

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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Canada's Part in the War

From the very beginning THE GOSPEL WITNESS, so far as it could make its voice heard, has advocated an all-out war effort in Canada. For this reason we have been grievously disappointed in the leadership afforded by the Party Government at Ottawa. It is folly to pretend that it has from the beginning planned that Canada should do its utmost. We have been handicapped by Quebec. By that we mean, Quebec has opposed conscription for overseas service. It has contributed less than half its quota in proportion to population for voluntary enlistments. It has been equally remiss in its financial contributions. And it has insisted that there shall be no Union Government of any sort, but a Liberal Party Government only. The Liberal Party must henceforth be looked upon as the tool of Quebec, and virtually a Roman Catholic Party, which, controlling the balance of power, and actually dominating the whole Government, has practically blighted the country by giving us a Roman Catholic Government at Ottawa, a Government which uses the radio, its department of public instruction, and other departments of the Government, at public expense to further the interests of the Roman Catholic Church.

This Roman Catholic influence has retained at Ottawa the diplomatic representative of the Vichy Government of France, which is showing itself to be as much an enemy of Britain as the Government of Rome or Berlin.

We ought to have begun at the outbreak of war preparations for the enlistment immediately of not less than half a million men. It could easily have been done. Instead of that the Government put every conceivable obstacle in the way of voluntary recruiting. Its enlistment machinery was "confusion worse confounded". Thousands of men were importunate in their endeavours to enlist in some branch of the armed services. But their importunity was outmatched by the Government's obduracy. We listened with the deepest interest, as did countless millions of others, to the great speech of Mr. Churchill, Sunday afternoon; and yet as we listened to it, we felt the deepest sense of shame and mortification. Mr. Churchill spoke to the world in an endeavour to

bring a word of cheer to any who might be despondent. Yet such was Canada's relation to the War, that he could find no necessity, nor, we presume, justification, for mentioning Canada at all, save as he indirectly included Canada in the total English-speaking population of the Empire. Mr. Churchill was particular to say that his Government had consulted with the Governments of Australia and New Zealand. Australians and New Zealanders had been sent to Libya, and to Greece, with the full consent of their respective Governments. He did not say they had asked consent of the Canadian Government to send Canadians. We do not know whether he did or not. But if so, Mr. King and his Cabinet would have had to ask the permission of Mr. Lapointe, and Mr. Lapointe would have had to seek the permission of the Hierarchy headed by Cardinal Villeneuve. And it is extremely improbable that the Quebec representatives of the Italian Church would have consented that Canadians should be sent to fight Italians in Greece and Albania.

Of course, it may be said that our seventy thousand men overseas were needed where they are. Very probably that is so. But when General Wavell had only about two divisions at his command for his Libyan expedition, which means approximately thirty thousand men, how can we justify retaining one hundred and eighteen thousand trained Canadian soldiers in Canada?

No doubt there has been a scarcity of ships, but we are informed that, so far, such Canadians as have been transported to England have been able to cross the sea without the loss of one man. Why should one hundred and eighteen thousand splendid Canadian troops, every one of whom no doubt is eating his heart out because he has been denied the privilege of getting to the front, be so long detained in Canada?

It would seem as though the Government in Ottawa has been quite incapable of making up its mind as to what it wants to do. First there was the utterly ridiculous plan of calling up some thousands of men for a month's training. The expense involved was practically a waste of money. They improved on that by extending

the period later to four months. That was all to the good, but while four months are four times as good as one month, that was far from being good enough. It is impossible to make a civilian into a thoroughly trained soldier in four months. He will have learned something, and no doubt will render useful service, but every one must admit that that is an inadequate term of training. We are glad to note that the four months' term is now to be extended indefinitely; but those called up under the conscription law will be retained for home defence.

What lies back of this idea of home defence? Are we calmly contemplating the possibility of Britain's defeat, and waiting for it to come to pass? For unless and until Britain is defeated in Britain and on the sea, we shall need no home defence in Canada. And if it were conceivable that such a disaster should take place, and we should have to meet the Huns on our own shores, then such provision as is now being made for home defence is as inadequate as the military provision in general. There is this to be said: it will be a great advantage, providing sufficient men are called, and are retained in an active home defence force, to have such a reservoir of trained men to be sent overseas, even though they must be recruited for the overseas army on a voluntary basis. Would it not have been better, more straightforward and honest, for the Government to have passed a universal conscription law that would apply to everybody? There is another plan that might be worked. It would be utterly unfair, but it would be the lesser of two evils. In the last war, when conscription obtained in Britain and Canada, and practically throughout the Empire, the only place that we know which was exempt was the South of Ireland. It was unfair, but it was better to make such an arrangement than not to have conscription at all. And if Quebec is determined to play the laggard, and to refuse to offer her full quota of men, then it would be better to have a conscription law that would apply to the rest of Canada, and allow Quebec to bear the shame of her enforced exemption. Quebec could then be properly dealt with after the war. It is folly for anyone representing the Government or the Roman Catholic Hierarchy in Quebec, to pretend that Quebec is pulling its weight in this war. Nobody knows better than the Prime Minister and Mr. Lapointe that it is not doing so.

It is gratifying to learn that the Government has at last decided upon a recruiting campaign. The Defence Minister, Mr. Ralston, was quite correct in saying that no recruiting campaign has as yet been conducted. The only campaigns we have had so far have been retarding and discouraging campaigns. We are sure thousands of men, if need be, can be found to engage in this recruiting service. We repeat what we have said before: we believe Canada, apart from Quebec, is not in immediate need of conscription, though that is the fairest principle. We are convinced there are many, many, thousands of men only waiting for an opportunity to get into the army. We sincerely hope that as many as can possibly be trained, will be called up for the indefinite period of training, even though it be for home defence. And then if necessity should arise, recruiting agents could be set loose upon this reservoir of trained men; and we have no doubt that hosts of them would readily enlist for overseas service. Meanwhile, if they are being thus trained through this indefinite period for home defence, we are at least not wasting time. Yugoslavia

tried to mobilize one and one quarter millions of men. They had the men, but they were unprepared for rapid mobilization, and were inadequately armed. If Yugoslavia, with its much smaller population could reckon on mobilizing one and one quarter millions, Canada ought to have an army of at least one million in view. If, as Mr. Churchill says, the war should spread to Spain, and Morocco, to Turkey, and Russia, and the Ukraine; and Germany should at last succeed in bringing all these territories under her domination—granted, and we freely grant what Mr. Churchill says, the ultimate defeat of Hitler, notwithstanding his temporary successes—when the collapse begins and revolution breaks out, in all the occupied countries of Europe, how many millions of men will be required, representing the British Empire and the United States, to bring order out of chaos in the slaughter house such as Europe will then have become? To be ready for that eventuality we ought to begin now. There is not a day to lose.—T. T. S.

HAS THE EMPIRE TURNED TO GOD?

Several times the Empire has been called to prayer, and each time there have been remarkable evidences that God has heard our cry. Throughout the Empire, in Canada, in the other dominions, as well as in Britain, there can be no doubt that there are vast multitudes of earnest Christians, who pray without ceasing for victory. But are there any signs that the great mass of the people are, in their sorrow, turning to God? It may be there are those who have directly suffered in themselves or in their families, and there are not a few, who out of the depths have cried unto the Lord and have been answered; but from what we read, and from what we hear by radio, there does not appear to be any growing recognition of God, or of man's need of Him. We say we are fighting against paganism, and for the elements of a Christian civilization. But there seems to be little to show that God is more in the people's thoughts than formerly.

