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# The Gospel Witness and Protestant Advocate

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

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## The Jarvis Street Pulpit

"HE HATH Poured OUT HIS SOUL UNTO DEATH"

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

Delivered in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 22nd, 1942

(Stenographically Reported)

"Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isaiah 53:12.

There is no passage in the Word of God which does not bear a definite relation to the death of Christ, and to all that is involved in that tremendous, historic event. Therefore, all sermons, all preaching, ought to be directly related to the Cross. It is a subject which no one can possibly exhaust. No one has ever scaled the heights, nor fathomed the depths, nor explored the infinite fullness, of that great mystery of the manifestation of God in the flesh.

Such a text as this would require ages to expound—indeed, the experience of millennia would be necessary properly to understand it. Yet though we may not understand it all, nor have ability to expound the little we understand, it may be profitable for us to walk about this vast storehouse of truth, and at least gaze upon it in the hope that some day, by God's good pleasure, in the ages to come wherein He will show us "the exceeding riches of his grace in his kindness toward us through Christ Jesus", we may better understand the significance of the death of Christ.

I.

To come to the text at once, it suggests that THE PHYSICAL DEATH OF OUR LORD JESUS WAS REALLY THE CULMINATION OF HIS SOUL-AGONY: "He poured out his soul unto death." What contracted views men entertain of the cross of Christ! How superficial is our under-

standing of its significance! We speak of its physical elements, the cross of wood, the wounds in His body, the physical suffering occasioned by them: I have heard a hymn about "the old rugged cross". As a symbol, it has its value. But there is more than an instrument of torture and of death in the cross.

The physical sufferings of our Lord Jesus, the piercing of His hands and feet with the nails, the pressing upon His brow of the crown of thorns, and the driving to His heart of the soldier's spear, were a spectacle dreadful to contemplate. Assuredly the physical sufferings of our Lord were very great; but our text relates to His physical suffering only in a subordinate sense: it refers to the agony of His infinite soul, and tells us that His death, that physical fact when the heart ceased to beat, the blood to course through the veins, and the pulse to throb, as He bowed His head and gave up the ghost—that that physical fact was but the climax of a long-drawn-out agony of a soul that was infinite in its capacity: "He poured out his soul unto death."

I think we may remind ourselves that *physical death is not always* associated with anguish of soul. There may be physical death, indeed, without the slightest mental torture. When life is suddenly terminated, when in a moment, in the twinkling of an eye, the heart is stilled, there is no anguish of soul. But death is still real in

such a case. Sometimes we have seen an aged man, or woman, patiently waiting for the call; and when at length death came there was no anguish. It was like Tennyson's beautiful description of the close of life's day:

"Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea,  
"But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home."

The soul departs without any turbulency of mind, only a quiet falling upon sleep. Yet the fact of physical death is not less real.

Sometimes we have observed such a departure in the case of one whose life had not been fully lived, but whose energies had been sapped by some fell disease, but who was prepared for passage to another life. Such an one was willing to depart, and to be with Christ "which is far better"; and when at last the silver cord was loosed, and the golden bowl broken, when the pitcher was broken at the fountain, and the wheel broken at the cistern, when the spirit returned unto God who gave it, and man departed for his long home, there was an element of gladness about it. The advent of the grim messenger was rather welcome as heralding deliverance from pain, as a realization of the believer's desire,

"Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell,  
When I embark;

"For tho' from out our bourne of Time  
and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crost the bar."

No; physical death does not always involve agony of soul.

Nor can we say that the death of the Lord Jesus, physically, was of all deaths the most painful. It was painful, but there were others who died with Him; one on either side, crucified as was He. And when death came to them, it came to bodies that were not sinless; and therefore one might suppose had less power of resistance than the sinless body of the Lord Jesus. Doubtless He suffered—of course He did. Crucifixion was designed to be a slow and painful death. But many have died amid circumstances more trying than did Jesus on the cross. Read the eleventh chapter of Hebrews, where the roll of the heroes of faith is called, of those who were stoned, sawn asunder, tortured of beasts, consumed in the flames. Many of the martyrs suffered more physically than did the Lord Jesus.

I think I may state very positively, that by virtue of the fact that His body was without taint of sin, His body must have been the more invulnerable, and less susceptible to the attacks of disease, better fortified against the approach of death, than either of the thieves who died with Him. And yet He died first! When the soldiers came to those who were crucified, and found the thieves still living, that their bodies might not remain on the cross over the sabbath, they brake their legs to hasten their death. But when they came to Jesus they found that He was dead already. That splendid frame, the most perfect human physique the world had ever

seen, judged by all true standards, succumbed before the enfeebled bodies of the malefactors who were crucified with Him.

What killed him? "He poured out his soul unto death." Is it not clear that the death of the Lord Jesus was the culmination of an age-long anticipation of the agony of that hour? It was not until He was comparatively near the cross that Jesus began to say to His disciples that the Son of man would be betrayed into the hands of sinners, and that He would die at Jerusalem. He withheld the revelation of that divine purpose from those who were His companions, not for His own sake, but for theirs; in agreement with the principle expressed on another occasion, "I have yet many things to say unto you, but ye cannot bear them now." Had He told them at the beginning of the three years of their discipleship, they could not have borne it. But He bore it! He knew the particulars of that anguished hour from all eternity.

Here it is in Isaiah's prophecy, long, long years before "Jesus was born in Bethlehem of Judaea in the days of Herod the king". If you go back still farther into history, to the days of David, you will find Him, through the lips of David, prophetically crying, "My God, my God, why hast thou forsaken me?" The very words that He uttered while hanging on the cross found prophetic statement through one to whom the vision was given centuries before. And long before that—before He gave to the sea His decree that the waters should not pass His commandment, before He laid the foundations of the earth, before He stretched out the firmament as a tent to dwell in, before He placed therein the myriad stars, or kindled the two great lamps to light this earthly house by night and day, even long before He said, "Let us make man in our image, after our likeness"—from before the foundation of the world the Lamb was slain. And through all succeeding ages He lived in anticipation of the agony of that dark hour when He should make His soul an offering for sin. When the fulness of time was come He took on Him our flesh, was manifest among men, He went to the cross, He bowed His head and gave up the ghost—He died there physically. But I say, it was the culmination of millennia of anticipation. You must not confine the sufferings of Christ to a few hours of time. The sins of this world were not atoned for by a few hours of superlative grief. Reconciliation was not effected by the sorrows of those hours of darkness, even though the capacity of the soul of Him Who there suffered was infinite. No! No! Jesus Christ always suffered! He suffered from eternity! He was the suffering God! He took upon Himself the sorrows of a world.

I suppose, too, that that physical death was the climax of the soul-torture which was the inevitable concomitant of His contact with sin. How His holy soul must have shrunk from contact with that sin that is so vile that it is described as the "abominable thing which God hates". I have been in places where I have suffered greater mental discomfort than any physical discomfort to which I have been exposed. It was my fate on one occasion to eat dinner in a certain place—or to try to do so. I have never forgotten it. It was an uncomfortable hour.

I was in a certain Western city some years ago, when every day a new restaurant was being opened. I was there for a holiday, and about lunch time I walked about to try to find a good restaurant. I entered one of the

new restaurants. It was a hot day in summer; they had no screens; and I concluded that all the flies of Egypt had emigrated! They were all there. I entered, looked around, and a very polite man said, "What can we do for you, sir?" "Nothing, thank you," I said, and I left more quickly than I entered.

Sometimes we are very particular. We are very particular! We, vile sinners that we are! We set up our standards, and look down as though from an immeasurable height upon somebody we esteem to be our inferior. It is not always comfortable to be forced to occupy certain positions, to find oneself in certain situations. I have been in company that I did not like. Please do not say I was unspiritual because I did not like the company. There are a few people I do not find it easy to like. By the grace of God, I hope I can love them; but there are people for whom I have no natural affinity. I should not like to live with them. We have nothing in common on any plane. There may be some superior gentleman back there who says, "That is mutual, sir." Very well. I shall not complain. We are entitled to our likes and dislikes, I suppose. But howsoever refined a man may be in the habits of his physical life, the food he eats, the raiment he wears, the house he lives in, and his attention to all the niceties of a comfortable existence—howsoever refined he may be, what does he know about true refinement?

Mentally refined? What are you, a Master of Arts? A Doctor of Philosophy? What science do you know? What languages? What literature? What acquaintance have you with the great of the earth? The inhabitants of the earth are reckoned as grasshoppers to Him Who sitteth upon the circle of the earth: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." It is He of Whom I speak. He stooped and came into contact with sin. How it must have afflicted His exquisitely sensitive soul! How it must have tortured Him to be in its presence! Of purer eyes than to behold evil, He could not look upon iniquity.

