

# The Gospel Witness

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

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

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## THE SOUND OF THE BUILDERS

The friends of Jarvis Street all over the world who read this paper will doubtless be interested in news of the progress of the building. The actual work of rebuilding began October 11th, and has been progressing rapidly ever since. At this writing the corner of Jarvis and Gerrard Streets is a very busy spot.

The two great chimneys that rose to a height of eighty feet, and formed part of the wall to the right and left of the organ and platform, have been taken down, and fire walls at right angles to the eastern walls of the auditorium running back to the fire wall between the church and the Sunday School buildings are rising on either side, preparing the way for the organ chamber nearly forty feet wide, with the baptistery underneath, and the choir gallery.

At the western wall an opening has been made for the new large entrance, which is to equal in capacity the two corner entrances; and outside the wide approach is being built. The foundations are in, and the steps rising from the west, and from the north, and from the south. The whole entrance will make a very stately addition to the building.

The galleries at the pulpit end came around toward the pulpit, making the gallery horseshoe shape. But the width at these points was too great to allow anyone in the back a view of the platform. That part of the gallery is being removed, and will be carried back straight to the eastern walls, instead of horseshoe fashion; and in the place of that, wide stairways will lead down to the platform. Here and there doorways have been bricked up, and other openings have been made.

Entrance vestibules from Gerrard Street and from the Seminary courtyard are already floored for the tile. In the tower, the steel has been placed at the top level, and we know not how many feet below, with long bolts—thirty or forty feet long—running from one to the other, forming an anchorage for the steeple. Before many weeks, the graceful steeple that for more than sixty years formed part of Toronto's skyline, will again lift itself toward heaven. The structural steel engineers have been busy, and already their steel-lifting tower rises in the

centre of the building; and the structural work on the roof is expected to begin this week.

At the north-east corner outside the building, an excavation has been made right back to the B. D. Thomas Hall, and the footings are in to form the foundation of the new boiler-room and general heating plant.

It may interest our readers to know that the steeple and the roof of the auditorium will be of copper, like some of the roofs of the old cathedrals of Europe. This will mean that when once completed, should the Lord tarry, the roof and steeple will be as permanent as anything human can be, and should stand if need be for centuries.

We are happy to have been able to include in the working staff, by arrangement with the contractors, nearly all the unemployed men actually in the membership of Jarvis Street Church, as well as a good number of men who, while not actually members, are connected in some way with our church families. These men are working splendidly. It is quite evident that they are working for more than wages; for their heart is in the work of restoring the temple of the Lord.

The plans upon which the building is being constructed have in them several unusual features, and of these we shall speak from time to time as they are incorporated in the actual work. Work of this sort is really much more difficult, and progress in it is much slower, than work that is new from the foundation up. Parts of walls have to be taken out, and replaced; windows have to be removed and replaced; new walls have to be fitted and joined to walls already standing. But in spite of all, splendid progress is being made, and all the men have a mind to work.

"Big Jim", as he is affectionately called, the superintendent of construction, speaks—as we have heard some people pray that the minister may speak—with "no uncertain sound"; but all with good cheer. Altogether, he is a cheerful dynamo, and manages to get things done.

We ask our readers to join with the Jarvis Street members in constant prayer that the building may be completed without injury to any workman engaged in it.

## THE NEED FOR NATIONAL VIGILANCE

From *The English Churchman and St. James's Chronicle*  
(London) October 13, 1938

Sir,—I shall be much obliged if you will accord me space in your valuable columns to supplement my remarks in your issue of October 6, relative to the need for national repentance, by drawing attention to the equally indispensable need for Protestant national vigilance at the present time.

In this connection, the statement, made by the Rt. Hon. Winston Churchill, relative to the gradual inundation of the area of liberty of conscience and right of private judgment in our national life, is tremendously significant. "I foresee and foretell," he said, "that the policy of submission will carry with it restriction of freedom of speech in debate in Parliament, and on public platforms, and of the public Press. Then with the Press under control, half-direct, but more potently indirect, every organ of public expression doped and chloroformed into acquiescence, we shall be conducted by further stages along our policy." Let us note Daladier's new powers in this connection, as alarmingly significant of the times.

It is well known that, on his admission to the Church of Rome, the late Cardinal Newman declared that Protestantism was too deeply ingrained in the Englishman to be conquered by direct means. He consequently suggested that training schools and societies should be forthwith instituted, where clever young Romanists, with the appropriate gifts, should be trained as specialists, specialising as newspaper reporters, article writers, editors and journalists, whilst others were to specialise with a view to positions in our consular diplomatic and ambassadorial services. The success which has attended Rome's practical acting on this suggestion is too obviously patent in our national and political life to need further comment.

The numerical strength of Jesuitic Romanists in our consular diplomatic and ambassadorial services is altogether out of proportion to the relative strength of Romanists in this nation. The same applies to the number of Romanists on the editorial staffs of the leading daily, weekly and provincial newspapers. As these Romanists all owe their primary allegiance to a foreign potentate, in the person of the Pope of Rome, and can act on the Jesuitic principle that "no faith is to be kept with heretics," is it not in the interests of national safety and security that a drastic radical change took place in these key positions?

