

The Gospel Witness

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

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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.

Registered Cable Address: Jarwitsem, Canada.

Vol. 20, No. 52

TORONTO, APRIL 30, 1942

Whole Number 1041

LET'S GO, MR. KING.

Canada voted Yes. The Government knew we would. Canadians know what they want to do, to do increasingly, to do quickly—become a nation actively devoted to the cause of freedom in the world, a people making an all-out war effort.

Many did not vote. There are always people whose circumstances prevent. Then there are some who simply are not interested, even in their own good. One lady told me she was not going to vote. "Do you want the Nazis to come?" "I don't want anybody to come." The Nazis and the Japs do not wait to be asked! An elderly Scot was putting a small wooden cribbing on his bit of lawn. Would he vote and vote Yes? "If I dinna get there, it'll be a' right." It takes bombs falling to wake some people up.

Some voted No. Considering the bugaboo the word "conscription" has become to many, it is hardly surprising, much as it is to be regretted, that there was a No vote, though relatively small, in most provinces. Among this vote were many who simply "don't like conscription". One man told me he had voted No. Said I: "If the Japs attacked Seattle, and we had conscripted troops in Vancouver (troops conscripted, that is, for home defence in Canada only), what would you do? According to our present position, they could not be sent to help, even a short distance across the line." He did not understand the question. Fortunately, his daughter was going to vote Yes and cancel his No. Of course there was a big No French vote. I asked one woman about voting Yes. "No speak English." So I tried a bit of poor French. "Votez aujourd'hui et votez Oui." "Ou Non?" she said politely. It was *Non* three to one in Quebec. What a shame that those who pride themselves on being *Canadiens* are not willing to defend their own land, defend it as can and must best be done! They say that anti-conscription is a matter of life with them. The matter

of life right now is winning the war. Archbishop McGuigan told his people to vote Yes, but Cardinal Villeneuve said to vote according to conscience! Quebec's attitude in the war reminds one of the young fellow who went lumbering, and was put on the other end of a cross-cut saw from an old hand. After some time the older man said: "Young fellow, I don't mind giving you a ride, but don't drag your feet." Quebec wants a free ride, Quebec insists on dragging quite large feet. Yet according to the plan of the Sirois Report the rest of Canada was to be mortgaged, and particularly Ontario and its rich development, to finance wilful Quebec!

But Canada voted Yes. The total is a substantial majority. The King Government is now relieved of any obligation it may have felt to stand by a foolish pledge not to enforce selective service outside of Canada. That Government now has the clearest possible mandate from the people to enact at once legislation permitting the use of drafted men anywhere they are needed. Before Pearl Harbour the United States was drafting young men for military training for home defence. But then America came into the

war. Troops raised by voluntary or enforced enlistment may be sent where the American command deems wise. A Canadian of military age, living in the States is liable to the American draft. Once in Canada, he can get out of it! Lately, however, such a man is released to Canada only by joining our army while still in the States. But now our Government can and must relieve itself of this embarrassment. What is more, our Government must now accept full responsibility and offer the most energetic leadership possible for the utmost war effort of which Canada, with its vast natural resources and considerable manpower, is capable. The green light is on. The people turned it on. The way is clear. Let's go.—W.G.B.

DR. SHIELDS

will preach in

Jarvis St. Next Sunday

11.00 and 7.00

Evening subject:

SHALL QUEBEC'S PAPAL
"NO" BE ALLOWED TO
LIMIT CANADA'S
WAR EFFORT?

Next Sunday in Jarvis Street

The Editor has returned to his desk, and was minded to deal in this issue with the tremendous implications of the Plebiscite vote; but on further consideration he decided to defer discussion of the matter until Sunday evening.

It is enough to say that the Plebiscite has done exactly what we said it would do: bring the deep-seated disunity of Canada to the surface. Let no one blame the French-Canadians. It must be borne in mind that while there was an overwhelming "yes" vote—which unmistakably reveals the attitude of the majority—there was altogether too large a "no" vote for it to be regarded with indifference.

We are just as certain as that two and two make four, that the "no" vote outside of Quebec, throughout the Dominion, as well as in Quebec, was overwhelmingly a Roman Catholic vote. There may have been some few slackers, but we will venture to say that more than ninety per cent of those who voted "no", were Roman Catholics.

THE GOSPEL WITNESS and the Jarvis Street Pulpit have been sounding the alarm in this direction ever since the outbreak of the war. The Plebiscite has proved the truth of our contention to a demonstration. Not the French-Canadians as such, but the Roman Catholic Hierarchy in Canada is responsible for the "no" vote, and for the disunity which it implies. Could we have our way, we would immediately enact conscription, and compel Quebec to do its share, or take the consequences. But this we shall discuss more fully Sunday evening, and all that we say will be published in next week's issue of THE GOSPEL WITNESS.

The Religious Census of the Army

People generally are most ready to argue on two subjects, politics and religion, or should we say religion and politics? Many, however, have to-day no religious affiliation, as, in a different way, a good number of people are of no party allegiance in matters of government. Where, then, men of many different religious communions and men of none are thrown together, as they are in our armed forces, immediately grave difficulties arise. One is the taking of the religious census, on which appointment in the Chaplains' Service is based. There may be, there will be, some unfairness, but this must be held to as small a scope as possible. Each denomination, we suppose, is anxious to have as large a number as possible of its men serving as padres. Any unfairness of distribution denominationally is apt to bear most on the smaller communions. It is, then, all the more important that this be avoided. Chaplains generally receive the honorary rank and the pay of captains. This pay comes out of our taxes. Therefore, we all have the right to do what we can to see to it that it is apportioned with the greatest exactness possible.

Of course, there is one grave injustice in this matter against which we must most heartily protest: one chaplain is assigned, generally speaking, to each thousand Protestant troops; but for each five hundred Romanists a full-time worker is appointed. This may not be generally known, but it ought to be. Some time ago a man of long experience in things religious and of deep interest in them called me on the phone to enquire whether this was so. Of course it was so. He could not believe

it. It is hard to believe, perhaps, that such moral, religious, not to say financial, unfairness should be fostered by our government. Against it, we say again, we most heartily protest. If this protest was multiplied enough times, something might be done to remedy the situation.

But to return to the matter of the apportionment of Protestant ministers among the troops, we have a letter from the representative of the Principal Chaplain of our Chaplains' Service of the Department of National Defence, and this we print below, together with our reply. Note particularly our suggestion of remedy for an awkward situation.

DEPARTMENT OF NATIONAL DEFENCE

—Chaplains' Service—

Ottawa, Canada,
51 Elgin Building,
April 21st, 1942.

Dear Mr. Brown:

I am to acknowledge with thanks copy of THE GOSPEL WITNESS dated April the 16th, 1942, which contains a review written by yourself of the Report of the Conference of the District and Senior chaplains.

Our attention has been drawn especially to the paragraph in which you discuss the subject of religious census. We have reason to believe that for the most part the soldier is listed in the census exactly as he requests. An interesting example of this was brought to our notice recently when we asked for a special report on the census of a unit recently mobilized in Saskatchewan. The Orderly Room report of this unit listed 31 denominations and they had been so careful in this regard that some men were listed as "Anglican" while others were listed as "Church of England"; some were listed as "Jewish" and others were listed as "Hebrew". It is obvious that the man who compiled the census in that case put down literally what each man told him. This I am convinced is the rule and the "amazing stories" which you have heard while interesting enough are very exceptional.

There is an explanation also for the paragraph regarding the numbers at St. John's, and it really appears in the statement given by the District Chaplain of M.D. 6 following the sentences which you quoted. You will note that he refers to the distance from Halifax and the slowness of the mails. The census given as for November would consist of figures that had been gathered some time previous to that and the new troops which swelled the figure as reported for December actually came in before the November census had reached District Headquarters. Thus while there had been no major movement of troops in the period between the two census takings there had been a major movement of troops earlier which had taken place just a little too late to be included in the first figures. I point this out in order that neither you nor your readers may be under a misapprehension.

Yours very truly,

(Signed) E. H. S. IVISON

H/Captain & Chaplain
for Principal Chaplain. P.

Rev. W. Gordon Brown,
Jarvis Street Baptist Church,
Toronto, Ontario.

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

April 23, 1942.

