

# The Gospel Witness

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

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Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.

Telephone Elgin 3531.

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## The Jarvis Street Pulpit

"EXCEEDING ABUNDANTLY ABOVE ALL THAT WE ASK OR THINK"

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

Preached in Jarvis St. Baptist Church, Toronto, Sunday Morning, July 13th, 1941

(Stenographically Reported)

"In Gibeon the Lord appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

"And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day.

"And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in.

"And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude.

"Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?"

"And the speech pleased the Lord, that Solomon had asked this thing.

"And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment;

"Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee.

"And I have also given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee all thy days."—  
1 Kings 3:5-13.

Many times have I reminded you that the God of the Old Testament is the God of the New Testament. He is the same, and His years do not fail. He deals with His people in all dispensations upon precisely the same principle. God is a God of grace, and we must meet Him in grace, or we cannot meet Him at all. The conditions, under all circumstances, in all ages, upon which our need and His great fulness meet, are always the same. Therefore, we may turn to this story of God's appearance to Solomon; His offer to him, and Solomon's reply, for profit this morning.

### I.

First of all there is a picture here of AN APPEARING GOD—a God Who is pleased to manifest Himself to man. That is *exactly contrary to the modern theory*. The

Bible is not a record of man's search after God: the Bible is a record, a revelation, a recorded revelation of how God seeks after men. In all ages you will find the initiative is with God: God appeared! In the beginning our first parents hid themselves from God among the trees of the garden. And man has been hiding from God ever since. But God in His grace, His abundant mercy, has sought out the hidden ones. In the Old Testament, and in the New Testament, He always appears as one Who is seeking and saving that which was lost. He "appeared" to Abraham; He "appeared" to Moses; He "appeared" to Joshua; He "appeared" to David; He "appeared" to Solomon: "Once in the end of the age hath he appeared to put away sin by the sacrifice of himself." Man could not climb up to heaven, therefore God came down to earth, and "appeared" as One Who was

full of grace and truth. After His resurrection no one ever discovered Him, not even one of the disciples was able to find Him for himself; but He "appeared" again and again, manifesting Himself to those upon whom His heart was set. Said the disciples: "The Lord is risen indeed, and hath appeared to Simon. . . . And as they thus spake, Jesus Himself stood in the midst of them."

That, my dear friends, is still true. No one can, by searching, find out God. We cannot discover Him for ourselves, nor any aspect of His character. That principle which regulates His initial dealing with us continues throughout the soul's relationship to God. He is evermore appearing. You cannot make the sun rise. The sun rises of itself and appears. You cannot turn a switch and turn on God's light, as we turn on the electric current. The switch is beyond your reach. God comes Himself; He appears, and we are dependent, always, upon His boundless grace.

God appeared to Solomon. *How? He appeared as One Who was waiting to be gracious.* He did not come as a Creditor: He might have done so. He did not come with a rod: He might have done so. He came to him saying: "Ask what I shall give thee." How our lives would be transformed if we could ever conceive of God in that attitude toward needy men! I saw a little dog the other day which seemed afraid of everyone. When anyone approached he put his ears back and ran. I am fond of dogs, and I made up to him at last, and stooped and petted him. He opened his great eyes, and seemed to look with gratitude upon me, wagged his little tail, and, I think, in the doggie language as I understood it, said, "Thank you. I am not used to that. I am used to sticks, and stones, and kicks. When I see a man I am disposed to run away from him, because I did not know anyone wanted to be kind." He cuddled up to me as I petted him. Most of us are like that little dog; we run away from God. We seem to think He has a rod waiting for us. We are afraid to respond to Him. But the truth is He comes to help, and to enrich us.

When I was a little boy in England my father used to travel a great deal preaching, and his home-coming was always a great occasion. I used to look upon his bags when they were brought in as though they were bundles of mystery. I wondered what they contained. And when the time came for their opening, I never ran away. I did not expect a rod; I did not expect a scolding: I expected that when those wonderful bags were opened, somewhere tucked away in a corner there was a gift for me, just a little love token. And there were gifts for the rest of the family. And so we always welcomed the cabby at the door, because he brought both the giver and his gifts.

And our Father in heaven comes saying, "What shall I give you?" Not, "What shall I take away?"—but, "What shall I give you?" That is His attitude. A little while ago a man, reputed to be a very rich man, was in this city, I shall not name him. He is reputed to be rich and very generous. It is surprising how many friends he has everywhere. Wherever he goes people like to meet him, because they expect that perhaps he will have something to give to them, or to the cause they represent. That should ever be our attitude toward God—we should regard Him as One Who appears asking, "What shall I give them?" He is rich, and is laden with good things, indeed with "unsearchable riches".

Do you always answer the door-bell when it rings?

Perhaps there is a blind man selling pencils. You know when he rings your door-bell the implication is, "Have you anything to give me today?" Perhaps you are too busy to answer. But if someone infinitely rich were at your door, and you knew that as soon as you opened it he would smile upon you, and say, "Well, what shall I give you today? Nothing to pay; no price; it is all of grace"—with what alacrity we should all answer such a knock! We should be listening for it. And if we properly understood God, we should always be listening for His footfall; always anticipating, and eagerly longing for His approach, because He comes saying, "Ask what shall I give thee."

Now *He gives many things without the asking.* His rain falls upon the just and upon the unjust. His glorious light blesses all alike. And yet, *His best gifts are reserved for the asking:* "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them." He waits for us to ask Him for some things. And it is true of all of us that we have not, because we ask not. We might be a hundredfold richer than we are if we were readier to ask of this great Giver of every good and every perfect gift.

