

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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

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Registered Cable Address: Jarwitsem, Canada.

Vol. 19, No. 22

TORONTO, OCTOBER 3, 1940

Whole Number 959

The Jarvis Street Pulpit

IF HITLER SHOULD BE ANTICHRIST, CAN HE BE BEATEN?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 29th, 1940

(Stenographically Reported)

"Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;

"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

"Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

"When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."—II Thessalonians 1:6-10.

"And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."—II Thessalonians 2:8.

"And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Revelation 13:7, 8.

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

"And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."—Revelation 19:19-21.

This world is very old. I read last week the latest estimate that I have seen of its age; a group of scientists said that the Rocky Mountains, even at the highest peak, once formed the bed of an ocean—but that was before you and I arrived! They estimate that that condition obtained one billion, five hundred million years ago. This earth, according to that estimate, has had so many more birthdays than I have, that the figure, to me, is rather staggering; and I am bound to acknowledge that it is beyond the power of my imagination even to compass such a vast period of time.

I do not care what they say, because the Bible itself does not tell us how old the world is. The Book begins

by telling us of what was done "in the beginning". That point of time, if so I may describe it, called "the beginning", is undated; so I shall not attempt to hold a controversy with the men of science on that question. I remember reading some years ago a discussion in some gathering of men of science as to the time that had been taken to cut the Niagara Gorge, and in their estimates they were not so very far apart: there was a difference between those who advocated the shorter period and those who thought of the longer one, of only sixty millions of years. I am quite content for the men of science to keep on discussing problems of that sort, and when they are able to reach an approximate agreement among

themselves on such matters, I may concern myself with the religious implications of their conclusions.

The period of history, however, covered by the Bible, we may estimate approximately, although we may not be exact. I refer to this only to point out that from the time the promise of Christ's coming into the world was first given to the human race, to the time when that promise was fulfilled, "when Jesus was born in Bethlehem of Judaea", was a much longer period than the time which has elapsed since our Lord, just prior to His ascent into heaven, declared He would come again. But a long time has passed, and because of that the hope of the coming of the Lord has become somewhat dimmed in the minds of men in general, and it is a vital and influential hope only in the hearts of those who have been spiritually enlightened.

There are those who say, as the Bible predicts there would be, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." So it comes to pass that the tremendous promise of the Bible, that some day the Lord Jesus Who was God manifest in the flesh, will personally reappear and be seen by the eyes of men, to a great multitude of people, including very many religious professors, has become little more than a kind of fairy tale. On the other hand, there are those who still believe it. I simply want to remind you that, as He came once after the world had long waited for His advent, so at last in His own good time, He will personally come again.

That promise is so almost staggering in its splendour and in its implications, that it is no wonder it has challenged the attention and investigation of thoughtful people, particularly of those who believe, ever since the Lord Jesus ascended into heaven. The promise of our Lord's second advent really dwarfs all the events of history in the past, and must eclipse all the events of history in the future. It is "that one far-off divine event, toward which the whole creation moves."

There is a second predicted event in the Word of God, which also looms large in the thought of all who believe the Bible—and I believe it penetrates the darkness of some who even question the Bible—and that is the prediction of the revelation of another great personality, not good but evil, who is spoken of in the text I have read to you as that Wicked or lawless one; who is described in the chapter that Mr. Whitcombe read from Daniel's prophecy; and who is also delineated in the verses I have read to you from the final book of the Bible, where he is described as a beast having power over all the nations of the earth.

I remember a few years ago when the anniversary, I think the thirty-fifth, of Marconi's first successful transmission of electric signals across the Atlantic, was celebrated, there was a world-broadcast, and men spoke from all parts of the earth. I listened to it with profound interest, and I recall especially the speech of one of the leaders of Poland, broadcast from Warsaw. He spoke of the power of radio for good; and he said he sometimes trembled to think of what evil one man might accomplish in the world who was possessed of great powers of speech, who should now be able to address countless millions of people at one time, and set all the earth on fire.

When you give thanks to God for your many mercies, I would suggest that you might well praise Him that

Hitler is not a linguist, that he knows only one language! What a blessing that the evil of such a man finds its limitations in the fact that, unlike many great leaders, he knows only one tongue! Apart from those who understand the German tongue, he is shut off from communicating with others save as he may do so through an interpreter.

But here is a picture of some great personage—if it be a person, and I think it will be, ultimately—represented as a beast, who speaks great blasphemies, great swelling words, and to whose will all the nations of the world become subject. It is a dreadful picture, a horrible concept, that all that is conveyed to us by such words as Satan, and hell, and the abyss, the bottomless pit—that all concepts involved in these words should find their incarnation in one personality, that the devil himself should become incarnate on the earth, and that all nations of men should fall under his sway. Surely if we believe the Bible at all, that is enough to chill the blood in our veins.

