

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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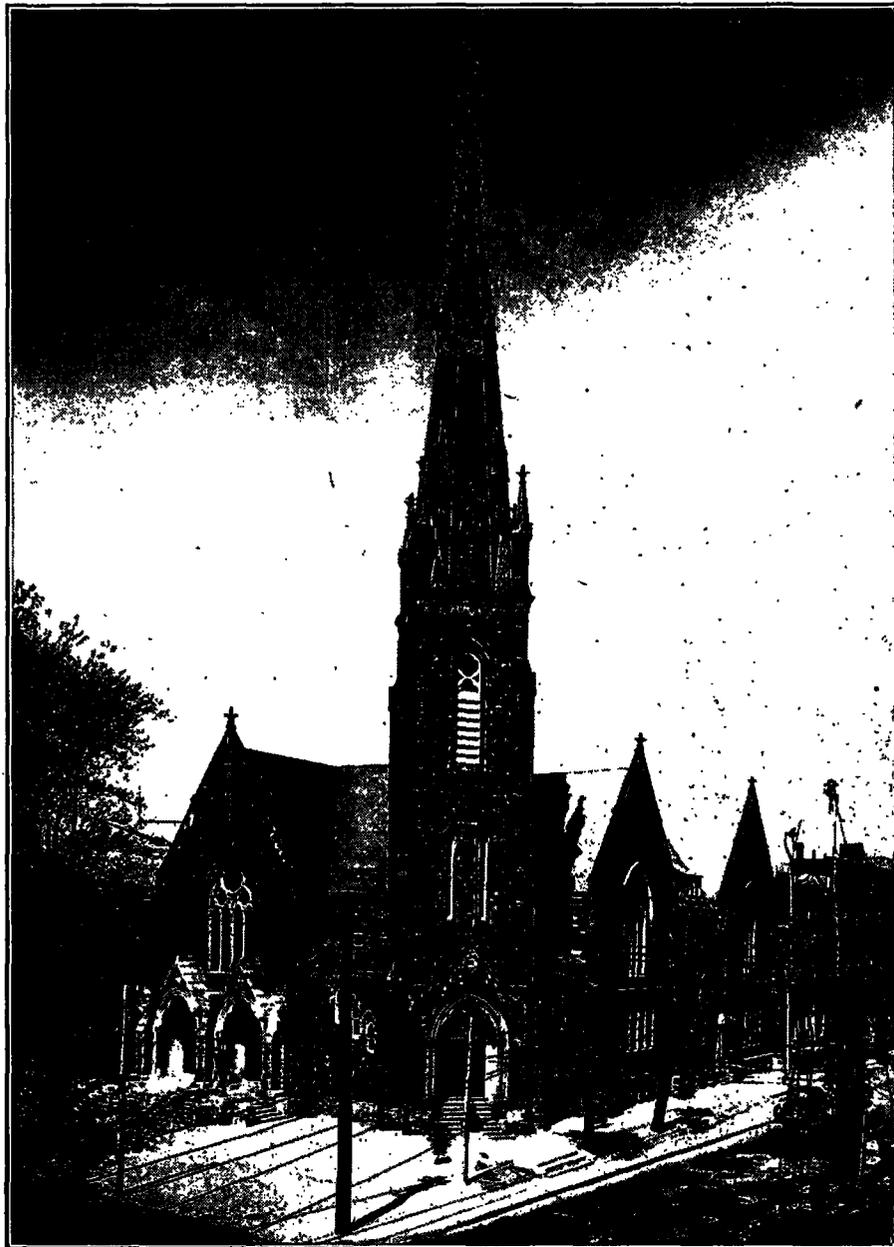
"I am not ashamed of the gospel of Christ."—Romans 1:16.

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Jarvis Street Baptist Church, Toronto.

ONLY TWO YEARS AGO

Turning over some newspapers to-day, we read the headlines of four or five weeks ago. It seemed like an eternity! They seemed almost to belong to another era. How shocked we were when we had to withdraw from Norway! Now we have forgotten it.

Then we turned to a copy of THE GOSPEL WITNESS of March 3rd, 1938, and to a sermon entitled, "The British Government's Attempt to 'Appease' Hitler and Mussolini." It was the last sermon preached in Jarvis Street Church, February 27th, 1938, before the great fire, March 4th. We venture to reprint some excerpts.

"This afternoon I refreshed my memory by re-reading Oliver Cromwell's speech delivered at the dissolution of Parliament. His speech was a sermon. Almost every sentence was scriptural, and much of it actual Scripture. Standing in the British House of Commons, the Lord Protector, when he was about to dismiss them, in the interests of righteousness appealed to the Bible as his supreme authority; and when he had indicted them for what he considered their failure, he concluded his speech by saying, 'I think myself bound as in my duty to God—and therefore declare unto you, that I do dissolve this Parliament.'

"I quote a short paragraph from a speech by William Pitt, the Younger, then Prime Minister, dealing with a matter almost exactly parallel to the present situation, in defence of his policy in refusing to treat with Bonaparte for the settlement of the long quarrel. I can take time to quote you one paragraph only:

"I do, indeed consider the French Revolution as the severest trial which the visitation of Providence has ever yet inflicted upon the nations of the earth; but I cannot help reflecting, with satisfaction, that this country, even under such a trial, has not only been exempted from those calamities which have covered almost every other part of Europe, BUT APPEARS TO HAVE BEEN RESERVED AS A REFUGE AND ASYLUM TO THOSE WHO FLED FROM ITS PERSECUTION, AS A BARRIER TO OPPOSE ITS PROGRESS, AND PERHAPS ULTIMATELY AS AN INSTRUMENT TO DELIVER THE WORLD FROM THE CRIMES AND MISERIES WHICH HAVE ATTENDED IT."

"William Pitt, the Prime Minister, stood like a rock and said, in effect, 'I will not negotiate with Bonaparte. I will not touch his bloody hands.' What followed? Prolonged conflict, but ultimately Waterloo; and the end of the Napoleonic tyranny."

At the close of the sermon we submitted to the congregation the text of a cablegram which we proposed to send to Mr. Anthony Eden. (Remember: this was two years ago last February.) After it had been read, the people were asked, if they agreed, to stand. There was not an inch of space vacant in the building, and the whole congregation stood. Events have surely proved the uselessness of trying to "appease" either Hitler or Mussolini. This was the cablegram:

"To the Right Honourable Anthony Eden,
House of Commons,
London, England.

"A congregation of fifteen hundred assembled in Jarvis Street Baptist Church, Toronto, express appreciation of your refusal to compromise on the principle of the un wisdom and unrighteousness of seeking agreement with covenant-breaking dictators unless and until they furnish proof of good faith, and some guarantee of their future good behaviour; and of the folly of assuming security can be established on unrighteous foundations. While unauthorized to speak for any but ourselves, we fear present course of British Government will do more to diminish British prestige built upon her quondam devotion to righteousness, and will more seriously impair the respect of lovers of righteousness for Britain than any or all attacks upon British honour from without. In the confidence that time will vindicate the wis-

dom and righteousness of your present stand, this message is sent from a congregation which gave three hundred men to the army in the Great War, every one a volunteer, to maintain the sacredness of international obligations and the human right to life and liberty. For your comfort and inspiration we respectfully suggest Isaiah, chapters thirty-six and thirty-seven as appropriate to the present international situation.

(Signed) T. T. SHIELDS."

WHAT ABOUT IRELAND

Premier de Valera has announced that he will resist the invasion of Ireland by either of the belligerents. Left to himself, however, without the protection of the British Navy, de Valera would have his hands more than full to prevent invasion by the Huns, especially as he has a firstclass "fifth column" in the I.R.A. waiting to assist anybody who will oppose the Government.

In our view, Southern Ireland is Britain's danger spot. So as not to offend de Valera's Roman Catholic sympathies, Britain's enemies might arrange to send by air transport an Italian army of occupation. It is quite within the bounds of possibility that the enemy would be able to land a considerable force in Ireland. If once they got a foothold, they would prove, to say the very least, if not a serious menace, a great nuisance.