"He poured out his soul unto death." He "was made sin for us". I am not attempting an exposition of the text: I am only trying to show you how impossible it is for any finite mind to fathom its depths: "He poured out his soul unto death." "His soul"! What was "his soul"? The soul of the Infinite, every quality of which was in the infinite and absolute degree; was "poured out unto death"! The Cross was the climax, the end of the outpouring of His infinite soul. It was poured out not by death, but unto death. That was the acme, the ultimate, of divine anguish.

I suppose, too, that *alienation from God, the sense of separation from the Father, must have been an element in the exquisite agony that found its expression in the twenty-second Psalm I quoted a few minutes ago, "My God, my God, why hast thou forsaken me?"* God was His very life. He was one with the Father and the Holy Ghost. He spoke of the glory which He had with the Father "before the worlds were". But even then, in that immeasurably remote and dateless past His perceptive and responsive soul shuddered in anticipation of the horror of thick darkness incident to His separation from God.

When someone suddenly faints in a building, how people rush to his aid! They open windows and doors,

to give the sufferer contact with fresh air, that nothing may obstruct his breathing, that he may have full, free, and unfettered correspondence with that vital environment which is necessary to life. But the Lord Jesus was separated from God. I do not understand it. Nobody knows what it meant to this infinitely holy Soul to be separated from God, to be separated by the world's sin; to be "made sin", to have sin in the mass, sin in all its heinousness, in all its ugliness, in all its vastness, its immensity, between Him and God. How great must the torture of the Soul that suffered thus have been, when His was the soul of the Infinite!

But our Lord's separation from the Father, involved more than forsakenness. It must have involved a sense of divine displeasure. No sinful, mortal man could even imagine the exquisite torture, His divinely sensitive soul must have suffered as the Lord "laid upon him the iniquity of us all", and He was therefore bruised of the Lord, and put to grief. Himself the Holy One it must have been the equivalent of a thousand hells to feel Himself abhorred by Divine Holiness. His incomparably sensitive, because absolutely holy, soul must have writhed in anguished horror in the consciousness of it.

There is something in the figure employed: "He poured out his soul unto death." As though the elements of His soul—shall I seem to be crude, too realistic, if I say that the figure suggests that the elements of His soul had somehow been molten, as though the vital energies had been melted in the fires of divine wrath. I have seen life ebbing away from a physical frame, and have heard the doctor to the anxious enquiry of a relative, "What is the prospect, doctor", answer, "I cannot say. He may not last the night, and he may last several days. Physically, I should have expected the patient to slip out before this; but he has a strong will, and is making a valiant fight." How often you have read that of certain people! They fought the last great enemy. They were determined to live, and they co-operated with all healing processes that were set in operation, with all healing ministries that were exercised in their behalf. By that thing that is not physical, the will, the heart was stimulated, and it beat on. The body was buoyed up. But at last the toxins reached the brain, the mind ceased to function, the will surrendered, became quiescent, and soon, when all resistance subsided, death ensued.

"He poured out his soul unto death." Who knoweth the mind of the Lord? Who would dare, without irreverence, to attempt an analysis of the mind of God? Think of all the qualities of that Soul, the vital energies resident in the unique personality of the Lord Jesus! But at last—at last—drop by drop, He pours it out until the last drop of vital energy is poured out, spent, and death ensues: "Unto death!" Even the God-man, under that exquisite, indescribable, inexpressible, agony, that grew out of His relation to the world's sin, and His separation from God—at last that incalculable weight crushed His spirit, and the last drop of His energy pressed out, like wine in the wine vat. The breast ceased to heave, and He yielded up His spirit. He died because His soul had exhausted itself with the sorrows of a world.

## II.

Let us now take a step farther and observe that THE PHYSICAL DEATH OF JESUS WAS A REVELATION OF ITS MORAL PURPOSE.

Why did He die? "He was numbered with the trans-

gressors." That was *literally and historically a fact*. Two malefactors were crucified with Him that it might be fulfilled which was spoken by the Scripture, "He was numbered with the transgressors." But what was implied in that? He put on Him a convict's garb. He was made in the-likeness of sinful flesh. He came into the prison-house, just as Joseph was cast into Potiphar's prison. He stood before the bar of human judgment, and was declared to be worthy of death. They took Him at last to the cross, as though He were a common malefactor. So fully did He identify Himself with humankind, that He even died as a transgressor. It was but a physical manifestation of the great spiritual fact that Jesus Christ took upon Himself our nature, in order that He might identify Himself with us, and be "numbered with the transgressors". He trod the common earth with us. He was born as we are born; He laboured as we must labour; He died at last as we must die. But behind it all is the fact that He came to be our Substitute, to take His place with us: "When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." "He was numbered with the transgressors."

"*And he bare the sin of many.*" I try to tell you that in some form every time I preach, but I must tell you again. I do not know what it means. I know its results. But what do you know about it, though you have heard it ten thousand times? "He bare the sin of many." Yet He was sinless, holy as God is holy; but "he bare the sin of many". That great truth, dear friends, is generally denied in our day. How seldom is that central fact proclaimed—or even believed—by professing Christians, that Jesus was in some mysterious way our Representative, that He did actually take upon Himself our sins, that He bare our sins in His own body on the tree, and that when He died, He did render to the holy law of God a just equivalent for our sin, that He paid the utmost farthing of the penalty our sin had incurred! Say it over a million times, "He bare the sin of many." There could be no salvation for any one of us but for that, He bare our sin, your sin and mine. I cannot tell you the weight of it. I cannot tell you what was involved, but He bore stripe for stripe, stroke for stroke, wound for wound, eye for eye, tooth for tooth, life for life. He gave His life instead of yours, instead of mine: "He poured out his soul unto death"; and in the doing of it, He "bare the sin of many".

Are you not glad your debt is paid? There is no other chance of deliverance than that, nor is there any possibility of loss to the soul whose sin He bore.

"*And made intercession for the transgressors.*" We might not have understood what that meant if He had not made intercession actually on the cross. Even as He was pouring out His soul unto death, He cried, "Father, forgive them; for they know not what they do." For whom did He pray? For the chief priests and the scribes—for all that rabble crew who said, "Away with him! Crucify him. He is not fit to live"; for those who knew Him not, "for had they known it, they would not have crucified the Lord of glory". But they did crucify Him. And for the soldiers, too, the very men who drove the nails, for all who participated in that crucifixion—for every one of them Jesus Christ prayed, "Father, forgive them; for they know not what they do."

Let me for once give my testimony. I know I am a great sinner. But I cannot conceive of any way by which I could commit a greater sin than by swearing away the life of the Man of Galilee, by denying His Deity; by demanding His blood, by putting a crown of thorns about His brow, driving nails through His hands and feet, spitting in His face, mocking Him, and exposing Him to the contempt of a world. I could not commit any greater sin than that. Who could sin more heinously? But alas! I did that! My sin did that! And even as I did it, He said, "Father, forgive him; for he knows not what he does." He has been praying for me ever since, and He is praying for me now. I do not understand why He should do so, but He does. And He is praying for you: "He made intercession for the transgressors."

"I have a Saviour, He's pleading in glory,  
A dear loving Saviour, though earth-friends be few;  
And now He is watching in tenderness o'er me,  
And, oh, that my Saviour were your Saviour too!"

### III.

Suffer this word, but how shall I speak it? It transcends our utmost thought when we attempt an exposition of it. On the basis of His pouring out His soul unto death, His being numbered with the transgressors, His bearing the sin of many, His making intercession for the transgressors, the Holy One speaks, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." THE DEATH OF THE LORD JESUS IS THE GROUND OF HIS SUPREMEST GLORY. He is to have "a portion with the great". And who are the "great"? Where are they? Does it mean with the mighty of earth? There is probably here an accommodation to human standards, as when divine qualities are compared with such qualities in lesser degree in men. He was "the firstborn from the dead, that in all things he might have the pre-eminence." Thus above all the great of earth, He has also a portion with Him Who is the Almighty, one with God forevermore. He hath put all things under His feet. By reason of the victory of the cross He will divide Him a portion with the great: "Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." I quote that text to myself very often when I read books by little men who think they can measure the Lord Jesus Christ, who rob Him of His Deity, and circumscribe His person, reducing Him to the level of a man by comparing Him with men. Blessed be God, He has given Him a name that is above every name; and sooner or later at the name of Jesus every knee shall bow, and "every tongue confess that Jesus Christ is Lord, to the glory of God the Father".

