

The Gospel Witness

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

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The Jarvis Street Pulpit

HITLER'S FUNERAL PYRE READY!

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 27th, 1940

(Stenographically reported)

"For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."—Isaiah 30:33.

While war destroys much that is of great worth, simultaneously it discloses virtues and vices which were in peace concealed. War sheds a revealing light upon every aspect of life. Just as the forces it releases, in the twinkling of an eye, reveal the several qualities of the materials composing the object they strike, so the stress of war differentiates between the various values of life, and tests all our theories and philosophies in the crucible of experience.

Because this is so, the evil of war is not wholly devoid of some compensating blessings. A fire may destroy a citadel of vice, and thus clear the way for the erection of a place of honest industry, or a school, or a house of worship. The fires of war in America scorched the soul of a great nation; but at the same time it dissolved the fetters of its slaves, and cauterized a social cancer that would have consumed it.

The bombs that have been rained upon London have indiscriminately destroyed buildings new and old; and the fires they have kindled have revealed the fallacy and folly of attempting the "appeasement" of evil; and the impracticability and anarchistic potentiality of the philosophy of pacificism.

I venture the opinion that in no sphere of thought will the war prove more revolutionary than in the realm of religion. In the last generation or so, an assumption, which is never wholly absent from the inherently rebellious and presumptuous human mind, has become more than ordinarily manifest and articulate: an assumption to the effect that the world had become like a completed and furnished house, sufficiently self-contained and independent to be able to dispense with the

services, and even with the presence, of its Architect and Builder. Hence, religious thought and teaching and practice have become increasingly humanistic, magnifying human independence at the expense of divine sovereignty. In the court of human judgment it had secured a decree *nisi* in its proceedings for divorce between earth and heaven, and, presumptuously, but confidently, awaited the promulgation by the court of human wisdom of a decree of absolute divorce, which would free man from all obligation to God, and from all fear of judgment at His hands.

But the war has proved as devastating to these multi-form modern political and religious theories as a German bomb to a greenhouse. Political "appeasement" was called political "realism"! The war showed it to be as unreal as a mirage. The doctrines of pacificism, by a qualitative analysis, in the test-tube of experience, with war as the reagent, have been shown to be a compound of illogic and intransigence, in some cases combined with not inconsiderable ingredients of selfishness and cowardice. The theories of a preponderantly humanistic religion which boasted of their tenability, their rationality, and substantially, by the raging winds and fires of war have been demonstrated to be as tenuous as a spider's web, as irrational as the phantasies of a delirium, and as devoid of the substance of truth as the baseless fabric of a vision.

Only a couple of years ago, Mr. Churchill was by the many respectfully rated as a political anachronism,—as out-of-date as an ox-goad or a thresher's flail. The war has elevated him to the position of supreme leadership of the greatest Empire of all time, in the most

menacing hour of the world's history; and has made him the champion of all lovers of freedom in the world, and the paramount human hope of Civilization.

The Bible too has been regarded, even by religious leaders, if not as a literary anachronism, at best as a repository of obsolete, and in some cases, archaic ideas; interesting, as the relics of vanished empires in a museum—and as almost equally useless. But the war is restoring, and will yet completely exalt, the Bible, not only to the premiership among books, but to the supreme position as the one and only Word of Wisdom for the determination of human courses in individual, national, and world, affairs; as revealing the only One Who can bring this world, back to sanity, to righteousness, to peace—and to God.

"A glory gilds the sacred page,
Majestic as the sun;
It gives a light to every age,
It gives but borrows none."

This ancient text gives a light to this age, and to this hour. The sun which our airmen try to put behind them in a battle, the moon whose light shows them their targets in enemy lands, are the same which shone on Eden's beauty. The myriad stars we see above us are the same which gave Abram a numerical standard by which to estimate his seed. The chemical elements in the soil, the laws of assimilation and growth, which produce the world's harvests to-day are the same as those which filled the storehouses of Egypt in Joseph's plentiful years. The inexorable laws of the moral universe which brought a flood upon the ungodly of Noah's day; which called fire and brimstone from Heaven upon Sodom and Gomorrah; the inescapable Nemesis which threw Ahab and Jezebel to the dogs; the holy, ironic, justice which, in the days of Ahasuerus, transposed the gallows and the throne, and their respective subjects, making Haman an abiding symbol of the inherent destructiveness of pride, and Mordecai the symbol of humility's unfailling reward; the breath of God which, through the angel, froze the blood in the veins of Sennacherib's nine score thousand soldiers, and made the intended battlefield a silent morgue; the angel who smote the vainglorious Herod and converted his proud flesh into food for worms; the concentrated might of Deity which broke the seal of the Caesars and raised Incarnate Righteousness to the throne of the universe—these, these, are the immutable, invincible, inexorable, eternally triumphant, realities of a morally-ordered universe, which have their Source and Spring and everlasting potency in the Eternal God.