We do not think Britain should stand on legal technicalities where principles of right are concerned; and had we authority in Britain, we would endeavour to persuade de Valera to consent to a British army of occupation in Southern Ireland, for Ireland's "protection"; and if de Valera would not consent, we would put the army there in any case as a precautionary measure.

A GOOD STORY FROM ENGLAND

Apropos of what is said in the sermon in this issue about the hand of God at Dunkirk, at the close of the service Sunday evening we met a gentleman just arrived from England, who had been with us in Jarvis Street for a number of years some years ago. He said that in the train on his way to Liverpool, at his right there sat a sergeant who had seen service in the last war, and in front of him, a young chap with light hair and ruddy countenance, apparently not more than twenty years of age.

He engaged the soldiers in conversation, and asked where they had come from. They said they were part of the rear guard at Dunkirk, and had just got safely back. The sergeant spoke somewhat of the horror of it all, but the young fellow of twenty appeared to be in good health, and none the worse for wear. Our friend said to him, "Well, you do not seem to be much the worse for your Dunkirk experience." His face glowed still more brightly as he said, "Well, sir, there in the midst of that hell, on the battle field, I found something I had known nothing about before. I was converted, and yielded myself to God, and knew that I was in His care; and I am not ashamed for all the world to know it."

His was a double deliverance, and the salvation of the soul was greater than that of the body.

What a fine testimony that was! Perhaps he was representative of thousands of others to whom the truth which they had learned, was revived, and in a moment, in the twinkling of an eye, the great transaction was done.

The Jarvis Street Pulpit

THE POPE'S "FINE ITALIAN HAND" IN PETAIN'S TREACHERY.

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 23rd, 1940

(Stenographically Reported)

"God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies.

"The Lord is slow to anger, and great in power, and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.

"He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

"The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein.

"Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

"The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him."—Nahum 1:2-7.

"This has been a nightmare of a week", said Mr. Wickham Steed, Editor for many years of *The London Times*, in a broadcast last Friday. And with that we all agree. At last Britain stands alone, the last European bulwark against the powers of darkness.

In less than two years we have seen Austria, Czechoslovakia, Poland, Denmark, Norway, Holland, Belgium, and now France, swallowed up by the insatiable German Molech. To this now must be added the active participation of Italy in the war. Practically all of Europe is dominated by the force or by the fear of Hitler. Russia stands by as a very jealous, keen, observer of events; while all the smaller states that are still called neutral are terrorized by the dual fear of Hitler and Stalin, and anticipate the unfolding of every day with growing terror.

Was there ever such an hour in the world's history? There have been dark and dreadful days before; but never before has it been possible for news of the darkness to reach every part of the earth in a moment of time. In view of all this, it is somewhat difficult for most of us to escape being touched by the spirit of heaviness. Against the greatest military power ever known, his resources augmented by the resources of the countries he has subjugated, Britain now at last stands alone.

Some years ago I was entertained in a modest, comfortable home. The father sat at one end of the table, and the mother at the other. The table was drawn out to its full length, and surrounded by young men and women. I turned to my hostess and said, "Mrs. So-and-So, you ought to feel a very rich woman." She replied, "My husband and I always count ourselves to be very rich"—with an approving look about the table—"but as you see, all our capital is in live stock." It was a good investment.

John Bull is a very rich man, but added to his material assets he has a very large investment in his family, he has a very large capital in "live stock." It is rather difficult for anyone who does not live under the flag, to appreciate what is meant by the British Empire. Men from India, Australia, New Zealand, South Africa, Canada, and the Islands of the Sea, have fought together

before; but they have done their fighting actually on foreign soil. It is a new thing for the stalwart sons of the Family to be coming home to stand by Father in the homeland. I am glad there are as many as there are: I only wish we had many more there, and am sure that from now on there will be a steady stream of reinforcements.

Kipling still speaks for the Family:

"One from the ends of the earth—gifts at an open door—
Treason has much, but we, Mother, thy sons have more!
From the whine of a dying man, from the snarl of a wolf-pack freed,
Turn, and the world is thine. Mother, be proud of thy seed!
Count, are we feeble or few? Hear, is our speech so rude?
Look, are we poor in the land? Judge, are we men of The Blood?"

Those that have stayed at thy knees, Mother, go call them in—
We that were bred overseas wait and would speak with our kin.

Not in the dark do we fight—haggle and flout and gibe;
Selling our love for a price, loaning our hearts for a bribe.
Gifts have we only to-day—Love without promise or fee—
Hear, for thy children speak, from the uttermost parts of the sea!"

And to that England answers, I am sure:—

"Ay, talk to your grey mother that bore you on her knees!—
That ye may talk together, brother to brother's face—
Thus for the good of your peoples—thus for the
Pride of the Race.

Also, we will make promise. So long as the Blood endures,
I shall know that your good is mine: ye shall feel that my
strength is yours:

In the day of Armageddon, at the last great fight of all,
That Our House stand together and the pillars do not fall."

It is true that the resources of the United States are added to ours, even as, incidentally however, our money to pay for them is being added to theirs. But as a beligerent, Britain stands alone against a world armed for aggression and conquest. We must not fix our gaze wholly upon Hitler and Mussolini, we must not be unmindful of Russia, nor of the lesser powers that wait to see on which side profit lies; nor must we fail to remember that there is another great predatory nation waiting like a vulture in the sky, ready to pounce upon anything that shows sign of weakness. Japan threatens French possessions in the far East, threatens the Dutch East Indies, threatens, so far as she dare, as yet, even Hongkong. A

Jarvis Street member in Shanghai writes that British residents there fear internment; which means of course that Japan would exert her authority over the International Settlement.

How all these events illustrate the Saviour's saying, "Wheresoever the carcase is, there will the eagles be gathered together." But though the eagles are hovering about, so far as Britain is concerned, her heart is still strong, and her pulse regular; and there is little prospect of her becoming a meal for these lawless buzzards.

How has it all come to pass? Are we so singularly righteous or so singularly selfish that it has become impossible for anyone else to live with us at peace? Why does Britain stand alone? Why the general defection in Norway, Holland, Belgium, and, I fear, France? No one wants to say, "I told you so;" and because of that there are those who presumptuously insist that nothing must be said about the past. But the Scripture says, "God requireth that which is past." And when a man dies from unknown causes, it is just as necessary to send for the coroner as for the undertaker. It is true the dead must be buried; but we have a right to know the cause of death in order to protect the living.

What has brought about this present deplorable state? When nations are thus destroyed, we have reason to enquire into the cause; for only as we are able to discern and recognize and acknowledge the follies of the past, can we hope for amendment in the future. How does it come to pass that a nation that was utterly beaten only twenty-two years ago has now, in so short a time, risen to such a position that she is the dictator of all Europe, and threatens the liberties of the world? Anyone who thinks at all must think a little about that. If anyone had predicted it in nineteen-eighteen, or even ten years ago, he would have been laughed out of court; although some of us in season and out of season have not failed to say it. But everyone who thus spoke was old-fashioned or "a war-monger", and I know not what else.

I am profoundly convinced that what I say is true, but you will read nothing about it in the newspapers.

The Rise of Mussolini

Mussolini's rise was not immediately very impressive. Much of his history is quite obscure, for the reason that he early took every precaution to keep it from the world. Not very long after his coming to power, I spoke in Los Angeles, California; and the service was broadcast. I received a letter from two ladies, sisters, requesting an interview. They were women of substance, somewhat past middle life, who owned three homes, one in Pasadena, one in England, and one in Italy. They usually spent six months of each year in Italy. That interview must have been twelve or thirteen years ago.

We talked about their experiences in Italy, and I enquired into conditions of life under Mussolini. They said, "We live there; we speak their language; we have spent altogether many years in Italy. We are fond of the climate and of many things there, and perhaps we are able to understand much that is not generally understood outside. We find people in England and the United States profoundly ignorant of true conditions in Italy." I said, "What sort of man is Mussolini?" "He is a ruthless murderer." I enquired what reason they had for saying that, and they replied, "You never read of it in the press, but to our certain knowledge there have been cases where he has gathered his opponents on an

old ship, and sent it out to sea, and destroyed it with all on board, leaving absolutely no trace." Mussolini effected his blood purges more secretly than did Hitler in nineteen-thirty-four.