We listened often to J. B. Priestly, and heard him speak well of our fellow-countrymen, of their brave spirit. We often enjoyed what he had to say, until one night he described the process of distilling whiskey, advertised a Canadian whiskey firm, and told us that a large percentage of the money spent on whiskey was devoted to winning the war. After that we lost interest in his broadcasts. It seemed to us there was wanting an understanding of the underlying issues of the war.

The broadcasts that have to do with troops in England are merely the record of interesting and happy singsongs, and all that sort of thing—well enough in their place as a diversion; but surely there ought to be some place in all these things for a definitely evangelical testimony! There is a scripture which we believe applies to nations as well as to individuals: "In all thy ways acknowledge him, and he shall direct thy paths." We wish we could hear our statemen and others speak as though they were men who knew God. While Mr. Churchill did not mention the name of God, we wish he had done so last Sunday. His address was on so high a moral plane that we were led to wonder how he managed to avoid it. At all events we are sure of this, that "the chariots of God are twenty thousand,

even thousands of angels", and that "the angel of the Lord (which) encampeth round about them that fear him, and delivereth them" would oftener be heard of, if people would turn to God.

Let us not wait for official days of national prayer, but continue, without ceasing, by attitude, and act, and word, to invoke the Heavenly Powers for the defeat of the powers of darkness.—T. T. S.

THE UNRECOGNIZED BUT DETERMINING FACTOR

It may be that some of our readers may think we attach undue importance to the Roman Catholic menace in this war, and that we speak of it too often. Nobody, however, would complain that anyone discussing the war should recognize that Hitler and Mussolini are enemy leaders. What we insist upon is that it should be recognized that the Roman Catholic Church is just as much an enemy of Britain and of all free institutions in this war as Germany and Mussolini. We are utterly dissatisfied that the Canadian Government should retain the representative of Vichy in this country. It was Sir Samuel Hoare and Pierre Laval who were guilty of arranging for the partition of Ethiopia, an arrangement against which Britain rebelled, and which forced the resignation of Sir Samuel Hoare and his temporary retirement from the Cabinet. He is now, or at least we suppose he is, British Ambassador to Spain; although there was a radio report that he and his family had left Madrid, but we have never seen it confirmed. Until the beginning of the French collapse last summer Pétain was French Ambassador to Madrid. Pétain and his régime have been blessed by the Pope. The Vatican has expressed satisfaction that Pétain had immediately restored the Roman Catholic Church to a position which it had not held in France since the days of Napoleon. Weygand loses no opportunity in making it clear that he stands solidly with Pétain. Darlan, Vice-Premier, has given many evidences of his anti-British attitude. Weygand is in French Morocco. Mr. Churchill contemplates the possibility of the war's spreading to Morocco. If so, it would mean that at last Vichy would throw off the mask, and join hands with the Huns.

Why is the Government so slow in recognizing this possibility? And why, in the name of common sense, if the possibility of Spain's joining the Axis was imminent, were some two and a half million pounds recently voted as a loan to Spain?

Mr. Churchill referred to the collapse of Yugoslavia after a few days of fighting, and intimated that it was due to internal conditions. It was due, in large measure, to the deliberate treachery of Vladimir Macek, the leader of the Roman Catholic Croat party.

We feel confident that if only it could be recognized in Britain, the United States, and in all the Commonwealths of the Empire, that the Roman Catholic Church is THE fifth column, ready to cooperate with any who will seek the destruction of free nations, and free institutions, a very large part of their problems, political and military, would disappear. If the Vichy Government cooperates with the enemy in Morocco and Syria and Spain; we shall face new dangers created by the action of the Governments that have the special blessing of the Vatican.

T. T. S.

EXIT "COLONEL" LINDBERGH

Colonel Lindbergh has sent his resignation to President Roosevelt resigning his commission as Colonel in the American Air Force. He did it rather with the air of one who seemed to think his action would inflict great damage upon the American force. So he is *Col. Lindbergh* no longer.

Charles Lindbergh but a few years ago was an ordinary mail pilot. It is not recorded that he was a man of unusual education, or of any special ability in any direction. By his own volition, and alone, he flew from New York to France. That was then regarded as a daring exploit, and all the world applauded him. He was applauded in France, in Britain, and returning to New York, the people of that metropolis greeted him with characteristically wild enthusiasm. No one anywhere would be disposed to belittle his achievement. But after all is said and done, taken by itself, it was as nothing compared with the exploits of the most inconspicuous British aviator who takes to the air practically every day of his life. It does not follow that because a man can pilot an aeroplane he is therefore qualified to pilot a great nation. Because a man knows something of aerial navigation does not imply that he knows anything about the science of government. For a number of years Mr. Lindbergh held his peace. He was not given to making speeches, nor to writing books. His silence led people to suppose that he was really very wise. There is, perhaps, no nation in the world so ready to acclaim any great achievement of its citizens as the United States of America. It is a nation of hero-worshippers. It is more than just: it is extravagantly generous to those who succeed in any walk of life, whatever the achievement may be, whether in national service or in the making of pictures. And of all its heroes, so far as our knowledge of American history goes, the United States was never more generous to anyone than to Charles Lindbergh. When his son was kidnapped, the nation first wept, and then thrilled with horror and indignation. When the kidnapper and murderer of the Lindbergh child, a Hun from Germany, had been caught, condemned and executed, Mr. Lindbergh went to Britain that another of his children might be safely born. The British people were as generous to him as was his own country. They offered him hospitality, respected his desire for privacy, and altogether treated him as though he were a prince of the blood.

This man and his wife flew about the world to many lands, and received honours from many governments. In due course he returned to his own country. What wisdom he possessed, so far as the world was aware, he had kept to himself. But it is written that "even a fool, when he holdeth his peace, is counted wise."

At length Charles Lindbergh broke his silence, and began to make speeches over the radio, and every time he spoke he gave new evidence of his unwisdom. Indeed, the net result is that any logical mind is driven to one of two conclusions, namely, that Lindbergh is either a knave or a fool. If he sincerely believes that the United States can easily maintain not only its territorial integrity and political independence, but its world trade and economic freedom at the same time—if he believes that this would still be possible, though Hitler should be victorious, then, to put it plainly, Mr. Charles Lindbergh must be one of the biggest fools on earth, outside of an

insane asylum. If, on the other hand, he does not believe it, recommending such a course to his nation as he has recommended, he must be one of the worst of knaves. Certainly no one can possibly believe that he is a loyal American. He must be either a disciple or a dupe of Hitler. His record as an aviator, outclassed as it has been already, and will still further be in days to come by thousands of air pilots, will soon be forgotten or remembered only as the early history of aviation is studied; but his record as a traitor to his own country, as one of the basest of ingrates in his relation to Britain, and as a spirit too contemptible for the company of decent men, will long endure. The armed services of the United States of America are to be congratulated that nowhere upon their rosters longer will the name of Charles Lindbergh, steeped in everything that is ignoble, appear.—T. T. S.

A GREAT MORAL VICTORY

There are people who think that a man's life consists in the abundance of the things which he possesses. They interpret human progress and ultimate human success or victory in terms of the material. A battle is only won by that view if the enemy is overwhelmed and his territory occupied. But it is often true that the most real and lasting victories appear as defeats. The principle is, of course, supremely illustrated in the death of Christ. From the carnal and temporal point of view the world has never known a more complete failure than the Lord Jesus Christ. When He reached the crisis of His life, the multitudes whom He had blessed, deserted Him, and all His disciples forsook Him and fled. And yet Calvary was the scene of the greatest and most lasting victory of righteousness over unrighteousness, good over evil, liberty over bondage, light over darkness, life over death, the world has ever known. Stephen preached one sermon, and died. What a failure! What a defeat! Was it? The Apostle Paul in the world-wide, age-long ministry in the Holy Ghost is the answer. So of the multitude of martyrs. Hence the proverb, "The blood of the martyrs is the seed of the Church."

