

# 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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## Bible Psychology

No book ever written reveals so accurately the constitution, the operation, the action and the reaction, of the human mind as does the Bible. Being the word of God, it is natural that the inspiring Spirit should understand and portray the intricacies of the human mind.

The Bible is a supernatural Book; supernaturally inspired, it records supernatural events; and is devoted from Genesis to Revelation to the setting forth of the one supernatural Person, the Lord Jesus Christ. Many baffling problems of human experience find their solution in the principles of Holy Writ.

For example, we have known people to be greatly disturbed because of the intense, vicious, and sometimes violent antagonism toward themselves, of others with whom they had had no direct relation. Such an one may say, "I do not see why he should show such animosity toward me. I have had no dealings with him; we have never exchanged a word with each other; so far as I know, I have never even seen him; and yet there seems to be plenty of evidence to show that the man has assumed an attitude toward me which could be appropriate only toward the most malicious enemy."

What is the explanation of such a situation? There is a proverb which says, "The lying tongue hateth those that are afflicted by it." What a volume of mental and moral philosophy is packed into those ten words! A man makes a false statement about another. In the beginning, it may not have been maliciously inspired; he may only have followed an unhealthy habit of repeating what he hears, without troubling to verify the report. But, having thus spoken evil of another, without any reason

within his own personal knowledge for doing so, the lie he has told has a reaction upon his own spirit. Henceforth it is the medium through which he views the person he has injured; and, whether his lie has been believed by others or not, he comes to believe it himself; and viewing the innocent man in the character with which his falsehood has invested him, he dislikes him; and then seeking to justify himself, he paints his victim

still blacker — and then blacker still, until by and by he conceives a positive hatred for the man with whom he has had no personal dealings at all.

That mental reaction is true of other mental processes than that of lying. A man imagines he has been slighted by someone. He nurses his grievance. It so reacts upon his own spirit as greatly to embitter him; and he tries to persuade himself that he has reason for his enmity. He argues with himself until his mind is surcharged with a hundred reasons, and at length he

finds his whole moral nature poisoned by malice he conceived and nursed toward another.

The victim of his hatred may be both innocent and ignorant of it, and may, therefore, be wholly unharmed. But the man has taken a viper to his breast, and it has so multiplied that at length he finds himself writhing in a nest of poisoned fangs. How terribly true it is that a man is usually his own worst enemy, and only by having Christ formed within him, "the hope of glory", and by yielding himself constantly to the commanding precepts and principles of truth, can he be secured from the painful corruptions or from the fear of evil.

### WHY IS THE SECOND COMING OF CHRIST DELAYED?

Will be Dr. Shields' Next Sunday Evening Subject in Jarvis St. Church

Thursday, November 20th

The Second Lecture on  
PAPAL AUTHORITY AND THE  
SEVEN SACRAMENTS

# Editorial Notes

## "A Flattering Mouth Worketh Ruin"

*The Globe and Mail* loses no opportunity of handing bouquets to the Roman Catholic Church. This week it has complimented Cardinal Villeneuve for "bestirring himself so actively to stimulate a spirit of patriotism among his compatriots and to promote the national war effort."

What did he do? He went to a certain Air Force School in Quebec to give his blessing, and expressed his pride and admiration that seven thousand Quebec airmen—the number of enlistments as of September last—were showing such a fine record of skill and courage." *The Globe and Mail* rather reminds us of a tottering old couple who have married in their dotage. *The Globe and Mail* says:

"Such commendation from the head of the Roman Catholic Church in Quebec should be worth many recruits to the Royal Canadian Air Force from Quebec."

We should judge that the Royal Canadian Air Force needs many more recruits from Quebec. The last census shows Quebec to have 27.7 per cent of the total population of the Dominion. It has just been reported that the total number of enlistments for the Canadian Air Force from all provinces is 90,000, of which Quebec has contributed 7,000. That is to say, 27.7 per cent of the population has contributed slightly less than 13 per cent of the total enlistments; so that in respect to the Air Force, in comparison with what the other provinces in Canada have done, Quebec is doing about 48 per cent of its duty—less than half of what it ought to do, even to keep up with the proportion in the rest of Canada.

*The Globe and Mail's* commendatory editorial is about as appropriate and just as would be the giving of a special prize to the pupil who contrived always to be at the bottom of the class.

## Another Bouquet For Rome From *The Globe and Mail*

*The Globe and Mail* of November 12th hands out another bouquet to the Roman Catholic Church, this time to Archbishop McGuigan who explains that the Roman Catholic Church is a bitter foe of doctrines which deny the efficacy of religion.

Everyone knows that the Roman Church is the foe of Communism; but we cannot see why it should be especially commended for that. The fact is, the Roman Catholic Church is no more the foe of Communism than it is of Protestantism. It is the foe of every religion, and of every political system, which refuses to acknowledge the divine right of the Pope of Rome to be the supreme ruler of the world. We have elsewhere quoted from the Encyclical of Pope Leo XIII. *Sapientiae Christianae* in these words:

"If the laws of the State . . . violate in the person of the supreme Pontiff the authority of Jesus Christ, then truly, to resist becomes a positive duty, to obey, a crime; a crime, moreover, combined with misdemeanor against the State itself, inasmuch as every offence levelled against (Roman Catholic) religion is also a sin against the State."

And that from Pope Leo XIII. who died only in nineteen hundred and three. That is modern Roman Catholic

teaching. To offend against the person of the supreme Pontiff is to rebel against the authority of Jesus Christ! And through it all, the Roman Hierarchy contemptuously laughs at the journalistic imbecility that persists in handing bouquets to the hangman.

## "If a Revolution Broke Out in Canada - - ?"

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

Our readers will notice that the title of our article is enclosed in quotation marks. The very word, revolution, is so abhorrent to all right-minded persons that we do not think of its possibility except when it is forcibly brought to our attention. But the following excerpt from an article on the children's page of a Canadian paper brought both the word and the possibility of the thing for which the word stands very forcibly to our mind. And, it will be observed, the excerpt which we have translated, speaks not only of the possibility of war, but of a religious war in Canada! What paper has the audacity to speak thus? None other than the *Catholic Action (L'Action Catholique)* of Quebec City, the official daily organ of the clergy in the oldest city in Canada! Here is this amazing question as it was asked of little French-Canadian boys and girls in the pages of this authoritative French-Canadian Catholic paper:

"And then, if a Revolution broke out in Canada, as it did in Mexico in 1924-29, and more recently in Spain, would you young people be prepared to give your life as did those brave young men who fell under the bullets of Callès, with the cry, 'Vive le Christ-Roi!'"

This is the kind of "spiritual" pabulum that is being fed our young French-speaking fellow-citizens of school age in the daily press owned and controlled by the Church of Rome in Canada. When dragons' teeth are thus sown in the impressionable minds of young French-Canadians, what kind of harvest must result in the days to come?

## Who Would Provoke "Revolution" in Canada?

We have printed above a brief article by Rev. W. S. Whitcombe, in which he includes a translation of an extraordinary paragraph from *L'Action Catholique*. Here young children are asked if they would be willing to give their lives "as did those brave young men who fell under the bullets of Callès, with the cry, 'Vive le Christ-Roi!'"

The revolution in Spain, led by Franco, was undoubtedly instigated and financed by the Vatican. It was an armed rebellion against the regularly constituted government of the country, for the re-establishment of the Roman Catholic Church in Spain, with all its special privileges, and especially for the restoration to the Jesuits of all their former estates.