It is not surprising, I say, that men should have been interested in that prediction. It is so terrible that it could scarcely escape the contemplation of thoughtful men; and during the history of the past, from the days of the bloody Nero until now, as often as the nations of the world have been plunged into a general turmoil by the doings of successive tyrants, men have stopped to ask whether this or that could be the fulfilment of that prediction, whether the evil person had at last come as the ultimate despot.

It may be true that there never has been in any earlier period of the world's history quite so much reason to ask that question as now. The character of the man of whom we all think, the character of his works, and the phenomenal progress of his arms, are startling in the extreme. I think those of you who come here know that I am not disposed to be dogmatic in respect to these matters that are so shrouded in mystery, and about which, justly, a variety of opinions may be entertained. And yet I believe that there are in our day many people possessed by a haunting fear lest this towering evil should really be the beginning of the end; lest we should find in this great tyrant, this ruthless, utterly lawless one, the ultimate despot of whose coming the Scripture speaks.

There are several views of that matter that I shall refer to this evening; and frankly I do not speak with the idea of producing any kind of sensation in your minds. My object is to exercise, so far as I can, a steadying influence so that we may weigh things in the balance, and, proving all things, hold fast that which is good. I am unable to follow some who are so absolutely certain about these things that they are not only dogmatic but oracular.

I turned to Dr. Scofield's Bible this afternoon, I read Daniel's prophecy again, I read about these things in Revelation, and Dr. Scofield's comments; and I must say that I almost admired his audacity. "This is so-and-so." Not it may be, but it is. The difficulty is that uninstructed people turn to these passages so largely shrouded in mystery—at points at least, some of them are like a landscape with patches of clear that you can understand, and other places, closely adjacent, obscured by fog—and accept Dr. Scofield's comments bound up with the Word, as final. Whereas in my judgment, in many instances Dr. Scofield's interpretations have been dem-

onstrated to be erroneous by the lapse of time and the unfolding of events.

According to that view, Antichrist will not be revealed, and no sign of his coming to or presence in the earth, will anywhere be apparent until the bloodwashed church of Christ has been raptured, and taken to heaven. That is the view that has been proclaimed from many platforms in this city, and is proclaimed almost with parrotlike similarity. That assumption would lead us to believe that anything we see to-day has nothing to do with Antichrist, and that there will be no sign of Antichrist until after the Church has been removed!

I believe the Bible teaches exactly the contrary. John said there were many antichrists in his day—even in the apostolic era. He spoke of the spirit of antichrist; and the Lord Jesus Himself said there would be many false Christs, that many should come in His name, representing themselves as Christ, as vice-Christs, as substitutes. But if it were true, I suppose the only thing for us to do would be to ignore the present crisis in world affairs; or at least to regard it as only a passing phase of evil; to believe that nothing belonging to antichrist now appears, and that Christ may come at any moment.

My fear is that that very comfortable philosophy—for it is a comfortable philosophy—may blind people to the real issues. For if that be our expectation, and it should transpire that the facts of the case should be the opposite, we shall not be ready to face the north wind, to meet the difficulties as they arise. That doctrine is in danger of developing a kind of spiritual complacency and self-centredness: "I belong to a favoured company; I am among the Lord's children; I am going to be caught away. The poor earth is going to have a hard time, but I shall not be there."

I believe that is a grievous error, and I believe that in view of the things that are coming upon the earth, it may be a truly devastating error to some people—if having been nurtured in that conviction, they should discover the very opposite to be true; and that if they should have to go through the furnace and the flood, and perhaps lay down their lives for Christ, or save themselves only by denial, they would not be fortified for the dreadful ordeal.

There is another effect of that teaching. The world is having a bad time, and the devil is having pretty much his own way. I cannot tell you how many people have complacently said to me, "But we have to expect that." Hell let loose? "Yes, but we need not worry. There is no use fighting it. The days of revival are gone; we are in the last days; there is no use expecting people to be saved; evil will wax worse and worse; the world is going to the devil, and the quicker it goes, the nearer will be our deliverance." That view leads to the assumption of a defeatist attitude, both for church and state. My question is, whether these things are true?

I call your attention to the fact, that no one can possibly know the date of the Lord's coming. The Bible is most emphatic on that point. Whenever you hear a man, whatever his scholarship or his devotion, attempt to set the date, or to set an approximate date, give him a wide berth; for according to the plain and unmistakable teaching of the Word, such an one professes to know, not only more than the angels, but more than Jesus Christ Himself; for our Lord, Who knew everything, had deliberately put that beyond His knowledge. Not that He

could not have known it, but He said, "It is not for you to know the times or the seasons, which the Father hath put in his own power." Yet there are some so-called "Bible teachers" who, in direct opposition to the Word of God, and in the name of the authority of Scripture, undertake to set the date of the Lord's coming.

I.

