

# The Gospel Witness

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

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

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## The Protestant League in Massey Hall

The first public meeting of the CANADIAN PROTESTANT LEAGUE was held in Massey Hall Tuesday evening, November 18th. Rev. J. H. Barnes, Vice-President of the LEAGUE, and Rector of St. Peter's Anglican Church, presided. Mr. Barnes was a perfect Chairman.

The meeting opened with the singing of, "Onward, Christian Soldiers", and to hear nearly three thousand people sing that marshal song, with heartiness, is in itself a benediction. The prayer was offered by Rev. G. H. King, assistant minister of Metropolitan United Church. A solemn hush fell upon the vast congregation, and we all felt that Mr. King was "leading" in prayer, as the vast assembly prayed.

After the prayer, the Scripture in the sixth chapter of Ephesians, containing the exhortation to put on the whole armour of God, was splendidly read by Rev. G. D. Little, Pastor of Chalmers Presbyterian Church. Following this, the great paraphrase of the ninetieth Psalm, "O God, our help in ages past", was sung.

But here follows in part the report of *The Evening Telegram*, Toronto, November 19th:

### TEST CONSCRIPTION ISSUE IS CHALLENGE OF SHIELDS

Head of Protestant League Dares Mackenzie King To  
Open Constituency of North York

A direct challenge to the Mackenzie King government at Ottawa to open the constituency of North York and test the opinion of the electorate on conscription was made amid applause and cheers at the close of a great meeting at Massey Hall last night. The challenge was made by Rev. T. T. Shields, D.D., pastor of Jarvis Street Baptist Church, and president of the Canadian Protestant League.

"I feel that the constituency of North York would be a fitting battleground in view of the fact that our present postmaster-general represents that seat in the House of Commons," Dr. Shields declared, as he referred to the recent banning of mail by the postal department to the North Toronto Bookroom, whose manager is Rev. Edwin J. Taylor, a Baptist minister and veteran of the last war.

"We can promise Mr. Mackenzie King that we'll find somebody to oppose Mr. Mulock, our postmaster-general, and if we can't find anybody better, I'd be glad to offer my own name."

Last night's meeting attracted an audience of more than 3,000 people and the huge auditorium of Massey Hall was packed to its utmost capacity. Chairman of the meeting was Rev. J. H. Barnes, M.A., of St. Peter's Church, Anglican, and with him on the platform were Leslie H. Saunders, secretary of the recently organized Canadian Protestant League; Dr. Shields, Rev. T. Christie Innes, M.A., F.R.A.S.; Mr. Taylor, Rev. W. E. King, M.A., of Metropolitan United Church; Rev. Gilbert D. Little, of Chalmers Presbyterian Church; Rev. R. F. Widdows, B.A., of Little Trinity Anglican Church; Rev. Eric de Pendleton, of Christ Church, Reformed Episcopal.

### Never Be Dominated

After he had brought his address to a close with the challenge to the government at Ottawa, Dr. Shields declared, amid prolonged applause and cheers, that "the Dominion of Canada will never be under the domination of the Pope of Rome."

The meeting was quiet and peaceful but for one minor interruption, which occurred when Dr. Shields was speaking of the Roman Church and how "politicians and others bow to its will." He charged that "the press of Canada is afraid of the Roman Catholic Church," and said that the newspapers bowed to domination of the Roman hierarchy through influences of its advertisers and subscribers.

The first burst of applause and cheers came when the chairman, Rev. J. H. Barnes, remarked in referring to the fact that the meeting was called by the newly organized "Canadian Protestant League," that "We owe allegiance to no one but Our Lord Jesus Christ."

We now return to our own account.

The Chairman read with great effectiveness the following Manifesto, at the conclusion of which the great audience expressed its approval by loud applause. The LEAGUE Manifesto follows:

### MANIFESTO OF THE CANADIAN PROTESTANT LEAGUE

THE CANADIAN PROTESTANT LEAGUE, as its name and its *Constitution* imply, exists to preserve, maintain, and assert, the traditional civil and religious liberties of British subjects;

which liberties are derived from the doctrines and principles of Evangelical Christianity, and through the Protestant Reformation, laid the foundations of British civilization and of the Empire's greatness.

THE LEAGUE has come into being as a protest against the aggressions of the Roman Catholic Church in Canada, especially in its arrogant use of Government agencies for the proclamation of its claims to supremacy and exclusiveness.

THE LEAGUE protests against the Papacy's outlawry in its annulment of legal marriages, its usurpation of parental authority in the education of their children; against the divisiveness of its entire policy and propagation of separatism; specifically in education, and in chaplaincy services; and, in general, in its intolerable assumption of a divine right to substitute the canon law of the church for the law of the land.

THE LEAGUE protests against the Roman Hierarchy's dictatorial impairment of the Canadian Government's war-effort, as is evidenced by its effectual blocking of Selective Conscription for military service overseas.

THE LEAGUE believes that the present world war-map cries aloud to Canada and all free peoples to supply their utmost man-power for the preservation of human liberty; and believes that the utmost of man-power can no more be obtained by voluntary enlistments, without conscription, than the war's cost could be met by voluntary contributions without compulsory taxation.

THE LEAGUE is convinced that the almost complete control of the Province of Quebec by the Roman Catholic Church, its determined opposition to conscription, with implied threats of civil war should a conscription law be enacted, is the most potent hindrance of Canada's war effort; and is a millstone about the Dominion's neck, threatening to engulf it in the swirling vortex of Fascist authoritarianism, to the death of Democracy and its concomitant freedoms.

THE LEAGUE defines the Roman Catholic Church as a political, and economic, and religious cancer which, while chiefly seated in Quebec, through its tentacles in all the Provinces, is gnawing at the vitals of the Nation, and sapping its moral and economic energies; and polluting the Dominion's bloodstream of loyalty to the principles of British democratic liberty.

THE LEAGUE answers and repudiates in advance the allegations that to place responsibility by name for the hindrance to a total war-effort in Canada, upon the Roman Catholic Italian Fascist Hierarchy, is to disturb national unity. THE LEAGUE insists that no real national unity exists; and that such apparent unity as obtains is nothing more than the mere absence of open violent revolt against constituted authority.

THE LEAGUE deplures the failure of many who have influence upon public opinion, who refuse to identify and name the paralyzing malady from which Canada is now suffering; and we earnestly call upon all Protestants to close ranks, and stand together against this menace to the security of Canada and of the Empire alike.

Since the Government has declared that it will not enact a conscription law without a mandate from the electorate; and since a General Election would be expensive, and would interrupt such war-effort as Canada is now making, THE CANADIAN PROTESTANT LEAGUE hereby challenges the Government to open a constituency for a by-election where there can be a full discussion of the merits of Selective Conscription pro and con, and where the vote would be a fair index of public opinion in general; and THE LEAGUE pledges itself to enter the lists, perhaps to nominate a candidate to oppose any anti-conscription candidate the Government may name.

THE LEAGUE declares that its main function is to give emphasis to Reformation principles, rather than to take political action, but the war situation being as it is, and the Government suffering as it now is from semi-paralysis by reason of the grip upon its vitals of the Roman octopus, we feel it to be a national duty to endeavour to arouse the Nation from the stupor induced by the misleading opiates of Governmental boasting, to a Dominion-wide protest against the Government's allowing "a handful of French-Canadians, led by M. Ernest Lapointe", to impose the will of the Roman Catholic Hierarchy upon the whole country.

With a few pertinent remarks Mr. Barnes explained the object of the LEAGUE, and called upon Rev. T. Christie Innes, Minister of Knox Presbyterian Church,

who moved the adoption of the manifesto by the meeting; and, in doing so, said in part as follows:

**Rev. T. Christie Innes, Knox Presbyterian Church, Toronto**

I consider it a very great privilege to be here this evening, along with my fellow ministers in the City, and to be asked to move the adoption of the manifesto which has just been read to you by the Chairman.

First of all, I consider it my business in life to do all in my power to make known the message of the Holy Bible, and as an officer of His Majesty's Forces, I am proud, and grateful to know that my King has sent this message to all in the Forces, and that it is inserted in every copy of the Scriptures given to our men:

"To all serving in my Forces by sea, or land, or in the air; and, indeed, to all my people engaged in the defence of the realm, I commend the reading of this Book. For centuries the Bible has been a wholesome and strengthening influence in our national life. And it behoves us in these momentous days to turn with renewed faith to this divine Source of comfort and inspiration."

Not only has King George VI. sent out this great message about the importance of reading the Bible, but such great Englishmen as Lord Caldecote, Lord Chancellor of England, referring to the profound influence of the Bible on the history and character of the British people in the last four hundred years, said, at a great gathering in the Royal Albert Hall in London recently, that it was because men and women had allowed the Word of God to sink into their hearts and lives that England had been given her great and proud position among the nations of the world. England's true greatness, he said, would only be preserved and strengthened if this generation could maintain and develop the habit of reading the Bible.

Turning from these important leaders of present-day Protestant England, we are not a little shocked to discover the attitude of the Roman Catholic Church toward the Bible; as, for example, we find it categorically stated in the Apostolical Constitution of Pope Leo XIII. dated January 25th, 1897:

"All versions of the Holy Bible in any vernacular language made by non-Catholics, are prohibited, and especially those published by the Bible Societies".

Or again, a Cardinal of the Church of Rome, Cardinal Wiseman, as reported in the *Dublin Review*, September, 1852, repeated this sentiment in a positively sarcastic fashion in these words:

"We do not urge them (the Scriptures) upon our people. We do not encourage them to read them. We do not spread them to the uttermost among them. Certainly not!"

Or, as recently as 1923, Father Hugh Pope, writing in the Roman Catholic newspaper, *Universe*, January 12th, 1923, actually said:

"The open Bible has been the curse of England."

Or, finally, if you turn to the Roman Catholic index of prohibited books, 1940 edition, you will find this statement:

"Versions of Holy Scripture may not lawfully be published in the vernacular, unless approved by the Holy See, or published under the authority of bishops, with notes."

