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

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The Jarvis Street Pulpit

WHY SHOULD THE POPE HELP HITLER?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 11th, 1940

(Stenographically Reported)

"Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house."—Matthew 12:29.

Prayer before the Sermon

We thank Thee, O Lord, that we have not to rear an altar to the unknown god. By the illumination of Thy Spirit, we are enabled to know Thee; for this is life eternal, that they might know Thee, the only true God, and Jesus Christ Whom Thou hast sent. We worship Thee this evening as the God and Father of our Lord Jesus Christ.

We thank Thee that so many in Thy presence here this evening have really seen Thee, that the eyes of their hearts have been opened to behold the Lamb of God as the One Who taketh away the sin of the world. We come before Thee with no other plea than the name of Jesus Christ: If ye shall ask anything in my name, we hear Him say, I will do it.

We ask not for Thy presence this evening; for we have Thy promise, and Thou dost never fail to fulfil to Thy servants the word upon which Thou dost cause them to hope. Therefore assembled in Thy name, we know that Thou art here. But we remember that in the days of Thy flesh, there were many who often came into Thy presence, who failed to recognize Thee. There were some who saw Thee, but their eyes were holden. We pray that we may have that touch of God by which we may be enabled to say, every one of us, Truly God is in this place. And now that we are here, and Thou art here, and we have Thine ear, we pray that Thou wilt teach everyone of us to pray.

We cannot give expression to all the desires of the hearts of Thy people. Indeed, we know not what to pray for as we ought. We are dependent ever upon the intercession of Thy Spirit Who maketh intercession for the saints according to the will of God. Hear the inarticulate prayers of Thy people, the groanings which cannot be uttered, the cry of the soul for a greater nearness to God, and a clearer understanding of His ways and His will. Draw us nearer, nearer, to Thy wounded side.

It may be there are some here with a special burden, some special care, some unusually perplexing problem, some intricate sorrow of the heart with which no stranger can intermeddle. The hearts of men are known to Thee: come to every individual in this congregation, in such a way that everyone of us will know that Thou hast come to speak to

us. We thank Thee that Thou art the Good Shepherd Who calleth His own sheep by name. Call us, O God, by name to-night; may we hear Thy voice and follow Thee.

In the day of darkness and perplexity, we ask light, light on the issues of our time, a deeper and larger spiritual knowledge of the ways of God with men. Therefore we pray that Thou wilt lead us to a clearer understanding of world-events, that we may be able to discern Thee in untoward circumstances, that it may ever be clear to us that the Lord reigneth, and that therefore the earth may rejoice.

Instruct us out of Thy Book. We thank Thee for Thy Word. Thou through Thy commandments dost make us wiser than our enemies. Make us wise especially in that deeper sense of being wise unto salvation. So relate us to God in Christ that we may be completely victorious, that we may always triumph in Christ Jesus, and so live above the storms and thunder-jars of earth.

Once again we pray for our rulers, for the King and all his ministers in Britain, in Canada, and throughout the Empire; that the wisdom which is from above, which is always first pure and then peaceable, may be theirs. In the direction of our armed forces, be Thou the Commander-in-Chief, the Maker of all plans, and the Executor of them, so that the forces of darkness may be driven back, and victory given to those who fight for truth and righteousness.

Help us in this service for the sake of Jesus Christ our Lord; Amen.

Our Lord says of Himself, "I am the way, the truth, and the life—I am THE TRUTH." That great saying has a very much larger significance than is generally supposed. Of course, it must be true that Jesus Christ is the truth in respect to all the great matters of sin and salvation; but I believe that His saying has a vastly wider significance and fuller content than that. It is axiomatic that truth never contradicts itself. Truth in one realm can never contradict truth in another. The Lord Jesus was and is the Creator, God manifest in the flesh: "All things were made by him, and without him

was not anything made that was made." "By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." He is the Centre and Sum of everything. All things having been made by Him, it follows that He must be the Author of the nature of things, that He gave to all things their nature. That being true, He knows what is the nature of things—not merely your nature and mine: He knows the nature of everything.

That word, nature, is often lightly employed: it is used to designate mere character or outward form. But you cannot define the nature of a blade of grass—you may know its form, its colour, its weight; but nature is a strong word. Jesus Christ gave to everything its nature. He needs no X-ray to assist His vision. He knows, not only what is in man, but He knows the nature of everything because He made it.

I believe that it is not possible for a man to know the whole truth about anything, anywhere, apart from Christ: not even in the field of natural phenomena. I do not underestimate the capacity and achievements of the human intellect. I have the greatest admiration for science, and for men of science, for true science. But however skillful and erudite and discerning and experienced the man of science may be, in the realm of natural phenomena there will always be something that will elude the penetration of the microscope, or the power of the telescope to bring distant worlds within the range of human vision. "The heavens declare the glory of God", but one may look through the most powerful telescope in the world and not see the glory of God—not because it is not there, but because he has not eyes to see it. Jesus Christ is the Norm, He is the Standard to which everything must be brought.