How I wish I had skill, and time to exercise the skill, to tell you something of the glories which are His by virtue of the fact that He is the Creator: How wonderful are the works of God; in wisdom hath He made them all. This earth is a marvellously beautiful place after all. We know little of it. We are only scratching the surface of its wonders. But this which He by His wisdom has fabricated, this marvellous machine that works with such invariable precision, is but an

index of the changelessness of God Himself. How full is this earth of the glory of the Lord, even now, had we but eyes to see!

But His revenue of glory will be derived from the cross. It is by pouring out His soul unto death, rather than by the creation of a million worlds—by the redemption of man He has won for Himself His greatest glory, for in that fact He has disclosed the qualities of His Being. He has shown what He is. Within the theatre of this world's woes, of this world's sorrows and sins, He has manifested His glory.

"And he shall divide the spoil with the strong." To the victor belong the spoils. When David took his six hundred Gittites, and pursued after those who had destroyed the city of Ziklag, it is said, "And David recovered all that the Amalekites had carried away . . . there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor anything that they had taken to them: David recovered all." And the people said, "This is David's spoil. He won it by his own right arm." I read that when the God-man died, "having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it".

I cannot tell you all its meaning, but I can tell you one or two things He did, and you can let a sanctified imagination picture the rest; for in this realm it would be impossible to exaggerate. For what did He come? To destroy him who has the power of death. *He destroyed the power of death.* Death no longer has any power, so far as He and His people are concerned. Within the realm of His economy, death is powerless. He uses death for His purposes, but death has no strength. He put His triumphant heel upon the neck of death, and with His wounded hand He extracted his sting and said, "I will make it serve Me." He sovereignly compels death to do His will; often he is made to do a servant's work. He delivered them "who through fear of death were all their lifetime subject to bondage". He took away the fear of death. It is not death to die, for the believer.

I cannot describe all the spoils of war. I do not know all that Jesus won back. I know that by virtue of His death for us He possessed and released a power that can entirely undo everything that sin has ever done, and restore creation to its former glory, to its divinely-planned state when God made the world in the beginning. This poor earth has been badly beaten. It is shaking just now. I do not know what is coming within the next few months. But I do know that when the dictators have had their say, and when all the anger of men has spent itself, God in His own way, and in His own time, will speak. When the white horse and his Rider shall come down the sky, our glorious Christ will take this earth as a spoil; for "the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The redemption of our bodies will synchronize with the coming of the Lord Jesus Christ. His coming will be the completion of the world's redemption, and the whole creation shall be delivered into the glorious liberty of the children of God. It will be our David's spoil, for He will "divide the spoil with the strong".

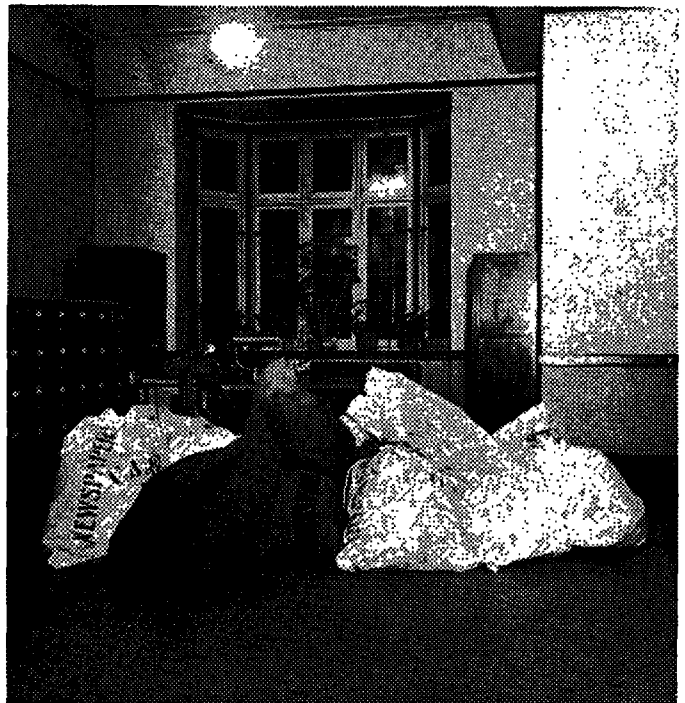
He has given us the earnest of our inheritance here,

until the redemption of the purchased possession. And that earnest has been so good, that if we had nothing more, we should have reason to praise God forever. But it is only the earnest, enough to go on with until by and by when He shall divide the spoil with the strong, we who have been weak shall be strong again, transformed into His likeness, with bodies fashioned like unto His glorious body. We shall be among the mighty men whom our David shall have. What joy unspeakable shall be ours when He "shall divide the spoil with the strong"!

Have you received Him? Have you profited by the agony of His soul? Have you put your trust in the Saviour of sinners? If not, I beseech you to do so now. With all your heart, your intellect, and will, trust Him, the Conqueror of all conquerors, the Greatest of all the great, the King of all kings! Say to Him now,

Jesus, Thy blood and righteousness  
My beauty are, my glorious dress;  
'Midst flaming worlds in these arrayed,  
With joy shall I lift up my head.

### The Protestant League is Growing



Section of THE PROTESTANT LEAGUE Office showing sixteen large bags of mail required for one mailing to the paid-up membership of THE CANADIAN PROTESTANT LEAGUE. These bags contain individual envelopes, each enclosing a copy of the Annual Report, being sent to every member of THE CANADIAN PROTESTANT LEAGUE in Canada. In view of the fact that THE LEAGUE is only one year old, this is a fine showing.

The photograph really does not show the volume of mail contained in these bags. We could have piled them up, but they were just brought together on the floor of the office—but in all, there are sixteen big mail-bags which required a special postoffice truck to carry them to the postoffice. The photograph shows one end of the office in which all THE LEAGUE work is done, but represents less than a third of the office length.

## Why Priests Stay in the Priesthood

By DR. J. J. MURPHY

(The substance of an address requested by many, as delivered three times, Sunday evening, October 4th, 1942, successively in Greenway Hall, the Lecture Hall, and the Main Auditorium of Jarvis Street Baptist Church, Toronto, to an aggregate of more than three thousand people.)

Prison bars do not keep Roman Catholic priests in the priesthood. American priests are free citizens of a free country. No physical force or State law prevents them from giving up the priesthood.

People at large realize these facts. But that is exactly the reason they are baffled. They have noticed that many priests lead uninspired lives, that they are much more devoted to their personal well-being and enjoyment than to the interests of religion. And yet such priests, more or less devoid of spiritual motives, continue to stay in the priesthood, even though obliged to disguise their real interests and lead an unnatural life deprived of the normal satisfactions of a home and family. What is the explanation?

It is well to note, in the first place, that many more priests resign from the priesthood than is generally realized. The public has been deceived by Catholic propaganda into believing that it is on the rarest of occasions that a priest ever leaves the priesthood and then only because he had been defrocked and expelled. The blunt fact is that seldom, if ever, is a priest forced to leave the priesthood. The Catholic church will cover up open scandals and even habitual moral laxities rather than lose one of its priests. Transfers, leaves of absence and many other subtle devices are resorted to as means of camouflaging the lapses of intemperate or immoral priests and inducing them to "remain in the fold." And usually this kind does remain.

The exact number of priests who leave the priesthood cannot be determined. This is because the vast majority of those who resign prefer to forget their disillusionment and lose themselves in the mass leading normal, workaday lives. Moreover, well-founded fears of economic persecution at the hands of the Catholic church make this a practical necessity.

Judging, however, by the hundreds of priests assisted at Christ's Mission and by the consensus of opinion among former priests, it would be a conservative estimate to say that about seventy-five priests leave the priesthood each year in the United States alone.

Just why the majority of priests cling to the priesthood is a complex of reasons—psychological, social and economic. Such reasonings and experiences have to be lived through to be appreciated in all their stark reality and emotional strain. None the less, I shall attempt to give here the principal and more tangible of these reasons.

### Spiritual Reasons

The Catholic priest is so conditioned by one-sided training that he is convinced that the only alternative to Catholicism is rank unbelief. Protestantism is ridiculed out of consideration as a mere man-made religion now in the last stages of disintegration. Faced with this clean-cut choice, many a Catholic priest, who still believes in God and revelation but is thinking of leaving the church, recoils at the thought of atheism and chooses to remain

in Catholicism with all its abuses as the lesser of two evils.

Catholic doctrine forbids the conscientious priest to read anything that would endanger his faith or even cause doubts concerning it, under pain of eternal damnation. This leaves him mentally imprisoned behind the bars of religious prejudice—bars much stronger than those of a prison cell.

As for the unscrupulous priest, he prefers without hesitation the leisure and easy money of the priesthood to the economic struggle and privation that most ex-priests must suffer.