I.

Let me give you AN EXPOSITION OF THE LANGUAGE OF THE TEXT. There was adjacent to Jerusalem, and hard by what was called Mount Zion, a valley known as the Valley of Hinnom, or of the son of Hinnom, which opened out into an oblong space which was the site of "Tophet". The valley of Hinnom was a place where the dead bodies of malefactors were cast, where offal of all kinds was deposited. It became the receptacle of carcasses, and criminals' corpses in which worms were continually generating. A perpetual fire was kept to consume this putrefying matter; hence, it became the image of that awful place where all that are unfit for the holy city are cast out, a prey to the ever-gnawing "worm" of conscience from within and the unquenchable "fire" of torments

from without. Hinnom or Gehenna is used by our Lord as a figure of that place of future retribution "where the worm dieth not, and the fire is not quenched."

"Tophet", as I have said, was a part of the valley of Hinnom, the site of the image Molech, a Canaanitish fire-god. It had a hollow brass humanlike body with an ox's head, with hands stretched forth to receive. It was heated with fire within; and when thoroughly heated, the worshippers put their babes into its red-hot arms, and so caused their seed to pass through the fire to Molech.

Apostate Israel worshipped this heathen deity; and thus, it is said, "sacrificed their sons and their daughters unto devils." So Stephen, in his indictment of Israel's historical apostacy, quoted Amos as saying, "Ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." Josiah, king of Judah, in the great reformation accompanying the revival following upon the discovery of the book of the law "defiled Topheth" by assembling the images and other idolatrous paraphernalia, with the bones of the priests who had officiated in their idolatry and burning them there, as it is said, "that no man might make his son or his daughter to pass through the fire to Molech."

Tophet derived its name from *toph*, the drums which were beaten to drown the shrieks of the children put into the arms of Molech; or perhaps from *tuph*, meaning to spit—perhaps in allusion to the spitting fire. Others see in the word some kinship to a word meaning "burning", and still others to a word meaning "filth". Whether etymologically or not, *de facto*, Tophet includes them all. The *filth* of the valley, the continual *burning*, the *spitting* of the spurting flames, and the *drums* designed to drown the shrieks of the victims embraced in the arms of the fiery god—what an appalling figure!

Such a Tophet has been prepared "from yesterday". Yes, the fires of to-day's tortures were laid in our yesterdays. But here *Tophet is prepared for the world's mightiest empire*. Yes; God is sovereign over the nations: "Fear before him, all the earth; the world also shall be stable, that it be not moved. Let the heavens be glad, and let the earth rejoice: and let men say among the nations, 'The Lord reigneth.'" And "he shall judge among the nations, and shall rebuke many people."

It is for Assyria this Tophet is prepared, but especially "for the king it is prepared." There are many historical examples of the exemption from post-war judgments of the chief culprit and instigator of the conflict. The most recent was the exemption allowed the Kaiser and his chiefs in the last war. But when the Lord goes forth to judgment, He will by no means clear the wicked. Hence Tophet is prepared for the king of Assyria.

Observe also *this incinerator is "made large and deep"*. An army of nearly two hundred thousand men must now be thrown to Molech. Hence, Tophet must be "made deep and large". Terrible as it is to say it, yet I must: God is at no loss to provide means whereby to execute vengeance upon the workers of iniquity. He can—and does—make Tophet "deep and large."

Our text tells us that *abundant fuel is provided and laid ready for kindling*. The "much wood" is the fuel. The sunshine of centuries by which the earth was made beautiful and fruitful was stored in the wood of the

forest, now dedicated to the work of judgment and destruction. So by a moral chemistry the very elements of life become instruments of death. And so it is written: "The earth which drinketh in the rain which cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned."

And here in Tophet is *the potential fire*—not apparently yet kindled, but ready for instantaneous combustion as soon as the spark is set. So would it be if oil or other quick combustible should saturate the wood.

It is thus the wicked pile up their own funeral pyre. Every day men gather wood in their thoughts and words and deeds, and by the quality of the life they live saturate the pile for some future Tophet with liquid fire, ready for the day of kindling. So had Assyria and her ruthless monarchs lived as to fill a Tophet "deep and large" with "fire and much wood". How dreadful the prospect!

