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The Gospel Witness

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

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

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A Word to Every Reader By The Editor

I am sure that every regular reader of this paper is interested in the work of Jarvis Street Church, for without Jarvis Street Church these twenty years of ministry of THE GOSPEL WITNESS throughout the world would have been impossible.

Our readers will acknowledge that we do not burden our columns with much Jarvis Street news. Indeed, we have received many, many letters intimating that readers would like to hear more about how the "home fires" are kept burning. But this paper exists to serve many churches, and we have assumed that the mere fact that the paper issues week by week is an announcement that Jarvis Street is carrying on. We think, however, our readers will acquit us of immodesty if, on the occasion of the observance of two anniversaries, we put the work of Jarvis Street a little to the fore.

These two anniversaries are the third of the opening of the new church, and the thirty-second of the Pastor's settlement in Jarvis Street. These two, in combination, will be observed next Sunday, May 24th. On page eight of this issue we publish a letter which we have mailed to all the members of the church. If we had a complete list of Jarvis Street adherents and friends, we would send a similar letter to them, but lacking that we are publishing the members' letter in THE WITNESS, asking all non-members to read it as though addressed to themselves.

When the building was in course of construction, when making our plans, I remarked to the Committee that I was very anxious to see the building really finished. One member of the Committee—not intending at all to speak unkindly—said, "Actually, it will not be finished until every dollar of debt has been paid." I repeat, it was not so intended, but the remark went through me like a knife, and it kept me awake many a night thinking it through.

Our debt is small in relation to the half million dollars' worth of property we have. But the Pastor acknowledges that it is little short of a passion with him to get the last dollar of encumbrance paid off. In that one respect we should like to emulate Solomon of whom it is written, "Solomon built the house, and finished it."

I am sure that among the people who attend Jarvis Street Church, and who kindly acknowledge that they are helped by the ministry of THE GOSPEL WITNESS, there is ability, without seriously encroaching upon other obligations, to make Jarvis Street perfectly free. It is the Pastor's daily prayer that he may live to see that happy day—and that it may not be far distant.

I therefore make this appeal to all friends of Jarvis Street and of the Pastor, who may read these words, either to bring or send us as large an offering as possible on this anniversary occasion, either on Saturday or Sunday, in order that we may make a large reduction in our mortgage obligation.

Incidentally, I would remark that there are hundreds of people whose faces I recognize in our congregation from Sunday to Sunday, who are not members of the church, but whose presence is an indication of their interest, whom I should like to meet personally, and whose names I should like to know. This seems to be impossible with our crowded congregations on Sunday; but Saturday afternoon would afford a fine opportunity. Join us some time between two o'clock and six, in the Church Rotunda, entering by the Gerrard Street or courtyard doors, and let me make your acquaintance at the tea-table. Put your offering in any kind of envelope, and your name and address on the envelope if you have no objection to so doing.

Please read the letter on page eight of this issue for particulars.

McMaster University and the Bible Society

On March 12th we published a letter from one who was present at the Annual Meeting of the Bible Society, protesting against the shocking unbelief which the writer at least understood Dean Stewart of McMaster University to have shown in his discussion of the Bible.

Everybody who is at all conversant with the present teaching of McMaster University knows that it is not only as bad—that is, as anti-evangelical—as it was in Professor Marshall's time, but that as a whole it is far worse. In Hamilton it is no longer regarded as a Baptist institution. Not only theologically, but in many other ways, McMaster University has shown itself to be of the world, and to be on good terms with all that is in the world, "the lust of the flesh, the lust of the eyes, and the pride of life."

He would be a bold man who would dare openly to contend that McMaster University is a friend of Evangelical Christianity. This is our view, a view that is based upon information which we are convinced is true to fact. Nothing would give us greater pleasure than to discover that in this matter we are entirely wrong. Although the letter about Dean Stewart's address was published anonymously, we know the writer, and have known him for years; and we are convinced that it would be an unmixed joy to him if by any means he could discover, and it could be proved to him, that at that meeting he was in some kind of stupor and did not hear correctly. We are positive that he would far rather have heard the very opposite of what he understood Dean Stewart to say.

Now we are informed that the accuracy of the statements contained in that letter is being privately denied. It is ever the way of those who do evil that they "love darkness rather than light". "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." If Dean Stewart's remarks were misunderstood, or if he was misrepresented by any sort of misstatement, and he really desires to be understood as one who believes the Bible to be the inspired and infallible word of God, he ought to come out into the open and publicly declare what he does believe. Private denials will carry no weight.

We shall send a copy of this article to Dean Stewart, and we hereby offer him the freedom of the columns of THE GOSPEL WITNESS to state at whatever length he likes what his attitude toward the Bible really is. Surely no one knows what Dean Stewart believes better than the Dean himself, and therefore no one is so well able to correct the impression made by our publication of the letter in question—if it needs correction—than is Dean Stewart himself.

We ought, however, in fairness to Dr. Stewart, to say that we have heard from not a few who were present at the Bible Society meeting, and who declare that the letter we published was a very mild and moderate understatement; and that what Dean Stewart actually said was far more outrageous than our correspondent's letter stated it to be. So then, if Dr. Stewart cares to avail himself of our offer, we shall afford him the fullest freedom of our columns, but at the same time we shall give equal freedom to those who were present at the Bible Society meeting, and who heard what was said, to write on either side of the question.

This is a deliberate challenge to Dr. Stewart to state his own position. If he fails to avail himself of this opportunity, we are inclined to believe that our readers will

accept the statement contained in the letter signed, "One who was there", as a moderate statement of fact.

We are sending a marked copy of this issue to Dr. Stewart by registered mail.

Rev. Harold C. Slade Moves to London

We have been advised by the Briscoe Street Church, London, that Rev. Harold C. Slade, for a good number of years Pastor of First Baptist Church, Timmins, has accepted the unanimous call of the Briscoe Street Church, London, to become their Pastor. With the greatest possible heartiness we congratulate the Briscoe Street Church. At the same time, however, we tender our condolence to the Timmins Church. What Timmins will do—and the whole North country—without Archbishop Slade, we can scarcely imagine. Mr. Slade has been, not only the eminently successful Pastor of the Timmins church, but the Archbishop of the whole North country.

We can only assume that it is in the Lord's plan that Mr. Slade should go to London; and if that be so, He must have someone in reserve for Timmins. But we must confess that had this Editor been a bishop, and the responsibility of appointment—or, as we believe our Anglican friends would call it, institution—had been upon his shoulders, he would have found it extremely difficult to make such a decision. We are sure, however, that all the churches of Southern Ontario will hail Mr. Slade's coming as a great reinforcement. London is a splendid city. We know of no finer place of residence in Ontario; and we are sure that Mr. Slade will exercise a great ministry there. Mr. Slade will commence his ministry at Briscoe Street Sunday, June 7th.

The Editor Goes to British Columbia

Dr. Shields has accepted the invitation of the Executive of the Convention of Regular Baptist Churches of British Columbia to speak at the Annual Convention to be held in Vancouver June 15th to 19th. He anticipates with great pleasure the opportunity thus afforded to meet the brethren of British Columbia.

On this transcontinental journey the Editor as President of The Canadian Protestant League, hopes to be accompanied by two members of the Executive of the League; and, if arrangements can be made at such short notice, they will hold Protestant rallies in various centres both going out and returning. We have in mind Winnipeg, Calgary, Edmonton, Vancouver (after the meeting of Convention) and Victoria. It is hoped it may be possible to hold meetings in other points in Manitoba, Saskatchewan, Alberta, and British Columbia. Readers of this paper who may be able to arrange such meetings are requested to wire the office of this paper immediately as the time is short.