The Lord has not told us when, but *He has told us of one thing that must take place before He will come.* If you can accept that, and find out what that one thing is, you can be sure that until that one thing takes place, the Lord will not return. What is that one thing that we may be sure of? If only our minds were open to the Scripture, we should know that this lawless one will precede the coming of Christ, that **ANTICHRIST WILL BE REVEALED BEFORE CHRIST IS REVEALED.** If that be so, until Antichrist has unmistakably come, until the picture in the Word is filled out and he is unmistakably identified, we can be sure that in the plan and purpose of God, certain other things must take place before the Lord Jesus will return.

But there are those who say He may come at any moment. The Bible does not say so. Peter did not expect Him to come at any moment—he knew he was going to die. Paul did not expect Him to come at any moment—he too knew that he was going to die: "The time of my departure is at hand." I have heard of some, as though by so saying they answered the objection, who said, "If that is so, and if Antichrist is first to be revealed, that means we are to look for Antichrist and not for Christ." Put it that way if you like; that is what the Scripture says: "That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." The Antichrist, whoever he is, will be revealed first; and until he is revealed, the Lord Jesus will not come.

Someone says, "But if you believe He will come at any moment, it will keep you up to the mark. If the Master may come at any moment, I must have everything done, and be watching for His coming." Are you a servant that renders only "eye-service"? Paul said to the Philippians, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence." And what of the Lord's omnivident gaze into heart and life now?

But this great fact, once recognized, will put an end to all speculation as to the time of the Lord's coming. If it be so that this one thing must take place first, until that has taken place I can say, Good bye, to all my mathematical friends and insist, The Lord has said until a certain event takes place He will not come. Read Thessalonians and you will find that to be unmistakably clear. The second coming of Christ will be open and manifest to all. Neither of these two comings, the coming of Christ, or of Antichrist, will be secret. The revelation of Antichrist will be known to all the world, for all nations will be subject to him; there will be no exception. When Jesus Christ comes, He will not come secretly. His coming will be manifest, public. Why should these great matters be made the subject of human speculations when the Lord has so plainly set them in bold relief in His Word, one against the other, that we may avoid all that confusion of thought?

What of Hitler and Antichrist? I do not know. What I say on this matter is only my opinion. I differentiate

carefully between opinion and conviction. When we have a conviction, the truth has entered into us, and we are sure. For instance, it is my conviction that Jesus Christ is the Son of God. There is no argument about that. It is my conviction that salvation is through the blood of Christ alone. I do not argue it: I proclaim it. "Without shedding of blood there is no remission." The new birth, regeneration from above, is an essential; it is a conviction. But about these future things, there is room for difference of opinion. I believe God has made it possible for us to be absolutely sure on all essential matters where conviction is necessary; where, in order to one's establishment in Christ, he must know the truth, he may know it—and the truth will make him free.

But as to the details of the future, I do not believe there is anything in the Bible to warrant our attempting to tear aside the veil. We may thank God we do not know the future of our own lives, let alone that of the world. Some of us have passed through experiences which would have paralyzed us, could we have anticipated them. They must be disclosed to us gradually: "I have many things to say unto you, but ye cannot bear them now."

My own opinion is—not my conviction—that *the Antichristian system of Roman Catholicism will ultimately produce the Antichrist*. There is not a nation, or any part of a nation, anywhere, that is not honeycombed by it already. We have plenty of it in Canada. I notice that the Honourable Mr. Leduc has just been appointed by Mr. Lapointe, the Roman Catholic Minister of Justice, as Clerk of the Supreme Court of Canada. It will soon be necessary to know the French language to occupy any position in the Government at Ottawa; it is packed full of French-Canadian Roman Catholics, and nearly every new appointment of importance goes to a Roman Catholic. It is my opinion that Antichrist will come out of the Church of Rome. Rome bears all the marks of an Antichristian system. I believe it to be the church of Antichrist, and not the church of Christ. We do well to watch carefully the coming together of these present-day world tyrannies, and to study their relation to the Church of Rome.

I read an article recently in an English journal—not a pronouncedly evangelical journal, by a distinguished correspondent, who is, I believe, Principal of one of the colleges of Oxford. He said in the article that the attitude of the Vatican was beginning to give some people a great deal of anxiety. I am glad some people are waking up, and beginning to discern certain suspicious Romanist trends in international affairs.

II.

Whoever he is, CAN ANTICHRIST BE BEATEN? He has many forerunners, and every one of them must be opposed. If you are a Christian, whoever or whatever Antichrist may be, it is your duty to declare war upon everything that is anti-Christian. You must be opposed to it even though it cost you your very life at last. There is nothing in Scripture that would justify any one of us in waving the white flag before the advance of any form of anti-Christianity.

Many Antichrists in the past have been overcome. History is replete with the record of men who have pursued anti-Christian courses, who opposed God and everything that is distinctively Christian. They had their day and ceased to be; they were overcome.