All this, as you can easily see, is in most startling contrast to what our beloved King, and all the Protestants of the world have constantly, and firmly believed;

namely, that it is our greatest duty and privilege to distribute the Word of God in as great numbers, and in as many languages as possible, and ever since the great Protestant Bible Societies were founded about 1800, they have all consistently adhered to the principle of distributing the Bible "without note or comment"; and this has undoubtedly been one of the greatest civilizing and uplifting influences of the last century and a half in the world.

But Rome, as these official quotations make it clear, does not believe in making known the message of the Book, and even restricts the reading of the Book by every possible means. We are not surprised, therefore, to discover as a practical local illustration of this, that the North Toronto Bible House has had its mailing rights cancelled by Roman Catholic interference in the most un-British and illegal fashion, simply because a certain pamphlet exposing the convent system of the Roman Church went through the mails with the Bible House name and address on it. (That matter has already been fully discussed; it is enough to add that mail to that address is still "prohibited".)

Mr. Innes concluded by saying that Rome is not only a Church, but is essentially a political and temporal power, as can be seen by noting the words of *Universe* again, November 19th, 1926:

"But the work of the Pope in upholding and governing and guiding the Church of God has to be done in the world. The simpler rule of the earlier popes has grown up into a Vast State System, and is now the Papacy. . . . Many centuries of history and tradition have added great things to his chief office as Shepherd of souls. And his spiritual powers are now seen as often shining through the pomp and splendour of material magnificence. . . . The reigning Pontiff has to live in the great palace of the Vatican. . . . The Imperial State of the Papacy must be always upheld and continued as symbolical of the world-wide power of the Church, and in order that she may fully perform her sacred functions. The Pontiff has to uphold his Court with a regal and, indeed, an Imperial splendour because of his unique and universal office."

We assert that this gigantic world system is as much a totalitarian system as that of Hitler, as can be further clearly seen by the bull of Boniface XIII, which says:

"We further declare, assert, define and pronounce that it is necessary to salvation that every human creature be subject to the Roman Pontiff."

And the encyclical of Pius IX, article 17, 1864, goes so far as to say:

"The eternal salvation of any out of the true Church of Christ (that is, the Roman Catholic Church) is not even to be hoped for."

If the Pope is, in truth, the Vicar of Jesus Christ, and if the Roman Church is the only Christian Church, we would like to ask why has the Pope not condemned the present War, or the Abyssinian War, or the Albanian War, or the Italian War on the Greeks? And why have Hitler, Mussolini, and all the rest of the evil brood of Axis leaders, who are Roman Catholics, never been excommunicated?

In case anyone should think that THE CANADIAN PROTESTANT LEAGUE is composed of ignorant or small-minded local "sectarians", let me give one of many available quotations from great English churchmen, Dean Inge, lately of Saint Paul's Cathedral, in London, in his *Christian Ethics and Modern Problems*, page 188, in which he makes this tremendous indictment:

"The Roman Catholic Church is a most formidable corporation. . . . But as an institution it represents a

complete apostasy from the gospel of Jesus Christ. In almost every particular it has restored the kind of religion, to destroy which Christ suffered Himself to be nailed to the cross. And in its insatiable ambition to wield political power, to make the world-wide Roman Empire once more a reality. . . . To embrace the whole of mankind into one vast spiritual dominion it has plunged into that career of fraud, violence, repression, and cruelty which has made many public men beside Gambetta say: 'Clericalism—that is the enemy!'

Mr. Innes resumed his seat amid a tempest of applause—applause well deserved, for it was a really great address.

#### Mr. Leslie H. Saunders

At this point the Chairman introduced Mr. Leslie H. Saunders, Editor of *Protestant Action*, the Secretary-Treasurer of the LEAGUE, who seconded the adoption of the manifesto. Mr. Saunders always speaks effectively, and his addresses are packed with information. It is Mr. Saunders' invariable habit, both in speaking and writing, to allow the Roman Catholic Church to speak for itself.

As Mr. Saunders spoke, we could not help thinking of the psychology of *Mein Kampf* in comparison with the statements and official pronouncements of the Roman Catholic Church. The same feeling possessed us as Mr. Innes made his damning quotations. Reading *Mein Kampf*, one wonders why the whole world did not spring to arms to defend itself against the effects of that stream of literary fire and brimstone from the very pit. We suppose the fact is that the principles set out in *Mein Kampf* were so extreme, and so horrible, and so contrary to the thought of decent civilized people, that the venomous words were regarded as the ravings of a maniac.

Then we fell to wondering why all civilized nations do not spring to arms, metaphorically and where necessary literally too, in defense against the Roman Catholic Church. She can be so easily portrayed as finding her inspiration in the devil himself by merely quoting her official utterances. And yet the great mass of non-Romanists are perfectly indifferent to the blasphemous and sulphurous fumes which issue from the Vatican.

We regret that we are unable to reproduce Mr. Saunders' address. Mr. Saunders had to leave the city early this morning to fulfil a preaching engagement, so that we have to go to press without his speech. It is sufficient to say that he lifted the audience to a great pitch of enthusiasm, and his address was punctuated throughout with loud and sometimes prolonged applause.

During Mr. Saunders' speech he was rudely interrupted by the reporter of *The Daily Star* seated at the reporters' table. Assuming the reporter to have been quite sober he was guilty of a gross journalistic impropriety, although he may correctly have represented his paper's attitude toward many important public questions; if he was not wholly responsible, the assignment of such a reporter to such a task must indicate his paper's estimate of the importance of one of the most pregnant issues of the day.

Following this, the Chairman announced the evening collection to meet the expense of the meeting. The concluding address was given by the Editor of this paper, and here follows:

#### Dr. Shields' Address

This is a critical hour in the history of Canada and of the Empire, and of world civilization. We meet in

no light mood, but address ourselves to the consideration of momentous issues. To allow ourselves to be actuated by motives of self-interest of any character—whether of party, or denomination, or organization, or theory of government, or of economics, would be unworthy of this occasion. In Britain millions of men stand constantly at arms, millions of others—men and women—toil unremittingly by day and night, and machines innumerable whirr in their ceaseless revolutions, while mothers and children in countless numbers, and aged and infirm, sick and wounded, hide in shelters, and all await the death-dealing messengers of the sky. Those that go down to the sea in ships, and do business in great waters, keep watch and ward against the sharks of the deep, the hawks of the air, and the surface raider, that Britain may not starve, nor falter, nor fall.

In Europe two hundred millions of humans made in God's image are virtually bound in iron, and stagger under a yoke as grievous and galling as the chains of any galley-slave.

On the borders of Russia men—human beings like you and me, in a total of millions far exceeding the total population of this Dominion, have now for nearly five months been swaying back and forth in a life and death struggle, and millions have been killed or wounded. In the Orient China fights on, and other martial eruptions are threatening. Australia is preparing to defend her shores against Japan, which now menaces the peace of the Pacific. The United States, piece by piece, is putting on her armour, and will probably soon set the battle in array. And all other parts of the world are uneasy, and the few spots which enjoy a nominal peace, have peace only in the sense of being without outward violence.

In such a world, with earth and sea on this round globe, and the atmospheric belt that girdles it, one vast battlefield, there surely can be found no justification for indifferentism or attempted isolation.

I have much sympathy with those who deprecate words or actions on the part of anyone which endanger national unity. A house divided against itself cannot stand; and never in the history of this country or of the Empire was it more necessary that Canadians particularly, and Britons in general, should be of one heart and of one mind. For myself I would unite and cooperate with anyone who will help to defeat our common foe. I feel no kinship with Russian politico-economic systems, but I welcome Russia's cooperation in helping to defeat Hitler.

There was a great fire on Yonge St. yesterday. In the presence of the fiery devourer I would work with anyone, black or white, red or yellow, to extinguish the flame, and I should regard as a public enemy anyone who would menace the harmonious cooperation of all the fire fighters in putting out the fire. I could justify contention or conflict in such fiery circumstances only were there one or more who would not only refuse to fight the fire themselves, but would obstruct the efforts of those who were fighting it.

Neither THE CANADIAN PROTESTANT LEAGUE, nor any member of it, would utter a word, or lift a finger to interfere with, or to impede the effort of those who are actually fighting Hitler, whether in Canadian wheat-fields, or munition factories, in shipyards, or camps, or schools, on land, on ships at sea, or overseas, on land or in the air; our criticism is directed against those

who will neither go "all out" for the war themselves, nor allow others to give themselves wholly to Canada's military duty.

I believe in selective conscription for military service overseas or anywhere. I say "selective" for it would be fatal to success to train men to pilot planes, or drive tanks, or fire guns, and then fail in the provision of guns and tanks and planes for them to use, or to take necessary labour from the farms, and thus prevent production of adequate food supplies.

But with these qualifying considerations I believe in conscription for military service.

*It is the only principle that is consonant with our present way of life.*

Every member of any organized civic unit is in a sense a conscript. We are all perforce, and by law, members of the police force, and the fire department; and of every department of civic service. We are not asked whether we will be so or not, by virtue of our membership in the municipality we are compelled by law to contribute to the establishment and maintenance of these services.

The same principle applies in the broader field of our national interests and obligations: we must serve whether we like it or not. It is integral to any democratic state that the collective body shares alike its benefits and responsibilities with every individual part. And though in such a state not all the members have the same office, each has its essential separate and individual function which must be fulfilled, either for the collective honour, or the total disadvantage of the whole.

This principle should, of course, apply in an emergency involving life or death, to all the capabilities of every citizen, whether of wealth or technical service-ability in all essential services, or physical or other qualities of military fitness.

But if a country or state as a whole, with all the individual benefits accruing to its several citizens is worth saving and defending for the advantage of all, then every individual constituent of such a state, according to his ability to serve, should be required to give his utmost whether of talent or of blood for the general good.

But, said one who was no friend of humanity, "All that a man hath will he give for his life." And some will object that though it may be just to conscript a man's wealth in taxes, or his skill in industry, or his whole person for home defense, it would be unfair to impress him for general military service.