Your children came to the table this morning for their morning meal. In the main I suppose they took what was there. But perhaps there was one who rather fancied something else, and he said, "Mother, could I have so-and-so?" You promptly said, "Why certainly if you want it." He or she got it for the asking. Oh, the Lord waits for us to ask for things! He gives us much; but there are still better things to be had for the asking.

And then the Scripture says that *He waits to be gracious. He waits for us to ask Him.* I must confess—I am half-ashamed to make the confession—that if and when I see certain people coming to me, I do not wait for them. I do not exactly run away, but I do not wait. And if we avoid meeting, I feel it is something of an advantage, for I know that they are going to ask me for something I have no power to give. But the Lord comes to us, and says, "Here I am; ask of me. I am waiting to be gracious. What shall I give you?" Does He not say, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." I wish you could go away this morning with that picture of God in your mind—of One Who is infinitely rich, and infinitely gracious, and Who is just waiting for you and for me to ask Him for something!

## II.

WHAT RESPONSE WAS MADE TO THAT DIVINE APPEARANCE? I think we have a worthy example here of the response which ought to be made. *Suppose there had been no answer at all!* Suppose Solomon had made no response to this divine inquiry: "Ask what shall I give thee?" What an affront to Deity that would have been! Has it occurred to you that we commit an offence against God when we don't pray? We grieve Him. He waits to be gracious, and sometimes we allow ourselves to be too preoccupied to make any response to His appeal. How ungrateful that is! How we ought to be ashamed of treating such an one in such a way!

But Solomon did respond; and *he responded by recognizing the good hand of God in his personal history.* He said in effect: "This is not the first time Thou hast come. Thou didst show mercy to David my father. My family history is a record of divine goodness." So is

mine. So is yours. I am sorry always for children who were not blessed with godly parents. I do not think there is any legacy that a father or mother can leave to their children like the memory of a godly life. It is a great advantage to be able to turn back the pages of our family history, and say, "God was there"; Yes; God was there. Before I came goodness and mercy followed those who went before me, and from the beginning of my life, from my earliest infancy this gracious God, who now speaks to me, has been pursuing me."

Unnumbered comforts on my soul  
Thy tender care bestowed  
Before my infant heart conceived  
From Whom those comforts flowed.

It was this man's father who said: "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever." Oh, we owe to our gracious God a debt of gratitude we can never pay, for all the blessings showered upon us before we knew whence they came!

And then Solomon recognized the solemn responsibility of living. He said, "The responsibilities of life for me are so great that I am afraid of them. I am only as a little child. I have no wisdom, no skill at all. I am put in the position where I may accomplish great good, but I don't know how to do it. I have not been to school. I had a godly father, but yet I have not learned." There are some people who take life lightly, as though it were a simple thing to live, as though life were designed to be one long happy summer holiday, free from all responsibility. But a Christian ought to have a solemn sense of the responsibility of living. Whether one be a king, or the king's humblest servant, it is all one. We all have our place to fill, and our duty to discharge. I picked up a soldier the other day. He had been just two months in training, but I don't believe Prime Minister Churchill is more impressed with the responsibility of his job than that young man. It was a delight to talk to him. Life had become serious. Responsibilities were not lightly borne: they were heavy. It was a time when every man should do his duty; and apparently this young soldier was resolved to do his. I felt it was an inspiration to talk to him. He was going on to advanced training for a couple of months. And he said, "I feel the responsibility to be so great, I believe I shall make the army a career. There are big things ahead." And, whether we are in the army, or are in civilian life, living is a responsibility as well as a privilege.

I read a story when I was a boy of the Prince Imperial of France. He was the son of Napoleon III. and the Empress Eugénie. After the Franco-Prussian War he and his mother found asylum in England. The prince became an officer in an English regiment. During the Zulu War he was serving with his regiment in Africa. They were bivouacked somewhere—he was in a cavalry regiment—and their horses were tethered nearby. They were suddenly surprised by a superior company of Zulus. There was nothing to do but flee. It was folly to try to stand against such numbers. And so the order was given to the men to mount and flee. They did so. The prince, when his horse was saddled, put his foot in the stirrup to throw himself on his horse. As he threw his weight on the stirrup it gave way, and he fell. And in a moment his body was pierced with the Zulu assegais. The hope of France was blotted out; and possibly the whole history of Europe changed. Why? Because

somewhere in a saddler's shop the person who made that saddle failed to stitch on the saddle strap securely. It was only a little job; it did not matter very much if he were careless! Did it not? It is within the bounds of possibility that that man's carelessness changed the history of Europe. There are no little jobs, my dear friends. Everything is important. Life itself is important, and we do well, like Solomon, always to recognize that we are but as little children, who don't know how to go out or come in; and we need someone to teach us.

Solomon recognized that *the supreme equipment of life is not to be found in material possessions, nor merely in intellectual pursuits or qualifications, but the prime necessity in life's equipment is moral and spiritual.* Solomon said, "What I want is to be able always sharply to distinguish between good and evil, between right and wrong; therefore, give me an understanding heart. Give me spiritual discernment. Give me wisdom from on high."

My dear friends, that is what we all need. For this we ought always to pray. And that is true in every walk of life. Oh, how much our rulers need to pray Solomon's prayer! When I read the speeches of a man like Mr. Mackenzie King and almost any member of his Cabinet, I say to myself, Oh that God would give him an understanding heart! So many of them seem to be as blind as a bat, with little or no conception of the tremendous responsibilities that are theirs; playing at it; not even like a child, but like an infant in rompers! Whatever you are, whatever your job, you need an understanding heart. Thus Solomon prayed.