In proof of the tightening grip of Jesuitic Romanism on the public Press of this country—allowing for a few noble exceptions among certain organs—let anyone try to express his Protestant convictions and sentiments through our leading newspapers, and he will soon discover how much the description "a free and independent Press" has passed into the realm of fiction.

It is a well-known fact that Father Pietro Tacchi-Venturi has been behind Signor Mussolini from the beginning while playing the role of liaison-officer between the Pope and the Italian Dictator. It was this Jesuit priest, for instance, who was sent by the Pope to tell Mussolini that there could be no concordat between him and the Pontiff till the former had withdrawn from circulation his biography of John Huss, the Czechoslovakian martyr.

Cardinal Goma, Primate of Spain, has declared publicly that General Francisco Franco, the would-be Dictator of Spain, does not take a step without consulting and obeying him. In Nazi Germany, Dr. Goebbels, a clever, neurotic and unscrupulously perfervid Romanist, is the Minister of Propaganda. The modern Jesuitic use of so-called minorities and their self-determination begins with a virulent newspaper and broadcast agitation, creating disorder with tales of clashes between rival races, and then the excuse for intervention on the part of the great power whose minority is supposed to be brutally oppressed and suppressed. This was the well-known Jesuitic method adopted regarding Czechoslovakia, and, it is to be feared, also soon to be adopted by Eire in relation to Ulster. It is not time, therefore, that the nation demanded where our Government and Foreign Office intend to lead us?

In view of the threatened onslaught of the Papal forces of anti-Christ, it is Britain's clear duty to act on the principle of the old Latin proverb, "Si vis pacem, para bellum" ("If you desire peace, be ready for war"), or, in Oliver Cromwell's famous phrase, "Trust in God and keep your powder dry." Let Britain consequently intensify her armed prepara-

tions, aiming at nothing short of the largest, most powerful and most efficient air force in the world, while, in the interval, seeking national peace with God by a sincerely penitent return to the Reformation saving doctrines of free and sovereign grace, while simultaneously resolved to be the world centre for the dissemination of the pure Gospel of the Grace of God.—Yours, etc.,

A GOSPEL MINISTER.

## "BROTHER AND COMPANION IN TRIBULATION FOR THE WORD OF GOD AND THE TESTIMONY OF JESUS CHRIST"

Concerning Dr. Martin Niemoeller

From "*Our Outlook*", London. Rev. John Wilmot, Editor.

The Issue as Explained by His Brother

Pastor Wilhelm Niemoeller, preaching to a large congregation from his brother's pulpit in Dahlem, Berlin, raised the question of the conditions under which the Government would be prepared to release Dr. Martin Niemoeller, the Confessional Church leader, who is a prisoner in Sachsenhausen concentration camp.

"Dr. Niemoeller", he said, "*had never pursued political ends and had not used the pulpit for political designs.* The term 'politics' is open to different interpretations. It is the attempt to realize a wholly political conception of religion which Dr. Niemoeller and the churches have opposed." Many other pastors have gone to gaol for the same reason. "There are many now who reject Christ who hold that they themselves know what is good and what evil, and who act according to the rule, 'Do what you yourself believe to be right and be afraid of no man.' It is easy to work out such a moral code and to write one's own German Bible, *but who slams the door to Christ opens the door to antiChrist.*"

Letters of Dr. Niemoeller written in Prison

*To his wife:* "You may tell the whole committee and any others of the congregation who come to see you that, although I am quite uncertain as to what may be coming, I am at peace; and that I hope to be ready if I am led by paths which I have not sought. . . .

"I think much of the last words of Jesus to Peter . . . and I am convinced that the congregation recognize that nothing in the future can prosper without the joyous message of Jesus Christ, but that with Him all will really succeed. I am contented and thankful that I can now allow myself to be carried by Him whom I have preached.

"How good it is that the old truths remain firm; that the Rock stands and will continue unshaken amid all the things that are against us. Let us not be impatient! May God direct our hearts to the love of God and to the patience of Jesus Christ."

*To his friends:* "It is quite impossible that I should answer separately the many hundred greetings which I am receiving just now in the Advent season, but there is one request which I should wish to make to all, that we allow no place to weariness! Voices are again heard which seek to persuade us that the suffering of our Church is a sign that we are on the wrong path.

"To this we reply in confidence that the Apostles have taught us very differently on that matter. One thing indeed we know and will maintain: that just as our prosperity neither brings nor guarantees our peace with God, the same is true of our suffering. This peace comes through the work and the grace of Him Whose suffering began in the manger and was finished on the Cross, that we as His people might be called the children of God.

"Let us believe the glad tidings of God to us and go forward in the strength of that faith, following that One Lord, caring nothing about the blame cast on us by men, but with the peace of God in our hearts and the praise of God on our lips. So help us God!"

*To his Church:* "Somehow in these last six months the ship of the Church has got afloat again. The colour is dimmed, the masts are broken, the whole appearance is not handsome; but the Lord Christ still sits at the helm, and the ship moves forward!