He is the supreme Authority even in the realm of the human intellect. Saul of Tarsus was no mean scholar, but when his experience had been enlarged and his spiritual vision clarified he spoke of a warfare in which he was engaged, and he said, "The weapons of our warfare are not carnal." The implication being that they are spiritual; and he said of those weapons that they "are mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." There was a time when the Apostle Paul "verily thought with (himself) that he ought to do many things contrary to the name of Jesus of Nazareth"; later he said, "I have no right to entertain even a thought which is contrary to Christ." He says: "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of this world, and not after (or according to) Christ." Beware of anything and everything that does not attain to the full measure of the standard of Christ.

If I had time, in proof of that proposition, I should like to take you through the eighth Psalm, where the Psalmist begins, "O Lord our Lord, how excellent is thy name in all the earth! who hath set thy glory above the heavens"; then in contrast therewith: "Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger." Then the shepherd-psalmist viewing the heavens said, "When I consider thy heavens,

the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?" Thereafter he leads us on to that great climax, "Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet: all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord our Lord, how excellent is thy name in all the earth!"

In the New Testament, the Holy Ghost, speaking through the writer to the Hebrews, whoever he was, quotes that Psalm, and says, "For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."

That eighth Psalm tells us that man is to find his ultimate coronation in Jesus. Thus one cannot even read the heavens, nor see the glory that is above the firmament, save as he views them through Jesus Christ.

A Christian man, even a preacher, is not beyond his province when he essays the task of interpreting the history of his time. Indeed, to know this Book is to have acquired a peculiar faculty and facility for the understanding of these things.

Let me go farther. You quote it very often, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." All things work together for good? Have you thought of the implications of that tremendous statement? "All things work together for good to them that love God"—for you, if you are a Christian. That assumes that there is some authority, Someone somewhere to Whose sovereign power all things are subject; all things, not of our present day, but of our yesterdays and yester-years. For if God is to make everything work together for your good, He must have anticipated your existence, He had to be possessed of a power that would span the eternities, or, philosophically, that scripture could not be true. But it is true. It is true because there is One to Whom God has given all authority in heaven and in earth, to Whose sovereign sway, in all realms, and in every period of the world's history, all things are subject. Who permits or compels, but from Whose sovereignty nothing in any sphere or age is exempt.

If that be true, God is a Factor in all history, past, present, and future. The only difference between the history written in the Bible and your history and mine is that this is recorded by the pen of inspiration. If you are a Christian, your history is as much permeated with God, in essence it is just as supernatural, as anything in the Bible; only there is no one infallibly to write the story of your life, to tell your vices and your virtues, and give a true picture, as they did who wrote by a special and peculiar inspiration of the Spirit of God.

I state these principles as my apology for presuming to speak upon such matters. Mr. Duff-Cooper, a very able man—but no abler than he thinks he is—some time ago when he filled another position in the Government, when an eminent minister in England, a bishop I believe, had ventured an opinion, contemptuously dismissed the opinions of “the clergy” on such matters, as of no value. God pity us if we have less discernment and foresight than some political leaders! I must emphasize the great truth, that if world events had been viewed through the medium of this Word our statesmen would have been a thousand times wiser than they have been.

You have heard it said, and truthfully said that “history is simply His story.” Jesus Christ is in all the world’s yesterdays. He divides the millennia of all time. You cannot read history without Christ. You cannot understand the factual news of the day apart from Him.

There are many who will object to such views as I have been bringing to your attention. There are some things that elude the vision even of thoughtful men; and unless we do view things through the medium of Scripture, we shall be brought into endless confusion.

There is a vast difference between a politician and a statesman. There are plenty of politicians, but very few statesmen. Politicians are men who build a ramshackle construction which they call a house. They do not care about the quality of materials that enter into it, but cover its defects with putty and paint; and reckon they have accomplished something. The principle of “peace in our time”, determines their course. The man says, “Why should I worry about the next generation?” Like a man in a county council of whom I heard—almost as ignorant as some people they elect to a city council! They had come to the end of their term of office, and there was a piece of work to be done. This man said, “Why should we worry about that? I move, Mr. Reeve, that we leave that to our ancestors!” There are a great many people who are willing to hand all their problems over to their successors; as long as they can manage to get through comfortably in their day, they do not care about the generations to come. (In thus speaking I would not asperse the sincerity much less the honour, but deplore only the shortsightedness of the one who, with such invincible hopefulness, recently gave currency to the phrase “peace in our time.”)

A statesman is a man who digs deep, who lays his foundations true and broad and builds upon the solid rock of principles tried and proved, a house that will stand the storms of the centuries. Burke, Chatham, Washington, Lincoln, were statesmen; but our generation is burdened for the most part with men who boast of how long they have managed to stay in office. Long tenure of office may be due to strength and consistency of purpose and aim; or it may be achieved by superior craftiness. The man who has a clear vision of truth, moral or political must be content to be misunderstood, and, if need be, derided. But if his view is unmistakably in harmony with the principles of revealed truth he may confidently rest in the Lord, and wait patiently for Him, until He bring forth his righteousness as the light, and his judgment as the noon-day.