Nor can we ever get this heart until we are born again. We cannot see the Kingdom of God, nor see the things of the Kingdom of God without that divine gift, until the eyes of our understanding are enlightened. Some of you boys and girls will, by and by, be in public school, others in high school. Then you will go on, perhaps, to university for some technical training, for some job, whatever it may be. I hope you will do well, and become highly skilled. But remember the primary thing. My soldier-friend said to me, "So far I have just received two months' basic training"—I suppose that is the word now—"and then I go on to advance training." Let me remind you, this is the basic training, the understanding heart. Right relationship to God through Christ is the indispensable thing to true success in life.

### III.

And LOOK AT THE REWARDS. This is an extraordinary saying: "The speech pleased the Lord." *God was pleased* that Solomon had asked this thing. Did you ever make a speech? I have had to make a great many, and sometimes people are concerned as to whether other people are pleased with their speech. An experience of years ago comes to my mind. It was before I came to Toronto. We had a Sunday School entertainment, and there was a woman there who had prepared a recitation. It was long enough for the whole programme—but it was the most important part of the programme to her! The place was crowded. I could see this woman, and I heard her, too. She said to someone, "Do you see my husband? Is he here? I don't know how I shall get on with my 'piece' if he is not here." She wanted to recite to him, to please him. I think sometimes preachers preach in the hope that they may please their people. I can promise them it is a vain hope, for if they please some, they will

be sure to displease others. And it is really not worth trying. I have heard people pray when I had a suspicion that they were trying to please someone. You have heard of the Boston preacher "who delivered the most eloquent prayer ever delivered to a Boston audience." I expect it was. We used to have a man come to Jarvis St. prayer meeting, and his prayers were always fifteen minutes long at the shortest. They were carefully prepared prayers. Some of you may remember him. Someone told me of finding him one day in the Public Library, surrounded by books. He was getting his prayer ready for the next prayer meeting. He used to stand up, cross his hands, and begin his oration. He kept it up until at last I had to stop him. It was well done. I remember his saying: "We thank Thee, O Lord, for the percolating power of a sunbeam." I suppose we ought to be thankful for that! One time he spoke of leviathan as "the only creature which Thou hast made without fear." How we wearied of that sort of thing! We had finally to tell him, as politely as we could, that such prayers were not pleasing to the people, and were an offence to God.

But here is a *pronouncement by God upon a man's prayer*. God said it was magnificent, and He was pleased with it. Ah, that is how we should pray! We may stammer and stutter, and sometimes break all grammatical rules. But if we please God that is the main thing, for after all, prayer is offered to Him. And God was pleased because Solomon had asked for something.

What do you pray for? For health and strength? That is well. Perhaps we don't value our health until we lose it for a while. It is well that we should pray for these things in their proper place. Do you pray for bread and butter? Yes; that is well. Pray for success against your competitors, and the life of your enemies? There may be times when it is necessary to do that. But Solomon was commended for asking for none of these things.

I spoke to you of a little dog—you who don't like dogs may go to sleep for a few moments. I have a dog of my own, and occasionally he will cuddle up to me. I offer him a biscuit, and he just looks up at me as though to say, "Am I all stomach? Do you think I never come to you unless I want something to eat?" Sometimes he puts back his ears, and goes away. I call him back and pet him a little, and he seems to say, "That is what I wanted." Do we never come to God except when we want something to eat? These material, carnal concerns are important in themselves. But the Lord was pleased because Solomon did not ask for any of these things.

I remember once being at the bedside of an invalid from whom I learned many lessons. For many years she had been in constant pain, and one day when I was sitting talking with her about the things of God, a man came in. He was one of those men who teach that everyone has a right to have a perfect body. And so he drew up a chair, with the air of an expert, and said: "Now, sister, what shall we pray for?" "Oh, I don't know. The Lord has given me nearly everything." "What shall we pray for? For healing!" She said, "Mr. So-and-So, I used to pray for healing, but the Lord in His grace has brought me to the place where He enables me to say, 'The cup which my Father hath given me, shall I not drink it?'" And it seemed to me that with that reply that modern Pharisee shrank into the proportions of a pigmy, spiritually. How much she had learned of the divine art of prayer!

The Lord was pleased because Solomon did not ask for these things, but asked for wisdom to execute his job well. And he was given wisdom, as we shall be, if we desire that we shall not be unwise, but understand what the will of the Lord is.

But Solomon received more than he could ask or think according to the power that worked in him. If you were a housewife in England, and it were not war-time, and you were to telephone your butcher and order a roast of lamb, you would not have to ask for mint. You would get it without asking. Though you ordered only lamb the other things would be included. Well, the other things are always included in the first, in God's programme. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Just so that you will remember it, He will add *mint!* He will send all the condiments, the things that are needed to make life comfortable and savoury. Your Heavenly Father knoweth what things ye have need of!

Do not reprove yourself if sometimes you have been so concerned about spiritual matters, and have so sought the blessing of God in respect to an understanding heart that you have almost forgotten to pray for bread and butter. The Lord will forgive you for omitting it, and it will please Him greatly that you have asked Him for something else. How shall we respond to Him this morning? I could say much more, but that is the picture I bring to you. Can you hear His knock:

"Behold, a Stranger at the door!  
He gently knocks, has knocked before,  
Has waited long, is waiting still:  
You treat no other friend so ill.

"O lovely attitude! He stands  
With melting heart and laden hands;  
O matchless kindness! and He shows  
This matchless kindness to His foes.

"Admit Him, for the human breast  
Ne'er entertained so kind a Guest;  
No mortal tongue their joys can tell  
With whom He condescends to dwell.

"Sovereign of souls, Thou Prince of Peace,  
O may Thy gentle reign increase:  
Throw wide the door, each willing mind;  
And be His empire, all mankind."

