catholic paper evidently wishes to give the impression that Jehovah's Witnesses were banned because they are anti-Catholic. This is not the truth, as we have already shown.

The article translated by Rev. W. S. Whitcombe for THE GOSPEL WITNESS, from *Le Droit*, leading French-Canadian paper of Ontario, is by a professor of the Roman Catholic University of Ottawa. This man also seems to labour under the delusion that Jehovah's Witnesses were banned because they were anti-Roman. To one who knows, he is really amusing. He affirms that Dr. Shields' statement, that the Roman Catholic Church is anti-Christian, is taken directly from Jehovah's Witnesses. Indeed, he gives us the names of two of their pamphlets, *End of Nazism* and *Warning*, from which Dr. Shields, he says, took his statement. Dr. Shields has not even seen these pamphlets, so that the professor's statement is ridiculous.

#### The Church of Rome as Antichrist

But really, where has the man been? He is professor of economics, and probably knows economic history. It is unfortunate that he is not better informed on church history; for the statement that the Church of Rome is Antichrist has been made over and over again by Protestants. There recently came to Dr. Shields a book entitled, *Rome's Attack on the British Empire and the United States of America*, by Albert Close, on the flyleaf of which the author has written:

"Sent to Dr. T. T. Shields, Toronto, by Albert Close, a Canadian by birth, to test the right of J. S. Roe to confiscate his book, *The Great Harlot on the Seven Hills*, as he did recently in the case of those books sent to Arthur Greenhow of Walkerville, Ontario. These books for forty years have circulated in thousands all over the British Empire and in the United States, and are doing so to-day. The whole question must soon be raised in Ottawa by M.P.s., to test Mr. Roe's authority. Steps are now being taken to raise the question and circularize all Canadian M.P.s.

ALBERT CLOSE.

London, February-8th, 1941."

In this book, on page ninety-five, is the following long list of Protestants who have said just what Dr. Shields has said of the Church of Rome. We commend the list to the special attention of the learned professor, "for whom (such) history is too heavy a book!"

"The great Reformers—Wycliffe, Huss, Luther, Calvin, Melancthon, Knox, Tyndale, Ridley, Latimer, Cramer, Jewel, Hooper, Foxe, Bradford, Bullinger, Rogers, the Waldenses, Bunyan, the Translators of our Bible in 1611, the Westminster Divines who drew up the Confession of Faith in 1647 (ratified by Parliament in 1649), and John Wesley—all interpreted the Antichrist of Scripture as the Dynasty of Popes of Rome."

—W.G.B.

The member of Parliament's remarks certainly touched off a lot of powder up here. In fact it has been the subject of very heated debate among people whom I have never even heard discuss religion before.—From a friend in London, Ontario.

## NATIONAL SOCIALISM AND CATHOLIC ACTION

(Continued from page 2)

Catholic clergy in all countries who have opposed Jesuit hegemony over Catholic affairs."

Catholic Action, like Nazi-Fascism, ostensibly started out as a crusade against godless communism which, in the Jesuit view, is but the radical application of the Protestant principle of the separation of church and state. It is the extreme of Protestantism predicted by the Jesuits since their founding by Ignatius Loyola to fight the Reformation of Martin Luther, and is due to the communist principle that the internal life of the individual is the only place where he should be allowed to seek satisfaction for his religious needs. The Jesuits therefore launched their new offensive principally against Soviet Russia, the first country since the Wars of Religion that seriously threatened to undermine their work of counter-Reformation; they found it more menacing to their aims than Protestant England was in the 16th and 17th centuries. By brutally separating the state from the influence of all forms of religion, the communists tried to make religion a purely private matter and aimed by this means to effect the complete liberation of the individual and the conduct of civil affairs from all ecclesiastical influences. Because of this, the Jesuits identify liberalism and democracy with socialism and communism and seek to destroy them together with all movements to the left of Fascism and Nazism.

But it is Protestantism and democracy, not communism, that the Jesuits still fear most, especially now that Soviet Russia is fast becoming a satellite in Hitler's orbit of power. Communism in Russia is no longer the communism of old bolshevist days. It has become as authoritarian and conservative in regard to marriage and family matters as Jesuitism and Nazi-Fascism. But Jesuit Catholicism still continues to flog the dead horse of communism to cover its attacks on its real enemies, liberalism and Protestantism, which, outside the Nazi-conquered continent of Europe, still remain strong and vigorous.