H/Captain and Chaplain E. H. S. Ivison,
Department of National Defence,
Chaplains' Service,
51 Elgin Building,
Ottawa, Ont.

Dear Captain Ivison:

Permit me to thank you for yours of the 21st, received yesterday, reviewing the article published in THE GOSPEL WITNESS of April 16th on "Religion in the Armed Forces", based on the report of the conference of Protestant District

(Continued on page 6)

The Jarvis Street Pulpit

DON'T STOP TO PACK

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

Preached in Jarvis St. Baptist Church, Toronto, Sunday Morning, August 31st, 1941

(Stenographically Reported)

"Regard not your stuff; for the good of all the land of Egypt is yours."—Gen. 45:20.

Prayer before the Sermon:

O Lord, Thou hast taught us that Thou art high and lifted up, and Thy train fills the temple. The seraphim cry one to another: Holy, holy, holy, is the Lord of Hosts. In Thy holy presence they veil their faces, and their feet, with their wings. But we come this morning to the Mercy Seat with its overshadowing cherubim; there we would find refuge under the divine wings. We thank Thee that notwithstanding Thou dost dwell in the high and holy place. Thou dost condescend to him who is of an humble and contrite spirit, and who trembleth at Thy word.

This morning we desire to worship Thee, to bring to Thee the sacrifice of praise which is the fruit of lips, giving thanks unto Thy name. We adore Thee for what Thou art, the Creator of all, from everlasting to everlasting God, beside Whom there is none else. Help us that we may be solemnized by this reflection. Thou art so great, and we are so small; Thou art so wise, and we are so foolish! Thou art so mighty, and we so weak; Thou art so holy, and we are so sinful! How great the distance between us and Thee! Yet Thou hast bridged that distance, and spoken to us in the Person of One Who was our Fellow, the Man Christ Jesus. So this morning we would seek to understand Thy Word as it has pleased Thee to disclose it to us. We remember that in the days of His flesh the Lord Jesus was wont to gather His disciples about Him, and privately to instruct them respecting the inner meaning of that which He had publicly proclaimed.

We would come this morning as pupils to the school of Christ. We would look to Him by the Holy Ghost to be our Teacher, to lead us into all truth, and help us to a fuller and more perfect understanding of the unsearchable riches of Christ.

Look upon this company this morning; so varied in its needs, each having his or her own peculiar disposition, separate experience, and personal requirement. Whatever it may be, Thou art able, out of Thine infinite sources of grace, to supply us to-day and send us away from this place with a sense of spiritual enrichment, making us to feel that we are really growing up into Christ.

Should there be any here this morning who have never known the Lord, to whom He is but a Name, someone of Whom they have heard by the hearing of the ear, we pray that Thou wilt rise upon such, Thou Sun of righteousness. May the light that never shone on sea or land, illumine their hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. May somebody see God in Christ for the first time to-day, and rejoice in Him as their Saviour.

It may be there are some before Thee who are Thy children, who have yet somewhat fallen out by the way, who have lost something of the bloom of their original experience in Christ Jesus. Perhaps they have got out of step with Thee, and have lost something of the gladness that should belong to those who are redeemed. We pray that to any such Thy Word may come with power this morning, and that they may return unto their rest, and to the Lord Who hath dealt bountifully with them. And may those who are Thy children, who seek, and are now seeking to walk in the ways of the Lord, learn something more of the possibilities of the Christian life, that so we may stretch out hands of faith for Thy larger gifts, and for the enrichment of our spirits, that we may all become better men and women, and boys and girls, more Christlike, more fruitful to Thy praise.

For the great world that lieth in the Wicked One we pray, that Thy people, the ministers of Thy gospel, the witnesses to the power of Thy saving grace, wherever they shall exercise their ministry to-day, may be energized by the divine

Spirit, that their testimony shall be made fruitful to those who hear it. Wilt Thou bless the ministry of Thy redeemed Church, of every name, throughout the world, that the day may be hastened when Thou shalt appear, and shalt gather Thy people to Thyself.

For this warring world we pray this morning, for the nations that strive for righteousness, for Britain, the Empire as a whole, and all parts of it, and for all her Allies we pray that this day may be a day of progress, of real victory, hastening the day when peace shall return.

Now instruct us out of Thy Book. Bless us all,—those who are in a journey, those who are seeking rest away from home, those who are ill, and some who are aged and infirm. Look upon the whole household of faith this morning. Cover us all with Thy protecting feathers, and as under Thy wings we trust, enrich us all from Thy storehouse. Glorify Thyself in the life of everyone who is called by Thy name. We ask it in the name of Jesus Christ our Lord, Amen.

The Old Testament abounds with illustrations of the gospel. There is a proverb to the effect that the child is father to the man; which, being interpreted, means that the qualities, the characteristics of childhood, reach their maturity, and full fruition in the years of manhood. If once we assume the Bible to be the Word of God, once let us grant that He is the same, and that His years do not fail, and that "known unto God are all his works from the beginning of the world"; only let it be accepted that the plan of salvation was not an afterthought, a means merely of repair, but that the Lamb was slain from the foundation of the world, and that every requirement of the human soul was anticipated from the beginning, then that being so, notwithstanding that it was not until the fulness of time was come that God sent forth His son, made of a woman, we may reasonably expect to find in the earlier chapters of revelation some pre-intimations, some foregleams of the coming glory. And that is exactly what we find. From Genesis to Malachi the Old Testament is just as full of Jesus as the New Testament. The fact is this Bible is like the Temple, the inner sanctuary of which needs no natural light because the shekinah glory shines therein. The temple of revelation is like the celestial city, which has no need of the sun nor of the moon, nor of the stars to shine in it, for the glory of God doth lighten it, and the Lamb is the light thereof.

I read an article last night written by a man who has spent years, it seems to me, denying the fundamentals of the faith; but in this article he goes into raptures almost over what he calls a prophetic sermon, in which the preacher actually said that one must hate as well as love, and that we cannot understand the love of God except against the background of the divine judgment. If he had kept close to his Bible he would have learned that that is the mere A.B.C. of the divine revelation. It is everywhere. And surely in our day we may read it, and understand it in the history of our times as perhaps never before.

And while that is true of the Bible as a whole, I think there is no part of the Bible that is more replete with the pictured principles of the gospel of grace than the story from which our text is taken, the story of Joseph. We have referred to it many times, we come to it again this morning. I think I am not extravagant when I say that I think I could preach from the story of Joseph Sunday by Sunday for years together without a single repetition. It is so full of the truth of Him Who was—and blessed be His name—and still is the Truth Incarnate.

In this particular part of the story we find Joseph at last has made himself known to his brethren. No one but he himself knew them, nor did any about them know anything of the relationship which obtained between them. He only knew it. And he introduced himself to his brethren without any intermediary.

And there is that in salvation; always it is of grace, that we are saved. It is God Who comes to us and makes Himself known, just as the voice came to him who walked the Damascus road, saying: "I am Jesus whom thou persecutest." So the Lord Jesus has a way of introducing Himself to those who do not know Him.

And then he explained his absence from home, his suffering in prison, why he had come; that God had sent him before them to preserve life. He even went so far as to say: "It was not you that sent me hither, but God; and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt." Then he explained to them that they were only at the beginning of their disabilities: "Yet there are five years, in the which there shall neither be earing nor harvest". Remember, as I have told you before, that word "earring" does not mean coming out into the ear. It is an old Saxon word for ploughing. The case will be so hopeless that for five years people will not even plough because they will know it is useless to do so. And so he said, "You will need me, and you will need my storehouses, and so I send you back to Canaan's land, and I command you to be in haste about it, and bring down my father hither."

That is the gospel. As soon as we are saved we are commissioned to go out to be God's instruments to others. As soon as we have tasted of the fulness of our Joseph's storehouses, we are sent back to the land of famine to those who are still in want.

And then you remember Joseph said: "Behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. When you get back to my father and tell him the story of my exaltation, and of my glory in the land of Egypt, and all that you have seen, it will seem to him to be too good to be true. But when you deliver my message to him, 'Come down unto me, tarry not' he will not be able to believe it: he will doubt it, so watch me well, my brethren: behold . . . it is my mouth that speaketh unto you. And when he shall say, 'How do you know?' tell him 'We heard it from the lips of Joseph himself'."

