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

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THE CHURCH OF ROME AND THE SPANISH WAR

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 6th, 1936

(Stenographically Reported)

"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.

I have not selected the text with a view to careful and exact exposition, but rather because of the principle that is wrapped up in it. Religion is the most comprehensive of all the interests of life. Nothing is excluded from its scope. Particularly is that true of the religion of the Lord Jesus Christ, Who is the revelation of God's will and purpose for a sinful world. Christianity—which is another name for Christ—commands both heart and intellect, and exercises its authority over all the temporal as well as the eternal issues of life. Because that is true, the religion of Christ is not something which should engage our thought only on Sunday, or at occasional seasons: it is a life which should dominate the whole man.

Because of its comprehensiveness, nothing can occur in the world that is not included within the scope of its teaching. All movements, be they industrial, commercial, political, or religious, bear some relation to the will of God as revealed in the person of our Lord Jesus Christ. Therefore no Christian can be indifferent to, nor can he afford to ignore, the tremendous events which are occurring roundabout us in our day in all parts of the world.

The events in Spain are so stupendous, so spectacular—so, tragically spectacular—that they have focused the interest of the entire world, and I suppose just now really dominate the thought of men. What are we to make of these events? How are we to interpret them in the light of Christian revelation?

There are people who are expert in the interpretation of prophecy—until the date on which they have predicted certain events will take place has passed, and with the passing of the date their expertness vanishes, and their authority as interpreters is thereby impaired. I do not despise prophesying. Nor dare I say that there are no predictions of the Word of God that specifically relate to these current events. But for practical purposes, I

confess I am ever most concerned with the discernment and application of such moral principles as are ever operative in the lives of individuals and of nations.

The recent history of Spain has been a very sad one. For many years she has had her place among the unprogressive nations. Even at the time of the Spanish-American War she had well earned the description applied to her by the late Marquis of Salisbury, when he referred to her as one of the "decaying" nations. Yet Spain was once the proud mistress of the seas. Once she was one of the greatest of all colonizing powers. She pushed her interests through the great men—and they were great—whom she produced, to the uttermost parts of the earth. The stamp of her influence upon this continent still remains; in Mexico, and in practically all the South American Republics. She was, indeed, at one time, one of the greatest of world powers; and one of the foremost instruments of the Papacy for the furthering of its interests.

But gradually Spain has lost her power. Her possessions, one after another, have been wrested from her; and until this recent uprising, she had practically ceased to be a serious factor in European affairs. Spain presents the picture of a man of vast wealth, of great influences—of more than influence, of power—who gradually loses his riches, whose influence wanes, whose power diminishes, until at last he is reduced to a state of beggary; and, looking upon him, one asks, What has happened to the man? What has impaired his strength? What has made him vulnerable to all his foes? Why this fragment of former greatness?

In the case of the individual, the answer would probably be that some vice had fastened upon him—the passion for drink, some addiction to appetite had sapped his power, impaired the strength of his intellect,

and forfeited for him the respect of his fellows, making him little better than a pauper upon the earth.

What explanation can be offered for the gradual decay of Spain? The same explanation that may be offered for the decay of many other nations. I am quite prepared for people who think only superficially and who ignore the history of the past, and are content never to think beyond modern plausibilities and thus drift with the times, to charge me with "narrowness", or "prejudice", or "bigotry". Notwithstanding, I do but interpret and apply the lessons of history, when I say, that the malady which has sapped the strength of Spain, the cancer which for centuries has been gnawing at her vitals, is nothing less than Roman Catholicism. Rome has brought every nation down that has subjected itself to her yoke. Nor is it surprising to anyone conversant with Spain's history, ancient and modern, that such an uprising as is just now drenching that otherwise fair land with blood, should come. It is true of nations, as of individuals, that "God is not mocked: for whatsoever a man soweth, that shall he also reap". Whatsoever a nation soweth, that must it also inevitably reap.

Turn back the pages of history but a few years—less than twenty—and read of the tragedy of Russia. Were it possible for us to project ourselves back into the period immediately antedating the outbreak of the Great War, and then and there to predict that such a collapse would come to a nation of one hundred and eighty millions, as that which fell upon Russia, the prophet would have been laughed to scorn. It would have been said, Such a catastrophe is beyond the realm of possibility. But the collapse occurred! And in imperial and impregnable Russia! We are disposed, who live in this land, to sit in harsh judgment upon her. I have no sympathy with her economic and political system. I have no sympathy with her antagonism toward all religion, toward the very idea of God. But I do not find it difficult to understand: Russian Sovietism is the inevitable fruit of Czarism. The irreligion of Russia to-day is the natural consequence of the ignorance and superstition of Greek Catholicism which for so long held that vast Empire in its grip. The only religion they knew was the religion of Constantinople, of the Greek Orthodox Church. In their thought, it

was identified with the most merciless autocracy, with oppression, with every kind of human injustice. When at last the oppressed obtained the upper hand, they visited with vengeance—as a natural swing of the pendulum—all those who had been in authority over them, and developed an attitude of hatred toward all forms of religion.

We may not sympathize—we cannot sympathize—or approve of such sentiments as are represented by the very name of Russia; but we can understand them, and can explain them. They are the fruit of years of sowing.

