

# The Gospel Witness

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

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

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## Running True To Form

The non-Axis world was thrilled a short time ago when the appeasement Government of Prince Paul was overthrown in Yugoslavia, and another Government was formed under the premiership of Dusan Simovitch. All the world now knows the result. But at the time of the overthrow of Prince Paul's Government we ventured to remark that the course of Yugoslavia for the next few weeks would be an interesting study, for the reason that there were three prominent parties in Yugoslavia, the Serbs, the Croats, and the Slovenes. We expressed our nervousness lest the Croats should fail to co-operate with the other parties and present a united front to the enemy. But when it was announced that Vladimir Macek, the Croat leader, had accepted the Vice-Premiership of Yugoslavia, and had appealed to all parties to sink their differences, and present a united front to the common foe, in the discussion of the matter we remarked: "Here is one instance in which all our presumptive expectations, based upon the almost invariable testimony of history, seem to have failed, for the Croats are Roman Catholics."

But what was the ground of these expectations? Merely this, that the testimony of centuries of history is to the effect that whenever Britain is in difficulty anywhere, she may expect the Vatican to use its influence in support of Britain's foes. Particularly was this true in the last War, directly with the German Kaiser. It was conspicuous in Australia to such an extent that the Government threatened the banishment of Archbishop Mannix from the country. Not less clearly and emphatically was it true of Ireland, for the Pope was informed, in advance, of the planned Irish insurrection, even to the date, and gave his apostolic benediction to the rebels through Count Plunkett. It was equally true of the influence of the Roman Catholic hierarchy in the Province of Quebec. And it has been true of this War, as shown by the action of the German bishops; by the action of the Italian bishops; by the Pope's blessing of Italian and Nazi soldiers; of his more recent apostolic benediction pronounced upon Japan; of the blessing pronounced by the Vatican upon Mussolini's rape of Abyssinia; and the blessing of Italian soldiers

who assisted Franco in his murderous war against the regularly constituted Government of the country. And last, but not least, the unmistakable evidence afforded particularly by the French press of Quebec, that the Roman Catholic hierarchy is actually not with us in this War; although here and there it puts up someone to make pretense of praying for victory.

But what was the sequel to the Yugoslavia affair? Scarcely had the echo of his call to union died away when Vladimir Macek, at the eleventh hour, welcomed the Nazi hordes into the Croatian capital of Zagreb, and then proclaimed an independent Croat state. So our fears were not groundless, and the Roman Catholic leader of the Croats turned traitor, swallowed his own words, and welcomed the barbarous Huns to his capital.

It is well to keep constantly in mind the relation of the disturbers of the world's peace to the Church of Rome. We take from *Protestant Action* of April, 1941, a list of Roman Catholics who are so manifestly among the Devil's chief agents in the world. Here is the list:

"Adolf Hitler, Benito Mussolini, Count Ciano, General Franco, Dr. Goebbels, Herr von Papen, Baron von Neurath, Marshal Pétain, Pierre Laval, Dr. Seyss-Inquart, Prince Starhemberg, Father Tiso, Marshall Smigly-Rydz, Mgr. Hacha.

"Otto Abetz, German Minister at Paris, is a 'devout Catholic' (*Current History and Forum*, Jan. 23, 1941). Last, but hardly least, Wm. Joyce (Lord Haw-Haw), educated by the Jesuits in Ireland.

To this list should be added, among other names, that of General Weygand, who is no friend of Britain, as will yet be demonstrated. There is also the name of Leopold of Belgium, Joseph Kennedy, former American Ambassador to Britain, Mr. Cudahy, former American Ambassador to Belgium, and now Vladimir Macek. In addition to these, a great host of American anti-British Isolationists are Roman Catholics. The Irish priest, Father Coughlin is one. We have listened to many Roman Catholic broadcasts from the United States, and so far, without any exception, where directly or indirectly they touched on the war, there was always a

side-slap at Britain, and a good word for the Axis. How all these Roman Catholic names (with other names not Roman Catholic) fulfill the scripture, "And then shall many be offended, *and shall betray one another*, and shall hate one another." When will our statesmen awake to the recognition and acknowledgement of the undoubted fact that wherever a truly loyal Roman Catholic is found, by which we mean a Roman Catholic who is a Roman Catholic in fact as in name, acknowledging all the claims of the Papacy—wherever such an one is found there will be found unfailingly, whatever his profession, an implacable enemy of democracy, whether British or American.—T.T.S.

### WHEN, OH! WHEN WILL BRITISH STATESMEN LEARN!

THE GOSPEL WITNESS has repeatedly raised its voice in warning against the treacherous quality of the men of Vichy. Mr. Justice Surveyer of the Supreme Court of Quebec declared last summer that the Pope was the only sovereign in the world capable of appreciating Marshal Pétain's actions. We believe he was right—we said so at the time. The Pope understood Marshal Pétain's actions, because Marshal Pétain did exactly as he was told. Scarcely had he come to power when he restored to the Roman Catholic Church all her special privileges, which had been taken away by the Coombes Laws, passed in France in 1903. Not only so, but the Jesuit Order was restored to its full privileges, and its members as teachers in the schools. The notorious Laval was worse than Pétain. But together they endeavoured to hand over the French fleet to the Huns. The Jesuit Weygand is equally dangerous.

But we have said these things in one way or another again and again. We repeat them now because so much is occurring to confirm the truth of them. The British victory in North Africa has been practically wiped out, and we are back where we were on December ninth. We believed from the beginning that the German reinforcements were taken to Africa with the help of the Vichy Government. It is part of the papal plan to take Egypt and Palestine!

From "Time" Magazine, June, 1940

"May the sure victory of our arms gloriously place the Italian flag on the Holy Sepulchre and vindicate the glory and rights of the House of Savoy, restorer of harmony amongst civilized people of Imperial Christian (?) Rome"—*Message to Il Duce by entire Italian clergy, within one week of Italy's declaration of war on Britain and France.*

What sort of blindness is it that falls upon certain Departments of the British Government that does so much to nullify the splendid spirit of all her people, and the skill and bravery of her armed forces? Could there be greater folly than lending money to Spain? Franco is the puppet of the Jesuits; his bloody record a testimony to his obedience to the Vatican. It may be that Admiral Darlan assisted in getting the Nazi army into Africa, and it may be that Franco had a hand in it too! We may expect to be checkmated again and again unless and until our leaders recognize that the arch-foe of Democracy in Britain, in Europe, in the United States, and in the South American Republics, is the church of the antichrist, which has its seat in the Vatican at Rome. How much longer are we to read of the destruction of

British cities, and the demolition of literally thousands of churches in Britain, and of such other destructions as that of Warsaw, Rotterdam, and now, lastly, of the open city of Belgrade, while Rome, the chief enemy of all that is Christian on earth, is permitted to enjoy complete immunity? We may well pray that God in His mercy may open the eyes of our leaders before it is too late.—T.T.S.

### Journalistic Illogic

A short time ago *The Globe and Mail* took its courage in both hands, and actually dared to express surprise and disapproval of the Pope's action in sending his apostolic benediction to Japan and speaking words of praise respecting the quality of the visiting Japanese Minister's statesmanship. Of course, immediately following, the Roman Catholic press howled its disapproval. Apparently, as an act of penance, and in order to regain something of the favour it had lost, on April 9th, *The Globe and Mail* had an editorial entitled: "De Gaulle Stirs French Canada". The Toronto morning paper said:

"The 'Free French' movement which General de Gaulle heads is fortunate in having in Canada at present a very attractive and capable spokesman in Captain George d'Argenlieu, an officer of the French Navy who, between the two wars with Germany had taken holy orders and risen to be a Superior of the Carmelite Order. Undoubtedly his rank in the Roman Catholic Church endows him with a special equipment for the very effective work which he is reported to be accomplishing for his cause among the people of French Canada. He is persona grata to the Roman Catholic hierarchy of Quebec, and as a serving senior son of his Church he can make a special appeal to all Christians to unite for compassing the downfall of the Satanic forces now threatening the foundations of Christianity."