Catholicism is a vast mixture of beliefs and practices, natural, pagan and Christian. Within the church a person can practically work out a religion of his own, concentrating on the beliefs best suited to his preferences. The Catholic church, in practice if not in theory, is satisfied with exterior submission to its authority and discipline, plus formal assent to its specified dogmas. Priests realize this much better than the laity. Oftener than not they make up a Catholicism of their own: the pietistic priest concentrates on weird devotions; the liberal-minded priest disbelieves in everything but a few basic doctrines, which he admits because they are "infallibly" defined; the lax priest makes light of burdensome laws, such as that of celibacy, by persuading himself that they are mere church regulations, unmentioned in God's law, contrary to the law of nature and the practice of the apostles. In this way each priest makes the best of an uncomfortable situation to which he finds himself confined by social and economic barriers, which I shall later describe.

### Psychological Reasons

Roman Catholicism, expert at mass-psychology, sows in the subconscious mind of little children fear complexes that few people are able to outgrow even in their mature years. This is as true of priests as of other people.

The young child is made to associate all that is good, noble and ideal, as well as tender memories, with his Catholic faith. He is taught that outside of the Catholic church he cannot be saved—that, no matter how bad he may become, he still can be saved if he keep his faith in the church. It is drilled into him that whoever attacks his faith is either ignorant or evil-intentioned, that no one can lose his faith in the church except through his own fault and that, if he does, he will be tortured in hell for all eternity.

The grandeur and pageantry of the century-old church, its vast libraries and intricate works on theology are used to overawe the individual to the point that he belittles himself in comparison with such a mighty institution, fears to pit his conviction against its voluminous learning and cringes at the thought of defying its threats and anathemas.

### Social Reasons

More concrete and understandable are the social barriers to resignation from the priesthood. Imagine what

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it means to the priest to give up the priesthood; it means destroying the very framework of his life, the cultural pattern in which he has always lived. It means the sacrifice of a position of leadership and prestige, the breaking of ties with his own mother and father, brothers and sisters, relatives and friends. It means condemning them to shame and embarrassment, for every ex-priest is stigmatized by the Catholic church as a Judas Iscariot. It may, in many cases, also entail shock and untimely death for those who were nearest and dearest.

To the priest ostracized from the only world he has ever known, Protestantism seems strange and alien. Much of this feeling is the fruit of his own prejudice, but this does not make it less real or terrifying. It even happens at times that Protestants have fallen victims to Catholic propaganda so that they look askance at a former priest as if he were a phenomenon or a suspicious person.

#### Economic Reasons

The strongest reasons why priests stay in the priesthood are economic. In the priesthood the priest has a very comfortable life, practically as much leisure as he cares to create, money, a car and absolute social security. It would be unnatural for the priest not to contrast these comforts and luxuries with the hard lot of former priests he knows.

Leaving the priesthood is a tremendous economic sacrifice and risk even for a young, healthy, talented priest. It is infinitely more so for a priest in his forties or fifties or for one in poor health or with other physical disabilities. And, unfortunately, a priest usually is at least close to his forties when he begins to see the light.

The former priest finds himself alone in a strange world, cut off from friends and relatives, with no one to help him. He is faced with the task of remaking his life and finding a livelihood. He is faced in mid-life, for the first time, with the ordeal of earning his own living, with no previous experience in the hard struggle for existence to which other people are so accustomed. There is no one to whom he can turn for a recommendation. If he refers to his bishop, his character will be unscrupulously blasted. He has no trade, no profession, no special skill, no working experience of any kind. He is unable to account for the past ten or twenty years of his life without ruining his chances for employment—he is as helpless and stigmatized as if he had spent these years in jail. Protestants will often give him words of sympathy and admiration—but seldom try to get him a worthwhile job. By not a few loyal Protestants of the established churches he is regarded as a *persona non grata*, having offended against recognized religious conventions. To evangelical Protestants he becomes just an interesting "convert from Romanism", and is liable soon to be forgotten. And so, wearied and discouraged, he must often walk a friendless path alone.

So isolated and helpless is an ex-priest that he cannot even get on relief rolls. To do this he must give his past history—and, if he does, he is referred back to his relatives in his home town.

Such is the plight of former priests. Christ's Mission is the one religious organization in the country with the distinctive aim of helping them. It helps them as much as it can—but this depends on the generosity of the friends of the Mission and the readers of our magazine. At present we have three former priests for whom we are still trying to find a decent job.

#### Letter From Dr. Murphy

The following letter is self-explanatory. We agree with Dr. Murphy in what he says about the "arrogance" of the Italian Church. Its appropriation of the name "Canadian" is on a par with its use of the word "Catholic". Following is the letter:

Dear Dr. Shields:

After my return to New York I noticed the slur that occurred in the issue of *The Canadian Register* that came out after my visit to Toronto. (Isn't it amusing how nonchalantly the Catholics appropriate a national name like *The Canadian Register*. They will never fail for lack of arrogance.)

The fact that the Catholic press of Canada had to resort to the shabby trick of name-calling is striking proof of its intellectual bankruptcy. Unable to refute the arguments I advanced against the Catholic church; it had to resort to ridicule to cover its own embarrassment.

There are a few points in this twenty-line write-up to which I would like to call attention:

The Catholic church always claims, as it does in this article, that there are only a few priests who have left the priesthood. It knows that this is a deliberate lie, that there are hundreds and hundreds of former priests right in the United States alone. But it is the old story of the end justifying the means.

The very term featured by the Catholic press, "ex-priest", is a contradiction of Catholic doctrine, since the Catholic church itself teaches that "once a priest always a priest." But what is one more contradiction in the teaching of the church! It thrives on them.

You would think that the Catholic press would be ashamed to defend itself by dragging out the same time-worn libels it has been using for centuries. Even a high school boy could think of a more original term of abuse than "Judas Iscariot."

What I want to call attention to is the fact that *The Canadian Register* did not dare to deny a single statement made in the newspaper advertisements concerning me. It openly admitted that I was a former priest. By its silence it admitted:

- that I was a priest in good standing and left of my own accord;
- that I have a doctorate of theology from a Roman Catholic university;
- that I worked at the Apostolic Delegation in Washington and with Archbishop Celso Costantini;
- that I was professor of dogmatic theology in the Catholic University of Peking.

*The Canadian Register* did not dare to deny one of the above statements. The most it dared to do was to quibble over the length of time I worked at the Apostolic Delegation in Washington and to try indirectly to cast doubts on my doctorate by saying that I was "billed" as Rev. Dr. J. J. Murphy.

When I read this Catholic sheet, I was surprised that it did not make the usual libels against me by saying that I was expelled from the priesthood and got married. Then the reason for its caution suddenly dawned on me: In attempting to identify me the Catholic bishop of Toronto obviously inquired from the Apostolic Delegate to Canada. He obviously certified that I was a priest and advised better-than-usual treatment. Why? Because I know Archbishop Antoniutti, the Apostolic Delegate to Canada, personally. As a matter of fact, the day I left Peking, China, he was at the station to see me off."

Sincerely yours,

J. J. MURPHY.

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## Old Faith and His Rivals

By the Late Rev. T. T. SHIELDS, Sr., Father of the Editor

Old Faith, the Armorer, worked away in his smithy, and was justly famous for the armor he made. His wondrous shields never failed to quench the fiery darts of the enemy. His swords were never known to break or buckle up in conflict. His breastplate of righteousness might be dimmed for a time by the breath of slander, but it soon shone out bright again when God brought forth His people's "righteousness as the light, and their judgment as the noonday." With one of the helmets of hope of salvation on his head, the Christian warrior took the field without a fear, and never had there been a record of a soldier of the cross being defeated. The soldiers were so much attached to Old Faith that they commonly spoke of him as "Our Faith". Faith obtained all his metal from the mine of divine truth. He was enthusiastic in praise of its quality. He declared it was all good metal, and did not contain one particle of dross.

His method of manufacture was simple. He heated his metal in the fire of love, and then hammered out his armor with the hammer of conviction, on an anvil of solid trust. For many years without a rival in his own line, Faith became the object of energetic and organized competition. A new company was started. They called it the "Take-Nothing-for-Granted" Company; for the manufacture of spiritual armor by machinery. They got their metal from the same old mine as Faith. They appointed Mr. Reason as their chief engineer, and fitted up new machinery which they called "modern thought".

Their theory differed from Faith's in this, that while he held the metal was all good, they maintained that there was a considerable amount of dross in it, and their first business was to separate it. In practice they differed in this, that while Faith worked it hot, they worked it cold. Everything was to be kept cool, and lest any enthusiastic heat should be generated by the friction of the machinery, they enjoined that the oil of calm consideration should be constantly employed.