Reflect a moment upon the period of the French Revolution. France was called "the eldest son of the Church." It was looked upon for many years as the chief bulwark of the Papacy. France, perhaps more than any other nation, resisted the influence of the Reformation, and steadfastly opposed Reformation principles. The vast majority of people in France identify Christianity with Roman Catholicism at its worst. It was no wonder that Voltaire sprang out of the soil of France. He was an inevitable product of it. It was not surprising that he hated religion. The only religion he knew was the religion of Rome. It is no wonder that he vowed he would make the name of Christ unknown in France, or known only to be derided. The seed of his sowing, and of other contemporary reactionaries who rebelled against Romanism, helped to produce the French Revolution, and drenched the soil of France with blood. It inevitably followed after the slaughter of St. Bartholomew in Paris, and in France generally, years after, of course, that the pendulum should swing to the other side until France became almost infidel.¹

Exactly the same process is occurring before our eyes in Spain to-day. Spain has retained, perhaps beyond that of any other nation, her loyalty to Rome, and her subjection to its sovereign Pontiff. Romanism in Spain has included among her devotees what are sometimes called "the upper classes", for the most part, the well-to-do. Before Victoria, the grand-daughter of Queen Victoria, married Alfonso, she is said to have remarked that the crown of Spain was worth a Mass. She became a Roman Catholic that she might become the consort of the King of Spain. But the crown of Spain per-

¹ France, which ever since the conversion of Clovis and the donations of Pepin and Charlemagne, had taken rank as "the eldest son of the Church", and been the first of Papal nations; France, which had been so prominent in her persecution of the reformed religion, and which had crushed out the new life and extinguished the rekindled gospel light in the massacre of Saint Bartholomew and the revocation of the Edict of Nantes; France, for more than a thousand years the main pillar of the popedom in Europe,—had by this time become anti-Papal to the core. Her people, once so superstitious, had revolted from the tyranny of priestcraft, and become openly and fiercely infidel. All restraints of law and order were then thrown off, and the country plunged into the maddest excesses of revolution and crime.

"In the reign of Louis XVI. came to its crisis a tremendous, unparalleled, irresistible movement, which put an end at once to absolute monarchy, aristocracy, and ecclesiastical power in France; and which communicated to the neighbouring nations of Europe the shocks of revolution and the fierce fires of democracy, together with an anti-ecclesiastical mania that has never since been allayed.

"The French Revolution is, by common consent, regarded as the commencement of a new era. It could never have assumed the character it did had not the people previously lost all fear of God and all respect for man, had not the national mind been blinded, and the national heart hardened against all claims, human and Divine.

"It is needless to dwell on the details here; our readers will mostly be familiar with the tragic facts; how the infidel democracy suddenly uprose in its might, destroyed the Bastille, issued its declaration of the rights of man; assaulted the king and queen by night at Versailles, and, murdering some of their bodyguard, forced them to proceed as prisoners to Paris, the bloody heads carried on pikes before the royal carriage: how the people confiscated all the vast revenues of the Church, all the domains of the Crown, and all the estates of refugee nobles, for the use of the State; subjected to themselves all ecclesiastical, civil, and judicial power throughout the country; murdered the royal guard, and some five thousand leading royalists; dethroned, imprisoned, tried, condemned, and murdered the king and then the queen; declared war against all kings, and sympathy with all rev-

haps is scarcely worth a Mass to-day—or anything else, for that matter.

Three or four years ago Alfonso abdicated the throne, and left his country for his country's good—and for his own greater safety—thinking thus to obviate the rebellion which was even then brewing. Since that time, there have been many political changes. Until, quite recently, when the government of the "popular front" was elected by popular vote. I do not suppose many of you would approve of the policies and principles of many elements that combine to form that government. There were Socialistic and Communistic elements in it—but that is not to be wondered at. They, I say, were the product of Spain's long history. The kind of government which Spain had had, and the oppression to which the people had been subjected, were bound to produce some form of Socialism leading all the way to Communism, and even to anarchy.

Governments cannot for ever bolt down the safety-valve. People cannot for ever be held in bondage. The yoke must be broken at last, just as slavery was abolished in the United States. There were those who thought that even slavery could be maintained, that an institution that had no proper place in any country of free institutions, might be defended and continued. But at last they found that the chains of the slave had to be broken, and they were dissolved with blood. It has been true always in the history of the past, and these things are now happening in Spain.

I would remind you that the regularly constituted government of Spain, disagree with it as you may, was a government of the people's choice. The majority of the people of Spain said they wanted that government—and they had a right to self-government. They had a right to select their own rulers, just as you and I have. It was not, in the beginning, a communistic aggregation, it does not appear that it even approximated it. It was a republic, with some extreme elements comprising it. But no matter what you call it, it was the people's choice. That is the principal fact to be borne in mind.

If we would intelligently orient ourselves in respect to these matters, we ought clearly to apprehend that truth. Brother Hutchinson gave me a paper yesterday, a copy of *The Daily Mail*, of London, in which was a cartoon representing the Spanish bull running amok, and

everybody afraid of it. Above the bull was something like a horsefly labelled "Moscow", that had stung the bull, infuriating him. Nothing could be farther from the truth. If *The Daily Mail* had labelled that bug, "The Pope", it would be nearer the truth than to say the present uprising is due to the influence of Moscow.

What have we on the other side? The Monarchists who would fain restore to the throne of Spain either Alfonso or his son. There are, too, the Fascists. Do you know what Fascism is? It is totalitarianism. It means that the state government must be approved by all the people. If we had had Fascism in Canada, after the last election when the Conservative Government was defeated, and the Liberal Government was returned to power, the Conservatives would have had their heads cut off. There would be no Opposition in the House. With our democratic system, we have in our various legislatures, bodies of men who are usually described as "His Majesty's Loyal Opposition"; by which is meant that while they do not agree with the policies of the majority holding power, they are still loyal to constituted authority, and to the country in which they live; and they claim the right, in the exercise of their political freedom, to dissent from the policies of those who, for the time being, have the reins of power. But Fascism will permit no opposition whatever. It is a totalitarian system. The government must have everybody's support, and even the mildest criticism is regarded as treason against the State. In such a system the individual exists for the state, and not the state for the individual.