"Who would have dared to hope as much when Ludwig

(Continued on page 7)

# The Jarvis Street Pulpit

## THE REVELATION OF ANTICHRIST AND THE COMING OF CHRIST

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

Preached in Massey Hall, Toronto, Sunday Evening, November 6th, 1938

(Stenographically reported)

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him,

"That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

"Remember ye not, that, when I was yet with you, I told you these things?

"And now ye know what withholdeth that he might be revealed in his time.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:

"Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

"And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

"And for this cause God shall send them strong delusion, that they should believe a lie:

"That they all might be damned who believed not the truth, but had pleasure in unrighteousness."—II Thessalonians 2:1-12.

This is a truly terrible chapter, but one to which we ought to give earnest heed. I think it may fairly be described as one of the plainest and most explicit of all New Testament prophecies. Its truth is not clothed in symbolic or figurative language, but with great plainness of speech.

There seems to be a tendency in the human mind to go to extremes. It is an admonition of the Scripture that we should let our moderation be known unto all men. There are people who are never moderate: they always deal in superlatives of one order or another; and, like a pendulum, swing from one extreme to another. For example, a mind that, in the name of reason, rejects the truth of the Bible, will swing wide the doors and offer the most generous hospitality to the grossest superstitions. A Modernism that rejects the Bible because of its supernatural character, which refuses to believe the principle of its divine inspiration, or the record of its miraculous events, without apology and apparently without change of attitude, will welcome the idea of extra-biblical communications, for example, of the Oxford Group Movement.

A generation that boasts of its scientific attitude of mind, that is too well trained and educated to accept the Bible as the word of God, can literally be frightened out of its wits by a radio broadcast! There are people who mock at the idea that the Son of God will ever come down the skies, with all His holy angels with Him. They say, "To the modern mind, it is unthinkable." And yet, without question they can believe in the possibility of a visit from Mars! They repudiate the Book of truth—and are terrified at the dramatization of a work of fiction.

Oh what fools men are! Sometimes one is led to wonder if one man in a hundred can be found who

really does any thinking, or whether he allows someone else to do all his thinking for him. There was a time when one had to be measured for a pair of shoes, and measured for a suit of clothes. Some of us who have grown up too far still have to do that, but men of average height can find what they need readymade. They used to wait until a person was dead to measure him for a coffin. I should have supposed that, at least, could have been standardized long ago, but even that practice obtained within the memory of older people. But nowadays one can get anything readymade.

It is not much wonder therefore that many people get their thoughts readymade, and their religion readymade, and thus avoid the trouble of thinking. I believe there never was a generation more superficial than the one in which we live; and it never was easier to deceive people, particularly in matters of religion, than it is to-day.

Those of us who believe the Bible to be the word of God, believe that the truth of the Lord's second advent is an essential element in the Christian revelation. I will not quarrel with men in respect to post- or pre-millennial advent theories, though I have my own opinion. There may be room for differences of opinion respecting some of the details of the events related to the second coming of Christ; but surely, if we believe the Bible, we must believe that, as the whole story of redeeming love gathers about the historical event of the birth of the God-man in Bethlehem, so the complement, the completion of that story, the climax of the work of redemption, is to be realized and experienced by the redeemed in the second, personal, visible, audible, coming of the Lord Jesus Christ.

Spurgeon once said that there is probably only one other doctrine of the Bible that requires more frequent

emphasis than the doctrine of the second coming of Christ—and that is the doctrine of His first coming. There are people who are always talking about the second coming of Christ. Let me advise you that the very best way for any man to be prepared for the second coming of Christ is to believe in His first coming, with all his heart. If you can say, "I know that Jesus Christ has come, and I trust Him as my Saviour", though you may be mistaken respecting some of the details connected with the programme of His second coming, if you believe in His first coming, and are saved, that is the main thing. But inasmuch as the second coming is the complement of the whole work of redemption, it is a truth which must not be neglected.

You will find that any essential doctrine of the Scripture will be capitalized by the enemy of our souls, whether it be the doctrine of the Incarnation, of the atonement, of the Spirit's ministry, of future rewards, or of the second coming of Christ. In proportion to its importance to saving faith, the adversary will pervert the truth for his own ends. Thus the doctrine of the second coming of our Lord has been used by many largely for advertising purposes. Men have played with it, capitalized it in their own interests. In these days any Christian teacher must find that a large part of his ministry is occupied with a work similar to that of Isaac. Isaac was not a pioneer, an originator: "Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them."

All the great doctrines of the Bible are as wells of salvation, but many Philistines have stopped them, and filled them with the earth of their own human opinions and misinterpretations, until, many devout people can be almost frightened away by mentioning some precious doctrine of the gospel, that has been carried thus to an extreme by extravagant religionists. I believe the Bible, if we sincerely come to it for religious guidance, will correct all errors. I have been minded to attempt a series of addresses on the Second Coming, with the promise that I would read no book but the Bible; that I would consult no book but the Word; but would ask my hearers to come with me to the Bible itself and to begin right at the beginning, and try to free our minds from all preconceptions, to find out, so far as it is possible, what the Bible has to say about the Second Coming. Do you not think that would be an interesting study, to free your mind from every preconception, and study the Word? It is difficult to induce people to study the Bible itself.