Napoleon went down to defeat, as others had gone before him. So did the Kaiser. Some thought the Kaiser was Antichrist. Down through the record of the past there have been anti-Christian systems, anti-Christian personalities, anti-Christian movements, directed against the church of Christ—and they have gone down to defeat.

On the other hand, some of them have for a while succeeded as against the church of God. Stephen was a victim of an anti-Christian attitude, the first Christian martyr. So was James, whom Herod killed with the sword—and so have been the noble army of martyrs and the holy church throughout all ages. The Antichrists of those days made war with the saints, and in some instances overcame them; and the saints were defeated.

Dr. Scofield admits Antichrist will "make war with the saints"—but how can that be if they have been taken to heaven? They tell us the saints are the Jews. I have known a great many Jews who would have a long way to go before they reached sainthood. The same is true of Gentiles. Be that as it may, there is to be war against the enemy. There will always be "trouble" for the saints. Do you expect to get out of it? I wish I could. I wish I had a dugout to climb into, some kind of ecclesiastical shelter. I mean, that the old man in me does, that is, the flesh. At all events, we shall always have trouble, the Bible tells us; right up to the last hour the saints will be troubled by this spirit of anti-christ: "So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure." There can be no rest for the saints of God this side of the revelation of our Lord from heaven. So this verse of our text declares: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels."

Though the anti-Christian powers have often overcome the saints, they have, by the saints, also been overcome. *Suppose for a moment we assume the worst, that Hitler is introducing the period known as "the great tribulation"?* I think it is well to know the worst sometimes. When someone is sick in the home, the head of the house may say, "Doctor, we are not children; we want you to tell us the very worst. When we know the worst, we will hope for the best." That is a wise attitude. Suppose it could be true that Hitler is really *the* Antichrist? Are you ready for him? Personally, I do not believe that Hitler is *the* final Antichrist. I received a letter last week from a friend who had always believed the opposite, in which he said, "I am beginning to think you may be right. I wonder if we are not entering upon the period of the great tribulation?" I do not know.

We have a graduate of the Seminary in Palestine, a lady who has been a missionary there for ten years or thereabout, perhaps our prize Greek scholar; now she speaks and teaches Arabic among other things. She wrote me a letter some time ago in which she said, "There is a company of people here called Brethren who teach that there is to be a period known as the time of 'Jacob's trouble', when the Jews will be ground into the earth. The Arabs who know little about the Bible have got hold of it, and many of their leaders are actually saying, 'A time of Jacob's trouble, eh? Let us give it to them'." They are in haste to inaugurate it!

A certain school of interpretation believes that the Roman Empire is to be re-established. They are watch-

ing the map of Europe to see the old Roman Empire take form. One enthusiast, in Mussolini's early days, went to Rome and obtained an audience with Mussolini—in the days when it was easier to do so than it is now—and propounded his theory that the Roman Empire was to be rebuilt, and that Mussolini was to rebuild it. "Fine," said Mussolini, "I should like to be Caesar myself." Of course he did not say that in so many words, but he did evince a most hospitable reception to the suggestion. It is said that Mussolini is fond of looking at a map of the Roman Empire, while dreaming of rebuilding it. By imaginative interpretations of the Word of God, it is possible for even good people to do much harm.

Suppose the worst, what then? *Hitler would succeed for a while.* He would succeed in winning to his standard everybody, in all nations, save only those whose names are written in the book of life of the Lamb slain from the foundation of the world. At least it would so appear if the beast of the thirteenth of Revelation be Antichrist, and if that chapter be a prophecy to be fulfilled in the future. He would win everybody but those who are really born-again, who are Christians indeed, who are washed in the blood of the Lamb. Nominal Christians and church organizations would bow down before him, and he would weld them all into a great anti-Christian organization; and the only people who would stand out against him would be those who have the root of the matter in them, and know the Lord; and who would say, "I will never surrender my hope in Christ though it cost me the last drop of my blood to maintain my testimony."

If Hitler should be the Antichrist, that day might come; and it is always well to be prepared for the worst. If it should come, where would you be? Are you a church member? "Yes." Are you definitely a Christian? Have you been born again? Have you been regenerated by the power of the Holy Ghost, and made a new creature in Christ? Is your name written in the Lamb's book of life? If it is, you may know it; for Jesus Christ said to His disciples, "Rather rejoice that your names are written in heaven"—and He would not bid us to rejoice in something we could not know.

That is my question, and it is a very practical one: suppose that dreadful day should come in our lifetime, could you stand up to it? You could stand up to Hitler's bombs for a while, but if all nations were to worship the beast, and men of all nations were to receive his mark in their foreheads and in their hands, and if no one could buy or sell save only those who had the mark of the beast, if everybody in the world not a Christian were to bow down and cry, "Heil, Hitler", what would you do? Is there enough in you to enable you to stand up against that? And having done all, to stand?