I wish some theological professors could learn that principle. The Bible abounds with it: The mouth of the Lord hath spoken it. And the gospel is just that,—the word of the Lord Himself sent to us from the land of plenty, and of abounding wealth to a famine-stricken world.

Then Joseph anticipated many of their difficulties. The news got out, and Pharaoh heard it, and he was pleased, and he commanded that they should take wagons full of all the good things of Egypt, and that they should make haste to the far country where there was no bread, and bring their father down, and their wives, and their little ones with them, and he added, "Don't let anything detain you. Regard not your stuff. You can leave a lot of it behind you. You do not need to bring it, for the good of all the land of Egypt is yours."

I take that story as illustrative of the gospel of grace once again.

I.

And I begin by saying that THE REQUIREMENTS OF THE GOSPEL ARE RADICAL AND REVOLUTIONARY. It was a tremendous thing to send to those men who remained at home, the servants and all their families, and to say, "Now you are to emigrate: you must leave your country and go out to a land that you have never seen." Nothing less than that is the requirement of the gospel. With some, salvation is conceived of as a mere reorientation of life.

I spoke to you last Sunday morning on the temple with the gate on the north and the south, and the requirement that you must not leave by the same gate by which you entered, but you must go through the temple, and go out the other side, from north to south, or from east to west as the case may be. Well there are people who lift the house from its foundation, and turn it around to face the east, and wear the smile that never will come off, and just say that the trouble is that we are wrongly related to life. They say that evil is an affectation of the mind. What is it the Christian Scientists call it—an illusion of mortal mind, that after all life is all right if only you get yourself properly related to it. Live in a house whose prospect is toward the east, and say to yourself, "All is well". My friend, Dr. Dixon, who is gone to glory now, once remarked that he could identify a Christian Scientist on the street, because of the superficial smile he wore, something put on. It was part of their religion to persuade themselves and others that nothing was really and radically wrong: that we only think so; and that if we can reorient ourselves, and turn our faces toward the morning, and look where the sun is shining and smile, all will be well. But there is not much to smile at in the east just now, is there? It is rather an ugly world just now. One must have a very active imagination to persuade himself that what is happening in the world to-day is nothing more than an illusion of mortal mind. I would not be pessimistic, but I find it difficult sometimes to understand how people who have adopted that position, have managed to escape a lunatic asylum. It is not so easily disposed of as that. In the view of some, Christianity is a reorganization of life. Oh, it is real enough, and earnest enough, but the room looks rather ugly because the furniture is not properly placed, and so we will just reorganize life, and put things in different places. That is Oxford Groupism, purely a psychological process, something super-imposed upon the old. It assumes that what we need is a good deal of human sympathy, and a good deal of human understanding, freedom to slap each other on the back, and call each other by our first names, and as Andy would say, "all that kind of stuff".

But the religion of Christ is something deeper than that.

With some it is a reformation, a readornment of life. It is wonderful what a pot of paint and a brush will do for an old house. It makes it like new. There is a firm that has an advertising slogan: "Save the surface and you save all". That is modern religion. Paint up the house. Get a new suit of clothes. Put on a different appearance; attend to the externals of life. But that does not do it.

My dear friends, you may change the externals of life, but that is not the Christian religion. It proposes to tear us up by the roots. It proposes a radical break, I mean a break at the root of things, with all the old associations, with everything that has made up our lives. These men were required to leave all, as did Abraham, and to accept transfer to another land. If there is anyone here this morning who is not a Christian, I do not invite you to join the church. What a lot of people there are who think that joining the church is making a way to heaven! No, no; my dear friends, being saved means being literally pulled up by the roots, and transplanted. You remember our Lord Jesus said: "Every plant which my heavenly Father hath not planted, shall be rooted up". "Those that be planted in the house of the Lord shall flourish in the courts of our God." We must be uprooted and transplanted to an entirely different realm, even as those men were taken away from their country into a new set of circumstances, and subject to new laws and regulations.

Now the gospel sets no store by our carnal and temporal positions. We must not allow them to anchor us to the present. That is what Joseph said. "When you go home, you will see all the things that you have accumulated during the years, and you will see what a lot of stuff you have, and will say, What shall we do? We cannot leave it, and yet we cannot take it with us. Perhaps we had better stay here."

What a lot of things we have all accumulated, which we think are of great value. What would you do with your "stuff"? The demands of the gospel are to the effect that we are not to allow any of our possessions to anchor us to the present. Do you remember the story of the rich young ruler. He went away, sorrowful, because he was very rich, and he could not leave his riches. But the gospel places no real value upon these things which we so highly prize.

When you move about why do you carry so much stuff with you? Why not sell it? Once I stored my furniture when I could not get a house. Before I took it out again I had paid enough in storage pretty nearly to refurnish a house. And when I did get it out I said, What a lot of *stuff*! Did you ever see a moving van unloading? or that moving van came up to your house, or next door, if it was empty, and you wanted to see what your neighbour had, and you just looked through the window to see what your neighbour possessed? Well, I do not care what household it is, when the furniture is all turned out, what a shabby lot of stuff it is! And yet with what affection we regard these things which really have no value after all. They were talking last night about the bombing of buildings in London. Are you sorry about that? Yes; but I am more sorry about the loss of human life. I know London well, and I know many places in London that ought to have been blown up, or blown down long ago—a lot of stuff that has no value, and I don't suppose the German bombs did half as much damage to the stuff of

London as we thought. A better London may arise out of it.

Joseph said, "My brethren, there is nothing in that famine-stricken land that is of sufficient worth to prevent your coming down to live with me in Egypt. Turn your back upon it; regard not your stuff." There is nothing in your house—I care not what it is—that is of sufficient importance for you, profitably, advantageously, to allow it to stand between you and Christ. Let it go. During the last War I crossed the sea, back and forth, every year through the submarine zone. We used to have lifeboat drill in those days. We had to wear, or carry, our lifebelts everywhere. We lined up at our boats day by day, and were instructed what to do. And when we went to meals we carried our lifebelts, and put them on the backs of our chairs. And sometimes when there seemed to be danger ahead, we were told to put them on. And when we were lined up, and the officer gave us instructions as to what we were to do, I do not remember that he ever said: "Now be sure to have your bags all packed, and bring your luggage out on the decks so that you won't leave anything behind you." No; the order was, "Get into that boat; regard not your stuff; leave everything behind. It is a case of life and death."

That is the gospel, and there is nothing that is worth sacrificing our souls for.

And then the famine was only in the second year. Joseph said in effect to his brothers, "You cannot afford to stay in that country. You have felt only the first pinch of hunger. With every succeeding year the famine will become worse and worse, and there are yet five years in which there shall be neither earing nor harvest."

Little do we know the poverty, the utter bankruptcy of the life that is divorced from God. Let us have done with it, and go in haste to the land of plenty.

II.

And then you see IT PROMISED THEM INFINITELY MORE THAN IT REQUIRED THEM TO SURRENDER. "How can we leave our stuff?" "Because" said Joseph, "there is more here than you will leave behind. The good of all the land of Egypt is yours." "What about our wives and our children?" "Bring them along." They were permitted to take everything that was of real value. "What about our cattle, our legitimate possessions?" Bring them along; it is only the useless stuff, the things you have accumulated that are of no value that you must leave behind. Bring everything else.

The gospel does not ask you to surrender anything of real worth. Your children are not to be left behind. You are to bring them with you, and your wife, or your husband, as the case may be. It does not require you to surrender any legitimate good. Bring it with you, and let it be sanctified to the service of the Lord, whatever it is. I heard a man say once a striking thing. He said the Lord Jesus, the Prince of Glory, stooped from the height of heaven to become the sinner's Scavenger: He takes away the sin of the world. "Regard not your stuff". Leave all behind you, but anything that is of value, that is legitimately, rightly, yours, you may carry with you.

And their coming would enrich the lives of all. "The good of all the land of Egypt is yours. There is better food, and more of it." You have heard of the young man who was very embarrassed in company, not accustomed to eating in company. His hostess looked at him and said, "I am afraid you are not enjoying your

dinner." "Oh, yes, thank you. It is very good—what there is of it." "Well, have some more." "No, no, thank you. It is very good—such as it is." Yes; what there is of it! Such as it is! Leave it behind you. There is better food, and more of it at the table of the Lord, better clothes, the best robe, and new shoes.