The revolution in Mexico of 1924-29 the above paragraph from *L'Action Catholique* tacitly admits was a religious revolution of Roman Catholic instigation. Curiously enough, but a few hours before seeing Mr. Whitcombe's article we had read a reference to this revo-

lution in, *The Roman Catholic Church in the Modern State*, by Chas. C. Marshall of the New York bar, from which we quote below:

"Sections 2345-6 of the Code of Canon Law provide that persons who usurp or retain, personally or through others, goods and rights pertaining to the Roman Church, or ecclesiastical goods of any kind, automatically incur excommunication. Section 2344 provides that 'any person who in public periodicals, speeches or pamphlets, has injured . . . either directly or indirectly the Roman Pontiff . . . ' or the authorities of the Church . . . 'or who has excited animosity and hatred against their acts, shall be punished with such penalties as his ecclesiastical superiors may deem appropriate.' Such penalties may include excommunication; and what does excommunication mean? It means that the victim is an exile from Christian society; that he is deprived of the Sacraments of the Church and of participation in its public services and prayers; of the valid solemnization of marriage if he desires to marry. He is denied Church burial; no funeral Mass can be said for him, and if his body has been buried in consecrated ground it must be exhumed and buried elsewhere. There is a presumption established against his salvation. These provisions express a condition of outlawry in those against whom they are directed and with believers they justify rebellion in those cases where the State conflicts with the Roman Church.

"They inspired the assassin's bullet aimed at Lord Strickland in Malta; they were behind the bullet which slew Obregon in Mexico. He, like Lord Strickland, was regarded by the Church as the enemy of religion, the promoter of animosity against the Roman Pontiff. He represented the Mexican Government, and that Government had usurped the goods and rights of the Church. He had incurred excommunication automatically.

"The doctrines in question had been taught in Mexico, as they had been taught in Malta, for many hundreds of years. Toral, the assassin of Obregon, was familiar with their substance from his childhood to the day when he fired the fatal shot. He knew that, in Roman theory, Mexico, by its laws, had injured the Roman Pontiff; he knew that Mexico had attempted to limit and regulate the property holdings of the Church; and he knew that all this meant sacrilege, and sacrilege meant excommunication, and excommunication meant outlawry.

"There was testimony of conversations in which he participated, giving expression to the view that the wrongs which the Church claimed she was enduring could be terminated only with the termination of the power of Obregon. President Calles asked him:

"Q. 'Who instigated you to take General Obregon's life?  
A. Christ, our Lord, in order that religion might prevail in Mexico.

Q. What was your real motive in killing him?

A. In order that damnation should not fall upon the people of my country.

Q. How did you expect to escape the consequences of your act?

A. I thought I would be killed, but behold, I am still alive. This proves the Holy Spirit is all-powerful."

"The mind of Toral was by no means a mind of the first order, but there was no suggestion of a criminal disposition. His last words were of his family and of his little child. He was deeply religious, and when the bullets of the Mexican soldiery pierced his breast the words of the Pope's Encyclical 'Christ is King' were upon his lips, and in his heart the principle promulgated by Pope Leo XIII: 'If the laws of the State are manifestly at variance with the divine law, containing enactments hurtful to the (Roman) Church, or conveying injunctions adverse to the duties imposed by (Roman Catholic) religion, or if they violate in the person of the supreme Pontiff the authority of Jesus Christ, then truly, to resist becomes a positive duty, to obey, a crime . . .'"

Thus it will be seen that *L'Action Catholique* of Quebec City is instilling into the minds of French-Canadian boys and girls the same revolutionary poison which

led Toral as a dupe of the priests to assassinate General Obregon. To what are we drifting inevitably, when doctrines of this sort are being systematically instilled into the minds of our French-Canadian fellow-citizens?

From *The Roman Catholic Church in the Modern State*, pp. 296-299.

### Another Light on the Roman Hierarchy's Influence in Quebec

The Toronto *Evening Telegram* of November 11th comments on the exposure by the Quebec *Chronicle-Telegraph* respecting the thousands of young men leaving that district for the United States. We wonder if Premier King does really think at all? Or whether he is content to say the first thing that comes into his head? As an excuse for this situation, Mr. King said that he understood these young men—all of military age—had been given permits, not from our Government, but from the Government of the United States; and that they had been cutting wood which, for the most part, he understood was being shipped to Saint John, Canada, and would in some way serve the war industries!

In this way, approximately seven thousand young men of military age have left Quebec for the United States; and this, notwithstanding the Quebec Government has announced that it is finding difficulty in getting enough men to cut wood in the forests of Quebec.

But how did these young men get across? In this part of the world a Canadian exit permit is necessary; and that permit must certify the amount of money the bearer is taking with him out of Canada. We know because we have crossed the border a good many times since these regulations came into effect. Apparently—and Mr. King is the authority for it—such permits are not necessary to leave Quebec—only to leave Ontario and other parts of Canada. And, as the *Evening Telegram* says, "Yet it is contended there is no Quebec problem."

### The Aggressiveness of Rome

Last week hundreds of copies of the *Catholic Herald*, published in London, England, were distributed from door to door in London, Ontario. One article in this paper is headed, "We are hoping for a British victory—but do not attack Pétain.—From a French priest's letter." Another article with a four-column headline bears the caption, "To make England Christian again, we must repair the damage of four hundred years of heresy." Here are a few sentences from the article:

"So when the XVIII. century came, and England was ruled by Lutheran monarchs from Germany, we find a people ministered to by latitudinarian divines, who brought no zeal, no Catholic teaching with them . . . By the time Victoria came to the throne the mass of the people were entirely divorced from any Catholic feeling."

Again a paragraph headed: "England no longer Christian", and these words follow:

"In other words, by the time George VI. succeeded to the kingdom of his father, this England had ceased to be a Christian country. That process began with the repudiation of the authority of the Pope, and ended with the denial of the Divinity of Christ."

Referring to an appeal made for religion in the schools, the article continues:

"If religion is to be taught, it must be the religion revealed by Christ, and that is the religion taught by Christ's Vicar. God Himself left His Church, presided

<sup>1</sup> *New York World*, July 21, 1928.

<sup>2</sup> *Encyclical Letter Sapientiae Christianae in The Great Encyclical Letters of Pope Leo XIII.*

over by Peter, to witness to the truth in the world, and our Divine Lord promised His presence in that church—'even to the consummation of the world.' The first thing to do is to get the nation back, where they started from, to the feet of Peter. Then will it be possible to repair the damage of 400 years' persistent heresy."

We have quoted these extracts to show something of the aggressiveness of the Roman Catholic Church in these days.

### Why Should Canadian Funds Go To France and Italy?

We publish below press despatches of November 11th, one dated at London, England, and the other at Ottawa. We insert the despatches here that we may make our comments afterward:

#### STILL ALLOW VICHY LEADER TO GET CASH

##### War Guests in America Not Permitted to Receive Money, Points Out British M.P.

London, Nov. 11—Marshal Pétain, the French Chief of State, has received an annuity of 600 pounds (\$2,670) regularly from England despite wartime exchange regulations and breaking of diplomatic relations between London and Vichy, Sir Kingsley Wood, Chancellor of the Exchequer, told Parliament to-day.

He said the marshal had been permitted to transfer to France an annuity taken out with a Canadian company in 1927.

Treasury sources declined to disclose the company's name. It was suggested the marshal may have taken out the policy in France with an agent of a Canadian company and specified that payment be in sterling.

#### Exception Made

Speaking three days after S. S. Silverman, Labour, served notice he would ask about reports that Pétain had been allowed to transfer either capital or interest to France, Sir Kingsley said:

"An exception has been made from the normal practice on the grounds that Marshal Pétain is the head of a state, and his contract is with a Canadian company and the Dominion of Canada is still in diplomatic relations with the Vichy government."