But if such were to be Hitler's course, it would be short-lived. Our dispensational friends insist it would be only seven years. Call it seven years if you like. I do not know when he would begin, but there are some people who would be willing to date the great tribulation from the day of Hitler's rise to power. Some people in Austria would date the beginning of the great tribulation some years back—and the people of Czechoslovakia, Poland, Norway, and the other countries of Europe. If that were the beginning of Hitler's success, it would be short-lived.

III.

I am assuming the worst, only for the sake of argument. Then we should not wholly succeed, the British arms would not be wholly successful against Hitler. But WHAT WOULD FOLLOW? Ah, what would follow? THE REVELATION OF JESUS CHRIST. The reign of Antichrist will be terminated by a blaze of glory from heaven. Someone Who is mightier than the British Air Force and the British Navy will come. That is what the Scripture teaches. His coming will be His revelation, open, manifest to all.

How will He come? I shall not attempt to enlarge upon the simple words of Scripture: they are perfectly plain and altogether terrible. He will come "in flaming fire." I am a literalist so far that when Jesus was seen to go into heaven, and a cloud received Him out of their sight, the angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Our Lord said that His coming would be like the lightning, illuminating the whole landscape from east to west, flashing in a moment; so when He comes, He will come "in flaming fire".

I am glad He will. I know there has been a soft—I had almost used the word, mushy, I think I shall—a mushy sort of religion in our day. There are people who think of God as a benevolent grandfather who never punishes anyone. The background of the cross of Christ is the dreadful holiness of God. Had He not been a holy God, He would not have punished our sins; therefore He gave His Son to die in our room and stead, and when He comes a second time, He will come in flaming fire to put an end to all earthly probation.

I do not believe there is any ground in the Word of God for believing that the dispensation of grace will continue beyond the second coming of Christ. This I feel it necessary to repeat again and again. That theory I have been dealing with tells us that the greatest revival of all time is to come after the church has been taken away, and the Spirit has terminated His ministry. The Jews are to be converted, and become the world's evangelists, and ten thousand times ten thousand and thousands of thousands saved during the great tribulation and taken to heaven at last.

To me that doctrine seems to be as dangerous as it is untrue. I cannot find it in the New Testament. "I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation." In the day that Christ shall come again, it will be "without a sin offering unto salvation", but "in flaming fire."

"Taking vengeance." Do not forget that the Judge of all the earth will do right. When Jesus Christ comes a second time, He will come to "take vengeance". I read an article recently in an English journal, expressing the hope that the weak and effeminate counsel that prevailed at the end of the last war would have no place in British council-chambers when the time for settlement comes at the end of this war. However statesmen may fail, ultimately I tell you, Someone will take vengeance. That is a lost note in modern preaching. You will find comparatively few preachers nowadays who warn men to flee from the wrath to come, or even speak about future retribution. But it was because of that awful fact that Jesus Christ died. If that were not true, the death of Jesus Christ would have been the most colossal blunder

in the whole record of divine government—to allow a sinless Man to die. To deny the expiatory principle in the death of the sinless Jesus is to impugn the morality of the divine government. But He died for you and me; He endured our punishment that we might have no reason to fear the day of vengeance.

"Vengeance is mine; I will repay, saith the Lord." Which does not mean merely that we must not repay, but that we cannot. In view of what is happening to-day, we need someone to come in flaming fire taking vengeance. If you do not believe that, there is something wrong with your moral constitution. No one of moral sense can look upon hell let loose upon this world as it is, and not cry out mightily for someone to come in flaming fire, taking vengeance. And Someone will come!

And He will come to punish: "Taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." There are many religious people who do not know God, I fear there are some preachers who do not know God. You charge me with uncharity? But that is true. There are many false guides, leading people to doubt instead of to believe the Gospel. Jesus Christ is coming to put all that right. The gospel will be vindicated, our faith will be vindicated, the Bible will be vindicated then.

"To be glorified in his saints, and to be admired in all them that believe." What a contrast! Multitudes consigned to a lake of fire: others saved by divine grace to bring a revenue of glory to His blessed name for ever. "Admired in all them that believe?" How we hate the name of Hitler! Do not be afraid to say so. I not only hate his name, I hate him with perfect hatred. He is the incarnation of everything the Bible teaches us to hate.

But in contrast to that dark day, the Lord Himself shall be revealed in flaming fire, with His mighty angels, to be glorified in his saints, and admired in all them that believe." You love the Lord now, but you will love Him far more then. When you see Him as He is, you will wonder that you ever thought of anyone else. How then shall we glory in the cross of Christ when at last we see all the enemies of the truth destroyed, and Antichrist himself, the beast and the false prophet, cast into the lake of fire!

Do you believe in hell? "A terrible doctrine," says one. But if there were none, one would have to be created. Nothing is too bad to punish this incarnate devil. It is because we have played fast and loose with these verities that things are as they are. "The lake that burneth with fire and brimstone," is a reality—the very nature of a holy God compels it.