If you go to the Bible itself, these extravagances, these vagaries, will be corrected. We must not complain of the people who were terrified at the idea of a visit from Mars. If one could be credulous enough to believe in it, it would be rather a startling experience. Most of us would be a little nervous about it.

#### I.

This chapter tells us that THE THESSALONIANS WERE AGITATED IN THEIR MINDS ABOUT THE COMING OF THE LORD. They were "shaken in mind" and "troubled". Why? Because they had been told that the Lord was coming immediately, that He was at the door, that He might be expected any moment. You say, "We ought all

to be ready to receive Christ at any moment." I know we ought. Let me say something that I hope you will not think unkind.

I fear many people who say, "I believe Christ may come at any moment", do not actually expect Him. If we believed that before this service was over, we might hear the voice of the archangel and the trump of God, there is not a man or woman here who would not be solemnized by the reflection. It is a serious thing to contemplate the coming of Christ, and to believe in His coming. It will sober any of us. If death itself were to come—if any man here were told by his doctor, "You cannot live through the night", he would be a different man from that moment. If men believed that Jesus Christ might come at any moment, it would make a difference in their lives.

The Thessalonians were warned by the Apostle Paul not to be shaken in mind or troubled "as that the day of Christ is at hand." There may have been spurious letters in those days. We know there were epistles attributed to the apostles which were spurious. It seems to me probable that Paul's first epistle had been misinterpreted. I think he intends to say, "Do not misunderstand what I said to you in my first letter, nor what I said to you when I was with you. Remember ye not, that, when I was yet with you, I told you of these things?"

Let us be sure we do not misunderstand the first epistle. I fear the habit of reading into the scripture one's own preconception is frequently exercised in the reading of the first epistle to the Thessalonians, for, allegedly, on the authority of its teaching they say Christ will come at any moment.

"Or by word." Paul means they must not misunderstand what he said in his oral teaching, for "that day shall not come." I know very well what some of you will say, "You do not explain *the day*." The day of Christ means when He shall come down the skies. It is perfectly plain in this chapter, the day of His second coming is intended. It is that, and nothing less than that. Paul says, "Let no man deceive you." It would appear that there were some who had actually tried to make capital of this truth even in that day, and had deliberately attempted to misinterpret Paul's letter, or something he had said. At all events he writes this second epistle to correct an erroneous impression that obtained in the minds of these Thessalonian Christians.

#### II.

THERE ARE CERTAIN THINGS WHICH MUST PRECEDE THE COMING OF THE LORD. Let us have that clearly in mind. The Word of God is explicit, that the day of Christ will not come until certain events have taken place. That being so, until those events take place, Christ can not come.

I said at the outset that the doctrine of the Lord's return is a precious truth. It is "the blessed hope", and all true believers ought to be numbered among those who "love his appearing". We ought to be able to say, "Even so come, Lord Jesus." It is a thousand pities that this doctrine of the second coming should be made the happy hunting ground of religious charlatans. What damage has been done to the doctrine of the second coming of Christ by the setting of dates! It is most damaging, because when the mere passage of time has proved the falsity of their calculations, many have been confused and

troubled. Time would fail me to tell you of how the whole truth of the Lord's return has been discredited by such vain and anti-scriptural attempts to name the time of the Lord's coming. When the Bible says certain things must take place first, we may know that until those events have taken place the Lord will not come.

Someone says, "Does not the expectation of the Lord's coming at any moment make people very careful." I would not give much for a man who works better when his master's eye is upon him. Give me the man that will do a full day's work whether he is watched or not. I heard of what to me was rather a ruthless thing in New York. There was an electric connection from every machine and bench in a certain factory, to the manager's desk. If a man ceased from his work for a moment, the light indicated it. Every man in that establishment was a slave, working under the master's eye—afraid of his life to stop, lest the record of his cessation should be noticed at the manager's desk. We are not under law, but under grace; and the true believer will endeavour to please his Lord at all times. And does anyone suppose that the Lord does not see us now as well as He shall when He comes in person? "Thou knowest my downsitting and mine uprising, thou understandest my thought afar off."

The Apostle Peter did not expect the Lord Jesus to come in his lifetime. He said he was going to die, that the Lord had shown him that he would shortly put off this tabernacle. Was he faithful? Yes, unto death. The Apostle Paul did not expect the Lord to come in his day. He said so: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me in that day." The Apostle Paul did not live in expectation of the momentary coming of the Lord Jesus Christ; and in all the history of the Christian church there never lived a more faithful man. We live in daily fellowship with Christ, and He can see us as clearly now as though He were in actual, visible presence on the earth.