The editorial represents this Captain d'Argenlieu as greatly stirring the Quebec people in sympathy with the "Free French Movement". Let us suppose for a moment that *The Globe and Mail's* allegations respecting the stirring up in Quebec, were true! What a state of confusion this would cause! The Vichy representative is still retained in Canada. The Vichy Government has sentenced General de Gaulle, and all who enlist in his movement, to death; and has deprived them of the right of French citizenship. Suppose this French Captain in holy orders should happen to meet Mr. Ristelhueber on some social occasion! He would meet the representative of a government who had passed sentence of death upon the General whose cause he is said to be promoting! The simple fact of the matter is that Quebec is not stirred by Captain d'Argenlieu. The French language press has given him a few paragraphs somewhere on the inside of the paper. In truth, he has not stirred Quebec half as much as THE GOSPEL WITNESS has stirred them, for most of the papers put THE GOSPEL WITNESS in their main headlines. However, *The Globe and Mail*, having done its penance, may be expected now to receive full absolution.—T.T.S.

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Gospel Witness

# The Jarvis Street Pulpit

## THE MUSIC OF THE GOLDEN BELLS

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, March 9th, 1924

(Stenographically Reported)

"And beneath upon the hem of it thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about:

"A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about.

"And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not."—Exodus 28: 33-35.

Reprinted by Special Request

All the details of the garments of the high priest are full of spiritual teaching; but of much of it, as the writer to the Hebrews said concerning the furnishing of the tabernacle, "we cannot now speak particularly". I want to speak, however, of this special feature of the ephod—that around the skirt there were embroidered figures of the pomegranate in blue and crimson and scarlet; and between each embroidered figure there was hung a golden bell. What were they for?

No man might enter into the holiest of all save the high priest, and he only once a year, and then not without blood, which he offered for himself, and for the errors of the people. The Word of God says, "Our God is a consuming fire." There is a right way of coming to God; and men must come in His way, or they may not come at all. We have a record of two rebellions against the priesthood of Aaron. When Aaron ministered before the Lord, "there came a fire out from before the Lord, and consumed upon the altar the burnt offering"; and the divine direction was later given: "The fire shall ever be burning upon the altar; it shall never go out." Thenceforward every sacrifice, and the incense, and every act of worship, were mingled with that supernatural fire. But Nadab and Abihu, the sons of Aaron, who were by birth qualified to exercise the office of the priesthood, "took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not". They presumed to offer to God a service that was rendered in the energy of the flesh, and by natural means. And as these sons of Aaron drew near with the "strange fire", "there went out fire from the Lord and devoured them; and they died before the Lord", in the presence of His dreadful holiness. "And Aaron held his peace"—he was dumb with silence before the divine judgment. At a later time, Korah, Dathan, and Abiram, led a company of two hundred and fifty princes in rebellion against Moses and Aaron; and they said: "Ye take too much upon you, seeing all of the congregation are holy, every one of them: Wherefore then lift ye up yourselves above the congregation of the Lord?" These two rebellions represent the sin of the present day, when men presumptuously turn aside from the ministry of the divine Spirit, and from all recognition of the supernatural, and dare to come to God with their own wisdom, with their own reasoning, with their own merit, and with the "strange fire" of carnal energies. Their protest also is against the

pre-eminence of our great High Priest; they insist that there are many ways of coming to God; that everybody is a son of God; "that all the congregation are holy, every one of them"; that, therefore, every man may be his own priest, and offer his own sacrifice, and serve God just as he likes.

And when these men came, Moses said, "Even tomorrow the Lord will show who are his, and who is holy; and will cause him to come near unto him: even him whom he hath chosen will he cause to come near unto him" (Numbers 16). He said further: "Hereby ye shall know that the Lord hath sent me to do all these works; for I have not done them of mine own mind. If these men die the common death of all men, or if they be visited after the visitation of all men; then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down into the pit; then he shall understand that these men have provoked the Lord. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them: and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods . . . And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." Thus Aaron was distinguished before the people as God's chosen high priest. We also have but one High Priest, who said: "I am the way, the truth, and the life; no man cometh unto the Father, but by me."

### I.

THE PEOPLE WERE MADE AWARE OF THE SOLEMN CONDITIONS OF ENTRANCE INTO THE HOLIEST OF ALL. The priest on the day of atonement offered the sacrifice, took the blood, and approached that sacred veil, and parted it, and stepped within into the immediate presence of God; the veil closed behind him and the priest disappeared from view. Can you imagine the tense silence that followed? Can you imagine how the vast throng waited and wondered whether the priest and his offering had been accepted; whether he had been consumed in that dreadful Fire; whether he had fallen dead before the divine glory? They could not see him; he had gone within the veil. But as they waited, and as all ears were strained to catch the slightest sound, there came from within the veil the music of the golden bells; and as the high priest

sprinkled the blood upon the mercy-seat, and as he took the censer and burned incense before the Lord, and as he spread abroad his hands in intercession; with every movement of his body the skirts swayed, and the music of the golden bells fell upon the listening ears of the multitude without, until I can almost imagine the great congregation in a rapture of joy exclaiming, "Hallelujah! He is alive. We have a living priest within the veil." ("Amen!") "A golden bell and a pomegranate, upon the hem of the robe round about." What application has it to us?

We, too, have an High Priest Who appeared among men, and Who came to the place of the altar, saying, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." He went to the place called Calvary; and there He shed His precious blood, and bowed His head, and gave up the ghost. Thus the Victim—the vicarious Victim was slain and His blood was poured out beside the altar. In due course, He came forth in resurrection power and glory, and "shewed himself alive after his passion by many infallible proofs." But there came the great day when He took His blood—not the blood of others, but His own blood—to enter, not "into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." His disciples saw Him as He approached the veil; and even as He spread abroad His hands in blessing, His resurrection body began to ascend, and higher and higher He went until "a cloud received him out of their sight". He returned to heaven; He entered within the veil; and no Priest was visible.

Again the worshippers assembled. How shall they know they have a living and abiding Priest? How shall they be sure that His sacrifice has been accepted? Even as they wait day after day, at last suddenly "a sound from heaven is borne upon that mighty Wind, and they hear the music of the golden bells—the token of a living Priest within the veil. They saw the manifestations of divine power; and they wondered at it all, until Peter stood up and said, "This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Pentecost was the proof that the anointed Saviour was within the veil; the sound from heaven was the music of the golden bells about the skirt of His garment, brought to the ear of faith by the Spirit of God Himself.

I was in a home in Brooklyn the other day—I might have heard the same in hundreds of Toronto homes—and as I was sitting with a friend in his study, he rose from his chair and stepped across the room, and turned one little knob after the other, until out of the air there came the sound of music from afar; and we sat down and listened to somebody singing hundreds and hundreds of miles away. Thus, dear friends, it is possible for us to-day, by the Spirit of grace to have our hearts attuned to the heavenly waves so that we may hear the music from within the veil, and be assured that Jesus lives. That is one lesson of the golden bells.