The simple fact is, coming to Christ involves no real sacrifice. If I were to mention it some of you from England would know of a certain brewery in England. The name of that firm you could hardly escape. You could see it everywhere. Now the head of that firm had one son. The father was a multimillionaire. He had made his money in drink. This son was heir to his father's millions. One day he was going along the street, and saw a saloon door open, and a man pitched bodily into the street. He looked to see whence the man had come, and there he saw on the window his father's name, and the name of the stuff that his father made. He was so incensed that he said, "I will never touch a penny of that money." Some time later—that was the beginning of the operation of the Spirit of God upon that young man—he was converted, and he publicly announced that he would not soil his hands by accepting the wealth that his father had accumulated at such an awful price. And it was noised abroad that he was writing a book, and there was a good deal of speculation as to what the title would be. The consensus of opinion seemed to be that the title of the book would be: "The Great Surrender". And when it was issued, its title was the opposite: "The Great Acceptance". In the book he declared that in accepting Christ he had lost nothing, but had gained everything. He had left his stuff in the famine land, and had come down to the enjoyment of all the good, and specially of the fellowship of the One by Whom he was saved.

That is the gospel. May we heed it, and respond to it, for in receiving Christ all things are ours, and we are Christ's, and Christ is God's.

THE RELIGIOUS CENSUS OF THE ARMY (Continued from page 2)

Chaplains and Senior Naval Chaplains. You will have realized, of course, that my brief review of the same for general readers was really quite sympathetic. Personally, I found the report quite interesting. It is a good thing to let people know just what is being done for our men in the Forces in a religious way.

The matter of the religious census for St. John's for December as being two and a half times in number of Protestants as that for November, I used as an illustration of "the difficulty of a religious census in the army". Your illustration of the care used in making the religious census is a good one. That some were listed as "Anglican" and others in the same report as "Church of England", some as "Jewish" and others as "Hebrew", shows, of course, that the man making the religious census knew little or nothing of the matter, however careful he may have been to put down just what the men themselves said. That "for the most part," as you say, "the soldier is listed in the census exactly as he requests", is the fair and right way. When, however, questioning of several thousand men in Military District Number One reveals that "only seventeen per cent. had attended Church in any regular way previous to their enlistment", and when, presumably, that was a fair example of general conditions, the making of a religious census is bound to cover a very large number who have no particular religious affiliation. The "amazing stories" I related of men being listed as of a religious body to which they had no affiliation, or of religious census takers attempting to do just that, were told me by responsible parties whom I personally know. There is reason to believe that too great an extent they represent an unfortunate condition too largely obtaining.

My suggestion is a simple one by way of remedy: Make sure that men who have some denominational preference in Protestantism have that duly and correctly recorded; but, where men have no particular affiliation, let them be listed simply as Protestant, if they like it so, or as nothing. Those having any desire for the close supervision, as I suppose it is, of the Church of Rome in the army, will list themselves as Roman Catholics. Then let those listed as Protestant be divided in their count for the choice of padres among all the recognized denominations.

Chaplains, of course, are called on a basis of one for each thousand men registering themselves of the denomination of the said chaplain. To put men down as Church of England or United Church who have little or no—perhaps I should say just no—link with those religious bodies is unfair to the Presbyterians, Baptists, etc.

The work of the vhaplain was never more important than in such a righteous cause as we fight to-day. We need constantly to uphold the religious ministers of our forces before the Throne of Grace.

With kind personal regards,

Believe me

Yours sincerely,

(Signed) W. GORDON BROWN.

P.S. I enclose a copy of the pamphlet *How An Army Colonel Was Saved*, copies of which we are doing what we can to distribute among men of the forces. I thought you would be personally interested in this.—B.

"Insidious Heretical Propaganda"

A Communiqué from Cardinal Villeneuve
Tracts sent to Catholics

(From *La Presse* of Montreal)

Quebec, April 2nd—His Eminence Cardinal Villeneuve has published the following communiqué against heretical propaganda:

"On several occasions We have already denounced the heretical propaganda carried on among Catholics by an agency known as 'The Bible and Tract Depot' or more commonly that of 'Bureau de Vie et Liberté'.

"The tracts that are sent by mail are lame expositions, written in wretched French, having no other purpose than to trouble the Catholic faith of French-Canadians. To the tracts is added the offer of a free copy of the 'New Testament'. Now, the book that is given out in this connection is simply an abridgement of several of the books of the New Testament and one which has not received the approbation of the Church.

"It is even reported to Us that a preacher who has his headquarters in the building of a non-Catholic association at Quebec is attempting to indoctrinate those who have been caught by the bait of the so-called 'New Testament'.

"The priests are therefore requested to put the faithful on their guard with the greatest insistence each time that a campaign of this nature may be brought to their attention.

"They will insist particularly on the danger to which those who glance through this heretical literature expose the precious treasure of the true faith. They will recall that this sort of literature can neither be read, kept, nor given to others in good conscience, and that the best thing to do if we are insulted by having these writings sent to us is to throw them in the fire.

"It will not be superfluous in this connection to give a brief résumé of the teaching and law of the Church on this subject.

"The inspired Word needs to be explained and annotated for the faithful by the Church to which Christ Himself has entrusted the sacred deposit of revelation. Now the Church exercises this authority to teach by the voice of the popes, bishops, councils, fathers and doctors. For that reason the sacred Book must not be published in the common tongue except under the supervision of the bishops and with notes taken from the Fathers and from Catholic writers who are learned in the knowledge of the Scriptures.

"If they fulfil these conditions the sacred Books, whether published in English or in French, are furnished with the written authorization of the Ordinary of the place. Every other edition is condemned and Catholics are not permitted either to read it, or to have it in their possession.

"As to publications of any sort which deal with religion, dogma, morals, piety, they also require the approbation of the Ordinary, without which they must be regarded with suspicion. And if they are the work of heretics, as is manifestly the case of the 'Bureau de Vie et Liberté' they are prohibited: no one has the right either to read them, or to keep them, or to give them away, or to sell them, or to pass them on to anyone at all.

"The priests will be able to find inspiration for their preaching regarding the reading of the Sacred Books in Our little work entitled, 'The Holy Scriptures.'

"They will do well to recommend and to use in their parishes the publications, in both French and English, which the 'Catholic Society for the Propaganda of the Bible' has published, among others:

'Do that and thou shalt live' (The four Gospels);
'A Beautiful Marriage' (The Book of Tobias).

(Signed) J. M. RODRIGUE,
CARDINAL VILLENEUVE."

The Cardinal-Archbishop and the Plebiscite

The "Prince" of the Roman Church in Canada has recently made a statement regarding the plebiscite. It takes the form of a homily to be read by the priests on the Sunday before the plebiscite. It consists of a series of platitudes: advice to the faithful to abstain from drunkenness and perjury and the other offences only too common at election times; but the teeth of the declaration will be felt in the following paragraph though they are somewhat carefully disguised from Protestant eyes, though French-Canadian Roman Catholics will have no difficulty in understanding just how the Cardinal meant them to vote. Here is the paragraph to which we refer:

"After having enlightened and formed your conscience in accordance with the true principles of religion and society, vote conscientiously, as before God, for the proposal which you truly believe to be most useful for the welfare of religion and your country. (de la religion et de la patrie)."

On another page of this issue will be found another letter from the same Cardinal. But what a contrast is offered by the two letters from the same hand! The epistle that deals with the destruction of the Word of God is detailed, explicit, concrete: Burn the Bible, is the Cardinal's command. "Every other edition is condemned and Catholics are not permitted either to read it, or to have it in their possession." In contrast with this unambiguous utterance, how vague is the Cardinal's Plebiscite statement! To Protestant ears it might mean almost anything. To French-Canadian Roman Catholics its meaning is as clear as crystal—"La religion" in Roman Catholic parlance can mean one thing and one thing only—the Roman Catholic religion. "La Patrie" in nationalist language can have only one meaning—French and Catholic Canada. And the Catholic youth organizations, Catholic labour unions, and their priests have left no room for doubt in the Catholic mind of French-Canadians on this score. The proof? Read the plebiscite returns and note that wherever French-Canadians predominate a huge "Non" vote was piled up.—W.