Catholic Action, similar to Nazi-Fascism, will not be content with any half-hearted reform in Catholicism. Just as a brutal war campaign against democratic nations is deemed necessary in Nazi-Fascist policy, so a brutal cleansing within the church, even at the risk of some loss to Catholicism as a whole, is a necessary part of the Jesuit programme of Catholic reconstruction. Gonzague de Reynold, one of the most ardent zealots of the movement, whom we have already quoted in these articles, frankly admits that the wiping out of these Protestant tendencies (liberalism and socialism) constitutes the first problem of religion, namely, of Roman Catholicism, and that the new "Christian régime" which will eventuate as a result of this desired reconstruction of the social order, will have to be fascist, since, as he says, "Fascism has been the only successful attempt to create a new régime." The Italian socialist, L. Segni,<sup>6</sup> confirms this when he states that

"Fascism is an epiphenomenon in keeping with the evolution of the Catholic church as directed by the tactics of the Jesuits."

<sup>6</sup> The German bishops, the Catholic Popular Association and the Centre Party opposed the re-entry of the Jesuits into Germany in 1910. Because of this the Jesuits regarded the German bishops as "recalcitrants"; cf. Hoensbroech, *The Jesuit Order*, p. 248.

<sup>7</sup> Cf. *L'Europe Tragique*, p. 93.

<sup>8</sup> In his book, *L'Esprit du Fascisme*, p. 15 et seq.

## UNION NEWS

Rev. W. S. Whitcombe, Secretary

### Special Meetings at Kirkland Lake

Mr. Frey has still more good news from Kirkland Lake. He writes: "The Lord has opened the hearts of the people, and we are grateful. The weather was excellent during the whole of our campaign. The attendance was remarkably good. Last night the hall was filled to overflowing, and some had to stand outside in the corridor. The interest was intense and a large number of persons were present at every meeting of the series. Many young people were present. I do not need to say that the messages brought by Mr. Slade were interesting, profound, spiritual and timely. A number requested the continuance of the meetings, but the pastoral duties of Mr. Slade at Timmins made it impossible for him to remain here. Last night a lady made a public profession of faith in the Saviour, and we do not doubt that other fruit will yet be seen. For many in this town the message is new, and therefore must be given time to germinate and bear fruit.

"The financial aspect of this undertaking was no less encouraging than the spiritual. Knowing the high price demanded for the rental of our meeting place, and the other extra expenses, we did not think that the meetings could possibly be carried on without a special grant of fifty dollars from the Union. But the liberality of those who heard the message was so great that we have needed only a part of the special grant the Union so generously placed at our disposal."

And so our entire Union family rejoices in this evidence of blessing at Kirkland Lake. And again we give God thanks for two such faithful and able workers as Rev. H. C. Slade and Rev. W. H. Frey.

### Blessing on Another Fruitful Ministry

"I am in receipt of your letter together with the splendid donation enclosed," writes Pastor F. Vaughan from Norland. "For this fine gift we are, I assure you, very grateful. The work is going along very well here. There has been no let-up in the services, in spite of the fact I have been walking to all the places except Miner's Bay since before Christmas. The attendance at all the outlying places is very good. At Dongola twenty-five to thirty have been in attendance every Tuesday night, some coming two and three miles on these cold winter evenings. The interest in the Building Fund is just as great as ever, and at all the services gifts are presented for this purpose. During the Winter the fund has grown from \$73.00 in the Fall to \$105.00 at present. A very encouraging increase, I believe. I hope you will be able to come and stay with us for a week or so soon."

### Shenstone Church, Brantford

"There was a considerable increase in our financial report given at the recent annual meeting, so that we were able to meet all debts and close with a balance. Our missionary giving has increased a substantial amount also. We find THE GOSPEL WITNESS coming to the church regularly a great help. We use fifteen each week.

"The church bought and paid for a new furnace this year, and also reduced the principal on mortgages and loans by four hundred dollars. Over a period of six years we have reduced the mortgage and loan indebtedness by more than four thousand three hundred dollars.

"Reports from the Cradle Roll, Bible School, Juniors, 'Teen-age Girls' Society, Young Women's Bible Class, Choir, and Women's Missionary Auxiliary showed the church that we have a number of healthy co-operating departments. The general feeling among the members was that the spiritual condition and desire of the church was such that this year will be a year of growth and blessing."—A.C.W.

### Notes

Rev. Robert Brackstone preached in Timmins last Sunday while Mr. Slade was in Kirkland Lake with Mr. Frey.

From Snowdon come reports that we may expect to hear of the organization of the church within a few weeks. A baptismal service is to be held during the month of March. We again urge our friends to remember this work in prayer.