## II.

But I remind you further that these golden bells not only proclaimed a living, though temporarily invisible,

priest, but a PERPETUAL MINISTRY. Every time he moved, with every act of ministry the bells were heard; and the people knew the high priest was ministering for them behind the veil. We, too, have the ministry of our Lord Jesus duly certified; and the ear of faith may hear the golden bells of promise ringing still. I wonder if I could do better this morning than let you listen to the music of the golden bells? They tell their own tale; they bring their own message; they carry their own assurance to believing hearts—the assurance of a perpetual ministry in the presence of God for us. Let us listen, then, to their music: "And they truly were many priests, because they were not suffered to continue by reason of death; but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Can you not hear the golden bells in that—the Word of divine inspiration? "He ever liveth to make intercession for them." But listen as they ring again: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate"—we cannot see Him, for He is gone; but here is a message from the skies, the music of the bells—"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." And now another bell is ringing: "It is expedient for you that I go away—that I go within the veil: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." What assurance have we that His ministry has been accepted, that He still intercedes in our behalf? Listen to this golden bell! "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand." "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

I can well imagine that these golden bells were bells of different tones. Some of them, perhaps, gave forth a deep-toned music; others of them a melody of lighter quality. But, though they were of different tones, and sounded different notes, they were all melodious, they were all wonderfully sweet, and all in harmony when they rang in concert. I wonder if some of them had almost a minor tone? Perhaps you need that this morning. There may be someone here who especially needs a promise in a minor tone. Do you? Then listen to this bell:—"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." "All things work together for good to them that love God." How do you know? How can all things work together for good unless there be Someone to whose power all things are subject; unless there be Someone upon whose shoulders the government

is laid? He bore their names upon His shoulders; the government is upon His shoulders, and, having all authority He entered into the holiest of all; and faith can hear the music of the golden bells about the skirt of the authoritative Priest to Whom is given all power in heaven and on earth to make "all things work together for good to them that love God, to them who are the called according to his purpose".

The bells about the forward part of the ephod may have had a different sound from those about the back part of the skirt. Perhaps they had a different message. "A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister: and his sound shall be heard when he goeth in unto the holy place before the Lord." Blessed be His name! He has gone in; but "his sound shall be heard when he goeth in unto the holy place before the Lord, *and when he cometh out*". And, perhaps, as he turned at last to part the veil again, and reappear in the presence of the people, they may have discerned a different music; so that all eyes were turned toward the veil, as they intently waited for the manifestation of the priest from within the veil. Our Priest has entered into heaven once for all; but "unto them that look for him shall he appear the second time without sin unto salvation". He will come again; and there is many a promise that tells us of His coming; there is many a golden bell that makes sweet music to the ear of those who love His appearing,—bells-of promise that ring "when he cometh out."—"Beloved, now are we sons of God"—not by and by, but now, because He is within the veil; we have heard the music; and we know He is accepted, and that we are accepted in the Beloved—"now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." What a promise that is, my friend; what an assurance of eternal salvation! Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope—how do you know?—by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing—Why? Because of the golden bells! because of the witness of the Spirit; because of the voice from God's Word—in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." I have just heard of the passing of one dear to many members of this church in the early hours of this morning; and if the friends were here I would like to ask them to listen to this bell's golden music—but they will read the sermon and will hear it ring: "I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you—by

our own imagination, or our own desire? No; 'A golden bell and a pomegranate, a golden bell and a pomegranate'—For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout—we shall not need the golden bells then ("Hallelujah!")—with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Oh, we could listen all day, and for the rest of life to the golden bells! "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you—And listen to the music of the bell which rings 'when he cometh out'—And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory—Does it? Only conditionally—while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal. For we know—Listen! Do you hear the bell?—for we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan—Oh, you groaners, you grumblers, you croakers! How many are there here this morning with aches, and pains, and burdens, and adversities? "The whole creation groaneth and travaileth in pain together until now"—for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: if so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life." That is the promise! Listen to the bells! He is coming again! "Then shall be brought to pass the saying that is written, Death is swallowed up in victory."

### III.

I might just suggest this word; I have not time to elaborate it as I should like to do: "A golden bell and a pomegranate, a golden bell and a pomegranate"—A PROMISE AND A PERFORMANCE; a word from God, and the work of God; a Priest in the glory interceding for me; and "the Spirit of life in Christ Jesus making me free from the law of sin and death". "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"—His life within the veil, communicated to us. "A golden bell and a pomegranate"—"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." "Blessed be the Lord God of Israel who hath with his hands fulfilled that which he spake with his mouth to my father David,"—"a golden bell and a pomegranate", the hand of God fulfilling the promise of His lips. The spouse hearing the voice of her beloved said, "Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grapes appear, and the pomegranates bud forth." "Awake, O north wind: and

come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into his garden, and eat his pleasant fruits." My brethren, it is all very well for us to talk about the Priest within the veil, and to rejoice in the music of the bells; but the pomegranate must accompany the bells—the fruit of the Spirit must appear in our lives. "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Let your light so shine before men—yes; He has passed into the heavens, but He gives us light, and He says—Let your light so shine before men, that they may see your good works—literally, your *beautiful* works—and glorify your Father which is in heaven."

What ought a church to be? A church ought to be like a beautiful garden where flowers are blooming; where fruits are hanging in luscious clusters; where the music of the birds fall upon the ear; where our Beloved may walk amid these fruitful glades and eat His pleasant fruits. "A golden bell and a pomegranate"—power in heaven? Yes; but power on earth; "all authority in heaven and upon earth" to bring forth fruit to His praise and glory. What is the answer to all modern criticism? The bell from within the veil—the voice of God Himself; the testimony of God the Holy Ghost to the exaltation of Christ. Is that all? "He hath shed forth this, which ye now see and hear." The golden bell, the sound of it; and presently the man who has been healed, and every whit made whole by that same power. "A golden bell and a pomegranate"—the promise of power, the performance of it; the promise of life, the evidence of it; the root in Christ, and the life abounding in fruitfulness and beauty to the praise and glory of His great Name.

Oh, what a salvation! Have you received it? ("Amen"). Have you heard the bells? ("Praise the Lord!") Can you hear them still? Do you revel in their golden speech? Are there any pomegranates where you live? Does the fruit of the Spirit abound? As for the rest of you, are you not sorry that you have not received this salvation? Do you not say in your heart, If Jesus is such an High Priest as that, I will ask Him this morning to open my ears to the music of the bells; so that I may know that I, too, have a Priest within the veil?

"Where high the heavenly Temple stands,  
The house of God not made with hands,  
A great High Priest our nature wears,  
The Patron of mankind appears.

"He Who for men their surety stood,  
And poured on earth His precious blood,  
Pursues in heaven His mighty plan  
The Saviour and the Friend of man."

### The Editor at Home

The best report on Dr. Shields' condition will be found in the articles in this issue of THE GOSPEL WITNESS which are signed with his initials. Our readers will have recognized his masterly hand in them long before they reached the end, and will rejoice with us in this evidence of the continued improvement in his physical condition. Dr. Shields is still in a cast, but nevertheless is not downcast! To his many friends in the large and growing GOSPEL WITNESS family he sends his warmest greeting and affection. And if they only knew how constantly they are in the Editor's thoughts, and how much labour he has bestowed upon the preparation of their weekly meals for the last nineteen years, they would know that his greeting is no mere formality. And on the other hand, we can confidently assure Dr. Shields that a great host of GOSPEL WITNESS readers, many of whom have never seen him, thank God upon every remembrance of him and THE WITNESS.—W.S.W.

### A Useful Precedent

A few days ago the United States announced that it had taken over some kind of protective supervision of Greenland for the purpose of establishing air bases, and perhaps naval bases, too, and manning them with American forces. This agreement was signed by the resident Minister of Denmark in Washington, but without the consent of the Danish Government, which, of course, is under Nazi control. The reason for this action was that Greenland might prove vital to the defence of the western hemisphere. Every Canadian and every Britisher throughout the Empire we are sure rejoiced at the news. The more such defensive areas are possessed by United States forces, the better it will be for the liberties of the world. The bigger the American army, the bigger its navy and air forces, the mightier the American Republic becomes, the happier will all true Britons be, for the reason that we are convinced it will be impossible that such might would ever be exercised, save in the protection of the weak, and the deliverance of the oppressed. In other words, the sword of America would be used only in a righteous cause.