I cannot verify that statement, but those women who had been resident in Italy vouched for the truth of it—not in one case, but in many. Mussolini has been an incarnate devil from the first, as well as Hitler.

Mussolini And The Vatican

Mussolini came to power in Rome, and has never been opposed by the Vatican. It was he who reversed the work of Garibaldi, Italy's great liberator. It was he who recognized and restored the temporal power of the Pope; and there has never issued from the Vatican, so far as I know, any word that has ever tended to the limitation of Mussolini's prestige or authority. We are all familiar with the bloody conquest of Abyssinia by Italy; an attack that was unprovoked, and that was absolutely without justification in morals; that consisted in the wholesale massacre of thousands of unarmed people, apparently for the gratification of the lust of conquest—and it was done under the Pope's benediction. Do not forget that: the forces that went to Abyssinia and the forces that returned, in that utterly wicked adventure, received the benediction of the Pope.

Italy's Part In Spain's Civil War

Think for a minute of Italy's participation in the war in Spain. Spain threw off the yoke of the corrupt Alfonso, and rebelled against the tyranny of Rome. The Civil War initiated by Franco was prosecuted against the legitimate Government of the people, elected by the people; and beyond all possibility of doubt the Spanish Civil War was fought with one object in view, and that was the restoration of the Roman Catholic Church to its position of special privilege and power in Spain. Franco could never have won the war unaided by Mussolini and Hitler. True, the Spanish Government obtained munitions from Russia, as it is common in times of war for belligerents to obtain them from neutral countries. They obtained them so long as they could, and as much as they could. But whole battalions of soldiers, as well as munitions were sent from Italy. The Spanish Government may have had some aviators from Russia, but no considerable number of Russian forces fought in Spain. But tens of thousands of Italians fought there; and before they went, and after they returned, they received the Papal benediction. The Pope of Rome pronounced his blessing upon the wicked destruction of more than a million lives in Spain.

Britain's Non-Intervention Policy

What part had we in this? The British Government pursued an amazing policy.

There are people who can never see smallpox until the cemetery is half filled with its victims. They are incompetent to examine the germs in the laboratory and say, "There is death in it", before the damage is done. God will forgive us for our folly, but our British Foreign policy ever since the Armistice has been that of men who have been psychologically dull, physically and politically obtuse. If now we face tremendous odds, it is because the folly of our statesmen has invited it. Chamberlain inherited his problems from his predecessors. I never agreed with his policy, but sometimes I wonder if we ought not to look upon him as a navigator trying to bring a badly damaged ship safely to port. While we

were pursuing a policy of non-intervention in Spain, we allowed Italy and Germany to try out their war machine with Spaniards for targets, and to test their principles of modern mechanized warfare while we sat back saying, "Hands off; do not interfere." We allowed Italy and Germany to destroy the legitimately constituted Government of Spain. People talked about its being a Communist Government. It was not Communist in the beginning, although there were some extreme Leftists in the Government.

I believe there can be little doubt that the Spanish Civil War was a Roman Catholic war, fought for the re-establishment of the Roman Catholic Church in Spain; and one of Franco's first acts after the surrender of the Government forces was to restore the Jesuits to their position, and to restore to them all the estates that had been forfeited by them. All that had the Pope's blessing. The character of anyone or any institution that could approve of Franco's campaign, it seems to me, is clearly revealed by such approval.

France A Rebellious Daughter of the Church

Hold that in your mind while we think a little of France. France was long regarded as the eldest daughter of the Church, and was so called. The French Revolution was the reaction of a long-enslaved people, against conditions for which the Church, with the royal house, were largely responsible. It was the blowing off of a lid, just as was the Spanish Revolution within our time. Thereafter, and while still nominally Roman Catholic, France became and has ever since been less submissive and less subservient to the Church. There has been also a large secularistic element in France, non-religious, perhaps atheistic, although there has also been a remnant according to the election of grace, of sound evangelical believers too.

The Vatican Anti-Ally In The Great War

Before the Great War, to my certain knowledge, the Roman Catholic Church was against France. In nineteen-twelve or nineteen-thirteen, the French Government passed a law bringing all Roman Catholic institutions under legal regulation, making them subject to inspection like all other institutions. Up to that time the Roman Catholic Church, although it was not an established church, enjoyed special privileges. The institutions of Rome were very much like the ambassadors in the various national capitals. The British Embassy in Washington is a little bit of England; the American Embassy in London is a little bit of the United States; and they enjoy what is called "diplomatic immunity" each being representative of a friendly power. So the Roman Church received special consideration; but just before the war that was all abolished, and all Roman Catholic institutions were brought under the ordinary laws of the state, and subject to periodical inspection, as were other institutions. Against that, the Church rebelled. Some of those societies and institutions went to Spain, some to England, and some of them came to Quebec.

The Vatican looked with disfavour upon France's act, and in the Great War it was very difficult to obtain recruits in the Province of Quebec. The conscription measure was brought in in nineteen-seventeen, not for the sake of the other provinces. By voluntary enlistment the other provinces had practically stripped themselves of their manhood. They did not need conscription. Of course there were French regiments. Of course there

were many individuals, but I speak of the attitude of the Hierarchy. The Roman Catholic Church in the last war, even in the Province of Quebec, was against France, and against Britain; and for Germany.

I say, France has for some time been regarded as a rebellious daughter of the Church. What about the present war? Hitler is anti-religious; although he does speak of God. But it is a case of mistaken identity: whom Hitler calls God is the devil. There is no evidence that the Vatican has changed its attitude toward France as a nation.

The Vatican And England

What about the Pope and England? What fools we are! What blind fools we are! Read "*Mein Kampf*." Hitler's entire programme is there, but we would not believe it. I could quote Roman Catholic authors to show you that the Roman Catholic Church recognizes that its chief barrier to world-dominance is the British Empire. Thank God it is so still (Applause). But the Roman Catholic Church is far from being without a following in England. Do not forget that not long before the war the Archbishop of Canterbury and Lord Halifax, in the House of Lords—both of them Anglo-Catholic, which is nothing less than Roman Catholicism disguised—advocated the solicitation of His Holiness the Pope, selecting him as the only man on earth competent to act as a world-arbiter! The Foreign Secretary of Britain and the head of the English Church!

I believe there is nothing the Roman Catholic Church desires more than the weakening of the British Empire to the point where she would no longer be able to offer successful resistance to Rome's machinations. It is the policy of the Roman Catholic Church to put up its leading officials to say one thing, and then to give directly opposite instruction to the parish priest who controls the people. The Roman Catholic Church is like the liquor trade. They always belong to both parties, contribute to the funds of both parties, so that which ever party loses, they always win.

Only this morning one of our members who is a travelling salesman told me that last week he was in company with a fellow traveller who is a Roman Catholic in a small Ontario town. His companion invited the local Roman Catholic priest to dinner, so the three dined together. They discussed the war, but when Mussolini was denounced the priest was silent. Expressing his surprise the Jarvis Street member asked the priest directly for his opinion. He replied, "We are absolutely forbidden to criticize Mussolini."—That occurred in an Ontario town last week.

Where Traitors Are Bred

History abounds with illustrations of what I am about to say. Some people will probably object, that such observations are out of harmony with the prevailing tolerance of our time. Has it dawned upon you, my charitable friend, that some of your soft talk and your sentimentality are rather absurd in this day? If your lot were cast where the German bombs were falling, you would change your mind. We have had such "tolerance" of antichristianism and nothingarianism preached from pulpit and press and from the professor's chair, now for long enough. "There is no devil; there is no hell; there is no evil; we are all good people. I believe in the universal brotherhood of man!" You are welcome to call Hitler your brother if you like! There is none of my

blood in his veins, nor his in mine. He is no more my brother than the devil himself.