That day will not come until certain things have occurred. What will they be? "A falling away." Someone says, "Now we have it." This is the day, is it? But surely the greatest apostasy, the greatest falling away from the Christian faith of which history has any record is identified with that movement which issued in the Papacy. The greatest apostasy in the world's history is that which is represented by the Roman Catholic Church. There was a day when all Europe was as black as night, with scarcely a star anywhere; little open testimony; but God had his faithful people. There is a falling away in our day, but there have been many, many apostasies, before our day.

There was one just before the Wesleyan revival. The condition of the evangelical world so-called was deplorable on this Continent and in Europe. There have been many apostasies, and we are in the midst of a great apostasy to-day, for men have turned their backs upon the Bible as the word of God, and upon all the verities of the Christian faith. It is very difficult to get people to listen to the Word of God to-day. They do not want to hear it. The time has come when men will not listen to sound teaching. We are in the midst of another apostasy.

Let me remind you that the present movement that we call Modernism has had a tendency to revive the church of Rome. Just in the measure that Evangelical Christian-

ity has declined, Roman Catholicism has been having a revival of its own, a revival of the apostasy. Nothing has been of greater help to Roman Catholicism than our present-day Modernism; the repudiation of all religious authority has had the inevitable result of turning men toward a church that is positive in its proclamations even though they be wrong. There is to be such an apostasy; there has been; there have been many; there is one now. But I certainly submit—and those of you who will keep your historical vision clear will admit that deplorable as the present religious declension is, it is not comparable in its extent or in its blackness, to that of Rome, for that issued in the vilest of all iniquities, and in almost universal moral declension. Some of the vilest men that ever lived have been Popes of Rome, guilty of every crime that could be imagined, that ever were committed.

A great apostasy shall take place. If it has taken place, is there any reason why we should not expect the Lord to come, because that which is represented by Rome, and is now intensified by means of this Modernistic movement, clears that out of the way. It is a long course of history. Whether it has reached its culmination, I do not know.

But there is a second thing: *that falling away shall at last result in the revelation of the man of sin, the son of perdition.* I do not know who or what he is, but this prophesy clearly declares that until that man or thing, who or whatever he or it may be, is revealed, Jesus Christ will not come. I heard a young man say—as though it were an argument—that if that be so we ought to be looking for the Antichrist, not for Christ. I would not look for the Antichrist for his own sake, but when I see that the word of God so plainly teaches his revelation will precede the Lord's coming, I gladly accept the divine programme: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

### III.

HOW THEN MAY WE IDENTIFY HIM WHEN HE COMES. And therefore know that our redemption draweth nigh? What are some of his characteristics? Who or what is this Antichrist? "The son of perdition." These words represent the same title that was given to Judas—and it was said of him that Satan "entered into him". The same was true of Ananias and Sapphira. Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?" The son of perdition, whoever or whatever he or it may be, is certainly inspired by the devil. This movement or person is from below—the son of perdition—as truly as Jesus Christ—blessed be His name for ever, will come from above.

What are his characteristics? "Who opposeth and exalteth himself above all that is called God, or that is worshipped." Where shall we find a person, a movement, or an organization, which answers to such a description? In all the history of the Christian church there has never been such an organized, universal, long-sustained, opposition to the gospel of Jesus Christ as is represented by the Roman Catholic church. I do not now say that the Pope is the Antichrist; but there can be no doubt that the church of which he is the head has done, and is now doing the work of antichrist, especially in this particular, that it is the greatest, the most widely operating organized opposition to the gospel of Christ

on earth. Wherever Rome is, you will find implacable opposition to the preaching of the gospel.

This lawlessness is *a religious movement or man*, for he "exalteth himself above all that is called God": What do we mean by the temple? The church is called the temple in many places. Are we to suppose that this great chapter speaks of some particular locality, or religious building, as the Vatican, or St. Peter's at Rome, for instance? or a material temple at Jerusalem? I think "the temple of God", may well be taken to represent the church of Christ. In the Roman Catholic Church there is one who claims to be God's vice-gerent, the Roman Church even uses the title, "our Lord God the Pope." What other earthly organization has ever even approximated this blasphemy? The Church of Rome, without apology, declares to everyone that there is no possibility of salvation save through absolute submission to the Roman Pontiff: you must submit to the Pope or be damned. That is what the Roman Catholic Church teaches—and has taught for centuries.

The spirit of Antichrist was present in the early church. "The mystery"—was not something necessarily unknown, but something that is hidden, concealed, not understood by everyone—"the mystery of iniquity doth already work." It was at work in that day. In the epistles of Paul and of John, the principles which found their consummation in the establishment of the Papacy found an early exemplification in "Diotrephes, who loveth to have the pre-eminence". There were then men who showed something of the spirit of antichrist. His spirit was at work. It showed itself in the request of the mother of Zebedee's children when she said, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." I think it was Moody who said that the desire to be greatest has wrought more damage in the Christian church than any other one evil. Who shall be greatest? Who shall be at the top? That is the principle of Antichrist. The "mystery of iniquity" was working then, and it is working now—and has been working in all the years that have intervened.