If Hitler is the Antichrist, can he be beaten? Yes, he will be cast into a lake of fire. That is where he is going anyhow! There could be no moral government of the universe if there were not some such penalty prescribed for such guilt as his, and a power adequate to enforce it. That power is in the hand of my glorious Lord: Saviour now, but Judge in that great day, Who will come to punish with everlasting destruction those who have disobeyed the gospel of the Lord Jesus Christ.

Are you among them, or are you saved? That judgment will be the culmination of the revelation of God in Christ. The cross is the measure of God's love. You must turn your eyes to the wide arms of the Cross where the God-Man, to the utmost, gave His all. When the tale of human history is done, and we have been a million years

in heaven, and have forgotten all about Antichrist and the trouble he gave us, we shall still speak with ever-adoring wonder of the "Lamb as it had been slain", and declare before the angels, "God so loved the world."

THE NEW PACT

The world has recently been informed of the signing of a defensive and offensive military alliance between Germany, Italy, and Japan. It requires no special discernment to see that the pact is an attempt to intimidate the United States. But neither the United States nor Great Britain seems to be much troubled about it. Anything that tends clearly to define the positions of Japan and Russia will contribute something to the clarification of the world situation; and anyone who has had any experience of religious "unions" will easily be able to see to the heart of this new pact.

For example: a church that is in full vigour, a unity in itself, its building crowded, is not troubled about "union" with any other. Its hands are full enough in the prosecution of its own work. Nor did anyone ever hear of two or three crowded congregations uniting for summer services, for the simple reason that when one congregation fills a building, there is no room for two or three more congregations to come in. We have never known of any such religious "union" that did not imply a confession of weakness. Hence two or three lesser bodies are to be brought together to make one that will be strong.

Does anyone suppose that if Hitler were really winning the war, and everything were going to his satisfaction, he would invite either Italy or Japan to share the spoils? Or can it be believed that if Japan had abundant resources, and were well able to subjugate China, and then to possess herself of Indo-China and the Dutch East Indies, she would be willing to put herself under any kind of obligation either to Germany or Italy?

The same question may be asked respecting Italy. If she were able completely to command the African and Egyptian campaigns, can it be supposed that this bantam rooster would invite other birds to share the fencetop, and join in his crowing?

On the basis of these considerations, we conclude that the new pact is good news. It is an unmistakable revelation of the truth that these three gangster nations find themselves rather bogged down. A distinguished speaker in Toronto recently described Hitler as the prisoner of Europe, and Mussolini as the prisoner of the Mediterranean. Neither enjoys freedom of movement; and both, so far, have failed in the attainment of their principal objective.

We have read a story of an eagle in the early-winter or the late spring, lighting upon a carcass floating in the Niagara River, and gorging itself with its decaying flesh. All the time it was floating down, all unconsciously, toward the Falls. When at last the roar of the mighty cataract challenged its attention, it spread its great wings to fly—but its talons were frozen fast to the carcass, and it was swept to destruction in the boiling waters of the Falls below.

Hitler and Mussolini and Japan resemble that great vulture. Perhaps in their heart of hearts they would like to escape from their present commitments; but they are frozen to their victims—Norway, Denmark, Hol-

land, Belgium, France and China. How can they possibly free themselves from their entanglements? Their prey will carry them to destruction. The new pact shows the direction of their drift towards the abyss.

THIRTEENTH ANNUAL CONVENTION JARVIS STREET CHURCH

Tuesday, Wednesday, Thursday

October 8th, 9th, 10th

We are looking for a good time at the Convention next week. It is our prayer that all the delegates and friends as well as the speakers may come up in the fulness of the blessing of the gospel. We have printed the last sentence of Mr. Vaughan's letter in black type, for we feel that it constitutes one of the finest indications we could offer of the spirit that will govern the Convention. All our men are builders and very busy at the job, but like this Zerubbabel from Norland will find fresh strength for the task in the fellowship of the saints as they gather in Convention next week.—W.S.W.

Pastor Frank Vaughan writes from Norland:

"The long silence has been due to the fact that we have been busily engaged in a big task. The stonemasons came on the 15th of August and commenced the foundation walls of our new church building. They were unable to stay very long on account of pressure of work, but they gave us a good start. As soon as they left I took up the job, and after working steadily since August the 21st alone, I completed the foundation on Saturday last. Plenty of time was taken. The walls were built carefully, and I venture to say we have, which is all important, a substantial and lasting foundation, and this will enable us, too, to have a basement the full size of the church.

"Thus the Scripture: 'The hands of Zerubbabel have laid the foundation of this house', has almost been fulfilled in our case, and I believe the rest of the verse will apply to us, at least to some extent: 'his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.'