## AMONG OURSELVES

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



Canadian chaplains are in constant demand overseas to give sermons at large English churches and throughout the many army camps. As a result many chaplain conferences have been held to fulfill engagements. The above photograph was taken following a conference at Christ Church, Oxford, and shows left to right, Captain the Rev. R. F. Sneyd of Calvary Church, Toronto; Captain the Rev. H. Bailey, of Winnipeg; Rev. W. W. Robinson, one of the lecturers at Edinburgh University; Captain B. Jeffery, and Major Gordon Jones, M.A., Ph.D., of Hamilton, who was at one time pastor of Parkdale Baptist Church.—Courtesy Toronto Evening Telegram.

Captain Bernard Jeffery is a graduate of Toronto Baptist Seminary and pastor of Long Branch Baptist Church. Of the fifteen Baptist chaplains with the Canadian forces he is the only one who represents the Union of Regular Baptist Churches of Ontario and Quebec.

Miss Margaret Smith had the misfortune to break her right ankle on March 21st. She was taken to Toronto General Hospital.

Mr. John Harrison is now working as a draftsman in Hamilton, we hear; also, he has taken unto himself a help meet.

"It is so heartening to see one paper and one Editor attacking the worst fifth column in Canada so courageously, and with such tremendous weight. That the blows are being felt is strongly evidenced by the way the Roman Catholic press and members in both Houses, as well as others, are voicing their anger. Having been in contact with a few of the Roman Catholics in Quebec in recent years, I know how they are taught that this war, to quote a Quebec barber, 'is not our war'. I wonder whose war it really is, then? From friends in Quebec I have heard that our glorious Britain is being bitterly criticized by ardent Catholics. Naturally one realizes they are but repeating what they are taught. One hates to believe these things, but yet they must be faced. We praise the Lord for our great leader, Dr. Shields, and pray that God will continue to use him mightily in the cause of righteousness and true freedom."—A letter from Mr. Wilfred Cutler.

## ATTITUDINARIAN

"There is a fearful apostasy from the truth—second probation—partial inspiration—Ritualism,—the 'Nehushtan' and Ephodism' of old times are back among us. How little Evangelical preaching! Conversion a lost art—worldliness so pervading the Church that the membership is now divisible into worldly holy and wholly worldly—and ministers into attitudinarians, latitudinarians, and platitudinarians."—The late Dr. A. T. Pierson in a letter to C. H. Spurgeon.

## Bible School Lesson Outline

Vol. 5 First Quarter Lesson 14 April 6, 1941

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

### THE AUTHORITY OF CHRIST

Lesson Text: Mark 11.

Golden Text: "Hosanna; Blessed is he that cometh in the name of the Lord"—Mark 11:9.

I. The Authority of Christ Exhibited—verses 1 to 11.

Parallel passages: Matt. 21:1-11; Lk. 19:28-40; John 12:12-19.

We have now come to the record of the last week of our Lord's public ministry upon the earth. This chapter deals with the entry of Christ into Jerusalem on the Sunday before the crucifixion.

The preparations which Christ made for His appearance in Jerusalem indicate its importance. Two disciples were sent into the village to procure the colt, which the Lord knew would be in that particular spot, and which He knew would be at His disposal. All happened precisely as He had directed (Mk. 14:13-16), for Christ was God, and omniscience is one of the elements of the Divine nature.

How wonderful that the Lord condescends to use humble men, beasts and things to work His will upon the earth! The Saviour Who owns the cattle upon the thousand hills gave His servant the privilege of lending Him the young animal (Psa. 50:10; Matt. 20:15). All that we are and have should be at His disposal.

Two groups of prophecies concerning the Messiah will be found in the Old Testament. The predictions concerning His First Advent describe Him as the lowly servant of Jehovah, coming to earth as a Saviour (Isa. 50:6; 52:14; 53:1-12; Matt. 1:21), and those relating to His Second Advent predict His arrival in triumph as the King of glory (Psa. 2:6; 24:7-10; Lk. 1:32, 33; Rev. 19:11). As He entered Jerusalem in humble grandeur many recognized the fulfilment of the prophetic word (Zech. 9:9), and proclaimed Him as the Messiah, the Son of David (Psa. 118:25, 26; Isa. 62:11; Lk. 1:68, 69; 2:25-32, 36-38).

Christ entered "the city of the great king" in lowly guise, not upon a white war charger with gorgeous trappings, but upon the colt of the beast of burden, covered with the garments of Jewish peasants. Instead of a fanfare of trumpets to announce His coming, He was heralded by the joyful cries of little children, who waved branches of palm (Psa. 8:2).

But while the common people heard Him gladly (Mk. 12:37), He was rejected by the religious officials of the nation. They were angry because their efforts to discredit Him before the world had failed (John 12:19). Blessed are those who are not offended in Him, but who receive and acknowledge Him as their Saviour and Lord (Matt. 11:6; John 1:12, 13).