The Chancellor said "no other sums are being transferred to Marshal Pétain" and that it would be a petty and profitless act to halt the annuity payments.

#### Aid Denied Children

"Will the Chancellor of the Exchequer reconsider his policy in refusing to allow parents, whose children an official sent to America, to send out even a single pound from this country to maintain these children," asked Silverman in following up questions about the Marshal.

Sir Kingsley replied that he is "giving that consideration."

Geoffrey Shakespeare, Dominions Under-Secretary, informed the House that the children's overseas reception board, in agreement with the Canadian Government, will "in cases of proved difficulty or need" assume responsibility for children privately evacuated to Canada.

#### WOULD NOT PERMIT MONEY TO LEAVE HERE

Ottawa, Nov. 11 (Staff Special)—"No Canadian company would be allowed to send money to Marshal Pétain to pay him an annuity" a spokesman for the Foreign Exchange Control Board said to-day, "if the money is paid through an English branch of that company, it might be different. Then, it would depend on the British regulations."

This was the reaction to-day to the charge read in the British House that Marshal Pétain draws \$2,670 a year from a Canadian company.

There are two controls in the case of money going to France. One is the Foreign Exchange Control Board which never heard of the Pétain affair. The other is the custodian of alien enemy property. Under the latter, France is a "prescribed area". Not more than \$50 a month per person can be sent there and only to Canadian nationals through the Exchange Board.

The Foreign Exchange Control Board's spokesman said that "no Canadian company would be allowed to send money to Marshal Pétain to pay him an annuity. If the money is paid through an English branch of that company, it might be different. Then, it would depend on the British regulations."

But why should Canadian money be allowed to go to Italy? We have not the slightest doubt that just now it is flowing to Italy in a flood. We published last September a circular sent by the various banks to their several branches. We reprint it herewith:

#### THE FOREIGN EXCHANGE CONTROL BOARD ADVISE AS FOLLOWS under date of February 8th, 1941:

Vatican City

"1. To meet the difficulties of communication and of effecting financial transactions with Vatican City without contact with enemy States, the Board has made special arrangements with the Apostolic Delegate in Canada.

2. Accordingly all remittances previously made to Vatican City will hereafter be made in Canadian dollars to the Apostolic Delegate for deposit in his Canadian dollar bank account. It is understood that these consist of the following kinds of payments:

- (a) Special contributions for mission purposes;
- (b) Contributions for various religious orders formerly sent direct to the Vatican;
- (c) Sundry contributions from Canadian dioceses;
- (d) Interest coupons, etc., falling due on Canadian securities.

3. Applications by the Apostolic Delegate to make remittances abroad for the support of missions will be dealt with on the same basis as other religious remittances.

4. Roman Catholic religious bodies which previously made remittances direct to missions abroad will continue their previous practice on the same basis as other religious bodies. The Apostolic Delegate has indicated that he is concerned only with money which has been or will be destined for the Holy See or to the missions which receive their support therefrom."

Any amount of money can be sent to the Vatican through the man who is called the Apostolic Delegate—although there is nothing apostolic about him, but everything to the contrary. The remittances are said to consist of four classes.

"Mission purposes" is a broad term, as used by Roman Catholics; and usually represents politico-religious propaganda. Why should Roman Catholic "religious orders" outside of Canada be supported by Canadian funds? "Sundry contributions" and "interest coupons, etc." open a channel for a veritable St. Lawrence of Canadian funds to flow to the Vatican.

The Union of Regular Baptist Churches of Ontario and Quebec, as a special foreign mission object, supported an association of French-speaking Baptist churches in France, Switzerland, and Belgium. Some churches in France are in the unoccupied areas, and Switzerland is still neutral; and yet we can send no money either to unoccupied France or to neutral Switzerland for missionary purposes. But any amount of money can be sent through the Papal Delegate for transmission to the Vatican; and about six hundred pounds a year of Canadian funds are being sent to Marshal Pétain.

Are Canadian officials troubled with softening of the brain? Or, which is still more likely, are we to understand that this department of Government is also wholly controlled by the Roman Catholic Church?

Continued on Page 10

# The Jarvis Street Pulpit

"WHO WILL HEarken AND HEAR FOR THE TIME TO COME?"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 9th, 1941

(Stenographically Reported)

"They shall be turned back, they shall be greatly ashamed, that trust in graven images, that say to the molten images, Ye are our gods.

"Hear, ye deaf; and look, ye blind, that ye may see.

"Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?

"Seeing many things, but thou observest not; opening the ears, but he heareth not.

"The Lord is well pleased by his righteousness' sake; he will magnify the law, and make it honourable.

"But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, Restore.

"Who among you will give ear to this? who will hearken and hear for the time to come?"—Isaiah 42:17-23.

To-day is the ninth of November. While the Armistice was signed on the eleventh, twenty-three years ago, this being the nearest Sunday, and being again in the midst of war, this day is being generally observed as Remembrance Day.

The last war meant very much to those of us who remember it. I suppose hundreds of thousands of people—mothers, widows, fathers—are this evening thinking of those whom they loved and lost in the last war. The last war meant very much to this church. Three hundred went from this congregation—to be exact, I think the number was two hundred and ninety-eight. The names are on a roll in the centre vestibule. Take three hundred young men out of one congregation, even a large one, and they leave a great gap. In those days there was not a family in this church that was unaffected.

It is always a matter of satisfaction to me that among those three hundred there was not one conscript. When the conscription law became effective in nineteen hundred and seventeen, there was not one man left in Jarvis Street Church eligible for military service: we had ourselves conscripted them all. I am wrong, there was one, only one, and he unworthily secured exemption.

Forty-one of them did not come back. Their names are on that bronze tablet to my right. It passed through the fire—as did the men whose names are there recorded. Many of those men were very dear to us. So far as I know, they were all professing Christians; and many of them very active Christians. We honour their memory for their noble sacrifice, and I ask you this evening, to stand with me, as I read their names:

H. R. BABER  
EDWARD BLAKE  
REGINALD BOYCE  
DOUGLAS CLARK  
ED. DAVISON  
SIDNEY E. DUDLEY  
WILL FRADLEY  
FRED GARWOOD  
WM. GORDON  
FRANCIS HUNT

R. BENNETT  
LOUIS BLAKE  
R. BROOMHEAD  
G. R. COLLIN  
J. J. DOWLING  
HERBERT FERRIS  
J. T. GARBUTT  
A. J. GILLESPIE  
EDMUND A. GUNN  
MELVILLE LOBB

G. EDGAR MOORE  
C. C. MCINTOSH  
W. JOHN MCLEAN  
JOHN OWENS  
WM. PENDRED  
CAREY PINNOCK  
NURSE GRACE ROGERS  
D. RUNCINI  
L. T. SKILTON  
GEORGE TAYLOR

W. MCCLEARY  
J. MCKINLEY  
S. OSBORNE  
LEONARD PARSONS  
GEO. T. PILLOW  
ROY RIGGS  
HAWLEY ROSS  
EVAN RYRIE  
HARRY L. SMITH  
STANLEY WALPOLL

GEORGE WESLEY

In those days there was much prayer and labour for our men overseas. As I have said, there was not a family that was unaffected. I was in London at the time of the Armistice—I could talk to you for many hours on that, but I pass it. I was in Paris the following Sunday when they celebrated the restoration of Alsace-Lorraine to the French Republic, and the President removed the signs of mourning that for forty-eight years had been kept on the monument of Strassburg, and on other monuments for a part of the duration of the war: that day they took it all off. I was in Mons where the fighting began, and in Brussels when King Albert returned in triumph to his capital. What joy there was everywhere!