A Bible-Burning Cardinal

Elsewhere in this issue we print our translation of Cardinal Villeneuve's recent fulmination against the Bible and those who read it. It is scarcely conceivable that a man who occupies such an elevated rank as this dignitary holds should be capable of offering, in his official rôle, such a vicious and fanatical example of bigotry as is contained in his communiqué for the guidance of the

clergy under him. When we re-read the English version of this ferocious missive, it so shocked us that we wondered if it were really a faithful translation of the original, and we carefully examined the Cardinal's letter again to make sure it was he, the so-called "Prince of the Church" who spoke, and not the translator. We invite our readers to let the Cardinal speak for himself: we have published his letter in full so that they may form their own judgment of Roman Catholic aims in Canada and the methods to be employed for their fulfilment.

The point of the letter is the command "His Eminence" gives to burn the New Testament. We quote his words:

"They will recall that this sort of literature can neither be read, kept, nor given to others in good conscience, and that the best thing to do if we are insulted by having these writings sent to us is to throw them in the fire."

This command is repeated in other words in the doctrinal part of the letter.

If such a statement as this came from an ordinary parish priest, many Protestants would be inclined to excuse it as a somewhat rare sample of bigotry that would be frowned upon by the highest ecclesiastical powers. But no such weak excuse can be used to defend the Cardinal-Archbishop. He speaks as the Head of the Roman Church in Canada; his word must be feared and obeyed by every Roman priest in Canada as the voice of God Himself. Our readers will note that we have retained the capital letters employed by the Cardinal when he speaks of Himself: "We", "Us." It seems little short of blasphemous for any human being to arrogate to himself such forms reserved for the Deity, but the Cardinal's punctuation is only an illustration of his theological doctrines, for to the faithful Roman Catholic he stands in the place of God. And this man who claims to stand in God's place and speak to men in His Holy name, dares to command his followers to burn the Word of God! Could perversion of scripture go farther than that? "Search the Scriptures" said our Lord and Master. "Burn the Scriptures" said the Cardinal. "Blessed is he who reads and those who hear the words of this prophecy, and keep the things that are written therein." So runs an English Catholic translation of Revelation 1:3, but the Roman Cardinal lays a curse on those who read the Bible.

His Majesty's Commendation of the Word

In contrast to the Cardinal's curses and condemnation, read the following message from King George VI, dated September 15th, 1939, and printed on the flyleaf of Bibles and Testaments given to soldiers, sailors and airmen:

"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."

The Cardinal's Condemnation

But to this Canadian Cardinal all who issue such Bibles and Testaments as those that bear the King's commendation, are heretics who are guilty of "insidious propaganda". Such New Testaments, says the Cardinal are *prohibited*: "No one has the right either to read

them, or to keep them, or to give them away, or to sell them, or to pass them on to anyone at all." After this detailed list of prohibitions there is little left for the faithful to do, but even that the Cardinal does not leave to their imagination: "Burn them", he says.

But why does the Cardinal and his poor blind followers fear the Bible so greatly? Because they know that the iniquitous monopoly they claim in the spiritual and temporal realms cannot for a moment endure candid examination in the light of God's Word. Wherever the Bible in the common tongue has been put into the hands of the ordinary people, a reformation has arisen that has swept aside the special privileges and prerogatives of the priestly caste. Just as the creatures of darkness scurry to cover when they are exposed to the sudden light of the sun, so those who grow fat on the ignorance and superstition of the people fear the entrance of that Word which giveth light. What a sad exhibition of pettiness in great places this official communiqué offers! How revealing it is of that anxiety to bind the common people in hobbles and place blinders on their eyes! A free man who dares to think for himself, resists authoritarian dictation of this sort, and many enlightened Catholics will hang their heads in shame because of it. But the Cardinal's command is, nevertheless, the final court of appeal in their Church. After the command has been given, they dare not as Catholics even so much as "glance through" ("parcourir") our literature or even our versions of the New Testament. Such is the bondage under which every Roman Catholic lives. And if he disobeys, he does so at the peril of his soul's eternal salvation!

The Bible, a Prohibited Book

Those who read the letter of "His Eminence" will have observed that he does not meet with logical arguments what he is pleased to term "insidious, heretical propaganda". He limits his effort to condemning it with the full weight of his authority, and exhorts the 'faithful' to burn it—which is not an argument but an act of fanatical intolerance.

We would call particular attention to the reasons for his condemnation of the New Testaments we distribute free of charge. No question of the fidelity of the translation is raised by the Cardinal-Archbishop. Such a question would be matter for a reasonable discussion, but that is not what Roman Catholics want on this subject. They know only too well that when Roman Catholic translations are put side by side with Protestant translations and compared with the original, their own versions always suffer. This is not the ground of the Cardinal's unsparing condemnation of the French New Testaments we have given out: Our effort to put the Bible into the hands of the common people is not condemned so much on the ground that it is inaccurate or unfaithful to the original, but rather on the ground that the Roman Church claims a strict monopoly not merely in teaching the meaning of Divine revelation but also in deciding when and how and by whom it is to be given to the people. No one else is to be allowed to trespass on their monopoly even by giving out the simple text of the New Testament without note or comment. The hierarchy claims the exclusive prerogative not only of teaching the Bible but of printing it. There exists an edition of a French Catholic version that bears the "approbation" and the "permission" of no less than six Roman priests and prelates. It is the exact reproduction of the transla-

tion of a Roman Catholic priest. But it is printed by a non-Catholic organization and sold in a cheap and convenient form for popular reading by the masses. The result: This Roman Catholic version is condemned as vehemently as the translations made by Protestants. The conclusion must be that the Roman Catholic church does not want its people to read or even to have any Bible or New Testament, not even the translation made under its own priests and approved by its prelates.

It is significant in this connection that the official Romanist communiqué does not exhort the faithful to read Roman Catholic versions of the Bible and New Testament. Such books exist—but the Cardinal does not mention them. He recommends his own booklet about the Holy Scriptures, a compilation of the four Gospels in one, entitled "Do this and thou shalt live" and a book from the Apocrypha, these of course heavily annotated and explained by Roman priests.

The Cardinal's letter makes it clear that he is *not* exhorting his submissive followers to read a Catholic Bible in the place of a Protestant Bible. It is no Bible at all, which is his watchword, while he demands and requires the destruction of the Word of God printed and given out by Protestants.

Organized Opposition

We have printed the Cardinal's letter in full so that English-speaking Protestants may see for themselves the narrow bigotry which exists at the very source and fountainhead of Roman Catholic power and influence in Canada. But what we cannot tell here in detailed form is the practical results to our French-speaking workers of this arch-episcopal communication. Last week we told of a parish priest in a remote pioneer town of Northwestern Quebec who boasted that he had an organization whose special aim was to gather up and destroy the French Testaments which we have given to those who asked for them. We thought then that this was the work of an ignorant and fanatical priest in one district. Since then we have read the pastoral letter of the "Prince of the Church" and know that it is he and not the ignorant little priestling in the backwoods who is responsible for this wave of intolerance. And that means that everywhere in French Canada the same relentless campaign will be pursued to destroy New Testaments and prevent French-Canadian Roman Catholics from finding the Way of Life. Face to face with this powerful and thoroughly organized church, our workers need in the most urgent fashion the prayerful support of all God's people.

A Protestant Answer

In last week's article describing the opposition to our French Testament campaign we urged that a definite and practical reply be given the boast of the priest who professes to have obtained hundreds of our Testaments by deceit and fraud. But now that the blast has been proved to come from the Headquarters of the Roman Church in Canada, we must make our answer all the more powerful and effective. Already a number of encouraging replies have come to this office. Letters and contributions have been received. One thousand French New Testaments have been purchased and we are working on tens of thousands of additional Gospel tracts. A number of letters have been received since last week from those engaged in the French-Canadian evangelization and they are not quailing before the storm of rising opposition. But they need your help. Again we urge pastors and

leaders in church groups to take the GOSPEL WITNESS into their pulpits and meetings and make this undertaking a subject of special prayer. Write and tell us what you are doing, even if you cannot send any money at the present moment. We shall be glad to hear of your support in prayer. We urge those who can give to do it unstintingly, but whether large or small let us have your help at once.

