

# The Gospel Witness

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

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

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## Volume Number Twenty

In the chronology of Jarvis St. Church we have two reckonings, which we might call B. R. and A. R.—before the revolution, and after the revolution; that is, before and after nineteen hundred and twenty-one. During the first eleven years of this Editor's pastorate, and for years before that, Jarvis Street published a weekly calendar. In our first acquaintance with it, it was little more than a bulletin announcing the church services, and containing the names and addresses of officers and committees. It was not an interesting sheet, and died with the week it was designed to serve. It really was not planned to serve longer.

In our calendar in London, before coming to Toronto, we were accustomed to write brief messages, of a few paragraphs, of a devotional, or inspirational, or instructional character. We found these notes frequently reproduced in various periodicals. Coming to Toronto we followed the same practice, with the result that the calendars were not left in the pews, but taken away by the people. Sometimes people would ask for a number of copies, and mail them to their friends for the sake of the messages which they contained.

After some years there was a quite generally expressed desire that the Jarvis Street sermons, or some of them at least, should be published. In those days we had twenty Deacons and a Finance Committee of thirty-five members. While a few responsible members were placed on the Finance Committee, the majority of the members were young men who did not attend prayer meeting, who did not teach in Sunday School, who showed no particular religious interest at all, but who were supposed to be coming business men, and whose "business ability", it was believed should be conserved in the interests of the church. There may have been business ability there, but we cannot recall that it was ever manifested. The Finance Committee was like a barge loaded to the water's edge; it had to be towed if it moved at all. In our experience of it through all its history, it was nothing but an unmitigated nuisance.

When the request for the publication of sermons came before the Board of Deacons, they, of course, referred it to the Finance Committee, because it would involve some

expenditure of money. Many of the members of the Finance Committee had little interest in listening to sermons, and none at all in reading them. The inevitable resulted: the Committee reported that Jarvis Street Church could not afford to publish the sermons.

The Church revolution, as we have said, took place in nineteen hundred and twenty-one. It lasted from April, nineteen hundred and twenty-one to September twenty-first, nineteen hundred and twenty-one. That was the day of the great emancipation. Eight months later, greatly daring, THE GOSPEL WITNESS was launched. We had even less money then, so soon after the disruption, and smaller resources. Yet we believed that whithersoever the cloud should lead us, the manna would be sure to fall. One of our staunchest friends at that time strongly advised that we should not shut ourselves up to a weekly issue, but that we should announce it would be published occasionally. And he added to this advice this remark: "And whatever you do, don't print sermons—nobody reads sermons."

The first four issues of THE GOSPEL WITNESS contained brief summaries of sermons. But general disappointment was manifested, and many expressed the desire for the publication of the whole sermon. About the fourth issue we published a complete sermon, and thereafter during June and July the sermons were printed from manuscript. But in August we began what we had long dreamed about, and long desired, the reporting of sermons stenographically, and printing them just as delivered, thus endeavouring to reproduce something of the spontaneity of an extemporaneous utterance, and, too, the atmosphere of a great congregation. That practice we have continued until now.

This issue of THE GOSPEL WITNESS is Number One of Volume Twenty. The paper during the nineteen years that have passed, has carried a sermon every week, and for years, during the Seminary sessions, a Bible lecture beside. The whole number of this issue is nine hundred and ninety; and as the addresses and sermons reported and published in this paper, in addition to the regular weekly sermon, have easily run, we should say, to another two hundred and fifty, in these nineteen years, by that reckoning, we have published about twelve hundred and

thirty-eight public addresses. Our good friend's advice not to publish sermons was, obviously, mistaken counsel.

During these years great numbers of ministers of all denominations have subscribed to the paper, among whom are many who frankly confess that they find the weekly message suggestive, and of definite help to them in their pulpit ministry. In addition to that we have heard of numerous cases of churches that have been without pastors, where the people have assembled and held their regular service, a deacon, or someone else in the church reading a sermon from THE GOSPEL WITNESS.

THE GOSPEL WITNESS has spread itself over the earth. Before the War there was scarcely a country in Europe in which we had not subscribers. The sermons have been translated into many languages, some of them published in pamphlet or booklet form. But best of all, during these nineteen years we have heard of great numbers of people being converted through reading the printed page, while others have been recalled and restored to a life of fellowship and service. Still others have been inspired to attempt some work for the Lord who, before, had done but little. We have reason to believe that through the agency of THE GOSPEL WITNESS some have entered the gospel ministry.

But the printed sermons have been only a part of this paper's ministry. We have considered ourselves set for the defence of the gospel, and, therefore, we have endeavoured earnestly to "contend for the faith which was once for all delivered unto the saints". That, of course, has made the paper very largely an organ of religious controversy. We have never engaged in controversy for the sake of controversy; but always and only for the maintenance of the truth as we may have been given to see it. THE GOSPEL WITNESS has been a militant paper. It has done battle with Modernism, in all fields, and on all fronts. It has exposed the fallacies of many modern cults such as that of Russellism, and Seventh Day Adventism, and others. THE GOSPEL WITNESS, from the beginning, has been an expression of militant Protestantism. It has not shunned to declare the whole counsel of God, as the word of God has enabled us to understand it. It has made not a few enemies; but it has always rejoiced, and now rejoices in the fellowship of a great number of friends. THE GOSPEL WITNESS was never more influential than it is to-day. It has drawn the fire of the Roman Catholic Hierarchy, and of Roman Catholics of all ranks. It was, without doubt, to answer THE GOSPEL WITNESS that Cardinal Villeneuve, head of the Roman Catholic Church in Canada, was brought to Toronto.

There are three aspects of the paper's ministry in which we have taken great delight from the beginning.

In the first place, it has had a steadying and strengthening effect upon great numbers of preachers of the gospel. The Premier of Yugoslavia, when that country decided it would not submit to German domination, declared that he humbly acknowledged that they were following the example of the heroic Greek nation; that Greece had really shown them the way. So we can, without immodesty, assert that the mere fact that one church, one pulpit, one Pastor, one paper, stood unmoved among the retreat that was too general, encouraged others to do likewise. From no one have we received more generous expressions of appreciation than from our ministerial readers, for which we are most grateful. In these we include a great number of missionaries throughout the world who receive THE GOSPEL WITNESS regularly, many

of whom have said they put it first among all the papers they receive.

A second ministry of the paper that has given us great cheer is that it has pleased God to use it so largely in the conversion of sinners, and the edifying of God's people. Some of the saints who are not blessed with a teaching ministry in the churches to which they belong, have found in the pages of THE GOSPEL WITNESS, a liberal biblical education. Therefore, we have always regarded it as exercising a missionary ministry. It travels more cheaply than can missionaries, and speaks more clearly than many missionaries do. Hence its usefulness as an evangelistic and educational agency.

In a third aspect of the paper's ministry we have found great satisfaction. It ministers to the aged, to those who are shut in. It has been used for distribution in hospitals, and in other places where the sick are found. In the nineteen years of its publication literally millions of copies of the message of salvation have been circulated, and not until God shall open His books at the last day may we hope to learn what spiritual effects have been wrought through its pages.

Our readers will share with us our gratitude that we have been able, with the Lord's help, to continue the publication of the paper through all the years of the depression. Without exception on every March thirty-first since our beginning in May, nineteen hundred and twenty-two, we have closed THE GOSPEL WITNESS books with a balance on the right side. In all that time we have never received a dollar for advertising. The paper has been supported by the subscription price, and more particularly by the generous donations of those who have been blessed through reading its pages. And we are glad to report that of the nineteen years of its publication in many respects the last year has been the best of all.

We send our greetings to our readers, and solicit their continued prayerful and practical co-operation by endeavouring to make the paper known to their friends, and inducing others to become members of our subscription family. For these nineteen years of divine help we praise God from Whom all blessings flow.—T. T. S.