What about Greece and Yugoslavia? Did the Greeks fail? We are reminded of a cartoon in *Punch* in the last war where the Kaiser was represented as addressing the valorous King Albert of Belgium. Pointing to his ruined country he said, "You see, you have lost all." To which King Albert replied, "Not my soul, sire."

Greece saved her soul, and but for the fiendish attack of the Hun hordes, would have saved the body of her country, too. Yugoslavia betrayed by her Government, had to make a quick decision, and chose to fight rather than yield. And in that decision she not only found her soul, but saved it in harmony with what is written: "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's"—which means for the sake of righteousness—"the same shall save it." There is no one who reads these lines who does not instinctively in his thought put Greece and Yugoslavia in an entirely different category from that of Bulgaria, and Roumania, who voluntarily bowed their necks to the conqueror's yoke. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Bulgaria and Roumania became the slaves of the Huns; Greece

and Yugoslavia the heroic victims for a while, ultimately to become the victors.

But what of Britain? Last week we ventured to say that it was impossible that Britain should have done less, and under the circumstances, equally impossible that she could have done more. Her honour was at stake. And "a good name is rather to be chosen than great riches, and loving favour rather than silver and gold". Britain has earned for herself, and by Britain we mean the Empire, Australia, New Zealand, a good name among the free nations of the world; and instead of incurring and deserving the hatred of Greece and Yugoslavia, we have won their "loving favour", which is better than their silver and their gold.

In our battle for the Book years ago at several Conventions we were out-voted, amid jeers and mockery. We remember once a sneering victor as he thought he was, saying, "Well, what do you think of your prayer meetings now? Why did not God answer your prayer?" To which we replied: "Are you under the impression that you were victorious to-day?" And then we told him that had he but the moral discernment to recognize the truth, he would see that his numerical victory was an overwhelming moral defeat, because to obtain it the majority had murdered the truth, and surrendered their honour, and, voting against the Lord Jesus and His infallible Word, on those occasions they brought disaster upon their churches and their institutions.

The Greco-Yugoslavian campaign will be seen in the perspective of history to have been one of the greatest victories of all time. It is, therefore, important that when reading the war news we should not think of the western front only, of the Mediterranean, of the far East, of the Russian frontier; the question we must learn to ask is, What progress are we making on the moral front? Mr. Churchill said that though Hitler should win everywhere else, until he had conquered Britain, or cut the lifeline between Britain and the western world, he could not succeed. We would like to add another province, which he must conquer, another kingdom which he must take. So long as Britain's honour is unsullied, and her soul is free, she will be unconquered. Only as men or nations fail morally can they really fail at all: "Righteousness exalteth a nation: but sin is a reproach to any people."—T. T. S.

Although one of the organizations supported by the recent War Services' campaign is the Roman Catholic Knights of Columbus, Quebec's contributions were remarkable, especially when one remembers Quebec has the largest population of Canada's nine provinces—remarkably small! "Quebec is poor," says one. Yes, the Roman Church keeps them poor! But was it the poverty that kept the contributions down, or was it just lack of interest and enthusiasm even for the comfort of those who are standing in the breach to defend them?

We see that Toronto's *Saturday Night* is now advocating conscription for Canada outside Quebec, and that in the hope that Quebec might be shamed into cooperation.—B.

The United States spends \$2,250,000,000 a year on its public schools. "More than 30,000,000 Americans—about one out of four—are full-time students in schools and colleges; more than 90 per cent of them in public institutions. To-day the number of students attending college is more than three times what it was in 1920. Enrolment in our high schools has quadrupled since 1920, doubled since 1930."

The Jarvis Street Pulpit

"THE YEARS THAT THE LOCUST HATH EATEN"

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

Preached in Jarvis Street Church, Toronto, Sunday Evening, April 19th, 1925

(Stenographically Reported)

"I will restore to you the years that the locust hath eaten."—Joel 2: 25.

In this book of Joel the Lord speaks of the locust, the canker worm, the caterpillar, and the palmerworm, as a great army which He had sent. Part of the curse pronounced upon the disobedient was that they should cast seed into the ground but should reap no harvest, for the locust, the cankerworm, and the caterpillar should devour it: "Thou shalt carry much seed into the field, and shalt gather but little in; for the locust shall consume it." And the prophecy has been fulfilled and the years have become barren. But now a gracious promise is issued, that God will extend His mercies to the past, that He will bring back their captivity, that He will restore the years that have been wasted. This promise is taken from that prophecy which found its fulfilment, in part, on the day of Pentecost; it was from this book, and from the immediate context, Peter quoted when he said, "This is that which was spoken." The promise of Joel, or of the Lord through Joel, finds its realization in the gospel dispensation; and God's promise to every one of us is that He stands ready, in the infinite fulness of His grace, to restore to us the years which the locust hath eaten.

I want you to look for a few minutes at the wasted years; and then to open your hearts to the promises of Him Who stands ready to make them good.

I.

Who of us does not feel this evening that the promise applies to us? **THERE ARE YEARS IN THE PAST WHICH THE LOCUST OF SIN HATH EATEN.**

These *had not been years of idleness*; for they had cultivated their fields, they had done their best to produce a harvest—but all without avail, for the devourer had consumed the fruit of their land. There are many ways of wasting time: it may be wasted by spending it in idleness; it may be wasted by mis-spending it in wrongdoing, by employing it in such a way as to yield no abiding wealth. There are people who drift along through life like lazy cattle, hoping somehow, at some time, to come upon some good pasture, that they may get something out of life's estate. There are others who industriously employ their time and exert themselves to their utmost to get the best out of life. I read to you to-night the story of a man who had explored every possibility of life; who had travelled along every avenue which could be found under the sun that promised satisfaction; but it is his testimony that though he had great wealth, surpassing that of all others who preceded him, though he had had unprecedented opportunities to explore every field and exhaust every material resource, he declares that the net result of all his efforts brought to his own soul nothing but vexation of spirit. The fields were barren. He laboured but never reaped: the locusts devoured all.

There were years in which there had been *some sowing of seed*, and of seed that was good. But no sooner did the blade spring up than the locust consumed it. How many people there are who have endeavoured to cultivate their lives, who have sown the seed! Perhaps there are some here this evening who began life amid circumstances scarcely less promising than those which attended our first parents: your home was a paradise where you were surrounded with witnesses of the divine goodness. There bloomed the fragrant flower of a mother's blameless life; there, like a giant cedar of Lebanon, was reared your father's godly stalwart character. Round about these twain trailed many a fruitful vine; and among the branches God gave many a nightingale's song in the night. There are men and women here this evening who in their early years gave much time to the study of God's Word at home, and in Bible schools sat at the feet of godly teachers; and there were, in the beginning, some evidences of growth; there were such indications that the good seed was taking root as promised a day of fruitfulness. But long since your moisture was turned into the drought of summer, and every promise of fruitfulness has failed of realization. Resolutions have been made, ambition has been set in the direction of righteousness—but there has ever been a failure of accomplishment: the locusts have eaten the years.