They first put divine truth into a crushing mill of human criticism, "higher criticism" they called it. Then it passed through a sieve of rationalism, and all the big miraculous lumps which they could not pound smaller, and which would not go through the rationalistic sieve, they picked out and threw away.

Then they placed the metal under a ponderous steam hammer called "scientific investigation", which was worked by vast wheels of evolution, thousands of years in diameter. They were so high that they were dreadful.

But all their machinery failed to make any plates fit for armor. Do what they would, they could not make a plate of good-hope with all their hammering. The fact was, the supernatural ingredients had all been taken out, and the metal would not weld or cling together. With all their efforts they could not produce the fine temper of assurance which characterized the armor of Faith. They used rivets of probability to fasten their plates together, but in actual warfare the rivets flew out, and the warrior was left defenceless. Their swords were fitted into handles of conjecture and speculation, most elaborately decorated with rhetorical flower work; but the handles came off in conflict, while the swords were shivered at the first blow. They never attempted to make a shield,

declaring it a piece of obsolete armor belonging to a former dogmatic age.

Engineer Reason summoned the firm together to consider the situation. The machinery was perfect. Modern thought could not be wrong. The fact was the metal was not what people thought it was. Such a temper as assurance was not to be attained, it was all a delusion. The utmost they could reach was strong presumption.

Unfortunately for the company's verdict, Old Faith was still working away, making as good armor as ever from the same metal. The warriors of truth encased in this divine panoply were gaining splendid victories as of yore. And as they fought they sang, "This is the victory that overcometh the world, even our Faith."

## "May God Forgive Us All!"

We have used this sentence from the following letter as a heading for this article. How many Protestants ought to use these very words if they were to make full confession of their wicked indifference to the salvation of Roman Catholics all around about them. We rejoice in this encouraging letter from one who regrets the lost opportunities of her youth and who, in her later years, rejoices in the privilege of supporting others to enter into a great untouched mission field. Thank God for this Christian physician with a long experience of God's grace and a continuing eagerness to see Christ preached. The letter is as follows:

November 17th, 1942.

"Rev. W. S. Whitcombe, M.A.,  
337 Jarvis Street,  
Toronto 2.

Dear Mr. Whitcombe:

I am ashamed to be so long in enclosing this belated express order for \$5.00. My excuse is:—I am nearly 76, have been a shut-in for a long time, obliged to make the bed my headquarters since the autumn of '34, but periodically "bite off more than I can chew", and therefore, am always behind hand.

Your work makes me ashamed of myself, for I was brought up in Montreal in contact with French Roman Catholics. When I was a baby, G n reuse was successful in rocking me to sleep on an ordinary wooden kitchen chair! Another old body charmed me with the lovely suds in her washtub but for whom I felt so sorry because she lived in fear of purgatory; and later still "Victoria" who used to rise at 5 to go to early Mass. But though I knew Jesus as my Saviour it was understood we had no right to interfere with other people's "religion," and so all these precious opportunities were lost.

May God forgive us all!

I follow your work with interest and frequently pray for you.

Sincerely yours,  
(Signed) \_\_\_\_\_."

## Premier King, the Unpenalized Tantalizer

A news item informs us that a man in New York has been fined \$5.00 for tantalizing squirrels in the park. Perhaps the poor fellow did it only once. But Premier King has been tantalizing a whole nation for some years, and seems to be able to "get away with it". What a penalty Mr. King would have to pay if he were charged \$5.00 each for the millions of intelligent Canadians whom he tantalizes to the limit of endurance every day!



# Editorial

## *The Globe and Mail and The Protestant League*

This morning's issue of "Canada's National Newspaper" contains an editorial entitled "Protest Postcards", as follows:

A score of postcards has reached this office from members of the Canadian Protestant League protesting against failure to report the meetings of the League's First Anniversary meetings in October. As the cards have been provided ready printed as to text and address, it is to be presumed many more will arrive. We can assure the Canadian Protestant League the expense was unnecessary, inasmuch as one card, signed with "initials only," according to instructions, is as effective as several score or several hundreds.

The protest is emphasized by the statement, "especially as you invariably give prominence to all Roman Catholic affairs." This ridiculous exaggeration is of the color which lessens the importance of the League. No newspaper giving coverage to the momentous events of the world and other public occurrences can give prominence to all the affairs of any religious sect or even to a substantial portion of them any more than to those of the various branches of science, trade, and the professions. The intolerance exhibited in the statement indicates a reason the meetings were not reported. Experience had shown that most of what is said on such occasions is calculated merely to stir up religious hatreds.

Although the neglect was deliberate, it is to be admitted that it was an error of judgment not to record the news that such meetings were held. However time-worn the thesis, the fact that sectarian bigotry continues to blaze fiercely in a world struggling to hold and maintain a basis for human understanding should not be disregarded.

We asked our LEAGUE members to sign the cards with "initials only" because we did not want to furnish unfriendly journals with our membership list, or even a partial list. *The Globe and Mail* says it is "ridiculous exaggeration" to say that that paper "invariably gives prominence to all Roman Catholic affairs." Readers of "Canada's National Newspaper" will be able to judge between our alleged exaggeration and *The Globe and Mail's* veracity. Nobody is foolish enough to expect the newspapers to "give prominence to all the affairs of any religious sect," etc. But there is a vast difference between giving prominence to regular religious services and utterly ignoring an annual meeting which attracted an aggregate of over 13,000 people. In what puerile piffle *The Globe and Mail* frequently indulges: "Stir up religious hatreds"—"sectarian bigotry continues." When that paper discusses political matters does it "stir up hatreds", and reveal that political bigotry continues? People in England, Europe and on this continent indifferent to political trends in Europe slept in comfort, and flattered themselves they were too shrewd to be alarmed, until the deluge of blood burst upon the world. A man shows that he is historically an ignoramus who would deny that the Papacy has displayed the same ruthless bloodthirstiness in a lust for power that has persisted for centuries, as now characterizes the Axis powers. We would just as soon live under Hitler as under the Papacy if and when and where the Papacy is permitted to have its own way. It is only because Protestants of principle who would rather die than be the serfs of "the Sovereign Pontiff", made such protests as "Canada's National Newspaper" "detests," and, literally in millions of cases sealed their protests with their life's blood, that we and others enjoy such liberty as is ours

today. And the institution which still drips with the blood of martyred saints boasts as its motto—"semper eadem." And justly so, for it is as false, and tyrannical, and bloodthirsty as ever—wherever it is permitted to exercise its will. Doubtless the editorial under review was written by the Roman Catholic editorial writer of *The Globe and Mail*. Furthermore, *The Globe and Mail* knows, very well that it was warned by the Roman Hierarchy in Toronto of the dire consequences which would follow any publication of THE CANADIAN PROTESTANT LEAGUE'S annual meetings. "Canada's National Newspaper" is destined to hear more and more of THE PROTESTANT LEAGUE.

## Three New Senators

Three new Senators have been appointed at Ottawa: W. Rupert Davies, President of the *Kingston Whig-Standard*; James J. Bench, St. Catharines barrister; and the Honourable P. R. DeTremblay, K.C., Montreal. The last two are Roman Catholics. The only remarkable thing about the appointments is that Mr. Bench is only thirty-seven years of age, and will be the youngest member of the Senate. That all three belong to Mr. King's party is not at all surprising, but it is surprising that a man of thirty-seven should be appointed to the Senate.

What is the explanation? It is found in the fact that he is a former Chairman of the Separate School Board of St. Catharines, and is still a Trustee of that Board. In other words, he is a Roman Catholic. He has doubtless shown a zeal for the Roman Catholic cause; and the Romanist Church, always looking ahead, will do its utmost to fill the Senate, not only with men of the Liberal party, but with ardent Roman Catholics. No doubt the nomination of Mr. Bench was made by the Roman Hierarchy, and once more Premier King has obeyed his master. We believe there are still eleven vacancies in the Senate: how would it be to fill nine of them by appointing the nine Roman Catholic Archbishops of Canada to the Senate?

## LATER

The above notes were written before receiving *The Canadian (R.C.) Register* of this week. This is what that paper for November 28th has to say of Senator J. J. Bench:

### New Senator Is Outstanding Catholic J. Joseph Bench Now Youngest Member of Senate

"Word of the Ottawa announcement of the appointment of J. Joseph Bench, K.C., to the Canadian Senate has been warmly received by Catholics throughout Ontario and by all in the Niagara Peninsula, where the 37-year-old Senator is prominently known as the senior member of the legal firm of Bench, Keogh and Cavers, and for his active interest in district and community affairs.