### Pacifism and Protection

We have received through the mail two copies of a paper issued by the "Original Bible Students", followers of the late "Pastor" Charles Taze Russell, who do not like his "successor", "Judge" Frederick Rutherford, especially because he has not been sufficiently strong in denouncing war! The thing that amused us was that the envelope containing the papers bore American stamps marked, "United States of America, Army and Navy, for Defense". These people, like other pacifists, wish the protection of the country of their residence, but denounce every effort for that protection. We wonder what they do about paying taxes—for instance, war taxes?—B.

### CAUSES OF LABOUR TROUBLES

According to a study by the Twentieth Century Fund, serious labour troubles are likely to continue in the United States for four reasons: a probable rise in the cost of living; labour's desire for a greater share of industry's rising profits; the contest between the A.F. of L. and the C.I.O.; and the pressure for production speed-up. To this must be added another: the aim of the Communist party to sabotage aid both to Britain and the American defence programme.

## About Those Irish Ports

We have difficulty in speaking of Eire as other than the South of Ireland. We have recently been specifically informed that when Iraq was created a sovereign state by British action, Britain reserved to herself certain military rights which she would exercise in the event of war. The same reservations ought to have been made in respect to Queenstown, Berehaven, and Lough Swilly. But they were not. And so our ships patrolling the Atlantic must travel some hundreds of miles farther for refuelling and reconditioning because access to these neutral ports is denied. But this absurd right was obtained by Eire from Britain, in a sense, under duress. Is there a more absurd spectacle in the world than this Spanish-American Premier, born of a Spanish father and an Irish mother in the United States, setting himself up as ruler of Southern Ireland? The makers of the American Constitution wisely reserved the Presidency of the United States to those who should be born in the country. It is a pity some such provision had not been included in the Irish Constitution.

But it is useless to talk of what might have been, or what ought to have been. We have to face the facts as they are. We believe that Britain, for Ireland's sake as well as her own, would be perfectly justified in saying to De Valera: "We are going to take possession of these naval bases; we are willing to lease them, and to return them to you after the war, provided you offer no resistance. Ireland could not last a month without the protection of the British Navy; and nothing is more illogical than that they should deny to their protectors the use of their ports."

We could find many analogies which would justify Britain in taking this action. Let us suppose a fire takes place in a populous district in the city. We say that under British law a man's house is his castle. Quite true. No policeman may enter your house to search it, or for any other reason without a warrant. But when a fire takes place, which threatens the destruction of surrounding property, the police and firemen take complete command of all the neighborhood. They require people to evacuate their houses. If necessary, they enter them, if it gives a point of vantage from which to play upon the fire next door. In other words, the rights of the residents thereabout are all suspended until the fire is brought under control.

When disease becomes epidemic, authority is exercised to quarantine any house that is affected, or to disinfect any house which may have been occupied by an infected victim. In short, if any piece of property, by its misuse or reservation, becomes a menace to property and people adjacent to it, the law does not hesitate to expropriate it. In our large cities it becomes necessary sometimes to cut a highway through existing property. The owners of such properties have clear titles. They may be entirely opposed to selling; but if it be adjudged necessary to the public interest that such property should be taken over by public authority, it is simply expropriated. The owners are paid a reasonable price. The same principle is applied in the appropriation of property necessary to a railway right of way, or a canal, or other public utility.

We live in a day when the entire world is like one city. Oceans do not really separate continents from each other. Recently we heard a man say that he had crossed the Atlantic from Canada to England in a little less time than it would take him to motor from Montreal to

Toronto. These improved methods of communication have made all peoples and nations neighbours of each other. President Roosevelt has expressed America's determination to be a good neighbour. Unfortunately, there are bad neighbours.

We press our analogy a little farther. A gang of outlaws has established itself in a certain house. These men are defying the officers of the law, and in them, the lawful authority of the community. Suppose there be only one way of getting at the bandits, and that should be by taking possession of a house next door from which the bandits' fortress may be reached? Would the police hesitate to take such action even though the owner of the house objected? This world-neighbourhood is cursed by a company of bandits. The representatives of law and order, which, in this case, is the British Empire, need Lough Swilly, Berehaven, and Queenstown, in order the more effectively to deal with the bandits. Then in the interests of the world's freedom, to safeguard the lives of millions, in the name of common sense, Britain ought, by persuasion, if possible, or by force if necessary, to take possession of these naval bases in Eire so necessary to the destruction of the Atlantic pirates.—T. T. S.

## Men for the Army

In any and every walk of life it is always easy to find slackers, those who are willing that others should bear their burdens, and fight their battles. In time of war every country has its Quisling Lindberghs, and Catholic Coughlins. Right-minded men, however, will never find in others' delinquencies an excuse for doing less than their own duty.

Canada needs men for the army. We hope that among those who are called by the existing law to report for four months' training, and now required to remain indefinitely in the army for home defence, there will be found thousands who will set their minds upon the larger and wider service of the Empire's battle fields beyond. Never in the world's history has there been a conflict which left men and nations so little excuse for being neutral. And we suggest to our readers that every man, yes, and every woman—mother, sister, or sweetheart—should do their utmost to secure recruits for the army. General conscription may yet prove to be necessary, as, of course, it would be just, but in the meantime let everyone resolve to find his or her proper place in Canada's war effort, cheerfully accepting whatever position may be assigned to them.—T. T. S.

## Ministerial Stealing!

"Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour."  
—Jeremiah 23:30

There has recently been issued the thirteenth volume of a *Minister's Manual*, of which one reviewer says, "It is a good crutch, if the preacher needs a crutch." As far as we have observed, crutches are used by those who are temporarily or permanently crippled.

Such books of "sketches and skeletons" were well described by a professor with whom we studied as "helps for tired preachers". To change the figure, they tell the preacher how to be the tail of another man's kite.

We have seen this advertisement in a certain church magazine:

**"Typewritten Sermons**

"For any occasion, specially prepared sample, four for \$1.00. British Research Bureau, Box 54, Crystal Beach, Ont."

We wonder how much this man makes at 25c a sermon? We really think that they are dear at that price! In fact, if they were 5c each, we should still think they were too dear!

In the New England States in the eighteenth century lived the famous Puritan preacher, Cotton Mather, D.D., whose words on this matter we commend to the careful consideration of any who are tempted by what is technically called plagiarism, that is literally theft:

"Your sermon must always be such that you may hope to have the blood of your Saviour sprinkled on it, and his good Spirit breathing in it. A sermon likewise it must be that shall discover you to be a workman; and be like the peace offering of old, an oblation, which as the people of God have their share in it, so 'tis presented unto the glorious God Himself; the Great King, Whose name is venerable. How such things as these can be compatible to stolen sermons, or concomitant with them, I cannot imagine."—B.

### Roman Catholic "Toleration"

Since my boyhood, I have heard that "there are none so blind as those who will not see."

From the Canadian Press of January 18th, last, we have a declaration of Sir Wm. Mulock, who, we are told, is ninety-seven, and we can well believe it from his declarations. Among other things, he says: "There is no longer the division between Catholic and Protestant — boys in Protestant homes no longer are taught that Catholics are born with hoofs and horns." We feel that Sir W. Mulock knows nothing of the subject about which he is speaking, or he is mixed up a little, for it is the first time we have ever heard of Protestants teaching such things to their boys, while we know the contrary to be true. Roman Catholic children all over the world are taught that Protestants are so bad that they cannot even sit in the same seat with them in school without being contaminated, so they have to have separate schools. Not only do I know this to be true from having been born a Roman Catholic, but also from thirty years' experience in the evangelization of French-Canadians. It reminded me of my first experience of persecution, in Tetreaultville, near Hull, Quebec, during the summer of 1911. I was going by the school house when the pupils were being dismissed. About two hundred children surrounded me, looked me up and down, then in amazement they began to exclaim: "It is not true, he has no horns." The next day a big French policeman was sent to arrest me on order of his priest. He was so frightened that I had great fun over the way he approached me, and his many excuses.

It is such men as Sir W. M. that will keep Canada divided, yet for the sake of liberality will give the R. C. priest all he wants to keep his people in ignorance, and in the belief that Protestants are devils.

But praise the Lord, we know that the Word of God can overcome such ignorance and superstition, and that is the reason we are asking your prayers that we may win them for the Kingdom.—From *La Bonne Nouvelle*.