And all this is to be kindled by "the breath of the Lord." How terrible the picture which represents God as "a consuming fire"—and that is in the New Testament as well as in the Old. Indeed, it is the New Testament which says, "It is a fearful thing to fall into the hands of the living God." And here is the picture of the context: "Behold the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an overflowing stream, shall reach to the midst of the neck."

All this is prophetically descriptive of an imminent divine judgment upon earth's greatest nation. Oh yes! "The wicked shall be turned into hell and all the nations that forget God." This is the Bible's portrait of the God Who looks down upon a wicked nation—burning with anger, and breathing destruction upon His foes! They have made a god of their fiery Molech to whom they have sacrificed their children: God the Almighty will give them the kind of God their evil imaginations have created—in holy anger He will become Himself a Molech Whose fiery breath shall destroy them as they fall into the hands of the living God!

And that fiery judgment shall be "like a stream of brimstone"—sulphurous, perpetual, purifying the putrid air, punishing!

II.

It requires no great discernment to see HOW THESE HISTORICALLY EXEMPLIFIED INEXORABLE PRINCIPLES OF DIVINE RETRIBUTIVE JUSTICE APPLY TO HITLER AND GERMANY.

A Nazi Tophet is prepared from yesterday. If ever a nation became worshippers of Molech, Germany is such a nation. All the kinder sentiments, the tenderer virtues of humanity—charity, mercy, tolerance, faithfulness, equity—have not only been violated, but repudiated. Intolerance, envy, covetousness, hatred, violence, lawless force—these have been canonized as the virtues of saints. The Nazi god is a veritable Molech to which they have thrown their own and others' children, and to which they would consign the children of the world. What millions they have put into his burning, fiery, arms! By their worship of force the Nazis

have whetted the appetite of a vengeful spirit whose hungry insatiable maw cries out for victims. Every word and act of their yesterdays have prepared a Tophet.

And "*for the king (or leader) it is prepared*". The Government of Germany is admittedly the will of one man. Thousands of others share his guilt by doing his bidding; but responsibility for it all is primarily one man's. And Tophet is prepared for him. *The place of fiery sacrifice, of just retribution, is for him!*

And it is "*deep and large*". Germany could not contain fire enough for even a temporal vengeance. Therefore this modern valley of Hinnom, this place where worms must gender and fatten upon the carcasses of millions, must be made a "greater" Reich—the worms must be given "living room"! And for this the Nazis must be afforded dying room. Hence the valley of slaughter must stretch out to Austria, and widen to include Czechoslovakia, and extend to embrace Poland; to all this must be added Norway, Denmark, Holland, Belgium, France, that the Nazi Tophet prepared from yesterday may become "deep and wide".

And Italy must be added, and parts of Africa, that there may be room to store the food this Molech-Nemesis demands. To all this must be added the height of the clouds—the breadth of the oceans and the depths of the sea—"deep"—yes, "deep and large", must be the valley of slaughter that can slake the flaming sword of justice when the Nazi cup of iniquity is full, and its day of judgment dawns.

And now can you define the dimensions of "*the pile of fire and much wood*" prepared as a funeral pyre for Hitler and his Nazis? "The pile thereof is fire"! As the Assyrian king had earned the hatred of the world, so has Hitler: "The pile thereof is fire." Think of the smouldering rage of the German concentration camps, of Europe's impoverished, enslaved, tortured, bereaved, widowed, outraged millions—"The pile thereof is fire."

And what of the "much wood"? The Kaiser since the last war has been sawing wood in Doorn. If he has been reasonably busy, he must have cut a good pile of it! But Hitler has cut and piled more wood than the Kaiser. Hitler's bombs have kindled many fires in London, but all together they are nothing like the European fire for which Hitler has been gathering fuel. The word of the Lord by Ezekiel likens Assyria to a cedar in Lebanon, and nations in general to other trees. It is said of him that "the terrible of the nations have cut him off . . . in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land."

So it came to pass that for the fire of Assyria's Tophet "the pile thereof was fire and much wood." What a fire the fallen trees of Europe will make by and by! Nebuchadnezzar's furnace was powerless to hurt the three Hebrews who defied the king, but the flames destroyed the mighty men who cast them into the furnace. Hitler will find that he has heated his Molech for himself, his Nazis, and Nazidom. What a pile of wood he has assembled! The enslaved and tortured millions of Europe will be as so many faggots to heat his war god for his own destruction: "Tophet is prepared from yesterday: yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood."

But *how and by whom shall the fire be kindled?* The Royal Air Force fly over Germany and leave many fires

in their track. Who will set Europe on fire as when a forest is set ablaze so that no Nazi can escape the conflagration?—"The breath of the Lord, like a stream of brimstone, doth kindle it."