It is akin to Nazism. There are two totalitarian states in Europe to-day, Germany and Italy; that is to say, they are totalitarian in the sense that those who are opposed to the government of the day are not permitted to express their opposition. But I am sure in my own mind that it is only in that sense they are totalitarian. You have in Spain to-day a large Fascist element, combined with the Monarchists.

There is such a person on earth as the King of Italy! We seldom hear of him. I remember some years ago reading of Mussolini's having audience with the king, bringing some document for Victor Emmanuel to sign. As the king was signing the document he dropped his handkerchief on the floor. Mussolini, standing at his side, picked it up and, according to the story, said, "I hope your Majesty

olutionists everywhere: how the "reign of terror" witnessed the slaughter of 1,022,000 persons, of all ranks and ages, and of both sexes, till the streets of Paris ran with blood, and the guillotines could not overtake their work: how thousands were mown down by grape-shot fusillades; drowned in *noyades*, where in loaded vessels hundreds of victims were purposely sunk in the rivers; roasted alive in heated ovens; or tortured to death by other infernal cruelties: how Christianity was publicly renounced, and a prostitute enthroned as "goddess of reason" at Notre Dame, and worshipped by the National Convention and by the mob of Paris, with the wildest orgies of licentiousness—morality as well as mercy having perished with religion—how the most horrid mockery of the solemn rites of Christianity was publicly enacted, an ass being made to drink the sacramental wine: how the Sabbath itself was abolished, and the decade substituted for the week: and how hundreds and thousands of priests were massacred or driven into exile, and the churches and cathedrals turned into stables and barracks. Taken as a whole, the French Revolution was a convulsion, in which the angry passions of men, set free

from all restraint, manifested themselves, with a force and fury unprecedented in the history of the world, against monarchical, aristocratic, ecclesiastical, and religious institutions.

"Let these things be considered in the light of a mighty and successful revolt against, and overthrow of, absolute monarchical power, and Papal tyranny and usurpation, and it will at once be granted that *nothing similar had ever occurred previously* in the history of the fourth great empire.

"Terribly iniquitous had been the career of the monarchical power thus rudely overthrown; and fearfully corrupt the priesthood and religion thus utterly and with abhorrence rejected. A solemn character of retribution attaches to even the worst excesses of French Revolution. The Papacy in the hour of its agony was exultingly reminded of its own similar cruelties against Protestants. Papists were treated according to the example set by Papists of other days, and the worst barbarities of revolutionary France could not out-Herod the previous barbarities of Papal France.

¹*Light for the Last Days*, H. Gratton Guinness, pp. 99-102.

will permit me to retain this handkerchief as a souvenir of this occasion." To which the king replied, "I fear not, sir; for that is the only thing you have left me into which I still have the right to put my nose!"

Evidently, therefore, Monarchism and Fascism may be made to work together—and perhaps that is the hope of the Fascists in Spain; for Alfonso, I should judge, would be about as near to a political cypher with the rim rubbed off as anything could possibly be. At all events his influence has never been for good.

But what beside, and chiefly? The Clerical party in Spain, the Roman Catholic Church officially. Thousands of Roman Catholics among the laity are on the side of the Popular Front, because they have had their eyes opened. But I mean that in Spain, officially, the Roman Catholic Church is on the side of the rebels. It is a trinity of the Monarchists, the Fascists, and the Clericals. The Jesuits who were expelled—even from Spain—in the eighteenth century, have been brought back again to do the devilish and bloody work of the Church of Rome in Spain.

I do not mean to say that the Pope, or the Church of Rome officially—the Vatican, properly speaking—is wholly responsible for instigating this rebellion. But one thing is certain, those who drew the sword in Spain are not the men of the Popular Front, not the Socialists and Communists: that is to say, not the government elected by the people, but they are the Monarchists, the Fascists, and the Clerical party. The tottering, decaying, aristocracy of Spain is fighting for its life, to retain its grip upon the people.

What has that to do with us? A great deal. I confess myself often to be alarmed at our own policies, our own national attitude toward these occurrences. A new thing has emerged in international relationships. Here is a government in Spain, elected by the people, of the people, and for the people, defective as it may be—what else can one expect? Democracy is always defective in its infancy. People do not learn the science of government over night. They have to learn how to rule themselves; and a hundred years in the life of a nation is but a short period of time. You cannot expect an ideal de-

"The more deeply and earnestly the French Revolution is considered, the more manifest is its pre-eminence above all the strange and terrible things that have come to pass on this earth . . . *Never has the world witnessed so exact and sublime a piece of retribution* . . . If it inflicted enormous evil, it presupposed and overthrew enormous evil . . . In a country where every ancient institution and every time-honoured custom disappeared in a moment, where the whole social and political system went down before the first stroke, where monarchy, nobility, and Church were swept away almost without resistance, the whole framework of the State must have been rotten—royalty, aristocracy, and priesthood must have grievously sinned. Where the good things of this world, birth, rank, wealth, fine clothes, and elegant manners, became worldly perils, and worldly disadvantages for a time, rank, birth, and riches must have been frightfully abused. The nation which abolished and proscribed Christianity; which dethroned religion in favour of reason, and enthroned the new goddess at Notre Dame in the person of a harlot, must needs have been afflicted by a very unreasonable and very corrupt form of Christianity.