This is not an extreme statement: the Roman Catholic Church has produced, and trained, and released upon society, with its blessing, more traitors to every principle of righteousness and truth, than any other institution the world has ever known. This is her true name. It is in the Word of God, beyond all possibility of question in my mind, a divinely inspired designation: "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Under her inspiration and promise of reward, men and women have betrayed their own flesh and blood; and delivered them up to death at the Church's behest. She is the breeding place of deception and treachery. And through all his infamous career, Mussolini has enjoyed the Pope's favour and blessing. I do not want Mussolini as a member of my church! Tell me—tell me, where else could such a reproduction of the devil himself, in what other church on earth could such an one be at home as a part of it, than in "BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH"?

Leopold's Treachery

Belgium was betrayed by her king, a whole country delivered up; and do not forget that more than three hundred and thirty-five thousand valiant soldiers who had gone to his help, at his call, were betrayed, and delivered into a death-trap. I do not know who induced him to do that, but Belgium is a Roman Catholic country. I wonder was Leopold acting on orders from Berlin or from Rome? That, I cannot answer.

Was France Betrayed?

What have we in France? There was treachery at the Meuse. There was a real betrayal of the Allied armies. What became of the commander which Reynaud said would be adequately punished, we do not know. It now appears the country must have been betrayed in advance by many of her statesmen. Then came Reynaud to the rescue. Remember what he said about fighting to the end. He said they would defend Paris, they would fight in the streets of Paris, they would fight every inch of the way to the southern shores of France; they would cross the sea, and fight in their African dependencies, and if need be, in their American possessions; they would fight, and keep on fighting until victory came.

Pétain The Senile Traitor

Pétain returned—from whence? From Madrid; the personal friend of Franco and Mussolini, an old man of eighty-four years, a man with a great military reputation. I have great respect for men of years. At the same time, no one in his senses would ever believe that a man of eighty-four years of age, whatever his experience, could be possessed of the necessary resource and resolution to pilot a great nation in a life-and-death struggle such as France was engaged in. You read his speech. It was nothing but the petulant whine of a decrepid old man. I have observed—and I have seen many instances of it—that when Roman Catholics grow old, they invariably try to keep on good terms with the passport department! When a Roman Catholic is getting near the passage to another world, the Church must give him "safe conduct". Can you imagine anyone more susceptible to such influences as would likely be brought to bear upon him, than an old man of eighty-four?

Why Was Paris Not Defended?

Reynaud disappeared, no one knows where. They say he resigned; some reports have it that he is in jail; other reports say that he was shot. Now it is reported he is *en route* to London; but how did he resign? Willingly? No one knows whether he resigned or was liquidated. Wickham Steed said the other day that the first shock that Britain sustained in connection with the recent developments in France—when he spoke of that long, long time ago, no less than three weeks!—that now seems an eternity ago, when other things took place—was when she heard the announcement that it had been decided not to defend Paris. Why? First, we thought only to save the city and its inhabitants, and that perhaps it was not a military factor. It is a Roman Catholic city of churches, a city filled with Roman Catholic institutions in which the Roman Catholic Church has vast wealth. Was it the Vatican that decreed that the shrines and images of Paris should be preserved? I do not know. Pétain asked for an armistice, and Britain and the world were shocked. Nobody knows why. Of course the situation was difficult, but it was not in agreement with the spirit that Reynaud had shown. He suddenly disappeared. His War Minister, General de Gaulle, escaped to England, and from England he broadcast an appeal to the French nation to accept the British proposal for a union of the two Empires, so that they should stand together. He was immediately publicly rebuked by one of Pétain's lieutenants, and ordered to return to France. But he did not go—wise man! He stayed in England. If you were to ask me the safest place on earth, I should answer that I would just as soon be in England this minute as in this pulpit! (Applause). It is not a big country, but it is a great country.

Britain's "Grief And Amazement"

Mr. Churchill knows something, and the Prime Minister expressed the "grief and amazement" of His Majesty's Government that the French Government should have entertained the German proposal; and in the same declaration he appealed to all Frenchmen in the world, who are free, including France, to come to the help of Britain and fight for the restoration of France. That means that the British Prime Minister repudiates the action of the Pétain Government, as the essence of un wisdom, if not of treachery. The former War Minister of Reynaud, having refused to return to France, in a later broadcast, constitutes himself the leader of a new French National Committee, and appeals to Frenchmen everywhere to rally to him and not to surrender. I think this ought to be said, and understood for the honour of France. I know many Frenchmen, some now living in France, who are among the noblest men I have ever known. There is no cowardice about them, they are splendidly heroic characters; and it would be a thousand pities if we, or the people of this Empire, should come to think of France in terms of Pétain's perfidy.

What Was Mussolini's Part?

Why Mussolini at last? Some say he did no fighting, why call him in? I believe it was Mussolini and Franco, as the instruments of the Vatican, who accomplished the surrender of France, not Hitler. Like Iscariot, he knew the place, and the men who could be used; and now he comes at last to receive his thirty pieces of silver. It is my conviction that France was as certainly betrayed as Belgium, betrayed on the order of the chief priest of

the Vatican through the medium of Mussolini and Franco.

Why Did Petain Employ Franco?

Why did Petain employ Franco as an intermediary? Franco had offered no aid to the Allies; he had even abandoned the rôle of neutrality and called himself a non-belligerent. Why did Petain employ Franco when the greatest of all neutral states, of one hundred and thirty millions, had been sending to France airplanes and other munitions? Why did not Petain employ the United States of America, and ask the good offices of President Roosevelt who, though a neutral, was yet benevolently disposed toward the cause of Britain and France? Why did he complain in that petulant speech that there were only ten British divisions in the ninth month of the war, and compare it with the third year of the last war when he said we had eighty-five divisions? He did not say a word about the treachery that had put in jeopardy the lives of twenty-three or twenty-five divisions that had to be brought back from Dunkirk. It was because of that they were not fighting in France to the end. Britain had lost all her equipment, thousands of men, while those who escaped escaped as by the skin of their teeth. There was not a word of appreciation of that, in Petain's speech, but only the whine of a decrepit old man—a great soldier in the last war, but if you put twenty-two years on top of sixty-two, there must be a great difference at the end of that time.

A Trinity of Traitors

Until recently, through all its long history, the world had found no name synonymous for a turpitude equal to Iscariot's—and then, except for the differing quality of the object of betrayal, as one who had plumbed an equal depth of perfidy, was added the name of Leopold; but now, as sounding with them the lowest and the blackest depths of infamy, we must add the name of Petain! WHAT A TRINITY—ISCARIOT, LEOPOLD, AND PETAIN! Certain people who pride themselves upon their charity and want of prejudice will reprove me for my "intolerance." I am intolerant of unrighteousness and fraud and treason. And on your part, my critic, do not dare to dignify your religious indifference by the euphemism of tolerance.

The "Fifth-Column" In Canada

What of our own country? I am not alarmed. I have built no bomb-proof shelter in my garden. Still we should be on our guard. Recently, among many others, eleven men were interned. The leader, Adrien Arcand, a Fascist in Quebec, and his followers were picked up after Italy came into the war. His quarters were raided, and several truckloads of documents, literature of one sort and another, taken away. In a Montreal court letters were read into the record which had passed between the leading Nazis in Germany and the leading Fascists in Italy, commending Arcand for his work. He had the framework of an army of seventy thousand, and if you please, Arcand was this summer to take over the Government of Canada by force. I suppose by that time Britain was to be conquered!

Not here! "It cannot happen here. Those things go on in some countries, but not here." But this is the court record.

Let me read:

"National Unity notes with pleasure the successes of the idea, where it is found in Mosley of England, Malan of South Africa, Degrelle of Belgium, Mussolini, Hitler, Metaxes, Franco, Salazar."

That was Arcand's company. A letter was quoted from Germany, dated in nineteen-thirty-five which read:

"Kindly permit me to congratulate you, too, upon having helped the greatest anti-Semite, Adolf Hitler, in succeeding to be nominated chancellor of the Reich. That is why I would first of all congratulate you and your fighters of the Ordre Patriotique des Goglus for having bravely carried on Hitler's mission in far away Canada and it is great to know that far out in Canada, brethren of ours are jubilant these days of the beginning of the renaissance of the holy north. Hail Canada!