Have you eyes and ears for the gathering storm? Already I hear the distant rumble of the thunder, the occasional flash of lightning through the clouds. There are sounds like the rolling of invisible chariots, a stirring of the heavy electrically saturated air, some motion in the tops of the tall trees, a ripple on the surface of the waters—but listen: a weather forecast from the Skies: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness." Listen! Listen! Do you hear it? "The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty." Hear the approaching whirlwind: "The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord"—crash!—"divideth the flames of fire" Crash! Crash!—"The pile thereof is fire and much wood; the breath of the Lord—doth kindle it."

Mr. Churchill's speech may have failed to kindle the spirit of France; His Majesty's message may not have been hot enough to rekindle the sodden soul of France over which the proud waters have broken, but, but—"THE VOICE OF THE LORD IS FULL OF MAJESTY"—"THE BREATH OF THE LORD SHALL KINDLE IT"! Yes; and the soul of Europe too—and what a fire! What a Tophet! What a Gehenna! What a hell for Hitler!

And who shall extinguish those fires of vengeance? Some fires in London are soon extinguished; others burn longer; some burn themselves out. But this is a fire which no plan of "collaboration" between the villains of Berlin and Rome and Vichy can prevent; which no diplomatic intervention can extinguish; the fuel of which no separate peace can exhaust. Said Jeremiah, "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till he have performed the thoughts of his heart."

A scriptural metaphor, or figure of speech, will always be found to be in harmony with the nature and laws of the physical phenomenon it employs as a figure. Whirlwinds and cyclones are not accidents of the meteorological realm—they are not effects without causes. The meteorologist will tell you that a comparative vacuum here will invite strong winds from yonder, and the lower and looser the "pressure" the stronger the wind or the whirlwind. And that physical fact is but a mirror reflecting the nature of the laws of the moral constitution of the universe, which is a transcript of the nature of the Divine Lawgiver and Ruler. Thus "the invisible things of him from the creation of the world are clearly seen being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Hence it is, that the stroke which slew the first-born of Egypt and the paschal lamb was as necessary as the lightning which makes a way for the rain; the sending of "tokens and wonders" into the midst of Egypt, as inevitable as the coming of the wind out of His treasuries. The moral

void which sin creates, the displacement of the Divine Spirit from human lives—especially such displacement as effected by Germany's crimes—this disturbance of the moral equilibrium, makes the awful tempest of the wrath to come as inevitable as the devastating cyclone which the atmospheric void calls forth. Hence, I repeat, the word of the Lord by Jeremiah is more than a figure of speech: it is the proclamation of a law as inescapable as gravitation, as unalterable as the nature of God. Hear it again: "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind. It shall fall grievously upon the head of the wicked. The anger of the Lord shall not return until he have executed, and till He have performed the thoughts of His heart." The moral void which God calls sin calls forth the whirlwind, and it is bound to fall upon the head of the wicked. There is nowhere else in the universe for it to fall! That passage which describes God's rule in the moral realm is in strict accord with what science now knows to be His law in the physical realm.

The meaning is the same in the text: "The breath of the Lord, like a stream of brimstone, shall kindle it." And no political or military chemist can devise a solution that will smother that purging, punitive, perpetual flame—until it have executed and performed the thoughts of the heart of the Judge of all the earth. Whose breath, like a stream of brimstone shall kindle it! Only by a brimstone flame can Europe be purified and pacified.

III.

Suffer me to make a PERSONAL SPIRITUAL APPLICATION of the text to us all.

Alas, alas, in the far view of the divine Ruler, in the perspective of the long reaches of eternity where sin, when it is finished, bears its fruit, a consuming Tophet must justly await it. By the eternal and immutable laws of a moral universe which radiate from the holy nature of its Creator and sovereign Ruler, "Tophet is ordained of old", and springs out of our yesterdays.

For each of us who has claimed individual sovereignty as kings, and who is alone responsible for his transgressions—"for the king it is prepared." "So then every one of us shall give account of himself to God."

"Deep and large" have the multitude of our sins made it, deep as the bottomless pit, and large as eternity; and "the pile thereof is fire and much wood." Oh yes, what wood, hay, and stubble, have we piled together! What a flimsy structure, by all our allegedly meritorious doing, we have contrived!

How awful the prospect, when the fire shall try every man's work of what sort it is—when "the breath of the Lord, like a stream of brimstone, shall kindle it"! How terrible the Tophet at the end of the road for the soul, like one carrying upon his back a pile of fire and much wood—I say, how terrible and terrifying the prospect at the end of the road, a lake burning with fire and brimstone!