Since last Sunday I have been asked why the Pope should help Hitler? I have been told that Hitler is not a religious man, and that he is unfriendly to the Roman Catholic Church. Hitler is a religious man. Hitlerism,

the world will yet see, is a new religion. It is essentially religious, and we are engaged just now in a religious war. It is distinctly and definitely, from our side, a war against anti-Christian forces. Some may say, “Hitler is our chief enemy, and Mussolini is merely his tool, his vassal. Hitler has persecuted the Roman Catholics. What possible sympathy can the Roman Catholic Church have with Hitler?”

I am not so sure—I do not stress this suggestion,—I put a question-mark after it when I say it—that although Hitler has been a very bitter persecutor of Roman Catholic officials who crossed his path, we must remember that Hitler was “baptized” a Roman Catholic. He could not help it: it was before he knew anything about it. However, according to the teaching of Rome, he is a Roman Catholic forever. It must be borne in mind, that Hitler has persecuted and even murdered those who were his best friends. It is significant that among the thousands of refugees driven from Austria and Germany allegedly by Hitler’s persecution, later there have been found hundreds of fifth columnists; and I am not sure it was not Hitler’s way of getting thousands of people out of the Reich and into other countries without passports, to do their deadly work in Britain and elsewhere. A large number have been interned, and some of them not merely because of their racial origin.

I.

Why? There is no question about it—and I shall establish my proposition—that GREAT BRITAIN, TO BEGIN WITH, IS THE CHIEF OBJECT OF THE VATICAN’S HOSTILITY, and has been for many a year.—Why? Roman Catholics have liberty in England, perfect liberty of conscience: why should the Roman Catholic Church be an enemy of the freest country in the world? Can you tell me? That she is, there is not the shadow of a doubt. Since last Sunday I received a copy of *The English Churchman and St. James’ Chronicle*, a Protestant family journal published in London. It contains a letter from Mr. John Kensit whom I know personally, a letter addressed to Sir John Anderson, Minister for Home Security, calling attention to the danger to the state of allowing nuns and monks and other “religious”—you thought that was an adjective, it is a noun used to describe members of certain societies within the Church of Rome. Mr. Kensit calls the attention of the Secretary for Home Security to the danger of allowing many of these aliens to be at large in Britain because he believes they are doing the work of the fifth column.

In that connection, Mr. Kensit quotes a passage with which many of us are familiar, from a volume of sermons by Cardinal Manning. This is what Manning says:

“It is good to be here in England. It is yours, right reverend fathers, to subjugate and subdue, to bend and to break the will of an Imperial race. You have a good commission to fulfil and great is the prize for which you strive. England is the head of Protestantism, the centre of its movements, the stronghold of its powers: Weakened in England, it is paralyzed everywhere; conquered in England, it is conquered throughout the world. Once overthrown here, it is but a war of detail. All the roads of the world meet in one point, and this point reached, the whole world is open to the Church’s will.”

That quotation is commonly known, of course. Any-one familiar with history knows its truth. But we are not shut up to the testimony of a Roman Catholic prelate. Only last week I read again the very elaborate disquisition by the late Mr. Gladstone on “The Vatican

Decrees in Their Bearing on Civil Allegiance". He was one of the most liberal of all British statesmen, and he believed, as he says, up until eighteen-seventy that the Church of Rome was modifying its pretensions and had somewhat receded from its claims to temporal power. But on the occasion in which the infallibility of the Pope was officially proclaimed, and adopted as a tenet of the Church in eighteen-seventy, the Church revived all its ancient claims, and, as Mr. Gladstone says, "has refurbished and paraded anew every rusty tool she was fondly thought to have disused." Mr. Gladstone raised the question as to whether it is possible for a man to be a loyal Roman Catholic without his loyalty to the Church interfering with his allegiance to the state of which he is a citizen. Mr. Gladstone's conclusion was "that he (the Pope) therefore claims, and claims from the month of July, 1870, onward with plenary authority, from every convert and member of his Church, that he shall 'place his loyalty and civil duty at the mercy of another:' that other being himself."

Mr. Gladstone was answered by Manning and Newman, and there was an extended discussion over the revival of Papal claims. They have never since been withdrawn, and Rome knows that Britain is the "strong man"; Britain is the power that stands in the way of Roman Catholic aggrandizement everywhere. I do not mean to say Rome has not made progress in Britain, and in all British Dominions. Surely it has made progress enough in Canada! It might reasonably be supposed that the Church would ask nothing more than the liberty it enjoys under the British flag to propagate its views. But Rome recognizes that Britain is strong *in respect to her political system*, that the very freedom we enjoy is fatal to Roman Catholic tyranny. There is quite enough of it in Quebec; but we have every reason to believe that great multitudes of French-Canadian Roman Catholics have become surfeited with Romanism, and are breaking away from it. It was reported not long ago that not less than a hundred thousand Roman Catholics in the city of Montreal had repudiated the Church. Roman Catholics will admit, many of them, that at all events, there is a very numerous defection.