"The people that waged a war of such utter extermination with everything established, as to abolish the common forms of address and salutation, and the common mode of reckoning time, that abhorred 'you' as a sin, and shrank from 'monsieur' as an abomination, that turned the weeks into decades, and would know the old months no more, must surely have had good reason to hate those old ways from which it pushed its departure into such minute and absurd extra-

mocracy in Spain from among the people who have been living in abject misery, living centuries behind the times. Spain, with all its horrors, is experiencing the birth-pangs of a nation's liberty, struggling for national freedom.

I receive a magazine from Spain regularly, published in the English tongue. Months ago the editor of that magazine expressed the gravest fear for the future; saying, that should there be a reaction in favour of the old order of things, and a return to power of the clerical party, he anticipated the loss of such religious liberty as the people have been enjoying. Do not be too critical of the elected government that is an attempt at democracy in Spain. We all had to learn—in England, in the Commonwealths that form the British Empire, in the United States—and we have not learned much yet. But the point I make is that, with all its defects, the government of Spain is a regularly constituted government, elected by the people; and yet, when a portion of the population rises in rebellion against it, immediately other European governments hasten to declare their neutrality. I doubt whether modern European history can supply a precedent for such neutrality.

The government of Spain ought to have been permitted to buy all the arms it wanted anywhere. Why should European governments fear to be sympathetic toward a friendly government fighting only to maintain regularly constituted authority?

I shall now come nearer to my subject, for, after all, we live in a day of compromise, of half-way measures. Whether it be in individual life, or in national life, the man or nation which compromises where principles of righteousness are concerned, always invites disaster. Sooner or later he must pay for his treason to truth and righteousness.

Look at France. A little while ago Britain, unwilling to be the World's policeman, and to bear the whole cost of curbing Mussolini's ambition, sought vainly to secure the pledged support of France. France always promised her support with reservations. Why did she do so? Because she wanted to placate Italy. She feared to incur Mussolini's displeasure lest he should throw his influence

vagance. The demolished halls of the aristocracy, the rifled sepulchres of royalty, the decapitated king and queen, the little dauphin so sadly done to death, the beggared princes, the slaughtered priests and nobles, the sovereign guillotine, the republican marriages, and the Meudon tannery, the couples tied together and thrown into the Loire, and the gloves made of men's and women's skins: these things are most horrible; but they are withal *eloquent of retribution*, they bespeak the solemn presence of Nemesis, the awful hand of an avenging power. They bring to mind the horrible sins of that old France: the wretched peasants ground for ages beneath the weight of imposts from which the rich and noble were free; visited ever and anon with cruel famines by reason of crushing taxes, unjust wars, and monstrous misgovernment, and then hung up or shot down by twenties or fifties for just complaining of starvation; and all this for centuries! They call to remembrance the Protestants murdered by millions in the streets of Paris, tormented for years by military dragoons in Poitou and Bearn, and hunted like wild beasts in the Cevennes; slaughtered and done to death by thousands and tens of thousands in many painful ways and through many painful years . . .

'In no work of the French Revolution is this, its retributive character, more strikingly and solemnly apparent than in its dealings with the Roman Church and Papal power. It especially became France, which, after so fierce a struggle, had rejected the Reformation, and perpetrated such enormous crimes in the process of rejection, to turn its fury against that very Roman Church on whose behalf it had

on the side of Germany. What have you in France to-day? That element of the people which thus compromised with one of the greatest crimes—and criminals—of history, the conquest of Abyssinia, going to the polls, lost its power, and instead there is a popular government very much like the government of Spain, a "popular front", made up of all the malcontents of France, with sympathies toward the government of Spain, and still full of apprehension respecting Germany and Italy.

What has France done? By seeking to placate Italy, and fearing to take a strong stand against the criminal Mussolini, she has played into his hands, enormously increased his prestige, and with it, her own peril. It is always so.

The same principle obtains in religious life. There are men who have set aside the principles of the Bible, principles of everlasting righteousness upon which alone any state can be securely established. We have had men in our pulpits—we have them still—who religiously—and that means morally, that means politically, that means in all realms of life) have preached compromise—compromise with error, with that which is untrue. With what result? The public conscience has been dulled, seared as with a red-hot iron. One can scarcely arouse people to-day to any sense of moral indignation in the face of the greatest crime. They have been lulled to sleep, to a false security. "Let it go. Let it drift. Do not let us have any trouble." That has been the cry, which is likely to issue in the greatest of all wars.

Twenty years ago from this pulpit I predicted and prophesied it. It is bound to come. You cannot ignore God, and abandon His Word, and the principles of truth and righteousness incarnate in Jesus Christ, and supremely exemplified when He made peace through the blood of His cross, without having to pay the price of your treason at last. You cannot set yourselves in opposition to righteousness without at last reaping a terrible harvest.

It may be that God will intervene. I look to see a repetition of the horrors of Spain, in Italy, and in Germany. Italy is not a totalitarian state in anything but name. Neither is Germany. The totalitarian ideal is

been so wrathful, . . . to abolish Roman Catholic worship, as she had abolished the Protestant worship; to massacre multitudes of priests in the streets of her great towns; to hunt them down through her length and breadth, and to cast them by thousands upon a foreign shore, just as she had slaughtered, hunted down, and driven into exile hundreds of thousands of Protestants; . . . to carry the war into the Papal territories, and to keep all sorts of woes and shames upon the defenceless Popedom. . . . The excesses of revolutionary France were not more the punishment than *the direct result* of the excesses of feudal, regal, and Papal France. . . . In one of its aspects the Revolution may be described as a reaction against the excesses, spiritual and religious, of the Roman Catholic persecution of Protestantism. No sooner had the torrent burst forth, than it dashed right against the Roman Church and Popedom. . . . The property of the Church was made over to the State; the French clergy sank from a proprietary to a salaried body; monks and nuns were restored to the world, the property of their orders being likewise gone; Protestants were raised to full religious freedom and political equality. . . . The Roman Catholic religion was soon afterwards formally abolished.