Now we have to do it all over again. Mr. Churchill said on Friday,

"We have to do it all over again. Sometimes I wonder why. Having chained this fiend, this monstrous power of Prussian militarism, we saw him suddenly resuscitated in the new and more hideous guise of Nazi Germany. We have to face once more the long struggle and cruel sacrifices, and not be halted or deterred by feelings of vexation. "With quite a little forethought and with rather a greater measure of slow persistency we need never have had to face this thing in our lifetime or in that of our children. However, we are resolved to go forward."

Why must it be done all over again? It is because there were so many people who refused to hear, who refused to see, who refused, as my text has it, "to hearken and hear for the time to come."

I think we have here a very accurate outline, delineation, philosophy, of Modernism. It is a species of idolatry. The Modernist does not make graven images, he

does not paint pictures to worship; notwithstanding, he worships the concepts of his own mind, bows down to his own imagination and wicked reasonings, and by this means he has set up in so-called Christian churches, gods of his own which are not the true God. Modernists have set up an authority of their own religious consciousness, and of their own intellectual achievements; and have said as truly of their own philosophical concepts, "These are thy gods", as men did of their images. Before a graven image was fashioned objectively, it was conceived subjectively; and Modernism is a subjective idolatry which sets up something else in the place of God. Such worshippers, shutting their eyes and ears to all spiritual realities, become blind and deaf to the things of the spirit. They become "blind, and cannot see afar off."

The whole body of divine revelation has to do with "things not seen as yet". "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him"—which means to say that the ordinary avenues of intelligence, the organs of sense which communicate with the objective world, and through which objective truth is communicated to the mind, cannot see the things of God; and there has never entered into the heart of man by his own reasoning or imagination, the realities of the spiritual realm—"but God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Because of that, the realities of the spiritual world have been denied by the modern pulpit. I remember a certain man who is still living, giving an address here in Toronto some years ago, in which he said the church must deliver itself from the thralldom of the apocalyptic. By which he meant that we must free ourselves from any subjection to revealed truth; and must find out, with these wooden heads of ours, what the truth really is for ourselves.

Modernism has blinded the religious world. I take a great many papers, and I have noticed that the modernistic preacher has no message for to-day, because he has no real God. Amidst this darkness and confusion, he has no conception of a divine Sovereign to Whom all His works are known "from the beginning of the world." Our theological colleges, our universities, have been schools for the blind; and most of our professors have been blind leaders of the blind—and it is no wonder the world has fallen into the ditch.

I say these things because I have learned, through some years of experience, that the true preacher ought to be a teacher; and that he must say some things over and over again, for the good and sufficient reason that people do not take them in the first time they are said, and do not remember what has been said. The present state of the world is due to that preparation; by Christian pulpits and so-called Christian educational institutions, by the platform and by journalism, men have been prepared—"softened", I think is the word, until the state of confusion immediately preceding the war which obtained in England, was the terrible result. It was the men in the pulpit in England and in Canada who stripped Governments of their defence, because the adversary of us all had sent lying prophets to the people.

Yet in the midst of this description of the idolatry of the people and the prevailing darkness, the Lord interjects: "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable."

Which is another way of saying to the blind and deaf prophets, "Before I have done with you, I will make you see and hear. My law shall stand as the law by which even your judgments must be formed."

The Nazis were not the first to prepare the way for an assault upon the people by very deliberate and subtle propaganda. I see Doctor Bready in the congregation, the author of "England Before and After Wesley." I wish men would study the philosophy of history, such as is expounded in that book. Men need to know that God lived before their time, and that He will live after them; and that, if the Roman Church thinks, as it boasts, in centuries, God thinks in eternities: "Known unto God are all his works from the beginning of the world." And so too, the devil—and men—prepared the way by "softening" the minds of people for the present chaotic condition of things. And some minds were made very soft!

That has been true religiously. I make no apology for saying it. I know what they say about Dr. Shields. I do not often speak in my own defense—for the simple reason that I have not much respect for many of my critics, and it would be folly to waste ammunition on them. I have been amused lately at the sayings of some of these reverend gentlemen, who in spite of their denial of the supernatural, seem greatly enamoured of the alleged supernaturalism of the Roman Church, but see nothing wrong in its paganism, or in its vast system of superstition. They deny to me and my associates the right to protest against Rome, and say we are uncharitable; but they claim the right to protest against us, and think they are "broad-minded".

The same has been true politically. We need not expect political wisdom to be divorced from religious knowledge. Our representatives in Parliament will not display keener spiritual discernment than their pastors. Blind pulpits make blind parliaments. Our House of Commons has become an institute for the blind, the deaf, and the dumb.

With what result? Just this: religiously, we have been "robbed and spoiled"—robbed of an authoritative Bible, spoiled of a gospel of salvation. The churches are mere shells. They have been bombed in England. The City Temple is now a heap of rubble; but many churches were a heap of rubble before the bombs hit them; they had been robbed of everything that was of value. It was in the City Temple that the great Dr. Joseph Parker, a man of keen spiritual insight, used to preach every Thursday noon to a large company of ministers and business men, leaders of thought in all realms. I read a sermon of his on this text, "And when I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." Dr. Parker pleaded for a spiritual vision that would recognize evil, and for a holy indignation that would rebuke it. He dealt with issues of the day in those sermons. The then Kaiser had just referred to Abdul of Turkey—whom Kipling described as "Abdul the Damned", the author of the Armenian massacres—as, "My friend, the Sultan." Parker said, "The Emperor of Germany may call this bloody murderer his friend if he likes, but I say, standing in this holy place, in the name of the Father, and of the Son, and of the Holy Ghost, God damn the Sultan."

Parker was right. He saw the germ of this thing, saw what it would do. Men do not see to-day, religiously or politically; and it seems almost impossible to wake

them up. I venture to say—and I will show you later that it is so—that we here in Canada are being robbed and spoiled, and put in prison houses, we are “for a prey, and none delivereth; for a spoil, and none saith, Restore.”

My contention is this: how few there are who will “hearken and hear for the time to come”! Said the Lord, “Who among you will give ear to this? who will hearken and hear for the time to come?” Men live for the present. Some men came to our meetings that were held in preparation for the protest meeting and said, “We agree; but we cannot let our names be known because just now we are seeking the co-operation of the Roman Catholics in a temperance measure, and do not want to do anything to offend.” Twenty-six of them a little later, representing all denominations, from Vancouver to Halifax, went to Ottawa to interview the Prime Minister, by his appointment, to see if the Federal Government could do something to stop this wicked waste, both of money and of men, in the flood of liquor flowing over the country—a worthy object, I admit.

The spokesman introduced three Roman Catholic priests, saying how honoured they were to have the three men with them. When they had all been introduced, they were informed that the Prime Minister had a cold and could not see them. One of his lesser colleagues was there, and said in effect, “Gentlemen, I am very sorry. This is a provincial matter, and I am sure you will understand that we could not override the provinces.” Twenty-six men from all over the Dominion, spending time to go to Ottawa; the Prime Minister too busy to see them; and his deputy telling them, “It is none of our business; go somewhere else.”