Think of the possibility of the universal sway of some system headed up in some man, and can you tell me any spot on earth in which the mystery of iniquity as represented by the Roman Catholic Church, is not already working? It was said before the Great War that there were only two perfect organizations on earth: the German army, and the Roman Catholic Church. We thought we destroyed the one. I do not know how I am going to observe Armistice Day. I am grateful for the memory of those who laid down their lives, but Germany is more powerful to-day than she was before the Great War; and Britain has handed the results of the victory purchased by the lives of millions of men, back to Germany on a silver platter. She has more now than the Kaiser ever asked for—or dreamed of obtaining.

The mystery is not only working religiously: it is working everywhere—in governments, in newspapers, in churches. There are few churches now-a-days that make protest against Romanism. The protest has been taken out of Protestantism. There is now no protest in it. If you speak against this thing that has been the greatest single curse the world has ever known, you will be charged by your brother-ministers with being bigoted, narrow-minded, and I know not what else. They tell us we are

all going the same road. Why not? I have known Baptist ministers who advocated the union of Anglican, and Catholic, and all other churches—the Free Churches of England, in one body. Let us all get into one great union, one great organization? And with that which is anti-Christian at its very heart!

"The mystery of iniquity doth already work", but *there is something that hindereth*. There have been all sorts of speculations as to who the hinderer is. It was once said it was the Roman Empire, that if the secular power were withdrawn, the mystery of lawlessness would manifest itself. Look at Europe to-day. There was a time when Britain stood across the path of every aggressor, when the British Empire stood for national truth and righteousness, and every tyrant in the world had to reckon with her. But so far as Europe is concerned, the British hinderer has been withdrawn, and overnight evil can be seen spreading; and the evolution—I use that word not in its biological sense, but the evolution of what we call civilization, broadening down from precedent to precedent, which has wrought for religious and political liberty, has been wiped out. Europe has been thrown back a thousand years, until to-day there is scarcely a man who dares call his soul his own—verily it can be said to-day "the mystery of iniquity doth already work."

It is at work in Canada and in the United States, religiously and politically. Surely there is enough lawlessness on earth already to show how readily this prophecy can be fulfilled when this lawlessness reaches its culmination, whenever it may be.

Some of my friends—and I do not wish to offend—will say the hinderer is the Holy Spirit. So long as He is left with the church, and the dispensation of the church continues, evil will be restrained. Combined with that is the ministry of the church itself, and so long as she is here evil will be restrained; but, it is contended, the church will be raptured and taken away, the Holy Spirit's ministry will be terminated; and then will come the culmination of lawlessness. But Jesus Christ said, "I am with you all the days"—how long?—"even unto the consummation of the age." The Spirit of God abides with His people, and will abide until Jesus Christ shall come and wind up the affairs of this wicked world.

The hinderer, for whose identification so many able men have exercised their ingenuity, must mean some kind of providential restraint, to which evil is subject; and when the time shall strike in God's programme for Him to withdraw that restraint, the evil that is here will manifest itself in full flower and flood. You object that that is a dark prospect. It is. Some of you may ask "Is Hitler the Antichrist?" I do not know. This lawless one is not called the Antichrist, but it would be straining about words to no purpose, to make much of that. I think there is little doubt that this lawless one is identical with the ultimate Antichrist.

He would be a bold man who would dare to prophesy what may happen within a few weeks or months. Have you not seen history made at aeroplane speed in these last few weeks? If anyone twenty years ago—twenty years ago the eleventh of November, the day the Armistice was signed, when perhaps about eleven million men had sacrificed their lives, and Germany had been beaten to the ground; and Belgium, Britain, France, and the United States were victors—if it had been said then that twenty years hence Germany would be more powerful than she was before the war, that she would be mis-

gress—or master—of Europe, with France and Britain almost taking orders from her, we should have thought him to be out of his mind. I should have said so. Yet all this has come to pass. But what may yet come, I do not know.

Hitler's Minister of Propaganda, Dr. Goebbels, is described as "a clever, neurotic, and unscrupulously perfervid Romanist." Look at the Germany of Luther, the Italy of Garibaldi; Spain; and the England of Cromwell, allowing all the present-day Antichristian, barbaric forces to have their own way. I cannot explain it; but as Pilate and Herod were made friends, I can easily see how that in the ongoing of events, and that, perhaps, in a very short time, these elements that sometimes seem to be opposed to each other, may flow together, under the acknowledged direction of Rome. And that is an organization whose tentacles cover the earth. There is not a spot where it does not now obtain; but with other millions of people politically and religiously regimented to do the will of one man, the man of sin might then fully be revealed.

I believe that "the mystery of iniquity," while working everywhere, has especially wrought in the Roman Catholic Church, and that the Antichrist will ultimately be identified with it; a great religious system, claiming the right to rule the world.

#### IV

But I would not send you home with that picture. That is worse than a visit from Mars. I have been afraid to think of it sometimes. I would not send you away with that outlook of horror.

Some may object that such a view puts the Lord's coming so far away. No; it brings it nearer. I do not know how the climax will be reached—nor do I care; though we must protest against evil, and do our best to hinder it. "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" I will fight against evil in every realm, whether I am successful or not. My concern is to be faithful, and to go down under it if needs be.