'Buonaparte unsheathed the sword of France against the helpless Pius VI. . . . The pontiff sank into a dependant. . . . Berthier marched upon Rome, set up a Roman Republic, and laid hands upon the Pope. The sovereign pontiff was borne away to the camp of infidels, . . . from prison to prison, and finally *carried captive into France*. Here . . . he breathed his last, at Valence, in the land where his priests had been

impossible of realization except in outward form and by compulsion. The heroic conduct of many religious leaders, in defying the government in Germany is an indication of an undercurrent of opposition yet to be reckoned with. Hitler's "blood purge" showed that he lives in terror of a power that had to be subdued.

But no tyrant of history has ever succeeded. Hitler will not long succeed. Mussolini will not succeed ultimately. A gentleman who had recently spent a considerable time in Russia, a very discerning man, an intellectual, a professor, told me that the great company of people in Russia who have been regimented, and who have been put under a form of military service and trained, and are counted as sixteen million trained soldiers, privately are hoping for war! They do not care with whom, they do not care who attacks: they only long for war. Why? Because they are without arms. In the day that Russia is attacked they will be armed—and as soon as they are, it will be the end of Sovietism in Russia.

Read the history of God's dealings with nations as revealed in His Word. You have there, not merely the chronicles of unrelated events, but in the historical portions of God's Word is the philosophy of history, the *why* of things. Again and again the sword of the tyrant has been turned against himself. While Goliath has been made to lick the dust by the stone from some David's sling, invariably it has been with his own sword his head has been severed from his body. The principle is set forth by Jeremiah: "Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the Lord: I will not pity, nor spare, nor have mercy, but destroy them."

What is the lesson for us? The revolution in Spain, if it is not instigated and sponsored by the Church of Rome, could at least have been prevented had the Pope said the word. His command is law. The clerical party in Spain had never taken the part they have taken in this bloody revolution without, if not the approval, at least the

slain, where his power was broken, and his name and office were a mockery and a byword, and in the keeping of the rude soldiers of the unbelieving Commonwealth, which had for ten years held to his lips a cup of such manifold and exceeding bitterness. . . . It was a sublime and perfect piece of retribution, which so amazed the world at the end of the eighteenth century: this proscription of the Roman Church by that very French nation that had slaughtered myriads of Protestants at her bidding; this mournful end of the sovereign pontiff, in that very Dauphiné so consecrated by the struggles of the Protestants, and near those Alpine valleys where the Waldenses had been so ruthlessly hunted down by French soldiers; this transformation of the 'States of the Church' into the 'Roman Republic', and this overthrow of the territorial Popedom by that very French nation, which, just one thousand years ago, had, under Pepin and Charlemagne, conferred these territories.

'Multitudes imagined that Papacy was at the point of death, and asked, would Pius VI. be the last pontiff, and if the close of the eighteenth century would be signalled by the fall of the Papal dynasty. *But the French Revolution was the beginning, and not the end of the judgment*; France had but *begun* to execute the doom, a doom sure and inevitable, but long and lingering, to be diversified by many strange incidents, and now and then by a semblance of escape, a doom to be protracted through much pain and much ignominy.'"²

²Thomas H. Gill, *The Papal Drama*, Book X. Quoted by Guinness, pp. 102-105.

acquiescence of Rome. I know the "Holy Father", as he is called, piously prays! And he is very ill, very sick because of Spain. I should think he would be! He deserves to be. Everybody who has any direct or indirect responsibility for these modern horrors, ought to be ill.

But behind it all, is the principle of divine government at work? What do you mean by "peace"? Are we at peace when we maintain standing armies, great navies, evergrowing air forces? When Britain must needs order fifty million gas-masks for the protection of her people? Is that peace? Peace is conceived often as the absence of war, as the opposite of conflict. But nothing is farther from the truth. Our Lord Jesus came, and "made peace". Peace is a positive quality. Peace results from the combination of all moral principles, in which mercy and truth meet together, and righteousness, and peace kiss each other. Peace is founded upon righteousness. It is said of our Lord, "This Melchisedec, king of Salem, priest of the most high God . . . first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace." "There is no peace, saith my God, to the wicked." Neither the individual nor the nation can long enjoy peace at the expense of righteousness and truth.

When Jesus Christ came, He found men at war with the whole moral realm. He did not find peace, He did not come to proclaim peace: He made peace. And He made peace "through the blood of his cross". He made peace by paying the debt, by balancing the books, by magnifying the law, and making it honourable, finding a way whereby God could be just, and yet the Justifier of the sinner. He made peace—and He made peace "through the blood of his cross".

In a lesser degree, but by the operation of a similar principle, peace can never be made, nor long continued, by compromise. Peace can be made only by the principle of the blood, by submission to the authority of righteousness and truth; not by antagonism toward the moral law, toward the moral realm, and the moral nature of God, the Law-Giver. Peace comes by satisfying the demands of the law. Not in precisely the same degree, of course, for Jesus Christ was God—but does not that principle run through the history of the world? Has any great evil that has ever cursed the life of man been banished from the earth by any other than the price of blood? It was so in France; it was so in America. It has been so on many a field of blood. But supremely, finally, and pre-eminently, it was so at the place called Calvary, there our Lord Jesus, "blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it". The awful bill we owed; He took out of the way, nailing it to His cross, "making peace by the blood of his cross".