The past years had been *years of useless resistance*. The seed had come up, and when the locusts had appeared, they had tried to beat back the plague. In Eastern countries the locusts march as an army. Sometimes they dig great trenches and kindle fires; and still the locusts come on until they fill the trenches and extinguish the fire; and climbing over the bodies of the millions slain, they get beyond the barrier and lay the fields bare. One traveller in Syria, describing them, said: "The whole face of the mountain was black with them. On they came like a living deluge. We dug trenches, and kindled fires, and beat and burnt to death heaps upon heaps, but the effort was utterly useless. They rolled up the mountain side, and poured over rocks, walls, ditches, and hedges, those behind covering up and passing over the masses already killed. For some days they continued to pass. The noise made by them in marching and foraging was like that of a heavy shower falling upon a distant forest. The roads were covered with them all marching, and in regular lines, like armies of soldiers with their leaders in front; and all the opposition of man to resist their progress was in vain."

There is also a terrible description of the plague of locusts given in the context: "A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many genera-

tions. Fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses: and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men: they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining." Millions and millions—billions of them—a great plague, swarming over the land and destroying everything in their path. That is the divine figure of sin: one sin becomes a multitude, the multitude a swarm, the swarm a very deluge of devourers—each of them but a little creature easily destroyed between the fingers, and yet utterly appalling in their power of collective devastation. That is the teaching of Scripture, that sin thus multiplies itself until it defies all human power to stay its resistance; and sweeps over the life and leaves it like a desolate wilderness behind.—"The years that the locust hath eaten."

One of the effects of this, the Lord says in this chapter, is to cut off the meat offering and the drink offering from the house of the Lord: it not only rendered them unable to discharge their duty to their fellows, but it rendered them impotent to give unto God the glory due unto His name. Thus sin disturbs all the relationships of life—impoverishing us here, and rendering us bankrupt hereafter. How many are there here this evening who have escaped such a record as that?

"Who looking backward from his manhood's prime,
Sees not the spectres of his misspent time,
And through the shade
Of funeral cypress, planted thick behind,
Hears no reproachful whisper on the wind
From his loved dead?"

"Who bears no trace of passion's evil force?
Who shuns thy sting, O terrible Remorse?
Who does not cast
On the thronged pages of his memory's book,
At times a sad, and half-reluctant, look
Regretful of the past?"

That is the record. But I shall not dwell particularly on that this evening, beyond bringing it to your attention, and stirring up your memory that we may all see how unprofitable a thing it is to live life without God. The record must always conclude like the chapter we read this evening, "All was vanity and vexation of spirit, and there was no profit under the sun."

II.

But let us now turn more hopefully and happily to the other aspect of the text, and behold by faith THE ONE WHO PROMISES TO MAKE GOOD THE WASTED YEARS: "I will restore to you the years that the locust hath eaten."

Manifestly, it calls us away, in the first place, from all self-efforts to make up the balance, to restore the years. We may live in the present and estimate the possibilities of improving the future, but who of us has any power to cleanse or enrich our yesterdays? We have a proverb to the effect that it is of no use to cry over spilt milk, it is no use crying over the past. And yet, my friends, it is impossible, apart from divine grace, that any one of us should ever be divorced from the past. With God a thousand years are as a day, and a day as a thousand years; and our yesterdays have not passed from His view: they are before Him even as though they were to-day.

How shall we make up the balance of the past? Suppose a man is receiving a very limited wage, let us say a couple of dollars a day; and he finds that with the utmost economy it is impossible for him to meet the requirements of himself and his family upon that meagre income. He lives carefully, he lives frugally; but he discovers that it is impossible to keep bread on the table, and fuel in the stove, and clothes upon the backs of his family, and a roof over their heads, on such a wage. He cannot pay his way; he does the best he can, but every day he finds that he is becoming more and more deeply involved. The debt of yesterday is increased by the deficit of to-day; and the deficit of to-day will be still more enlarged by the insufficiency of to-morrow's income—what therefore can he do? What if such a man promises that in the future he will make up the deficit, he will pay off to-day's debt, and yesterday's debt, and all the debt of the past? But suppose he has reached the limit of his earning powers? Suppose it could be demonstrated that there is absolutely no hope of his ever being able to earn any more? Yet he cannot live upon the utmost product of his concentrated energies: he finds he cannot make a living. He is in debt—and still more in debt—and still more in debt!

That is the situation in our relationship to God. How is it possible—what if it were possible from this moment for us to begin to pay our way? Who is going to make up the deficit of yesterday? You go to your grocer when he has sent you his bill, and say, "I am going to pay you cash now for everything I buy." And he says, "I am very glad to hear that; it is a very great relief to me." And you add: "Well, you may depend upon it that from this moment I shall pay for everything I receive from your store." And you keep your word. But after a week or so you get a bill from him again, and go to him and say, "Did I not on a certain day a week or so ago solemnly pledge myself to pay my way? Have I not kept my promise? Have I not paid my way?" He replies, "Yes, you have. But you began deeply in debt; and I want to know who is going to pay up the debt of the past." "Oh," you say, "I cannot do that; I promise that from this time forward I will pay my way—but I cannot make up the debt of the past." Ah, my friends, that would not even pass among men of business; they would demand payment. They cannot keep their business running without receiving payment from someone. The truth is, that we have become so enervated by sin, so impotent, that by our utmost effort we cannot pay our way with the law of God for one single day. Every eventide our indebtedness to divine justice is greater than it was in the morning. And there is no way by which a man, by his own effort, can restore "the years that the locust hath eaten."

Obviously we are shut up to God in this matter of salvation. Whatever you may do in the present, my brother, whatever you may do in the future, it is absolutely beyond your power to touch your yesterdays. And yet there they are—written before God; the record inscribed indelibly in His book, and waiting for the judgment day, when you will have to face every item in the record; and, by some means, every item will have to be paid for. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." He will demand one hundred per cent. of our indebtedness from someone! And if you cannot pay it, who will? Oh, who will make up the deficit of the "years that the locust hath eaten"? I say, obviously, in the nature of the case, salvation must be of grace: it must be of God. God must do it—for no one else can. How can you gather the sunshine, and the dew, and all the forces of the years that are gone, and add to the product of to-day all the wealth of your yesterdays? Is there any man who can accumulate a surplus of merit to balance against the deficit of the past? My friends, if you can only come to see this, you have taken the first step in the direction of being saved; when a man sees that he is a bankrupt sinner, then he will be able to look to God and to hear the gracious promise, "I will restore the years that the locust hath eaten." For I want to tell you this evening that it is always all of grace. You cannot be saved by being baptized as you have seen these believers baptized this evening, neither can you be saved by being sprinkled in infancy. The catechism says, "What is thy name?"—"Who gave thee this name?" "My godfather and my godmother in my baptism; wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven." The only thing that is wrong with that is that it is absolutely untrue: no one either by infant or adult baptism, was ever made a member of Christ, a child of God, or an inheritor of the kingdom of heaven. It is not in human power, by any works of righteousness which we may do, to satisfy the demands of divine justice. Only from the divine treasury can the deficit of your life and mine be made up. Blessed be God!—this promise is still true: "I will restore to you the years that the locust hath eaten."

Who is He that will restore it? Read the text. Here is a promise that the Spirit will be poured out; here is a promise that there shall be a deluge of blessing; here is a promise that out of the treasury of heaven itself all that we lack shall be supplied; and that which we cannot do for ourselves, God, in infinite mercy and grace, will do in our behalf. Our Lord Jesus is the One Who will restore to us "the years that the locust hath eaten". David said, "He restoreth my soul." And He does restore the souls of those who trust in Him. The life of the Lord Jesus Christ was cultivated to the utmost; His life was a field well tilled, in which the seed was sown, and which was uncursed by any tares; the life of our Lord Jesus was a vineyard where every vine was pruned, and where it yielded the utmost fruits—He lived a perfect life. It is not the whole gospel to say that Christ died for you. He did die for you—and there is no gospel without that. But it must also be remembered that He lived for us first; and He died for us; and He lives for us still.