When this Wicked is revealed, what shall be his doom? "Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." No human power can put an end to Antichrist, but there is One Who can. Blessed be God, there is Someone Who is mightier than Antichrist. I spoke this morning from the text, "I have laid help upon one that is mighty; I have exalted one chosen out of the people." Some expositors, such as Grattan Guinness, Barnes and others, interpret the prediction "shall consume with the word of his mouth," to mean the Scripture, and to suggest that from the days of the Reformation, and the circulation of the inspired Word of God, the Word of God has undermined the foundations of the Roman Catholic Church. That is at least partially true. It is true that nothing stays the progress of any kind of evil like the Word of God. The spirit of His mouth does hold in check, and consume in some measure the works of Antichrist; but I am inclined to think that this refers to the Word of the Lord at His coming. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of

God." The two-edged sword which goeth out of His mouth, will consume His adversaries. When He comes He will destroy the Antichrist "with the brightness of his coming" the epiphany of His parousia, and consume him "with the spirit of his mouth."

The coming of Christ will not be secret. The coming of Christ will be public, manifest. "Behold, he cometh with clouds; and every eye shall see him." When he comes for His bride, He will come publicly, in the view of all the universe, "to be glorified in his saints, and to be admired in all them that believe". And when He comes, by the word of His mouth, and the brightness of His coming—the appearing of His coming, literally, when He comes, He will Himself destroy Antichrist, and the whole anti-Christian system. He will take to Himself His great power and reign, and the sovereignty of this earth shall become the sovereignty of our Lord and of His Christ, and He shall reign for ever and ever.

"All hail the power of Jesus' name!  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And crown Him Lord of all!"

#### BROTHER AND COMPANION IN TRIBULATION

(Continued from page 2)

Müller thought he had taken a fine prize? It lasted no longer than the red spectra of 1918—and after such an experience one does not run away from every ghost, but feels for what is hiding under the white sheet.

"And I think my imprisonment also belongs to the holy humour of God. First the mocking laughter: 'Now we've got that fellow!' and then the imprisonment; and what are the consequences? Full churches, a praying community.

"Rage, world and spring;  
I stand here and sing,  
My heart is at peace,  
Since I live in God's care,  
Earth and hell may beware,  
Their fierce threatenings cease.

"To get bitter about such things would be shameful ingratitude."

#### UNION NEWS

WESTBORO—Rev. Lorne Hisey. The Westboro Baptist Church observed its tenth anniversary on October the 9th and 10th. Rev. John Hunter, the able pastor of the Alton Church, was the special preacher on this happy occasion. The Sunday services were well attended, and at the close of the evening service one young woman professed faith in Jesus Christ, which is always a glorious climax to an anniversary service.

The fellowship supper on Monday evening at 6.30 was well attended, as many of the folk from Calvary Church always unite with us for the annual Thanksgiving supper. Following this, messages were brought by the pastor, Rev. W. L. Hisey, Rev. E. E. Shields, and Rev. John Hunter.

OTTAWA-MONTREAL ASSOCIATION—"The Fall Conference of the Ottawa-Montreal Association of Regular Baptist Churches was held on Thursday, October 6th, in the Emmanuel Baptist Church, Verdun. The day was one of great profit and blessing to all who attended. At the afternoon session Brother R. E. Jones of Sawyerville was the first speaker. After bringing news of the recent revival meetings and the blessing that attended the ministry of the Word by the Hisey Brothers, in Sawyerville, he brought us a great message on the subject, "Pathways to Prayer". The last speaker of the afternoon was Brother Chas. Hardie of Dalesville, who spoke on the challenge to the individual to follow Christ. Basing his remarks on John 21:22, "Follow thou Me", the message was of a clear-cut forceful nature, and the winsomeness of the appeal gripped every heart.

At the evening session the devotional period was led by Rev. Roy Hisey of Buckingham, after which Mr. J. A. Pater-

son, our Moderator, spoke briefly on, "What is a Baptist, and what is a Baptist Church?" Special features at the evening session were a Children's choir and a young ladies' quartette which added greatly to the attractiveness of the meeting. The speakers of the evening were Rev. E. E. Shields and Rev. W. L. Hisey. Mr. Shields gave us a great spiritual feast from John's Gospel, chapter one. The speaker dwelt largely on the glorious theme of the Deity of Jesus Christ, and held his hearers in rapt attention as he magnified the Lord Who bought us with His blood. Rev. W. L. Hisey brought the evangelistic address of the evening from Jeremiah 13:15-16, and pled with any unsaved ones to get right with God before the days of darkness and judgment overtake the sinners who reject the Saviour. All went away feeling they could say it was good for us to have been there."—W. L. H.

REV. WILFRED WELLINGTON GOES TO VAL D'OR—The day after the Convention, Rev. Wilfred Wellington left to take charge of the Mission at Val d'Or in Northwestern Quebec. He replaces Rev. Chas. McGrath who has returned to the West to assume the pastorate of the Norwood Baptist Church, Edmonton. Our best wishes and prayers follow both these brethren on their new fields of service. Mr. Wellington is no stranger to the North, having worked with his brother, Rev. Stanley Wellington, pastor of the Noranda Church, also with Rev. H. C. Slade at Timmins. There are more than the usual opportunities and difficulties at Val d'Or, and we earnestly hope that our churches will pray for this work and the workers in a special way.