It would be interesting could we compare the casualties of industry with the casualties of military service. There are heroes of the field, and forge, and factory, heroes of the mine, and of the surgeon's table, heroines of the nurse's ward, heroes of the fireman's truck and ladder; yes, and heroes of the desk and drawing board, and executive office—where men and women give all there is of them, of brain, and brawn and blood—and all of them willing conscripts to duty—these, I say, are as truly heroic and giving their full measure of devotion to the general good, as any airman in the air, or soldier on the field, or sailor on the sea.

*On what logical ground therefore, may men and women be conscripted for such services by various pressures as forceful as any law, while the honourable field*

**Continued on page 10**

# The Jarvis Street Pulpit

## THE NECESSITY OF MAKING WAR ON MODERNISM

By Dr. T. T. Shields, Toronto, Canada

An Address delivered at the Mass Meeting of the Baptist Fundamentalist League of Greater New York, at Calvary Baptist Church, New York City, December, 1923

(Although this address was delivered eighteen years ago obviously it is not yet out of date.—Ed. G. W.)

It is probable that the leaders of the Christian church who wrought heroically in the crises of the church's history in time past little understood at the time the far-reaching effect of their action. Only as such matters are viewed in the perspective of history is it possible rightly to appraise their value. And in the present critical religious situation in which we find ourselves, we are in danger of regarding too lightly the problems which confront us. Beyond question, the future of evangelical religion will be largely influenced by the attitude the Christian leaders of to-day assume toward the forces of disintegration which are now at work in the Christian church. It is therefore necessary that we should come to the consideration of such matters as here engage our attention, with a due sense of their importance, and with a solemn appreciation of the possibly far-reaching effect of the stand we take.

Our subject is not a matter which wise men will treat lightly. On the contrary, it is a matter of serious moment which must have its bearing upon the faith, and character and destiny, of multitudes of people in the days that are to come.

WHAT IS MODERNISM? In order to know how to treat with it, we must have some understanding of its character; or, indeed, to use a stronger word, of its real nature. Is modernism a friendly but deluded admirer of the Christian faith? Is it merely a plausible negation which can have but little effect upon the church's progress, or is it a smooth-tongued, subtle, and implacable foe of revealed religion? We admit that there is strife and conflict and war enough in the world already. It would be criminal, therefore, in any department of life to provoke unnecessary contention. Let us all sincerely covet the blessedness of the peace-makers who shall be called the children of God. If there is any way by which the principles of modernism can be incorporated in the Christian faith without vitiating the faith, and without dishonour to Him Who is the Alpha and Omega of that faith, let us by all means find that way. But first, let us be sure of the character of modernism and consider carefully whether it is leading those who accept its philosophy.

### The Denials of Modernism

Modernism denies the divine inspiration and authority of the Scriptures; it denies that the Bible is of supernatural origin, and that its avowedly supernatural content is true. There are, of course, degrees of modernism; but such degrees are only degrees of boldness which mark the stages of policy in its subtle progressive denial of the supernatural. In support of its naturalistic attitude, modernism denies the infallibility of Christ Who most clearly attests the inspiration of the Scriptures. Here, too, the denial is by degrees; from the *kenosis* theory to open Unitarianism. But it is all

one in its object, namely, to discredit the testimony of Christ to the authority of Scripture.

In its determination to rid itself of an infallible opponent of its alleged "assured results", modernism denies the essential Deity of Christ, and in order to substantiate that denial, it repudiates the cardinal doctrine of the Virgin Birth of Jesus—reducing Him to the level of a man, it makes of Him at the best only an emasculated ideal. It seeks plausibly to magnify His character at the expense of His teaching which it thus strips of divine authority. The logical corollary of all this is to reject the vicariousness of Christ's death, and the fact of His corporeal resurrection, with all the implications of these tremendous truths. Modernism repudiates the necessity of the new birth and assumes a weakly tolerant attitude toward sin, an attitude which involves at last an implicit, if not an explicit, denial of sin itself. To this is added a rejection of the doctrine of the personal return of the Lord Jesus, and with that a rejection of the whole body of Biblical eschatology.

Having rid itself thus of an infallible Christ, and of the infallible Book of which He is the Subject and Seal, modernism proceeds to work out for itself its own philosophy of human origin and destiny. Hence, it substitutes human reason for Divine Revelation, and the wisdom of man for the Word of God. As necessitated by such a philosophy it repudiates the humbling doctrine of man's fall and insists that man is evolved from a lower order; that he is ascending rather than descending the scale.

In fact, this philosophy removes all fixed objective standards, either of truth or of morals, and makes man a law unto himself. The principle of divine revelation being denied, and the principle of evolution being accepted as a universal law, nothing is fixed or stable, and nothing may certainly be known of the future. Hence, this present material existence is the only one of which we can be sure. This is no exaggeration. There are differences of degrees, for not all modernists have accepted the logical implications of modernism; but they are all on the way, and in due course will arrive at the stage known as Unitarianism, and that is but a way-station far on the road that leads inevitably to Agnosticism.

Modernism, therefore, I venture to affirm, in the nature of the case, is and must be out of agreement with the Christian faith at every point. But is it merely a neutral, innocuous, thing which robs only its willing dupes of peace and of life, but does no one else any harm? A tree is known by its fruits.

### The Fruits of Modernism

What are its fruits in the political realm? Can any thinking man fail to recognize the connection between German rationalism and German militarism? The fear-

ful holocaust which sent millions to a premature grave was the legitimate fruit of the jungle doctrine of the survival of the fittest.

But if that conclusion be at all debatable, examine the fruits of modernism nearer home. What are its fruits in our national life? It would be unbecoming in me to attempt to point out such elements of weakness in your national life as a close analysis might discover; but I know the effect across the border and in the Old Land, and of its effects there I may boldly speak.

Beyond question, modernism in the religious life of the nation is having the effect of lowering the moral standards everywhere. Even the common and fundamental principles of the decalogue are called in question: the marriage relation is more and more lightly regarded; and while our divorce laws in Canada have not yet been changed for the accommodation of persons of easy morals, great numbers of Canadians come annually to the United States to secure the dissolution of the marriage bond.

What are the fruits of modernism in the religious realm? Is it not evident to all that Roman Catholicism is everywhere making tremendous strides? Why is it that in this day of supposed enlightenment, of popular education, and general increase of intelligence, the superstitions of Rome should be welcomed by multitudes who long seemed proof against its teaching? The reason, it appears to me, is obvious. People are turning away from the negations of religious modernism to a religion that is positive and authoritative; and there is no hope of stemming the rising tide of Roman Catholicism by the doctrine of doubtful inspiration, which leads a man, at last, to the position where he is without any religious authority at all.

Look, too, at the new cults which are everywhere springing up. Can the subtleties of Christian Science be answered by the guesses of a "science falsely so-called"? Can the vagaries of Mrs. Eddy be dispelled by the vagaries of a Fosdick, or a Vedder, or a Shailer Matthews? Consider, also, the rapid spread of Spiritualism. How are we to account for it? Is it to be explained merely by the fact that death has held high carnival during the recent war, and that for that reason, more people have an interest in the life beyond? I am convinced we must look deeper than this to explain the increase of Spiritualism. Sir Oliver Lodge and Sir Arthur Conan Doyle are the natural successors of the modernist apostles of doubt and unbelief. Indeed, Spiritualism is the natural child of rationalism and unbelief. It was when and because Saul had rejected the word of divine revelation, and the oracle was silent, and no voice out of the unknown answered his hungry call, that he resorted to a witch. Spiritism is the twin of modernism. If the first is Zarah, the second is Pharez—twin brothers born of an adulterous union. Modernism is the devil's broom by which he would sweep the world clear of the last trace of a supernaturally revealed religion, and make way for the ever-multiplying positive religious delusions of the pit.

Consider its effect upon our evangelical churches and upon the cause of evangelical religion in general. Here and there, it is true, men of the modernist school of special ability succeed in attracting large numbers to hear them for a while, but their popularity is always short-lived. They build nothing, but only destroy; and leave behind them, at last, only a heap of ruins repre-

senting the faith they have wrecked. Everywhere the Christian religion is at a discount because of the negations of modernism. Modernism has, in fact, become atmospheric. The prince of the power of the air has his own broadcasting system, and the very air is full of the voices of unbelief, to which the natural heart is already by nature attuned, and to which the carnal mind delights to listen in.

Is that, however, the whole case against modernism? By no means. While modernism is negative in relation to the fundamentals of the Christian faith, it is positive and aggressive in its antagonism to revealed religion. We believe in freedom. We rejoice in liberty, too. I trust we believe in liberty for all modernists as well as for ourselves. They should be accorded absolute liberty of conscience and the fullest freedom to preach and teach what they believe—but *at their own expense!* Being opposed to all manner of coercion in religion, I refuse to be compelled not only by the state, but by cleverly manipulated denominational machinery, to support men and institutions whose teaching-my conscience abhors.

#### Vicious Methods of Propaganda

Modernism discloses its true character and reveals its inherently unethical nature by its methods of propagation. It is a cuckoo which never builds a nest for itself but propagates its kind by laying its eggs in the nest of some clean bird. Modernism builds few churches. It establishes few schools. It is a parasite which feeds upon the life of another and destroys the life upon which it feeds. Everywhere the story is the same. Preachers and professors of the modernist school, apparently without any compunction of conscience, not only accept, but seek positions in evangelical institutions, and while deriving their support from those institutions, use their positions to destroy the faith which those institutions were founded to defend. And in justification of this utterly unethical course, they tell us that they do not believe in "the rule of the dead hand."

In years gone by, men of faith and of a good conscience, by faithful industry accumulated large wealth, and as an expression of their devotion to the Saviour Who died for them, they willed that the product of their life should, in perpetuity, be used for the propagation of the faith by which they had found salvation. The trust thus solemnly conveyed was accepted, and for a time its terms were respected; but now a generation has arisen which claims the right, not like Paul, to preach the faith which once he destroyed, but to use these endowments to destroy the faith which they were employed to teach.