The political system under which we live develops free men, and it is difficult to perpetuate a tyranny satisfactory to the tyrant within that free circle. It may be done for a while; but there is no system of government like that which obtains in Britain and Canada and in the other Dominions, and in the United States, which is less favourable to the fastening of the manacles of the Pope upon free men; and for that reason they hate democracy. Cardinal Villeneuve, the head of the Roman Hierarchy in Canada, says so. He quotes with approval a Polish bishop who said:

"I do not admit the wild, lying, atheistic democracy which reigns in almost all the states of the world. The Masonic organizations, secret or avowed, the revolutionaries and the politicians in their pay, the scribblers, the communist orators who have explained and who still explain to the people that chance and a blind majority of votes shall decide the organization of power in the State, fill me with horror."

Roman Catholicism is totalitarianism. It is the mother of it. Totalitarianism involves the Roman Catholic conception of the state; and every free state, whether it be the United States, or Canada, or Australia, or New Zealand, or South Africa, or Britain herself, by the very principle of her government, becomes an obstacle

to the progress of the Church of Rome, in spite of the fact that Rome flourishes to some extent.

Britain is strong *in her worldwide possessions*. What an Empire it is! Kipling very aptly gives us the reason why she is hated by saying that that little island takes up too much room on the map to please some people. Britain is looked upon by Germany as one of the "have" nations in contradistinction to the "have-nots". And Britain's worldwide possessions are coveted by Rome. She would like to break the power of Britain; her worldwide trade, her widely scattered wealth, all make her a desirable prize for the Roman Church.

And Britain, notwithstanding the progress Rome has made, still has a Protestant conscience. You remember the discussion of the Prayer Book? Some of you who were not Anglican thought, "That is none of my affair." The Revised Prayer Book was fashioned to re-establish in the Church of England the Mass, prayers for the dead, and many, if not all the superstitions of Rome. The Archbishop of Canterbury favoured it; but when it came to the House of Commons there was a layman who led the opposition, not a clergyman, but an out-and-out Evangelical Christian—and it was because he was an Evangelical Christian, because he knew God's Word, because he was not ignorant of Britain's history in the past, and was able to see to the heart of the trick of the Papacy, that he fought the adoption of the Revised Prayer Book—and won the day, won the day once again for Protestantism in England.

The Roman Catholic Church has not succeeded in effecting the Romanization of Britain notwithstanding such progress as she has made. She has been like Hitler. He walked into Norway, and into Denmark, and Holland, and Belgium, and France; and then he said, "And now we will take a ship and go to England." But, according to the latest reports, he has not yet arrived! Why? That is another story. Papal Rome did the same thing. Europe is predominantly a Roman Catholic continent. Russia, the part of it that is in Europe, was of course religiously subject to the patriarch of the Greek Church, but that church is first cousin to the Church of Rome. These countries of Europe—Portugal, Spain, France, Belgium, a large part of Czechoslovakia, Yugoslavia, Rumania, and a considerable part of Hungary, are predominantly Roman Catholic. It is a dark continent; it is largely a Roman Catholic continent.

What stands in the way of the complete subjugation of Europe to the will of the Pope? Great Britain, and the British Empire is the "strong man that keepeth his house", bolts the door, and tells the Pope so far as the majority of the people are concerned, to mind his own business. He has done his best in Ireland. He did in the last war: is doing so in this.

II.

But all that being admitted—if you do admit it—WHY THEN SHOULD THE VATICAN INTERESTS HELP HITLER? For this reason, first of all. Hitler is a *passing phenomenon*. He may deceive a great many people, but he is not deceiving the Vatican. They have no expectation of the establishment of Hitler in Europe. The seeds of decay are there. He will destroy himself: he is bound to do so. They do not regard Hitler as an established opponent. I do not care for the proverb, "Any stick will do to beat a dog with"—because I have a dog; and I therefore do not like the idea of beating a dog. But the principle is there. The Church of Rome, I mean the

Curia Romana the college of cardinals, the inner Council of the Vatican, will use anyone or anything to accomplish its purpose.

I can understand that a little. I have been here a few years, and I have seen many things spring up like mushrooms—and die, die away. Did you ever hear of the "Layman's Missionary Movement"? That was going to bring in the millennium overnight; but it soon died out. Then they brought on the "Men and Religion Forward Movement"—and that died out. They had all sorts of young people's movements—and they died out. I have seen many spectacular preachers, who were great advertisers. They were going to set the whole city on fire—and the rest of us would be burned up. I have had not a few enquire: "Have you heard of So-and-So?" "Yes, what about him?" Or, as one cartoonist represented Mr. Churchill "reacting" to Hitler's threat of annihilation, looking over the rail of a ship, and saying, "So what?"