That is the kind of thing we have everywhere, and the trouble is that these dear brethren who would not appear on this platform, and would not have their names appear in the press for fear of offending the Roman Catholics, did what? Nothing! You never do anything when you compromise with error. “For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.” The preacher? Oh well, I must think of my hearers’ salvation, not whether I please you or not. I have said enough from this pulpit even since the new building has been open, to empty a thousand churches. I am not one who has learned how to minister to “itching ears.” Why do you come? For the simple reason there are people who want to hear the truth. There are men who go to the doctor and say, “Tell me the worst; do not deceive me; if I have something that will kill me, I want to know.” Thank God there are still some people who will “hear for the time to come”.

And that is the church’s business. Let me tell you this, for your comfort. One of our ladies called me yesterday, whose son is in the air force, looking forward to receiving his wings in December. He had just heard the chief chaplain of the air force from England, who is visiting Canada. He said he was a glorious preacher of the gospel, an Anglican minister. When he had finished preaching, this young man went up to speak to him. He introduced himself, told where he came from; and this Chaplain from England said, “It seems to me that most of the Canadians I have met who are out-and-out for Christ everywhere, come from Jarvis Street Church.” I heard the same testimony from Halifax, from old Quebec City; I have had letters from ministers in England, telling me that it is a benediction to have

these young men of ours in their churches. They take others to the services, and try to lead them to Christ. One Pastor wrote, “Happy, happy man, if you have other people in your church like these young fellows.” My point is, these young men were taught in this place “for the time to come”.

You and I as preachers and teachers must be inculcating these great principles of the gospel so that when these young men get away from the church and away from home, and the storm breaks upon them, they will be like a house builded upon a rock, and everyone will know the man is a Christian, out-and-out for Christ. That is what we need in our ministry to-day, so that when men go to Parliament, or wherever they go, they will stand for Christ, and not run away from every issue and so speak that they may please themselves.

I did not agree with Mr. Chamberlain, but I think he did himself a grave injustice by his phrase, “Peace in our time.” While I did not agree with him in many things, I believe he was of nobler quality than the base principle of that phrase would indicate. In Canada, it seems all are for the party, and none for the state.

What do I mean? Statesmanship builds for the future, foresees the future. “A little foresight”, said Mr. Churchill, “and we need never have had to face this thing.” But we shall have nothing better if we send men to Parliament who think only of how to retain their positions, and care nothing for the welfare of the country.

Suffer this illustration. When we were rebuilding this church, the question was, How shall we rebuild it? I said, “I want to put into it the very best. It stood before the fire for sixty-five years: I hope it will stand, if the Lord should tarry, for much longer than that in its new condition.” My fellow-members of the Committee to whom the work was entrusted, shared that view. That carpet is the very best. We could have laid a cheap carpet in the knowledge that it would last our lifetime—“peace in our time”—why need we care for the future? We rebuilt and refurnished in the hope that this structure would serve for the worship of God through the long reaches of the years to come.

We ought to be building for the future; and we must or we shall be ruined. One generation ought to praise God’s name to the other.

I have announced that I would suggest some questions I would ask the Prime Minister in Parliament were I a member. Some may ask what I know about these things? Do you ask if I would set my judgment against that of a man like Mr. King, or Mr. Lapointe, or Colonel Ralston, or any of the other important men? I have never been impressed with the superiority of their wisdom; and I have often thought—and I say it boldly—though I have not had parliamentary experience, I have had much experience with men, that I really think I could be a better Premier than Mr. King! I do not see how I could be much worse!

Here is my first question:

(a) Does the Prime Minister recognize that Government by Order-in-Council, with only occasional and inadequate reports to Parliament, virtually denies to Parliament its constitutional legislative function, and empties the franchise of the citizens of this Dominion of all representative legislative value, save only those of the citizens who are the constituents of members of the Cabinet?

Has it occurred to you that this country has ceased to be a democratic country? Fifteen or sixteen men in

the Cabinet pass regulations which are absolutely revolutionary, without asking the representatives of the people whether they like it or not. We have substituted at Ottawa a bureaucracy for a democracy.

And then I would ask:

(b) Will the Prime Minister inform the House whether his Party's government by Order-in-Council is attempting to prepare the way for an authoritarianism that will dispense with Parliament altogether?

That is how changes came in the nations that are now under Hitler's heel. That is how it came in France, through the carelessness of the people. That is how it came in Czechoslovakia, and in Germany itself. The people went to sleep. They said, "Oh well, everything will be all right." Until it was too late, and they were under the heel of a tyrant.

You say, "But Mr. King is not such a bad man. His rule would not be so bad." I would not be afraid of him. There is nothing to be afraid of there. But Mr. King is not the Prime Minister of Canada. Ernest Lapointe is the Prime Minister of this country, and behind him is the whole Roman Catholic Hierarchy that is legislating for this country in defiance of every principle of our Constitution. Many men of calibre say they are too busy to bother with such things! They may yet desire to bother with them when it is too late.

My second question would be:

Will the Prime Minister inform the House whether, from his own observations, and the testimony of many eye-witnesses of Britain's struggle, and of neutral observers in the various theatres of war, he is now at last aware that there is urgent need for a larger Canadian contribution in man-power to the Empire's war effort; and whether he proposes to pay any attention to the growing demand from all parts of the Dominion, with the exception of Quebec, for some form of general compulsory military service which will make a total Canadian war effort possible?

Of what are we thinking to-day? Victory; the end of the war. Is that all? That must, of course, be our first and supreme concern; but I am also concerned with what condition will obtain after the war. By which I do not mean that we must work out a programme for a new order. Britain cannot yet send an armed force to the Continent, she must maintain the citadel at home. The United States has said that they will not send an expeditionary force. Dr. Gallop says that that sentiment still prevails in the United States, although they are favourable to some form of intervention by the United States naval force. If that attitude should prevail, there is no hope of immediate help in man-power from the United States. If Japan should break loose, Australia will be occupied at home. Russia has stood, and is standing splendidly against the Nazis, and we are praying that God will help her to stand. I agree with Mr. Churchill when he said he had not a word to unsay of his condemnation of Communism. It is a murderous system. There is not much to choose in principle between Communism and Nazism—or Italian Fascism. They are all forms of totalitarianism or authoritarianism. There is no freedom under any of them.

If I were an American I should say, We cannot afford to let this war be won without our having a large part in it. We are a people who have to trade in all the markets of the world; and if we stand back and merely supply the weapons of war, and offer no blood-sacrifice, if the war is won without us, what will become of

American prestige? How shall we hold up our heads among the nations?

I honour my American friends. I know the vast majority of them are with us. But if I were an American, and an armistice were signed without direct American intervention, in all spheres of conflict, I should I think suffer to the end of life from a sense of mortification, that my liberties had been preserved at a cost of others' blood. What if Russia should subdue Germany herself? What if Russia should become dominant in Europe? Though it could not be any worse than the Nazis, would it be much better? Can we afford to let that issue even appear to be settled by Russia, while we in Canada, and on this continent, do less than our utmost?

I am almost afraid that what Mr. Churchill said, that the darkest hours are past, and that we are master of our own destiny; and that what Stalin said, that Hitler will crumble within a year—may be so disproportionately emphasized as to lead to a slackening of effort. Men and women, what will the world be like when the bugles to cease fire shall blow? Europe will be a hell. We had depression enough the last time, but I tell you unless we can "hear for the time to come", we are in for far more trouble than we have had in our lifetime.

Mr. King was opposed to sending an expeditionary force at all, at first. The Government did everything possible to discourage voluntary enlistments up to a point; and now they stand out against conscription. Why? Because, as Premier Godbout said, "a little handful of French-Canadians, led by M. Ernest Lapointe, dictated its will to the country." We are being ruled by that minority at this very hour.