### Churchill to Padres

It is solemn Sunday, and the camp, with its white tents looking snug and peaceful in the sunlight, holds its breath that the beating of its heart may not be heard. On such a day as this the services of religion would appeal with passionate force to thousands. I attended a church parade this morning. What a chance this was for a man of great soul who feared God! On every side were drawn up deep masses of soldiery, rank behind rank—perhaps, in all, five thousand. In the hollow square stood the General, the man on whom everything depended. All around were men who within the week had been face to face with Death, and were going to face him again in a few hours. Life seemed very precarious, in spite of the sunlit landscape. What was it all for? What was the good of human effort? How should it befall a man who died in a quarrel he did not understand? All the anxious questionings of weak spirits. It was one of those occasions when a fine preacher might have given comfort and strength where both were sorely needed, and have printed on many minds a permanent impression. The bridegroom Opportunity had come. But the Church had her lamp untrimmed. A chaplain with a raucous voice discoursed on the details of "the siege and surrender of Jericho." The soldiers froze into apathy, and after a while the formal perfunctory service reached its welcome conclusion.

As I marched home an officer said to me: "Why is it, when the Church spends so much on missionary work among heathens, she does not take the trouble to send good men to preach in time of war? The medical profession is represented by some of its greatest exponents. Why are men's wounded souls left to the care of a village practitioner?"—Winston Spencer Churchill in *London to Ladysmith*.

### Religion in Germany

The totalitarian state took over religion in Germany appointing Mueller Reichbischof. It could not command universal loyalty for its paganized form of Christianity but worked out for itself a new Bible, which discarded "a Christianity crippled by the Jewish sense of inferiority and sin" and substituted a man-made "positive type, honourable, heroic and full of antipathy for Jews, Slavs, the Yellow races and Negroes." The god of this type of religion was the Nation. Drawing from pagan sources, its makers declared all "men and gods in the grip of a common fate which they must suffer boldly and proudly together." Thus religion was made to conform to the totalitarian purpose of domination. The opportunity for the self-assertion of such a religion was found in the deadness of established churches in most of the countries of Europe. Their formalism not penetrating deep enough to touch the hidden springs of being and regenerate the heart and life, the masses of the people were left religiously indifferent and without the resources of a real Christianity. In France and most other countries historic Christianity was of the type that does not know the new birth, the very beginning and source of the Christian life. In this tragic failure to apply New Testament teachings we find the secret of the chaos in Europe to-day. They have had more theology than vital religion. In established religions thinkers were more concerned with philosophy and theology than with vital Christian experience. Such thinking spread to other parts of the world and contaminated educational institutions, and through these the masses. Rosenberg's Nazi Bible raised *Nationalistic Kultur* to the place of God who was reduced to the level of the Aryan-Pagan conception of the identity of man and God. His conception identified soul with blood and race after the manner of Eckhart.—Dr. John W. Shephard, Baptist Bible Institute, New Orleans, La., in *The Review and Expositor*.

"A translation of the New Testament into 'Basic English', using a vocabulary limited to 1,000 words, was published in England this week by the Cambridge University Press."—Time, May 5, 1941. The Greek New Testament has a vocabulary of about 5,000 words.

We are told that back in 1912 there were in all Canada only 31 divorces, but that for 1940 in Ontario alone there were about 980.

# The Jarvis Street Pulpit

## GOD'S AID TO BRITAIN

A Sermon by Rev. W. Gordon Brown, M.A.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 4th, 1941.

"In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people;  
"And a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate."—Isaiah 28:5, 6.

Mechanized troops, dominant in this war, became mechanized through the idea of a brilliant British general; but with their usual ability to carry out thoroughly that which they adopt from others, the Germans have so multiplied *Panzer* divisions that they have become the terror of the world. It would be easy to say that this is a mechanical war, a war of steel and oil, and of the resources to get them and the money to manufacture them.

Yet, as in other wars—and perhaps more than in other wars—it is a spiritual war. Totalitarianism is an ideal, and it is ranged against democracy, its opposite. Hitler would conquer the world by fear, dread of the evils which his coming would bring. It is a war of oppression against liberty, of wrong against right. It is a spiritual war:

"The strength of the home front depends upon the spiritual and physical stamina of our people", writes the noted British nutritionist, Sir John Orr. "The spiritual is even more important than the physical."

This British doctor refers to the power of nerve, of mind over matter; and in that sense it is a spiritual war. But I think we may take this further, and well believe that we are wrestling "against principalities, against powers, against world-rulers of this darkness, against spiritual hosts of wickedness in heavenly places."

If that be true, this war will be won by spirit. We need men, and the men need munitions of all kinds. They say that America is sending thousands of tons of munitions to Germany—but she is getting the Royal Air Force to deliver them! So we need ships and planes and tanks, and all the rest. But within the engines of war are the men, and within the men are souls. You may have heard the story of the godless colonel who said to the chaplain of his regiment: "What good are you anyway?" Replied the padre: "I am ministering to that which will win this war." "What is that?" "The soul of the soldier," affirmed the minister. Said the colonel: "Carry on." Those souls must have courage and stamina, a clear view of our purpose, and the hope of a better day. The American nation of one hundred and thirty millions is united with the British Empire in this spirit; and for their ever-increasing aid we thank God.

But for that insight which will see clearly through all the dirty dust that Hitler throws up, for that courage which will dare all his dire devilry, for that endurance which will bear the night of loss, knowing that the morning of victory will come, we need, above all other things, help from on High. True spirit must come from the Father of our spirits, even from the Lord Himself. "Give us the tools and we will finish the job", said our great British Prime Minister. We will, with God's help. So

we turn to the Centre of the universe, the Source of strength and justice and glory, to ask what He can do for us.

Seven hundred and twenty-five years or so before Christ, the Prophet Isaiah saw the lovely capital of the northern ten tribes of Israel set as a garland above the fertile hills and valleys about, but in its beauty was corruption, and its fertility was the crown of pride of drunkards. This glorious beauty, said he, will fade and fall: "The crown of pride of the drunkards of Ephraim shall be trodden under foot." Samaria would go down. In seven hundred and twenty-one the northern capital fell before the power of cruel Assyria.

But is there no hope? Will nothing survive of these tribes? The prophet looks ahead and answers, yes, for "the residue of his people". A purified remnant is to survive. The dross of the nation will be removed, and those who are left will have the blessing of Heaven. The same prophet can say that the southern kingdom of Judah will go captive, and by exile will they be purified, and, as he named one of his sons, Shear-Yashuv, "a remnant shall return". For such a remnant here is a promise: "In that day will Jehovah of hosts become a crown of glory, and a diadem of beauty, unto the residue of his people; and a spirit of justice to him that sitteth in judgment, and strength to them that turn back the battle at the gate."

### I.

Here is the promise of STRENGTH. "The Lord of hosts will become . . . strength to them that repel the battle to the gate."

The Lord will be strength. Indeed, *God is might*.

"God hath spoken once. Twice have I heard this, That power belongeth unto God."

The Hebrew word for God may mean Power. Jesus called God by that name, for He said the Son of man would sit on the right hand of Power.

The world about bears witness to this: "By his strength he setteth fast the mountains." It is His power that works the wonder we see every spring. The stars in their courses speak His might.

"You cannot put one little star in motion,  
You cannot shape one single forest leaf,  
Nor fling a mountain up, nor sink an ocean,  
Presumptuous pigmy, large with unbelief!  
You cannot bring one dawn of regal splendor,  
Nor bid the day to shadowy twilight fall,  
Nor send the pale moon forth with radiance tender:  
And dare you doubt the One Who has done it all?"

Job puts this well. He says that the world of departed spirits is open to God. He "hangeth the earth upon

nothing"; He sets a bound to the waters; He shakes the pillars of heavens;

"Lo, these are but the outskirts of his way:  
And how small a whisper do we hear of him!  
But the thunder of his power who can understand?"