May the Lord bless us, and help us to throw wide every avenue of our being for the inflow of the enriching grace of God, for His name's sake, Amen.

Let us pray:

We thank Thee, O Lord, that Thou dost ever hear the cry of those who lift their hearts to Thee: Whosoever shall call upon the name of the Lord shall be saved.

Help any who know Thee not to call upon Thee this morning, for that great gift, the forgiveness of sins, and eternal life. And help us who are Thy children, to set our hearts upon the higher things, and to leave it to Thy wisdom, and Thy great heart of love, to give to us the necessary things for which we need not ask.

We ask all these things in the name of Jesus Christ our Lord, Amen.

### CIRCULATE EVERY ISSUE OF THE WITNESS

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## PROTESTANT LEAGUE NOTES

### Meeting in Riverdale Presbyterian Church, Toronto

The regular Monthly Meeting of THE CANADIAN PROTESTANT LEAGUE in Toronto will be held in Riverdale Presbyterian Church, corner of Pape and Harcourt Avenues, Tuesday evening next, January 20th, at 8 o'clock. Rev. A. Gordon MacPherson, Pastor of Riverdale Church, will be the Chairman; and the speakers will be: Rev. H. G. Martin, Superintendent of Yonge Street Mission; Rev. J. B. Thomson, Pastor of Dufferin Street Presbyterian Church; Mr. L. H. Saunders, Secretary-Treasurer of THE LEAGUE; and Dr. T. T. Shields, Editor of this paper.

Friends of THE LEAGUE in and around Toronto are cordially invited to attend this meeting.

### Meeting in Aurora, Ontario

Arrangements have been made for a meeting in Mechanics' Hall, Aurora, Ontario, Friday evening, January 23rd. Aurora is in the Riding of the Postmaster-General of Canada, and among the speakers will be Rev. E. J. Taylor, Proprietor of North Toronto Book Store upon whose mail the ban still rests. Rev. J. Christie Innes, Minister of Knox Presbyterian Church, will speak, as will also Mr. Saunders and Dr. Shields.

### Jarvis Street Church—Last Sunday and Next

Rev. W. Gordon Brown preached in his usual splendid manner at both services last Sunday to excellent congregations. There was response to the invitation at both services, and two young men were baptized in the evening.

Next Sunday Mr. Brown will preach at the morning service, and it is expected Dr. Shields will be home for evening.

### Pages Six and Seven

We want our readers to see articles written by others respecting the Roman Catholic situation in relation to world events. Read carefully the next two pages.

## A FEW RECENT LETTERS

### FROM MINISTERS

Oceanside, Long Island  
January 12, 1942

"Dear Dr. Shields:

I receive great blessing from your paper, THE GOSPEL WITNESS. I enclose renewal for one year and price of book, Other Little Ships. If you have back numbers for the past few years, please quote a price.

(Signed) .....

Carlisle, Cumberland, Eng.,  
December 11th, 1941

"Dear Doctor:

My very warmest thanks for THE GOSPEL WITNESS, which reaches me safely. Sometimes two arrive at the same time, but never mind as long as they arrive. THE WITNESS gets better and better. Your sermons are a great inspiration to my own heart, and I also get real help from them in my pastoral work. The last one to reach me was dated November 13th, and arrived yesterday, December 10th. I am forwarding my renewal to The Canadian Bank of Commerce, 2 Lombard St., London E.C.3.

Again thanking you for the glorious gospel you preach to saints and sinners,

Yours very sincerely,

(Signed) .....

## FROM LAYFOLK

Waco, Texas;

January 8th, 1942

"Dear Sirs:

I want to subscribe to THE GOSPEL WITNESS which I have greatly enjoyed reading; I think it is one of the greatest religious weeklies in print. I am a college ministerial student here in Baylor University, and I really love to read. I am sending an extra dollar for back copies. Please send all the copies of THE GOSPEL WITNESS you can spare for that amount, preceding the date of November 6th, 1941.

I thank God for T. T. Shields, and I pray for him continually that God will continue to use him in a mighty way.

(Signed) .....

Mayland, Essex, England,

December 14th, 1941.

"Dear Editor:

For the past year I have been in receipt of GOSPEL WITNESS, and have not been able to find out who was the means of such a gift. My sister and I are both enjoying the paper, and I should really like it to be continued to me at above address. We thank God for your ministry, and though living in England now, heard you preach when we lived in Vancouver.

(Signed) .....

## FROM A MISSIONARY

Bolivia, S. America.

November 28th, 1941.

"Dear Dr. Shields:

For some time I have been intending to write to you in appreciation of your great work, but procrastination and the press of our many duties here have kept me from it.

Though we are far from the halls of the Seminary and of Jarvis Street, we are kept well informed of your work through the pages of THE GOSPEL WITNESS which reaches us quite regularly each week. I must say that of all the periodicals which come into our home THE GOSPEL WITNESS is the one which we most look forward to receiving. It is packed full of inspiration and interest, and as a well known slogan has it, "It is good to the last drop!"

Since you have started a more aggressive campaign against Roman Catholicism our interest has deepened and we do thank the Lord many times for your thorough and outspoken exposures of this "mother of harlots and abominations of the earth." We who live in the midst of Catholicism in a land where Romanism has held unrivalled sway for centuries, know something of the evil of the whole system. And since the out-break of the war, we have had occasion to note the work of what you call the "Pope's Fifth Column". They are just as active here as they are in all the rest of the world. May the Lord grant you to see a great world-wide reaffirming of the doctrines of the Reformation and a revival of the faith "once delivered unto the saints".

The formation of THE CANADIAN PROTESTANT LEAGUE has thrilled our hearts, and we do pray and trust that its strong "protests" will return to us that freedom of thought, word, and action which is every man's right. As I am not there to take an active part in the work of THE LEAGUE, I have wondered if there is room for non-resident members.