But we have said that the precedent thus established is a useful one. What application has it? Just this: Greenland is nothing like so necessary to the defence of the Western hemisphere as Eire is to the defence of Great Britain. Eire cannot possibly defend itself against the Huns. She must know that her so-called independence depends entirely upon the British Navy. She is dependent upon the Navy for her food, for everything she exports and imports. The American Government has announced that there will be no change in the sovereignty of Greenland; and that at the end of the war, when Germany has been vanquished, Greenland will be fully restored to Denmark, with due recognition of Danish sovereignty.

We are of the opinion that there is nothing in all the record of British statesmanship, so-called, so utterly stupid, so really criminal, as the handing over of Queenstown, Berehaven, and Lough Swilly, to Eire less than a year before the war broke out. We believe that the precedent established by the United States might well be applied to Ireland. If there is fear that there would be serious reaction against Britain for taking possession of the Irish ports, then why should not the United States do so, on the ground that all the aid she is sending to Britain is imperilled by these ports being closed to British ships? There might well be a pledge that there will be no interference with the sovereignty of Eire; that all would be recognized and fully restored at the end of the war.

For ourselves, irrespective of the consequence in Eire itself, we are of the conviction that the British Government would not only be justified in taking over these ports, but that it will be sadly lacking in its duty if it does not do so. The British Government must be more concerned for the safety of Great Britain, and of the Empire generally, and of the liberties of the world than of the reaction of illogical Irishmen to such a course. Without doubt, the chief opposition to any such course would come from that sinister reptilian power born of the serpent, with its headquarters at the Vatican; for that serpent has been, and still is, as certainly the troubler of Ireland, as was the serpent originally responsible for the ruin of Eden.—T.T.S.

## "O Canada"—Quebec's Nationalist Anthem

At last the cat is out of the bag, at last it has been officially recognized that the song "O Canada" is not and never can be the national anthem of the Dominion of Canada. And it is none other than the Director of Public Information at Ottawa that divulged the secret. Not that he meant to do so. He is too good a French-Canadian for that. (There appears to be a French-Canadian "Directeur de l'Information" as well as an English-Canadian "Director of Public Information".) Nevertheless only one conclusion can be drawn from a little booklet "O Canada", recently issued by the Department of Public Information. For, note carefully, this booklet is not printed in the English language—the Director of Public Information vouches for this. It was therefore obviously intended for exclusively French consumption. Throughout the pamphlet, the song "O Canada" is referred to as "our national anthem" (notre chant national) yet its virtues are extolled in the language of less than one-third of the inhabitants of this great Dominion that stretches from sea to sea. Unwittingly M. le Directeur de l'Information has defeated his own end, his actions speak louder than his French words: the song "O Canada" is once for all damned to be regarded as a French Catholic hymn, narrowly sectarian in its outlook and provincial in its scope.

Not only has the government office seen fit not to translate this pamphlet into English; more amazing still is the fact that by its very nature it cannot be translated into English without being either a laughing stock or an offense. For instance, on the front cover there is the representation of a soldier in modern battle dress while in the background one sees a battle in progress—antique artillery, soldiers in uniforms of another century. But look again, the flag that waves over them is not the Union Jack. It is apparently the fleur-de-lis of His Most Catholic Majesty the King of France. If that be so, the soldiers are French-Canadians doing battle with the English Protestant invaders. Now just what contribution is that picture designed to make to Canadian unity? Pray tell how could that be translated into English? It was not intended to be, for this official government pamphlet quite evidently aims at exploiting the racial and religious prejudice of French-Canadians.

The preface to the booklet explains that the articles it contains were first delivered orally by prominent French-Canadian writers over the French Network of the Canadian Broadcasting Corporation. The various speakers gave an exposition of the first stanza of the song "O Canada", each one dealing with a line. Had they attempted to treat the stanza as a truly national anthem their task would have been most difficult if not impossible. But the speakers, with one exception, made no serious attempt to find a place for all Canadians in this so called "chant national". They regarded it as the exclusive property of French-Canadian Roman Catholics. As will be seen in the one article that we have translated and printed, the word "Canadien" is applied exclusively to the French-Canadian. The speaker, a French-Canadian priest, regarded the rest of us as foreigners, or at best as "Anglas"; (so-called in Quebec *Patois*) we are not Canadians, we merely pay taxes so that the elect of the land, the thoroughbred

"Canadiens" in fact the "little handful of Canadians", may have free facilities at public expense for propagating their religious and racial prejudices.

Those who are acquainted with the authentic French version of the song "O Canada" by Sir Basile Routhier, have long recognized that it is not only regional, but racial and sectarian, and therefore cannot be the national anthem of all Canadians from sea to sea. But few English-speaking Canadians are aware that the words by R. Stanley Weir, which we usually sing to the same music, do not bear the slightest resemblance, except the title, to the French "O Canada". We give here a prose translation of the original French song as it is sung in Quebec. Our readers will be in a position to form their own judgement as to whether "O Canada" is a national anthem or a "nationalist" song.

"O Canada! Land of our ancestors, thy forehead is crowned with glorious ornaments. For thy arm knows how to bear the sword, it knows how to bear the cross; thy history is an epic of the most brilliant exploits. And thy valor tempered by faith will protect our homes and our rights.

"Under the eye of God, near the Giant river, the Canadian (Le Canadien) grew in hope. He is born of a proud race; blest was his cradle. Heaven marked his career in this new world: ever-guided by its light he will guard the honour of his flag.

"From his patron saint (St. John the Baptist?), forerunner of the true God, he carries on his forehead the halo of fire. Enemy of tyranny, but filled with loyalty, he knows how in harmony to guard his proud liberty and by the effort of his genius to plant the truth on our soil. "Sacred love of throne and altar, fill our hearts with thy immortal breath. Among foreign races the law is our guide; let us be a nation (un peuple) of brothers and the yoke of the Faith (la Foi); and let us repeat as did our fathers the victorious cry; For the Christ and the King!"

It will not surprise anyone who has read this French Catholic Hymn, to learn that it was specially composed for a Convention of the Saint-Jean Baptiste Société in Quebec, and that it was sung then "with great enthusiasm". That was in the year 1880, and they are still at it, in spirit, as the following translation taken from an Ontario French-language paper will demonstrate. It is part of the account of a speech recently delivered by a French priest to the same Société St.-Jean Baptiste, which, we should like clearly understood, is not a Baptist society.

The report is entitled:

### "The Nationalists are the Saviours of Nations"

"We desire a French province of Quebec, a French state well organized, governed by ourselves, centralizing our economic life, our political life and that for the purpose of being masters in our own home (Chez-nous). That is what Father Simon Arsenaux p.s.v. declared in a lecture that he recently gave at Quebec under the auspices of la Société St.-Jean Baptiste.

"Nationalists use all methods to diffuse the national mystic: schools, national sessions, la Société St.-Jean Baptiste, congresses, national excursions, festival of the dead (Dollard, La Vergne), festival of the living (those who honour us) historical lectures, salute to the flag.

"Nationalists do not believe in numbers which engender discussion, indecision, perpetual recommencements. Nor do they believe in the popular sovereignty which is an illusion, or an anarchy, or an immorality. They do not believe in the mirage of individual competition which

is supposed to give everyone a chance by a process of selection.

"The dogma of nationalists is order. That is their first principal, an order which takes account of the human person but also of the collective body, as of the evil of men, for the advancement of the nation. . . .