For the might of God we look not only to nature, but we remember His doings, "His mighty acts", as our Old Testament loves to call them: His plagues in Egypt, His deliverance at the Red Sea, His conquests in Canaan; for His "name is great in might."

The word used in our text for might is *often applied to war*. Indeed; the name by which God is here called is a term of war, "Jehovah of armies". He leads a shining host with chariots of fire and missiles of destruction. At the Red Sea Moses sang,

"Jehovah is a man of war:  
Jehovah is his name. . . .  
Thy right hand, O Jehovah, is glorious in power,  
Thy right hand, O Jehovah, dasheth in pieces the enemy."

And later Isaiah can describe God in similar terms: "Jehovah will go forth as a mighty man; he will stir up his zeal like a man of war: he will cry, yea, he will shout aloud; he will do mightily against his enemies."

"Lift up your heads, O ye gates;  
And be ye lifted up, ye everlasting doors:  
And the King of glory will come in.  
Who is the King of glory?  
Jehovah strong and mighty,  
Jehovah mighty in battle.  
Lift up your heads, O ye gates;  
Yea, lift them up, ye everlasting doors:  
And the King of glory will come in.  
Who is this King of glory?  
Jehovah of hosts,  
He is the King of glory."

God Who is might, and Whose might may be seen in war, will help us *in this war*. For His people He "will become strength to them that repel war to the gate."

This may mean defense. An invader has come to the land. He has swept through the countryside, captured towns and villages, and besieged the capital surrounded by walls. He sets up battering rams to knock down the gates, and so gain control of the city. For he who held the gate, where was the centre of civic life in ancient cities, held the town. Defenders who have failed to turn back the enemy in the field, who have fled through the villages and towns, and who are making a last stand, will have strength to repel the aliens who come to the gate.

This is largely a war of defense. We did not want it, we did not start it; but nation after nation has fallen, and the gate to-day is Britain. May this promise be fulfilled! May God give strength to those who there would turn back the battle that comes to that gate!

But the expression may also mean that the warriors are turning the battle which surges forth from the gate of an enemy. It may be offence.

We shall have that yet. We shall go forth, when we are well prepared, to the gate of Germany, and we shall ask God's help there to turn the tide.

Since we fight for right, since we work on moral lines, I believe we are not unjustified in applying this promise to this war. But what about *your little battle and mine?*

We have enemies that are strong, so strong they pursue us to the gate of the city of mansoul, and would batter it down, and take possession and subdue us. Can we win a victory over sin and Satan in ourselves? Only when the Lord becomes for us the strength we need.

There is a man here who is fighting a losing battle against strong appetite, against fierce temptation. He says, "I need help." Here, brother, is your promise. Why not receive it to yourself? "The Lord of hosts . . . will become strength" to you when you join "the remnant of his people", that is to say, when you become one of His redeemed, when you receive the Saviour Whose shed blood brings us nigh to God. When God comes into the life, the impure become clean; drunkards become sober; thieves become honest. When Christ enters, the Victor has arrived, and by Him we may overcome.

And what of us who are Christians, but who have been finding the battle going somewhat against us? If we are losing in the struggle, it is our own fault. We have failed to rely upon divine strength. "Be strong in the Lord, and in the power of his might." Only so may we put on the armour of God; only so may we win the day. You remember "The Choice of Caleb":

"Let others ask for conquered land,  
For peoples well subdued;  
For him the giants, cities strong—  
A difficulty-brood!

"No foolish boaster Caleb; faith  
In heart of his rose high;  
He knew that he was on God's side,  
And victory was nigh.

"He knew that giants were as dwarfs,  
Walled cities but as reeds  
When God said: 'Judgment now shall fall  
On them for evil deeds.'

"Remember Caleb when hard tasks  
Confront you, face to face;  
For 'we are able' only as  
He grants us strength and grace."

## II.

There may be battle without the city: there must be JUSTICE within. And so it is said, "The Lord of hosts will become . . . a spirit of justice to him who sits on the judgment seat".

Justice! What a word to conjure with! British justice has become a byword of the nations, but it is based upon another justice, the judgment revealed in the law of God. Here we are told what justice is. Here we are directed to administer it impartially. Here is judgment in righteousness. Here is relief for the oppressed. Here is "the God of justice". As we get back to the principles and precepts of divine revelation, shall we gain the true disposition of justice for the bar of justice.

*God is justice.* "Righteousness and justice are the foundation of his throne." "The works of his hands are truth and justice." He is "the God of justice".

"The Rock, his work is perfect;  
For all his ways are justice:  
A God of faithfulness and without iniquity,  
Just and right is he."

"Thy lovingkindness, O Jehovah, is in the heavens;  
Thy faithfulness reacheth unto the skies.  
Thy righteousness is like the mountains of God;  
Thy judgments are a great deep:  
O Jehovah, thou preservest man and beast."

Now since God "loves justice", He is *the source of justice in the world*. It is He Who requires justice. From Him the law goes forth, and it is He Who establishes His "justice for light of the peoples". When the mountain of the Lord's house is exalted and men go up to it, then He "judges between nations, and decides concerning many peoples". Of the rule of His Son, the Messiah, it is said that it is with righteousness and equity for the earth.

But what does this mean to us? And especially what does it mean in the present hold of untruth, unrighteousness, and injustice? "The Lord of hosts will become . . . a spirit of justice".

This means *vindication*. God will condemn the wicked. He will justify the righteous. He will "judge the fatherless and oppressed, that man who is of the earth may be terrible no more." How many fatherless there are through this war! How many millions of oppressed! How far a man who is very much of the earth has become terrible! But justice will mean vindication, and he will be shown to be of the earth; and his fangs will be removed. The fatherless will have care, and the oppressed be free.

And justice goes farther than vindication: it brings *vengeance* for wrong-doers. Yes, vengeance is a perfectly biblical idea. Vengeance is His to repay. He judges according to men's ways. Jeremiah lived close to God, and when the men of his own home town sought his death, he committed his cause to the Lord, expecting vengeance. There is a dreadful passage in one of the Psalms that I should almost hesitate to quote if it were not fearfully applicable to our situation to-day:

"The righteous shall rejoice when he seeth the vengeance:

He shall wash his feet in the blood of the wicked;

So that men shall say, Verily there is a reward for the righteous:

Verily there is a God that judgeth in the earth."

Against Jerusalem, through Ezekiel, God said He had four sore judgments: famine, sword, wild beasts, pestilence. At least three of these we shall see in the vengeance that is yet to come in this dreadful war. Such grievous wrongs as darken the skies to-day must not only be shown to be wrong: they must be punished.

And justice means *verdict*. It is "the judgment of truth". God will judge "with his truth". What does that mean? Do you remember what God said to Ezekiel? "Wilt thou judge them? . . . cause them to know the abominations of their fathers." Men are judged by being told the truth; and truth is opinion that corresponds to the facts. How much of our world to-day has become stranger to the truth! Instead of simple truth and honest fact, we have propaganda, which is truth, half-truth, quarter-truth, and no truth at all, so mixed up that the result is a lie.

But "truth is mighty, and will prevail", as the old saying, really taken from the Apocalypsa, puts it. Perhaps you have heard of the German who was captured at Tobruk, and whose diary was taken. It testified to the accuracy of the British fire, and recorded him as saying: "If I get through this war, I shall go-in for religion."

How shall we sweeten the bitterness of earth? How shall we cleanse its blood? How shall we get new strength? How shall we bring justice? How shall we establish simple truth again? "The Lord of hosts will become . . . a spirit of justice". What we need right now in the war, and what we shall need most after the

war, is a revival of evangelical religion, a return to God and His Word, an acknowledgment of Him Who said, "I am the truth."

You and I need this disposition of justice *in our own lives*. Even for ourselves we are called every day to sit upon a throne of judgment. We must make decisions about our lives, about the society in which we live, and the world in which we move. How shall we know what is right? How shall we decide the proper course of action? How shall we do all these things? We need God for them. His is the moral law. He is "the Judge of all the earth". To have Him is to have right. To live for Him is to be right. To receive Christ is not only to be reckoned righteous in the sight of God, but increasingly to be made just in our life with men.