The following examples from letters received from our men who carry on the work will, we are confident, be a tonic to those who hold the ropes for them on the home-front. One pastor in Northern Ontario writes:

"Requests are still coming in for Testaments, in spite of a much publicized drive against the reading of the Bible. The priests have fiercely attacked the practise in their sermons, and have told different individuals that they are conducting a thorough campaign to destroy every Testament we send out. However, I had not heard of any Testaments having been destroyed recently, and I know of some who defied him to touch theirs."

Still another pastor tells of weekly Gospel meetings in French, conducted in a small town some miles distant.

"We are having rather interesting times at our weekly French meeting in _____ An average of seventeen or eighteen have been attending. One little boy professed Christ. There is a certain man who seems to give genuine evidence of salvation—there are several who profess, but this man in particular. And he is desirous of aiding financially as he is able. We do praise God!

"I promised a woman to visit the priest with her to-morrow. She requested it.

"The priest there has, I am told, denounced me publicly as a devil and a liar. This Catholic woman asked me to meet him with her. If he succeeds in showing me Purgatory and Confession in the Scripture then I am to become at once a strong Catholic; otherwise she has promised to forsake the Catholic Church. Pray for God's blessing on hearts there."

This is the reply given by our heroic workers to the threatenings of the enemy. Let us make sure they have our, *your* support in the Lord's work.

An Unintentional Compliment

A sane man never uses a sledge hammer to swat a fly. The Roman Catholic church and its leaders are too experienced in religious polemics to unleash the full power of their mighty machine in order to crush a feeble effort. We may take it as an unintentional but well-deserved compliment to our French Testament campaign that they have set their immense Juggernaut in action to put us out of the business of French-Canadian evangelization. Though the name the Cardinal employs belongs to another group—our friends commonly known as the Plymouth Brethren—yet the work he describes is ours and our workers have already felt the weight of his blows. We are confident that all this will in the end be numbered among those things which "have fallen out rather unto the furtherance of the gospel." (Phil. 1:12). Not that we can expect to fold our hands and see the Gospel furthered by our inaction. That is neither sensible nor Scriptural. But if this threat to the distribution of the Word of God stirs up our churches and friends to pray, to work and to give, it will, we are sure, work for the extension of God's Kingdom even in the hearts of French Roman Catholics. Again we say let us hear from you without delay. Send your answer to the Cardinal's threat to the Union of Regular Baptist Churches of Ontario and Quebec, 337 Jarvis Street, Toronto, and we shall do our utmost to help you translate it into action.—W.S.W.

Rome and War

In July, 1937, just five years ago, *The Magazine Digest* condensed from *Crapouillot*, of Paris (May, 1937) an article by Raymond-A. Dior on *The Catholic International*. Its frank review of Vatican policy is, in the midst of this war, more timely than ever. Rome has pursued her settled policy these years just past.

The Pope has asked that the month of May be a time of prayer for peace, and that children especially should so pray. Is it peace this world needs? Only if it be a just one, an order in which men may live in liberty of mind and heart. The cause of the United Nations is that, the establishment and preservation of the world's liberties. In this cause we are pouring out blood and treasure. The papal See claims to be the expression of the will of God in the earth. Such a claim is questioned, not to say invalidated, by the simple fact that toward our righteous cause "His Holiness" claims to be neutral. In simple matters of right and wrong no one, not even one who claims to be the successor of Peter, can remain neutral without tacitly, at least, siding with wrong. He that is not for us is against us.

Further, it is now, in the midst of the most devastating war of history against the most unscrupulous of enemies, that the Papacy is establishing diplomatic relations with Japan, thus condoning Japan's treachery and aggression.

To refresh memories of the well instructed and perhaps to help to open eyes that are still blind to the encroachments of the papacy in its time-serving, selfish and anti-British attitude, we reprint herewith excerpts from the illuminating article referred to.—B.

The Vatican knows everything about the nations of the world and they know nothing about it: therein lies its power. A tide of varied documents flows into Rome every day from all points of the globe in which Catholics live. These are read carefully, then catalogued in the secret archives, which form an incomparable documentary source, but which are closed to the laymen.

It was Gregory the Seventh who appointed the first ecclesiastical legates to sovereigns. The novelty was not to the taste of them all, and William the Conqueror is reported to have informed the Pope: "I am a dutiful son of the Church, but if your legate sets foot in my Duchy of Normandy, I warn you that he will find himself strung up to the highest oak in my forests." . . .

History and contemporary events have shown the Church's actions to be governed by circumstances. In the event of war, she will flatter the victor and sympathize with the vanquished. . . .

The failure of economic sanctions during the Abyssinian war and the favorable attitude of the Vatican is easily explained. When the sanctionist countries suppressed the transfer of funds and "Peter's Pence" which were represented in foreign and Italian banks, money could not reach Rome. So the "frozen assets" of the Vatican were transferred ingeniously to the credit of the Italian state which thus effected purchases abroad, while the Italian treasury credited the Vatican with an equivalent sum in lira at Rome.

In the matter of social welfare, the Church only took a stand after a century of hesitation, when the class struggle was making the outlook dangerous to the bourgeois order. Actually it has always been the custom of the church to intervene only in time to steal to the side of the victor. She never compromises herself. Therefore, in issuing the *Quadragesimo Anno* Encyclical on social conditions, the Vatican simply slipped its calling card under the door of the oppressed but abstained from giving them the means to free themselves. . . .

The Vatican ordered the American clergy to organize an intense peace propaganda to prevent America from entering the last war and to create a movement of opinion to bring the war to a close by preventing the Allies from being supplied with munitions, materials and food. . . .

The balance not having been weighed in favor of the Allies till August, 1918, it was then understood why the Vatican had waited throughout the war before taking a clear stand. But it was too late to save face and pretend to a rôle of arbitration . . . The Allies had saved themselves. As a result the Holy See was put out of the peace negotiations, the League of Nations, and excluded from all diplomatic activity, which injured it throughout the world. It was a humiliating defeat.

The Ins and Outs of the Jesuits

By L. H. LEHMANN

No one should think it strange that we continue to point to the Jesuits as the chief cause of the anti-liberal and un-Christian policies of the Roman Catholic church. To be anti-Jesuit does not necessarily mean being anti-Catholic. The best elements in the Catholic church itself have been the bitterest enemies of the Jesuits.

Proof of the subversive influence exercised by the Jesuits, in both spiritual and civil affairs, throughout the 400 years of their existence, is plentifully evident by the number of times they have been disbanded by the Catholic church itself, by the Catholic people, and by liberal and progressive governments in Catholic and non-Catholic countries. They have been expelled, at one time or another (many times over in some countries), from practically every country in the world. The one great exception has been the United States, where they have always flourished unmolested. They have even been opposed by the small minority of Catholics in England Cardinal Manning in his diary traces the cause of this intense hostility to the Jesuits to their alliance with "Ultramontaniam" and political reaction.

Following is a *partial* list of countries and dates of Jesuit expulsions from 1555 to 1931, and it speaks for itself. It has been compiled mainly from the work of the noted Jesuit historian Rev. Thomas J. Campbell, S.J., under the title "*The Jesuits—1534-1921*", published by The Encyclopaedia Press, N.Y., 1921.