"Mr. Bench, Canada's youngest Senator, is an outstanding Catholic and comes of one of the old Catholic families of the district. He is a former chairman of the Separate School Board of St. Catharines and still serves as a trustee of that board. His sister is Mother Veronica of the Institute of the Blessed Virgin Mary at Niagara Falls, Ontario, and he had a brother a priest, Rev. Martin Bench, who died some five or six years ago. His uncle is P. J. Bench, Pastor of St. Joseph's Parish, Toronto.

### General Odlum's Criticism of Toronto

General Victor Wentworth Odlum was rather petulant in his speech to the Canadian Club, in which he rather churlishly found fault with Toronto for its criticism of the Government.

General Odlum has had a very distinguished career, which leads one to suppose that he must be suffering from some physical ailment to put him so out of sorts with the world. He evidently wore very blue glasses when describing his view of the world-situation.

General Odlum was one of the commanders of the Canadian Expeditionary Force; then he was sent to Australia; and now he is on his way to China. We are not surprised that anyone with such a jaundiced view of things should be frequently moved. He is a good man, the son of a Methodist minister; and has rendered fine service to the country. The same is true of Marshal Pétain in respect to France. It is a thousand pities that Pétain should have lived long enough to blot out so splendid a record as he had written in his country's annals.

General Odlum is only sixty-two, but something must have rather soured him. We agree with *The Globe and Mail* when it says:

We can only hope that the general does not give vent to his opinions about Toronto during the course of his new mission to China, because the Chinese will be pained and surprised. Their Foreign Minister recently said that his people have a very kindly feeling toward Canada by reason of the fact that the first really important shipment of arms they received after the Burma Road was reopened was a consignment of Bren guns which were plainly marked, "Made in Toronto." We may hold to our political and economic beliefs with more than becoming zeal, but when it comes to contributing men, arms and money we display our loyalty in full and tangible measure.

General Odlum spent part of his early childhood in Japan, from eighteen-eighty-six to eighteen-eighty-nine, where his father was engaged in educational work. We are glad that the General is going to China rather than to some less tried nation. General Chiang-Kai-Shek has had so much experience with disgruntled people of all sorts that we have every confidence he will be able to survive General Odlum.

### The Pope's Unity Snare

By A. W. MARTIN

From *The Churchman's Magazine*, November, 1942

Soon after the Roman Catholic Cardinal Hinsley invented his "Sword of the Spirit" movement, to advertise the hitherto ignored, Pope's peace proposals, he found his own co-religionists were in such a hopeless minority there was little hope of success. The power of "Holy Church" being no longer able to command or threaten as in bygone times, the Cardinal was forced to descend from his autocratic pedestal of a Prince of THE Church, and pocketing ecclesiastical pride, approach even heretics, as fellow Christians and "separated brethren", to come to his help. The response however, has been tardy and disappointing. Can there be any other reality in the Pope's peace platitudes, than to cast a thin veil over an attempt to implement the Papal claim? To be acknowledged the seat of religious authority on earth, and the sole judge of right and wrong, which is the inevitable corollary of the doctrine of Papal Infallibility.

An exalted colleague of the Cardinal, the Rev. Dr. Mahoney, has recently revealed the official Roman Catholic mind. "Most of us," he said, "would much prefer to be the object of (such) honest suspicion rather than find ourselves lined up with other religious bodies in this country as one of the Churches." He puts the word "Churches" in inverted commas.

—*Clergy Review*, July, 1942.

It would be interesting if someone,—one of our Protestant Archbishops might be suggested—would ask the Cardinal what has been done about the breach of modern Canon Law involved in his action? Canon 1325, Sec. 3, Codex Juris Canonici, 1918. Has the Cardinal had his Pope Master's sanction to set it aside? The Papal Law reads:—

"Catholics must beware of having disputations and conferences with non-Catholics, especially in public, unless permission is obtained from the Holy See or, in urgent cases, from the local ordinary."

If the Pope—who claims to rule the Church "visibly with the same authority as that of Jesus Christ who is its invisible head," (Pius X, Compendium of the Catholic Faith, p. 24)—has given permission to his Cardinal representative in England, thus to seek the aid of heretics, either a drastic *volteface* has taken place, or there is pretence hiding some ulterior motive.

"The (Roman) Catholic Church is infallible, and those who refuse to accept what she has defined, lose the faith and become heretics." *ibid.* p. 22. "Heretics are... the various Protestant sects." *ibid.* p. 28.

No permit appears to have been given also, to rescind Section 1 of Canon 1258, which makes it unlawful, "for the faithful in any way whatever to assist actively or to take part in the religious acts of non-Catholics."

No student of history is ignorant of Rome's devices, but knows this is not the first time when it has been thought expedient for a like policy of pretence to entice into the trap of co-operation. Now, says Dr. Mahoney, "owing to the magnitude of the dangers threatening us all," this "urgent appeal for collaboration" comes. The Papacy is alarmed, and the cry goes out for Protestant help to save their own sinking pirate ship. The Rock of God's Truth and God's people on that Rock are not in danger; kept by the power of God, they will stand the storm. The false church of the scarlet woman which has reigned over the kings of the earth, and has ridden in her blood-stained garments on the beast of the Axis powers, is afraid the day of her doom has come. Rome is afraid of the brood to which she has given birth, atheism, ungodliness, unbelief, greed and communism, which she fears are now ready to turn and devour their own parent. The faithful counsel of Bishop Wordsworth was, "Let us not treat the Roman Babylon as if it were Sion, lest God should treat our English Sion as if it were Babylon."

Dr. Mahoney wants us to believe this is "the first attempt", and due to "the courageous initiation" of the Cardinal, "to put the Pope's desires into practice." We remember the warning of an old scholar, "The Papacy has often assumed the form of lamb-like gentleness, and pretended to be the messenger of peace and love; yet who that has had the ear of faith, has not been able to detect under its smoothest pretensions, the voice of the Dragon." "Whatever it may have tended to become in the struggles of its infancy," says Dr. Mahoney, "the Sword of the Spirit movement is now definitely

recognized as a Catholic—nay, a Roman Catholic—association." Therefore, it does not intend to give away one iota of the claim "that the (Roman Catholic) Church alone possesses the right to speak for Christ." This Satanic ambush for the Christian Faith under pretence of co-operative unity with anti-Christ Rome, has been planned for years by the Jesuit ruled Papacy. Papal pronouncements reveal the hypocrisy. Under the plea for co-operation hides the policy to bring about the submission the Roman Church can no longer command. The present Pope, Pius XII, in his encyclical, *SUMMI PONTIFICIS*, 20th October, 1939, sheds crocodile tears over the "time when many of the Christian families separated themselves from the infallible teaching of the Church," yet insists on "Our Pontificate" in "Blessed Peter's impregnable citadel", and speaks of "Christian doctrine, of which Blessed Peter's See is the appointed guardian and teacher." Less than a month after, 1st November, 1939, he was writing in *SERTUM LAETITIAE*, "It is only by united and concerted action that we can foster great schemes," but persists in haughtily speaking of himself as being "by the inscrutable design of Providence on the Throne of Peter," and of "Mother Church." Pius X, wrote in 1912, in his Encyclical *SINGULARI QUADAM*, "no approval can be given to associations composed of (R) Catholics and non-Catholics, if the purpose of these associations touches directly or indirectly on religion or morals." There can be very few things in life not touched by these two inevitables, but says Leo, "The reason is that, in mixed associations of this kind, the faith of our (R) Catholic people . . . is endangered." He adds later, "such unions themselves shall avoid any theory or action opposed to the teaching and precepts of the (R) Church." In other words the Pope will only look with favour upon a union in which non-Catholics do all the giving while his own Church does all the taking. This game of unity is very like that of the two playmates riding the hobby horse made for one, when one said, "If one of us were to get down there would be more room for me." Leo XIII was more candid in admitting in his encyclical, *TESTEM BENEVOLENTIAE*, 22nd Jan., 1899, the real objective towards the non-Catholics was, "they will be more easily drawn to the one fold of Christ . . . in the course of a friendly conference." By "fold of Christ" the Pope can only mean exclusively his Roman Catholic Church, even as Fr. E. Quinn wrote in the *Universe*, 21/8/42, "but for the Church, for OUR Church, which is the Church of Christ, we cannot tolerate any position except that of leadership."

The danger to modern Christendom is, that it will make a peace of unity with the enemy it should fight and overcome.

"How utterly unconscious," wrote B. W. Newton in 1843, "men are of the real nature of the system which is being silently prepared; and whilst some are exclaiming against one form of evil, and others against another, the literature, the philanthropy, the government, and often the real Christianity of the day, meanwhile is advancing that system which God has named, 'BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.'" The Papacy and its allies, the Beast and the false prophet—have always made war with the Lamb, and always will, but the Lamb shall overcome them: for He is Lord of Lords and King of kings: and they that are with Him are called and chosen and FAITHFUL.