"The speaker concluded by citing Marshall Pétain as a perfect model of efficacious authority. What he has done in France since he came to power is admirable. In him everything is in perfect equilibrium, he has the qualities of a chief, of a leader, his authority radiates from the top of the pyramid to the base. Let us make him our pattern.

"Long live nationalism. Down with individualism!"

And so la Société St.-Jean Baptiste is still in the breach, battling furiously for "Canada"—their little "Canada", French and Roman Catholic, narrow, provincial, sectarian. But after reading that last we could not sing Quebec's nationalist anthem, we could only groan, "O Canada!" French-Canadian "nationalisme", it is plain, is simply another name for fascism thinly veiled, wearing the robes of priestly authority.

Yet even this priest, presumptuous as he is, at least had the decency, or was under the necessity, of paying for the rent of the hall in which he spoke. The newspaper which printed his speech was owned and controlled by the Church of which he is a priest. But Mgr. Olivier Maurault p.s.s., rector of the French-Canadian Catholic University of Montreal spoke over the publicly owned radio at public expense; his speech, which is nothing more nor less than Roman Catholic propaganda, was printed by Federal authority, and that as part of our war effort! Protestants, Jews and whoever else may pay taxes are forced to contribute to the cost of spreading abroad such stuff as this for the greater glory of the Roman Catholic Church.

The last paragraph of the silly little speech of this distinguished Monsignor will bear close attention. He concludes by proclaiming the triumph of the "symbolic standard" which "le Canadien" knows how to bear and to make triumph. What is that "symbolic standard"? Of what is it the symbol? Of democracy? No. Of the British Empire? No. It is the symbol of Roman Catholicism of which his speech is a glorification, and the victory which he proclaims is that church's victory over its enemies. Mgr. Maurault's church used to burn heretics, Protestants and Jews, at the stake, now it finds them a convenience to pay taxes for the propagation of its peculiar dogmas.—W.S.W.

### Roman Propaganda

Our readers will recognize that the following article from the pen of a French priest is Romanist propaganda pure and simple. However, they will be surprised to learn that it was printed and published in French (but not in English) by the Canadian Government. It is a good example of the way in which the party in power at Ottawa is using public money to purchase for its own advantage the favour of the Roman Church.—W.

#### "O CANADA"

"It knows how to bear the Cross."

Yes, the arm of the French-Canadian knows how to bear the cross. He bears it—visible symbol of redemption—everywhere his steps lead him; he also bears it in his heart, in the form of trial.

From the north to the south of America, and from east to west, in the course of the 17th and 18th and 19th century, the

French-Canadian planted crosses. He has staked out the St. Lawrence and the Mississippi with them, the Ohio and the Missouri, the River St. John in Acadia as the Columbia in the Rocky Mountains, the Red River and the Mackenzie. He took possession of the new territories he discovered by erecting a cross, and when he founded a trading post, later to become a village or a town, he began by fixing a cross on the cabin which served as a chapel. He traded in furs, it is true, he loved the free life of the forest to excess, perhaps; but with the exception of certain "coureurs des bois," who were the shame of their time, the French-Canadian loved to accompany the missionary, the bearer of the cross and the messenger of the good news. That is so natural to him, that each time a group of French-Canadians established themselves somewhere with the priest, it was in order to remain there: he lays the foundation of a living and immortal Christendom . . .

In his little country—the province of Quebec, as large as an empire—the Canadian (le Canadien) is not satisfied with the cross of his own church steeple: he desires others still higher and nearer to him; he multiplies them along the King's highway. He protects them with a fence and covers them with a canopy, decorates them with flowers, and at certain times he goes there, with his many children, to pray . . .

The Canadian (le Canadien), bearer and planter of crosses, who Christianized Canada and a large part of the United States, was not willing to confine his task of evangelization within the frontiers of America. He undertook to carry the cross to all continents. Read that book, already old but still up to date, "Apostolic Canada," and you will see what the Canadian man and the Canadian woman (le Canadien et le Canadienne) is capable of when they are fired by the love of souls. It is not merely because he loves travel and adventure that you are sure to meet the Canadian (le Canadien) at every point on the globe, it is because he cannot keep for himself alone the Catholic faith that he received from France his motherland; he wishes to shed its light abroad, to share it with every man less blessed than he: he has understood that every Christian must be an apostle, and that every Frenchman—as Joseph de Maistre said—is a missionary.

Priests of the Foreign Missions in Manchuria and the Philippines; Jesuits everywhere in China; Franciscans, Dominicans, Sulpicians, in the islands of Japan; Oblates in Basutoland; White Fathers in Uganda; Fathers of the Holy Cross in Bengal; Sisters of the Immaculate Conception, Franciscan Sisters of Mary; Sisters of the Congregation of our Lady; Sisters of Jesus and Mary; and many others, French-Canadian monks and nuns, sons and daughters of our province, with the cross on their breasts, pay for all of us, by their exile, our debt of gratitude for the gift of the faith.

But the cross which often presents itself as a light to propagate, often takes the form of trial. In the course of his history which goes back more than three centuries, the French-Canadian (le Canadien français) has not known a life of rest. On a certain day of 1660 he thought all was over. Since that time, on many occasions, the obstacles which he met on his way almost made him doubt his mission and his survival. Then he understood that nations, like individuals, must bear their cross. He knew how to bear his. Perhaps he has emerged from the fight diminished in certain ways; but in other ways, by compensation, he is greater, stronger, ready to withstand new attacks.

In the year 1940 A.D. what attitude could he take? Indifference and inertia? Neither one nor the other is fitting to him. Champion of the cross of Christ since its origins, he cannot bow his head before the "pagan cross", whose mortal shadow threatens to reach him. To remain indifferent would have been to deny his past. In spite of his love of peace, in spite of his aversion for domination, but more than ever attached to happiness and the safety of his fatherland, he has said to himself that one thing alone counted, the faith, Christian civilization. With his courageous hands he has raised the symbolic standard of it. Let us have confidence: he knows how to bear it, he can make it triumph.

OLIVIER MAURULT, P.S.S.



### PRIME MINISTER W. L. MACKENZIE KING

The press informs us that the Dominion Premier had planned a holiday, we believe at Warm Springs, but that on account of the crisis in the Balkans he would, for the present, remain in Ottawa.

We have no doubt the leader of a political party usually has his hands quite full; and we can well believe that the management of the Liberal Party in Ottawa fully occupies Premier King's energies. So it would not be surprising if the Premier really needed a holiday. But perhaps in such a time as this, the best kind of holiday for anybody is a change. Three of Mr. King's ministers have set him a worthy example—and it is usually the duty of a leader at least to keep abreast of his followers! The late Honourable Norman Rogers when Minister of Defence, faced the perils of an Atlantic crossing, and visited England. The Honourable C. D. Howe, and his associates, did the same thing, and, actually experiencing the torpedoing of their ship, although ultimately rescued, narrowly escaped destruction, one of the party being drowned. The Honourable J. L. Ralston, Minister of Defence, also went to England, visiting troops, and no doubt conferred with British authorities. General Smuts, Premier of South Africa, has been at the front with the South African troops in Africa. Premier Menzies of Australia visited the theatres of war, where Australian and New Zealand troops were fighting; and later went to England. Mr. Wilkie, the leader of the Republican Party, in order that he might see for himself some of the fruits of German barbarism in England, also visited Great Britain, incurring all the risks of the transatlantic crossing, and also such risks as were inseparable from being in England while the air raids were in progress day and night. And now The Honourable R. J. Manion, former Leader of the Conservative Opposition, has gone to England to see for himself, and to play some part in the war.