We are not without danger in every sphere of human life in this country. The same moral and religious and political cancer that has sapped the life of Spain is at work everywhere. It is at work in Canada: it is at work in Ontario. The Roman Church is the enemy of all free institutions, of all true democracies, it is the friend of reaction, of obscurantism, of every movement that would tend to the darkening of the minds and the enslavement of the bodies and souls of men.

Britain is what she now is because she travels upon the momentum of the righteousness of earlier days, when the nation was preserved by "salt" which had not lost

its savor, and the public conscience was moulded by the authority of the word of God. I am fearful lest that momentum should die down—unless we repent of our sin, and return to God, it must gradually diminish. But she has been what she has been, and is what she is, because of her loyalty to God's Book. Queen Victoria was right when she said that the Bible was the secret of England's greatness. It may be—oh, it may be—unless God shall intervene and strip our potential enemies of their power, that we may yet have to pay for our liberties, as Canadian and British citizens, with blood. May God grant us peace that is founded upon righteousness!

And what is the best contribution that you and I can make to the world's weal in this troubled day? That we should accept and enter into the full enjoyment of that peace which has been made by our Lord Jesus "through the blood of his cross"; that we may be rightly related to Him, and having power with God, we may also have power with men. May the Lord help us to view the events of our time, the history of our day, through the light of His infallible Word; and to remember that the purpose of His cross is as wide as the world, as we sang just now—

"Wide as the world is Thy command;
Vast as eternity Thy love;
Firm as a rock Thy truth shall stand,
When rolling years shall cease to move."

By that cross He purposed "to reconcile all things unto himself . . . whether they be things in earth, or things in heaven". The Lord Jesus died to attune the world to the holy law of God, and bring in everlasting righteousness. May He bless our meditation for His name's sake.

Let us pray:

O Lord, we thank Thee for our many privileges, for the salvation which is ours in Christ, for our security in Him. We bless Thee for the civil and religious liberties we enjoy, which so often we take for granted, and for which—may God forgive us—we so seldom thank Thee. But we thank Thee for freedom this evening to open Thy Word, freedom to discuss it, freedom to listen to its discussion; and the freedom to receive that which, according to Thy Word, appeals to our hearts and consciences.

We pray, O Lord, for our rulers. We are filled with concern. Help us that we may be sympathetic, never indifferent, to those who carry such heavy responsibilities. For give us where our judgments of their actions have not been in accordance with truth, if indeed at any time it has been so. But we pray for the rulers of this country, the Dominion and all the Provinces. And very especially for His Majesty the King, and for all his counsellors; for the Prime Minister of Britain, the Minister of Foreign Affairs, and all those upon whom rest so often, and especially, the responsibility of making momentous decisions. Thou King of eternity, Thou King of kings and Lord of lords, Thou hast been our help, therefore in the shadow of Thy wings will we rejoice. We come saying,

O God, our help in ages past,
Our hope for years to come;
Be thou our guard while troubles last
And our eternal home.

The Lord give wisdom, wisdom to all in authority over us. And again we pray, as Thy Word teaches us, that it may please Thee to scatter the people who delight in war. Let Thy hand be upon these dictators who, in their insane ambition, seem ready to plunge the world into blood. Lay Thy hand upon Hitler and Mussolini, men whose hands are even now red with the blood of murder, who have shed the blood of war in peace. O God, as Thou didst deal with Sennacherib, and put Thy bit in his jaw, turning him back by the way he had come, so in judgment deal with the tyrants of the earth, and in mercy with Thy people, we pray Thee. Do Thou help us to serve Thee in peace. Keep us who are Thy children, ever in the place where we may pray to Thee.

Help us that we may prize the privilege of access to the Throne of the universe, and of influence with the King of kings. So do Thou hear us to-night for this troubled world. Strengthen all the forces of righteousness, and especially those who preach the everlasting gospel; and hasten the day when we shall forever have done with strife, when the King shall come, and He shall reign from sea to sea, and from the river unto the ends of the earth. Lord, hear us, and hasten that blessed day, for the glory of Thy great name, Amen.

THE SEMINARY LIBRARY

Since the beginning of the depression we have had to count our pennies in all our Seminary work. The Seminary Library has grown by the kind gifts of ministers and others, until now we have a library well supplied. Of course, there is always need for more books, but the room itself which forms the library badly needs repairs and some alterations. They would not cost very much—perhaps about \$100.00. We are writing this note to see if there are some friends of the Seminary who could make a donation specifically toward this object. Of course, should there be one who could send us the entire \$100.00, it would be much appreciated. But two fifties make a hundred, or four twenty-fives, or ten tens, or twenty fives, or for that matter, one hundred ones. We therefore make this appeal to our Seminary friends.

Incidentally, the Library is not the only part of the Seminary work that needs funds. We would ask our readers to pray that some of the Lord's stewards will send us some substantial sums. We have no endowment, and are dependent upon the contributions of God's people.

A SCHOOL TEACHER'S TENTH

We have just had a very interesting communication from a young lady who began teaching school last year. We should like to publish the name, but as we have not permission to do so, we withhold it. Her first year's salary was \$500.00, and she sent one-tenth of her salary—\$50.00—to our work. We are most grateful for this generous gift, and relate the story in the hope that others may follow the example of this young lady.