I visited a certain American city some time ago to give a series of addresses in which one of these religious Hitlers had turned up, threatening a religious "blitzkrieg". He was going to turn everything upsidedown. His special targets were the organized churches and the ministers. I went to speak in that city, and a group of ministers came to me and said, "This man has taken a theatre—a large one—and the rest of us are going to be put out of business." I told them if that was what they were made of, they had better go out of business. "But is there nothing we can do?" I replied, "No; do not even send for the fire brigade: the fire will be out before they get here." There are religious movements, like the laughter of fools, which are like the crackling of thorns under a pot.

There have been political movements before—not quite as violent as Hitler's, but there have been many candidates for the position of Antichrist. I do not think that the Roman Catholic Church cherishes any delusion as to the ultimate success and establishment of Hitler. Great as he is just now, dangerous as he is, he will fade away in due time. They are not going to waste a great deal of strength upon him.

But Britain is no "nine days' wonder". There is something about Britain—well, it has a bit of reinforced concrete; and Rome knows very well that Britain is a strong man. I think Hitler is gradually coming to suspect it too! I am strongly inclined to think that some little suggestion of that truth is dawning upon his intelligence! Britain is no political mushroom, and the Roman Catholic Church is always out for big game. She likes lion-hunting!

Do you know "Rule, Britannia"? Do you? I ask you this, do you? I do not believe you do! It had become quite unfashionable with the pacifists. But here it is:

"When Britain first at Heaven's command
Arose from out the azure main,
This was the charter of the land,
And guardian angels sung the strain:
Rule, Britannia, rule the waves,
For Britons never will be slaves.

"The nations not so blest as thee
Must in their turn to tyrants fall;
Whilst thou shalt flourish, great and free,
The dread and envy of them all.

"Still more majestic shalt thou rise,
More dreadful from each foreign stroke;
As the loud blasts that tear the skies
Serve but to root thy native oak.

"Thou, haughty tyrants ne'er shall tame;
All their attempts to bend thee down
Will but arouse thy generous flame,
And work their woe—but thy renown.

"To thee belongs the rural reign;
Thy cities shall with commerce shine;
All thine shall be the subject main,
And every shore its circle shrine.

"The Muses still with Freedom found,
Shall to thy happy coast repair:
Blest Isle! with matchless beauty crowned,
And manly hearts to guard thee well.
Rule, Britannia, rule the waves,
For Britons never will be slaves."

The Vatican knows that! The Spanish Armada was an attempt of the Pope to conquer England. She still knows that she cannot enter into the strong man's house until she has bound the strong man. She is exercising herself to use Spain and France and Belgium and Italy and every other power to bring all to bear upon Britain, if possible to break her strength. Nor does she care, if in the process, Hitler is temporarily victorious. She can attend to Hitler later!

The Vatican was the ally of Germany in the last war. The interference of the Pope was very manifest in Ireland. I spoke against his machinations then as I do now—but he went on notwithstanding! He made common cause with Germany. But the Church had less power in Italy then than now. In Quebec in the last war the Roman Catholic Church was openly against us. I want to read something I clipped from *The Globe and Mail*, from their Ottawa correspondent yesterday, or the day before:

"There is a complication that did not exist in the last war, and that is the withdrawal of France from the struggle. There is no close link between Quebec and France, but there is a natural sentiment toward the ancient Fatherland.

"Some of the moves the Pétain Government has made, hardly noticed in the rest of Canada, have been cleverly calculated to appeal to Quebec and Catholic countries.

"Back in 1903 the Combes Laws in France resulted in the confiscation of Church properties and the exiling of many religious orders. Many of the exiles came to Quebec, where they fanned the anti-French feeling the laws had caused. Ever since then, France has been depicted in Quebec as an irreligious country.

"The Pétain Government has invited the religious orders to return. Quebec leads this continent in large families; Pétain has urged France to get back to large families. He has attacked the Freemasons; Quebec considered them authors of the seizure of French church property.

"Consequently the Pétain Government, assailed in the rest of Canada, has been receiving favourable comment in Quebec, and this comment has in turn been misunderstood in other parts of the Dominion." (Italics mine.)

It has received "favourable comment in Quebec"; and notwithstanding Britain has severed diplomatic relations with the Pétain Government, its representative, the French Consul-General, in the enjoyment of "diplomatic immunity" of his office is allowed to remain in Ottawa as the accredited representative to our Government of what is virtually a belligerent state. Why? Because the Dominion Government is afraid of its life of Quebec. They did not even arrest the Mayor of Montreal until they had sent someone into Quebec to find out whether Quebec would approve of it. They had to sound out Quebec opinion, to discover whether they might arrest and intern a man who counselled disobedience to the laws of this country. I am glad they interned him "for the duration"—and on that one count, I could almost wish the war would last a long time!