"Last Friday a further gift was received from one who saw a report some months ago in THE GOSPEL WITNESS of our work here. We are very grateful for the assistance that has come to us thus far because of articles in THE WITNESS, but we still need \$244.00 outside of our own field. Notice a correction here. It just comes to my mind that another GOSPEL WITNESS reader has promised \$10.00, that reduces the above total we still need to put up this house of worship to \$234.00. We expect to go ahead immediately with the upper part of the building, but I intend taking time off for the Convention. I cannot write more now, except, I am enclosing our missionary offering.

News from Mr. Buhler

The many Canadian friends of the Evangelical Association of French-speaking Baptist Churches will rejoice to have news of Mr. Buhler. The last letter we received from Mr. Buhler was written at Montluçon, a little town not far from Vichy. He was then training to be an officer in the French army and hoped to become an army interpreter. In response to his request we had prepared a transcript of his credits at Toronto Baptist Seminary, together with a certificate of his proficiency in English. Then came the fall of France, and the records are still on file in our office. We give thanks to God for the preservation of Mr. Buhler and other French pastors, all of whom we remember in prayer, confident that they will continue to witness a good profession in poor wounded broken France, so sadly in need of the hope and the power of the gospel.

In a letter to the U.S. dated at Nîmes, August 7th, 1940, Mr. Buhler says:

"Today for the first time, I am trying to write to the American Continent since recent developments in France and Europe.

The Lord has been very good to me since He preserved me in dangers and still more often from dangers. He must have still some purposes for me. Also during my military service did I experience His goodness, for He has given me many opportunities to sow the Word and there are still some friends with which I am in contact about spiritual matters. May God enlighten their eyes and reveal Himself to them.

At present I am at Nîmes, seeing I cannot return either to Switzerland or to Alsace for the present. In due time the Lord will show the way and open it up for me. He has done it so often.

I am glad to tell you that my parents are well. I received news from them indirectly after having been without news for two and a half months. On the other hand, they are without news from me since May 31st. No mails are going through.

Yours cordially in the Lord of all mercies,

Fred Buhler."
W.S.W.

"BRITISH" NOT A HEBREW TERM

To the Editor of The Globe and Mail.

Your issue of Sept. 20 contained a letter from Colonel Mackendrick wherein he defined the words "Britain" and "British" as Hebrew terms, meaning "covenant land" and "covenant man," respectively. As one whose life has long been and still is devoted to the study and teaching of Hebrew, I am constrained to say that the Colonel is quite mistaken. These words are not Hebrew, nor has any Hebrew scholar ever supposed them to be such.

"Britain" is an ancient Celtic or West-Germanic term. It appears, in its cognate form, in the classics, and was handed down to modern English via both Old English and Latin. Incidentally, it is really the plural of "Briton." "British" is simply the Old Celtic "Bret" (a Briton) plus the familiar suffix "ish," which is used to form adjectives of common Teutonic origin. This suffix is cognate with the German "isch," the Dutch "isch" and Greek "iskos." To persist, as some do in seeking to identify it with the Hebrew word "ish" (man) might well be described as mulish, childish and foolish.

Hebrew grammar as a mere set of rules might permit one to construct such an expression as "berith ish," but it would be unidiomatic nonsense, something like "a man covenant," i.e., not "a woman covenant." That it might mean "covenant man" is preposterous. In the Pentateuch one frequently finds the phrase "Berith Yahweh," i.e., "covenant of Yahweh." No one would dare translate it "a covenant Yahweh." To say that "Britain" means "covenant land" makes even less sense, because "ain" resembles no Hebrew word for "land."

The concept "covenant man" is quite unknown to biblical Hebrew, where the noun "covenant" is never given an adjectival force. Such a thought might conceivably be expressed by "ish-berith," i.e., "man of (a) covenant." Witness the familiar "Ishbosheth," or "man of shame," "shameful man." However, the Hebrew idiom would almost certainly demand "ish habberith," which is, literally, "the man of the covenant," or, failing that, some phrase even further removed from "British."

As a matter of fact, Mr. Editor, there are hardly more than two dozen words, exclusive of Bible names, in the English vocabulary which can be traced to Hebrew roots. For several years I have repeatedly defied all and sundry to find fifty words in the Oxford dictionary, and have had no "takers." Nearly every one of the handful of "Hebrew" words we do have came to us via the Greeks, and might more reasonably be credited to Phoenician than to Hebrew.

I feel confident that all patriotic and pious men will agree with Colonel Mackendrick's major premise to the effect that in the Providence of God there is a destiny appointed to the British Empire which is commensurate with the character of her people and the greatness of her history. But to make that faith turn upon the identity of the British with the "ten lost tribes" is to betray it in its own house by marrying it off to an utterly untenable historical proposition.

N. H. Parker.

Professor of Hebrew, McMaster University, Hamilton, Ont.
From *The Globe and Mail* Oct. 1st.

Bible School Lesson Outline

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

Vol. 4 Fourth Quarter Lesson 41 October 13th, 1940

THE ALTAR OF WITNESS

Lesson Text: Joshua 22.