The Jesuits were expelled from:

Sargossa	in 1555	Amura, Japan	in 1613
La Palinterre	" 1558	Bohemia	" 1618
Navarre	" 1561	Moravia	" 1619
Vienna	" 1566	Kingdom of Naples	" 1622
Avignon	" 1570	Netherlands	" 1622
Antwerp	" 1578	China and India	" 1623
Portugal	" 1578	Turkey	" 1628
England	" 1579	Abyssinia	" 1632
England	" 1581	Malta	" 1634
England	" 1584	Russia	" 1723
England	" 1586	Savoy	" 1724
Japan	" 1587	Paraguay	" 1733
Hungary and Transylvania	" 1588	Portugal	" 1759
Bordeaux	" 1589	France	" 1761
The whole of France	" 1594	France	" 1764
Holland	" 1596	Peru	" 1767
Turin and Berne	" 1597	Spain, Sicily, Naples	" 1767
England	" 1602	Parma	" 1768
England	" 1604	All Christendom, by bull of Pope Clement XIV	July 21, 1773
Denmark	" 1606	Russia	in 1776
Venice	" 1606		
Venice	" 1612		

The 19th century was admittedly the most disastrous of all for the Jesuits. They were restored by Pope Pius VII in 1814, but were expelled from:

France	in 1816	Belgium	in 1818
Netherlands	" 1816	Brest (by the people)	" 1819
Moscow and St. Petersburg	" 1816	Russia	" 1820

Spain	in 1820	Colombia, S. A.	in 1850
Belgian schools	" 1826	Spain	" 1851
France, 8 colleges	" 1828	Turin and Venice	" 1859
Great Britain and Ireland	" 1829	Ecuador	" 1861
France	" 1831	Spain	" 1868
Portugal	" 1834	Rome	" 1870
Spain	" 1835	Guatemala	" 1871
Rheims (by the people)	" 1838	Switzerland	" 1871
Argentine	" 1841	Germany	" 1872
Lucerne	" 1845	Brazil	" 1873
France	" 1845	France, all colleges	" 1880
Switzerland	" 1847	Portugal	" 1910
Papal States, Genoa, Austria, Galicia, Switzerland, Bavaria, Sardinia, Sicily and Paraguay	" 1848	France	" 1912
		Forbidden by Catholic bishops in Capetown South Africa, till	1926
		From the Spanish Republic	in 1931

Examination of the above dates will show that the Jesuits were expelled always when liberal principles of government and true Christian aspirations in the people of the Catholic church attained the ascendancy. They succeeded in creeping back as allies of political and ecclesiastical reactionary elements as soon as the tide set against these aspirations of the people and their efforts toward true Christian reform. Popes, bishops and priests have sided with the people in determined opposition to the policies and teachings of the Jesuit Order. For they recognized that the Jesuits have always been an organism within the great body of the Catholic church that continually shows itself to be destructive of Christian brotherhood and religious tolerance. One brave pope, Clement XIV, succeeded in having the Jesuits totally abolished from all Christendom in 1773. Yet, despite this, they contrived to have their order restored by Pope Pius VII in 1814.

The first expulsion in the above list, for instance, was effected by the Archbishop of Saragossa who supported the distinguished Dominican theologian, Melchior Cano, in his open denunciations of the Jesuits from pulpit, platform and press. This great preacher accused the Jesuits not only of "constituting a danger to the Catholic church," but of actually being "the precursors of Antichrist." (See Campbell, Vol. 1, p. 52.) In an effort to appease him, the Jesuits used their influence to have him appointed Bishop of the Canary Islands. But he later regretted having accepted this dignity and resigned his bishopric in order to be free to return to the attack against the Jesuits. Prophetically he declared:

"God grant that I may not be a Cassandra, who was believed only after the sack of Troy. If the Jesuits continue as they have begun, there may come a time, which I hope God will avert, when the kings of Europe would wish to resist them but will be unable to do so."

The Jesuit party controls the Catholic church as the Nazi party controls Hitler's Third Reich. The Jesuits see to it that popes are elected who are amenable to their dictatorship, or that they will become so after they ascend the papal chair. Pope Pius IX, for instance, was a liberal, and hostile to the Jesuits before his election; but he turned out like Leo XII, who was so anti-Jesuit before he became pope that his election, says Campbell, "threw consternation among the members of the Order," but "when he became pope he understood better the facts of the case and became one of the warmest friends the Society ever had".

How much the Jesuits intrigued for the collapse of the French Republic in World War I can be understood from the fact that France had expelled them from the

*Political supremacy of the Roman papacy.

entire country in 1912, just two years before the war began. They are now safely back again under the protection of the Men of Vichy.

Germany took the Jesuits back in 1910, but against the wishes of the German Catholic bishops. Having control of the *Collegio Germanico* in Rome, however, they have since seen to it that those bishops were succeeded by a new generation of bishops obedient to Jesuit control—and with whom Hitler would have little fault to find. Hitler has not banished the Jesuits from his Third Reich, and Goebbels is a product of Jesuit training.

In Italy it was the Jesuit Father Tacchi-Venturi who engineered the pact between Mussolini and Pope Pius XI, which was signed at the Lateran in 1929—the starting date of Fascism's series of aggressions against democracy.

Like Nazism and Fascism, the Jesuit Order also has its "Aryan Paragraph"—Jews, up to the fourth generation, are barred from membership. This first appeared in the statutes of the Order in 1593, was confirmed in 1608 and is to be found in the latest official edition published in Florence in 1893. General councils of the Order have many times proclaimed that Jewish descent is to be considered as "an impurity, scandal, honor and infamy".²

It is thus not surprising that Jesuit leadership today strives to draw the Catholic church away from union with a universal democratic brotherhood of nations, and into alignment with the hierarchical New Order of Nazi-Fascism. Today the control of the Catholic church by the Jesuits is more complete than ever before. This explains why the Catholic church, from which great movements toward liberty and freedom in the past have come, has contributed so little to progress in modern times.

Reprinted (and revised by the same author) from "Protestant Digest."

—From *The Converted Catholic*.

²Cf. *Institutum S. J.*, pp. 278, 302; also *Jesuit Lexicon*, p. 989, and E. Boyd Barrett, *The Jesuit Enigma*, p. 42.

Romanism Exposed at Hamilton Gathering

On Friday evening April the 24th at 8 o'clock, in the historic Philpott Tabernacle, Hamilton, there assembled a great gathering of Christian people in the cause of our Protestant faith and heritage. Rev. William Thomas, Minister of Cooke's Presbyterian Church, Toronto, acted as Chairman, in the absence of Rev. Donald MacKay, B.D., Minister of Philpott Tabernacle, who, in unavoidable absence, left his good wishes for the meeting. The two speakers were Vice-Presidents of the Canadian Protestant League, Rev. J. H. Barnes and Rev. T. Christie Innes, both of Toronto.

Mr. Barnes, in an able address, which was characterized by profound thoughtfulness and spirituality, discussed the development that had taken place over the last period of years, leading up to the situation discussed by the title of the addresses, "The Menace to our Protestant Liberties"; and he appealed for the most earnest and active cooperation of all who loved the Lord Jesus Christ in sincerity in the great task of maintaining our Protestant liberties.

The appeal for memberships by the Chairman was immediately and largely responded to by the enthusiastic audience, and after an offering had been taken for the work of the League, the Chairman called on Mr. Innes,

Minister of Knox Presbyterian Church in Toronto, who gave his message.

Mr. Innes spoke of our present war effort, and said the reason for our being at war was that we might overcome totalitarianism; but while we were engaged in a deathly struggle with totalitarianism, which set out to destroy us from without, we were being menaced by something from within, viz., the Roman Catholic system. Only the night before at a great meeting in Toronto, a leading American Roman Catholic had used these very words, "We must oppose the totalitarianism of Hitler with something as absolute and total." Could this possibly refer to anything other than the Roman system, which this eloquent pleader was in Canada to advance? If so, here was a frank statement of this very thing; and if totalitarianism, whether German or Italian (Roman), were ever to win, that would be the end of freedom, both spiritual and political.

The speaker then went on to prove three things about the Roman system; first, it is *PAGAN* throughout, and in evidence of this on this occasion he pointed to the unanswerable book by the late Rev. Alexander Hislop, entitled *The Two Babylons* which has now run into many editions and backs every single statement by documented proof from at least two hundred and fifty works. The book was recognized as an undeniable demonstration that the Roman system is throughout pagan. In the second place Mr. Innes charged that the Roman system was essentially *POLITICAL*, and referred to the nature and claims of the Vatican, which, up to this very moment, asserts itself to be one of the world powers, and also to the "Society of Jesus" (Jesuits) which is quite openly the political arm of the Roman system. He referred to a number of works, including Dr. Hector MacPherson's book *The Jesuits in History*, from which he quoted the assertion that up to 1860 the Jesuit Order had been expelled no fewer than seventy times from countries which had suffered from its machinations. Finally the speaker asserted that Rome was a *POLLUTING* power, and in evidence he quoted the new volume by the world famous author, John Gunther, called *Inside Latin America*, wherein Gunther writes, page 9,

"Catholicism in peculiarly undiluted form dominated Latin America from the earliest days, and remains today a profound and tenacious influence—the church had no competition. Since no other religion than Catholic was permitted it grew *fabulously rich and fabulously decadent* (Italics ours). In several countries the church owned as much as one-half the total land. Paraguay, for instance, became practically a Jesuit Colony. Nowhere did the clergy "bestow upon the people anything like proper recompense for their inordinate position".