Now one more word. The longer I am away from the Toronto Baptist Seminary, the more I thank the Lord for you its founder and for the School which gave me my theological training. It was with sorrow that I read in THE WITNESS of your decision to close its doors for the duration, and I pray that soon it will re-open its doors that others might share with us, the Alumni, the benefits and blessings of this great school of the prophets.

Once again praying that the Lord will spare you that you might see your labours for Him crowned with greater success, I am,

Very heartily yours,

(Signed) .....

## Golden Opportunity Lost

By Philip A. Adler

From *The Detroit News*, October 24, 1941.

*Editor's Note—This is the fifth of a series of articles on the religious situation in the Soviet Union, by Philip A. Adler, of "The News" editorial staff, based on his personal observations and studies of the subject during his extensive tours in Russia for "The News" in connection with the Soviet first and second Five-Year plans.*

A golden opportunity to save religion in Russia, perhaps to modify the Soviet Government and to prevent the current war once was in the hands of America and was allowed to pass.

The American who held that bird of opportunity in both hands and allowed it to fly away is Fr. Edmund J. Walsh, S.J., vice-president of Georgetown University and a leader in the current crusade for religion for Russia.

Pascal might have exaggerated things a bit when he wrote three centuries ago that the face of the world would have changed if Cleopatra's nose had been shorter. But there is many a man living today in Moscow who sincerely believes that the story of religion in the Soviet Union would have been different had Fr. Walsh, at the time of his sojourn in Moscow as the Vatican's plenipotentiary, displayed the Christian virtues of humility, patience and charity in which no doubt he believes.

### King Entertains

Fantastic? No more so than the fact that at about that time King Victor Emmanuel of Italy, entertained on his yacht an archbishop and a commissar, a Catholic and an atheist, who clinked glasses in agreement on a Vatican-Kremlin policy of religion for Russia, and drank to the health and longevity of Pope Pius XI and Comrade Nikolai Lenin.

Since Fr. Walsh, with complete disregard for the American Speaks polls, invariably presents his personal opinions on the war and Russia's and America's parts in it as if he had the backing of the entire people of the United States, it behooves the American people to know something about that episode in their nation's diplomatic history.

Fr. Walsh went to Moscow, in 1922, in the dual capacity of the Vatican's plenipotentiary and as a representative of world Catholic organizations to administer relief to Russia.

Louis Fischer, for many years an American correspondent in Moscow and an intimate friend of George Chicherin, former Soviet commissar for foreign affairs, is responsible for the statement that Fr. Walsh told Chicherin that two tendencies then existed at the Vatican: One, led by the Pope himself, aimed at a compromise with the Soviets and at Catholic missionary work in Russia; the other, represented by Fr. Walsh, was a struggle with Bolshevism.

### Soviet-Vatican Story

I interviewed Fischer many times during my visits in Moscow for *The News* and during his visits on lecture tours in Detroit. The story of the Soviet-Vatican relations, as he told me and as he incorporated it in his "The Soviets in World Affairs," written under Chicherin's personal supervision, runs somewhat as follows:

At the time of Fr. Walsh's visit to Moscow, the Soviets were quite sincere in their desire to reach a compromise with the Vatican. They felt that way for realistic reasons. They held that a concordat with the Vatican would establish their prestige in Catholic countries whose recognition they then sought. They also felt that by promoting a religious conflict between Catholic missionaries and the Russian Orthodox Church, the latter would have less energy to devote to counter-revolutionary activities in which it was then engaged.

At a dinner party given by the King of Italy during the Genoa Conference Chicherin found himself seated opposite the Archbishop of Genoa. Chicherin's explanation of Soviet policy of separation of church from state aroused the interest of the archbishop, who immediately saw in this a possibility for Catholic missionary work in Russia, a thing held impossible under the Czar.

"In Moscow, however, Fr. Walsh constituted the chief obstacle to the successful consummation of the Pope's plan," Fischer states. "His implacable and undisguised enmity soon caused difficulties."

### Food Shipments

He demanded that his food shipments for Russian famine sufferers come accompanied by foreign monks. He then suggested a method of money remittances between Russia and

the outside world, which the Soviets suspected as a financial transaction between Russia and "white" Russian emigres abroad. Then came the question of church property. According to Fischer, "the Jordansky-Venturi (Soviet-Vatican) conferences (on this subject) that had given promise of a settlement proved abortive as the result of the strategy of Walsh."

A golden opportunity for modifying the Soviet attitude toward religion was missed. By the end of 1924 the Soviets won recognition from Britain, Italy and France and, through the Living Church, managed to break the back of the Orthodox clergy. By that time many prominent Russian emigre families adopted Catholicism and began to exert an anti-Soviet influence on the Vatican.

In 1925 Chicherin presented a set of proposals for a concordat with the Vatican to Cardinal Pacelli, then the papal nuncio in Berlin, who is now Pope Pius XII.

### The Last Phase

The last phase of the Vatican-Kremlin relations is told by Fischer in the following lines:

"The Vatican kept the Soviet documents (of 1925) for one year, and then returned a reply on three of the 12 or more questions involved. In 1927 Rome intimated that the Soviet proposal did not satisfy. The negotiations were never resumed. To-day the Roman Catholic Church in Russia has no definite legal status."

An analysis of the present attitude on America's aid for Russia's defense by clergymen like Fr. Walsh and Msgr. J. Sheen, professor of the Catholic University in America in Washington, D.C., (not of the Georgetown University, as I said in an earlier article), should be of interest to Americans for another reason.