But what if, like Isaac, with the fire and the wood, we ask, Where is the lamb for a burnt offering? All that Tophet and Gehenna and Hell can mean put together is represented by the cursed tree on which He hung Who was made a curse for us. Because of that, the breath of the Lord may be to us, not as a stream of brimstone to kindle the flames of hell about us, but like

a quickening Wind which bloweth where it listeth, breathes upon the dead soul, and quickens it into newness of life as it is born of the Spirit, and bears it past the very lip of Gehenna through the gates into the City, where there is no more curse, no Tophet, no stream of brimstone—but a river of water of life clear as crystal proceeding out of the throne of God and the Lamb!

"O sweet and blessed country,
The home of God's elect!
O sweet and blessed country,
That eager hearts expect!
Jesus, in mercy bring us
To that dear land of rest
Who art, with God the Father
And Spirit, ever blest."

THE SEMINARY TO-DAY AND TO-MORROW

We print below an announcement of the Faculty of Toronto Baptist Seminary. From many points of view, we regret exceedingly the suspension of resident classes for this Seminary year; but from another point of view, we are proud that we have been obliged thus to suspend. It would have been no compliment to the Seminary or its Faculty if the Seminary's attitude and teaching in this crisis hour of the world's history had been such as would have allowed students to feel comfortable while quietly pursuing their studies indifferent to a burning world, which had been "set on fire of hell".

But we think we see hopeful signs in the war situation. We are inclined to believe that the bandits are being gradually cornered; and when criminals whose crimes have been of such a character as to make mercy impossible, are ultimately cornered by the police, they become desperate; and while they are, in the end, always subjugated and captured, in such circumstances they may be expected to fight so viciously as to inflict injury and perhaps death upon the law enforcement officers who have cornered them. Similarly, the later stages of the war, as the desperation of the Axis powers increases, are likely to witness some of the bloodiest conflicts of history. We cannot visualize an early peace, but we can—and do—believe that a definite turn of the tide of battle which will clearly indicate what must be the ultimate issue, is not so very far distant. It is with this in mind we express the earnest hope that by next year we shall be able to resume our regular work as a Seminary.

In the meantime, we solicit the earnest prayers of all our friends, and their generous contributions; for the Seminary still lives, and while our expenses are reduced, it still has a healthy appetite.

Following is the Faculty's announcement:

Toronto Baptist Seminary Faculty Announcement

To any one whose nature responds to the appeal of power and grandeur, there are few scenes more fascinating, or more full of human interest than the sight of a great ocean liner ready to sail. Its massive hulk towers like a huge white wall above the dock. The ship is not actually moving, but the whole scene is one of activity and energy. The decks, passages and gang-planks are alive with people. Members of the crew dart hither and thither; passengers are busy finding their staterooms, tracing baggage or greeting their friends; messengers carry letters, packages and boxes in all directions; all is hustle and bustle as the time of departure approaches.

Sometimes an emergency arises which delays the vessel beyond the scheduled time of departure. Much of the frenzied

excitement soon dies down, but the steam is up, and as soon as the captain gives the signal, the engineer's whistle will sound, the lines will be hauled in, and the boat will slip from its moorings and glide gracefully out to sea.

The good ship TORONTO BAPTIST SEMINARY is detained in port at present through contrary winds, but we wish all our friends to know that the engines are still throbbing with life, and that we intend to keep up the steam and be ready to launch out into the deep once more at the first possible moment, which will be when the order comes from our Captain, "Full Steam Ahead". As stated in THE GOSPEL WITNESS the enlistment of present and prospective students for military service has made it advisable to cancel formal lectures for this school year, but the work must be maintained. The Seminary liner must be kept shipshape. Those who were present at the Seminary session of the Convention of the churches of the Union will appreciate our confidence that the time of waiting is to be a time of strengthening, and a time of preparation for more efficient service for the Lord.

Plans for Present Students

The members of the Faculty have been assigned the task of seeing that no rust is allowed to collect and spoil the efficiency of the ship's machinery. A number of correspondence courses have been arranged to suit the needs of the members of the present student body. These courses are limited in number and extent so that students may do the work thoroughly.

Subjects: The following subjects constitute the curriculum for the session 1940-1941: Systematic Theology (The Atonement), Homiletics IVB, Church History II, Hebrew II, Greek III.

Credits: The courses mentioned above are not identical in all particulars with the corresponding intra-mural courses. The amount of work to be covered in each case, and also the credit to be given, will rest in the hands of the Instructor concerned.