Let me remind you of a most interesting story in the Old Testament representing the sacredness of covenants solemnly agreed upon. When Joshua entered the Promised Land and God gave him victory over the people of the land, in the course of his triumphant progress, he was met with a certain company of people who declared that they had come to meet him "from a very far country". They explained to him that the bread which they carried and which was now mouldy they had taken hot from the ovens; that their bottles of wine were new when they started; and that their garments and their shoes had become old "by reason of the very long journey." Thus they came proposing that Joshua should make a covenant with them, and as he supposed they

lived in a very remote part of the country, he made a covenant with them "to let them live."

Scarcely had the league been ratified, however, when he discovered that they came from Gibeon in his immediate neighbourhood; but because he had made a covenant, Joshua held himself in honour bound to respect its terms, and the Gibeonites were permitted to live. Centuries later "There was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites". Thus because Saul disregarded what the modernists would call "the rule of the dead hand", all nature cried aloud in protest, and the earth refused to yield her fruit, the heavens their rain and dew, for three years, year by year, all because the covenant was broken.

But the modernist protest is not really against "the rule of the dead hand"; its objection is to the rule of the hand of the Living Christ. Again, the unethical nature of this thing we call modernism is shown by the fact that it does not even speak its own language, but steals the terminology of orthodoxy; and with all the cunning of the Jesuit, reads into evangelical speech a content which is the very opposite of its evangelical significance. Modernism wears the clothes of a sheep, and when it suits its purpose can simulate the actions of the sheep; but beneath its apparently harmless disguise, there is ever to be found the bloody and murderous nature of the wolf.

Furthermore, modernism, as I have observed it, is aggressive in every sphere of religious activity. Not content with capturing individual pulpits and individual university chairs and individual educational institutions, it seeks by methods worthy the politics of a Tammany Hall, to obtain control of all denominational organizations, of mission boards, of Sunday-School boards, and publication boards, and thus to use the machinery of the denomination in which it operates to disseminate its own poison.

#### Unworthy Weapons

Its character is further revealed in the character of the weapons it employs. It boasts much of its scholarship, but its scholarship is usually shallow, as the devil's sophistries always are; and it is a scholarship which is divorced from all spiritual aptitudes and capacities. It is, in short, the scholarship of "the carnal mind which is enmity against God". Its assumptions are most brazen; its policy seems to be, "If you tell a lie, tell a big one; and having told it, stick to it". It decries the dogmatism of evangelical orthodoxy and repudiates the authority of a Book with nearly two thousand years of ministry behind it, part of the Book being much older than that, and with a feigned modesty affects the form of an interrogation mark. It boasts of its readiness to receive the truth and of its hospitality toward light from all quarters. Yet, in its antagonism toward the Bible and toward every principle of supernaturalism, it speaks with an assumption of authority that has never been surpassed by any occupant of the Papal chair. Its appeal is not to the highest but to the lowest propensities of human nature. It panders to pride and worldly ambition and to the too general desire to be up-to-date.

I believe it would not be an exaggeration to say that not one per cent of the ministers and professors who

have accepted the modernist position originated the ideas they have espoused. They are no more responsible for the origin of this religious plague than the patient in the pest-house is responsible for originating the disease from which he suffers. Modernism is more than contagious; it is infectious in the sense of being atmospheric. One can scarcely read a newspaper or a magazine without inhaling the infection.

A friend recently told me of a certain ministerial gathering at which a visiting minister of the modernist school gave an address, his principal argument in support of his contentions being that everybody now believes these things. He was followed in the discussion by several ministers who rose only to express agreement with the speaker's views. Then, an old minister from the country took the floor. He said, in effect: "The speaker has asked us to accept his position chiefly on the ground that everybody now believes it. That may be good advertising but it is not true to fact. As I came to this meeting this morning, I saw placarded on the billboards and other places, 'Everybody smokes such and such a tobacco'. That, too, perhaps, is a good argument for smokers, but the fact is that everybody does not smoke that tobacco. I am, myself, one of the exceptions; and I want to tell the speaker, too, that he is wrong in assuming that everybody has accepted his principles. I, for one, reject them absolutely, and declare my unwavering confidence in 'the faith once for all delivered to the saints.'"

But it is in this way that modernism broadcasts its views, and who is there who does not desire to be abreast of his time? The difference between many preachers and the feminine members of their congregations is that the women follow the fashions in what they put on their heads and the preachers in what they put in their heads. It is humiliating to have to acknowledge that so many of our supposed makers and leaders of public opinion are really nothing more than followers of fashion.

Modernism, moreover, does not hesitate to resort to bribery. Repeatedly I have seen it win to its side weak-kneed brethren whose besetting sin was a passion for prominence. These are simple matters, but they are deadly in their effect. We have known orthodox brethren to be won to the ranks of the "middle of the roaders" (which, in the overwhelming majority of instances, mean radicals disguised) by being given a position of prominence on a convention programme, by being invited to preach anniversary sermons, or by being given an honorary degree, or by being put to the front in some other way.

One of the favourite weapons of modernism is intimidation. It talks eloquently of liberty and boasts of being free from the shackles of traditionalism, yet by every means in its power it seeks to put the terror of its ruthless hand into every orthodox breast. I think I can say that I have long desired to become like my Master, and have long prayed that He would permit me, in some measure, to follow in His steps; but I never expected to see the day when I should be like Him in this, that some would come to see me by night, because they were afraid to come by day.

Modernism, moreover, is absolutely ruthless in its methods of warfare. It has no hesitation in making use of any and every kind of poison gas in order to further its ends. Its system of espionage is as destitute of conscience and honour as was that of Germany. Its submar-

ine fleet is most deadly in attack. It does not content itself with attacks upon those who openly combat its assumptions, but like the German pirate, it seeks to destroy both women and children. By its attack upon our schools, from University to Sunday-Schools, it would destroy the faith even of little children.

#### What is The Right Attitude?

The question, therefore, really is: What ought to be our attitude toward modernism? Have we exhausted every diplomatic possibility in seeking a basis of peace? Has the time come to abandon diplomacy and take to the field? I believe it has! It is no longer a question as to whether modernism shall go to war. The question is: Shall the fighting be all on one side? For modernism has openly made war without a declaration, upon every fundamental of the Christian faith; and every day brings tidings of some new act of violence to the truth. How shall our attitude be determined? From whom shall we receive orders? If fight we must, in whose spirit shall we fight? Whose leadership shall we follow?

Beyond doubt, this battle must be fought in the spirit of Christ; but does that mean that error is to be permitted to proceed without opposition? Does that mean that we are to be led as a lamb to the slaughter by this new tyranny, and that in its presence we are to be like a sheep before its shearers,—dumb? What was the attitude of Christ toward the false teachers of His time? Did He not make a whip of small cords and drive from the house of God those who prostituted the holy place to their own purposes? Did He not say to the preachers and teachers of His day: "But woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves . . . Ye blind guides! which strain at a gnat, and swallow a camel . . . Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers! how can ye escape the damnation of hell?"

Furthermore, let us pause to inquire what was the apostolic attitude in post-Pentecostal days. I have already quoted to you from the twenty-third chapter of Matthew. I recommend for your inspiration a careful study of the Acts of the Apostles. The apostles were true soldiers of the Cross. They pushed the battle to the gate, and in answer to the objections of those who repudiated the authority of Jesus, "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." And when later the opponents of the Gospel said to them: "Did we not straitly command you, that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us;" Peter and the other apostles answered and said: "We ought to obey God rather than men."

Did the Apostle Paul, for example, preach a doubtful Gospel, or did he plead for leniency toward those who denied the faith? Let us hear him speak for himself: "I marvel that ye are so soon removed from Him that

called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed. 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. But I certify you, brethren, that the gospel which was preached of me is not after the man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:6-12.)

But there is another instance recorded in the Acts of the Apostles where the Apostle Paul was seeking to win "the deputy of the country, Sergius Paulus, a prudent man: who called for Barnabas and Saul, and desired to hear the word of God". The deputy desired to hear the word of God, as multitudes of others do; and when they do not actually desire to hear, they, at all events, need to hear it. But Elymas, the sorcerer, withstood them, "seeking to turn away the deputy from the faith." How did Paul deal with this case? Did he invite the sorcerer to meet him at the club to lunch that they might talk the matter over, that they might, if possible, find a place in the middle of the road where they could walk together? Did he address the sorcerer with honeyed phrases, assuring him of his warm personal regard? Let the Scripture itself answer: "Then Saul (who also is called Paul) filled with the Holy Ghost, set eyes on him. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord." (Acts 13:7-12.)

Do we not need to sit at the feet of this mighty defender of the faith to learn how to meet the errors of the time?

This is not the first time in the history of the Christian church that the devil has opposed the truth of the Gospel. This vile world has never been a friend to grace or to the doctrines of grace. Let the martyr fires witness to us of the faithfulness of those who counted the Gospel to be dearer to them than life. Furthermore, we have the most explicit teaching in the Word of God bearing upon this subject. Are we to put personal friendship before loyalty to Christ? or are we to make Him in everything Lord?

There is a passage in the sixth chapter of 2 Corinthians which we have too long allowed the Plymouth brethren to monopolize; but the day has come when it is necessary that we should apply it to ourselves: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in



them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

"Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds" (II John 9, 10).

#### A Declaration of War

I have come, therefore, to believe that there is nothing left to us but to declare war on modernism everywhere. For myself, I have resigned from the diplomatic service and have joined the army in the field. Evangelical orthodoxy is in danger of suffering great loss from the neutral attitude of many who ought to be openly on the side of orthodoxy. There is no place for neutrality in this war. He that is not for Christ is against Him; and we do well to point out to our brethren the necessity of openly taking their stand on this great issue.

While the armies of Russia stayed in their trenches and maintained a "no man's land" between themselves and the Germans, while they had occasional reverses, they were really invincible. It was when they met Germany in the middle of "no man's land", and shook hands with the enemies of their country, that the doom of the great Russian Empire was sealed.