If League Executive members are able to go the names will be announced next week, and particulars of the itinerary also.

The Editor in Hamilton, May 28th to 31st.

The Editor has accepted the invitation of the Christian Business Men's Association of Hamilton, Ontario, to speak at their Annual Conference in Philpott Tabernacle May 28th and 29th, 3 and 8 p.m., May 30th, 8 p.m., and Sunday, May 31st, 3 and 8.30 p.m.

The speaker May 24th, 3 and 8.30 p.m., and May 25th, 26th, 3 and 8 p.m., will be Dr. Ralph Stewart of Chicago.

The Jarvis Street Pulpit

BEWARE OF THE POPE'S PEACE OFFENSIVE!

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 17th, 1942

(Stenographically Reported)

"And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever."—Isaiah 32:17.

"And having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."—Colossians 1:20.

"And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

"And Moses built an altar, and called the name of it JEHOVAH-nissi:

"For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation."—Exodus 17:14-16.

"The Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David:

"Because thou obeyedst not the voice of the Lord, nor executest his fierce wrath upon Amalek."—I. Samuel 28:17, 18.

I suppose those of you who keep yourselves informed on the war situation will have noticed that recently feelers have been put forward indirectly by the Axis powers toward peace. I venture to commend to you the Friday evening broadcast, in "Britain Speaks", by Mr. Wickam Steed. I wish it could be arranged to bring that on earlier, but if you are up at eleven-fifteen on Friday evenings, you will find it most profitable to listen to him. Next to Mr. Winston Churchill, in my judgment, there is no one in the world who speaks with the authority of greater knowledge and experience.

Mr. Wickam Steed was for years Editor of "*The Thunderer*," *The London Times*. I suppose there is scarcely a European language with which he is not familiar; certain I am that he knows the geography of Europe, and is quite familiar with the capitals of all the nations. He speaks, to me at least, with the greater authority because he was never deluded as many others were, but, like Mr. Churchill, endeavoured long ago to warn Britain and the world of the coming storm. He never says, "I told you so"; but he does speak with the authority of a very complete knowledge of European affairs. He listens to broadcasts in many languages, and his summary of world affairs is most valuable.

Recently Mr. Steed has been speaking, among other things, of these indirect efforts to feel out the United Nations, to discover whether they have grown weary of the war to such an extent as to be willing to consider some kind of peace. Even Germany has proposed to forego the exquisite pleasure of bombing our cities and murdering our women and children, on condition we promise the cities of Germany a like immunity. Germany has become thus magnanimous when she begins to discover that Mr. Churchill was not speaking in vain when he told the people who had been bombed out of their homes in different parts of England, "Never mind. We will give it back to them." Now that we are able to do so, and are becoming increasingly superior in the air, Germany begins to cry for mercy—mercy of which she knew nothing while she had the upper hand.

And as might be expected, the Pope joins in the chorus. He did last time—not this Pope, but the Vatican. The

present Pope is just now celebrating his silver jubilee, the jubilee of his so-called consecration as Archbishop; and he has issued an appeal for peace. I shall not weary you by reading it, or attempting an analysis of it. It is enough to say that he makes no distinction between the United Nations and the Axis powers. Apparently we are all a very bad lot, and one as bad as the other. Hence the naughty children are told to come to terms and cease fighting.

Of course the Pope is "neutral" in this great conflict. The Vatican was not neutral in the Abyssinian affair, but found it possible to pronounce a blessing upon the murderers. It was not neutral in the Spanish civil war, but took the side of Franco against the regularly constituted Government of Spain. But now he is "neutral", and talks of peace.

There is always danger in these appeals for peace. I have here *The Canadian Register* of May ninth in which there is an article headed, "For our most Holy Father we hope and pray that he may guide the world to a just peace." The world would be in a very bad way if we had to depend upon the arbitration of the Pope. Yet to point out to you how dangerous that thing may be, I remind you that before the war, in the British House of Lords, the former Archbishop of Canterbury, just retired, seriously proposed—and his proposal was seconded by Lord Halifax, now British Ambassador to the United States, himself an Anglo-Catholic—that the nations of the world should petition His Holiness the Pope to become the arbiter of international affairs, as the only man in the world competent to exercise such a function. That, not in Rome but in London; not by some inconspicuous and thoughtless person, but by two men of such prominence as the Archbishop of Canterbury and the present British Ambassador to the United States.

This Roman Catholic paper complains thus:

"The Popes have always been an influence in world affairs, though their direction has sometimes been neglected, opposed or refused. The nations which called the Pope 'Pastor and Guide' used him as arbiter both in war and peace. Discovery of the new lands and continents led to conflicting claims which were weighed and settled by the Father whom all accepted as guide and

counsellor. Popes enforced the terms of peace and not seldom enjoined the peace itself in obedience or by public denouncement of injustice and public espousal of the right. But, of course, that was in the days when men understood the right of their Father to speak with authority and to command with a force stronger than weapons of steel. True, in the 1914-1918 conflict the Pope was expressly excluded from the councils of peace, his arbitrations rejected and his suggestions unconsidered. So the world is again at war. Under the stress of war more nations, even pagan ones, seek his counsel. *Will they again reject the only instrument of peace that is above all nations and apart from partizanship?*" (The emphasis mine).

That is not published in Rome, but in Kingston, Ontario. *The Canadian Register*, which is a journal in which a number of former periodicals are amalgamated, thus pleads for a seat at the peace council for the Pope. If you have studied the case, you will find that that has been the determined effort of the Vatican, so to conduct itself as to be a determining factor when discussions of peace come. The Pope was quite willing to accept the new order in Abyssinia after the rape of that country, when every Protestant missionary had been expelled from the country, and the Roman Catholic religion alone was tolerated. The Pope accepts the present state of things in Spain, with the regularly constituted Government overthrown, and the puppet of the Jesuit order in command, bringing about the restoration of all the special privileges of the church in Spain.

I have no doubt that if the Pope has anything to say about the peace, he will insist that the present order in France should be maintained, by which the progress of one hundred years has been wiped out by Marshal Pétain, and the church once again established in France as the church of special privileges.

And surely in our own country, the recent "no" vote in Quebec, and the dominance of the Roman Catholic interests at Ottawa, ought to fill us with alarm, and make us wake up to see that not only this country but the interests of world-peace for which we are now fighting, are gravely imperilled.

Just that we may not deal in mere denunciations—there is no value in that—let us see what the Word of God has to say about this great matter of peace. What is peace? What do we mean when we talk of peace?

I.

Our first text tells us that TRUE PEACE IS THE WORK OF RIGHTEOUSNESS, that the effect of righteousness is "quietness and assurance for ever." Peace is something vastly more than the absence of war. For example, the present kingdom of Sweden is not at war; but will anyone in his senses say that Sweden is at peace? She does not know what a day or an hour may bring forth. She is standing at arms, and I doubt whether anyone knows, in the event of a crisis, which side she would take. But certainly while her armies are not fighting in the front lines, they are standing at arms. There is an absence of war, but there is no peace.

While the causes of war remain, and while the enmities that engender war still obtain in any nation, that nation cannot be said to be at peace. It is then like a quiescent volcano. Though it is not vomiting its lava for the moment, whiffs of smoke are emitting from its crater; and the people roundabout live in hourly terror lest the fires within should break forth, and the lava should stream down its sides to destroy their homes and cities. Thus a mere order to cease fire would not mean peace. Our last

state might then well be worse than the first. It would be only another armistice, and would leave the nations weighted to the earth with the burden of armaments. The standards of living everywhere would fall and the life of the people of all the world would be reduced to a condition little better than a life of slavery.