### III.

Strength, justice, and GLORY! "The Lord of hosts will become a crown of glory, and a diadem of beauty".

Jesus saw the kingdoms of this world and the glory of them from the mount of temptation. The glory of kingdoms, the beauty of excellency, had been seen in Babylon and Tyre. In Isaiah's day it was seen, though in a smaller way, in Samaria. But these kingdoms have fallen, and their glory has passed away.

God's purpose for Israel was "to make thee high above all nations that he hath made, in praise, and in name, and in honour; and that thou mayest be a holy people unto Jehovah thy God, as he hath spoken". Israel sinned, captivity followed; but still it was the divine purpose that they should be His glory before all the nations of the earth. How lamentably they have failed in this, history has shown.

Would that God may make *Britain* to-day a crown of glory and a diadem of beauty! When this war is through, we shall not have much spoil—we are not looking for it. We shall have huge debts! But with victory, we shall have the consciousness of having done right, of having been, in the hand of God, what Mr. Churchill has well called the sword of justice. And in becoming the deliverer of oppressed nations, we shall have the praise of the Lord.

But in a special way in the earth does God in this day desire that *His church*—that is, the ideal assembly of every born-again soul—shall be His crown of glory and diadem of beauty. It is said by Isaiah, and is now applicable to the assembly of Christians: "Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God."

The Christian church will be a crown of beauty in the hand of the Lord only as each *individual Christian* exhibits the pricelessness of character, the royalty of goodness, the honour of justice, and the joy of the Lord. O to be great Christians! We are predestinated, we are called, we are justified—to be sanctified! O to be glorified!

"That low man seeks a little thing to do,

Sees it and does it:

This high man, with a great thing to pursue,

Dies ere he knows it.

That low man goes on adding one to one,

His hundred's soon hit:

This high man, aiming at a million,

Misses an unit.

That, has the world here—should he need the next,

Let the world mind him!

This, throws himself on God, and unperplexed

Seeking shall find Him."

(Continued on page 11)

# ANTI-SEMITISM

## Yesterday, To-day, To-morrow

A Lecture Delivered in Jarvis Street Baptist Church, Thursday Evening, February 26th, 1941

By Rev. W. Gordon Brown, M.A.

(Part II.)

TO-DAY there are some 17 million Jews in the world, 11 million in Europe, about 4¼ in America, some 250,000 in Canada. The population of the world is said to have doubled in the last century, but the number of Jews has been multiplied by 5. (In 1700 there were 3,000,000, in 1887 5,500,000.)<sup>27</sup> A century ago 83% were in Europe and only .3 in America; but now the city of the world with the largest Jewish population is Greater New York with between 1,750,000 and 2,000,000 (nearly half of the Jews in the States). Some years ago some fiend for figures counted the number of Cohens in the telephone book, and found 65,000, while the Smiths numbered only 58,000. (The Browns, of course, are an unknown quantity!) There are some 183,000 Jews among the people of London, England; but New York has four to five times as many as there are now in Palestine!

But think of THE INFLUENCE of this little nation. Only those who do not know, "act as if the Jew stopped thinking 2000 years ago." The list of world names is long, but take these well known to us: in art, Mendelssohn for music, Heine for poetry, Sarah Bernhardt, "the divine Sarah", for the stage; in philosophy, Spinoza, whom Renan called "the greatest Jew of modern times", and Bergson; in psychology, Freud, the psycho-analyst; in science, Albert Einstein, the incomprehensible; in politics, Disraeli, Queen Victoria's favourite minister, Earl Rufus Daniel Isaacs Reading, chief justice of Britain during World War I., viceroy of India from 1921-26, and Henry Morgenthau, the efficient U.S. ambassador at Constantinople during the last War; in Christian scholarship, Neander and Edersheim.

### Jewish Hold on Business

Think of what a place they hold in the professions as doctors, lawyers, and journalists. Think of the Jewish hold on business: what a proportion of the garment industry of Toronto is in the hands of Jews, at the end of the 19th century the theatres of how many lands were owned by Jews, and how large a part of the motion picture business they control to-day! It was said that six Jews, heads of monopolies, meeting in London, could determine the fate of the nations.

But with all their influence Israel is still HATED. We select but a few of many recent examples.

In Salonika in 1931 friction between Greeks and the large community of Jews led to riots, with the burning of synagogue, school and houses.

Hebrew students of Czechoslovakia before this war had to go to Italy to study, and those of Eastern Europe who could raise the funds, to France.

But Germany—ah, Nazi Germany! To such a pass did hatred come that Great Britain, United States and other nations before our war sought some means of mass emigration for the Jews whose lot there was hopeless.

<sup>27</sup> These figures are, of course, only approximate. In 1868 Millman, in his *History of the Jews*, III., pp. 414f., estimate four to five million.

### "It Is Enough to Damn Them That They Are Jews"

What of the Anglo-Saxon countries? Let us be frank: Do we really want the Jews? Do we like them? Do we at least treat them as equals? In *Harper's* for July, 1933, a man from New York wrote on "The Gentility of the Gentiles". He talked of "summer colonies" and their differences, "but", said he,

"in one respect they are all alike: Wherever we can afford to go, we can't ask the Rosenblatts down for a week-end.

"The Rosenblatts differ in no way from the typical family at any of our moderate-priced colonies—except, of course, that they have more brains. . . . Yet it is enough to damn them that they are Jews."

Is it true? Are not most of us like the Englishman who was asked for a contribution of a shilling to help find the lost Ten Tribes, but who replied, "I'll give you a guinea if you will go and lose the other two." I remember a former professor of Old Testament I had, saying that if it had been left to us we should never have made the Hebrews the chosen people. The modern writer emphasizes it with "octosyllabic insolence":

"How odd  
Of God  
To choose  
The Jews!"

With that feeling of revulsion everywhere, we cannot wonder at a Hebrew lawyer in Chicago saying: "I hate the Jews! I hate myself!"<sup>28</sup> Nor can we be surprised to find a number of American universities passing such regulations as will, without naming them, prohibit Jews from attending, as one result of which you could find a few years ago 250 or more American Jewish students of medicine in Scottish universities.

No, the Jew tells the awful truth when he says, "We are not wanted anywhere." One observer quoted in *The International Review of Missions*<sup>29</sup> says: "Probably not since the Crusades has anti-Semitism been so universal." In the last decade its intensity has increased. The revival of race consciousness, of which we shall speak presently, has only fanned this flame. A Jew in big business said to me: "Hitler makes the Hebrew Jew-conscious."

### Prophecy Fulfilled

Surely the words of Moses have been fulfilled again:

"Among these nations you shall have no ease, nor shall there be a resting-place for the sole of your foot, but the LORD shall give you there an anxious mind, spent eyes, and a despondent spirit; your life shall be lived in suspense; you shall live in fear day and night, and never be certain about your life; in the morning you shall say, 'O that it were evening!' and in the evening you shall say, 'O that it were morning!'—because of the terror of mind which frightens you and the sights that you see."<sup>30</sup>

<sup>28</sup> In *Israel*, by Ludwig Lewisohn, p. 20.

<sup>29</sup> July, 1932.

<sup>30</sup> Deuteronomy 28:65-68, Dr. T. J. Meek's translation.



The antipathy will not be denied by anyone, but what of the REASONS for it?

It is mere trifling to say it is the Jew's physique. The hooked nose may be tell-tale, but one recalls that the young radicals Coleridge and Wordsworth, much taken with the Dutch Jew's philosophy, used to talk about "Spy-nosa", and the spy sent by the authorities to watch them, took this to be a reference to his own proboscis! Anyway only fourteen per cent. of the Jews in the world have such a nose!<sup>21</sup> "Abi, abi," she says, "my hands are tired talkin' to y'u"! Yes, but they say that Sir Wilfrid Laurier could say more with a turn of the hand than some politicians can in a whole speech.

Now can we find anything in the German theory that a Nordic hates a Jew by instinct, as wolves keep away from fire. We do not hate people by instinct, but by association.