The impression is often held by laymen, particularly non-Catholics, that these two distinguished Catholic leaders invariably express the official Catholic opinion and speak for Catholics not only in America but in the entire world.

Nothing could be more remote from the truth. These men themselves never tried to convey such an impression, as they know that many Catholic clergymen in a position of authority equal to theirs hold diametrically opposite views. This particularly is true of the Catholics in European countries now under Hitler's iron heel.

### Fascist Platitudes

Take for instance the Fascist platitudes laid down with almost pontifical authority as the credo of faith by Msgr. Sheen in the current issue of *America* and try to apply them to Poland.

In a long article, under the oracular title "Soviet Russia May Be Helped but Russia Must Be Reformed," Msgr. Sheen declares that "there are three false approaches to the question of aid to Russia. The first is the suggestion that Nazism is a greater menace than Communism."

It so happens that among those who do not regard Communism as a greater menace to mankind than Nazism, and who advocate immediate American aid to Russia, is His Eminence Cardinal Hlond, the prince primate of the Roman Catholic Church in Poland, now a refugee at the Vatican.

Cardinal Hlond's report to the Pope last year on the number of Catholic priests shot or thrown in jail by Hitler's hordes, of the number of professors hanged or thrown in concentration camps to be starved or worked to death, of the number of girls carried off "to be used" in Reichswehr barracks, of the thousands of civilians murdered in Poland, the hundreds of thousands enslaved and the millions dispossessed, is the most horrible document that has come from the war.

### Defines Menace

But Msgr. Sheen, by a process of intellectual hair-splitting worthy of medieval scholasticism, would have the American people believe that while "externally, Nazism is unquestionably a greater menace than Communism; internally, i.e., as regards our American way of life, Communism is the greater danger."

While the American crusaders for religion for Russia have been sending telegrams to the White House and writing letters to Congress and to the press—anything to sway American public opinion, which is decidedly against them—they have overlooked several important news items from the religious world which should be of interest to them and to the American public.

One is a new report to the Vatican about the state of affairs in Poland under the Nazis, extending Cardinal Hlond's report to the end of 1940. The corrected figures show 40,000

Poles shot, among them many priests; 60,000 men and women in jail and concentration camps; 1,800,000 slaves, of whom 640,000 are Polish war prisoners, the rest civilians; all Polish property in Western Poland and 60 per cent of the property held by Poles in Central Poland confiscated by the Nazis.

#### Exterminating Poles

According to this report, prepared by Polish Catholics, clerical and lay, "Nazi Germany is methodically seeking to exterminate the Polish race."

Would the Rt. Rev. Msgr. Sheen call this an internal evil or just an external menace, and hence not so dangerous as the distribution to landless peasants of the lands formerly held by monasteries?

Another bit of church news from Europe which our crusaders for religion in Russia might have brought before the American public, but did not, is the arrest in Germany of the Catholic Bishop of Muenster, the Count Clemens August von Galen, because among the many other "crimes" he had committed in defending the Catholic Church against Nazism, he wrote to Hitler telling him that he would never recognize the Fuehrer as a divine being.

News of Hitler's claim to divine origin every now and then has popped up in the press. The case of the Bishop of Muenster is the first where a Catholic clergyman, aged 63 and high in church authority, has been imprisoned for refusing to accept Hitler as divinity and there is not even a suggestion of it from the would-be crusaders in Russia.

Nor has there been a suggestion of protest from these crusaders for religion against the fact that the Cardinal Michael Faulhaber, Archbishop of Munich, has been in jail in Germany since 1938, and the Rev. Martin Niemoller, head of the Protestant Confessional Church, since July, 1937, to say nothing of the thousands of clergymen, of minor rank, Catholic, Protestant and Jewish, held in jails and concentration camps throughout the Third Reich, in Germany proper as well as in the countries occupied by Hitler.

No wonder there is the rapidly-spreading view held by many laymen that this is a "strange crusade."

## Spiritual Night Under the Southern Cross

*From The Detroit Lutheran, August 31, 1941*

By Albert Lehenbauer

To get a true picture of our work in Brazil and Argentine, one must view with open eyes the spiritual condition of the inhabitants of these countries. When you look at the many sacred names used in the geography, especially of Brazil; Espirito Santo (Holy Ghost, as the name of a state), Bom Jesus (Good Jesus, as a name of town), Santa Maria, and ever so many other Saints' names; you might get the idea of a people fundamentally very pious. But quite the contrary is the case. The use of so many pious names may be just another trick of the Devil to dull all sensibility for sacred names and things.

At the end of 100 years of Brazilian independence from Portugal's rule, in the year 1921, J. Maria Pinto wrote a very enlightening book around the general theme: "100 years have made Brazil; what is still lacking is the Brazilian." He pointed to the 86 per cent of people who can neither read nor write, and showed that the one organization that had the power, the means, and the men to have changed all this in a full century is the Roman Catholic church. But it failed catastrophically in rising to this opportunity. Instead, it cultivated ignorance and superstition, Mariolatry and saint-worship, dissipation and immorality, giving full sway to medieval conditions even in the 3 decades of Brazilian republic after 1889 (up to then Brazil had been an independent empire.) What meets your eye on entering Brazil with stunning force is a Roman Catholic temple in front of every public park, and advertisements of "Sure Cure for Syphilis" on ever so many billboards. Are the two things related?