Perhaps we may understand this if we study the problem in miniature, and think of the principle as applied to individual experience. Surely for you and me to be at peace, we need something more than the absence of external contention. A man may not be fighting, he may not be striving outwardly; yet within, his whole nature may be like a seething caldron. He is not at peace. He is troubled and perplexed. Something more is necessary than a mere adjustment of external conditions if the man is to enjoy inward peace.

Even though a man may not blaspheme God, though he does not shake his fist in the face of Deity and openly declare war against the Most High, he may be an "alien in his mind by wicked works", and be anything but at peace with God. Thus, while there may be no words of contention between the man and his neighbour, nor any heated altercation mark their relationship, yet the whole attitude of one or of both may be one of war. He is not at peace merely because he is not outwardly fighting.

True peace is the natural and inevitable effect of righteousness. That is to say, there can be no peace where the principles of eternal righteousness are being violated, whether in the individual or in the national life. When the conduct and character of an individual, or of a nation, are out of harmony with these eternal laws which are wrought into the very constitution of the moral order, and while he or it is antagonistic toward them, there can be no peace. But the moment the man is brought into agreement with them, and his conduct and character are brought into tune with these eternal principles of righteousness, it is like a man whose boat is turned to go with the current instead of against it. "The stars in their courses fought against Sisera": not out of their courses, but in their courses. The whole created order was at war with the man who was at war with God. It is always so: "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever." Thus it is written, "The end of the upright man is peace"; and again, "Great peace have they which love thy law: and nothing shall offend them."

Look at the boundary between the United States and Canada. I remember that used to be a favourite text with a former Editor of *The Toronto Globe*, Dr. J. A. Macdonald. He used to conclude his international addresses nearly always with reference to "these three thousand miles of boundary with never a gun, and never a fortress." He was not at pains, it seemed to me, to explain why that condition obtained. Why is it we have been at peace with our American neighbours, and our American neighbours at peace with us, for more than a hundred years? Why is it there is no rampart, no fort, no guns, maintained on the boundary from the Atlantic to the Pacific? Why have we no warships on the Great Lakes? What a terrible thing it would be if we had! What a crime against humanity if that condition should ever be changed! I believe it never will be, and I believe there never was a more perfect understanding between the two great branches of the Anglo-Saxon race than obtains to-day. But what is the explanation? We are likeminded. We have, in the main, the same laws, the same language, the same ideals. That which is funda-

mental to our civilization is fundamental to theirs. We have the same religion in principle; and because of these things we have learned mutually to respect each other, each to attend to his own business, and to respect each other's rights. Thus we live happily side by side, not because a peace has been enforced, but because of a mutual understanding and agreement. In that case, the effect of righteousness is peace, and I believe quietness and assurance for ever.

There never was peace with Germany. After the Armistice there was no peace. I refreshed my memory to-day by reading what General Ludendorf said. He declared to the German people that they had been betrayed by their political leaders, and that if the army had known what was in their minds, the army would have fought it out to the finish. That was the attitude of the military powers in nineteen-eighteen, and they never changed their minds. In plan and purpose, Germany has been at war with us, not only since nineteen-fourteen, but long before. There was an outbreak for four years, then the volcano was quiescent for a while—and now it has broken out again. It is only a revelation of the unchanging attitude of that nation which has been the scourge of Europe and of the world, for centuries. "There is no peace, saith my God, to the wicked."

I wonder if you will allow me a very simple illustration—I say, allow me, because it is a personal matter. This time last year I was out of my pulpit. I fell on the ice in March, and broke my arm, the arm hung like a piece of string. What did the doctors do? It was painful, and the doctors might have said, "We will soon attend to that. We will give you an opiate; relieve you of your pain; and you will soon be all right." They did not do that. They knew there had been a violation of the constitution of the arm. A bone was broken, and they knew there could never be peace in the arm, it would never be useful, unless that bone was put back where it belonged; and that after that, the nerves and muscles and sinews had to be given time to function normally. Then many adhesions had to be broken down; and until everything God had put in this arm was put in its place and functioning in obedience to the physical law of the constitution of the member, there could be no peace. But I can do anything with it now—why? Because the surgeon knew that to put it right he must go to the root of the injury; he must bring to a conclusion the war that was on through the breaking of the bone, and he could do so only by magnifying the constitution of the member, and bringing every part of it into obedience to the law of its own nature.

There can be no peace either for an individual or a nation while he or it is at war with every principle of righteousness and truth. These principles must be obeyed, or there can be no real peace.

II.

Let us look at our New Testament text. HOW FAR DOES THE PRINCIPLE I HAVE DISCUSSED CONSIST WITH THE BASIC PRINCIPLES OF THE GOSPEL? The gospel of Jesus Christ is called in the New Testament "the gospel of peace". We are commissioned, who have received it, to go preaching peace by Christ Jesus. A Christian is a man of peace because he himself is at peace: being justified by faith, he has peace with God.

But does the gospel require that no account be taken of sin? May the man who has become "a child of hell" be offered peace while his soul is still stained with his

crimes, and he is still in his heart at enmity with righteousness? Can he be given peace by an act of divine benevolence, and all his wickedness forgotten, and taken no account of? That is not what the gospel of Jesus Christ proposes. There is no warrant in the Scripture for that sort of thing.

I noticed in the press that there was a meeting of the Congregational Union of Great Britain held in London, at which a Congregational minister took issue with the Prime Minister, Mr. Churchill, for what he had said in his speech of last Sunday. Mr. Churchill told the German people that if they wanted to escape the bombing of their cities, the best thing for them to do was to leave their factories and their cities, and go out into the fields and watch their "home fires burning."

Mr. Churchill in so saying was in absolute accord with the teaching of the Word of God. We are not promised immunity from punishment. "Though hand join in hand, the wicked shall not be unpunished." "In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same: but the dregs thereof, all the wicked of the earth shall wring them out, and drink them." Ours is a just God Who will by no means acquit the wicked.

You ask me, "What is your chance?" None at all. That is the teaching of Scripture. There is not the remotest possibility for any one of us, of ourselves, to escape the consequences of our sins. But the gospel is a revelation of divine intervention, when God sent His Son into the world. This text says, not that He gave peace, but that He "made" peace. How? "By the blood of his cross." By rendering a *quid pro quo*, the principle of an eye for an eye, and a tooth for a tooth. Do not tell me that Calvary is a denial of Sinai; it is its fulfilment. The just wrath of Sinai fell upon Calvary in the Person of our Substitute. We sing in this place:

"Death and the curse were in our cup,
O Christ 'twas full for Thee;
But Thou hast drained the last dark drop,
'Tis empty now for me.
That bitter cup, love drank it up,
Now blessing's draught for me."

That is the philosophy of the divine government. God had to be just. He had to punish sin. He did punish sin. This man Watt took issue with the Prime Minister. He thought it was scarcely Christian to say such things. I am glad Lord Bennett was present as a speaker, and took occasion to rebuke the preacher. He was truer to the Bible than the preacher.

The Bible clearly shows that such was man's alienation from God, and his sin against God, that no human power, neither Pope nor any other human mediator, could remove the barrier and make peace between God and man. Peace was made only by the death of the Lord Jesus. I insist that it is the denial on the part of the professed church of Christ, of that fundamental principle, that has brought the world where it is. Such men as this man Watt, deny the principle which lies at the very heart of the atonement, which is the basis of the Christian gospel, and is the foundation of the divine Government, that God never passes over sin; that He always punishes it; that His law is always honoured—but the church generally has denied that, and has preached such unmoral twaddle as the remarks of this Mr. Watt, and because of it the world has been brought where it is to-day. The peace of the gospel is not a peace of negotiation, but of expi-

ation. Christ "made peace by the blood of his cross."