"Hitler will become dictator now. Hitler will never forsake his cause, the holy cause of the north. I do know him, so I can believe in him, and I may therefore be able to tell your countrymen that being a full-blooded Northman, Hitler simply cannot betray the north; he does keep troth . . . tell your co-workers and your friends that we are happy out here in Germany but that we want to help Canada get fully awake, too."

A letter dated August fifth, nineteen-thirty-four, addressed to Arcand, from Gartenstrasse, Germany, and read by the crown counsel, stated:

"We are very pleased to learn you will participate in our little meeting. Bring along, if possible, Mr. Menard and another high official among your engineers."

One dated August eleventh, nineteen-thirty-five, and also addressed to Arcand, from Germany, read:

"I rejoice that the battle is developing so vigorously in that big country, Canada, which was separated from France by the same means used in this last war to deprive Germany of her colonies, and by the same people. Heil Hitler."

A third letter, to Arcand, dated March thirty-first, nineteen-thirty-seven, said:

"I am enclosing tracts of the latest issues of 'Fichte-Bund'. Germany wants and needs peace. In his great speech, January thirtieth, nineteen-thirty-seven, our fuhrer clearly explained this point to the whole world."

For myself I need no alarm clock "Made in Germany" to wake me up. Another letter to Arcand said:

"In the first weeks of March there will be, near Munich, a private congress of anti-Jewish prominents of the world to exchange ideas, come in touch with each other, to see German institutions and men of renown, and to deliberate the future. Partners who do not wish to be named are allowed to use pseudonyms to avoid difficulties at home. It is not necessary that you tell all people you are starting for Europe."

I quote further from the press report of the trial of Arcand and his followers:

"Inspector Harvison produced a letter written in French which he said was signed by the chief of the press bureau of the Comitato D'Azione Par La Universalita Di Roma, and had been seized in Arcand's home. 'For a long time we have been following the Fascist activity which you are furthering in your great and noble country', it read. 'We have also been able to learn that you are doing good Fascist work in Canada. FASCIST WORK OF PURELY MUSSOLINIAN NATURE, THAT IS TO SAY, ROMAN AND CATHOLIC.'"

The gentleman to whom these letters were addressed and in whose possession they were found and eleven others are now in an internment camp, and we have the promise of the Department of Justice that criminal proceedings against them will now be taken. Men guilty of such treason in Germany would be in a cemetery. Do not be afraid, but we must face these things. Canada is quite able to attend to Adrien Arcand.

Why Britain Must Stand

But what of Britain? Can she stand alone? She must stand for her own sake. There is nothing left to live for if she does not stand. We would rather go down

fighting, and every man and woman die in our tracks as free British subjects, than live one day under Hitler. (Applause).

Britain must go on for the sake of freedom. If Britain falls, freedom will be ended in Europe. Europe is now in chains, chains of darkness. Who wants to live in France, beautiful France, under such conditions? Or Belgium, or Holland, or Denmark, or even in Switzerland? Poor Switzerland! Refugee-filled, and with Nazis all around her, she is bound to be brought into subjection. If Britain were to surrender, all Europe, as Mr. Churchill said, would be plunged into an abyss of darkness never equalled in the world's history, and that perhaps would last for a thousand years. Britain must stand.

What of Hitler's Prospects?

What is the other side of the balance? There is a sense in which every conquered land will become to Hitler a liability rather than an asset. There will be the problem of food and of policing the areas. Millions of people hate him. The wardens in Kingston penitentiary do not expect to be greatly loved by their prisoners; but they at least have walls and doors and bars to keep them within limits. What is Hitler going to do with Czechoslovakia, a large element in Austria, loyal Dutch people, and loyal Belgians, and millions of Frenchmen who hate him as we ought all to hate the devil? It will be no small task, and if he is going to keep them in what he would call order, he will not have quite so many with which to fight us. Even the resources of the new territories will not immediately be available, while supplies will be scarce. The blockade will be intensified. Italy is now also blockaded, and as Mr. Churchill said, in the blockade of Italy we stop the greatest leak of all.

Britain's Growing Might

On the other hand, Britain's strength is steadily increasing on land, on the sea, and in the air. Did you read the story of the little trawler capturing one of Mussolini's great submarines? It made me tingle all over! Talk about "throwing a sprat to catch a mackerel"! That was an example of a trout catching a whale—but the whale was Italian, and the trout, British!

Though they were our ally in the Great War, the Italian fleet stayed at home. The Italian fleet stayed safely in harbour. When the British and French warships came into Italian harbours they found the Italian warships bedecked with flags, playing the conquering heroes in, and playing them out again; while they stayed at home! When the war was over, and the fleets—I think it was in Constantinople, which had capitulated with all the rest—gave all the sailors shore-leaves, here was another fleet of ships coming in, flags flying and bands playing! It was the Italian fleet! The war was over! Their crews got shore leave. The crews of those ships had to have military protection to save them from a pommeling from the British and French. No wonder!

British Morale

Our morale is not deteriorating. Did you read the letter from a British airman to his mother, a young man of twenty or little more? I quote from yesterday morning's paper:

London, June 21.—*The Times* of London publishes the following letter taken from the personal belongings of a young R.A.F. pilot in a bomber squadron who was recently reported missing, believed killed.

It is a letter to his mother, evidently intended to be sent to her if he were killed, and left open for the commanding officer's approval in the usual way so that he might be certain that no prohibited information was disclosed.

The commanding officer sent the letter to the bereaved mother and asked her whether he might publish it without giving the name of the writer, feeling that its contents might bring comfort to some other mothers and believing that the boy's countrymen would be proud to see the spirit in which their airmen are going about their task. The letter follows:

Dearest Mother:

Though I feel no premonition at all, events are moving rapidly, and I have instructed that this letter be forwarded to you should I fail to return from one of the raids which I shall shortly be called upon to undertake. You must hope on for a month, but at the end of that time you must accept the fact that I have handed over my task to extremely capable hands—my comrades of the Royal Air Force, as so many splendid fellows have already done.

At first it will comfort you to know that my role in this war has been of the greatest importance. Our patrols far out over the North Sea have helped to keep the trade routes clear for our convoys and supply ships, and on one occasion our information was instrumental in saving the lives of men in crippled lighthouse relief ships. Though it will be difficult for you, you will disappoint me if you do not at least try to accept the facts dispassionately, for I shall have done my duty to the utmost of my ability. No man can do more, and no one calling himself a man could do less.

I have always admired your amazing courage in the face of continual setbacks, in the way you have given me as good an education and background as any one in the country and always kept up appearances without ever losing faith in the future. My death would not mean that your struggle has been in vain. Far from it. It means that your sacrifice is as great as mine. Those who serve England must expect nothing from her; we debase ourselves if we regard our country as merely a place in which to eat and sleep.

History resounds with the illustrious names of those who have given all, yet their sacrifices resulted in the British Empire, where there is a measure of peace and justice and freedom for all and where a higher standard of civilization was evolved and is still evolving than anywhere else.

But this is not only concerning our own land. Today we are faced with the greatest organized challenge to Christianity and to civilization the world has ever seen, and I count myself lucky and honoured to be of the right age and fully trained to throw my full weight into the scale. For this I have to thank you. Yet there is more work for you to do. The home front will still have to stand united for years after the war is won.

For all that can be said to the contrary, I still maintain that this war is a very good thing; every individual is having a chance to give and to dare all for his principle, like the martyrs of old. However long the time may be, one thing can never be altered—I shall have lived and died an Englishman. Nothing else matters one jot, nor can anything ever change it.

You must not grieve for me, for if you really believe in religion and all that it entails, that would be hypocrisy. I have no fear of death, only a queer elation. . . . I would have it no other way.

The universe is so vast, so ageless, that the life of one man can only be justified by the measure of His sacrifice. We are sent to this world to acquire the personality and character to take with us. Those who just eat, sleep, prosper and procreate are no better than animals if all their lives they are at peace.

I firmly and absolutely believe that evil things are sent into the world to try us; they are sent deliberately by our Creator to test our mettle, because He knows what is good for us. The Bible is full of cases where the easy way out has been discarded for moral principles.