Let us by all means be charitable toward those who differ from us. Let us recognize that no one man and no one denomination has a monopoly of the truth. We may walk and work with many who do not agree with us in all particulars; but when men deny the virgin birth of Christ, His essential Deity, His vicarious atonement, the necessity of the new birth, the promise of His personal return; and with it all, the whole principle of His supernaturally revealed religion, *it is time to recognize that they are proceeding in a direction opposite to that which we are commissioned to take, and to refuse to have any fellowship with them.*

By this I do not mean to advocate withdrawal from the Denomination, nor do I suggest any sort of separatist movement. We should, in this matter, proceed on the principle of "What we have, we'll hold." The institutions of the Denomination were established by men who believed the things which we believe; and the money that was left was given by those who left it for the purpose of propagating the principles represented in the movement now known as the Fundamentalist movement. We ought, therefore, to resolve to stay in the Denomination, and to fight for the possession and control of that which was dedicated to the conservation and propagation of the principles we hold. *But it is necessary that we frankly recognize that those who deny the fundamentals of the faith are not the friends, but the foes of the Gospel of the Lord Jesus Christ. And as we would be true to Him, we must refuse absolutely to have fellowship with those who are avowed enemies of the truth.*

Again, however, it is necessary to ask the question, How shall we fight? What methods shall we use? What weapons shall we employ? Of course, by voice and

pen it is necessary that we should not only teach the positive truth as we are given to see it, but that we should earnestly combat the errors of the day. That may be taken for granted. I venture, however, to remind you of the principle involved in Peter's explanation of the phenomena of Pentecost.

When the Tabernacle had been erected in the wilderness and the sacrifice had been prepared, fire came down from heaven and consumed the sacrifice. And Moses commanded thereafter that "The fire shall ever be burning upon the altar; it shall never go out". And from that forward no sacrifice was presented to the Lord, no incense was offered in the censers of the priests that was not kindled by that supernatural flame. So that in whatever other respects the Hebrew worship resembled the worship of the heathen about them, it was differentiated from all other forms of worship by this fact: that its every act of service was associated with that supernatural fire.

Thus, at Pentecost, the Holy Ghost was given and His supernatural power was manifested in the speech of those who spake "with other tongues, as the Spirit gave them utterance". And Peter's explanation was that "This is that which was spoken by the prophet Joel", that is to say, *the supernaturalism of the Book was demonstrated by a supernatural power.* Thus, also, Peter at a later period defended himself before his critics, who complained of his having preached the Gospel to the Gentiles. He answered their objection by telling them that while he yet spake the Holy Ghost was given.

It is not enough, therefore, that we should be orthodox in speech, we must be orthodox in life; it is not enough that we should contend for a supernatural religion as a theory, we must demonstrate the truth of the supernaturalism of the Bible by exemplifying the supernatural experience it promises. It seems to me, therefore, to be necessary that we should carry these principles into our church life; and, while holding to the principle of a regenerate church membership, insist that there should be some evidence of regeneration in the life of the members of our churches.

#### The Need of Divine Power

The voice may be effective, and I believe that in these days we should cry aloud and spare not; the pen may be mighty, and I believe we should employ it to the utmost in this holy warfare; but the mightiest weapon of all is the weapon of prayer. God will glorify His own Name; He will plead His own cause; He will vindicate His own Word, as it is written, "That thou mightest be justified when thou speakest, and be clear when thou judgest." The essential Deity of Christ, with all its implications, will be established, not by our open lips, but by His open grave; *the significance of the open grave will be understood, not by mere intellectual debates between soldiers and disciples, but the infallible proof of His own presence in the midst of His people.*

We must demonstrate the supernatural character of the Bible by an experience and exemplification of its supernaturalism. We must prove the passage of the Red Sea by walking dryshod through the flood of worldliness which bars our passage to the Promised Land, and from the further shore triumphantly exclaim, "now may Israel say: If it had not been the Lord who

was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us as a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."

The walls of the Jericho of Modernism can never be demolished by scholastic "Big Berthas". The arrogance of a "science falsely so-called" will not yield to the mightiest explosive which even true science can compound. Though the sword of Fundamentalism be made from the unadulterated truth of the Gospel, no human hand is strong enough to wield it to the undoing of the enemies of the Lord. We shall march triumphantly over the ruins of the citadel of modernism only as the trumpet of truth is blown in the power of the Holy Ghost.

There will be no victory over the imaginatively evolved gorilla—the last issue of an unbelieving human imagination—the Goliath of Evolution with its pride-inflated cranium, its enormous helmet and complete armour of brass—this giant will never lick the dust before any warrior who fights in the armour of carnal wisdom with a like brazen helmet and coat of mail. But even Little Faith will return from the conflict more than conqueror, with the head of the giant in his hand, and five unused stones of unknown geological age in his scrip.

This accursed Baal, which has dried up our rivers, and withered the Lord's harvest, and emptied the church's granaries of spiritual fruitage, will not be expelled from the hearts of the proud even by the thunderous tones of an Elijah, nor by the altar he builds, nor by the sacrifice he prepares—forevermore this challenge will be answered from the skies—"The God that answered by fire, let him be God". Our God will still answer by fire, and only as the Fire falls from heaven will apostasy be checked, and the thirsty land thrilled with "a sound of abundance of rain."

Thus our knees may be mightier than our lips, and our prayers than our pens. You cannot make a hero of a cowardly Peter by pouring water on the fire in the high priest's palace. You may make him uncomfortable but not heroic. But if we pray, who knows but the Lord will look upon Peter and in resurrection glory and reality "appear to Simon", and let the Fire of Pentecost fall from heaven, and convert him into one of Truth's mightiest warriors!

Therefore, in all earnestness, and with the profound conviction that it is the mightiest weapon in the church's armoury—let us pray! Pray till our churches are on fire with the Holy Ghost; pray till miracles of grace are multiplied; pray till the church stands forth in the midst of a wilderness of rationalism, like Moses' bush burning with Fire but unconsumed—"O God, when thou wentest forth before thy people, when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel, Thou, O God, didst send a plentiful rain, whereby thou didst confirm thine inheritance, when it was weary."

The Old and the New Testaments are one—they are the Word of the living God: and He is "the same yesterday and to-day and forever." And the Fire of Moses' bush, the Fire of Carmel's challenge, the Fire of Pentecost's infallible proof of the resurrection, and Saviourhood, and Sovereignty of Jesus Christ—"THIS IS THAT"—is still at the command of faith. Let Christian scholarship do its part to repair the altar that is broken down; let faith with holy daring dig such a trench about the altar as will separate the Christian revelation from all kinship with human philosophies, and set it forth as an altar in the midst of a flood where natural fire cannot be kindled—let us accept the implications of our faith—and when we have set the wood in order, and the sacrifice upon the wood, let us face the logical alternative of our professed faith in the supernaturalism of the Christian religion—of victory by the power of God, or utter, overwhelming, absolute defeat. Then, destroying every means of retreat, and abandoning all compromise, let us unfalteringly stand with God against an unbelieving world, and issue again this challenge to the modern priests of Baal. "The God that answereth by fire, let him be God!"

#### The Protestant League—Continued from Page 4

*of military duty is to be left unpoliced by any legal requirement of entrance, for men to wander into it or past it, willy-nilly?*

"Ye have not yet resisted unto blood, striving against sin." We have not really invested all our energy of opposition to any evil until we have resisted unto blood, either in real readiness to give our lives to the cause of righteousness, or in the actual jeopardizing of our lives. *And Canada cannot be credited with a total war against the present-day tyrants, until by legislative compulsion we conscript and consecrate our total energy of brain and brawn and blood to the destruction of the German tiger, of the Italian jackal, and of all the lesser Japanese and other buzzards who gather where they think a fat carcass may be.* I would be the last to minimize what Canada has already done in providing food, and money, and machines, and men, and building and manning ships to help to convoy Canada's contribution to the war; but *in no one of these particulars have we done anything like what we should have done, and could have done—yes, and would have done, had German bombs been dropping to spur us on.*

I will not speak of our war record of yesterday, except to say that the initial enthusiasm, the early zeal for military service which might easily have swept hundreds of thousands into the army, was lost and dissipated by the Government's frustrative policies. Whatever possibilities of adequate supplies of man-power by voluntary enlistments there were in the beginning, were destroyed by the Government's initial doubtful, dilatory, and vacillating methods. But that is all ancient history. What about to-day and to-morrow?

The present Canadian distinctive military situation resembles an excellent car, with perhaps great potentialities, but in an unheated garage on a zero morning. The lubricant in every bearing is cold with the consistency of glue; every bit of steel has been hospitable to the frost, so that even a fully charged starter cannot turn over the engine. What shall be done? *We shall*

not get on with our day's war-work by taking time to scold the caretaker for letting the heater in the garage go out; we must get the car started and get on the road to victory! How? We must get a truck and conscript the thing by pulling it out, and either pulling or pushing it along the road.

### Does Canada Favour Conscription?

DOES CANADA FAVOUR CONSCRIPTION? Can we obtain a conscription truck to give us first a pull and then a push?

Conscription would probably not carry unanimously in any part of Canada. There would be some conscientious objectors, sincere perhaps, but whose consciences are more tenderly encouraging toward comfortable courses, than their hearts are warm to stern duty or their minds hospitable to truth.

There would be others who would first be apathetic from want of understanding; or held back by affectional ties, or positively opposed from sheer selfishness. But in the main, Canada I believe would respond as she did in 1917.

### Who Opposes Conscription?

WHO THEN WOULD OPPOSE CONSCRIPTION? Who is now opposing it, and has opposed it from the beginning?

Not the French Canadian, because he is French Canadian. Thousands of French Canadians have enlisted voluntarily as they did in the last war. Our valiant French Canadian soldiers would not object to being reinforced in the field. French Canadians are not less patriotic, or less brave, or less heroic than Canadians of other racial origins.

Who then are the opponents? Not Roman Catholics as such, whether English-speaking, or French-speaking. Thousands of Roman Catholics have enlisted gladly, enthusiastically in the armed services in Canada, and throughout the Empire. It would be as untrue as it would be unjust to deny to Roman Catholics, or to French Canadians as individuals, or to deny the individual Roman Catholic French Canadians their full meed of honour.

And yet beyond question the percentage of enlistments of Roman Catholics, whether French Canadian, Irish Canadian, or English or Scotch Canadian to the Roman Catholic population of Canada, is lower than that of any other.