A smaller amount was sent by the brother of this young lady, a little boy of six or seven years of age, whose parents, having an all-too-generous estimate of this Editor's work, paid him the compliment of giving the lad our name. Now he sends us a contribution for the Lord's work. This, we understand, was entirely voluntary on his part, and without any suggestion from his parents. This communication has but recently been received, and it will be our great privilege personally to acknowledge the gift of our young name-sake.

NEWS OF UNION CHURCHES

Ninth Annual Convention

The Ninth Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec will be held in Jarvis Street Baptist Church, Toronto, October 20th to 22nd. The Guest speaker will be Dr. R. T. Ketcham of Gary, Indiana. We trust our readers will keep these dates in mind and plan to attend as many of the sessions as possible.

Pray with us that it may be a time of spiritual refreshing for all.

We would remind the Church Treasurers that our Convention year ends September 30th, and all funds should be sent in on or before that date.

Westport

A two weeks' Evangelistic Campaign began in the Westport Baptist Church on Sunday, September 6th. Pastor J. Scott of Belleville is the Evangelist on this occasion, and Mr. Tom Greening is pianist. Remember these meetings in prayer that there may be a real spiritual awakening in this district.

Kirkfield

The Evangelistic services conducted by Rev. R. E. J. Brackstone in the Orange Hall at Kirkfield were blessed of the Lord in the conversion of a good number, and it was thought advisable to continue for another week.

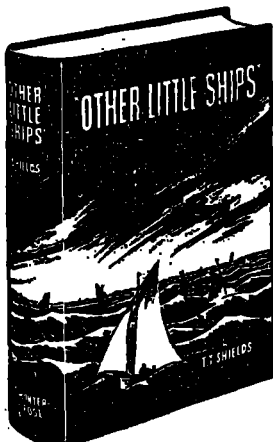
A stream of good news has come to us from the North. We are glad to share part of a letter received today from Mr. C. C. Hicks, Missionary Secretary of the Timmins Baptist Church. Mr. Hicks writes to enclose a contribution from the Timmins Church for the work at Kirkland Lake, and reports on the progress of the work there as follows: "Mr. Slade is in Kirkland Lake now assisting Brother Cunningham in a special two weeks' campaign which we hope you will pray for. Labour Day was the first day of the campaign, and although it is quite a distance from us (one hundred miles), and the roads are bad, there were two more carloads of workers from the Timmins church went down to assist in the work of house-to-house canvassing, delivering tracts and invitations to the meetings, etc. They have secured a place to hold week-night meetings at a reasonable rate, and on Sundays continue to hold forth in the Oddfellows Hall. Those that were down last night brought back word in the early hours of the morning today of a very good attendance at the open air meeting before the inside service, which was also well attended."

Let us thank God for the indefatigable zeal and energy of these two pastors and the splendid co-operation their churches are giving them in this great work. This open door, and the way in which the Timmins church and pastor are entering into it, constitute a great call to prayer for all our churches that the Lord may bare His arm in the salvation of many souls.

Student-Pastor John Paterson, writes: "Mr. Brackstone's sojourn in our midst has been a real blessing to us all. There have been several conversions and restorations. Mr. Brackstone and I were speaking last night before the service to a thirteen year old boy who two weeks ago sustained a fractured skull and has been confined to his bed. Before we left the boy accepted Christ as his Saviour, his face radiating with joy. I shall tell you more about the 'great things the Lord hath done' when we meet."

East York

An Evangelistic campaign was also begun in the East York Baptist Mission Tent, corner of Woodbine and Holborne Streets, on Sunday, September 6th, to continue for two weeks. The Evangelist is Pastor Jas. Forrester. Prayer is requested for these meetings, and friends in the district are heartily invited to attend them.



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Whole Bible Course Lesson Leaf

REV. WILLIAM J. JONES, EDITOR

Vol. 11 3rd Quarter Lesson 39 September 27th, 1936

THE POTTER AND THE CLAY

Lesson Text: Jeremiah, chapters 18 and 19.

Golden Text: "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."—Jeremiah 18:6.

Bible School Reading: Chapter 18.

DAILY BIBLE READINGS: Monday—Is. 29:15, 16; 45:9-17; Tuesday—Rom. 9:19-33; Wednesday—Jer. 2:9-19; Thursday—Ps. 35:1-12; Friday—Ps. 35:13-28; Saturday—Ps. 56.

EXPOSITION

The unity in to-day's lesson arises from the oneness of the theme: the potter and pottery. In 18:1-6 we have reflected Josiah's times, because of the hope for Judah therein expressed.

The Potter and the clay and lessons to Israel therefrom are in 18:1-17. A most common act was suggested to the prophet (2), one from which figures were easily drawn. The potter worked on horizontal discs, forming the pot. A literal translation from the Septuagint of v. 4 is instructive: "And ruined was the vessel which he made with his own hands [emphatic]; then again he made it another [different kind] of vessel, according as it pleased him in his sight." The rhetorical question of v. 6 suggests the answer that God's ways are not dependent upon man, that there is no necessary connection between the two, but that often his proximate will is conditioned, humanly speaking, by man's action. The idea of suddenness is found in v. 7. God in vs. 7-10 is speaking after the manner of men, especially in v. 8 as He indicates the manner of His working with nations. The mercy of God is seen in v. 9f., for the time of grace had not ended (contrast 16:21). The application of the principle of divine retribution is then applied to Judah (11), who soon replies in despondent terms (cf. 2:25) possibly stressing the fact that Jeremiah has little chance of success with them, rather than that they are entirely hopeless. Earlier we met the condition spoken of in v. 13 (2:10f.). V. 14 is parenthetical, showing the unnaturalness or abnormality of idolatry when contrasted with the phenomena of Nature. Jeremiah earlier cited examples from natural life to prove a similar point (8:4-7). This verse is obscure in the original, for "rock" may mean Lebanon with its prospect of plains below. But the meaning is lucid: Nature is regularly uniform in operation, but Israel is unreliable, she has forsaken the Rock of Israel whom she should have followed. The cold waters of Lebanon (S. of S. 4:15) were famous, pressing or hurrying as they slipped through the gorges and crevices of the mountain-side. The thought of v. 13 is continued in v. 15 where the unreality, the nothingness of idols is said to have caused Israel to stumble so that they walked in unelevated, marshy, obstructed paths "not cast up". Therefore (E.R.V. mg.) God will turn His back to them as they did to Him (cp. 2:27).