I count myself fortunate that I have seen the whole country and know men of every calling. But with the

final test of war I consider my character fully developed. Thus at my early age, with my earthly mission already fulfilled, I am prepared to die with just one regret, and one only—that I could not devote myself to making your declining years more happy by being with you; but you will live in peace and freedom, and I shall have directly contributed to that, so here again my life will not have been in vain. Your loving son.

How do you suppose a mother would feel who received that letter after her son was gone? Our guarantee of freedom is in that spirit.

Our Supreme Confidence

But still more in the chapter I read, and in the text I announced, which I shall not attempt to expound. OUR CONFIDENCE IS IN THE ONE WHO IS ABOVE ALL. God is the enemy of all who play the part of Germany and Italy. There is no doubt about where God stands in this matter. He hates iniquity; He is the God Who avenges, and He will arise and His enemies will be scattered.

God's Hand Already Seen

God has already shown His hand on our side. I have not heard half as much about it as I should like to hear. In this place we bowed in special prayer, at the King's request, with millions of others throughout the Empire that we might all beseech God's help for the men in Flanders. We did not know what Mr. Churchill knew, when in his broadcast he tried to prepare the Empire for "heavy tidings". He expected to have to report that the whole army of three hundred and thirty-five thousand were either destroyed or captured. What a tragedy that would have been! When someone spoke to me of their evacuation, I said, "It is useless. They will have to fight it out. Evacuate nearly half a million men under the fire of Hitler's air force?" On the Tuesday following the day of intercession heavy weather held up the German drive. Then the fog came down as it did when God stood between Israel and the Egyptians, and they were covered. The shadow was the shadow of His wings. It is said also that the waters of the Channel were as tranquil as a millpond—such calmness as had not been known, as one writer said, "for centuries." Every kind of ship and boat that could float, went across for men. Many waded out waist-deep; the difficulties were insuperable, beyond human power—but three hundred and thirty-five thousand men were snatched out of the jaws of Death, and brought safely back to England. All honour to the brave men of that "bumboat armada," of the Royal Navy and the Air Force. But all must have failed had not God intervened.

Have you given God thanks for that? *The Star Weekly* carried an article yesterday by Frederick Griffin, in which he said that he found people everywhere in England saying that it was God Who saved us at Dunkirk; and he asks the question whether a great religious revival is coming to England. He says that men who never prayed, who did not go to church, men went that Sunday and prayed—and later they saw God make bare His arm at Dunkirk; and he says that people everywhere are turning back to God. I pray that it may be true, and on an ever-increasing scale.

Here John Newton speaks for us again:

"His love in times past, forbids me to think
He'll leave me at last in trouble to sink;
Each sweet Ebenezer I have in review
Confirms His good pleasure to help me quite through."

Illimitable Resources

There is no limit to His resources. Read the text. The whirlwind is His, the storm is His, the fountains of the deep are His, the lightnings are His, the earthquakes are at His command. Verily, He hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet! All authority in heaven and on earth belong to the God in Whom we trust, and to Whom we pray. As I read in the fortieth chapter of Isaiah just now of His taking up "the isles as a very little thing", like a flash it came to me, and I almost paused to say, "Thank God! O God, do in Thy mercy take up the isles; put Thine arms about the British Isles and lift them up to victory!" How easily He can do it! For, after all that has been said, it is said, "The Lord is good." And *He is!* Oh, *He is good*, "a stronghold in the day of trouble." That is the best bomb-proof shelter that ever was devised.

"He knoweth them that trust in him." I believe that God is going to give us a great deliverance. Now we can concentrate upon home defense in England. Let us pray, all of us, not only for deliverance, but that when that deliverance comes, there may be a recognition of God in it all. It would be worth the war if we could see millions of people turning their faces once again toward God, believing His word, trusting in His Son.

That is my message to you to-night, that over and above everything else, the Lord, Who is a Man of war, the Lord Whose name is the Lord of hosts, is on our side. Nay, we are on His side, and because of that, we shall triumph! As in the individual and spiritual sense, so in the national sense, we may cry, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

NEWS FROM FRANCE

(In view of Petain's treachery it is refreshing to read news from our French brethren. They, we believe, are truer representatives of the soul of France than Petain. These reports, of course, were written before the collapse of France. Ed. G. W.)

The Church at Mulhouse

The Church at Mulhouse, under Pastor Waecker, continues to send out a monthly circular of five pages to its friends and members in the army or evacuated to other parts of France more remote from the line of battle. For the convenience of those whose mother tongue is the Alsatian dialect, one page continues to be printed in German. One cannot but pause to wonder at the wisdom and liberality of the French Government in the privileges it continues to allow to its Alsatian citizens even under the cloud of war. No wonder the French Government is so beloved in Alsace-Lorraine! The following paragraph is taken from the front page:

"This month has been the record month for the numbers attending our meetings at Mulhouse. There are now as many attending the meetings in the French language as those held in German. Never have we had so much joy in our meetings as in these last days. There are new faces almost every day. We have also seen some souls decide for the Lord in the last few weeks. More and more we feel that we ought to be thankful to the Lord that we have liberty to unite in this way. The gravity of the hour teaches us more and more to put ourselves for everything into the hands of Him Who has so marvellously kept us until this day."

The Church at Nimes

From NIMES comes the following news concerning their men in the army.

"Since the beginning of the war our men who have been

dispersed to every part of France and elsewhere have done their best to give a faithful testimony and to lead their comrades to the knowledge of the gospel. They have received a sympathetic attention on every hand. One of them returning to the army after his first leave of absence took with him a package of tracts and several New Testaments requested by his comrades, which were avidly accepted and read. Another who has a Mohammedan officer had the opportunity of giving him a New Testament and of recommending him to read it. The officer did so and found such an interest in it that he re-read the whole book in several days. Still another who is in the Colonial troops was able to gather together for a service of worship several Senegalese soldiers in his regiment.

"But the most remarkable case concerns one of our fine young men who is a Sunday School teacher in our church and who was mobilized in the Red Cross corps. Since the beginning he attempted to give a faithful testimony among his comrades, with such success that when the military authorities made inquiries for Protestant pastors in the ranks the soldiers of his corps announced him as a pastor. He was so well known as a militant Christian. This friend had the joy of preaching the Word of God to several comrades and of seeing them take a serious interest. Among them was found a quartermaster of the corps, an intelligent and well instructed young man brought up in the Catholic faith. He had sought satisfaction for his profound aspirations in the study of various philosophies without finding it, but in the gospel as preached by the young Sunday School teacher he found what he had long sought and did not delay in truly giving himself to the Saviour. Just as he had done so he learned that his young wife was very sick, and obtained leave of absence to visit her. He bought a newspaper at the railway station to read in the train, but opening his New Testament he was so captivated by its reading that he continued until the end of his journey without even so much as looking at the newspaper. When he arrived home he spoke to his wife and her sister concerning the new faith. His young wife and he passed long hours in fervent prayer asking the Lord for deliverance. The Lord responded marvelously and after several days of his short leave of absence he left his wife well on the road to recovery, and above all her soul filled with the first joys of the gospel, stronger than ever in order to endure the isolation and the absence of her dear husband. She realised the help that the presence of God can bring in this life. This new Christian household has visited us at NIMES, delighted to find themselves for the first time in fellowship with an evangelical church. 'How all this answers to just what I have sought so long,' the young soldier said to me, his face lighted up with joy. 'Shall I find such a church as this at Paris when I come home from the war?' he asked.

"In addition to the good profession witnessed by our young friend I should like also to emphasize the truly Christian spirit of which they give witness in their letters. Many of them have already been in danger in the front line. One of these told in a moving and thrilling fashion of the long nights spent in watching in the advance posts leaning on the parapet of the trench motionless in a night as black as ink, tense to observe the least noise and catch the least shadow, his ears exposed to the below zero temperature, well knowing that the life of his comrades depends on his vigilance. The enemy is very near but our friend feels the presence of God. He has his Bible with him in his pocket, and at the first light of gray, rainy dawn he will read a few verses, and as he thinks of it in this night of dangers its good promises enable him to remain calm and strong.