### The Jew a Scapegoat

And so modern hate of the Jews comes from *the historical background* of hate. For centuries the Jews have been hated, therefore they are hated to-day. It is very natural to abhor an alien race. Witness the feeling against Southern negroes which anyone who has been South can acquire easily. To a large extent the remark attributed to Bismark is true, The Jew "is what you have made him." A kicked pup will skulk, and it is not to be wondered at if he bites. Often the Jew has served as a convenient scapegoat. Witness the Black Death; witness the so-called *Protocols of the Learned Elders of Zion*,<sup>22</sup> supposed to reveal a supercommittee of Jews, symbolized by a snake, self-propagating from the time of Solomon, deliberately wrecking civilizations. Of course, the document is an old forgery, a repetition of what was done in medieval Spain, but some whirlwind preachers<sup>23</sup> used it to explain "the cause of the Depression", and, I suppose of the present war. This last is but one example of the way in which historic hatred of the Jew has come down to our day.

But what of the Jew, does he not make himself hated? Men are apt to be jealous of *their general ability*. I recall a fellow student of undergraduate days who would write both a Latin examination and a Hebrew one in the time allotted for one paper, and get firsts in both. Who is the boy that gets the thirteen firsts in the Upper School examinations in June, and wins several scholarships? A Jew. In the Scandinavian countries the Jews are about one in six hundred and fifty of the population, but of four best known Scandinavians of to-day, Nansen, Sven Hedin, Niels Bohr and Brandes, three are of more or less Jewish origin. The Jew fears he cannot be equal, and so he is bound to be superior.

But Jewish *ability* has been and is displayed particularly in *matters of finance*. Not all Jews have this ability, for example the 80,000 dark-skinned Jewish farmers of Abyssinia. But Jews got a good start in business in Babylon to which Nebuchadrezzar took them. In the Middle Ages, prohibited from holding land, the Jews of Europe, if they would have wealth, must have it in money or jewels, which could be carried easily from place to place. Forced to buy old clothes and be petty peddlers,

they developed the proverbial "Jew's eye". The Church did not distinguish between legitimate interest and extortion, and prohibited all usury; and so, excluded from other trades, Jews became money lenders. Fairly recent figures gave more than seventy per cent. of the Jewish people as engaged in trade and industry, almost seven per cent. in professional and governmental occupations, and about five percent in agriculture. Had Jews no special ability in finance, they would have learned nothing from history, yet their control of money makes them all Shylocks to the Gentiles. The just retort of the Hebrew would be that his money has raised nations. The maritime supremacy of Venice was in no small part due to its Jews. We are told that Jews financed the voyage of Columbus. Perhaps you have heard of the man riding on a train, who turned to the man beside him and said: "You're a Jew?" "Yes, I am a Chew." "They won't allow Jews in the village where I live." "Vell, dat's vy it's a villach." Bismark said: "The principal ground of annoyance toward the Jews lies in their superiority in money-making."

To-day, as at the end of last century, another reason for general distrust of Jews is their *adherence to the extreme left in politics*. Think of Russia. Then remember that a large per cent. of Communist agitators abroad are Jews. The Hebrew people can be loyal to the nation that shelters them, of course. In 1915 550,000 Jews were in the ranks, double the proportion of Gentiles; while in Germany the man who organized and directed the wonderfully efficient railway transportation of the Kaiser's troops was Herr Arthur Ballen, a Jew, who was later compelled to commit suicide. Nevertheless a Jew feels another loyalty, an international one, that makes the strong nationalist suspicious of him.

### A Race Become a Religion

Then we must mention *the religious difference*, an old cause of antipathy. Israel has been since 135 A.D.<sup>24</sup> a race and a religion, and a race because a religion. When Palestine was no longer theirs, the Hebrew Bible was a "portable fatherland". As the Apocryphal Ezra says, the Gentiles were mere spittle. Their people were the Chosen Race. Like the Mormons of the last century, the Jews have long said: "We are a superior people; we are a persecuted people." To-day, especially in the West, liberal thought has made such inroads that, to quote Ludwig Lewisohn, "A Jew need not believe anything". And many of them don't. Perhaps eighty per cent. of American Jewry is religiously adrift. In Chicago there are as many Jews as in all Palestine, but only 9,000 families are officially connected with the synagogue. But still, the separateness that arose as religious tabus, *kosher* regulations and the like, has remained.

And this gulf those who call themselves Christians have widened. I am afraid that the experience of Rabbi Stephen S. Wise is little more than typical of their attitude: "A blessed old lady" found him on the banks of the Jordan, washing his hands in the river.

"She said, 'Jew, Jew, what are you doing with your Jewish hands in my Christian river?'"

"Well it was rather difficult to explain to her that long before her great grandfather ever took a bath, my fathers waded and marched through that river."

<sup>21</sup> Julian Franklyn in *The Contemporary Review*, London, December, 1936, as given in *The Magazine Digest*, February, 1936.

<sup>22</sup> Discussed in THE GOSPEL WITNESS, by Rev. Leo H. Lehmann, January 30, 1941.

<sup>23</sup> E.g., Rev. Gerald Winrod, editor of *The Defender*, radio speaker, whom *The Radio Guide* has written up as a Nazi agent.

<sup>24</sup> Hadrian, outraged by the pretension of "Son of a Star", a false Messiah, sought to complete the work of Titus in 70 A.D.

### A Grievous Error

But after all, when we try to get away from that feeling we expressed as children by calling them Sheenies, and by holding our noses at the mention of their garlic, anti-Semitism is, from every standpoint, A GRIEVOUS ERROR.

*Physically*, a Hebrew of the Hebrews, the Apostle to the nations, said, amidst the "glory that was Greece", that God "made from one every nation of men to dwell upon the face of the earth."<sup>1</sup> Hear Shylock:

"If you prick us, shall we not bleed? If you tickle us, shall we not laugh? if you poison us, shall we not die?"<sup>2</sup>

*Morally*, anti-Semitism is barbarous in denying human rights. If we must live, we should also let live! What is this race of wandering Jews to do?

### Our Jewish Jesus

*Religiously*, anti-Semitism is a crime against the brethren of Christ. As the writer to the Hebrews says, "Our Lord sprang out of Juda"<sup>3</sup>—some British-Israelites to the contrary. The Christ, we Christians believe, is Jesus; this Jesus was distinguished from others of that common name as the Man of Nazareth, a village of Galilee. To Him Jerusalem was "the city of the great King."<sup>4</sup> That city He loved so much that He wept over its rejection of Himself and its consequent ruin, which He foresaw. When this Traveller met the outcast Samaritan of Sychar, His tact did not obscure the truth that "salvation is from the Jews."<sup>5</sup> All the writers of both our holy books, the Old Testament and the New, were Jews, with the probable exception of Luke. Dr. Parker was once walking down Princess Street, Edinburgh, with a friend, when, meeting a Jewish pedlar, he took off his hat to him. A friend at his side asked why he did it, and in his somewhat grandiloquent style he answered:

"To whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever."<sup>6</sup>

"Who taught you tender Bible tales  
Of honey lands, of milk and wine,  
Of happy, peaceful Palestine,  
Of Jordan's holy harvest vales?  
Who gave the patient Christ, I say,  
Who gave your Christian creed? Yea, yea,  
Who gave your very God to you?  
Your Jew, your Jew, your hated Jew."

We do not say so, but I fear many of us act like an ignorant old woman of my acquaintance, who at a women's prayer meeting became very much excited, as she recounted that someone had told her the unbelievable thing that Christ was a Jew: "No, my Jesus was no Jew!"

To sum up our argument so far, then: Yesterday, the Jews, spread throughout the Roman world, generally by force, disfranchised by the "Christianization" of the Empire, living thereafter as persecuted minorities in various European countries, suffered such untold hardships that they were bent, twisted every-which-way, though never broken. To-day, they are not wanted because they were not wanted yesterday, because of their ability and the hold they have on a great portion of the possible business of our lands; because in matters of state they are apt to be radical, and in matters of religion, separate. Yet from every standpoint anti-Semitism is wrong.