The percentage of enlistments for the Air Force in Quebec is less than 10 per cent of the total, while the percentage of Quebec's population to that of the Dominion as of the last census is 27.7 per cent. It is a conservative statement to say that in the Air Force alone, Quebec has done less than a third of her duty.

So far as I am aware figures for the other armed services have not been released. But it is significant that the Minister of National War Services reports that Quebec secured 42.2 per cent of the total exemptions from military service for home defense, although Quebec had only 27.7 per cent of the total population at the last census. It is likely to have a much larger percentage to-day.

### The Roman Hierarchy, The Real Opponent

Practically the same proportions obtain in all other matters in respect to Quebec's contribution to Canada's war-effort. But I repeat, that is not because it is Quebec; nor yet because the people of Quebec are pre-

dominantly French-Canadian; nor yet because the individual citizen of Quebec is a Roman Catholic: it is because it is the determined policy of the Roman Catholic Hierarchy to discourage those under their control from enlisting, and to keep their men at home.

I'll tell you why. I must speak plainly and boldly. The politicians skate all around the subject, and do not touch it. They go out of their way to pay the Hierarchy compliments, in the hope of securing the Roman Catholic vote. The press, for the most part, is equally reticent. They never blame the Roman Catholic Church for anything. Like a timid physician who feels about the patient's body, perhaps puts him under X-rays—but fears to tell him he has a deadly cancer in his body which will soon destroy him.

The Roman Church's policy is to subdue this country to the Pope—to possess it for the church. During the last war I read a booklet by Cardinal Mercier of Belgium, on, "The Duty of Roman Catholics." His thesis was that it is the duty of Roman Catholics to breed a population for the church. Of this they boast; and it must be admitted that their rapid natural increase promises the creation of an ever-enlarging national problem. I put it boldly: the Province of Quebec is just as truly a breeding-place as any stock farm in the country—a place, as Cardinal Mercier says, where they are breeding a population for the church.

Hence, they want to keep their men home, that they may breed their kind, and so the more quickly obtain a Roman Catholic majority in Canada. There are parts of Ontario where the Protestant, English-speaking population is being crowded out, and replaced by French-speaking Roman Catholics. That will be true of all Canada if Rome has her way; and the anti-conscription attitude of the Quebec Hierarchy is one means to that end.

### The Bitterness of Quebec's Opposition

The nature of Quebec's opposition to conscription is indicated by the kind of teaching the Roman Church is giving the youth of Quebec. I quote a brief passage from *L'Action Catholique*, a French-language paper, and from a page devoted to boys and girls; in that paper this amazing question was asked:

"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 Calles, with the cry, 'Vive le Christ-Roi!'"

But a week or so earlier the St. Jean Baptiste Society of Montreal passed a resolution, one clause of which read:

"Whereas the very big majority of Canadians are against conscription for service overseas, and the adoption of 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."

*Le Jour*, a French-language paper, in a front-page article, publishes the following:

"Thanks to our special service of information we have been able to procure some accusing details on the Order of Jacques Cartier, a secret French-speaking Society."

The motto of this Roman Catholic Society is, "*Pro Deo et Patria* (For God and the Fatherland)." *Le Jour*

says that at one of the meetings of the Order, one of the commandments made the following declaration:

"The O. J. C. commands directly or indirectly more than twenty-five French-language publications in Canada."

"Last May, in the Gesu Hall, Montreal, the speakers gave themselves over to a veritable orgy of declarations against our participation in the war."

It was urged that there should be printed:

"A large edition of the speech made by the member of Parliament, Maxime Raymond, which showed, so they said, the absurdity of the Canadian intervention in the European conflict. One of the commanders wished to make a protest. He rose and said in substance; 'I cannot conciliate your views with those of Cardinal Villeneuve, who said at Toronto that we ought to defend the British Empire even at the price of blood.' This protestation provoked a burst of laughter. He was given to understand that he was very simple indeed to believe that the official declarations of a Prince of the Church were the reflection of his personal thought. The good fellow wished to speak against this perfidious insinuation, but his voice was lost in murmurs, and other business came up for consideration."

In Quebec City itself, *Le Jour* says:

"A member of the Provincial Legislature, M. Rene Chalout, brought to the Assembly of the Order a sensational message of which the following is a faithful resume, (and not textual) I repeat here what I have promised to the Directors of the U.C.C. If the Government dares to break the promises that it has made against conscription for overseas service, I will take the lead of the movement necessary to prevent this misfortune. I shall follow the example of Marshal Petain, who has offered his life to save the youth. . . ."

I quote again from *Le Jour*:

"A member of the Order, M. Alfred Ayotte, director of the Anti-British and Anti-Participationist-Review, *l'Oeil*, boasted in the same meeting that he had written in his October edition that French-Canada would find considerable advantage in the French-German collaboration. He added that General de Gaulle was a Jewish sympathizer, and that the paper *La Voix de France* (the organ of the Free French) was of Semitic inspiration."

Another speaker added:

"It is on the highest authority of the Order that we owe the maintenance of the relationship between Canada and Vichy. . . . French Canada may possibly owe its salvation to the Catholic state of Petain. On his part, M. Omer Heroux, Editor-in-Chief of *Le Devoir*, made the claim that in the affairs of France, Mr. King was the best ally: it is he who wishes to maintain our relations with Vichy."

Mr. Harvey, Editor of *Le Jour*, gives a list of some of the outstanding members of the Order of Jacques Cartier:

"Three Federal Members; a former Provincial Minister in a Duplessis Government; Liberal Member in the Quebec House; a Jesuit Priest, who is director of a number of Jesuit publications; the prior of the Benedictine Monastery; a priest by the name of Villeneuve, who is a member of the same Order as the Cardinal, though not to be confused with the latter; M. Omer Heroux, Editor-in-Chief of *Le Devoir*; another member of his staff; and a Professor of the University of Montreal."

The method of this Order, *Le Jour* explains as follows:

"In Article V. of the programme of the Order we read the following: 'Let us penetrate into the smallest parts of the machinery of political organization, from the highest tribunal down to the simplest local organizations.'

"The chief concern of this organization is to have its members or sympathizers named for all the commanding posts. That explains in a large measure how in

certain war services it is almost impossible to-day to find true Liberals and sincere Democrats. . . ."

I know there are those who talk of tolerance, and who refuse to believe that the Roman Church constitutes any such menace as I have indicated. Here I give you a quotation, from a sermon by a Roman Catholic priest, Rev. D. S. Phelan, and printed in *The Western Watchman*, a Roman Catholic paper, June 27, 1912, of which he was also Editor.

Here is the quotation from his sermon:

"And why is it the church is strong? Why is it everybody is afraid of the Catholic Church? And the American people are more afraid of her than any people in the world. Why are they afraid of the Catholic Church?—They know what the Catholic Church means. It means all the Catholics of the world; not of one country, or of two countries, but of all the countries of the world. And it means more than that. It means that the Catholics of the world love the church more than anything else, that the Catholics of the world love the church more than they do their own governments, more than they do their own nations, more than they do their own people, more than they do their own fortunes, more than they do their own selves. We of the Catholic Church are ready to go to the death for the church. Under God, she is the supreme object of our worship. Tell us that we think more of the church than we do of the United States; of course we do. Tell us we are Catholics first, and Americans or Englishmen afterwards; of course we are. Tell us, in the conflict between the church and the civil government, we take the side of the church; of course we do. Why, if the government of the United States were at war with the church, we would say to-morrow, To hell with the government of the United States; and if the church and all the governments of the world were at war, we would say, To hell with all the governments of the world. . . . And why is it the Pope is so strong? Why is it that in this country, where we have only seven percent of the population, the Catholic Church is so much feared? She is loved by all her children and feared by everybody. Why is it the Pope is such a tremendous power? Why, the Pope is the ruler of the world. All the emperors, all the kings, all the princes, all the presidents of the world to-day are as these altar boys of mine. The Pope is the ruler of the world.

We invite the editor of the *Standard* and *Times* to note the dignified and patriotic expression, "To hell with the government of the United States." In the early days of Christianity the Roman government was at war with the church; but can we conceive of one of the apostles or of one of the disciples saying, "To hell with the Roman government"? How are the mighty fallen!

In making the statement that "the Pope is the ruler of the world", this priest is following the authoritative teaching of the Roman Catholic Church.

Let Protestants awake. This is a Protestant country. Let us resolve that it shall so remain. Protestants deny and repudiate the blasphemous claims of the Papacy. We deny that the so-called Roman Catholic Church is a church at all. It is a worldly, foreign pagan state, seeking world-dominion—even as Hitler; and it ought to be opposed with equal vigour. We avow our supreme allegiance, as Protestants, to the Lord Jesus Christ as King of kings, and Lord of lords, the one and only Mediator between God and men. And in temporal and national affairs, we owe our primary and supreme allegiance to His Britannic Majesty, King George VI.

I therefore support the motion to submit this manifesto of THE CANADIAN PROTESTANT LEAGUE to the vote of this audience, that it may go forth as an expression of our

solemn determination never to allow the Dominion of Canada to fall under the dominion of the Pope of Rome.

The National Anthem was sung, including the verse,

"O Lord our God, arise,  
Scatter his enemies,  
And make them fall:  
Confound their politics,  
Frustrate their knavish tricks,  
On Thee our hopes we fix,  
God save us all."

The meeting was closed with prayer and benediction by Rev. Wm. Thomas, M.A., Pastor of Cooke's Presbyterian Church.

## Encyclopedia Britannica (1941) On The Vatican

### VATICAN CITY STATE?

"A sovereign and completely independent domain, represents the temporal power of the Pope. It was established in 1929 through the Lateran Treaty between the Holy See and Italy. . . .

"The Pope, in his function of temporal ruler, exercises complete legislative, executive and judicial rights over Vatican City State. Three Cardinals are commissioned to take charge of administrative matters. Papal gendarmes, numbering about one hundred perform police duties, and famous Swiss, Palatine and Noble guards assist at state functions and palace routine. Being a completely independent government, the Vatican City State has its own postage, coinage, flag and has an international recognized diplomatic representation. Within its confines, all the affairs, spiritual and temporal, of the Roman Catholic Church as a world power are transacted. Upon the entrance of Italy into the war, the Vatican City State offered residence to diplomats and officials of nations at war with Italy. Vatican City citizenship was conferred on Italians serving in papal nunciatures and delegations accredited to countries hostile to Italy."