"Still another whose duty is to bring up the letters to his comrades, passes every night in a little village where a handful of soldiers keep guard against the enemy. Sometimes street fights with hand grenades take place. In such circumstances our friend passes every night, but the Lord is with him there also. Still others must wait without action, and this is not easy for a Frenchman. Every week a circular letter brings them news from the church, a résumé of the sermon and notes of the different meetings. These circulars are always very much appreciated and establish a tangible spiritual bond which unites us all. Both our friends and we realize more than ever how much the local church is a divine beneficent reality."

Bible School Lesson Outline

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

Vol. 4 Third Quarter Lesson 27 July 7th, 1940

Lesson Text: Matthew 26:36-75.

Golden Text: "Watch and pray, that ye enter not into temptation."—Matthew 26:41.

I. The Agony in Gethsemane—verses 36 to 46. Read also Mk. 14:32-42; Lk. 22:39-46.

At the conclusion of the Lord's Supper Christ departed from the house and from the city with His disciples, and they made their way to the Garden of Gethsemane, an enclosed piece of ground between Kedron and the foot of the Mount of Olives (verse 36; Mk. 14:32 Revised Version margin).

Gethsemane means "Oil-press", a name suggesting the deep anguish of spirit of the Son of man as He prayed there alone (Psa. 42:6; Isa. 63:3; Lam. 1:12; John 16:32). Luke the physician mentions the fact that His sweat became as it were great drops of blood, which was a physical sign of intense heart strain (Lk. 22:44). The spiritual oppression must have been tremendous, for the weight of the world's sin was already coming upon him (Isa. 53:4-6; 2 Cor. 5:21; 1 Pet. 2:24).

Our Saviour had complete confidence in the Father's love and in His power (Mk. 14:36; John 10:17). He was entirely submissive to the Father's will (John 5:30; 6:38; 12:27, 28; Phil. 2:8). In the time of trial we, too, should trust and pray, assured of the sympathy and help of our Saviour, Who suffered as no mortal could ever suffer (Heb. 12:3, 4).

The Word does not state specifically what is implied in the Lord's prayer that the cup might be removed, if it were possible, but we do know that the image suggests extreme mental and spiritual suffering (verse 27; Matt. 20:22; John 18:11). It may be that He prayed to be saved from physical death at that time through extreme exhaustion (Psa. 102:23-27; Heb. 5:7), and that this conflict represented another attempt on the part of Satan to destroy the Royal seed through Whom he was to be defeated (Gen. 3:15; compare Matt. 2:16; Lk. 4:29), and to prevent Christ from reaching the cross where the adversary would be judged (John 12:31; 16:11).

Peter, James and John failed their Master. He had asked them to watch with Him, to stand by, to remain alert while He prayed, but their eyes closed in sleep. He gently reproached Peter, the natural leader and spokesman for the others. This was the last hour before the powers of darkness were given permission to carry out their designs (Lk. 22:53). It was the time for the disciples to prepare themselves for the trials so soon to overtake them. They should have been watching with Christ and praying for themselves. Had they done so, they would have been fortified to withstand temptation. The need for watchfulness is greater because of the infirmities of the flesh (verse 41). Our Lord was not excusing the disciples when He made this observation, but rather warning them.

II. The Arrest in the Garden—verses 47 to 56. Read also Mk. 14:43-52; Lk. 22:47-53; John 18:2-12.

Judas, one of the Twelve, carried out his agreement with the Lord's enemies (verses 14-16). The traitor disciple brought with him a multitude, armed with swords and staves. A wicked adventure draws many followers, while the good cause often lacks supporters (Exod. 23:2).

It would have been ridiculous, had it not been so tragic, to see that motley crowd of armed men coming to take the lowly Nazarene, Who went about doing good. Judas knew that the Lord Jesus was powerful, yet he had no conception of the spiritual resources available to the Saviour as the Son of God (verse 53). One word from the Lord and the hosts of Judas would have melted away. As it was, Christ gave them a brief glimpse of His Deity (John 18:6).

Judas approached the Lord with the respectful greeting of a submissive pupil to his teacher, and with the kiss of love and friendship. Yet his heart was filled with rebellion and hatred.

Loyal Peter was eager to defend his Lord against this hostile crowd (John 18:10). Peter was wide awake now, and active, but he was exhibiting an impetuosity of the flesh. The Lord rebuked him for trusting in carnal weapons (2 Cor. 10:4), warning him that such force would be met with force (Rev. 13:10). The Saviour saved others, but Himself He could not save, if He would be the world's Redeemer. He would submit to death and bear the curse, in order that He might deliver others from death and the curse (Gal. 3:13; Heb. 2:14, 15). Christ did not escape from Judas and His crowd, not because He *could* not, but because He *would* not. He knew the things which were coming upon Him (John 18:4), and the Scriptures must be fulfilled (Isa. 53:7-10).

III. The Trial Before Caiaphas—verses 57 to 68. Read also Mk. 14:53-65; Lk. 22:63-65.

The Jewish trial of Christ was a religious trial, and it consisted of three stages: the preliminary questioning before Annas, the former High Priest (John 18:12-14, 19-23), the informal trial before Caiaphas and the Sanhedrin before dawn, and the formal trial after dawn (Matt. 27:1; Mk. 15:1; Lk. 22:66-71). This passage deals with the second phase.

Try as they might, the Jews could find no sin of which they could accuse Christ; He was absolutely holy (Isa. 53:9; John 8:46; 14:30; Heb. 7:26; 1 Pet. 2:22). They must needs employ false witnesses (Psa. 27:12; 35:11; John 15:25). The only charge they could bring which would gain any degree of credence was a statement relating to His resurrection. They misunderstood and misinterpreted His words, thinking He was referring to Herod's temple, when He was speaking of the temple of His body (John 2:19).

Christ met the insolence of the High Priest with silence (Isa. 53:7; Matt. 27:12, 14; Mk. 14:61; 15:5; John 19:9), but when the High Priest showed signs of earnestness Christ answered bearing witness to His Deity and His return in glory (Matt. 16:27; 25:3). The Lord does not satisfy the cravings of the curious but He graciously answers the cry of faith.

The Jewish law demanded the sentence of death for blasphemy (Lev. 24:16). Had Christ not been the Son of God, He would indeed have been guilty of blasphemy.

IV. The Tears of Peter—verses 69 to 75. Read also Mk. 14:66-72; Lk. 22:54-62; John 18:15-18, 25-27.

In addition to his failure to watch and pray (verses 40, 41), Peter got into trouble because he put himself in the way of temptation. Young people are prone to see how near the danger point they can go without being harmed, but the wise will stay as far away from wrong as possible. Peter lost out when he followed Christ afar off (verse 58), when he remained without the court instead of inside where his Master was bearing the insults, and when he kept company with the enemies of the Lord (Mk. 14:54).

The usually brave Peter lost his courage, and feared to confess his Lord. He did not err in faith, but in faithfulness. The fear of man, and also the fear of woman, bringeth a snare (Prov. 29:25; 1 Kings 19:2, 3). The expression "curse and swear" does not imply the use of unseemly language, but denotes the solemn affirmation of a statement by an oath (Compare Matt. 5:33-35; Heb. 6:13; 7:21).

Peter was recalled by the prayer of Christ (Lk. 22:32), by the look of love, pity, sorrow and reproach on the face of Christ (Psa. 32:8; Lk. 22:61), and by the word of Christ (verse 34; Psa. 119:133).

Peter went out and wept bitterly, but his tears were tears of repentance and marked him as a child of God. The true Christian, when he falls into sin, will be grieved because he has brought reproach upon the name of the Lord, and he will be unhappy until he is forgiven and restored (Psa. 32:3-5; 51:12-14; 2 Cor. 7:10).

UNION NEWS

Norland

Supplying at Fenelon Falls on Sunday, June 16th, we visited the home of Rev. Frank Vaughan during our free afternoon. We really went to see the parsonage, and it was worth while. Of native logs in a woods setting just out of the village of Norland, the neat manse is called "Pinenear". Its erection and its comfort is certainly a tribute to the spirit

of the Baptists of Norland and to the initiative of their pastor.