<sup>1</sup> Acts 17:26.

<sup>2</sup> Merchant of Venice, Act III., Scene 1.

<sup>3</sup> 7:14.

<sup>4</sup> John 4:22.

<sup>5</sup> Matthew 5:85.

<sup>6</sup> Romans 9:4, 5.

(To be continued)

### ROMAN RADIO

H. P. BLACKWOOD, K.C.  
Barrister, Solicitor, Etc.

815 Somerset Bldg.  
Winnipeg, Man.  
April 8, 1941.

The Hon. The Minister of Marine,  
House of Commons,  
Ottawa, Ontario.

Dear Sir:

I am not quite sure if I am addressing this letter to the proper Minister. If I am not, may I ask you to be kind enough to forward it to that minister, or inform me who the proper Minister is, and in whose department there is jurisdiction over broadcasting.

I must say that I am justified in making an objection to the monopoly enjoyed by the Roman Catholic Hierarchy in broadcasting services on the radio on Sundays, apparently under the auspices of the "National Religious Advisory Council."

For the four immediately preceding Sundays we have had nothing but services from Roman Catholic Churches. These services are apparently presented on the Canadian Broadcasting System without any charge being made. These broadcast services are monopolized by the Roman Catholic Church.

I utter a protest against this system, and I desire my protest to be considered as emphatic. I understand that when the Protestant Churches in Winnipeg desire to broadcast a service they are charged \$25.00 for it. It is equitable that the Roman Catholics should have a reasonable time allotted to them for the broadcasting of their services, but only such time as is commensurate with the rights of the Protestants and the rights of the Protestant Churches, and on an equitable basis of proportion.

You must remember that the Protestants are in the majority in Canada, and these broadcasts, where they are monopolized by the Roman Catholic Churches, are giving offence to those of the Protestant belief.

The impression is left on my mind that there is something behind this monopoly and there is some motive for it which the public are not aware of. At all events, I strongly object to the unfair distribution of the time by the Canadian Broadcasting Corporation for these broadcasts.

Speaking generally, I think the Canadian Broadcasting Corporation is indifferently managed. Canadians are a musical people. Winnipeg itself is a musical place. We do not hear enough good music on the radio. Speaking about other matters, why should we go home and find that from five to seven o'clock in the evening we have to listen to advertisements for soap, quack medicines, baking powders, and other nonsense? Why should we have any advertising on Sunday at all? This is one day at least, when advertising on the radio should not be allowed. If it is being paid for, as I suppose it is, the money is being deflected for the purpose of allowing the Roman Catholics to broadcast free of charge.

Some considerable criticism can be directed to the Canadian Broadcasting Corporation and its management, not only in the direction which I have ventured to mention in this letter, but also for its general broadcasting, which, I think, from a musical point of view, could be vastly improved. . . .

April 17, 1941.

Dear Sir:

Adverting to my communication of the 8th instant; last Sunday there was another service from St. Michael's Church or Cathedral in Toronto—a Roman Catholic Service.

This is, I believe, the fifth consecutive Sunday upon which we have had nothing but services from Roman Catholic Churches, and I again make an emphatic protest against it in amplification of the protest I made in my communication to you, of the 8th instant.

Yours very truly,

(Signed) H. P. BLACKWOOD.

Oranges in Japan have been costing \$1.00 apiece. Rat skins are being used for shoe leather.

## GOD'S AID TO BRITAIN

(Continued from page 7)

We may be glorified in Christ. Of Israel's unfaithful kings it was said: "Remove the mitre, and take off the crown . . . this also shall be no more, until he come whose right it is; and I will give it him." He has come. His is the crown. "The King of the Jews", they wrote over His cross. He is the King of the world; and when He returns, it will be as King of kings and Lord of lords. Strength is His; justice is His; beauty is His; to have Him is to have them all. He offers them to the individual soul who will believe.

"An unfortunate man, ragged and hungry, was given a cheque by a business man, and was told to get himself some clothes and food. Some days later the business man met him on the street, still ragged and hungry. He accosted him, remonstrated with him that he had used up the cheque in drink, instead of getting clothes and food. 'No,' said the unfortunate man, 'here I have the cheque with me, but when I went to the bank to get it cashed, I looked at my clothes and then at the well-dressed clerks within, and I said to myself that they would never give me the money. I felt unworthy.' 'But', replied the business man, 'it is not your clothes or your worthiness that decides the question. It is my name on that cheque.'

The Banker of the universe, Whose stores of strength, justice, and glory, are illimitable, offers a cheque for all the strength, all the justice, and all the glory, you need. It is a certified cheque. It is signed with the name, "Jesus". "Thou shalt call his name Jesus, for it is he who will save his people from their sin." Cash the cheque. Make the Saviour your own.

## Messias

The Roman Catholic Church claims to be the only authorized interpreter of the Bible. Yet Romanism pays little attention to the Bible. Consequently when priests refer to the Bible they are apt to make rather a mess of things.

Here is a book for "the many who have received their (mis)information about the Catholic Church from those who know her not". But on page 12 of *Father Smith Instructs Jackson* one finds this linguistic gem:

"The very name by which Christ was foretold, namely, the 'Messias', means 'one to be sent.'"

Of course, "Messias", the Grecized form of Messiah, does not mean "one to be sent"; it means "anointed". The Greek of it is "Christ". Children in Protestant primary classes in Sunday School should know that.

"Nihil obstat" ("Nothing hinders") writes the official censor in the front of these Romanist books. Many things ought to hinder. This is one. The Most Reverend John F. Noll, D.D., can mistake the meaning of what may be the commonest of Christian terms! How could anyone instructed in the Scriptures trust such "(mis)information"?—B.

We all have much to learn about "all the conglomerate and conflicting conditions of races, religions, degrees of poverty, ignorance, longing and character that make up that motley and baffling medley that is subsumed under the designation 'The Near East'."

## UNION NEWS

REV. W. S. WHITCOMBE, Secretary

### CALVARY, OTTAWA

Rev. F. R. Wellington, pastor of Calvary Baptist Church, broadcasts a short gospel message Sunday afternoon. There is an increase in church attendance, and a splendid financial report was recently presented to the annual meeting.

### JAMAICA

In a letter dated April 22, 1941, Rev. J. W. Knight writes: "The cheque forwarded to us by the Union Office reached us a few days ago. How grateful we are for it, only our Lord can know. We do thank our God for those dear people at First Markham who have, year after year, good and bad, been regularly forwarding us money. It means a great deal to us. Sometimes we wonder how they are able to do this.

"Since I wrote you the last time, my wife and I and the two youngest children spent a week with Mr. O. T. Johnston, or rather, for the most part, at one of his churches, though we were with him often. He was well but his wife was suffering severely with malarial fever. We went for a week of evangelistic meetings and had a very precious time. Many came out on the Saviour's side.

"We were so sorry to see that Dr. Shields had broken his arm. If ever he fought for a worthy cause, it has been in exposing the anti-British attitude of the Papacy as far as the war is concerned. I hope he will soon be back in the ranks again. We have had the privilege of circulating a number of copies of THE GOSPEL WITNESS here.

"Our rainy season started yesterday. As a rule it rains only in the afternoons, so that we have the mornings fine, though a little muddy for walking, as we discovered this morning."

## Campaign of Awakening Among Protestants

PRESBYTERIAN CHURCH IN CANADA

Box 34, Bathurst, N.B.,  
March 26th, 1941.

Dear Dr. Shields:

From time to time Copies of THE GOSPEL WITNESS have reached me which I have read with deep interest and much "stirring within". Thank you for sending them.

In my judgment you are a Churchill among religious leaders, seeing clearly the imminent danger to which Protestantism is exposing itself by its misconception of what toleration means. It is not toleration but diplomatic cowardice that most of our religious leaders are showing and inevitably the rank and file too, who show clear signs of this pernicious dope.

It has struck me that before it is too late, there should be a Campaign of Awakening among all Protestant Churches as to the subtle disintegration which is quietly at work. The very character of Protestantism is changing—it makes NO PROTESTS but submits to the pilfering of its rights. If it is true that Democracy must expand to live, it is equally true of Protestantism. A country submitting itself to Popery is preparing itself for a Civil Dictatorship.