Golden Text: "There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass"—Joshua 21:45.

For Reading: Joshua 21.

I. The Pillar—verses 1 to 10.

The members of the tribes of Reuben and Gad, and some from the tribe of Manasseh had expressed to Moses their desire to possess the lands east of the Jordan (Num. 32:16-19). Their families remained in that section while the warriors crossed the Jordan and assisted Israel in the task of dispossessing the Canaanites. The formal assignment of the land had been completed (Josh. 13:15-32), and all that remained was for each group to go to its own district. The Lord had fulfilled His promise, and the people were now to appropriate their inheritance, to use and enjoy it (Josh. 21:43). God made and fulfilled His covenant to bring salvation to man, and the believer has simply to accept His grace and rejoice therein.

Each step in the realization of the promise provided fresh evidence of the faithfulness of God (Deut. 9:4, 5; Josh. 21:45; 23:14, 15). So, too, the unfolding of God's purposes in our Salvation is a record of His unchanging and eternal righteousness (Mal. 3:6; Eph. 1:11; Heb. 6:17).

As the descendants of Reuben, Gad and Manasseh departed for their new homes Joshua blessed them, and exhorted them to keep the law of God, given to them by Moses (Deut. 6:5; 10:12, 13). Such exhortation is always appropriate. Let us encourage one another to be obedient to the Word of God.

The departure of the two tribes and the half tribe meant the first major division in the ranks of Israel. Moreover, the members of the tribe of Manasseh would no longer dwell together. One section went back to the east of the Jordan, while the other section joined the nine tribes of Israel in the west. These were charged to remember their brethren. The two farewell exhortations are complementary, and together they form the substance of the chief commandment (Matt. 22:36-40; Lk. 10:27).

When the children of Reuben, Gad and Manasseh reached the shore of the Jordan River on the border of their land, they built a great altar as a testimony to the faithfulness of God. The altar would doubtless be a pillar made of stones (Gen. 28:22; Deut. 27:4; Josh. 4:20). There should be many such altars in our lives, landmarks by which we remember the Providential dealings of God.

II. The Parley—verses 11 to 29.

The children of Israel did well not to engage in battle at once with their brethren, as they had intended. Many a misunderstanding can be cleared and many a reconciliation brought about by an earnest conference between the two parties (Matt. 5:23-25; 18:15-17). Such a conference may, however, be ineffectual, especially if the wrong-doer refuses to repent. Evil must not be condoned in private, social or national life, and there are times when it is useless, and even wrong, to parley (Rom. 16:17; 2 Thess. 3:6, 14; 2 John 10, 11).

At first sight the Israelites thought that the three tribes had erected an altar in defiance of the command of the Lord in respect to there being but one place of sacrifice (Lev. 17:8, 9; Deut. 12:13, 14; Josh. 18:1; 1 Kings 12:26-30). Their act seemed to be an act of rebellion, not only against God, but against all Israel, since the welfare of the race would be involved. In former times the iniquity of a few, and even of one man, had brought disaster to the whole congregation. Balaam had shown to Balak at Peor the way to entice some of the Israelites into sin, with the result that a plague came upon them all (Num. 23:28; 25:1-9; 31:16). Similarly, Achan's disobedience caused the wrath of God to fall upon the entire nation (Josh. 7:1, 11).

The messengers of Israel reasoned correctly, although their premise was false. One cannot well disregard the lessons

of history. The Lord found it necessary to warn Israel frequently against the tendency to forget His dealings with them in the past (Deut. 6:12, 16; 8:2; 9:7). He is a wise man who can profit by his own experiences, and those of others.

It is easy to misjudge others. Appearances are sometimes deceiving, and circumstantial evidence may lead to wrong conclusions (Matt. 7:1; John 7:24; Rom. 14:13; 1 Cor. 4:5). The Israelites had been entirely mistaken in their estimate of the motives which had prompted the building of the altar. It was not to be a place of sacrifice, but of thanksgiving. It was a memorial of God's goodness to His people, and a pledge of their loyalty to Him.

The three tribes considered the spiritual welfare of their children, and in so doing made provision for the future (Exod. 12:24-27; Josh. 4:6, 7). They were not like Lot, who had allowed worldly ambitions to blind him and prevent him from taking the long look (Gen. 13:10-13; 19:15; 2 Pet. 1:8, 9). The work of the Bible School is indispensable to the progress of the Church.

III. The Praise—verses 30 to 34.

All Israel gave glory to God for this new evidence of His presence in their midst (Josh. 3:10). Far from causing the wrath of God to rest upon the Israelites, the three tribes had been the means of delivering them all from His displeasure. The Christian teacher or worker has the privilege of assisting those under his care to escape from the righteous wrath of God and to enter into the place of favour and blessing.

The altar was called Ed, meaning 'Witness', since it was intended to be a testimony that the Lord was God (Ex. 18:4; Josh. 24:26, 27).

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