When Their Majesties, the King and Queen, were in Canada, the Prime Minister, Mr. Mackenzie King, accompanied them everywhere. And if we are not mistaken, in every instance he appeared next to Their Majesties, except when Mr. King, shrewdly playing politics as usual, yielded his place to the Roman Catholic Archbishop of Montreal, in Montreal. Nothing has done more to fire the British spirit and to maintain the high morale of the British people than the fact that Their Majesties have shared all the dangers of the war with their people. Wherever a city was severely bombed Their Majesties went to that city as soon as they could do so: all parts of London, all classes of people were visited by them. Bristol, Liverpool, Coventry, and all other places were honoured by a visit from the King and Queen, and their hard-pressed people, by their very presence, were thus inspired to fight on. The same has been true of Mr. Winston Churchill. Only a few days ago he visited Bristol again after a severe raid, and told the people that whenever he was able to escape for a few hours from his duty at Headquarters, he made it a point of going to see what the enemy had done wherever serious air raids had taken place. And what an inspiration it has been to us here in Canada to see the photographs of Their Majesties among the ruins of the bombed cities of England, and Mr. Churchill, wearing his tin hat! Mr. Anthony Eden has been in various parts of Africa, in Turkey, and Greece, and he would have been in Yugo-

slavia if Prince Paul's Government would have received him. Thus the spirit and example of Their Majesties, King George VI. and Queen Elizabeth, and His Ministers, from the Prime Minister down, have had much to do with maintaining the fighting spirit of the Empire.

Frankly, we should like to see photographs of Prime Minister Mackenzie King among the ruins of the battered cities of England, wearing a tin hat, and keeping company with Premier Churchill; or perhaps the company of the King and Queen. It would probably be as useful an experience to Mr. King as it would be an inspiring example to all the people of Canada. And furthermore, we can think of nothing that would be more likely to lead Mr. King to intensify Canada's war effort, and not to allow Quebec to have too much of its own way.—T.T.S.

### A French-Canadian Writes to "The Gospel Witness"

"In a recent GOSPEL WITNESS, I read an article entitled 'Romanist Racket'. I have received many such pamphlets as those described there, and I enclose the latest one. Along with this was a little lead medal, of which this 'ad' speaks. When we received this last offer, my husband was disgusted and straightway answered by pinning this 'powerful' medal to one of my long lists of Bible texts entitled, 'Why I left the Church of Rome', and mailing it back. There are fifty-one reasons listed on this sheet, and I wish I could have seen the look on the cashier's face as he cashed that cheque. We have not received any more 'ads'."

Here is a translation of the "ad" referred to in the above letter:

#### YOUR MEDAL

You will find in the envelope intended for your reply a little medal which has been blessed and has touched the heart of your great friend Frère André. It is from him that we are sending it to you, praying you to make use of it, as he always asked, by rubbing it long and frequently on the affected parts. . . .

#### LIFE ANNUITY

All our friends desire to see the Basilica completed. Too few know that they can aid us in a large way by purchasing annuities from us with their savings. In this way an interest of 5% will be guaranteed to them until their last moment, and at the same time their capital will be used in a work which is dear to them, and they are assured the protection of St. Joseph on their death bed.

Reverend Father Rector,  
St. Joseph's Oratory,  
Montreal.

Reverend Father:

Please accept my cheque for \$..... to be invested in life annuities for the St. Joseph's Shrine, bearing interest annually of 5%.

Yours truly,

Name.....

Address.....

What gross superstition such a pamphlet broadcast through the mail must count on exploiting for the profit of the wealthiest corporation on the face of the earth. The Jesuit review *America* recently remarked that "This country has many small independent sects whose chief stock in trade is superstition, a superstition induced by

too much amateur theology in some of the larger sects from which they have sprung." The butt of its remarks in this connection was the sect known as "Jehovah's Witnesses". THE GOSPEL WITNESS has never done anything else than attack the doctrine of the poor deluded fanatics of this latter sect, and that long before they were banned in Canada. But what, after the plain evidence of the above circular, is the chief stock in trade of the Roman Catholic Church in French Canada? For Catholics to accuse other sects of superstition is nothing other than the pot calling the kettle black. And this is not amateur theology, it is an *official* Roman Catholic circular.

Thank God that there are many French-Canadians who are getting the eyes opened to the crass superstition which has so long held them in chains. The woman who wrote us the above letter, and her husband also, rejoice in the light and liberty of the Gospel. They have discovered by reading the Word of God that no organization on the face of the earth has the power to sell insurance policies for heaven at the price of temporal and monetary premiums. Their Bible tells them this: "Car c'est par la grâce que vous êtes sauvés, par le moyen de la foi. Et cela ne vient pas de vous, c'est le don de Dieu. Ce n'est pas par les oeuvres, afin que personne ne se glorifie." (Ephesians 2:8, 9).

### Catholic Losses in the United States

(Catholics are wont to boast of the large number of converts that join their church. Here is another side of the story, translated from a Jesuit weekly.)

"The magnificent activity of American Catholics, their remarkable sense of organization, the unheard of sacrifices that they impose on themselves so generously to maintain a system of Catholic institutions over and above the official and neutral system of education, seem impotent to put an end to the progressive dechristianization of American masses. In a recent declaration reported by the *News Service* and the *National Catholic Welfare Conference*, His Excellency, Mgr. Joseph F. Rummel, Archbishop of New Orleans, estimates that four million Catholics annually slip into religious indifference, and to compensate for these frightful losses the Church can only claim in return sixty to seventy thousand conversions. One of the principal causes of this disastrous situation, according to Mgr. Rummel, is the deleterious influence of current literature: books, newspapers, magazines.

It is a blessing that for French-Canadians our language presents a barrier against the massive invasions of a certain popular literature."

### The Language Barrier

The above comment was published in *Relations*, a review of the month published by Social Popular School, Montreal, which describes itself as a "centre of documentation of information and of social action under the direction of the Jesuit Fathers". The emphasis in the last paragraph is ours. Read that paragraph again and understand why the French Roman Catholic hierarchy in Quebec is opposed to the teaching of English in the schools.—W.

### Doing Rome's Work

When a so-called Protestant minister has "shared Roman Catholic worship", sees no difference in the burning of "heretics" in the reign of Mary and the hanging of traitors ("disembowelling Catholics" was the term used) in the days of Elizabeth, is able to laud the Jesuits and refer to Roman Catholics as "our fellow Christians", it ought not surprise anyone that such a man could ape the radio comedians, "we is all brudders".

Rev. Stanley Russell, of Deer Park United Church, Toronto, advertised a sermon for a recent Sunday evening, "Religious War in Canada". We went to hear it, as we recall that but a few years ago, he made a slighting reference to the annual July 12th parade in Toronto, and, but very recently, admitted that his pronounced pacifist views for the past 20 years were entirely wrong. We listened to a well-prepared sermon, if words mean anything, read from manuscript, but we were disappointed and disgusted.

He dealt especially with the growing uneasiness among certain Protestants due to the Vatican's attitude in the war, but brushed this aside as "wild fanaticism" and that those who protest are "very questionable friends of Canada". Mr. Russell came to these conclusions because his premise was wrong. He eulogized Mr. Godbout's Toronto address, but did not refer to his address at Plessisville which THE GOSPEL WITNESS has referred to so frequently, and which was part of the argument used by Dr. Shields in exposing Quebec's real attitude to the war. "We must not force our language on the French", said the speaker. This ought to provoke a laugh. The trend in Canada—and has been for some years—is to force French on entirely English-speaking sections of Canada. Ulster was just as guilty as Eire for the troubles in that land, according to Dr. Russell, and "French-Canada is pious, united and loyal" and they represent a "devout and friendly Catholicism". Rome's method of proselytism was defended, and Mr. Russell was worried to think what might happen if "Roman Catholics returned the same abuse". All these deductions show a perverted mind. It is only necessary to look up the recorded views of Sir Guy Carleton, Governor of Canada, to ascertain how much he counted on the French in 1775-76. While few joined the Americans, only a few helped to defend Canada, and Canada was saved for Britain then, as in 1812-14, 1837-38, and 1866 by the English-speaking Protestants, largely, supported by loyal Indians. In 1914-18, Quebec was short 135,000, and Roman Catholic enlistments in Canada were short 106,243 on the basis of contributions by other provinces and other religions.