You may have read something of the Priest and his Congregation at Fontenelle, Que., who applied to be received into our Church and were received. I was one of a Committee of three who handled this case in its initial stages. My continued contact with that case has given me ample evidence of the viciousness of Official Roman Catholicism and the pathetic timidity of Protestantism, so much so that I am ready and anxious to join your Crusade of Awakening. The question is bigger and more urgent than Denominationalism.

It is grand to know that you are supported by a loyal congregation at Jarvis Street where I have worshipped a few times when on vacation. You have nothing to fear, go ahead.

Yours very cordially,

(Signed) R. J. KIRKLAND.

## Bible School Lesson Outline

Vol. 5 . Second Quarter Lesson 20 May 18th, 1941

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

### THE CRUCIFIXION OF CHRIST

Lesson Text: Mark 15.

**Golden Text:** "But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. 53:5.

I. The Submissive Lamb of God—verses 1 to 5.

Parallel Passages: Matt. 27:11-14; Lk. 23:1-5; John 18:28-38.

The trial of our Lord before the Roman authorities, like the religious trial before the Jewish Sanhedrin, took place in three stages: (1) the first appearance before Pilate, the Roman governor of the Kingdom of Judaea, as described in this paragraph; (2) the appearance before Herod Antipas, the tetrarch or native ruler of the district of Galilee, the district in which Christ had ministered (Luke 23:6-12); (3) the final trial before Pilate, described in verses 6 to 14, and parallel passages.

The Jewish Council had passed a formal sentence of condemnation upon the holy Saviour, yet they were forbidden to execute the sentence of death, their Roman over-lords retaining that authority (John 18:31). Consequently, the case was taken to the Roman civil court.

Pontius Pilate had held office for about four years. He had disregarded the Jewish religious feelings in many ways (Lk. 13:1), and had shown himself to be a self-willed, unscrupulous and cruel ruler. About six years later he was recalled to Rome for exercising cruelty toward the Samaritans, and after suffering various misfortunes he committed suicide (Mk. 8:36).

Our Lord answered the question of Pilate and gave testimony as to His claims to be the King of the Jews (John 18:36, 37), but He uttered never a word in reply to the false statements of His accusers. He bore reproach without a murmur (Isa. 53:7, 8); He trusted in God to vindicate His Son in His own time (Psa. 22:3; Matt. 27:43; Heb. 10:30; 1 Pet. 2:19-24; 4:14). Pilate marvelled at the Lord's patient submission (1 Tim. 6:13).

II. The Substitutionary Lamb of God—verses 6 to 15.

Parallel Passages: Matt. 27:15-26; John 18:39-19:16.

Pontius Pilate, convinced of the innocence of Christ, attempted, though weakly and ineffectively, to bring about His release. He examined the Lord before the Jews that they might behold His character and bearing; he stated his own opinion of the Lord's guiltlessness (Lk. 23:15; John 19:4-6); he suggested releasing Him and keeping Barabbas in custody; he offered to scourge Christ and let Him go (Lk. 23:22); and finally, he attempted to transfer the responsibility to the people, possibly in the vain hope that they would see and fear the injustice of the whole procedure (Matt. 27:24, 25). It is a serious thing to act against one's conviction of the right (Rom. 14:23).

Bent upon having their own way, the people and the leaders would not be swerved from their wicked purpose. Ordinarily they would have been delighted to get rid of Barabbas, but envy and hatred had warped their minds and hearts.

Barabbas is a representative of the race of sinful men (Rom. 3:9-19; 5:6). Christ the Holy One took his place, and was condemned in his stead, while the sinner escaped free. This incident furnishes an excellent illustration of the substitutionary aspect of the death of Christ (Rom. 4:23-25; 5:8; 8:3; Col. 1:14).

III. The Suffering Lamb of God—verses 16 to 24.

Parallel Passages: Matt. 27:27-34; Lk. 23:26-33; John 19:16, 17.

Our Saviour was the subject of the unseemly sport of the soldiers in the hall of the governor's house, but He bore

their cruel taunts without a murmur. The cast-off purple robe and the crown of thorns could not hide His Kingliness, which in time will be manifest to all (Rev. 19:11-16). He is the King of kings and the Lord of lords. He will exchange the frail reed for the iron rod of justice and authority (Heb. 1:8), while the knees now bending in mock humility will bow in acknowledgment of His majesty (Phil. 2:10, 11). Choirs of angels and redeemed men will chant His praises (Rev. 5:11-14). He Who humbled Himself for our sakes will be exalted (Phil. 2:5-9; Heb. 2:9).

Laying aside the habiliments of His Deity, even as the soldiers stripped Him of the quasi-royal robes, slowly and painfully the Lord of glory made His way along the *Via Dolorosa*, the Way of Sorrow, till the sad procession reached Golgotha, the Place of the Skull, the Latin name of which is Calvary. For the first part of the journey Christ bore His own cross (John 19:17).

IV. The Sacrificial Lamb of God—verses 25 to 41.

Parallel Passages: Matt. 27:35-56; Lk. 23:33-49; John 19:18-30.

Upon the cross they placed the superscription: "THIS IS JESUS OF NAZARETH, THE KING OF THE JEWS." The full text of the title may be learned by comparing the records of the four Evangelists, each one of whom gave that part of the title best suited to his purpose as the Holy Spirit guided him (verse 26; Matt. 27:37; Lk. 23:38; John 19:19).

Many Old Testament prophecies were fulfilled on the day of the crucifixion of Christ. He is the Centre of the prophetic word (Col. 1:17), while His death and resurrection became the pivotal point in human history. They parted His garments and gambled for the possession of His seamless robe (Psa. 22:18). He was crucified between two thieves (Isa. 53:12).

The chief priests and scribes with their mocking cry, "He saved others; himself he cannot save", spoke more truly than they knew. Herein is the philosophy of the cross. God spared not His only-begotten Son, in order that He might spare those who should believe on Him (John 3:16; Rom. 8:32). Christ gave His life a ransom for many (Mk. 10:45; 1 Tim. 2:6; 1 Pet. 2:24), and demonstrated that He was the King of Israel, not by descending from the cross as His critics demanded, but by remaining there.

Christ endured the righteous wrath of God for our sake. He died a spiritual death, not a natural death, when He became sin for us and was separated from His holy Father (Psa. 22:1; 2 Cor. 5:21). How infinite His love for men!

The death of Christ was supernatural in that it was triumphant, and also voluntary. He cried with a loud voice of victory when He yielded up His spirit, which no man could take from Him (Psa. 31:5). His work was now finished (John 17:4; 19:30).

The veil of the sanctuary, the heavily-embroidered curtain which separated the Holy Place from the Holy of Holies, was rent in twain as a token of the fact that the way into the Holiest had now been made accessible to all believers (Col. 1:20-22; Heb. 9:6, 8; 10:14-22).

All who with eyes anointed by the Spirit behold Christ on the cross, will say with the centurion, "Truly this was the Son of God". There is life for a look at the Crucified One (John 3:14-16).

V. The Silent Lamb of God—verses 42 to 47.

Parallel Passages: Matt. 27:57-60; Lk. 23:50-54; John 19:31-42.

Two of our Lord's disciples of honourable estate, Joseph and Nicodemus, neither of whom seems to have performed conspicuous service before this time, together arranged for the burial of the Saviour's body (John 19:39; 1 Cor. 1:26). Each child of God has a service to perform for Him (1 Cor. 12:4-11; Eph. 4:4-7).

The body of our Lord was removed from the cross that evening (Deut. 21: 22, 23; John 19:31), and placed in Joseph's new rock tomb (Isa. 53:9). There He lay silent in the grave for three days, even as He had said (Matt. 12:40).

In His death Christ removed from us the penalty of our sins, and in his burial He removed those sins, as it were, from the sight of God and man (Psa. 103:12; Isa. 38:17; John 1:36). O holy, heavenly grace!