And only on condition of repentance can such peace be possessed. That is the outstanding revelation of God in the person of Jesus Christ—"Made sin for us." God turned His face away from Him, and He died "the just for the unjust that he might bring us to God." That is the revelation of God, that when His own Son took the sinner's place, the stroke fell notwithstanding. And be assured of this, that "if God spared not His own Son" on that occasion, He will spare no sinner who rejects His Son.

In his radio speech last Sunday, Mr. Churchill said:

The civil population of Germany have, however, an easy way of escape from these severities. All they have to do is to leave cities where munition work is being carried on. Abandon their work and go out into the fields and watch the home fires burning from a distance.

In this way they may find time for mediation and repentance. There they may remember the millions of Russian women and children they have driven out to perish in snows and mass executions of peasantry and prisoners of war which in varying scales they are inflicting upon so many of the ancient and famous peoples of Europe.

There they may remember that it is the villainous Hitlerite regime which is responsible for dragging Germany through misery and slaughter to ultimate ruin. And the tyrant's overthrow is the first step to world liberation.

When the Prime Minister admonished the German people to repent of their wickedness he thus expounded the principle which lies at the foundation of the Gospel of Christ.

III.

Look now at the other principle. The Lord said to Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven . . . the Lord hath sworn that the Lord will have war with Amalek from generation to generation." Then hundreds of years later, when Saul spared the Amalekites, Samuel remembered and said, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?—You were commanded to visit this nation with judgment, why did you not do it?" When Samuel came back to bring Saul a message from the other side of the grave he said, "The Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David: because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day."

I remark therefore, that **THE PRINCIPLE OF THE GOSPEL IS IN COMPLETE HARMONY WITH THIS REVELATION OF THE DIVINE GOVERNMENT OF THE NATIONS.**

Amalek passed the limit of the divine patience, and merited the exterminating judgment of God. The Lord said, "He is ripe for judgment, and I will blot out the remembrance of Amalek from under heaven."

The Amalekites were not the only nation upon which such judgment fell. Other nations have perished for like offences. I spoke to you since the outbreak of the war of Assyria, which in Nahum's time was the world's greatest power. The Lord said to her, "I will make thy grave; for thou art vile"; and He buried the world's greatest empire out of sight, so that the site of its capital city was unknown for many centuries. He dug

a grave so large that it was big enough to cover an empire, and thus the Assyrian empire was blotted out.

"Far-called our navies melt away,—
On dune and headland sinks the fire:
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!"

The Lord Jesus said to the people of His day, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day." There is such a thing as collective moral responsibility; for God is the Judge of nations; not only of individuals. And if the devil had not so blinded modern preachers that they failed to understand the philosophy of history as written in the inspired record, they would have known that as surely as God's just judgment falls ultimately upon the individual, it falls upon nations. Rome passed; Greece passed; other empires have gone—and it is time for Germany to go!

I know the objections the pacifists and appeasers will use, but by their objections they would set at nought the inexorable laws of the moral order.

And will you note that *the punishment of Amalek was to be prolonged*. The Lord said, "I will have war with Amalek from generation to generation." Not all at once did he blot it out. Germany has been the curse of the world for centuries. I have said it again and again: we should not have had the bloody wars into which Europe has been plunged but for this murderous people—and now they are on the march again. At last God appointed Saul, and He said to him, "You are to destroy Amalek utterly." Saul did not do it, and the Lord said to him that He had taken the kingdom from him because he had failed to execute His fierce wrath.

What do you suppose would follow if, in a capital case, a judge on the bench in Ontario, when the Crown has presented its evidence, overwhelmingly condemnatory of the accused—what if the judge were a pacifist and were to forget his oath of office and say, "I am sorry for the poor fellow. Let him go."? He would be deposed the next day. That was true of Saul: the kingdom was taken from him. And it will be taken from us if we fail in our duty. Nazism must be destroyed, or it will utterly destroy us.

Do you think that an extreme case? Some of you have read a book entitled, "I was in hell with Niemoeller." It is a book written by a Jew, Leo Stein. Like thousands of other Jews, he was arrested and confined in prison with Pastor Niemoeller. Niemoeller was arrested on a trumped up charge of high treason because his sermons had been stenographically reported, and were not favourable to the Fuehrer. What would happen to me in like circumstances? At last this Jew, who had suffered much in prison, was told he was to leave. The night before his exit, he drew a picture in his mind of being again with this wife and family. The next day when he was led out of the gates of the prison, a strong hand was laid upon his shoulder: he was arrested by the Gestapo. As an ordinary prisoner he would have been entitled to trial, but

the Gestapo are judge and jury and executioner all in one. He was taken with others in an open truck on a cold day, like so many cattle, and driven through the streets of Berlin, and out to a concentration camp.

This man Stein was a German Jew, but had always believed that the officers of the old Imperial Army were gentlemen. He said he had refused to believe all the stories which were told of German atrocities in the last war. He believed the Kaiser's army was officered by gentlemen who would fight with clean hands. But though the commandant of this concentration camp had been an Imperial German officer, he poured insults upon the new prisoners, and told them they must not expect prison treatment there. He told them he wanted it to be distinctly understood that the camp was not a sanatorium, but a crematorium!

I shall not prolong the story: it is enough to say that for weary months this poor man, with others, was under the wrath of the Gestapo. The first day he was set to carrying stones. He picked up a stone as large as he thought he could carry, but was immediately struck by a guard and sent back to the pile. A stone was selected for him, and lifted upon his shoulder, which crushed him to the earth. He said it was a daily occurrence for prisoners to drop out of line under the burden. They were beaten by the guards, until they fell in their tracks. Dead bodies were everywhere to be seen, daily, of prisoners who could not stand up under the rigours of the camp.

In the barracks in their sleeping quarters, he says they were crowded together, literally, like sardines in a tin. But they almost welcomed it because there was nothing to keep them warm. They had to warm each other by contact with another body. They were allowed no water for washing, and given a change of underclothes once every three months. I cannot describe the condition of the camp. To say it was hell is not an overstatement. The fires of hell would make a cleaner place than that!

After being a long while, nearly two years I believe, in the camp, one day Stein noticed a prisoner standing with his back turned toward him. His figure seemed familiar, and when he turned to face him, he recognized Pastor Niemoeller. There he stood clad in the grotesque camp uniform, a fool's cap on his head. Niemoeller expressed his surprise, supposing Stein had already left Germany; but they found they had been similarly treated. Though no charge was sustained in the court, they were transferred from the prison to the camp.

Our author tells us that at roll-call one evening a prisoner was found missing. The commandant ordered that all prisoners would have to stand at attention until the missing man was found. Guards were sent in search of him. Hours passed, but he was not found. The commandant became wild with anger, and shouted to the prisoners, "It will go hard with you if the *Galgenvogel* (gallows bird) is not found! I will make you stand there until you die of hunger and exhaustion." Then he called for prisoners to volunteer to help in the search, and promised he would recommend that any prisoner finding him should be set free.

They stood at attention all night. Many of the older and weaker prisoners collapsed, but no one was permitted to give them assistance. "Let the swine lie where they are", cried the guards, if anyone made as if to help a comrade. At last, at about dawn, the whistles were heard, and the unfortunate prisoner was led into the inner camp. The upper part of his body was naked, and blood streamed from his head and shoulders. The

guards began at him as soon as they found him, and each one struck him as he passed through the entrance. Our author says that while the man made no outcry, he could be heard moaning like a wounded animal.