—*Encyclopaedia Britannica,*  
1941 Supplement.

This is an extract from the most up-to-date volume of the world famous and authoritative Britannica, which describes very clearly the temporal claims of the Papacy. Who can deny that Rome is a political institution in the world of secular powers?—T.C.I.

## EDITORIAL

### The Fear of Definition

The accuracy of a man's thinking may generally be measured by the clarity and precision of his definitions. Since the time when the earth was without form and void, and darkness covered the face of the deep, before man appeared, there has probably never been greater confusion of thought, of speech, of plan, and of purpose. The generality of men seem to be suffering from some kind of epidemic moral malady, the symptoms of which appear to be a vagueness of immediate vision, and a general shortsightedness.

The victims of this malady answer to the scriptural description, "He that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged for his own sins." Which may be defined as forgetfulness of history, incapacity for perspective perception, and ignorance of the contemporary.

Even the seers of our day at best seem but to "see men as trees walking". Punctuation is reduced to the use of marks of exclamation and interrogation. A character in one comic strip—we believe he is called Sir Archibald Von Platter, who never knows where he is, whence

he came, whither he is bound, or what he ought now to be doing, is more than the creation of the cartoonist's imagination: he is very largely a psychological reality of the times. We read editorials written by able men, in journals of nearly every sort, which are supposed to be informative and directive; but usually at the end of the reading we are as fogbound as ever. We recall an experience off the coast of Labrador on an ocean liner some years ago, when our engines were stopped for ten or twelve hours. We could see nothing before, or behind, or on either side; and through all that time at regular intervals the fog-laden air was rent with the sound of the ship's tremendous fog-horn. We were rather a large-sized "infant," but in other respects we fulfilled Tennyson's description—

"An infant crying in the night  
An infant crying for the light,  
And with no language but a cry."

In the circumstances one feels compelled to enquire whether this general fogginess is all objective, or partly subjective; and if the latter, whether the defective vision is due to some local mental optical defect, or to general ill-health. It seems to us that the latter is the basic cause, and the former rather symptomatic than causative.

In many realms of thought and activity, for a quarter of a century or more, the times have produced a tendency to retreat from the definitive. While boasting of progressiveness, men have been the victims of a conservatism which has preferred a merry-go-round to a forward-going conveyance. During the last war we published a book entitled, "Revelations of the War", in which we endeavoured to show that the war was, at least in part, the result of addiction to rather than conviction of the evolutionary hypothesis. We asked a certain friend to read the proofs, and having done so, he said, "Do you not fear to be so positive? What if the evolutionary hypothesis should turn out to be true? Do you not think you would be wiser to leave yourself a way out, if it should ultimately prove to be true?" We remember making a reply as positive as the book itself, by saying, "To our way of thinking, if evolution could turn out to be true, we should have no logical alternative but to throw the Bible into the waste-basket." That attitude of our friend seems to have become general now for many a day. Men speak, and write, and act, as though, being uncertain of the rightness of their course, they must provide themselves with "a way out" in the event of their finding themselves on the wrong-track.

This attitude of mind has been displayed in religious matters. Men walk or stand as though they felt themselves to be on thin ice which might break beneath them, rather than as men standing or walking on solid rock. Hence preachers have preached, teachers have taught, writers have written, on religious subjects as though the ghostly spectres of the imagination of "the consensus of scholarship" might suddenly become realities. Thus they have timorously endeavoured to appease unreal and rationally non-existent antagonists of revealed religion.

The same fear of the definite and positive has coloured the political outlook of many of the nation's leaders; and the peace of righteousness, undefended by positive principles of political action, has been wantonly murdered by the definite and positive in the person of Hitler. For nearly ten years the whole world suffered from the greatest of all trade depressions. The suffering of those ten

years, considering the mental torture it inflicted, was about as great as the suffering of war. Little money was in circulation; millions were unemployed; and those who were employed, were reduced almost to beggary by the necessity of maintaining the rest.

Now war has come, and billions of dollars have somehow been brought forth from their hiding-places. What caused the depression? Largely, fear. Men were afraid to invest, afraid to venture, afraid to risk anything lest their last state should be worse than the first. They were afraid of the definite and the positive in industry, in trade, in commerce, in finance, as in religion and politics.

Were we an artist we could paint a picture as great as that of Napoleon's "Retreat from Moscow." We would entitle it, "The Retreat from the Definite".

And what lies at the basis of all this? If the last foot-rule on earth could be destroyed, and there were left no exact objective representative of the ounce, the pound, or the ton, and men were driven to develop a new science of weights and measures, in the meantime we should suffer from a depression of uncertainty. We should be without exact objective weight or measure.

The Holy Spirit is to convince men of righteousness, said Christ, "because I go to the Father, and ye see me no more." The Standard removed, the Measure withdrawn, the one positive objective Representative of righteousness becoming invisible, would leave the world in uncertainty as to what was right and what was wrong. Its only hope would be through the ministry of the Divine Spirit, communicating the truth of the revealed and inspired Word. But, if He and that be rejected, there could be certainty nowhere; with the result that all the world must spend its time whirling about in the proverbial vicious circle. There is no answer to the world's need of the definite save this, "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

### "A Fool in Glorifying"

It is not often that the Editor speaks for himself, or THE GOSPEL WITNESS for itself; but as the apostle was "compelled" to become a fool in glorifying, so may we be.

In our controversy with Modernists, their favourite weapon of defense was ridicule. Errorists of every sort always assume a superior attitude toward their foe, as Goliath did toward David. By reason of a decision taken long ago, never to surrender our Tobruk which we call the Bible, we have grown used to being the object of sneers and contemptuous epithets from superior people.

And now that we have accepted a share in the leadership of THE CANADIAN PROTESTANT LEAGUE, we have no doubt that the attacks will be renewed. Of course they have already been very extensive. The French-language press of Quebec, and the English-language Catholic press of the rest of Canada, have given us a very great deal of attention. Henceforth THE CANADIAN PROTESTANT LEAGUE will also be the object of their vicious attacks. The Editor of this paper has been a nobody for so long, he might almost forget his own name if the enemy did not so frequently mention it in their assaults.

And, of course, only the most ignorant people in the land will become members of THE CANADIAN PROTESTANT LEAGUE. The Pharisees always "perceive" that the disciples of truth are "unlearned and ignorant men". This Editor has no time to go anywhere for entertainment,

though he often feels greatly in need of it; so he has to find his fun and his occasions for merriment in the grimaces and other antics of his foes.

Once we ventured to say that Jarvis Street was crowded to the doors, and a very highly respected and beloved brother kindly rebuked us for so saying, charitably declaring that we were under no necessity to resort to arithmetic. But with due respect to that kindly criticism, we are disposed to believe that it may be necessary to present an informative defense.

The bitterest opponents of THE PROTESTANT LEAGUE will not be found among Roman Catholics, but among Protestants so-called. Mentally too indolent to do more than scrape together a few scraps for a couple of Sunday sermons, such opponents are consequently utterly ignorant of conditions growing up about them. They are among the number who practise the principles of Christian Science without finding membership in that peculiar sect. Everything is lovely, bright and balmy, fragrant and fruitful, as a beautiful summer day—why worry? If ever they read history, they must have forgotten it; and they have now no mental aptitude for solid reading; nor any faculty of discernment which would make them, like the sons of Issachar, "men that had understanding of the times, to know what Israel ought to do."

These are the people who, being too lethargic to develop energy enough to throw stones, will hurl more savory if less deadly missiles at THE LEAGUE, its members, and its officers. But THE LEAGUE will take care of itself. We are proud of the standing of every member of the Executive, for every one of them is an executive indeed, who is not holding an office, but doing a job.

But some diminutive ministerial oracle who preaches in a church that is almost as empty as his head, and who would be distinguished from the most insignificant man of the street only by his dress, speaks of Jarvis Street Church as though its congregation were composed of mental subnormalities, and of its minister as though his head were furnished with horns without and destitute of furniture within. Well, we will venture to tell this little Rev. Mr. Importance a few things; and though he is not likely to have sufficient intelligence to be a subscriber to THE GOSPEL WITNESS, some one of our readers may be good enough to pass a copy of the paper on to him, with this article marked. We do not know where he lives. We do not know his name. His name may, however, be Legion, for he may be many.

To begin with, Jarvis Street Church is very far from empty, and it is very often much more than full. Who are they? Where do they come from? From all parts of the city of Toronto, and far beyond. We have actually had five carloads of people drive five hundred miles to attend one service. In the summertime nearly every Province in Canada, and every State of the country south of us, may be found represented in our congregation. Indeed, in holiday time, we think we have had as many ministers of all denominations in our congregation at one time as are to be found in some union services of two or three churches of considerable size combined.

Not only so, but the sermons of the Jarvis Street pulpit have been published now week by week for nearly twenty years. They have gone to the ends of the earth. A missionary from Central Europe called on us the summer before the outbreak of war, and told us that an annual conference of Protestant ministers was held for mutual profit, sometimes in one country, and sometimes in an-

other, which was usually attended by about three hundred missionaries; and in connection with that conference, a preachers' institute formed part of the programme. He told us that the sermons of THE GOSPEL WITNESS had for several years been used as the textbook on homiletics in that particular conference.

The sermons of THE GOSPEL WITNESS have been translated into many languages, including Arabic. They are reproduced regularly in some periodicals, and occasionally in others. We have conservatively estimated that a single sermon in some instances has reached as many as a million people through the printed page. Not only so, but ministers of all denominations are among our subscribers. Some of them have the copies of THE WITNESS regularly bound for reference; and men occupying some of the largest and most influential pulpits in America, have been good enough to say they have found THE GOSPEL WITNESS usefully suggestive.