So, dear friends, if by marshalling the Roman Catholic forces of the Continent of Europe—and mark you, there are comparatively few virile Protestants in Europe outside of Britain;—it is predominantly a Roman Catholic Continent,—and if thus British power could be broken, Hitler would soon be assimilated, or else be destroyed by Roman Catholic fifth columnists everywhere.

Before the last war somebody said that there were only two perfect organizations in the world. One was the German army, and the other the Roman Catholic Church. We thought we had broken the German army, but it has revived; and, it must be admitted, in an efficient organization, but I am of the opinion that the greatest organization in the world today is still the Roman Catholic Church; it is far more extensive, more subtle and more thoroughly disciplined than Nazidom. And if Britain were out of the way, we might soon see the hand of the Church of Rome more clearly; and Hitler might soon be destroyed. If Britain could be subjugated, as Mr. Churchill said, we should be thrown back into the unrelieved night of the dark ages.

III.

THIS TEXT HAS APPLICATION TO US ALL. There is a strong man in you and me, by nature. There is a power for evil greater than our will; and how can that power be subdued? How may we obtain the victory? You can never be victorious by your own power. There is Another Who is stronger than the enemy within. That was the question asked. Jesus of Nazareth had cast out devils, and they said, "Satan must be doing it"; but our Lord said, that a kingdom divided against itself cannot stand, and "if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?" Then He spoke the words of the text. There must be Someone Who is stronger than the devil, and there was—and there is.

I proclaim to you a personal Saviour, a Saviour Who will come into the heart and life of a man, and no matter how he may have been enslaved by sin's tyranny, there is Power available which no combination of spiritual powers is adequate to withstand, the power of the Holy Spirit, Who lifts up a standard against the enemy who comes in like a flood. You remember it was said when Christ was raised from the dead and ascended on high, that He ascended by divine power "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." That almighty power of the resurrection is at your disposal and mine: it is "to usward who believe." He is the Ally, the invincible, unconquerable Ally of defeated men. "Thanks be unto God who giveth us the victory through Jesus Christ our Lord."

I should not thus speak of the war in which we are engaged if I had the slightest doubt as to the justice of our cause. There is an end of all argument on that subject: we are sure we are right. I am positive. We are at war against the powers of darkness; and as our greatest Ally we have the One Who is "stronger than the strong man armed", and because God is on our side we shall win. We shall win, the Pope to the contrary notwithstanding. And just as God defended Britain against the inroads of Romanism through all these years, and made her a centre of light and of gospel influence to the ends of the earth; mothering so far as her culture, her language, her religion, the principles of her jurisprudence, are concerned, the great country to the south

of us, for they sprang from the same stock; and all the Dominions around the world, in all of which there is a predominance of the Protestant faith, and a still-active Protestant conscience, notwithstanding all our defects, because God is on our side we shall be victorious. In the national as well as the individual sense we may exclaim,

"Should all the hosts of death
And powers of hell unknown,
Put their most dreadful forms
Of rage and mischief on,
We shall be safe; for Christ displays
Superior power and guardian grace."

THE WORK OF THE CHURCHES IN WAR TIME

By everybody but the enemy, it is generally recognized that the present war is really a spiritual conflict. Germany is not fighting for more territory, but for an extension of her authority. She is not seeking to increase her area, but to multiply her slaves.

On our side, we are not fighting for territory, we are not fighting because we have a grudge against anyone, we want nobody's wealth: we are fighting to maintain our right to live life our own way. While it is true of the most Christian of all countries, whichever country that may be, that the number of definitely converted, regenerated, persons, who, as true disciples of Jesus Christ, may be called "Christians" in the New Testament sense, constitute only a "little flock", they are at the same time the salt of that country by which it has been preserved from such corruption as is now called Nazi-ism or Fascism. The good laws which have produced free people and free institutions in democratic countries are really the by-products of Christianity; and if the "little flock" representing Christian principles were exterminated in or evacuated from any country, and all Christian influence, direct and indirect, were to cease, that country would soon lapse into some form of barbarism.

If all this be true, and we think the position is well-nigh incontrovertible, it follows that the work of the churches which are definitely Christian in the New Testament sense, is even more important than the work of munition plants; and to say that makes their importance supreme. Churches therefore should not be less active, but more active in war time than at any other. We ought to be active *in preaching*; by which we mean, proclaiming the gospel of grace to sinful men, that there may be continuous accessions to the "little flock". A church in the spiritual sense must watch its birth rate, the number of new-born people must be increased for their own sake, and for the sake, too, of the value of their testimony to others.

The church too should be instant in season and out of season in the prosecution of *its teaching ministry*. It is not enough that people should be converted. There is a sense in which the greater task, certainly the more difficult, is that of instructing the babes in Christ, supplying them with the sincere milk of the Word, and then the strong meat.