My third question would be:

Will the Prime Minister inform the House of the amount of Canadian Funds transmitted to Vatican City, in the heart of an enemy country, through the Apostolic Delegate, since Italy entered the war?

I published a while ago a circular sent out by the banks, telling how funds can be sent direct to Italy, to Vatican City, the Holy See. For missionary purposes? Yes; but what are missionary purposes in the hands of the Pope? It is for enemy propaganda; and Canadian funds, without let or hindrance, are allowed to flow from the three and a half million Roman Catholics or thereabout in this country, to the Holy See—an outrageous thing, sending money to be used for our own destruction. I should like to know how much has been sent.

Question Number Four:

Is the Prime Minister aware that the Canadian Broadcasting Corporation is being used by the Roman Catholic Church for the propagation of the dogmas of Romanism in such a way as no other religious body is permitted to use it; and that, notwithstanding the implied aspersions on the teachings of other religious bodies, these other bodies are afforded no opportunity for a defensive reply?

Mr. Zeidman was temporarily put off the air for expounding a passage in Colossians.

The Roman Catholic Church has the free use of the radio to propagate their tenets: we cannot reply because if we expound the Scripture it is bound to run contrary to their teaching.

Question Number Five:

Is the Prime Minister aware that the Department of Justice has been impressed by Roman Catholic influences so to interfere with the free transmission of legitimate correspondence through his Majesty's mail to a reputable, tax-paying Canadian citizen, that a Protestant

book-selling concern has been virtually put out of business because it is Protestant?

My last information is that the ban is still on the North Toronto Bible House for no reason in the world but that the Roman Catholic Church asked that it be put on.

My sixth question of the Prime Minister would be:

Is the Prime Minister aware that a native of an alien enemy country who, by virtue of his religious affiliation, enjoys the status of a neutral in this country, is making use of his privileged position as a visitor to Canada for the public propagation of the principles of Italian Fascism; and has publicly advocated the effecting of an organization which, in principle, is opposed to the Canadian Constitution, and constitutes a menace to the integrity of the State? And if the Prime Minister is aware of this condition, will he take the necessary steps to return the Apostolic Delegate of the so-called Holy See to his own country as one who is advocating that which is subversive of the principles of the Constitution of this country?

Other Italians have been interned; Italian societies have been disbanded; and here is this man teaching that the individualism which is the very heart of the Christian gospel and the foundation of democracy is an enemy of the state, an enemy of the home, an enemy of the individual, and openly advocating a form of state organization of which the Pope himself shall be the head, and in which he shall be the sole authority. That is allowed to go on—and nothing is done about it.

My seventh question would be:

In view of the open hostility of the Vichy Government to all British interests, and its general collaboration with Germany, the principal enemy both of Canada and Britain, does the Canadian Government intend to permit the Vichy representative at Ottawa, M. René Ristelheuber, and the Vichy Consul at Montreal, to remain in this country, and enjoy such diplomatic immunity as may render them a menace to Canadian security?

Why is it, representatives of an enemy country, enjoying diplomatic immunity, have the privilege of sending letters by air mail direct to Vatican City? These men who know all about our ships, our men, our whole Canadian war effort, are permitted to remain as spies of the country, and send their communications, uncensored, to enemy lands.

My eighth question would be:

Will the Prime Minister inform the House whether he has taken cognizance of a resolution recently passed in Montreal by the General Council of the Montreal St. Jean Baptiste Society, a copy of which is reported as having been sent to Premier King and other members of the Federal Cabinet; and if so, what action the Prime Minister proposes to institute in respect to a Society which virtually threatens civil war if conscription should become the law of this country?

One of the most influential organizations in Quebec passed a resolution saying if conscription were introduced in this country, "such a measure would be in the nature of dynamiting national unity, disorganizing the production necessary to provide armies with food and war materials, and risking the country being plunged into civil war." What if I, from this pulpit, were to say, Here is a programme, and if the Government does anything contrary to that, we will not accept it, but will fight? Yet an organization in Quebec, under the command of the Roman Catholic Hierarchy, says to the Government, "You dare to introduce conscription, and you will have a civil war on your hands." If I were the Prime Minister, they would take that back, or it would

begin. That is not democracy: that is the way they do in Mexico.

The remainder of Question Eight:

And will the Prime Minister further inform the House whether such a threat would be permitted to pass unnoticed were it to emanate from any body of people outside of the Province of Quebec?

My last question would be:

Will the Prime Minister, or the Department concerned, inform the House in respect to the following matters:

1. The total number of enlistments for active service from the beginning of the war, by provinces, and the proportion of Protestants and Roman Catholics to the total, also by provinces?

2. The total number of men discharged from the armed services by provinces; and the number of Protestants and Roman Catholics so discharged in each province; also the number, according to religion, and in each province, discharged as having more than two children?

Men go into the army, listed as Roman Catholic enlistments—and go out the back door, discharged. All they need is a letter from their priest. I told our men not to ask me for a letter!

The Roman Catholic population is approximately forty-two per cent. of the total population of this country. The Roman Catholic Church is preparing everywhere for the days immediately following the war. "The Sword of the Spirit Movement" is just one of their instruments of propaganda. It is part of the general scheme of Catholic Action. They are establishing themselves in business, in educational institutions, in the Government, everywhere; and passing resolutions demanding that the Pope should have a place at the Peace Conference. If the Pope, why should not I be there? If you are going to have a representative of the Roman Catholic Church, why not a representative of Mohammedanism, and Hinduism, and of the various branches of the Protestant Church? Why should this enemy of the world's civilization demand a place at the Peace Conference? But he will.

I received a Catholic paper which was distributed by the hundred from door to door in London, Ontario, last week—but was printed in London, England, *The Catholic Herald*. In that paper it is said that the aim of the Church is to deliver England from the four hundred years of bondage that have followed since the Reformation, and to deliver England from the bondage of Protestantism, and bring her back to the feet of the Pope. And the mails are full of that poison—and we do nothing.

It seems to me that we are in grave peril in this country just now. Even suppose we have passed the crisis-hour in the war, the worst of it? Suppose Russia should hold out? Suppose Stalin's forecast should prove to be true, and Germany should collapse within the year? The reaction in this country would be such that if we have not the spirit to oppose the aggression of Rome to-day, we shall have far less spirit after.

In the blackouts in London, when all the lights are out, criminals are very busy. There are more murders, as might be expected. Rome always works in the "blackout", the blackout of religious intelligence, when people have ceased to recognize that Rome is an enemy. Rome is established in Ottawa to-day, and there is not a motion passed by the Ottawa Government that is not first approved by the Hierarchy—and Canadians meekly submit to it all.

I am going to do the best I can, and if it comes to pass that at last Canada wakes up to discover that a

large part of our liberty has been taken from us, and we have been robbed and spoiled and fastened in a prison house for a prey, at least we shall have this comfort, that our conscience will be clear; we can say we did the best we could to get the people to hear, to hear "for the time to come". I beg of you, be on the alert always. To recognize these things, we must keep close to the Book. Then we shall understand the import of these evils, and find courage and inspiration to stand against them. May the Lord bless us every one for His name's sake!

## UNION NEWS

### William Street Church, Lindsay

We have just had our annual meeting and the reports have been a source of real joy. Fourteen were baptised during the year, and thirteen were added to the church. The financial report was the best in the church's record. More money was raised for general purposes and the largest amount the church has ever raised for missions was sent to the Union. Two weeks ago an elderly couple of seventy-five were baptized and we had a great crowd out to hear the message on "The Why and Wherefore of Baptism By Immersion."