A new conspiracy against Jeremiah and his appeal to God are shown in vs. 18-23. This was not the first attack of his enemies (cf. 11:18ff; 12:1ff; 15:10f, 15ff). They boasted the very opposite of what Ezekiel prophesied concerning them (Ezek. 7:26). They thought the status quo would remain, corrupted as the prophetic and priestly orders were. The priest was supposed to be teacher (Deut. 17:9-11; 24:8; 33:10) but he was far from that in Jeremiah's day. The "wise" were those who compiled such Wisdom writings as Proverbs. All alike uttered slanders against the Prophet. But (19) Jeremiah prays, reminding Jehovah of his former solicitation and intercession (14:7, 21) for the very enemies now persecuting him. The language of that verse and v. 20 is very reminiscent of Ps. 35:1-2. The imprecations of vs. 21-23 are the expression of a servant of God acting as His agent, His representative; uttered by authority of God against sin which surely must always bring its own reward. Read in the light of the Psalm's spoken in the fulness of the majesty and holiness of God, these verses can be understood even in the white blaze of gospel grace. The carnage of

troops outside city walls followed by havoc in Jerusalem (22) and the request for spiritual overthrow of his enemies (23) in terrible "dealing" conclude Jeremiah's prayer.

Chapter 19 reflects the conditions in the early part of the reign of Jehoiakim. The Prophet symbolizes God's dealing with the nation by means of a cheap, brittle bottle or jar of Palestine. He takes the chief of the priests, in short, the leaders of the nation to the valley of Hinnom (2), a place dedicated to unholy, licentious practices by Ahaz, cleansed by King Josiah. He probably goes out by the Gate of Potshards where the debris of broken pottery was crushed and trodden upon. The prophecy uttered on that occasion is given in vs. 3-9, prior to his going to Hinnom. Because the people have been estranged from God; that is, have refused to recognize His claims; because royalty like Manasseh has sinned, those innocently slain in persecution or miscarriage of justice amidst the sinful social life connected with the worship of Baals [gods] (5), punishment is to follow. Topheth (6) is a place of burning in the Valley of Hinnom—it will receive a new name because of the dreadful visitation (cf. 7:31). Perhaps Jeremiah went through the motions of emptying the bottle, showing how utter would be the destruction (7:33) here spoken of as "making void". The horrors of the siege (9) were mentioned long before by Moses (Deut. 28:53) and fulfilled later (Lam. 4:10).

The symbol of vs. 1-2 concluded (10-13). In v. 10 the jar was to be broken, Oriental-like, an expression of indignation and detestation, emblematic here of Jehovah's anger with Judah and (11) its extent in punishment. This verse could well follow v. 6. So great will be the chastening of Jerusalem that it will rival the cleansing of Topheth by Josiah (12). It will extend (13) to the homes even of royalty. Roofs of Jewish homes were places of festal occasions, rest, meditation, and religious exercises.

Jeremiah repeats the message of doom in Jerusalem at the Temple Court in the hearing of all the people (14-15). Jerusalem's punishment, if not guilt, is shared by the towns near her (15).

APPLICATION

We learn in Scripture that God's acts are conditioned only by Himself. He operates through second causes, but not by necessity or compulsion, hence the apparent variability (18:7-10) of His actions is explained. Salvation by works, pride in one's own spiritual strength characterize those who would make man able of himself to initiate spiritual life or to be righteous automatically.

But Jeremiah did not stop at usual or common objects to show the sinfulness of his age (19:1), so that if by any means he could save some even by being all things to all men as was Paul.

But the leaders (19:1, 14) of a nation always initiate widespread defection. Sin works down from philosopher to man of the street. And sin is punished where man sins (e.g. Hinnom). Even so believers who backslide must return to Christ at the point at which they left Him. Christian workers must rebuke sin in high places (19:14), in religious centres as well as in modern valleys of Hinnom.

Christ is the only salvation for those without God and without hope (18:12), for those who despair of life and so indulge in unbridled, untrammelled sin in order to escape sin itself! But we must remember that as God was through with Israel in a sense (18:5, 6) so he may be done with nations. The broken vessel, irretrievably shattered into shards (19:10) illustrates this in direct contrast to the plastic clay of 18:14. God may give up individuals as well as nations (Rom. 1:24, 26, 28).

Let not Christian workers despair if their message is rejected (18:12). Our fidelity to the truth of the gospel, not outward success is our judge. Religious officialdom afar from God will always be aroused and will oppose the ministry of God's servants either because they prefer their way, the old way, no matter how wrong; or because they are envious, jealous of their own work; or because they are convicted of their infidelity and flee for protection to their cliques. They rebel at the rise of one righteous individual as did the Pharisees against Christ.

The Potter of Heaven (18:4) as in Creation, so in the New Creation moulds believers, as common clay. According to our natures, his own hands remakes us different vessels even when we stray!