God's divine Word forbids us to look for Union with the Church of Rome. It reveals the awful fact that Babylon will be Babylon to the end. She will not repent and "the smoke of her burning" will yet go up. Whatever a false and faithless charity may say, God says "COME OUT OF HER, My people, that ye be not partaker of her sins, and that ye receive not of her plague."

### Among Ourselves

#### Devoted to Activities and Interests of Former Students of TORONTO BAPTIST SEMINARY

The personal notes in this column are a bit belated, for which the scribe apologizes, but lateness gives us more to write about!

\* \* \* \* \*

Weddings we have had, and, from what we hear, are likely to have: Miss Sydney Bonyun is now Mrs. Laurence Windwood, Jaffa, Palestine.

The Reverend Arnold A. Dallimore is now living in a big house on the main street in Orangeville, and he is not batching any more. The lucky girl was Miss May Bredin, whose brother Mark Bredin some of us know as a fine worker in the Church Army. This wedding was the same date and place, though a different hour, as that of Rev. Grahame M. Reeve to Miss I. R. Lucas—in Forward Baptist Church; last August.

Then came big preparations around Jarvis Street for Miss Margaret Agnew becoming Mrs. Walter C. Tompkins. The Seminary folk gave them an evening at the home of Deacon R. Downing before the wedding. The bride had received so many presents already that a presentation was made to the groom of cash to buy a desk. The service itself, in Greenway Hall, was largely attended. The Church at Fort William is to be congratulated on having as pastor's assistant so fine and able a young woman.

Then last Saturday came the turn of Leslie Fell Horne and Rheta Jean Rodgers, with a very pretty home wedding. Friend Horne is now a chief operator in the Welland Chemical Works, doing war manufacturing—rather a dangerous job. Mr. W. A. R. Murray was glad to have leave from his unit of the Royal Canadian Medical Corps at Peterboro to attend with other friends from out of town. Now, who next?

Our sincere sympathy is extended to Rev. Frank S. Cook, Bolivia, in the recent death of his father, Rev. J. H. W. Cook, in Toronto. Seminary students still remember lectures on missionary work in South America which they heard from this General Secretary for North America of the Evangelical Union of South America.

\* \* \* \* \*

Mr. C. H. (Bert) Cockburn is continuing his studies in Southern Baptist Theological Seminary, Louisville, Kentucky. His wife is with him and is working in the treasurer's office. Since May he has had preaching in many places in Kentucky.

\* \* \* \* \*

Rev. H. C. Slade, London, Ontario, is teaching beginner's Greek in the London Bible Institute.

\* \* \* \* \*

Rev. Jack Scott is now Honorary Flight-Lieutenant the Reverend J. Scott, on leave from Forward Baptist Church, with the R.C.A.F. station in St. Thomas. It is a hard job, but he is doing it well, and the Lord is definitely blessing his efforts.

\* \* \* \* \*

Mr. W. R. Slade is now in the recruiting office of the R.C.A.F., Toronto.

\* \* \* \* \*

Mr. Ivan LaFayette is in the Service Corps.

\* \* \* \* \*

Mr. Ralph Bate, R.C.O.C., is in England. He had a term in hospital there but is back at work again.

\* \* \* \* \*

Rev. K. M. Cutler, R.C.M.C., C.A.O., has another stripe—that makes three.

Mr. "Tom" Greening is now in army training in South Carolina. We hear he has opportunities to preach, and other men from the ranks turn out to hear him.

**BRANTFORD**—Apart from the newly-formed Legion branches of young veterans of the present war, the Brantford Branch is believed to be the first branch in Canada to appoint as its secretary a veteran of the Second Great War.

Walter D. Clark, the new secretary, enlisted in the C.A.S.F. on September 12, 1939, and proceeded overseas in December of that year. While serving in England he was accidentally injured and was returned to Canada. He was discharged on January 24, 1942, and is now a pensioner.

A start has thus been made for the men of the present war to assume the privilege and responsibility of carrying on the great work of the Canadian Legion in the years to come.

—*The Legionary*, October, 1942.

Miss "Bessie" Falle is back from French Equatorial Africa. She was to come by boat, as is usual, but due to the temporary loss of baggage had to come by air. The boat on which she would have sailed was torpedoed, and some missionaries were lost. Miss Falle left Leopoldville one Tuesday about the first of September and was in Hespeler, Ontario, the following Tuesday.

The Seminary acknowledges with thanks a gift of books from the library of the late Deacon George Greenway.

—W.G.B.

## Bible School Lesson Outline

Vol. 6 Fourth Quarter Lesson 49 December 6, 1942

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

### THE TESTIMONY OF THE CHRISTIAN

Lesson Text: 1 Peter 3.

Golden Text: "Sanctify the Lord God in your hearts"—1 Pet. 3:15.

#### I. The Testimony in the Home—verses 1 to 7.

In Scripture the unsaved are described not merely as unbelievers, but also as disbelievers and as disobedient ones (2 Thess. 1:8; 1 Pet. 2:7). They refuse to receive the message of the Gospel; they reject its invitations and slight its warnings (Heb. 2:1-3; 10:26-29).

The testimony of the life may win another to Christ as well as the testimony of the lips. The wives of unbelieving husbands may so live that they give effective witness to the saving grace of Christ (1 Cor. 7:12-16). The unsaved may not read the Bible, but they can and do read the conduct of the Christian.

Women are not to depend upon outward adornment for their attraction, but to inward moral virtues. The behaviour, the "habit" which adorns a Christian woman is a meek and quiet spirit (1 Tim. 2:9, 10). The Romans and Greeks of this period used elaborate coiffeurs, fancy dresses and much jewelry, but such were out of place for Christians. Costly raiment is not precious in the sight of the Lord as is the adornment of Christian character (1 Sam. 16:7; John 7:24).

The Bible exhorts wives to have a feeling of respect and regard for their husbands (Eph. 5:22-24; Col. 3:18; Tit. 2:4, 5). The women of Old Testament times are mentioned as examples of faith, modesty and obedience.

Husbands are exhorted to love and cherish their wives (Eph. 5:25-29; Col. 3:19). They should be honourable and chivalrous in their behaviour. In Classical times women had no rights of their own, but Christian wives and husbands are heirs together of the grace of eternal life (Tit. 3:7). If family relationships are not right, prayers are hindered and there are obstacles to spiritual progress.

#### II. The Testimony in the Church—verses 8 to 13.

In their relationship one to the other Christians may bear witness to what Christ has done for them. The Church should

be characterized by unity, oneness of aim and purpose (Acts 1:14; 2:1; Rom. 12:16; 15:5, 6); by sympathy and compassion (Rom. 12:15; Heb. 10:34); by brotherly love (Rom. 12:10; 1 Thess. 4:9; Heb. 13:1; 1 John 3:18); by mercy and tenderness (Col. 3:12-14); and by kindness and courtesy (Eph. 4:32). Courtesy is an old-fashioned word for an old-fashioned, but rare and beautiful grace.

The tendency to retaliate may be natural, but the Lord desires that we allow Him to avenge the wrongs committed against us (Prov. 20:22; Matt. 5:39; Rom. 12:17-21; Heb. 10:30). On the other hand, we are to do good to those who would harm us (Rom. 12:14; 1 Cor. 4:21). Because God has called us to Himself that we might receive blessing, we are to bestow blessing upon others (Matt. 5:43-48; Lk. 6:28).

Christ came that we might have abundant life, life that is full of joy and peace (John 10:10; 14:27). If His purpose is to be realized, we must put away evil thoughts, words and actions. All who would have the hand of the Lord upon them for good must do good and avoid evil (2 Sam. 22:28; Psa. 34:12-16; Rom. 12:18; 1 Tim. 6:11). No real harm can come to the child of God (Psa. 56:9; Isa. 50:9; Rom. 8:28-31).

#### III. The Testimony in the World—verses 14 to 22.

Persecution need not rob us of true joy, for the peace of God will garrison our hearts (Phil. 4:6, 7; Col. 3:15). We are to expect suffering if we belong to Christ and follow Him (John 15:19, 20). These outward trials need not disturb or alarm us (Isa. 8:12; Matt. 10:28), nor will they, if our hearts are rightly related to the Lord (Psa. 27:1; 46:2; 56:4). The heart of every Christian is a holy sanctuary where Christ alone is to be worshipped (Matt. 6:9); we esteem Him above all others.

Holy boldness is becoming. We should ever be ready to give a defence, a vindication of our hope in Christ (Psa. 119:46; Col. 4:6; 2 Tim. 4:2); not with defiance or violence, but with lowliness and godly fear, realizing that it is by His grace alone that we have been saved.