There should be a vigorous, healthy, church family life maintained continually so that all the members of the church family, by constant exercise in good works, will maintain their spiritual health and spiritual appetites, absorbing the teaching that is given, and going from strength to strength everyone of them in Sion, appearing before God. When this is done, God will make the church and all the places roundabout its hill a blessing.

This twofold ministry constantly exercised will prevent the church, as salt, from losing its savour; or, using the other figure, it will maintain the light, and make such a church as a city set on a hill which cannot be hid.

Such a church as we have described should, in its individual membership, and through its collective intercessory services, exercise a ministry of *unceasing prayer*. If the things we profess be true, as we are sure they are, then it is within the power of every Christian church to call down the armies of the Lord of hosts to the help of the armed services of the Empire, and Heaven's counsel for the Empire's directional authorities.

In addition to this, was there ever a time when the exercise of a *ministry of comfort* was more necessary? Already Death has claimed many of our heroic defenders in Canada, in Britain, and many other parts of the Empire. And what greater toll Death will yet take, no one can say; but certainly before the day comes when Hitler, frustrated in his attempt to invade England, as he will be, will be fought on the Continent and driven out of France and Belgium and Holland, and Czechoslovakia, and back to his own lair, tens of thousands will need to be comforted in all their tribulations, that they may be able to comfort others which are in any trouble, by the comfort wherewith they themselves are comforted of God.

Nor must we allow ourselves to feel that our ministry is insignificant because it is unnoticed. Hitler's bombs descend with shrieks, and their destructive power is accompanied by loud explosions. But prayer may ascend to Heaven silently, and release, for the reinforcement of the defenders of righteousness, a power incomparably superior to that of Hitler. Let us therefore live for the day when God Himself ultimately, at the time of the restitution of all things, shall establish a final peace; for then He will distribute appropriate rewards to those who by His grace have contributed to its establishment.

"ALWAYS ABOUNDING"

If the milkman of your street were to call only one day a week instead of seven; or, if calling every day, he were half the time to bring something else instead of milk, he would soon be told not to call at all. If the baker were to bring you bread only when he was in the mood to do so, and at other times were to offer you an ice-cream brick, or something else in its place, he, too, would soon find his trade at an end. If the electric light company, upon which you depend for the illumination of your house or place of business, were to announce its purpose to give its employees a prolonged vacation, thus compelling you to return to the old days of candles, you would soon endeavour to establish connection with a company whose service could be depended upon. If the railway companies were to disregard their schedules, and run their trains to suit the convenience of their employees, they, too, would soon discover the impossibility of doing business at all. In all these matters, and a thousand other industries we might mention, their usefulness depends upon their regularity.

The same is true of spiritual commodities. What a church does sometimes, it ought to do all the time. If occasional prayer is useful, continuous pray is a necessity. If the church is justified in periodically holding evangelistic services, and making its house of worship a place where people must be sure at such times to hear what they must do to be saved, evangelism surely ought

to be the church's regular employment. The truth is, the Lord's work can not be done by spasmodic efforts. We are not surprised that the occasional big evangelistic meeting has fallen into disfavour. We are not opposed to special evangelistic efforts by any means. Such efforts ought to be made; but we are certain they are only a second best. The best thing is for a church to be always evangelistic; always at prayer; always witnessing for Christ; always seeking the lost; always exemplifying the saving power of the gospel—in short, "always abounding in the work of the Lord." In these matters it is not necessary to follow the calendar year. Any day may become the beginning of days, any month the beginning of months, to the individual Christian, or to the church who will definitely dedicate himself or itself to the work of the Lord as to a life-task.

NEWS OF UNION CHURCHES

Children's Meeting at Wheatley

"I was very encouraged last week at our children's meeting. There were sixty present. Each week since we began this work, we have had a little increase in attendance. I hope it will keep up all summer. It would be a good foundation for the one who takes over this work when I leave in the fall."

Student-Pastor R. A. Bate.

New Pastor at Westport

Mr. B. D. Wallace and Mr. J. Dobson have been putting in much work in the Gospel Church at Malvern, a few miles east of Toronto. From their efforts the interest has very much increased, so that a fine Sunday School has been established and a quite well attended Sunday morning preaching service.

Mr. Wallace has accepted a call to become pastor of Westboro Baptist Church, at least for the summer. Mr. Dobson will carry on the work at Malvern.

Cave Valley, Jamaica

In a personal letter to hand, Rev. J. W. Knight, of Cave Valley, Jamaica, reports: "Our work goes on as usual in spite of hindrances, hard times and deepening apostasy. Attendances are improving of late and will continue to do so, I believe, unless another disaster comes like the hurricane of last fall, when the people become so poverty stricken they cannot appear in church, or at any rate, will not. But there is much land to possess, and by God's grace we press on, as well as hold on."

"DID JESUS RISE FROM THE DEAD?"