First of all, He was born in Bethlehem's manger for you. My brother, did you ever wish that you could live all your life over again; that you might blot out all the

record of the past, and begin as an innocent babe, and with the wisdom that you now have, and with some power not your own, to keep your feet from slipping, to write each day a record of a perfect life, so that at last the pages of your life's history might be turned in the white light of the judgment-seat and those pages be found unstained? We have all wished we could do that. I remember the copy books that were used when I was a boy at school. I do not know whether they use them now, but they did when I was a lad; and I am afraid I practised on them without much profit. (Laughter). But there was usually some very admirable motto at the top of the page, and we turned the page and dipped our pens in the ink very carefully to see that there was no ink on our fingers—such as little children usually have—that we might make no blots. We began very painstakingly on that immaculate page; and when we got one word carefully written we said, "Well, it is clean so far." Then we tried a second word, and possibly we completed one line; and as long as it was without a blot, we were exceedingly careful. We dipped our pen just so and began again; but ere we had half covered the page, it was blotted; and instead of improving toward the bottom of the page it got worse and worse. We became more and more careless. We said, "The page is spoiled anyhow." At length we turned over a new leaf. But when that book was finished we were ashamed for the teacher or anyone else to look at it, for there was not a page without a blot.

That is how we have written our life's story. I have often wished someone else had written it for me, haven't you? Ah, that is the gospel. The Lord Jesus not only died for you, but He lived for you. He lived your life for you under the law and kept it in every particular. The first commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. The second is like unto it. Thou shalt love thy neighbour as thyself." And our Lord Jesus kept the first part of it. "I must," He said when but a child, "be about my Father's business." When His mother found Him at last in the temple, we read that He went down into Nazareth with his parents and was subject to them. The first commandment of the second table is, "Honor thy father and thy mother." Jesus kept both commandments: loving the Lord with all His heart, loving His neighbour as Himself, He wrought out, by a perfect, flawless life, a righteousness that was satisfactory to the holy law of God.

Ah yes, while the years of plenty continued, there was not a man in Canaan or in Egypt that saved a bushel of wheat from the surplus of those plenteous years: they spent all; and when the end of the plenteous years came they were all impoverished, they were all in want. There was only one who had anticipated it, and he had filled his storehouses until they ran over with the abundance of his corn; and when everyone else was bankrupt they came from all lands to Joseph to buy bread; and he, out of his superabundant wealth, restored the years that the famine had wasted. He gave them just as much to eat as though there had been no famine at all. And that is the gospel. "But," you say, "do you mean to tell me, sir, that salvation is as complete as that, that He actually does make up the balance?" I mean exactly that: "Ye are complete in him, which is the head of all principality and power." It would be useless to preach a gospel that

did not promise complete salvation, that could not meet all our needs.

But the restoration promised in the text is complete. David sang—and thousands and thousands have sung it since his day, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul." He will restore my lost inheritance; He will bring back thy wasted wealth. He will complete the broken circle of thy life; He will make up thy wanted stature; He will fill out thy soul's deficiencies; He will consummate thy soul's development into a perfect and glorious symmetry, "till we all come in unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ".

But has the sin of the believer left no indelible marks? Have the fields which sin has wasted been so clothed with beauty that the track of the locust cannot be traced? Is there no mark of sin in heaven? Beyond the grave, for those who believe, is there no remembrance of sin for ever? There is only one place in heaven where sin has set its mark indelibly: "And I beheld," says John, "and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain." There, in His hands and feet are wound-prints: the nails are gone, the hammers fall no more, the hands that wielded them are now impotent to do Him hurt, but the prints are there for aye. There is the riven side whence flowed sin's double cure, but the soldier's hand is powerless now and the spear is cast away. And there about His kingly brow the thorn-marks still are seen. The crown of thorns is cast as fuel to the flames of hell—and on his head instead are many crowns, for all the kingdoms of the world are His. Upon Him sin has set its mark; though love has made those very wounds to be His chiefest glory.

But is there no other mark of sin in heaven among the millions who once lamented "the years that the locust hath eaten"? "And after this", saith John, "I beheld, and, lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands; and cried with a loud voice, saying, salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing and glory, and wisdom and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest." As though John would say, "—I do not. I see no mark of famine in their faces, no blood upon their feet as though they had trodden a stony way; there are no wounds in their hands as they would bear whose labour had been among thorns; nor any disfigurement of body as might be borne by such as wield the sword. Their garments are not soiled as would be likely in a journey, nor are they weary as though recruited from the ranks of toilers. They sing and wave their palms! Whence came they? I see no mark by which to identify them—whence came this holy, happy, white-robed throng?"

"And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

This is the gospel we preach to you. This is the salvation we offer you; this is the Saviour, the Restorer, we call upon you to trust. I call you, sinner, to the Cross. However deep the horrible pit of sin into which thou hast sunk, the foot of that Cross is as deep as thy need. One arm of that cross stretches back to thy cradle, and shadows, and covers, and forever blots out all the sin of the past: the other reaches forward to the moment when the trump of God shall sound, and from that wounded hand there drops the blood which cancels all remaining sin. The crown of that Cross rises above all terrestrial murk, pierces the clouds, and rests upon the steps of Heaven's throne. I call you to that Cross. Put thy foot of faith upon that nail that pierced the feet of Jesus; grip with the hands of faith the nails which pierced His hands—and even as thy trust is put in Jesus that Cross shall grow into a golden ladder reaching upward to the skies; and up its shining rounds, with angels for thine escort, thy feet of faith shall climb with easy grace, until at last thou shalt stand with the Lamb, His Father's name in thy forehead, with those who, to the accompaniment of the voice of many waters, as the voice of a great thunder, as the voice of harpers harping with their harps, sing a new song which only the redeemed can learn—then and there, at last, the locust-eaten years forgotten, washed in the blood, saved by grace, thou shalt be without fault before the throne of God!

According to Hodge and Warfield and Patton the Bible as a whole is the Word of God, the infallible rule of faith and practice, according to Kierkegaard and Barth and Bruner the Bible is the Word of God only in as far as it is the record of or witness to God's self-revelation. The Barthians never say that the Bible is the Word of God, at the most they say that it contains the Word of God. Hence such belief as they have in the Bible as the Word of God is consistent with the supposition that the Bible contains many errors and inconsistencies.—*Christianity Today*.

It is small wonder that the Unitarians and Modernists object to the Christian doctrine of the Atonement. Since they see in Jesus only a man the Atonement can be, from their point of view, nothing but a colossal travesty, an insult to man's intelligence and to God. Unless Christ was both Divine and human the whole Christian system is reduced to foolishness. Had Christ been only a man He no more could have saved others than could Stephen, or Huss, or Lincoln, or any other martyr. God cannot take the sins of a criminal and lay them on a good man, but He can take them and lay them on Himself; and that is what the doctrine of the Atonement teaches us that He has done.

—Dr. Loraine Boettner, in *Christianity Today*.

"The disappearance of the supernatural threatened to reduce religion to an ethic, and when religion, especially Christianity, becomes simply an ethic, it is no longer religion."—*Edwin Lewis*.