Method of Instruction: When students have registered with the Secretary, they will then be dealing by correspondence directly with the Instructors of the subjects in which they have registered. The Instructors will make arrangements as to essays, class exercises, examinations, and other details.

Terms: The session 1940-1941 will be divided into Two Terms, instead of into the usual Four Quarters. The First Term ends January 24th, 1941, and all essays and exercises for the First Term must be handed in before that date. The Second Term ends April 25th, 1941, and all essays and exercises for the Second Term must be handed in before this date. The examination period for the First Term will be January 27th to January 31st, 1941, and for the Second Term April 28th to May 2nd, 1941.

Fee: The fee for the above extra-mural courses will be the usual registration fee of ten dollars, plus two dollars per subject. This figure does not include the price of text-books.

Plans for Prospective Students

Not a few of the young people in our churches are contemplating entering the Seminary in the near future. They confidently expect to enrol as full-time students as soon as the way opens. Others may not be so sure about the matter, but they are interested in the Seminary, and they are open to conviction if the Lord should lay His hand upon them. We would urge all such to make the best possible use of this interval of waiting. "Give diligence to make your calling and election sure." Let there be searching of heart as to whether God has called you into the ministry. It would be well to busy yourself in the work of the Lord in your home church, seeking opportunities to give forth the Gospel in public and private witness. By so doing you will bring glory to the Lord, and blessing to others. At the same time you would be furnishing proof of your high calling.

Since the Bible is the text-book at the Seminary, the more students are saturated with its message and content before enrolling in the regular courses, the easier it will be to make progress in the deeper study of the Word. Accordingly, we are offering a suitable correspondence course embracing an outline study of the New Testament. This Preparatory Bible course should be profitable, and since those enrolling will be studying under the supervision of the Faculty of the Seminary, they will have a taste of the Seminary life

and fellowship with its privileges, advantages and responsibilities.

French School

Professor W. S. Whitcombe, M.A., who is in charge of the French Department of the Seminary, and Mr. William Frey, the Instructor in French, are planning to hold a French School for a week in the near future. The object is to assist those Pastors who are labouring in French-speaking communities by refreshing their memories in regard to some of the principles of the French language, and through the medium of conversational French helping them to speak in that tongue with greater facility and fluency. Full particulars regarding the French School will be announced later.

Your Part

A glance at the above program, which is adequate but not over-ambitious in view of the present circumstances, should convince the friends of the Seminary that every endeavour is being put forth to maintain the testimony with the least possible retrenchment, consistent with the war effort of our nation and Empire, as it affects the Seminary. As the tanks of a ship must be replenished with fuel constantly, if the engines are to operate, even at half speed, so also the good ship Toronto Baptist Seminary looks to all Bible-believing Baptists to continue supporting the work with their prayers, interest and gifts. Pastors, graduates and former students can help by laying this matter before their people frequently, and by calling the attention of likely young men and women to the Seminary in general, and to the Preparatory Bible Course in particular. Finally, those who contemplate enrolling in any of the correspondence courses should apply at once to the Secretary of the Seminary for application forms, which will be forwarded immediately.

UNION NEWS

Montreal-Ottawa Association

The Annual Fall Conference of the Montreal-Ottawa Association of Regular Baptist Churches was held in Emmanuel Baptist Church, Verdun, last week. As these days have been in the past, so also on this occasion it was a high day.

Rev. Roy Hisey of Buckingham spoke first to us of the riches of the grace of God. Taking as his starting point Jonah 4:1, 2, he showed how the wickedness of Nineveh had made Jonah desire the utter destruction of the city, and knowing God's grace, he had refused at first to go, not believing such a city should be spared. And God had granted repentance in sackcloth to the city. Then throughout the Book he pointed out incidents of the exceeding riches of God's grace, and especially applied it to ourselves, that all we have ever accomplished of good, all true repentance, every good and perfect gift, every blessing of forgiveness and redemption, and justification, has come to us through the grace of God in Jesus Christ His Son. It was a mightily helpful message.

Pastor Harold Charlton of Lachute followed. We were happy to receive him as one of us. He continued on the theme of the grace of God, choosing the text, "By the grace of God I am what I am," 1 Cor. 15:10. Paul in all probability would have been a great man, but of the world, apart from God. He was always eager, zealous. Jesus Christ laid hold of him and made him a chosen vessel to bear His name. Paul died to his former ambitions, and thereafter for him to live was Christ. And the great capacity which Paul had from God was all surrendered to be used of God as He saw fit. So we, too, surrendering our all to the Lord can have no less than the fullness of Christ dwelling in us and living through us by the power of the same almighty grace.