Mr. Gunther, in his chapter on Paraguay, says among other things: (p. 271)

"Paraguay is the country where 60 to 70 per cent of the people are illegitimate, where a distinguished general may have 80 children, and where everyone is good-humoredly related to everyone else. The history of Paraguay is like that of no other American Republic. Paraguay is unique".

And this, Mr. Innes pointed out, was the purely secular work of someone uninterested in theological disputes, and when the author described Paraguay as so thoroughly Catholic, and so unbelievably backward, one was compelled to think of Southern Ireland, and Spain, and Mexico, and Quebec, where Romanism spreads it is a polluting influence.

Bible School Lesson Outline

Vol. 6 Second Quarter Lesson 19 May 10, 1942

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

THE RECALL OF ABSALOM

Lesson Text: 2 Samuel 14.

Golden Text: "So Absalom dwelt two full years in Jerusalem, and saw not the king's face"—2 Samuel 14:28.

I. The Plea—verses 1 to 20.

Notwithstanding the fact that Absalom's sin and flight had brought shame and disgrace to the royal household, the king's heart yearned toward his erring son (2 Sam. 13:37-39). Sin separates the soul from God; it causes banishment from the Father's presence (Gen. 3:8-10, 23, 24; Isa. 59:1, 2). But for this estrangement to continue is not according to the will of God, for in His love and mercy He has made reconciliation possible (Isa. 59:16; John 3:16; Rom. 5:6, 11).

Joab, who perceived the king's desire, became a mediator between the loving father and his exiled son. Christ, our Elder Brother, is the Mediator between our holy Father and His sinning children (1 Tim. 2:5; 1 John 2:1). The Spirit of God is likewise engaged in wooing the hearts of those who are away from God (John 15:26; Acts 5:32). Every saved one who has experienced in his heart the love of God should seek the salvation of sinners and the restoration of backsliders (Prov. 11:30; Dan. 12:3; Jas. 5:20).

Joab the soldier became Joab the diplomat (2 Sam. 8:16; 10:7; 11:1); he devised an elaborate scheme to bring about the recall of Absalom. The Christian worker needs tact and heavenly wisdom (Acts 8:30-35; 2 Tim. 2:23-26). We may plan opportunities, but we should not force them.

The wise woman of Tekoa was given the words to use in addressing the king. The Holy Spirit is our Divine Helper as we bring our petitions to the Father (Rom. 8:26, 27). He is ever ready to inspire and illuminate the willing messenger (Exod. 4:12; Matt. 10:19; Lk. 21:14, 15; 1 John 2:27).

A parable is an excellent method of communicating the truth, since it furnishes the hearer with the degree of truth for which his heart is prepared (2 Sam. 12:1-4; 1 Kings 22:19-23). This parable depicted the main elements in Absalom's situation; the strife, the bloodshed, the son's danger from the avenger (Josh. 20:1-6; 2 Sam. 13:37). It illustrates also the desperate need of the unsaved, living in peril and isolation because of their sin (Eph. 2:11-19).

The absence of Absalom from Jerusalem affected all the people of God, just as all the members of the body of Christ suffer when one member suffers (Rom. 14:7; 1 Cor. 12:26). In Absalom's case, however, his father had refused to recall him, whereas our God continually calls the wanderer to return (Jer. 3:12-14, 22).

The woman of Tekoa pleaded with David to forgive his son on the ground of God's eternal, just and unchanging love and His faithfulness in devising means whereby His banished be not expelled from His presence for ever (Isa. 12:1-3; Hos. 11:4; 14:1-4). We are to forgive others, even as God for Christ's sake hath forgiven us (John 15:12; Eph. 4:32).

The messenger of Joab had faith that the answer of the king to her suit would bring rest and comfort. The assurance that God will hear our requests and send blessing is one of the conditions of effective prayer (Mk. 11:24; 1 John 5:14, 15).

II. The Pardon—verses 21 to 33.

Half-hearted forgiveness is no forgiveness at all. Some people boast that they will forgive an injury, but they will not forget. Absalom returned to Jerusalem, but saw not the king's face. Such partial restoration brought no joy to father or to son. For two full years the estrangement continued. Those who are saved but are not living in fellowship with the Lord tread a path which is without joy or solace (John 8:12; 12:35). The precious hours they once enjoyed are remembered with regret that they are no more (Psa. 51:12; 77:3); time passes slowly in the far country (Lk. 15:13-17).

Absalom dwelt in his own house, but was not welcomed in his proper home, the palace of the king. The backslider in heart is filled with his own ways, whereas it is his right to abide in the presence of his Father (Prov. 14:14; John 15:7). Many to-day dwell in Jerusalem, yet see not the king's face (Lk. 24:15, 16). They may attend the services of the church, read the Bible, pray in a formal way and engage in religious activities in the energy of the flesh, while their hearts are far from God (Isa. 29:13). It is not unusual for people to throng Christ, but refuse to touch Him (Lk. 8:45, 46).

Discouraged because of the apparent failure of his task, Joab seems to have wearied of his rôle of mediator. He had to be forced into action. On the other hand, Christ our Mediator is ever ready to intercede on behalf of the penitent soul (Rom. 8:34; Heb. 7:25).

We may well profit from Absalom's importunity; he would not be denied. When he came to the place where he was determined to see the king at all costs, his suit was successful (Lk. 11:5-8; 18:1-7). Let us imitate his intense zeal and his holy boldness. A personal interview with the Lord is what the wandering child of God dreads, and yet it is the step which he must take (Lk. 22:61, 62; John 21:15-17).

The closing picture is that of Absalom kneeling in humility before King David, then receiving the kiss of forgiveness and reconciliation (Gen. 45:1-15; 2 Chron. 7:14; Lk. 15:20-24). At last he has been restored to the peace, joy and fellowship of his father's house. Let us urge those who have wandered away from the fold to return to the Shepherd who waits to receive, forgive and restore them (Psa. 34:18; 51:17; Isa. 57:15-18).

Canadian Protestant League

There was real interest in the meeting of the Canadian Protestant League in Philpott Tabernacle, Hamilton, Ontario, last Friday. The gathering was well attended, and the speakers made a real contribution toward the aim of the League, to rouse Protestants to the dangers which Canada is facing from the encroachments of Rome. Of the two meetings in Toronto this week, one in Forward Baptist Church and the other in Christ Church, we shall hope to speak again.

Next week there are two meetings at a distance from our Toronto centre, to which we hope all WITNESS readers in the districts may be able to go and take friends. On Monday, May 4th, at 8 p.m., in First Presbyterian Church, Chatham, Ontario, Rev. Marcus Fulton, the pastor, will preside at a League meeting; the speakers are Rev. Eric dePendleton and Mr. H. G. Martin. Mr. Martin has had personal experience of the interference of Rome with the work of the gospel, having been a mission worker in Montreal before becoming superintendent of Yonge Street Mission, Toronto. The Reverend dePendleton has made careful study of our Canadian and the world situation in relation to Romanism, and speaks both powerfully and with authority. These two men will travel on from Chatham to Sarnia, where another League meeting will be held in Temple Baptist Church, Rev. W. H. MacBain, pastor, on the evening of Tuesday, May 5th, at 8 p.m. The general subject both evenings will be, "The Menace to Our Protestant Liberties"—B.

Jarvis Street Church

Sunday was another good day. The Bible Class in the morning was the largest in a long time. At the services, as usual, were a good number of visitors from out of town, joining our always large congregations. In the morning Rev. W. S. Whitcombe preached. Mr. Whitcombe is well known to all WITNESS readers particularly for his powerful analysis of the efforts of French Catholicism to increase their hold on this country. Another of his articles and translations appears in this issue. The sermon on service to Christ made a strong appeal, to which there was visible response. At night this scribe sought to set the anti-Christian philosophy of Nazism over against the Christian view of God, man and the world.

Next Sunday will be a great day, we confidently expect. After an absence of about a month our pastor, Dr. T. T. Shields, will again preach in his home pulpit. Baptism will be administered at the evening service, and at its close we shall celebrate the Lord's Supper.—W.G.B.