When proselytism is defended, we wonder does the reverend gentleman approve the action of Priest O'Sullivan, one of the survivors from the "City of Benares", who, although "the only Catholic among the 46 in his boat," regularly recited R.C. prayers and "Hail Marys" and got the Protestant children to repeat prayers "to the Blessed Mother for protection". Or how about the priest who went overseas in a boat "where there was not one of his faith", and yet he erected an altar and invited the captain, crew and passengers to take part? When colporteurs tried to sell Bibles in Spain, Rome's attitude was that there were no non-Catholics in that country and that, therefore, the colporteurs' work was intrusion which ought to be resisted. Another item comes from "Novena Notes" which tells of Cardinal Hinsley "confirming" 20 converts (all over 70 years) in the Home of Little Sisters of the Poor in London, England. Is all this done "in the Master's Name"? And what is the Doctor's opinion of the fight the parishioners of St. Etienne (Montreal) are putting up to get repayment of \$261,939 from the Church, which threatened them with excommunication if they did not desist? Rome's boycott, pretentious claims to temporal and political supremacy, intrigue, determination to suppress liberty and freedom of worship are also other matters that Dr. Russell should be informed on, but we deal with some of these points elsewhere.

No doubt his defence of Rome's un-Christian attitude will be used by Roman priests as long as they live, and in this the Doctor has no reason to feel proud. In his crusade for a neutral religion of "The Mystic Knights of the Sea" type, he should remember the words of the Master, "I came not to send peace, but a sword".—Protestant Action, April, 1941.

## UNION NEWS

Rev. W. S. Whitcombe, Secretary

### Rev. R. E. J. Brackstone Goes to Westboro

Mr. Brackstone of Kapuskasing has accepted the unanimous call of the Westboro Baptist Church to become its pastor. For more than four years he has laboured hard and faithfully in this Northern town and abundant fruit has been his reward. When the Union requested Brother Brackstone to undertake the leadership of the work at Kapuskasing there was no church there. Indeed, properly speaking, there was not even a mission. A number of people had been converted under the ministry of Rev. Harold Slade during a two weeks campaign, and our Board felt they ought not to be left alone. Mr. Brackstone faced a task that might well have daunted the boldest. Had he depended upon the arm of flesh it would have been impossible to accomplish anything in the face of violent opposition that came from both Catholic and Protestants, so-called. Looking back over those four years and more, we can see clear and unmistakable evidences of the workings of the Spirit of God in the establishment of the New Testament Church there. Men of the character and consecration of Brother Brackstone are God's greatest gift to his people and we pray for many more such. Our prayers will follow Mr. and Mrs. Brackstone as they go to their new field of labour at Westboro.

Following is part of the letter of resignation Mr. Brackstone read to the church:

"As I had the honour of becoming your first pastor; as I had the joy, under God, to witness your conversions during my ministry; as I had the pleasure of baptizing nearly all of you in the name of the Father, Son and Holy Ghost; as I have been encouraged by your loyalty in the hour of persecution and trial; as I have had the privilege to minister the Word to you from Sunday to Sunday and in your hours of sickness and distress; as I have observed you all grow in grace and in the knowledge of our Saviour, Jesus Christ; as I have been thrilled to the depths of my soul by your witnessing for Christ to those around you; as I had the great privilege of leading you and working with you to obtain this present building and later to establish a New Testament local Regular Baptist Church—these experiences and many more have made my affection for you in the Lord grow deeper and more tender by the passing years.

"So it is with a sore heart that I must leave you.

"Be faithful to the living Word and to the written Word. Be loyal to your next pastor as you have been to me. We shall never forget you and your many kindnesses. May the Lord who brought us together keep you in His ways until we all meet again.

"With sincere Christian love,

—Robt. E. J. Brackstone."

Mr. Vincent Lehman, another Seminary man, who has recently been labouring at Westport received the unanimous call of the Kapuskasing Church and will take up the work there shortly. It is our sincerest prayer that he too may go in the fullness of the blessing of the Gospel.

### Sudbury Continues to Advance

Statistics are notoriously dry, but a few of them may be useful in bringing home to our readers the great handicaps under which our pioneer causes in the North often labour. Sudbury, for instance, we were told during our recent visit there, is 22% English, 33% French, while other nationalities represent the balance of 45%. There are said to be about 10,000 Finns in the district, and more than 20,000 French-Canadians.

In this great and bustling mining town, the Berean Baptist Church has already made its influence felt. Brother Boyd has built up around him a fine group of consecrated young people. It is a church of workers—like pastor, like people! Every time I have visited Sudbury, I have been surprised at the number of new members I have met. Many of them have been converted through the ministry of the church, some of them have been restored to full fellowship with the Lord under the influence of the sane yet warm spiritual atmosphere of the church. At Black Lake there are several men and women who are rejoicing in their new found Saviour, and the cause there holds the promise of future growth.

Mr. Boyd manages to find time to minister to several outside points and to carry on a weekly radio ministry also. In

this way the Word has sounded out from the central work and much seed has been sown that is bound to bear fruit in the days to come. There are a number of young people in the church who are stirred up over the need of French evangelization and they plan to study the language so that they may have a part in the work. Several hundred French tracts were given out during the Secretary's visit and contacts made with a number of French-Canadians, both Protestant and Catholic.

### The Seminary in the Air Force

From the R.C.A.F. Depot at Calgary Mr. Cyril Leach wrote the following note to Mr. Whitcombe. Needless to say we are as glad to receive these letters as the former students tell us they are to remind themselves of the good old days at the Seminary.

"Having completed my training at the Ontario Air School I am now posted to the above station, eighty miles from the great Rockies. The trip West was as pleasant as it was educational. Our port is one of the finest in Canada and is equipped with every modern air facility.

"Excuse the brevity of this note but believe me when I say that as time goes on and I rub shoulders with all types of human kind, I become more and more grateful for the philosophy of life and the training in godliness that I received in your classes and those of the other teachers at the Toronto Baptist Seminary."

### Baptismal Service at Snowden

The first baptismal service in connection with the church at Snowden took place on April 2. Three were baptized by Rev. John Armstrong the pastor, and Pastor Carson of Verdun conducted the service.

### Conference at Chatham

The churches in Western Ontario had another fine time of fellowship together when they met for their regular conference in the Chatham Regular Baptist Church on Thursday, March 27. All the churches in the district were represented. The election of officers was held during the afternoon session and Rev. E. C. Wood was elected president of the Association for the year, Rev. W. Clasper, Pastor of Calvary Baptist, Windsor, vice-president, and Rev. R. D. Guthrie of London, secretary-treasurer. We were favoured in having Dr. Richard E. Day, present pastor of Central Baptist Church, London, as the special speaker. Everyone was thrilled with Dr. Day's messages. In the evening he delivered his lecture on "D. L. Moody's Deeper Experience" in which Dr. Day, the writer of a very popular biography of Moody, revealed to us some of the more intimate things in the spiritual life of this great man of God. The message was truly a great help and inspiration to every Christian, providing a greater incentive to lay hold of the deeper things of God. Both services were deeply impressive and everyone in attendance was greatly blessed.—H.McB.