In recommending the new book from the pen of Rev. A. Thomson, pastor of Mount Pleasant Road Baptist Church, Toronto, *DID JESUS RISE FROM THE DEAD?* in a recent issue, we stated that the low price in the United States is \$1.00; we should have added that the same low price obtains in Canada. Here is a book that will convince anew of the power of Christ's resurrection.—W.G.B.

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Bible School Lesson Outline

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

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THE CONQUEST OF JERICHO

Lesson Text: Joshua 6.

Golden Text: "By faith the walls of Jericho fell down, after they were compassed about seven days."—Hebrews 11:30.

For Reading: Joshua 5.

1. The Triumph of the Conquest—verses 1 to 16.

The Word of God gives an accurate historical record of the exploits of the children of Israel. In modern times Christian generals have used it as their guide book in the principles and details of military strategy. The first step in the capture of Jericho was the effective blockade of the city to prevent help from outside sources reaching the Canaanites.

The Lord frequently reminded the people of His promises to them. He knew that at each critical hour they would need the encouragement to be derived from a consciousness of His faithfulness (Josh. 1:5; 2:24; 3:7). It is the same to-day; He would have us listen once again to His messages, which we forget so soon (2 Pet. 1:9; 3:1).

By marching around the beleaguered city of Jericho the Israelites fulfilled the requirement of treading with their feet the land which became theirs as soon as it was claimed (Deut. 11:24; Josh. 1:3; 14:9). They marked off that territory as sacred land in somewhat the same manner as was customary in England some years ago, when the members of the church would "beat the bounds" of their parish marching, singing and praying. It is our privilege to dedicate as sacred to the Lord all that we are and have.

The order of the procession is given in the record. The armed men marched in the front and in the rear. Priests with trumpets went before the ark. The silver trumpets were blown to call the people to battle, to announce a convocation for worship, to celebrate a victory and to express holy joy (Num. 10: 2-10). All of these elements were combined on the present occasion. The ark symbolized the presence of God in their midst. (Num. 10:21; Josh. 3:3). The Captain of the Lord's host was leading them (Josh. 5:13-15).

To human eyes the daily march of priests and soldiers around the wall of the city might seem ridiculous, but this was the command of God, and His commands are neither grievous nor unreasonable (Psa. 119:86; Matt. 11:30; 1 John 5:3). Doubtless the morale of the heathen inhabitants of Jericho would be affected by this triumphant testimony of a people through whom the Lord had done wonders (Josh. 2:9-11; 5:1).

As the heavenly trumpet sounded forth their clarion notes of praise, victory and joy, the people marched in silence. They were to make no sound until the day when the Lord should bid them to shout. The Lord will guide His people aright. There is a time for silence and a time for testimony; a time to act, as well as a time to speak (Eccl. 3:7).

At the seventh round on the seventh day, as the trumpets blew and the shouts resounded, the walls of Jericho fell down flat. The Word of the Lord was completely and accurately fulfilled, and the people had believed and obeyed Him (Heb. 11:30). Archaeologists who took part in the excavation of the ruins of Jericho testify to the fact that no part of the wall was left standing. There are those who would discredit the miracle by claiming that the regular tramping of the armed men weakened the walls, but, whether or not, the physical law of pressure was involved, the walls fell down at that precise instant by the act of God. The Lord is sovereign as well as omnipotent (Isa. 39: 12-14; Rom. 11:33-36). He may use instruments, agents and natural laws if He so desires, but He is independent of all the forces of this universe, of which He is the Creator.

The Lord caused the walls of Jericho to fall down, but the city did not come into the possession of the Israelites

until they had captured it by their own hands. Faith must be accompanied by action. If we trust the Lord and do what we can do ourselves, He will honour our faith, and do for us that which we cannot do (Neh. 2:4, 5; 4:19-22).

II. The Treatment of the Conquered—verses 17 to 27.

The wickedness of Jericho was so great that God in His holiness must bring judgment to bear upon its inhabitants, lest the iniquity should multiply and pollute the whole land. He therefore marked the city for complete destruction. He devoted it unto death (Lev. 27:21, 28, 29; Num. 21:2), as He had done in the case of other cities (Gen. 6:5-7; 18:20, 21).

But, while the Canaanites of Jericho were separated unto death, Rahab and her family had been separated unto life, according to the covenant ratified with her (Josh. 2:12-14). The wrath of God rests upon this world because of sin, but His mercy avails for those who believe in His promise to redeem them (John 3:36; Rom. 2:5-10).

The precious things of Jericho—the silver, gold, brass and iron—were to be brought into the treasury; they were to be "holiness unto the Lord" (verse 19, margin; Exod. 13:11-16; 22:29; Lev. 23:10; Prov. 3:9; Mal. 3:10). Let us consecrate to Him and to His service the first things, the first of our time, talents and possessions, in acknowledgment of the fact that we are His (2 Cor. 8:5).

The spies who had been rescued by the faith of Rahab had the privilege of rescuing her. We who have been saved by the atoning work of Christ may now declare to others the message of life (John 1:45).

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