Then the commandant and other officers came out to receive the report. It later transpired that the fugitive had climbed to the top of a tree, and had been there in hiding. The commandant and other officers were in high glee. They had been drinking, and were laughing boisterously. The camp senior was ordered to bring a wooden box. It was narrow, longer than it was wide, and about as high as a man's shoulders when standing on end. The box was placed on the ground, and the commandant ordered the camp senior and his assistant to bring the prisoner before him. The commandant struck him in the face. Already weak, he tottered under the blow. Another order was given, and the camp senior and his assistant dragged the prisoner to the wooden box, threw him in head first, then nailed down the lid.

At this proceeding, the commandant laughed. Then he addressed the prisoners, saying, "Now, you *Galgenvogel*, you know what will happen if anyone dares try such a thing again. Even this is too good for him. We should have skinned him alive, like the pig that he is." But they were not dismissed. They had been standing at attention all night: they were now permitted to sit down for a while. Then the working columns were formed, and without food they were sent back to work. Remember: they had been at work the day before from five in the morning until eight at night. They were permitted only five hours' rest at any time, from ten at night until three in the morning; and after thus standing all night without food, they were sent back to another long day of slavery—and without any food!

No one knew what crime the man in the box had committed, if any; but for six days the box remained where it was, in view of all as they assembled for their roll-call morning and night. One day as Pastor Niemoeller passed it, one of the guards called his attention to it, saying, "Maybe the same thing will happen to you." Then he was ordered to say, "Heil Hitler." When he was silent they struck him, asking him who he was. He replied, "I am Pastor Niemoeller." To which the guard answered, "Who did you say you are—Pastor Niemoeller? Don't you know yet that you are nothing but a swine? Say at once, 'I am the swine Niemoeller.'" Nor did they cease from beating him with their sticks until Niemoeller said, "I am the swine Niemoeller."

But what happened to the body of the man in the box? That which happened to all the dead. The body was taken to the crematorium as all bodies were. The bodies of those who thus died were reduced to ashes, and friends were notified that they had died, and were offered their ashes for two hundred and fifty marks! Indeed, our author tells us that vast sums of money were thus collected by selling the ashes of those whom these human fiends had beaten to death.

What shall be said of a nation in which this is possible? This is a story from only one camp. How many there are in Germany, no one knows. And how many hundreds of thousands are thus being tortured to death, perhaps will never be known. But surely the blood of these victims of the Nazi regime cries to Heaven for vengeance. There ought to be—there must be—no peace until Hitler and those who willingly do his bidding are utterly exterminated.

Ere I close, I remind you that just judgment must fall upon all sin unless it be expiated by the blood of Christ. We have all sinned. Let every sinner repent of his sin; acknowledge the just judgment of God; and pray the publican's prayer, "God, be merciful to me, a sinner."

A Letter to All Our Readers

(This letter has been mailed to all Jarvis Street members only, because we have not a complete list of friends and adherents. Please read it as though addressed to you.—T.T.S.)

Just thirty-two years ago on the 15th of this month, I began my work, as Pastor of Jarvis Street Church. Three years ago, the 28th of May, we opened our new church building. Sunday, May 24th, is the nearest convenient date to the dates I have named. On Sunday next, therefore we shall observe these two anniversaries in one.

You will have read what I wrote in THE GOSPEL WITNESS of May 7th, which shows that our present mortgage indebtedness is only \$29,000.00 more than it was the day our building was destroyed by fire. This, it seems to me, is little short of a miracle. But it would have been nearly \$5,000.00 more had it not been for the generosity of Jarvis Street people and friends on these anniversary occasions. On the 24th of May, 1938, just after the fire, when there was no roof on the building, before the reconstruction was begun; you may remember the very cold day when an offering was brought for the pulpit furniture. That offering and subsequent anniversary and birthday offerings, were as follows:

May 24th, 1938	\$1,271.32
Pastor's 30th Anniversary, May, 1940	1,420.18
Pastor's Birthday Anniversary, Nov., 1940	530.05
Pastor's 31st Anniversary, May, 1941	1,009.01
Pastor's Birthday Anniversary, Nov., 1941	431.90
	<hr/>
	\$4,662.41

Thus, by these anniversary offerings we have \$4,662.41 less debt than we should otherwise have had; and that means \$233.00 less interest each year than we should otherwise have had. I know how many demands are being made upon everyone on account of the war; but still we must maintain the Lord's work; and I think we should spare no effort to reduce the mortgage indebtedness.

I propose to be in the church Rotunda Saturday afternoon from two to six o'clock, when I shall be glad to meet all members and friends of the church who can arrange to come and bring a special anniversary offering toward the Building Fund; but if you cannot bring an offering, please come in any event.

The ladies have very kindly consented to serve a cup of tea, and such accompaniments as appropriately belong to that interesting exercise of an afternoon. We believe the advertisement is a good one which says, "Any time is tea time." The Pastor does not quite know how many cups of tea he will be expected to drink to keep up with everyone, but he promises to do his best!

I enclose an Anniversary Offering Envelope. If you cannot possibly come Saturday afternoon, I hope you will be able to put your offering on the plate Sunday morning or evening. On my thirtieth anniversary, as

indicated above, the amount of the offering was nearly \$1,500.00—and there was much less money in circulation then than now. I am hoping that we may be able to make it \$1,500.00 at least this year. That can be done only as people give generously. Of course, the smallest offering will be most gratefully received, but let me ask you to make it as large as you possibly can.

I have already received an offering from a WITNESS subscriber in Vancouver, another of \$20.00 from a friend in Toronto, not a member of the church, and another of \$30.00 from a non-member in London.

Hoping to see you Saturday afternoon, or if not then, at both services on Sunday, and with warmest thanks for your cooperation in time past, I am,

Affectionately and heartily yours,

THOMAS T. SHIELDS.

P.S. May I remind you that we are to use our new hymn books at both services on Sunday; when they will be dedicated in recognition of the service rendered by all our men in the Armed Services, and in memory of the one, Percy McKee, who has fallen.

T. T. S.

Hitler a Roman Catholic

A correspondent sends us the following clipping from *The Ottawa Citizen* of the 5th of May:

Dictators—Cast—Out?

Q.—Would you please tell me whether Hitler and Mussolini have ever been excommunicated from the Roman Catholic Church and if so on what date?—Miss M. L. Wells, 59 Argyle avenue.

A.—So far as is known, Hitler has never been a Catholic and Mussolini still is one.

We are surprised at *The Citizen's* reply respecting Hitler. That Hitler was baptized a Catholic there can be no reasonable doubt. Leo Stein, in his book, "I was in Hell with Niemöller", reports Hitler, when speaking to the representatives of the Evangelical Church, as saying:

"I am a Catholic, but I ask for your help in my work."

And the editorial sponsors of the English translation of *Mein Kampf*, in a footnote on page three hundred and sixty-five, say:

"This is the reverse of 'religion is the opium of the people.' Rauschnig (cf. his *Revolution des Nihilismus*) has pointed out Hitler's deep respect for the Catholic Church and in particular for the Society of Jesus."

The Converted Catholic, speaking of Otto Strasser, now permitted to be at large in Canada, says:

"It will be remembered that it was he who made it known that the German priest, Father Staempfle, not Hitler, really wrote *Mein Kampf*."

"Like Hitler, Otto Strasser is a Roman Catholic, and he has a brother, Bernard Strasser, who is a Catholic priest and now in this country as a 'refugee'."