Just now we are in the midst of special meetings with Fred May and Ken Baer. The meetings are being well attended and last night a woman, the mother of eleven children, professed faith in Christ.

### Western Conference

The Western Conference will be held on Thursday, November 27, when Rev. H. G. Hindry and the Wilkesport Church will have the pleasure of entertaining the friends from the other churches of the district. All are cordially invited to attend this day of fellowship in the things of the Lord.

### Baptismal Service at Val d'Or

"Last Sunday was a day of great joy to God's people here. We held our second baptismal service which followed the first by less than a month. The first baptismal service ever to be held in Val d'Or took place on October 5 when a woman and her son, both of whom were saved last year, obeyed the command. Last Sunday two young married women were baptized both of whom were saved last year. A young man, who found the Saviour just three weeks ago, also followed His Lord in the waters of baptism.

"The young man testified that the assurance of salvation came to him while he was walking home from church one Sunday evening not long ago. He went to his room and read THE GOSPEL WITNESS which further confirmed him in the faith. This young man had godly parents in Montreal, but had never before trusted Christ as Saviour. He is now rejoicing in the full assurance of justification through faith and is writing to his friends and relatives and witnessing on every opportunity for his new-found Saviour. We praise the Lord for the working of the Spirit Who has brought these souls to a knowledge of Christ as Saviour."—W.J.W.

### Rev. H. C. Slade Writes of the Churches at Fort William and Geraldton

"Probably the two most isolated churches in our Union are those in Thunder Bay District. It was my happy privilege to spend two weeks assisting Rev. W. C. Tompkins of Fort William, and Pastor G. B. Hicks of Geraldton in special meetings, spending one week in each place.

"If the pastors and people on these fields were blessed through the meetings, and they testified to that effect, I was even more so. In my judgment it would be difficult to find pastors anywhere more zealous for the interests of Jesus Christ, and more capable of their particular tasks than are these two brethren. Their abilities were also revealed in the organization of their respective weeks of meetings. It was not unlike the visit of Peter to the house of Cornelius, in some respects, for the people had been brought together and were eagerly waiting to hear the message of God when I arrived. The blessings we experienced during the campaigns were largely due, humanly speaking, to this preparatory work. A number made public profession of their faith in

Christ, on both fields; saints were evidently edified, and many valuable contacts were made with strangers who had never previously attended.

"Those of us present at the last meeting in Geraldton will not soon forget the touching testimony of a woman seventy-four years of age. She was brought up a Roman Catholic and later joined another church without having experienced the work of regeneration. Thirty-two years ago she heard the gospel through the lips of a Mrs. Campbell, now deceased about thirty years, who was the mother of our brother Campbell, through whose instrumentality, together with brother Sullivan, the work was begun at Geraldton.

*Continued on Page 11*

### Editorial Notes—Continued from page 4

But another interesting question emerges: Why did Marshal Pétain, the devout Romanist, take out an annuity policy in a French-Canadian company? Did he see what was coming? Did he help to bring it all about, to further the interests of the Church of which he is such an obedient servant? And did he assume that the part of the world most likely to be able to maintain communication with France, and the Vatican, would be Roman Catholic Quebec? Whatever be the answer, there are the facts that prove that money goes to our chief enemy in Vichy, and probably millions a year to the chief enemy of the Empire in Vatican City.

### A Nonogenarian Contributor

Last Sunday morning we were favoured by the presence in the congregation of Rev. Dr. E. Hooper, who is just ninety-five years young. We called him to the platform, and he offered the closing prayer. In a letter to-day Dr. Hooper sends us a poem by William Cowper, with the explanation: "These lines were printed in 'Expostulation', first edition only. Through his aunt, Lady Throgmorton, who was a Roman Catholic, these lines were eliminated." We agree with Dr. Hooper that these verses contain strong and arresting words, and should be more generally known.

### TO ENGLAND

William Cowper

Hast thou admitted, with a blind fond trust,  
The lie that burned our fathers' bones to dust;  
That first adjudged them heretics, that sent  
Their souls to heaven, and cursed them as they went?—

The lie that Scripture strips of its disguise,  
And execrates above all other lies;  
The lie that claps a lock on mercy's plan,  
And gives the key to yon infirm old man,

Who, once ensconced on apostolic chair  
Is deified, and sits omniscient there;  
The lie that knows no kindred, owns no friend  
But him that makes its progress his chief end;

That having spilt much blood makes that a boast,  
And canonizes him that shed the most?  
Away with charity that soothes a lie,  
And thrusts the truth with scorn and anger by!

Shame on the candor, and the gracious smile  
Bestowed on them that light the martyr's pile!  
While insolent disdain in frowns expressed,  
Attends the tenets that endured the test.

Grant them the rights of men; and while they cease  
To vex the peace of others, grant them peace;  
But trusting bigots whose false zeal has made  
Treachery their duty, thou art self-betrayed.

**Union News—Continued from Page 10**

"These two women lived near Sault Ste. Marie in the pioneer days, and when Mrs. Campbell heard of this woman's serious illness, she travelled twenty-six miles, despite all the hazards of that day, to be at the bed-side of her sick neighbour. Part of the way had to be travelled by boat, and she was compelled to spend two days on an island on account of ship-wreck. Everything possible was done to relieve the sufferer physically, but the main object of the errand was to tell her of God's remedy for the disease of the soul. She pleaded with her to take Christ as her Saviour.

"As this now elderly lady heard the gospel last week in Geraldton, the testimony of Mrs. Campbell was revived in her mind and soul. We were all visibly moved as she stood up and told us her story, and added, 'To-day, for the first time in my life, the light of the true gospel has dawned on my soul. I could never see clearly before God's great and simple plan for saving sinners.'

"As we listened, God's word concerning Samuel came to our minds, 'And He let none of His words fall to the ground.' Surely such an instance of sacrifice and faithfulness on the part of this saint, now in the glory, ought to inspire and encourage us all to be consistently witnessing for Christ wherever we are.

"Geraldton has a population of about three thousand with all the features of a mining town in its early stages. Such a field calls for a man possessing a real pioneer spirit and vision, and apparently Mr. Hicks has these necessary qualifications.

"We rejoice to learn that the mission will shortly be organized into a Regular Baptist Church. The nucleus of Christians there are of the type which will form a solid foundation, and we venture to predict that a strong New Testament church will be established in Geraldton in the very near future.

"Mr. Tompkins is placed in the midst of sixty thousand people. His parish extends even beyond Fort William and Port Arthur. In course of our visitation around Geraldton district we discovered that he is weekly covering territory several hundred miles away with the gospel by means of his Friday morning broadcasts.

"The church at Fort William, like many another church, has suffered some serious setbacks; but notwithstanding, this church is coming back stronger and better than ever. It has taken some very strong leadership as well as wise and careful handling. I know of no man who could have managed the affairs of that situation better than brother Tompkins.

"Such a visit as I lately had around the Thunder Bay District has again convinced me of the great need for just such a missionary programme as ours.

"The money we, as a Union, have put into the works at Geraldton, and are now sending to Fort William, is already proving to be a wise investment. More and more will it yield dividends in the salvation of precious souls."

**Pass on Your Copy When Read**

The following letter received from Hamilton, Ontario, should inspire readers of THE GOSPEL WITNESS to pass on their copies when read. Or better still, subscribe for some whom you think would be interested. Or another suggestion: we shall be glad to send sample copies to any persons whose names are sent us. But in some way, extend the circulation of this paper, so that we may receive many such letters as the following:

Dear Friends:

For the enclosed \$2.00 will you please enter my name on your mailing list for THE GOSPEL WITNESS. Having read a copy loaned by a friend, it struck me how woefully ignorant I am of conditions around me. I hope to remedy this through the information I receive from you.