One thing is sure: the Roman Catholic clergy of Brazil has not been preaching the Gospel of the "Cristo Salvador", whose gigantic statue now greets one as the ship enters the port of Rio de Janeiro. Most of them do not preach at all, except on rare occasions. And whatever sermons one hears are probably about equally divided between inculcating precepts of the law and extolling the virtues of Holy Mary. Along the roads may be seen many popular shrines, inviting to prayer and money sacrifice; and these prayers are directed mostly to the Virgin. But the chief festival of the year is not Good Friday, which is not even thought of in many regions, but the "Carnival" of Shrove Tuesday, in which

millions are squandered in orgies of the flesh. And to be "as immoral as a Brazilian priest" has become a proverbial expression. Bible colporteurs agree, in telling us that if you use the word "Bible" at the beginning of your sales talk, the door will be most certainly slammed in your face; it is considered the name of a very dangerous book, to be shunned by every one. Even the priests may not have a Bible in their possession without special permission of the bishop.

Nor are all the protestant churches a real antidote against this papistic darkness in things spiritual. Many of the modern churches have been preaching the modern social gospel, with an heroic Christ, a model of good behavior and cheerful suffering, but not the Lamb of God that taketh away the sins of the world. Some, of course, add the tenet: if you would be saved, be sure not to smoke or touch any alcohol.

#### Spiritual Clash

The great clash right now in spiritual warfare in Brazil seems to be between the Roman Catholics and the Spiritualists, the latter having a strong radio station all to themselves, with which to spread a non-Christian belief that is quite as full of puerile superstition as Catholicism itself.

But how about the German immigrants of 120 years ago and their descendants? Well, it must be admitted that some of them came over as devout Lutherans, especially some of the Pomeranian settlements of southern Rio Grande do Sul. Others were devout Catholics, and their priests were somewhat more respectable, to say the least. I want to say here that one of my good friends in Brazil is such a German-Brazilian priest, true friend of his parishioners, and said to be "almost Lutheran" in his regular weekly sermons. But these men are a drop in an ocean.

Again, many of the German-Russian immigrants of the years 1890 through 1914 are Lutherans, dyed in the wool, though often illiterate and outwardly uncouth and rough, others, unfortunately, were holiness fanatics and hypocrites. However, most of the German non-Catholics forgot to bring pastors with them, nor did they have any sent from Europe in later years. At the time when our Church of the pure Word enters the picture, we find a lot of self-appointed "preachers", often very dissolute fellows out for making an "honest living" by talking at the people, "since the stupid fellows are determined to have a parson."

#### Argentine Darkness

Argentine also has its gigantic "Christ of the Andes" of stone and bronze. But the people have suffered the same spiritual neglect at the hands of the Catholic clergy, the church which draws a regular yearly subsidy of a hundred million pesos (now \$25,000,000 in U.S.) and has the constitutional right of a Roman Catholic national president. Among the so-called Protestants, there are hundreds of thousands of Jews, thousands of Russelites, and other thousands of Seventh-Day Adventists, all of them with strong schools and auxiliary organizations. The reformed churches are strongly modernistic, teaching a "Christ who is divine but not God."

In both Brazil and Argentine, at the time when we were called there, German Evangelical churches had been organized. But they were placed in the service of "German culture" and nationalism almost as much as of the very liberal church they stood for, and sometimes more. Their pastors were of all colors, old-fashioned reformed, modern liberal, some few fairly Lutheran, and many "as-you-like-it: what-will-you-have?"

Baptism and burial were mostly a factor in the pastor's income and a big stick for keeping the people toeing the mark. Preaching was unbelievably shallow, sometimes silly. Instruction for first communion reached an all-time low. As when a pastor asked his confirmants: "Do you really believe there is a devil?" and then gave his own answer: "You're stupid enough if you do."

Is it a wonder that the churches were mostly empty except on high festivals, when new dresses could be shown? and if members never went to communion? Just 4 years ago, when I was privileged to answer the call to just another such spiritually devastated region with conditions that stank to heaven, a member told me: "Isn't it wonderful that you Missouri pastors all preach the Bible in the same way! It was time you came to us. We still have a few pious families, but oh! What would have become of our poor children and grandchildren? How glad my wife and I are that we have at last found you." They are willing even to lose the price of 1,800 bottles of beer that the "evangelical" pastor still owed at the grocery store.

## Bible School Lesson Outline

Vol. 6 First Quarter Lesson 4 January 25, 1942

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

### RESURRECTION WITH CHRIST

Lesson Text: Romans 6.

Golden Text: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord"—Romans 6:23.

#### JUNIOR CLASSES:

The story of the resurrection of Christ may be reviewed, and by means of illustrations such as the planting of grain (John 12:24; 1 Cor. 15:36, 42-44) and the renewal of natural life in the spring of the year, some of the results of His resurrection may be emphasized; the certainty of the resurrection of the bodies of all (John 5:25-29; 1 Cor. 15:22), the promise of everlasting life for those who believe upon Him (John 3:14-16; 11:25, 26), and the power to live in a way which will be pleasing to God.

#### SENIOR CLASSES:

##### I. Walking in Newness of Life—verses 1 to 10.

Chapters 6 to 8 form the third division of the Epistle. The holiness of God, which was lacking in man (Rom. 1-3) and imputed to the believer by faith in Christ (Rom. 4, 5), will also be imparted to him by the risen and ascended Christ through the Holy Spirit (Rom. 6-8). Those whom the Lord pronounces righteous will also be made righteous; the just shall be made holy.

People who are determined to go their own evil way will find strange excuses for their conduct; even Satan will quote Scripture in the attempt to justify himself (Matt. 4:6). Some might argue that since "where sin abounded, grace did much more abound" (Rom. 5:20), or in other words the greater the sin, the greater the grace, therefore to sin much would mean that more grace would be made manifest (Rom. 3:8). The Apostle answers strongly in the negative, "May it not be so" (verse 15; Rom. 3:4, 6, 31). Sin may be the occasion, but never the cause of grace. As far as the Christian is concerned, more grace results in less sin. The one who was formerly dead in sin has now become dead to sin (Gal. 6:14; Eph. 2:1; 1 Pet. 2:24). Just as a corpse makes no response to the outside world, so does the Christian become insensible to many of the appeals of his former sphere of life (Gal. 5:24).