UNION NEWS

Fort William Church Moves Forward

From Fort William Church, under the leadership of Pastor Walter Tompkins, comes further good news. Recently this church has succeeded in paying off its mortgage. That was only one symptom of growing spiritual vigour, for at almost the same time the church declared for self-support and its missionary givings have also shown a good increase. Best of all, a number of souls have been saved and there have been a series of baptisms. Now the Sunday school has so

(Continued on page 11)

THE FRENCH TESTAMENT CAMPAIGN

From the Field

In the course of the last three weeks we have been writing of the organization and preparation necessary for our French Testament Campaign—the printing of scores of thousands of French tracts, the purchase of one thousand French Testaments, and a hundred other details essential to the prosecution of a far-reaching plan for the distribution of God's Word in French Canada. This week we write from the field itself concerning the hardest and yet the most thrilling part of the task—the actual visitation of those French-Canadians who have requested New Testaments from our pastors who are engaged in this great work.

There are not fewer than fifty thousand French-Canadian Roman Catholics within a few hours' run by car from the place where these lines are being penned. During the last four days, we have driven hundreds of miles over all sorts of roads, in all kinds of weather. Our car has travelled over miles of rough bush trails, up and down roads that twisted between rocks and lakes, part of the time amidst teeming rain which added greatly to the difficulties of passing over the narrow lanes. On some occasions we have gone many miles by car and then left it to walk long distances through the bush, only to find that our work was fruitless because of wrong directions given or of removal of the persons we sought. In other places the reception we received showed either open hostility to the Word or total indifference—the Cardinal's Bible-burning communiqué had done its work. We rejoice that such cases have been comparatively few. Perhaps in our next district it will be otherwise, but we pass on this part of our report to the Cardinal-Archbishop's agents who, we doubt not, will carefully scan these lines. We shall not be guilty of the indiscretion of mentioning names and places and thus aiding our alert and powerful foe; but we know that there are many praying friends who will also read these lines so that they may be able to remember these particular cases at the Throne of Grace. Here, then, we present to our readers a few of those who have received our French New Testaments.

A Young French-Canadian Woman

A bright young French-Canadian woman received a New Testament some months ago. Our workers travelled a number of miles to visit her shortly afterwards, but when they arrived she was too busy for them to do more than enquire if she had received 'le petit livre', and then to leave her. She was more interested than we guessed, and signified her interest and delight in the Word by letters to our worker on the field. She has had all the literature in French we could provide, all of which she appears to have read avidly. Recently she moved some distance away to another position. She notified our worker of her change of address and when we were in her locality, she came and spent the evening with us. Our conversation centred at once around the Word, and her thirst to know the Truth was very evident. She told of spending long hours on her knees praying in a convent until she would faint with exhaustion; but the New Testament was showing her a different way to pray. In answer to an anxious enquiry regarding the Holy Virgin we showed her what the Scriptures taught. The contrast between that and the myth and legend that the Roman church has built up around Mary was a revelation to her, which her own

reading of the Word had begun. After prayer together she went on her way rejoicing, went to read more, and, we know, to see more and more of the error of that which men have taught her. Pray for this young enquirer.

A Bachelor in a Log-Cabin

Another lonely backwoods road led us up to a solitary log-cabin on a rocky hillside where a bachelor, a veteran of the last war, lives. He was prepared to give us a hot reception as he supposed we were Government inspectors, but when he learned the true nature of our visit, became more cordial. Had he received our New Testament? Yes, but the type was too small for his failing eyesight, so we exchanged it for one with a larger type. "I am supposed to be a Catholic," said our French-Canadian veteran, "but I have met all kinds of religions in the army and I believe that a good word well-spoken can do no harm." And so we left with him the best Word of all, the Word of God. Though we made it abundantly clear that we did not desire any money he insisted that we take a half a dollar.

A Little Shack on the Rocks

Our French tracts with the offer of a free New Testament brought a response from a little shack on the rocks in an isolated valley where dwelt an elderly man and his son. After much fruitless searching we finally found them just as they were about to sit down to dinner at a scrupulously clean table. Again the smaller edition of the New Testament proved to have type too fine for aging eyes so we exchanged it for one of the larger size. The son read English only, though he spoke French and so the promise of an English Testament was made to him. Here again evidence was given of a genuine interest in the reading of the Word and it is our earnest prayer that the interest may deepen into a personal knowledge of Christ as Saviour.

A Prosperous Pioneer Settlement

The trail of our French Testaments led us into a rather prosperous pioneer settlement where we met several French-Canadian families that possessed copies of the Word of God. Unfortunately false teachers had been there before us to choke the seed which had sprung up with promise of fruitfulness. Oh that the eyes of their understanding may yet be enlightened! How sad to think that false teachers should have been the first to arrive in this community! Surely this carries a significant challenge to those who preach the truth as it is Christ. If we who hold the great evangelical verities, fail to give them to our French-Canadian fellow-citizens, there are not wanting evil shepherds who are only too ready to seduce them with their pernicious doctrines. "Jehovah's Witnesses", so-called, have been officially suppressed by law, but that has by no means put a stop to their activities.

A Middle-Aged French-Canadian Woman

On the second floor of a dirty and ill-kept rooming-house we found a middle-aged French-Canadian woman washing the dinner-dishes in a little apartment that was surprisingly clean for such unpromising surroundings. She at once admitted that she had received the New Testament in French: the fact that it is in French surprises a number of those who ask for it. She already had a Catholic Testament she said and wished to compare ours with hers. After a few questions she brought her "Catholic Testament" to show us: it was a book

of devotions in which a Cardinal's approbation on the front page commended the author for his work. But the good woman insisted that it was a Catholic New Testament. In spite of more than average intelligence she did not appear to have the remotest idea of what the Bible really is. The Church loomed large in her thinking: the Church alone could explain the Bible, the Church alone could save; but notwithstanding she had, in part at least, come to obey the Scriptural injunction to take heed "unto the more sure word of prophecy, as unto a light that shineth in a dark place."

But time would fail us to tell of all those with whom we talked about the Word of God. There was a little girl who took her New Testament to school, a French and Catholic school, though supported by public funds. It is not hard to guess what the nuns told her to do with the New Testament. Another family were coldly indifferent at first, then quite hostile—they had the priest, that was enough. A railroad man had not had time to read his copy but had used it the day of the plebiscite to take the oath of thirty-two persons. He hoped to read it later. Another young married man told us that the offer of a *free* New Testament seemed incredible, but he determined to test us out. His eyes brightened as he saw the Book of which he had already some knowledge. We were cordially invited to his home again for another time of fellowship.

The Good Seed Scattered

And so the good seed is scattered far and wide. May it be watered with the prayers of God's people and in due time receive His increase. These articles are written in the earnest hope that a great host of God's people may remember at the Throne of grace our fearless workers who brave the Cardinal's opposition and the fanatical bigotry of his clergy. Many friends have already replied to our previous appeals for help. And we know that many more are in sympathy with us. What genuine Christian would not be sympathetic to a campaign that aims at distributing hundreds of copies of the Word of God to French-Canadian Roman Catholics who ask for them? But we invite such friends to express their sympathy in a practical way, so that we may know of it and translate it into action that will rebuke those "principalities and powers" that counsel the burning of God's Word.