Rexism and Catholic Action

Last Article of a Series on the Relationship of Nazi-Fascism and Catholicism

By L. H. LEHMANN

Nowhere has Catholic Action shown itself more in line with Nazi-Fascism than in Belgium where Leon Degrelle's Rexist Party has now come into its own. Pope Pius XI gave the Jesuit slogan *Christus Rex*—"Christ the King"—to Catholic Action as the battle-cry for its crusade for Catholic reconstruction of the social order. The same cry, *Viva Christo Rey*, was used by Franco's Fascists in their war against the legitimate Republican government of Spain. It was the war cry of the fanatic Mexican Indians who were spurred on by the Jesuits to commit acts of sabotage against the Republican government of Mexico. It was also the cry of the Spanish Rebel officers who, with the help of their Moorish troops, tortured, violated and slaughtered nearly 15,000 men, women and children at Badajoz.

The Rexists in Belgium claimed the honour of being the first fruits of Catholic Action, the "Christian Fronters" of Belgium. Their leader, Leon Degrelle—the Belgium peasants have nicknamed him "Adolf" Degrelle—was won over to the movement by Monsignor Picard, when he was a student at the University of Louvain. He and all his assistants are products of Jesuit training.¹ He became the great "lay apostle" of Catholic Action in the Jesuit drive to align the Catholic Church with Nazi-fascist plans for the "new order" in Europe after the destruction of liberalism and democracy.

As the scope of Degrelle's activities increased, his Christ-the-King movement was temporarily separated from Catholic Action in Belgium with the consent of the hierarchy. This manoeuvre was designed to give the Rexists greater liberty of action with which to work out Nazi-Fascist policies. Thereupon the apparently independent "Rexist Popular Front" was set up, ostensibly to fight "Jewish Communism", much on the same lines as Father Coughlin's "Christian Front" in America: Degrelle's chief officer was the White Russian Denizoff, who was Secretary to the last President of the Council in the Czarist régime. To-day Degrelle is Hitler's right-hand man in Nazi-occupied Belgium where no signs of disagreement are apparent between the Catholic hierarchy and the Nazi invaders.² He has organized his own storm troopers, *formations de combat* he calls them, and is fast bringing Belgium into close collaboration with Hitler's new order. In a heavily censored dispatch from Liege to the *New York Times* on January 6, Degrelle says:

"We must make our choice now. We have faith in the Fuehrer as the greatest man of our times. Trust his spirit, his genius, and have faith in the Europe which he will build up. The youth of all Europe is to-day fighting shoulder to shoulder for a new order under German leadership. German weapons will win because they are defending a just cause. Hitler saved Europe, and Belgium's future could [several words missing] cooperation with the Reich."

¹This slogan is from the *Spiritual Exercises* of Ignatius Loyola, founder of the Jesuits.

²"Leon Degrelle is a pupil of these gentlemen [the Jesuits]; so also are all his colleagues."—R. A. Dior, in *Le Vatican*, Paris, 1937, p. 42.

³In their joint pastoral letter of last October, excerpts from which have recently reached this country, the Catholic bishops of Belgium instructed their people as follows: "It is doubtless necessary to recognize the occupying power as a *de facto* Power and to obey it within the limits of international conventions." (Quoted from *America*, Feb. 22, 1941.)

There never was any secret about Degrelle's collaboration with Hitler. In its issue of May 20, 1936, the Paris newspaper *Le Temps* called attention to the close relationship between the Rexist Party and Hitler's National Socialism, and shortly before the Belgium elections in May, 1936, Degrelle went to Germany to "study" Nazi propaganda methods. After the example of the German Fuehrer (and our own Father Coughlin) he sought to gather around him all the discontented elements of the middle class. In imitation of Goebbels, he carried favor with the workers by appearing to side with strikers. The chief point of comparison, however, between Rexism and Nazi-Fascism is that both declared war on Catholic liberal tendencies, among both the clergy and the laity, with the aim of setting up the Jesuit, authoritarian control of Catholic activities. This was the real reason why Catholic Action was instituted.

It is not out of place to repeat the underlying reasons of this desire to abolish all pre-Hitler Catholic politics throughout Europe—a thing the Jesuits for many years had ardently longed to see accomplished. As already pointed out, the old Catholic political parties had become intimately bound up with the liberal constitution of states, wherein all parties and religions were able to coexist freely. Furthermore, the ideology of the liberal democratic state, with its principles of religious and racial tolerance, was broadening the political and social outlook of these Catholic parties. The fraternizing of the secular clergy with the laity in these political parties furthered the spirit of tolerance as opposed to the traditional intolerance of Catholic dogma.

On the other hand, it must also be remembered that in Germany the two Catholic political parties, the Centre Party and the Bavarian Popular Party, because of their close religious connections with the Catholic Church, had met with strong opposition from the Protestant part of the population. As a consequence, the continued existence of these parties threatened to compromise the aim of Catholic Action, which was to use Germany as the instrument to effect its counter-Reformation designs. *It was thus necessary for the new Catholic policy to camouflage itself as a national movement, and make itself appear as the only party representing the nation as a whole.*

It can thus be seen why the abolition of the pre-Hitler Catholic political parties in Germany had the approval of the movement for Catholic reconstruction. Here is what Gonzague de Reynold has to say on the point:⁴

"The Centre Party, which Hitler fought with all his might, was forced to commit suicide. But it was a party which had already shown signs of deterioration, which had made many mistakes and upon which the young people were turning their backs *The news that soon they could take part in real Catholic Action, without any addition of party politics, aroused great enthusiasm.*"

For the very same reason the Rexist Party in Belgium, direct offspring of Catholic Action, likewise declared:

⁴Cf. *L'Europe Tragique*, p. 333.

"All Catholic parties are the result of a fixed historical situation, and have advantages and disadvantages for the church. When these historical situations cease to exist, Catholic parties lose their reason for existence. This applies equally to the Catholic Party in Belgium. Up till now differing opinions could be had as to their usefulness and their right to existence. *To-day, however, they are anachronisms, and they should be suppressed as were the Centre Party in Germany and the Popular Party in Italy.*

"The Catholic Party did not understand the new 'historic mission'; the confessional movement did not transform itself into a national movement. Because of these deficiencies it had to disappear like all other parties. *The Rexist Party will now take up the defense of Catholic and ecclesiastical interests.* It does not only intend to defend the church, but also to take the whole religious question out of politics. It will effect this by means of the Constitutional guarantee of the rights of the Catholic Church and by drawing up a concordat to regulate the relations between the State and the church."

Thus, according to the new Catholic policy, there is to be no apparent separation between Catholic Action and the Nazi-Fascist thrust for the establishment of its new order in Europe. To the Rexist Party was assigned the task of regulating the relations between the Catholic Church and the Fascist State in Belgium by means of a concordat, as was done in Germany through Von Papen and the present Pope Pius XII, then papal nuncio to Germany. This "new historic mission" of the Church of Rome, initiated by the Lateran Pact and Concordat of 1929 between the Vatican and Fascist Italy, calls for collaboration with the Nazi-fascist dictators, unhampered by any questioning or interference from the people or the lower clergy. Liberal principles and popular freedom have to be crushed out as completely in the church as in the state.