The Christian is identified with Christ the moment he believes, for he is then baptized into Christ by the Holy Spirit (1 Cor. 12:13). All that Christ is, and all that He did, will be attributed to those of whom He is the Representative, just as all the people of a nation become party to a pledge or pact signed by its envoy on their behalf. Because of his union with Christ the believer is reckoned as having died to sin in the death of Christ and as having risen with Him in His resurrection. The ordinance of baptism pictures the death, burial and resurrection of Christ, and the one who is baptized confesses that he counts the death, burial and resurrection of Christ to have been for him (Gal. 3:27; Col. 2:12, 13).

Christ arose from the dead by a stupendous miracle, by a display of power and glory so unique that this event is set forth as the proof that Christ was the Son of God (Acts 2:32-36; Rom. 1:3, 4). By that same power the sinner who believes is raised into new life (Gal. 6:15; Eph. 2:4-6), and by that power he is enabled to live victoriously from day to day (Eph. 1:15-23). Let us avail ourselves of the resources at our disposal (Eph. 4:20-24).

The truth of our union with Christ is illustrated by the process of grafting. (verse 5; John 15:1-8; Rom. 10:17-24). Since we have been grafted into Christ as shoots are grafted into a tree, our life has become one with His. We have become partakers of His Divine nature and we may share in His glorious resurrection power, just as the grafted shoots derive life and sustenance from the tree to which they are attached.

The "old man", the corrupt human nature which we inherited through Adam, received its death blow at Calvary (Eph. 4:22; Col. 3:9, 10); its dominion was broken on the cross of Christ. The expression "the body of sin" probably refers to sin viewed as an organized power acting through the body.

A slave's bondage terminated at death. Once death had intervened the master would have no power over his former slave; the law binding the slave would no longer be valid. Similarly, those who have died with Christ have been acquitted, and the claims against them by their former master sin have been discharged. Let us stand fast in our new liberty (Gal. 5:1).

The freedom of the believer is described also in legal language. Once a person had been executed, he would be regarded as entirely justified or separated from the crime for which punishment had been exacted (John 8:36; Gal. 2:19; 1 Pet. 4:1). Christ died once and for all (Heb. 9:25-28; 10:10-14), and paid in full the penalty due to us. The sentence of death will never again be meted out to Him or to those who have taken shelter beneath His cross (John 3:16-18; 5:24).

It is well to remember that the life of Christ after He arose from the grave is distinct in many respects from His existence upon this earth prior to the crucifixion. He was no longer subject to the limitations of the flesh as before (John 20:19, 25), for His Spirit was now in complete control (Acts 1:9; 1 Cor. 15:42-44; 1 Tim. 3:16; 1 Pet. 4:1, 2). He had vanquished sin; He had satisfied the claims of the law, and He had destroyed the power of death (1 Cor. 15:55-57; Gal. 3:13; 4:4, 5; Col. 2:14; Heb. 2:14, 15; Rev. 1:18). The fruits of His victory may be shared by all who put their trust in Him.

##### II. Serving in Newness of Spirit—verses 11 to 23.

What a deal of misery we should save ourselves if we would but take God at His word! He asks us to count as true His word that we have died with Christ and risen with Him, and He exhorts us to act accordingly (2 Cor. 5:14, 15; Col. 3:1-3; 2 Tim. 2:11). No longer are we under the necessity of obeying the sinful impulses of the flesh, if we belong to Christ. Teachers might illustrate this point by reference to the new freedom enjoyed in our Empire by citizens of occupied countries who have escaped from Nazi tyranny. Victory over the enslaving habits and the cravings of the old nature is now gloriously possible. Christ has gained the victory for us; the enemy is no longer irresistible or unconquerable (2 Cor. 2:14). The Christian must not allow the corrupt self with its leanings toward sin and death to be supreme (Rom. 13:14). Christ must be enthroned in the life.

The act of placing oneself at the disposal of God is described in terms of military life (verse 13). The two opposing armies are led, the one by sin and Satan, the other by God. The believer's bodily powers, his mind and his will are as weapons to be used in the service of his Commander and King (Rom. 12:1, 2).

The Mosaic Law might be summed up in the sentence "Do good and you will be blessed", while the Gospel of grace might be summarized by the words "Be blessed and do good". Deliverance under the law was conditional, but salvation by grace is not conditional; good works preceded deliverance under the law, but good works succeed salvation by grace (Eph. 2:8-10). Some might say that once they had been saved, they might thereafter do what they liked. They might, but not with impunity. They would not lose salvation, but they would lose their reward (1 Cor. 3:14, 15). Moreover, they would give Satan an advantage over them.

In spite of our boasted independence each one of us is under the control of a master, either Satan or God (Matt. 6:24; John 8:34). When a Greek slave was to be freed, he would appear with his master at one of the temples and would be sold to the divinity. The money for the purchase, previously deposited by the slave, would be taken from the treasury of the temple and handed to the former owner as the price of the slave's freedom. The slave was regarded thereafter as the personal property of the god. Such is the imagery behind verses 17-22. We were by nature slaves to sin and Satan (Gal. 4:3, 9), but Christ purchased us for righteousness and God at the price of His own blood (1 Cor. 6:20). We are now freemen in relation to our former master, but we are slaves unto God, Whom we willingly serve (1 Cor. 7:22, 23; 1 Pet. 2:16). One servitude leads to iniquity and death, while the new servitude leads to holiness and life.