And now we must have the Pioneer Baptist Church. At present the Baptists meet in a hall. The evening of the Sunday we were there the attendance was forty-five. The preceding week Pastor Vaughan in his regular work had held meetings in several of the scattered communities, and his total attendance for the week—he is a very systematic man and keeps track of everything—came to one hundred and sixteen. That meant one hundred and sixteen different people reached that week with the gospel, not to mention the Norland Sunday School, which averages about thirty. On this field there is one church building, at Miner's Bay, but because of its location it is really useful only in the tourist season. The "natives" are scattered and some of the best meetings are held in the homes. The expense involved in Mr. Vaughan's transportation is out of all proportion to his meagre income, and the "Ophelia Bump", Model A, year 1926, roadster style, is never driven over fifteen miles an hour lest it follow the famous and "wonderful one-hoss-shay"! In the winter, for one meeting at least, Mr. Vaughan drives through the intense cold to a given point, and then goes on snowshoes four miles further to preach.

As we said, there is really no suitable church building on the whole field, and a field without a church home is an anomaly. This situation must be remedied. Pastor Vaughan has taken steps for such a remedy. Logs have been donated, cut and milled. The lumber has been dried and is now ready to be dressed. This will provide scantling, sheathing, etc. With his own hands, Mr. Vaughan has dug the trenches for the new church, and through clay almost as hard as rock at the back, a small basement for heating apparatus. We saw the hole which by a preceding rain had filled with water, but the water had been pumped out lest the sides should cave in. Some stumps and stones within the enclosure had been moved by dynamite. There was the stone ready to be laid—it is a limestone country,—and there was the sand in a heap and the water already drawn in an enormous hogshead. Christian men had, without charge to the Baptists, done the stone work for the full basement of the parsonage. In spite of the fact that they are very busy, these men promised to lay the foundation for the church. Mr. Vaughan is waiting for them to come as soon as may be convenient. But when this is up, though the lumber is ready, money is urgently needed for electric wiring, furnishings, etc. (As Pastor Vaughan and I stood and looked into the hole that represented so many hours of hard labour, he said to me, "I won't go ahead with it until I have the money to pay for it.")

"How much do you need?"

"Three hundred dollars, I think, would put it up."

Imagine! A new church, Pioneer Baptist Church for three hundred dollars. At every meeting which Mr. Vaughan holds, and in the summer time he has one every night except Saturday, an offering is taken. Upon these offerings, small as they are, he and his family are dependent. In addition an offering for the building fund is taken at every meeting. The people of the district are poor, and often the building fund offering amounts only to a few cents. Truly, in Norland "the poor have the gospel preached to them", and those who can invest money by sending it to the office of the Union of Regular Baptist Churches, for Norland, will carry on the work which our Lord Jesus Himself in the days of His flesh announced that He was doing.

Lifford

Rev. J. Fullard of William Street Baptist Church, Lindsay, has been branching out. In a schoolhouse at a place near Lifford, a few miles from Lindsay, he recently held meetings. The following interesting report we share with our readers:

"Things started very slowly. One evening the first week we had no one in attendance except those I took with me from Lindsay and faithful Mrs. Medland, the lady who asked us to go out there. But gradually we gathered a number of people together and had a great time. Eighteen raised their hands during the meetings and the last Sunday fourteen walked down the aisle. There were about seventy at that meeting. Two carloads of them came in to the service at Lindsay in the evening. I am going to continue out there on Sunday afternoons for a while, and see what comes of it. The people were most enthusiastic and, my, how the Lord wrought among them! No one came until the invitation hymn was almost finished, then one young woman resolutely walked

down the aisle and boldly faced the congregation, then others started, and the clouds of God's mercy seemed to break with blessing on our heads."

Supplies

Pastor G. M. Reeve supplied the last two Sundays at Westport, which place Mr. A. Dallimore left to become pastor in Orangeville.

Rev. W. Hal MacBain has been the preacher at Snowdon Baptist Mission the past three Sundays and the weeks between. A week ago a middle-aged man made profession of faith through his ministry there, and Christians were quickened. For two of these Sundays Mr. W. C. Tompkins supplied Mr. MacBain's place at Temple Baptist Church, Sarnia.

French Work

We have now to report that one of our pastors of an English Baptist Church in Quebec has begun a meeting each week in the French language. This is a brave attempt and another result of the teaching of French in Toronto Baptist Seminary.

CAPTAIN THE REV. BERNARD JEFFERY

For several years of devoted and faithful ministry, Rev. Bernard Jeffery has been used of the Lord to the up-building of the Long Branch Baptist Church. Through his efforts in response to his missionary vision for the Lake Shore, a prosperous work in New Toronto was opened. At the outbreak of the war Rev. Mr. Jeffery applied for a chaplaincy. He was called up to begin service as a padre last Sunday morning at Camp Borden, where he addressed a large congregation of men, visited the hospital, and began the general and difficult duties of spiritual advisor to the troops.

Last Sunday evening a farewell service was held in Long Branch. For this special occasion the accommodation of the Baptist Church being far too limited, the local theatre was employed, and, in spite of the continuous rain, was almost filled. The deacons of the church and the superintendent of the Sunday School took part in the service, together with Rev. S. J. Wellington. When testimonies were called for, one after another, the people rose and thanked God for salvation in Christ and also for the ministry of their pastor. Mr. Jeffery preached a stirring evangelistic sermon on "The Call to Arms". At the close of the service, Deacon S. Brock, on behalf of the members and friends, presented Mr. Jeffery with a beautifully engraved wrist watch.

Thereupon a large part of the congregation walked through the wet to the Baptist Church, which was filled for the observance of the ordinance of baptism administered by Mr. Jeffery. Captain Jeffery is on leave of absence for the duration. For the immediate present Rev. S. J. Wellington will preach Sunday mornings and take the general charge of the work, since he has no Sunday morning service at New Toronto. Various brethren will supply for the evening meetings. We shall follow Captain Jeffery with our prayers to the large sphere of opportunity to which he has been called.—W. Gordon Brown.

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THE GOSPEL WITNESS every week for over nineteen years has contained a sermon by the Editor. The sermons are stenographically reported and carry much of the atmosphere of the service of a great congregation with them. In these days of strain the messages of the Jarvis Street Pulpit bring comfort and inspiration to multitudes both in their delivery, and through this paper.

We publish below an appraisal of the value of the paper by Dr. J. A. Hutton, the famous Editor of the great *British Weekly*, of London. Dr. Hutton says:

"THERE is no more sustaining ingredient to my spirit for one's arduous life in these days than the issue of *The Gospel Witness* which reaches me from Toronto week by week. *The Gospel Witness* is edited by Dr. T. T. Shields, Pastor of Jarvis Street Baptist Church, in that city. Not only does Dr. Shields edit this resolute paper: he almost writes it. For myself in these days I cannot have too much of him. He is indeed a Fundamentalist, a designation which is used disparagingly by those who differ very profoundly from men like Dr. Shields on the doctrine of Holy Scripture and on doctrine generally. For myself, far from having any quarrel with Dr. Shields' doctrinal utterances in these vivid, uncompromising, passionate weekly sermons of his, I have evidence that I agree with him; for I envy the decisiveness and force which in his case such a doctrinal intransigence compels and sustains and illustrates so convincingly.

Preachers in these days are a feeble folk who have not found a Rock for their feet which "establishes their goings". In these days humanism fails; for we are caught in its net.

"A GENIUS FOR TEXTS"

DR. SHIELDS appears to me to know the text of the whole Bible, in the King James' Version, off by heart.

In the shifting phases in the moods of men, and in the shifting scene which the world presents, this great preacher knows, and gives the impression that it had long been familiar to him, a verse, a group of consecutive verses, which fits precisely the main mood or event of the very hour.

Take this as illustrative. In *The Gospel Witness* of March 14th the title of the Sermon is "Beware of Peace!" Dr. Shields finds the very text. It is not a mere pretext, something which sounds like the real thing. It is exegetically and in its context the real thing, altogether free from cleverness or guile. Here it is:—

"Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."—(1 Kings XX:42).

Certainly this is a new point of view; that there may be a stage and crisis in events when we might take such action as would spoil something which God had in view."

—From *The British Weekly*, April 11th.

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