In the evening Rev. R. E. Jones of Sawyerville, who always digs deep and brings out for us handfuls of honey, directed us to a backward look, an inward look, and an onward look. Three texts contained the subject matter of his very helpful message. In 2 Cor. 5:13-15 we were taught to look back to Calvary to the love of Christ, which is the love of Christ for us. Such a look at the One Who died for us should beget in us an impulse to service. The world does not understand those who are "beside themselves", who have quit living unto themselves.

And then we were directed to a look inward, Rom. 8:14-16. One who has professed faith in Christ and obeyed Him as far as he knows may yet not have full assurance. So the witness of the Spirit is given, the Spirit which impels the child to say, "Father". It is the spirit of adoption, not of a slave; the spirit of those who are children, but now of age and who, free to choose, choose the Father's will. Such are made "sons of God", implying not only relationship, but chiefly God-likeness. Thus shall we abound in Him. And then there is the onward look. The text, 1 Cor. 15:58. It is the certainty of resurrection that supports our knowledge that service for Christ is not in vain. The rewards are not fully given here. As we witness, teach, pray, give, we often see no results. But we know that "our labour is not in vain in the Lord". Therefore, we abound. It was a glorious message.

The last message was brought by our brother, Rev. John Armstrong, whom as pastor of the Snowdon Baptist Mission, we are glad to welcome to our fellowship. He, too, gave an exposition of the Word. He spoke to us on the subject of the godly life, as depicted in 2 Pet. 1:1-11. The believer had not to wait and seek a special or second blessing, a baptism of the Spirit, as it is sometimes called, in order to live a godly life, for the divine power of Jesus our Lord "hath given us all things that pertain to life and godliness through the knowledge of him". He has already called us to glory, not a defeated, ashamed Christian experience, and to a valorous virtue which wrought and fought a good warfare. These triumphs came through the knowledge of Jesus Christ, and to be a more effective and stronger and better Christian necessitated one thing supremely, to know Jesus Christ more. Thus the godly life entailed a daily diligence in adding "to faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love". Giving attention to these things, we should not fall short of fulfilling our calling and election in Christ which is to glory and virtue, to be partakers of the divine nature, godly. He pointed out that "calling and election" in this passage had nothing to do with security, but attainment of a more and more godly life. The result would be, if these things be in us and abound, that we should not be barren nor unfruitful in our Christian lives, and that an entrance would be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.

We were in the heavenlies all day. The ladies of Emmanuel ably provided refreshments. Several musical numbers were rendered: A refreshing time of prayer was much enjoyed, and a hearty praise and testimony meeting in the evening, led by Rev. W. L. Hisey of Westboro warmed our hearts. Rev. C. Hardie, the large-hearted pastor of the Brownsburg and Dalesville Churches, was in the chair. We thank God for this day.

T. D. M. Carson, Secretary.

Shenstone, Brantford

Rev. A. Dallimore, Orangeville, was the special speaker for Rally Day and Harvest Home services Sunday at Shenstone Memorial Baptist Church. More than 200 were present for the Bible School, prior to the morning service, at which Mr. Dallimore gave an interesting object lesson demonstrating the binding power of sin and the freeing power of the gospel of Jesus Christ. Preaching again at the morning service, the speaker brought an inspiring message on "A New Creation", bringing out a comparison between the popular idea of a Christian and the true definition as found in the Holy Bible. Mr. Dallimore stressed the fact that a person cannot become a Christian by his own works but only through the work of Christ.

At the evening service the Pastor, Rev. A. C. Whitcombe, brought a powerful message on the subject, "It shall be more tolerable for Sodom and Gomorrah". The church auditorium was suitably decorated for the special services and appropriate music was provided by the choir and the young ladies' orchestra.

Maple Grove

The Maple Grove Church was happy to welcome Brother A. Dallimore for special revival services. As the first week

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Bible School Lesson Outline

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

Vol. 4 Fourth Quarter Lesson 45 November 10th, 1940

THE CALL OF GIDEON

Lesson Text: Judges 6.

Golden Text: "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?"—Judges 6:14.

I. Israel Oppressed—verses 1 to 10.

Weakness on the part of Israel was usually the result of wickedness. This time the Lord delivered them into the hands of the Midianites, in order that the Israelites might realize their folly, and return to Him (Isa. 26:16; 1 Cor. 5:3-5; 1 Tim. 1:20). The Midianites and their accomplices the Amalekites proved to be hard and cruel task-masters, depriving the Israelites not only of their freedom, but also of their food, their possessions and their lands. This chapter reads like a paragraph of modern European history.