The life must harmonize with the profession (Tit. 3:8); a good witness springs from a good conscience. It is our privilege to earn the respect of unbelievers (1 Pet. 2:12-15).

When burdened with suffering, we may look to Christ Who suffered unjustly (1 Pet. 2:21-25). He took upon Himself the punishment which we deserved, in order that He might bring us to God (Eph. 2:18; Heb. 2:10; 4:16). He suffered for us once and for all (Rom. 6:10; Heb. 9:12, 26, 28; 10:14), and now glory is His; for us, too, the pain and sorrow will one day be over. He suffered even unto death as to the physical aspect of His being (Col. 1:21, 22), but was raised to new life as regards the spiritual side of His nature (Rom. 8:11; 1 Tim. 3:16; Heb. 9:14). Even in the remote past, by the same Spirit He went to earth (Gen. 18:21; Exod. 3:8), and preached to the guilty ones in the days of Noah (Gen. 6:3-14; Matt. 24:37-39). Through Noah, the prophet of righteousness, He warned them to flee from the wrath to come, to accept the offer of grace and salvation, and take refuge in the ark (Gen. 7:1; 8:1, 18, 19; Heb. 11:7; 2 Pet. 2:5). While the ark was being prepared, in long-suffering and patience He made known His will to save the people. Yet, only eight souls accepted the offer of deliverance.

Christ is still gracious, and He still desires men to be saved (1 Tim. 1:15; 2:4; 2 Pet. 3:9). The deliverance of Noah is a type of baptism. At the time of the flood the ark was immersed, as it were, in water; for there was water above, beneath and around it. The water was the instrument of salvation for Noah and his family (John 3:5; Tit. 3:5). Baptism is also an illustration of salvation in Christ. It indicates that in Him the believer has died to the old life of sin and has risen to a new life of righteousness (Rom. 6:3-5; Col. 2:12; 3:1-4). It is not the material water or the ordinance which saves (Heb. 9:6-14); the conscience and the spiritual relationship to Christ are the important considerations.

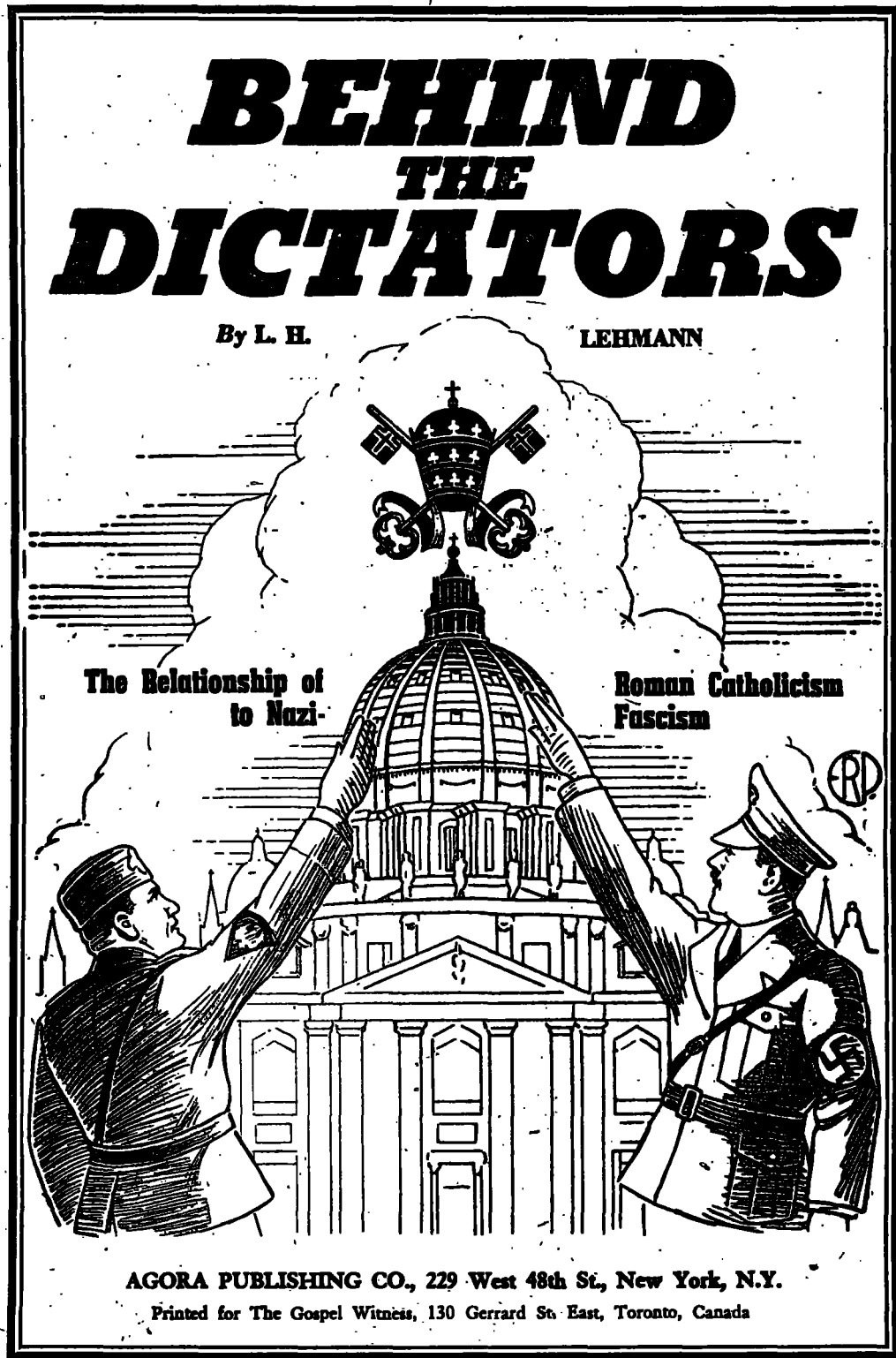
Having completed His work of redemption, Christ is now exalted, and all the powers of heaven are subject to Him (Eph. 1:19-22; Col. 2:10-15). We who have identified ourselves with Him in death, burial and resurrection shall also share His glory (1 Cor. 15:20-29; 2 Tim. 2:11, 12).

**BEHIND  
the  
DICTATORS**

This is the title of a book by Dr. L. H. Lehmann, an ex-Roman Catholic priest, who is Editor of *The Converted Catholic*, New York City. Dr. Lehmann was born in Ireland, received his early education there, and his theological training in Rome, where he was ordained a priest. He was priest of one of the Roman Catholic churches in Rome, and later went to South Africa, returning again to Rome for a while, and then was transferred to the United States.

Dr. Lehmann knows Roman Catholicism from the inside, and is able to write on the subject with authority. In this book he shows what a large place the Roman Catholic Church has behind the dictators, in fomenting and carrying on the present war. No one who would be informed on the Roman Catholic question throughout the world, and especially as it relates to this conflict, can afford to be without this book. It is a book of sixty-six pages, and is packed full of information which it would be very difficult to obtain elsewhere.

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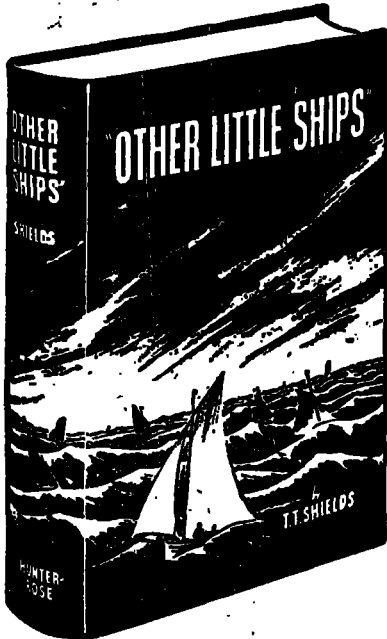
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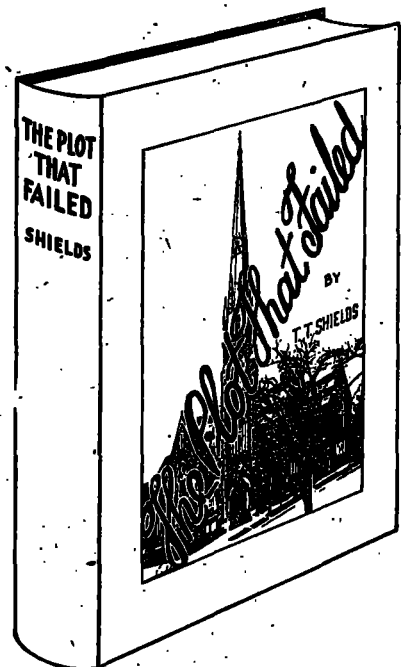
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