Signed \_\_\_\_\_

November 10th, 1941.

**Bible School Lesson Outline**

Vol. 5 Fourth Quarter Lesson 47 November 23, 1941

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

**THE DEATH OF SAUL**

Lesson Text: 1 Samuel 31.

Golden Text: "Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided: they were swifter than eagles, they were stronger than lions"—2 Sam. 1:23.

For Reading: 2 Samuel 1.

I. The Fall of the King—verses 1 to 6.

The last chapter in the life of Saul is a tragic one. He began his career as a modest young man, chosen of Jehovah and honoured by the people (1 Sam. 10). But when selfishness, pride and jealousy took the mastery over his heart the Spirit of the Lord departed from him (1 Sam. 16:14), and his life-story became a series of crimes against God and man. He came to an inglorious end, just as the Lord had foretold through Samuel (1 Sam. 13:13, 14; 15:23; 28:19). Life without Christ is unhappy and insecure; He alone is our strength and safety (Psa. 3:8; 27:1; 62:1, 2).

Jonathan ("Whom Jehovah gave"), the king's eldest son, was slain in the same battle. Teachers of younger scholars would find it more profitable to review the character and career of Jonathan, rather than dwell upon the gruesome details of Saul's death. Jonathan's Godliness, courage, faithfulness and devotion to duty as seen in such incidents as are recounted in 1 Sam. 14:1-16; 18:1-4; 19:1-7; 20:1-42; 2 Sam. 1:26 may be described in a manner which will be helpful to the boys and girls.

The Philistines were arrayed against the Israelites in Mount Gilboa in the central part of Palestine, west of the Jordan River (1 Sam. 28:4; 2 Sam. 1:6). Incursions of the Philistines are mentioned so frequently as to become almost monotonous, but in the same manner the forces of Satan and evil are constantly set in opposition to the forces of God and the good.

On this occasion the Philistines prevailed and Israel was sorely defeated. The problem of the seeming triumph of evil and the prosperity of the wicked is one which frequently exercises the minds of God's people (Psa. 37:1-3, 35-40; 73:1-18). It is one of the mysteries of Providence which we cannot understand because of the limitations of human knowledge and faith. But God is His own Interpreter, and in His own time He will make it plain (1 Cor. 13:12). In the meantime, we may trust His love, even when we cannot trace His purpose (Rom. 8:28).

Saul and his sons were the chief targets of the enemy (1 Kings 22:31). Leaders in Christian work are especially exposed to temptation (Lk. 12:48; Jas. 3:1), for Satan knows that the quickest way to destroy the people is to wreck the influence of the leaders. For this reason the movement toward Modernism and infidelity began in the Colleges, that the minds of the future leaders in the educational and religious worlds might be affected, and that the stream might be poisoned at its source.

With the exception of Jonathan, little is recorded about the four sons of Saul, three of whom perished with him (1 Chron. 9:39). Abinadab ("father of nobleness") was also called Ishui (1 Sam. 14:49). Malchi-shua or Melchi-shua ("king of help") is not as well known as Ishbosheth or Esh-baal ("man of Baal"), who was murdered (1 Chron. 8:33; 2 Sam. 2:8; 4:5-8).

A detailed knowledge of the death of Saul involves a study of the various accounts of this event. The arrows of the Philistines found their mark and the king fell, mortally wounded. Fearing the disgrace of falling a victim to the weapon of a heathen warrior he ordered his armour-bearer to slay him (Judg. 9:54). When the armour-bearer refused, he fell on his own sword, while the armour-bearer, supposing that the king was dead, committed suicide. But King Saul evidently rallied, raised himself on his sword and was found by an Amalekite who did not scruple to lift his sword against the king of Israel (2 Sam. 1:5-10). So ended the life of the first king of Israel, who was rejected and overthrown

because of his disobedience to the word of the Lord (1 Chron. 10:13, 14). The fact that sin brings forth death is one of the cardinal principles of the Gospel (Rom. 5:17; 6:23; Jas. 1:15).

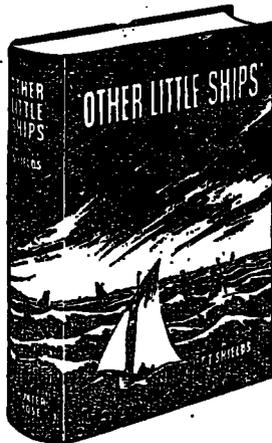
#### II. The Flight of the People—verses 7 to 13.

The sinner is not alone in bearing the results of his misdeeds, for the innocent are frequently involved with the guilty (Rom. 14:7). The Israelites at a distance from the battleground, discouraged and dismayed by the death of their king, joined their comrades in flight.

The Philistines deposited the armour of Saul in the temple of the Ashtaroth according to the heathen custom of adorning the shrines of the gods with trophies of victory in thanksgiving for their supposed assistance (1 Sam. 21:9). The Ashtaroth were figures of Ashtoreth, the queen of heaven, the moon goddess worshipped by the Phoenicians. She was called Astarte by the Greeks. Notwithstanding many stern warnings the Israelites also worshipped these idols at times (Judg. 10:6; 1 Sam. 7:3, 4; 12:10; 1 Kings 11:5, 33; 2 Kings 23:13).

The inhabitants of Jabesh-gilead, a town across the Jordan east of Mount Gilboa, performed burial rites for Saul and his sons. Later King David had the bones removed to Zelah in the territory of the tribe of Benjamin (2 Sam. 21:12-14). The people of Jabesh-gilead did wrong at one time when they refused to come to the help of the Lord against His enemies (Judg. 21:8-14). But on this occasion they redeemed their reputation and acted courageously in gratitude to Saul for saving them from Nahash, king of the Ammonites (1 Sam. 11:1-11; 2 Sam. 2:4-7). Their change of front is reminiscent of the worthy conduct of Nicodemus and Joseph of Arimathea, secret disciples who became the avowed followers of Christ (John 19:38-40). It is the duty of every believer to confess Christ openly (Rom. 10:9, 10).

Notwithstanding Saul's unreasonable anger and jealousy toward him, David continued to love and respect him as the Lord's anointed (1 Sam. 24:6, 13; 26:9; 2 Sam. 1:16). When the news of the death of the king and his sons reached the ears of David, he mourned greatly and gave command that the children of Israel should be taught the song of the bow, wherein Saul and Jonathan were praised for their courage and prowess (2 Sam. 1:17-27). We are altogether unworthy of the love of God, yet He loves us just the same (Rom. 5:6-8).



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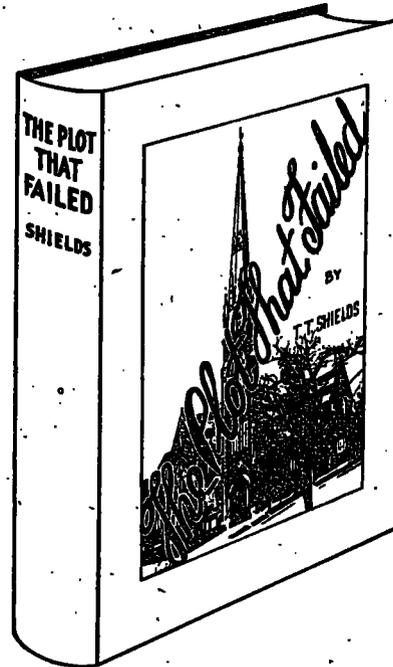
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