## Bible School Lesson Outline

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

Vol. 2 Fourth Quarter Lesson 47 November 20th, 1938

### PAUL BEFORE FESTUS

Lesson Text: Acts 25.

Golden Text: "Neither against the law of the Jews, neither against the temple, nor yet against Caesar, have I offended anything at all."—Acts 25:8.

#### I. Festus and Paul—verses 1-12.

Porcius Festus, who succeeded Felix as Roman Governor in Palestine, had a somewhat better reputation than Felix, although he, too, proved to be but a time-serving politician, ready to exploit another for his own advancement.

The new Governor would no doubt be anxious to learn something about the customs and culture of his people. The Jews were a most remarkable people in the eyes of the Romans, especially in the matter of their spiritual worship of the One God, Jehovah. Accordingly, Festus journeyed to Jerusalem three days after taking office.

The High Priest and elders of the Sanhedrin had not yet given up their plans to assassinate Paul. Thwarted in former attempts, they thought to ask as a favor from the new Governor the surrender of the one whom they regarded as a foe to their religion (Compare Matt. 27:15). The multitude had now joined the leaders in relentless hatred of the Apostle (verse 24; Matt. 27:20). Possibly they thought that by killing Paul they could get rid of Christianity. Hatred, wrath and envy are products of the flesh; only the Spirit of God can cause a man to love his fellowmen as he ought (Gal. 5:19-26; 1 John 4:7, 16).

Festus started out well when he refused to deliver into their hands an uncondemned man. He returned to Caesarea, and, without delay, sat on the judicial tribunal to hear the case against Paul. The charges were many and grievous, but they could not be substantiated (Acts 24:13).

The Apostle stood alone, as when he appeared before Felix, yet he was not alone for though no Roman advocate pleaded on his behalf, the heavenly Advocate had undertaken his cause (Rom. 8:33; Isa. 50:8; 2 Tim. 4:16; Heb. 7:25; 1 John 2:1). He answered briefly and positively that he was innocent of the three charges (Acts 24:5, 6); the national crime of heresy against the law, the religious crime of sacrilege against the temple, and the political crime of treason against Caesar.

Festus sought to win the favour of the Jews at the expense of Paul; he desired to make a show of being righteous, but he lacked the moral courage to act righteously and

to acquit the man whom he knew to be guiltless. His suggestion to transfer the place of trial sounded plausible, yet it was a trick intended to please the Jews, and to betray Paul into their hands. Paul discerned the insincerity of the judge; by the power of the Holy Spirit he could "distinguish the things that differ" (Phil. 1:10 Revised Version, marginal reading). Convinced that he could not hope for justice from the provincial magistrate, he exercised the privilege of a Roman citizen and appealed to the Emperor. He was without fear, for God had promised that he should testify for Him in Rome (Psa. 118:6; Acts 23:11).

#### II. Festus and Agrippa—verses 13-27.

When a case was transferred from the local to the Imperial Court, the magistrate must send a full report to the Emperor, including a record of all the acts, documents, evidence and decisions, as well as his own judgment in the matter. Festus was at a loss how to report concerning Paul, for it seemed to him unreasonable that one against whom no valid charge could be laid, should go to Rome (verses 26, 27). The Governor's pride was touched; he feared that the Emperor would consider him inefficient and trivial. So do they suffer who lay snares for others (Psa. 141:10; Prov. 28:10).

Herod Agrippa II, the King of Chalcis, was also superintendent of the temple at Jerusalem, and hence responsible for the proper conduct of Jewish laws and observances. When he and his sister Bernice arrived in Caesarea to greet the new Governor, Felix took the opportunity of asking his advice regarding Paul.

It is interesting to note Festus' version of the trial. He recounted the events truthfully, but he did not state the reason for the proposal that the case be transferred from Caesarea to Jerusalem. Incidentally, he gave it as his opinion that the offence of Paul was connected with the religious views of the Jews, and had no political significance. In other words, he did not deem it a crime to be a Christian.

The words of Festus indicate that the one point in the testimony of Paul which stood out more clearly than any other was the truth concerning the resurrection of Christ. As the primary qualification for apostleship was accurate and intimate knowledge of the resurrection (Acts 1:22; 4:33), so the testimony concerning the resurrection was of supreme importance.

Like his sister Drusilla (Acts 24:24), Agrippa expressed a desire to hear Paul for himself. A mere curious interest in Christ is not sufficient. Multitudes still throng around Christ, but only those who touch him by faith will be healed (Mark 5:24-34).

The worldly pomp and ceremony which attended the appearance of Herod Agrippa at the tribunal serve but to enhance the greatness and grandeur of the noble man of God who stood at the judgment seat. The truly great are those who are truly good (Psa. 18:35).

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