We in America are only now beginning to see clearly how the noose was formed to strangle all forms of liberalism and democracy in pre-Hitler Europe, in order to make way for the setting up of the Nazi-Fascist hierarchical grouping of nations and individuals in a sort of revived Roman Empire of the German Nation. And the real motivating force behind it all has been the thrust of the Jesuit counter-Reformation, ante-dating all the dictators, which aimed to crush out of existence the hated liberal principles of the Protestant democracies. It has indeed been an ungodly combination that worked together to accomplish this objective: Catholic Reconstruction movement of Pius XI; Italian Fascism; Hitler's National Socialism; French anti-Semitic Leagues; La Roque and the Cadgoulards; Belgian Rexistism; the Hungarian racist movement of Father Bangha; white Russian association; Croatian associations—whose hand appeared in the assassination of King Alexander of Serbia and French Foreign Minister Barthou; Slovene separatists led by the Jesuit Father Anton Koroshetz, who worked his way to the Presidency of the senate in Yugoslavia; the Catholic prelates and politicians of old Austria—Mgr. Seipel, Dollfuss, Schuschnigg, *et al.*; the priest-politicians of Slovakia, Carpatho-Ukraine and Bohemia—Fathers Hlinka and Tiso; not forgetting Franco and his Fascist Generals in Spain and the Laval-Pétain cliques in France.

All of these worked closely together and were inter-linked with the Catholic Church in working towards the same end—the destruction of the post-Reformation structure of Europe and the world.

But the end is not yet.

* Cf. *Vaterland*, Lucerne, Aug. 14, 1936.

A WORD OF GREETING FROM THE EDITOR.

It has been a cause of deep gratification to the Pastor of Jarvis Street that the able ministries of Reverends W. Gordon Brown, and W. S. Whitcombe have been so faithfully exercised, and so fruitfully received. Comparisons are often proverbially "odious"; notwithstanding, we venture to say that we know of no church so blessed as is Jarvis Street in the able, faithful, and loyal service of these two men. During the Pastor's illness there have been many conversions, baptisms, and additions to the Church. THE GOSPEL WITNESS has shared in their able ministry both in the sermons printed, and in the articles contributed. The executive work of the office has been carried on, as it has been now these many years, with the same unflinching ability and faithfulness. The deacons, officers and teachers of the great Sunday School, the choir, its leader, and organist, the membership of the church generally, and last but not least, the janitor staff, have all carried on in the same splendid way. For this the Pastor is most grateful, and feels assured that the only explanation of all such service is the personal devotion of all concerned to the Lord Jesus Himself. What a church! What a people!

On the 25th of March, the date of the second setting of his broken arm, the Pastor was sentenced to eight weeks in a plaster of Paris prison. The eight weeks will expire on the 21st of May. In dictating this, he has not even consulted a calendar, for he is counting the days, and can remember. He is hoping, but he is not sure, that as a reward for good conduct—for he has never once yet made any attempt to escape from prison—his sentence may safely be shortened by a few days, say for instance the 15th of May instead of the 21st. That would be a Thursday, which would give him a little over two days to get used to his freedom before the 18th of May, which is the anniversary of the beginning of his pastorate in Jarvis St., the third Sunday in May, 1910.

The doctors may wisely, and, of course, benevolently insist that the full term of the sentence should be served, in which case he will not be able to resume his ministry until May 25th. When discussing this matter with our good friend, and physician, Dr. Eugene Montgomery, a little while ago, he facetiously inquired, "Why not preach just as you are?" Ah, yes, why not! We are afraid that people would hear very little of what was said, but, rather, would fix their attention on the extended arm, which would be suggestive of an attempt to "thumb" one's way upward.

We confidently expect, however, that we shall be back in harness again, (D.V.) either May 18th or May 25th. Meanwhile, the Pastor sends his warmest greetings to all the Church Family, and to all THE GOSPEL WITNESS Family.

Jesus, Not Caesar

Special services were recently held in a New York Presbyterian church in memory of Thomas G. Masaryk, "Father of the Czecho-Slovak Republic" and world-famous champion of democracy. "His slogan 'Jesus, not Caesar'", said the Czecho-Slovak Consul General, "is keeping hope alive in many hearts to-day."—*The Converted Catholic*, April, 1941.

Union News

Rev. W. S. WHITCOMBE, *Secretary*

Maple Hill Church

The evening of April 27 marked the end of a glorious two-weeks' evangelistic campaign at the Maple Hill Church. That evening Rev. John Hunter, of Essex, brought a powerful message to the gathering that packed the building, and at the invitation, a father and mother with their family publicly confessed Christ as their Saviour.

The evidence of God's favour upon this campaign was first seen in the warm spirit of prayer among the Christians during the week of prayer, before the arrival of Mr. Hunter. And later, while the meetings progressed His blessing was seen in many openly confessing Jesus Christ, and in the reviving of the saints.

Mr. Hunter was a means of joy to our people both by his messages from God's Word and by his personal fellowship with them. The whole church wishes to praise God for the man He sent to them for these special services, and for the spiritual blessing He gave them throughout the campaign.

From Rev. Frank Vaughan, Norland

"I am in receipt of the liberal gift from Jarvis Street Church. It certainly did bring a great deal of encouragement to us. I have made acknowledgment to these kind friends. We shall be delayed somewhat in the erection of the building, on account of the fact that the frost has done a great deal of damage to the foundation. On two sides of the building the wall was moved so badly that two large sections have completely collapsed. Hence at least half of the foundation will have to be rebuilt. If we did feel just a little discouraged, this splendid gift took it all away."

Wilkesport

"We experienced a time of real blessing during our two weeks of special meetings when Rev. and Mrs. Wood were with us. Only the Lord knows just how much was accomplished for Him. One young lady accepted Christ, and we know others were under conviction." S.

Rev. Robert Brackstone

From Kapuskasing we have the following:

"Just a word about our farewell to Mr. and Mrs. Brackstone. Mr. Brackstone preached his farewell sermon on Easter night to a full house. To use Mr. Brackstone's own words, he borrowed Paul's farewell sermon in the 20th chapter of Acts as his own that night. And that chapter was a very becoming one, the only difference was Paul preached at Ephesus three years and Mr. Brackstone four and a half years at Kapuskasing, with similar faithfulness. As the disciples shed tears for Paul, so did we all here that night. Everything was there but the ship."

The Rev. Robert E. J. Brackstone began his pastorate at the Westboro Regular Baptist Church, on Sunday, April 20th. The services were well attended. On Tuesday evening the pastor and his wife were given a reception. The members of the Westboro Church, Calvary Baptist Church members, and other friends were in attendance. The prayers and good wishes of all will follow Mr. Brackstone in his ministry at Westboro.

Jarvis Street Church

Jarvis Street Church much misses its pastor, and is always delighted to hear of his steady improvement.

Meantime, the work goes on. At the April observance of the Lord's Supper five men and two ladies were received into fellowship. Others are to receive the right hand of fellowship next Sunday evening, when we shall again meet at the Lord's table. Last Sunday there were visitors present from widely separated points: Winnipeg, Fort William, Chatham, Hamilton, Oshawa, Montreal, etc. There was response to the invitation at both services and the ordinance of baptism was administered in the evening.

The City Temple, the only Nonconformist church in London proper, was recently bombed and fired. This place was built under the great ministry of the world-famous Joseph Parker.

AMONG OURSELVES

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

To Rev. and Mrs. Frank Roblin, Toronto, a daughter. Mr. Ralph Bate has been ill this past winter, but is now better, and he has taken employment in Toronto. There was profession of faith at Malvern the other Sunday, where J. Dobson is pastor.

Utah Mormonism keeps 2,000 emissaries out at work, who gain about 3,000 a year. In the last five years the membership has been multiplied by five.

Under Japanese leadership and pressure a national church has been formed in Korea. Koreans are being forced to take Japanese names. Paganization is being pushed among professing Christians.

"The Christian wife of an official in a certain Mission station recently told the missionaries that the police station had received orders from Japan to exterminate Christianity. There are different ways of accomplishing the object. One is by imprisonment and torture of those who are zealous to maintain the truth. Another is to emasculate by government edict all that is vital to Christianity and then let it die a lingering death. Both methods are being now employed. These methods may succeed in abolishing the organized Christian Church in this country but there are multitudes of Christians scattered all over the country who are not in sympathy with these objectives and are determined to maintain their Christian faith, either inside or outside the organized Church."