### Bourlamaque Goes Ahead

"Our lot has finally been obtained after many months of hard effort. It is splendidly situated in Val d'Or, on one of the main thoroughfares to Bourlamaque, and just where the two towns join. It has been obtained for the mere cash payment of one hundred and eighty-five dollars, which is the amount of taxes paid to date upon that lot.

In order to comply with building restrictions for a public edifice, fireproof material is demanded. Hence we plan to build of concrete blocks which will have a cut-stone appearance and will be durable. Labour costs will be cut down to the minimum as most work will be done gratis.

We propose to build living quarters for the pastor in the basement of the building, which will be constructed not too deeply into the ground. The parsonage will considerably reduce the cost of maintaining a pastor on the field. The size of the place will be about twenty-eight feet wide and forty feet deep, having two small rooms at the back of the auditorium.

If God wills, we shall commence building operations on or about the 26th of May, and hope to be settled in our new church home by the first Sunday in July. The cost will amount to around eighteen hundred dollars, and of that sum four hundred and sixty dollars have been promised to date by interested friends elsewhere. I am confident also that the people here will give liberally. The pledges thus far are quite encouraging."—Rev. W. J. Wellington.

## Bible School Lesson Outline

Vol. 5      Second Quarter      Lesson 17      April 27, 1941

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

### THE OLIVET DISCOURSE

Lesson Text: Mark 13.

Golden Text: "Heaven and earth shall pass away: but my words shall not pass away"—Mark 13:31.

#### I. The End of the Age—verses 1 to 8.

Parallel Passages: Matt. 24:1-8; Lk. 21:5-11.

The temple in Jerusalem as built by Herod was the marvel and admiration of all the Jews. With its strong foundation and its gorgeous adornments it seemed to be indestructible. Christ predicted its utter destruction.

As Christ sat upon the slope of the Mount of Olives Peter, James, John and Andrew asked Him two questions as to the identity and character of the time to which He was referring in His prophetic words. First, they wished to know when the temple would be destroyed. The evangelist Luke records the particulars of our Lord's answer to this question (Lk. 21:20-24). The Roman armies under Titus encompassed the city in 79 A.D. and set fire to the temple. In their efforts to secure the gold as it melted and flowed down among the foundation stones, they demolished the building stone by stone, even as Christ had foretold.

The destruction of the temple was associated in the minds of the Jews with the great changes which would take place at the commencement of the Messianic reign. Hence, the second question, that pertaining to the sign of the overthrowing of the temple, was equivalent to an enquiry concerning the time of the Lord's coming and of the end or the consummation of the age (Matt. 24:3). And, indeed, the intense suffering of the Jews at the time of the Roman wars in 79 A.D. was a partial fulfilment, or at least an illustration or symbol of the persecutions which would take place at the end of the age.

All three evangelists record our Lord's reply to this second query. He depicted in broad outline the characteristics of the end of the age, giving counsel to His servants as to the attitude which they should maintain until His return. The Lord gives His children sufficient light for faith, but offers no encouragement for an unholy curiosity regarding the future.

Individuals and nations are easily deceived, as modern history demonstrates. Especially is this true in the religious realm, where people seem inclined to accept anything rather than the simple truth. Many claimants to the Messiahship have appeared in the past, as they will appear in the future (verses 21, 22; 2 Thess. 2:3, 4).

The Saviour also warned His people against panic. In times of actual and imminent warfare rumours create an atmosphere in which people either become desperate or are paralyzed with fear. The "war of nerves" is hard to endure.

The sign which would indicate the approach of the end-time is outlined in verse 8. The expression "nation against nation and kingdom against kingdom" suggests a world conflagration (2 Chron. 15:6; Isa. 19:1-4). This world-wide disturbance would be accompanied by divers earthquakes, famines and troubles, probably in an intensified form. In other words, there would be upheaval in the political world, and also in the physical, economic and spiritual realms. These conditions would denote "the beginning of sorrows" or, according to the Greek, "the first of birth-pains", and they would indicate the nearness of the consummation of the age.

#### II. The Great Tribulation—verses 9 to 23.

Parallel Passages: Matt. 24: 9-28; Lk. 21:12-24.

Persecutions, trials and sorrows, which would be the lot of the people of God throughout the age, would be intensified in the latter times (Matt. 10:16-25; John 15:20; 16:2). Members of families would be set against one another in unnatural suspicion and strife (Mic. 7:6; Matt. 10:34-36). And yet, the Gospel would be published among all nations. Perseverance would bring final deliverance. The word "saved" in verse 13 is used in its general meaning of "delivered" (Matt. 10:22; Phil. 1:19).

The period of unparalleled sorrow, the Great Tribulation, would be ushered in by some condition such as idolatry or

heathen worship in the temple, here spoken of as "the abomination of desolation" (Dan. 9:27; 11:31; 12:11): "Upon the pinnacle of abomination shall be one that maketh desolate" (Dan. 9:27, Revised Version marginal reading). The language suggests impiety and blasphemy, combined with intense cruelty. Such passages as 2 Thess. 2:3, 4 and Rev. 11:1, 2 suggest that the temple will be rebuilt in Jerusalem and used once more for worship before these acts of sacrilege and desecration.

Evacuation will be carried out on a wide scale, as it was in 79 A.D., and as the circumstances will be similar, the instructions as given through Luke for that occasion are parallel to those communicated for the future emergency. The events of our day assist us to understand the hazards and distresses of sudden flight. In this time of extreme suffering men would be apt to believe any rumour that their Messiah was at hand; false prophets would be numerous (Matt. 7:15; 2 Tim. 4:3, 4; 2 Pet. 2:1).

#### III. The Revelation of Christ—verses 24 to 31.

Parallel Passages Matt. 24:29-35; Lk. 21:25-33.

Our Lord said that after the Tribulation there would be portents in the physical world, disturbances among the heavenly bodies which would be reflected in perplexity and distress among men (Isa. 13:9, 10; Ezek. 32:7, 8; Amos 8:9; 2 Pet. 3:10-12). Then they would see the Son of man Himself coming in power and great glory, accompanied by the angels and His saints (Dan. 7:13,14; Matt. 16:27; 25:31; 2 Pet. 1:16, Rev. 1:7).

Just as the presence of leaves on a fig tree or any other tree (Lk. 21:29) indicates the approach of summer, so also, when the conditions which our Lord described are evident, men will know that "He is nigh, even at the doors" (verse 29, Revised Version; Matt. 16:3; Lk. 12:56).

The words "this generation" in verse 30 may refer to Israel, or they may suggest that the generation which sees the sign—the beginning of the birth-pains (verse 8)—will witness also the final consummation of these things.

#### IV. The Watchful Servant—verses 32 to 37.

Parallel Passages: Matt. 24:36-51; Lk. 21:34-36.

Every word of the Lord will surely be fulfilled in His own time (Psa. 119:89; Acts 1:7; 1 Thess. 5:1; 1 Pet. 1:25). Inasmuch as we do not know the day nor the hour wherein the Lord shall return, we must ever be watchful and prayerful (Matt. 25:13; 26:41; Eph. 6:18). He bids us maintain the attitude of patient expectancy (2 Thess. 3:5; Jas. 5:8; 1 Pet. 1:13), lest carelessness, sleep and sloth should dull our senses (Rom. 13:12; 1 Thess. 3:12, 13; 5:4-10). We are to be as the porter at his master's gate, ever ready to welcome the Lord, whenever He shall return (1 John 2:28). Our eyes are unto Him, for He is the Desire of our hearts (Song of Sol. 2:8; Tit. 2:13; 2 Pet. 3:14). "Even so, come, Lord Jesus."

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