Furthermore, by the request of their respective curators, THE GOSPEL WITNESS is sent regularly to many historical libraries, and will be found in bound volumes on their shelves. We have not so many now, although we are rapidly recovering our position in that respect; but before the depression, THE GOSPEL WITNESS had more ministerial readers than could be accommodated in Massey Hall. And if any preacher in Toronto had a weekly audience of three thousand ministers, he would not be altogether rated as a nobody.

Editorially, THE GOSPEL WITNESS has had great influence; and we venture the assertion that there is probably no religious paper on the American Continent more frequently quoted in other periodicals. We could not, of course, dare to hope to generate sufficient light to make any impression upon that vast domain of darkness in which *The Toronto Daily Star* twinkles! Nor could we hope to produce much effect upon the editorial ignorance so often displayed by *The Globe and Mail*, without first having the opportunity to carry its writers through a course from journalistic kindergarten to higher realms of understanding.

But we are foolish enough to regard it as being a high compliment that we are not understood in some quarters, and opposed from others. Last week we published a little note from someone subscribing to THE GOSPEL WITNESS, to whom some friend had first lent a copy. In his note this new subscriber said:

"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."

Our ministerial critical rushlights who seem to think they are envied by the sun in the heavens, are welcome to their splendid isolation, and to their Sabbaths of comparative solitariness. We have been here nearly thirty-two years. We have had any amount of trouble, but it has been such trouble as Britain has been experiencing, which has been occasioned by those who would drive us from our island fortress. But we are still here!

Some years ago, when a seat on a horse-drawn omnibus was supposed to be a point of vantage from which London could most advantageously be viewed, a 'bus was going along one of the streets in London leading to that centre known as the Elephant-and-Castle, right across from which stood Spurgeon's Tabernacle. It was a wet

morning, an uncomfortable drizzling rain was falling; but the top of the 'bus was pretty well occupied. As they drove slowly along, crowds of people could be seen on either side of the street, hurrying in the one direction, some of them occasionally breaking into a trot.

One man, a stranger in London, asked his seat-companion, "Where are all those people going this rainy morning?" "Oh", said the other, "they are all going yonder to the Metropolitan Tabernacle, to hear that fool Spurgeon." The 'bus driver overheard the remark, and turning his head said, "Sir, I have been driving this 'bus, on this route, and at this same time of day, regularly now for more than twenty years. I come along this way every Sunday morning about this time, and rain or shine, summer or winter, all the year round at this time of the day, you will see crowds of people hurrying on toward that place yonder. You say they are going to hear that fool Spurgeon? I submit, sir", said the driver, "that if Spurgeon were a fool, someone would have found it out long before this."

If Jarvis Street Church were the rendezvous of ignorance and prejudice and fanaticism, and its pulpit were the seat of superlative folly, some among those who throng the place, and other thousands—many thousands—who read the message sent forth in THE GOSPEL WITNESS, would, by this time, have found it out.

## Bible School Lesson Outline

Vol. 5 Fourth Quarter Lesson 48 November 30, 1941

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

### CHRIST THE BELIEVER'S LIFE

Lesson Text: Philippians 1.

Golden Text: "For to me to live is Christ, and to die is gain"—Phil 1:21.

#### I. The Introduction—verses 1, 2.

In their form and plan of composition the letters written by the Apostle Paul resemble the letters of the period, many of which are extant. Our modern letters commence with the name of the recipient and close with the name of the writer, whereas letters of the early Christian era contain the names of writers and readers at the very beginning.

Paul's young disciple Timothy was associated with him in his second and third missionary journeys (Acts 16:1-3; 20:4), and hence was well acquainted with the churches to whom the letters were sent (Rom. 16:21; 1 Cor. 4:17; 2 Cor. 1:19; 1 Thess. 1:1; 3:2, 6; Col. 1:1; Heb. 13:23). Timothy had remained in Philippi for a time after the departure of Paul, and the Philippians had learned to love and to trust him (Phil. 2:19-22).

The Greeks used the word translated "grace!", "rejoice!" or "all hail!" as their word of greeting (Matt. 28:9; Gal. 1:3; 1 Thess. 1:1), while the Hebrews used the salutation "peace!" (Gen. 43:23; Matt. 10:12, 13). The Christian benediction combines them and compasses two main principles of the Gospel (John 1:16, 17; Rom. 3:24; Eph. 2:13, 14; Tit. 2:11). True grace and genuine peace originate with God the Father and His Son, Jesus Christ our Lord (1 Cor. 1:3; Gal. 1:3; Eph. 1:2; Philem. 1:3).

#### II. The Invocation—verses 3 to 11.

The Apostle frequently breaks forth into thanksgiving to God as he commences his messages of Christian fellowship (Rom. 1:8; 1 Cor. 1:4; 2 Cor. 1:3; Eph. 1:3; Col. 1:3). The note of praise should be the dominate one in the heart and on the lips of the believer (Psa. 34:1; 35:28; Heb. 13:15).

The close tie which binds together the hearts of believers is conspicuous in this Epistle. Paul had a deep affection for the members of all the Churches under his care, but

apparently he regarded the believers comprising the first Christian community in Europe with special joy and pride. They were worthy of commendation for their steadfastness; they were not fair-weather friends.

Thanksgiving leads immediately into prayer; in fact, prayer in the Biblical sense of the word is thanksgiving, and thanksgiving is prayer (John 11:41, 42; Phil. 4:6; Col. 1:9-12; 1 Tim. 2:1). Paul prayed that the Philippian might increase in love (1 Thess. 3:12; Jude 21), in knowledge (Eph. 3:14-18; Col. 1:9), in spiritual discernment ("that ye may distinguish the things that differ"—verse 10, Revised Version margin; compare Rom. 2:18), in sincerity (1 Cor. 5:8; 2 Cor. 1:12; 2:17) and in righteousness (Rom. 14:17; 2 Cor. 9:10; Eph. 5:9).

### III. The Information—verses 12 to 26.

The believers in Philippi had exhibited such sympathy and concern for the Apostle that he felt free to return their confidence and to give them particulars about his experiences in prison. His personal hardships had been the means of furthering, not hindering, the progress of the Gospel (Rom. 8:28). His imprisonment and its cause had become known throughout the camp of the Imperial guards who watched him day and night. To each one in turn he would preach the Gospel. Then, the Christians in Rome, being responsible for the spread of the Gospel in their city while the leader was absent, had gained courage to speak the message openly. Enemies of the Gospel publicly attacked it, thinking thereby to stir up persecution against Paul and to discourage his followers, but their very opposition excited the curiosity of their hearers and turned the thoughts of many toward the Lord. Paul rejoiced in these evidences of the progress of Christianity. The spread of the Gospel should be a matter of supreme moment to every believer (Matt. 6:33).

Paul knew that all his sufferings would turn out to his salvation through their prayers and because of the Holy Spirit, Who supplies every need of the believer. The Apostle perhaps referred to his deliverance from prison, or perhaps to his salvation in the wider sense of that term, denoting maturity in Christian experience, the increase of saving grace (Acts 2:40; Rom. 13:11; 2 Cor. 1:6).

His one motive was to glorify the Lord Jesus Christ; this was the supreme passion of his life (verse 11; 2 Cor. 5:9, 14, 15; Gal. 1:24; Phil. 2:11; 4:20). What a splendid ambition! May it be the ambition of each one of us!

Great indeed is the mystery of the Gospel truth that Christ lives in the heart of every believer (Col. 1:26, 27), that His Spirit takes up abode in the spirit of the Christian, imparting the Divine nature to the individual and manifesting His presence in new motives, holy desires and Christ-like conduct (1 Cor. 6:19, 20; Gal. 5:22-24; 2 Pet. 1:4). As we live in Christ, so does Christ live in us (Col. 3:1-4). For a Christian to live is for Christ to live (Gal. 2:20).

That union of the believer with Christ, although real and potent, can be but partial so long as the human spirit is restricted by the weakness of the flesh (Rom. 7:25; 8:2-13). But to die is gain, since death liberates the spirit, enabling one to enter into the full realization and enjoyment of oneness with Christ (John 17:23, 24; 2 Cor. 5:1-8).

By the inspiration of the Holy Spirit the Apostle penned these words in prison when his prospects were uncertain, so far as pardon was concerned. His death would be an advantage to him, but a disadvantage for the Philippian saints. But he was prepared to live or to die according to the will of the Lord for him (John 4:34; 2 Tim. 4:6-8). His was a whole-hearted, active, earnest, zealous devotion to the Lord.

### IV. The Instruction—verses 27 to 30.

The Gospel is more than a system of doctrines; it is also a way of life. By embracing the Gospel we become citizens of the heavenly kingdom with its high standards, its holy privileges and its glorious destiny (Phil. 3:20; Col. 1:13). Paul exhorted the Philippian converts to act always in a manner befitting their new citizenship (1 Thess. 1:10-12). It is sad when a person's practice is not in keeping with his position in Christ.

Two dangers confronted the church at Philippi, both of which threatened its testimony. One danger came from within the church, the other from without. On the other

hand, pride and jealousy had led to dissention, destroying the unity which should exist in a Christian church (Phil. 4:2). For this reason they were exhorted to stand fast in one spirit. When the Holy Spirit is given full sway He breaks down the barriers of ill-feeling and unites all hearts in earnest Christian endeavour (Eph. 4:1-3).

On the other hand, the Philippian church was in peril of being overwhelmed by the weight of persecution directed against it by the civil authorities (1 Thess. 2:2). Roman law forbade the introduction of any new religion which might affect the people's loyalty to the Emperor (Acts 16:20, 21). Accordingly, the early Christians were frequently accused of treason on the ground that they worshipped another King than Caesar and planned for another Kingdom than Rome (Acts 17:6, 7). Hitherto the saints at Philippi had remained steadfast under persecution (verses 3-7). They were reminded that suffering for Christ is a gift from Him. Truly, as someone has said, it is "a rarely coveted gift".

### ANNOUNCEMENT

Monday evening, November 24th, at 8 o'clock, the Bethel Baptist Church, of Orillia, will celebrate the fourteenth anniversary of the pastorate of Rev. John Byers; and the discharge of the last indebtedness on the church building. Rev. T. T. Shields and others will speak. All within driving distance are heartily invited.

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