II. The Authority of Christ Exercised—verses 12 to 26.

Parallel passages: Matt. 21:12-22; Lk. 19:45-48.

The name "Bethphage" means "House of Figs", and the town may have derived its name from the incident of the withered fig tree. It seems that the fruit of the fig-tree appears before the leaves, and although "it was not the season of figs" (verse 13, Revised version), this particular tree had such unusually abundant foliage that it looked like an exceptional tree on which one would expect to find the early fruit.

Christ was perfect man, as well as perfect God. He became hungry, tired and thirsty, even as men do (John 4:6; 19:28). If He was not aware of the absence of figs on this tree, it was because He had voluntarily subjected Himself to the limitations of humanity, that He might become our Saviour and our Example (Mk. 13:32; Lk. 2:52; Heb. 2:8-10).

There is no evidence to support the theory that Christ cursed the tree in angry disappointment. The tree was of no value, since it bore no fruit, and our Lord caused it to wither in order that He might teach His disciples two valuable lessons, the curse of a barren life and the power of believing prayer.

The barren tree illustrated well the hollowness of a profession of piety without the reality (Isa. 5:1-7; Matt. 5:13; Mk. 9:50; Lk. 13:6-9). Many to-day have a form of godliness, but deny the power thereof (2 Tim. 3:5; Tit. 1:16).

In Old Testament times the people were instructed to bring to the tabernacle or temple the animals to be offered in sacrifice (Lev. 5:6-12; 17:2-5). Because of the inconvenience of bringing animals from a distance, a concession was made later so that animals could be bought and sold in the outer court of the temple. The privilege was abused, and the temple area, which should have been the centre for prayer and worship, came to be the scene of dishonest practices (Isa. 56:7; Jer. 7:9-11). Christ exercised His authority as the Lord of the temple by purifying it, as He had done at the commencement of His ministry (Matt. 12:6; John 2:13-17).

Christ demonstrated His power when He not merely rendered the fig tree barren forever, but also caused it to wither. When the disciples marvelled at the swiftness of the miracle, He explained that greater miracles even than this could be performed by prayer through faith (Matt. 17:20; John 14:12-14). One hindrance to believing prayer and power with God is an unforgiving spirit (Matt. 6:12-15; Lk. 17:3-6; Eph. 4:32; Jas. 2:13).

III. The Authority of Christ Examined—verses 27-33.

Parallel passages: Matt. 21:23-27; Lk. 20:1-8.

The chief priests, scribes and elders were provoked at these demonstrations of Messianic power, and sought to silence the Saviour. They asked Him to explain the nature of His authority and its source (John 2:18; 6:30; 9:24-33). Christ exposed their insincerity and duplicity (Mk. 12:13-17).

## UNION NEWS

### The Essex Mortgage Burned

(From *The Windsor Star*)

Essex, March 18.—Flames crackled in the pulpit of First Baptist Church here last night, but not one member of the congregation stirred to extinguish them. On the contrary they smiled happily for the flames were rapidly devouring the church mortgage, held by three members after it had been ignited by Rev. John Hunter, Pastor. The ceremony climaxed a week-end of celebrations in honour of the paying off of the last of the mortgage.

Trio of church members who assisted at last night's burning were Mrs. Bert Bondy, Mrs. Jane Ruppert and Joseph Mayville. Mrs. Ruppert and Mr. Mayville are the church's oldest members, while Mrs. Bondy has been a member for the longest period of years. Mrs. Bondy joined the Essex church on May 1, 1888. Mrs. Ruppert came to the church in 1898, and Mr. Mayville has been a member since 1896. Both of the latter two are more than 80 years of age.

Speaker was Rev. W. S. Whitcombe of Toronto, general secretary of the Union of Regular Baptists of Ontario and Quebec, who defined the basis of Protestantism. He interpreted the word Protestant as meaning "bears witness for", and said the Protestant faith is based on "personal acceptance".

Rev. J. Fullard, of Lindsay, a former Essex pastor, was another speaker. He praised Rev. J. Hunter for his successful efforts in paying off the mortgage which has hung over the church for the last quarter of a century.

Extra collections were taken up each Sunday in the drive to pay off the mortgage. Last night's congregation, like those of Sunday, packed the church.

## POPE ENTERTAINS NAZIS

On January 26, Pope Pius XII laid aside his strictly political activities to spend a social afternoon in his favourite atmosphere of German *Kultur*. In a rare gesture he entertained in his private library a representation of the Berlin Philharmonic Orchestra, after which he presented each of the players with a silver pontifical medal.