In the church from which we are at present working out as a centre, a French-Canadian woman last week professed faith in Christ. Her husband is keenly interested and joyfully attends all services though he has not yet openly made known his decision. These friends have been studying the French Bible for some time and in these pages prayer has already been requested for them. We rejoice in this answer to prayer, and trust that it may be an encouragement to further intercession for them and for others. In the midst of this great French-Canadian community we venture to lay hold by faith on God's promise made to another missionary to those in the grip of superstition and priestcraft: "Be not afraid, but speak, and hold not thy peace: for I am with thee and no man shall set on thee to hurt thee; for I have much people in this city."

—W. S. W.

"Frame the Cardinal's Communiqué!"

"Frame the Cardinal's communiqué and hang it up before the place where you pray." Such was the advice

we heard one of our pastors give his people last Sunday night. We can conceive of nothing that ought to stir up evangelical Christians, and Baptists in particular, more than the command to burn the Bible issued in an official letter of the Cardinal-Archbishop of Quebec, primate of the Roman Catholic Church in Canada. If such an example of bigotry, intolerance, and enmity to God's Word, does not stir people up to prayer and to work, then it must be because they are past all feeling. The Cardinal's Bible-burning communiqué was printed in THE GOSPEL WITNESS of April 30th and since then a number of articles have appeared in this paper exposing the machinations of the Roman church in Canada, and proposing a plan of action to put the Word of God into the hands of French-Canadians in spite of the Cardinal and his agents. See to it that this whole series of articles is put into the hand of those who love the Gospel so that they may have the opportunity of sharing in the task with us. Additional copies may be obtained from THE GOSPEL WITNESS office, 130 Gerrard Street East, Toronto, at 5 cents per copy.

More Gifts For "Replacing the Seed"

We have received from a generous supporter of the Seminary and Gospel Witness Funds—a resident of Eastern Ontario, not far from the Quebec boundary, and who perhaps knows what Roman Catholicism means in this country as many others do not—a cheque of \$200.00 for French New Testaments; and another of \$100.00 for missionary work in Northern Ontario. We are most grateful for these contributions, and make the announcement in the hope that it will stimulate others to do likewise.

Two Generous Gifts

Hamilton, May 10th, 1942.

"Dear Friends:

I have read with much interest in THE GOSPEL WITNESS of your work of putting New Testaments into the hands of the people of Quebec in the French language. That I may have some part in this important work I enclose my cheque for \$5.00.

May the Lord's blessing in rich measure rest upon your efforts to send the Light into this dark place."

Cobourg, May 14th, 1942.

"Dear Friends:

Please find \$5.00 enclosed to be used to help replace some of the Testaments destroyed by Romanism. God bless you in this effort, not forgetting the assurance, 'Heaven and earth shall pass away but my Word shall not pass away'."

Piedmont, California,
May 11th, 1942.

"Dear Mr. Whitcombe:

Have been following your French New Testament work through THE GOSPEL WITNESS with the greatest interest. God's Word is the only key that will open the door that will let in the light to that darkness of Roman Catholicism where the people are held in its bondage as they are in Quebec and multitudes of other places . . . May God use His Word to reach some 'in Quebec and Northern Canada'. I am enclosing my cheque for \$25.00 toward your French New Testament Fund."

A Toronto friend came into the office and left a \$5.00 gift saying, "I wish it were five times as much. If I could speak French myself I would join you in the work but this will help along."

A little boy of seven years came to us with \$1.00 for French New Testaments for other boys and girls.

How many more will join this little boy in helping us to take the Word of God to those who are living in darkness and fear and superstition?

Colonel Munro's Testimony

Without Colonel Munro's consent—indeed, without his knowledge—the testimony he gave in Jarvis Street Church Sunday evening, March 15th last, was reported, and printed in the tract entitled, "How an Army Colonel was Saved." The first edition was ten thousand copies. That melted like snow in July. A second edition of ten thousand melted away just as rapidly. Now the third edition of ten thousand is going out with equal rapidity. We published it without having any money on hand to pay for it, but notwithstanding hundreds have been sent to different places without charge, we have received contributions sufficient to pay for the first two editions. We should be glad to receive further contributions, for we are confident we shall have to issue other editions. Let it be remembered, there are hundreds of thousands of men in the army, and we should like to distribute this splendid testimony without stint.

Colonel Munro's Testimony to be Printed in Braille

We received the following request from the Braille Circulating Library, Richmond, Virginia:

May 18th, 1942.

"Dear Friends:

Mrs. Henry Woods sent us a copy of, 'How an Army Colonel was Saved', and we liked it so much that we wish to have it transcribed into Braille to circulate among our blind readers. The report enclosed will tell you just what our work is. If you are willing for us to do this, please send us a written permission to this effect.

Sincerely yours in Christ,

(Signed) LOUISE HARRISON McCRAW."

To this request of course we have very readily given consent.

A Word to Readers in Great Britain and U.S.

We suggest to our American readers that army life is very much the same under their flag as under ours, and that this tract would be of immense value to soldiers everywhere. We would recommend our readers who have soldiers to whom they write, to see that everyone receives a copy of Colonel Munro's testimony.

We say the same to our readers in Great Britain, or wherever THE GOSPEL WITNESS may still be able to go. We are, indeed, now just beginning to receive orders from Great Britain. We hope to receive many more.

While we have asked for contributions for the printing of further editions, we want it distinctly understood that copies of this tract will be sent to anyone free of charge who is unable to send a contribution. We have always found that the Lord, through His servants, provides the means for such work. So send in your applications for copies of this tract for our armed services, either with or without a contribution.

Book Review

"I Was In Hell With Niemoeller"

By LEO STEIN

Fleming H. Revell Company, New York

The title is devoid of exaggeration. It seems incredible that such tortures as are here described could take place anywhere out side of hell, or that such cruelties should be authorized by anyone other than the devil himself.

The story seems to be characterized by the transparency of truth. It is difficult to conceive of any rational man being capable of inventing any part of it. The story relates the experiences of Stein and Niemoeller, first in a prison, and then in a concentration camp. It would be difficult to believe that such fiends as the commandant, the officers, and the guards, of the concentration camp could be produced anywhere outside of Germany.

The author is a Jew, who pays glowing tribute to the reality of Niemoeller's Christian faith. The whole book is a chamber of unequalled horrors. We are concerned in such a review as this with the enquiry, What purpose can such a book serve?

We are of the opinion that if Mr. Chamberlain had read this book, he would never have been deceived by Hitler's promises at Munich. It might have prevented him from throwing Czechoslovakia to the Nazi wolves. A reading of this book, with its pictures of dead men strewn along the path trodden by the labour-gangs, who had been beaten to death by their guards, or had collapsed from the weight of their labour and the littleness of their food; the picture of the re-capture of the would-be escapee, streaming with blood as if ravaged by wild beasts, his being packed into a box and nailed up alive in the presence of his fellow-prisoners—all this ought to make every decent man want to get into some branch of the fighting services, to strike a blow for the sake of justice.

When at last the tide turns, and vengeance pursues the Nazis, weak sentimentalists may favour discussions of peace. A reading of this book would prove a useful preventive, and would convince every man of conscience that the only good Nazi is a dead one; and that no mercy should be shown them until Hitler and all his tools are utterly destroyed.

The description of Niemoeller's patient suffering reads almost like a page from Fox's "Book of Martyrs". It goes to prove in these modern days that "this is the victory which overcomes the world, even our faith"—even though the world includes Hitler's Germany. This reviewer at least, though withholding no whit of admiration for Niemoeller's religious heroism, could not help wondering if the ghosts of the victims of Niemoeller's U-boat might not be found lurking somewhere around the concentration camp.

We could wish that everyone who is strong enough to do so, would read this book.—T.T.S.