In 1938 the Reformed Faith counted 2,062,402 followers among the 11,000,000 inhabitants of Hungary.

Satanic Countries

Authoritative Catholic spokesman Msgr. Fulton J. Sheen made it clear what the Catholic Church thinks of the Democracies and their struggle for tolerance and freedom in his opening Lenten sermon at St. Patrick's Cathedral on March 2. "With two exceptions", he said, "the countries of the world belong to Satan". He afterwards revealed that these two countries are Portugal and Ireland, both of which are in the grip of Catholic fascism. He obviously had in mind Ireland's passive assistance to Nazidom by its non-co-operation in England's defense when he said that "Ireland is fighting for the Kingdom of God".—*The Converted Catholic*, April, 1941.

Vatican Placates Hitler

One of the Vatican's latest curtsies to Herr Hitler was an inspired article in the *Osservatore Romano* of February 15th. It went out of its way to make it officially known that the Apostolic Delegate to England did not give approval to the Polish forces that are in England helping to defend the last bulwark of democracy in Europe.—*The Converted Catholic*, April, 1941.

Mr. Wendell Willkie challenged French Canadians to "stand up . . . and be counted, and give their utmost to the cause of liberty."

"The hold of the Comintern on the minds of its indentured servants can be compared only with an extreme form of religious fanaticism."—Jan Valtin.

"By acquiring the 335,000 Jews of the Baltic States, the Soviet Union now has the largest Jewish population in the world, 5,000,000."

Bible School Lesson Outline

Vol. 5 Second Quarter Lesson 19 May 11th, 1941

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

CHRIST BETRAYED AND DENIED

Lesson Text: Mark 14:43-72.

Golden Text: "Ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven"—Mark 14:62.

I. The Treachery of Judas—verses 43 to 52.

Parallel passages: Matt. 26:47-56; Lk. 22:47-53; John 18:3-11.

While the Saviour was praying in the Garden of Gethsemane the band of conspirators, led by Judas, was already approaching. It was immediately after the Lord's warning that they arrived. The word "immediately" and "straightway" occur frequently in this Gospel. They denote the urgency of the mission of the Servant of Jehovah.

The multitude came armed with swords and staves. They sought by display of force to subdue the One Who had on other occasions escaped unharmed through their midst (Lk. 4:28-30; John 8:59; 10:39). Their weapons were a tacit admission of the power of the Son of God, yet how strange to come in battle array against the lowly Saviour Who had spent His life healing, teaching and doing good (John 10:31, 32; Acts 10:38)!

Judas was indeed depraved to use the kiss as his token. A kiss is usually the sign of affection (Ruth 1:14); of forgiveness (Gen. 45:15; Lk. 15:20), of honour (Psa. 2:12; Lk. 7:45) and of plighted troth. Judas prostituted the sacred symbol and "kissed him much" (verse 45, Revised Version margin).

Judas called Christ his Master or Teacher, but we do not read that he regarded Christ as his Messiah, or that he called Him Lord in sincerity (Rom. 10:8-10; 1 Cor. 12:3). Judas Iscariot had been in close contact with the Saviour as far as outward appearances were concerned, but in his heart he was a traitor from the very first. The Lord knew that this man was the son of perdition, yet in sovereign wisdom chose him, and through him displayed His righteousness and power (John 6:70; 13:18; 17:12; Rom. 9:22-24).

The treacherous betrayer acted merely as guide to those who took the Lord Jesus (Acts 1:16); he perhaps feared to lay his own hands upon Him, and left this work to the servants of the priests and scribes. When Christ declared Himself to be the eternal, self-existent One, the "I am" (Exod. 3:13, 14; John 8:58), for one moment His glory was manifested and the soldiers fell backward to the ground (John 18:6). They could have no power against Him except as it had been given to them by God (John 19:10, 11). The Scripture must needs be fulfilled, and this was their hour and the power of darkness (Lk. 22:53).

The Scripture which foretold that the Saviour would be forsaken by His own was likewise fulfilled (verse 27; Zech. 13:7). One young disciple, possibly John, ashamed of running away from his Lord turned back to follow Him once more, but he was caught and compelled to flee. Let us walk closely beside our Master, whatever the cost!

II. The Confusion of the Council—verses 53 to 65.

Parallel passage: Matt. 26:57-68.

The Jewish religious trial of our Lord was in three stages: (1) the preliminary examination before Annas, the father-in-law of Caiaphas the High Priest (John 18:12-14, 19-23); (2) the informal trial before the Sanhedrin Council probably before dawn; (3) the formal trial after dawn when the sentence of condemnation was passed (Matt. 27:1; Mk. 15:1; Lk. 22:66-71). The section before us deals with the second phase, the informal meeting of the Sanhedrin.

The informal examination of our Lord seems to have been for the purpose of finding, if possible, some reasonable charge against Him (Acts 25:27). There were no just grounds for proceeding against the holy Son of God (John 8:46; Heb.

7:26, 27), but their wicked hearts were so bent on destruction that, even if they should find no reason for condemning Him, they would use the merest excuse. The leaders were not adverse to accepting even false or contradictory testimony, so long as they got their way. They had altogether forsaken justice and mercy (Prov. 3:3). Sin drives its victims relentlessly downward till they cannot seem to stop their cruel ways, but are carried headlong down to ruin (Jas. 1:15).

Evil is condemned by the very presence of goodness, and a holy man is hated by the wicked simply because of his virtues. The High Priest was rebuked by the silent dignity of the Son of God (Isa. 53:7). He had looked for an angry demonstration on the part of the Saviour, or at least a vigorous denial of the charges.

In His own time the Lord declared His Deity. Moreover, He testified as to His future coming in power and great glory (Dan. 7:13, 14; Matt. 24:30, 31; 25:31; Lk. 1:31-33). Had His claim not been valid, He would indeed have been speaking blasphemy (John 10:33).

III. The Disloyalty of Peter—verses 66 to 72.

Parallel passages: Matt. 26:69-75; Lk. 22:54-62; John 18:15-18, 25-27.

The time to prepare the bulwarks of defence is before the attack commences. Peter had been following his Lord afar off and warming himself at the enemy's fire (verse 54). Thus he placed himself in a position of compromise where he was exposed to temptation (verse 38; Matt. 6:13). Fear probably caused him to make the first denial, and one false statement was quickly followed by another. The words "to curse and to swear" do not here signify taking the name of the Lord in vain, but they denote Peter's solemn protestation as in a court of law that he knew not the Christ. To such a length had his failure to watch and pray led him.

But at heart Simon loved his Lord, Whose word (verses 27-31) and Whose gaze of pity, sorrow and rebuke brought him to repentance. Repentance differs from remorse in that repentance is a change of mind and heart toward God and is accompanied by faith, while remorse is regret for an action, and may be a feeling of shame for being discovered in sin or of suffering from the results of sin, without having sorrow for the sin itself. Peter was an erring child of God, while Judas was an apostate. Peter turned to the Lord, confessed his sin, and was forgiven (Mk. 16:7; Lk. 24:34; John 21:15-17), while Judas, filled with remorse, hanged himself (Matt. 27:3-10; Acts 1:18, 19).

His Honour, the Lieutenant-Governor of Ontario, attended the "Victory Mass" at St. Michael's Cathedral on St. George's Day a week ago yesterday. Mr. Albert Matthews is a Baptist. Protestants generally were invited.

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