UNION NEWS

(Continued from page 8)

grown as to tax the capacity of the building in which they meet. These blessed growing pains set the church membership thinking, and at first it was planned to raise the church up and dig a basement under it. But the location is not a favourable one, and last week the church met and after prayer and earnest deliberation decided to purchase a lot better situated on a main street in the same neighbourhood and move the church to it after having built a basement foundation.

We record this fine advancement in Fort William because it is another encouraging example of the way our Home Missionary funds have enabled a number of our churches to carry on the work of the Lord in their own neighbourhood and so to establish strong centres of missionary activity for work at home and abroad.

The brethren in our Fort William church believe that for the sake of the future of their work they should have an enlarged building and have it in the more favourable location. They have already a small sum in their Building Fund, and plan to secure pledges for \$1500 from their own membership and friends. They will still need additional help to finance their project and would be glad to supply further details to interested friends who can help with either loans or a gift.

Bible School Lesson Outline

Vol. 6 Second Quarter Lesson 22 May 31, 1942

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DAVID RETURNS TO JERUSALEM

Lesson Text: 2 Samuel 19.

Golden Text: "Now therefore why speak ye not a word of bringing the king back?"—2 Samuel 19:10.

Reading: 2 Samuel 20.

I. Rallying the Fainting Ones—verses 1 to 8.

David's sorrow over the death of his beloved son was reasonable and legitimate (2 Sam. 18:33), but when the lamentation was prolonged it had a disastrous effect upon the morale of the people. Songs of woe had taken the place of hymns of victory (Eccl. 3:1-8). Those who hold positions of leadership must be prepared to sacrifice personal feelings and inclinations for the sake of others (Acts 20:24; Rom. 16:3, 4; 2 Cor. 8:9; Phil. 2:17, 25-30). Our Saviour willingly gave up all to save us (1 John 3:16; 4:11).

Joab found it necessary to rebuke the king, for David had disregarded the services rendered to him by his loyal subjects. Our King is ever grateful to those who lovingly serve Him (Heb. 6:10); not one ministration will be forgotten when He rewards His own (Matt. 10:40-42; 25:45). Base ingratitude is a sin of which the Christian should never be guilty (Col. 3:15).

When we become wrapped up in our own interests we lose the proper perspective (Prov. 14:14). David's thoughts were centred upon the rebel Absalom, to the exclusion of everyone else. In loving his enemy he was slighting his friends. We are commanded to love our enemies (Matt. 5:43-48), but not in such a way as to be false to our friends (Prov. 18:24). There is great need in our day for more thorough teaching and more sincere practice in the matter of loyal co-operation.

Joab understood mob psychology. He saw how easily the people had become discouraged (Exod. 6:9; 32:1, 22-24), and how readily they would rally if the king assumed his position of leadership. History has shown that the key to the spiritual progress of the Church is the attitude of pastors and leaders. The news that the king sat at the gate, the place of authority (Gen. 19:1; 2 Sam. 15:2), was sufficient to win the confidence of the people. The responsibilities of leadership are great (Ezek. 34:1-10; Hos. 4:9; Matt. 5:19; Lk. 12:48; Jas. 3:1).

III. Reproving the Faltering Ones—verses 9 to 15.

Enthusiasm for the person and the cause of the king had spread throughout the ranks of the Israelites who were still in Jerusalem. They longed for the return of the one who had delivered them from the hands of their enemies. They reproached their leaders with being silent on the question of the king's return from exile. We who have been delivered from Satan's dominion through Christ our Saviour (Acts 26:28; 2 Cor. 1:10; Col. 1:13) long for His return (Lk. 12:35-40; 1 Thess. 1:9, 10; 2 Thess. 3:5; 2 Tim. 4:8; Tit. 2:13). Yet a little while, and the Saviour Whom we adore will come again (Heb. 10:37). Let us prepare for His coming by holy living and diligent service (Lk. 19:13; 1 John 3:3).

Israel had become awakened, but Judah, the kingly tribe to which David belonged (1 Sam. 17:12; 1 Chron. 2:3, 15), was still indifferent. It frequently happens that those who might be expected to lead in the cause of righteousness lag far behind. Judah should have been the first to desire the king's return, not the last. The priests and other religious leaders did not welcome the Christ, nor did His own brethren or townsmen believe in Him (Matt. 13:54-58; Lk. 4:16-31; John 7:5).

Amasa, who had been made leader of the host by Absalom when Joab accompanied David (2 Sam. 17:25), was probably popular, for David seems to have ratified his appointment in order to please them. A wise leader will be careful in the choice of his assistants. (Phil. 2:19-22).

David moved the hearts of the men of Judah so that they prayed for his return. 'The Holy Spirit will inspire believers who obey Him, and kindle within them a longing for Christ (John 15:26; 16:13, 14). No amount of activity and zeal can take the place of personal devotion to the Person of our Lord (John 21:15-17).

King David did not return to Jerusalem alone; the men of Judah formed a royal escort. Our Lord and King will be accompanied by saints and angels when He comes again (Matt. 25:31; Mk. 8:38; 1 Thess. 3:13; 4:14; Jude 14).

III. Rewarding the Faithful Ones—verses 16 to 43.

(a) Shimei the Benjamite—verses 16-23.

Shimei had once shown contempt for the king, but now he was repentant (2 Sam. 16:5-8). David might justly have visited his wrath upon Shimei, but instead he had mercy upon the sinner, since he had acknowledged his wrong-doing. Our sins deserved eternal death, but God will forgive for Christ's sake all who confess their sins and look to Him in faith (1 John 1:9). Shimei gave evidence of true repentance, in that he was the first of the house of Joseph to go to meet the king. The term 'house of Joseph' seems to refer to the Israelites as a whole (1 Kings 11:28; Am. 5:6). True repentance involves conviction of sin, confession of sin, contrition for sin, hatred of sin and forsaking of sin.

Abishai urged that Shimei be punished. He had not learned that mercy is kingly in a king. The disciples of our Lord would have called down fire from heaven to punish the cities which did not welcome their Master (Lk. 9:51-56). It is possible for the followers of Christ to be so at variance with His aims and will that they become His adversaries instead of His helpers (Matt. 16:23; Lk. 11:23; Acts 5:39; 23:9).

The king's promise of safety to Shimei was abundantly fulfilled (1 Kings 2:8, 9, 37, 46). God has given us His word that if we believe on Him for salvation we shall be eternally secure (John 3:16, 36; 5:24; 10:28, 29; Heb. 5:9).

(b) Mephibosheth the Lame—verses 24-30.

Mephibosheth owed much to David and loved him wholeheartedly (2 Sam. 9). He remained loyal to the king in exile in spite of the slander and deception of his servant Ziba (2 Sam. 16:1-4). To Mephibosheth the king was as an angel of God (1 Sam. 29:9), and so great was his joy in the return of David in peace that he had no interest in obtaining earthly possessions (Psa. 17:15). The Lamb is all the glory of Immanuel's Land!

(c) Barzillai the Aged—verses 31-43.

Barzillai, the man from Mahanaim, had given practical assistance to David and his people in their need (2 Sam. 17:27-29). He was a great man, and his greatness is shown in his generosity. He was willing that another should be honoured in his stead. Not many will take the humble place when they may have the highest place (Lk. 11:43; 14:7-11).

The rivalry between the men of Judah and the men of Israel shown on the occasion of the king's return was destined to culminate in complete separation (1 Kings 12:19, 20). Jealousy creeps so readily into the heart (Jas. 4:5), and destroys the unity of the Spirit which is essential to the progress of the work of God (1 Cor. 1:10, 11; Eph. 4:3).

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