The Midianites were a wandering tribe, the descendants of Midian, a son of Abraham (Gen. 25:1, 2). They had purchased young Joseph (Gen. 37:28), and they were the ones who had sheltered Moses after his flight from Egypt (Exod. 2:15; Acts 7:29). The patriarch Moses married Zipporah, the daughter of a Midianite priest (Exod. 2:21). The Midianites had joined the Moabites to oppose the progress of Israel in Balaam's time (Num. 22:7), and now united with the Amalekites for the same purpose.

The Amalekites were shepherds living in the region between the Dead Sea and the Red Sea. They resisted the Israelites at various times in their history (Exod. 17:8-13; Num. 15:45; Deut. 25:17-19; 1 Sam. 14:48; 15:23; 30:18).

Even in that dark and wicked time the Lord raised up a prophet to interpret the disaster which had befallen Israel, and to call the people to repentance (Acts 7:18-20). God still has His faithful witnesses to "justify the ways of God to men". Let us be among the number who live in such close fellowship with the Lord that we may understand and declare His secret counsels (Gen. 18:17; Psa. 25:14; Amos 3:7; John 15:15).

II. Gideon Called—verses 11 to 24.

While the Lord was dealing with the people who were to be delivered, he was also preparing the man through whom he would act for their redemption (Exod. 2:23; 3:7-10). As the Lord sends us to individual souls, we shall frequently find that the Holy Spirit has gone before us preparing the heart for the truth (John 10:4; Acts 8:26-35; 9:10-12; 10:1-18).

The language in this paragraph implies that the angel of the Lord mentioned was in reality God Himself, who had appeared in human form (verses 14, 16, 22). This seems to be another of the pre-incarnate appearance of Christ (Gen. 18:16-22; 22:11-14). The fire which rose from the rock and consumed the unleavened cakes was a fit symbol of Deity (1 Kings 18:24, 38, 39), for fire signifies the penetrating and consuming holiness of God (Josh. 7:25; Psa. 21:9; Heb. 12:29). Gideon named the altar "Jehovah-Shalom" meaning "The Lord send peace".

Gideon was the son of Joash, a descendant of Abiether, who was the grandson of Manasseh (1 Chron. 7:18), and after whom the members of the tribe of Manasseh were sometimes called Abiezrites (verses 11, 24, 34). To human eyes Gideon seemed an unlikely choice for a champion of Israel, yet God called him just as he was—fearful, perplexed, discouraged, of low estate and weak faith (1 Sam. 9:21; 17:33). We never know when the Lord will lay His hand upon the scholar who seems to us most insignificant and unpromising (1 Sam. 16:11, 12; 1 Cor. 1:26-29); He is sovereign in His choice of instruments (Rom. 11:29).

God addressed Gideon as strong, then proceeded by grace to make him so (John 1:42). Similarly, it is God's way to pronounce the sinner righteous, then to make him worthy of

his calling; to alter his standing, then to change his state (John 1:47; Rom. 5:1, 2).

In His infinite love and mercy the Lord patiently answered all of Gideon's questions, complaints and objections with the assurance of His own continued presence with him (Exod. 3:11-14; Jer. 1:4-10). The Lord will supply all needed grace and strength when we go forth at His command to do His work (Josh. 1:9; Judg. 4:6, 7).

III. Gideon Tested—verses 25 to 32.

The servant of the Lord must be sincere. It is of no use to announce one's intention of preaching the Gospel abroad, if one is not willing to evangelize the members of his own house (Mk. 5:19; John 1:41; 1 Pet. 4:17); we are to begin at Jerusalem (Acts 1:8). Before Gideon was commissioned to attack the Midianites, who were idolaters, he was commanded to throw down the idols of his father's house, erect an altar and publicly sacrifice to Jehovah. Our testimony should not be nullified by the lack of private witness.

Gideon obeyed the Lord, even though he was fearful (Judg. 8:4). The man of highest courage is not the one who is without fear, but the one who performs his duty in spite of fear. Gideon's faith increased as he used the faith which he had (Mk. 9:24; Lk. 17:5).

Contrary to Gideon's expectation his father Joash upheld his actions, and answered the men of the city in a convincing manner. Gideon may have misjudged his father, or the Lord may have wrought in Joash a change of heart. When we take our stand for the right, regardless of obstacles, the Lord frequently removes those obstacles. He has the first claim to our allegiance (Matt. 10:34-39; Lk. 14:26). Scholars should be encouraged to come out openly on the Lord's side (Exod. 32:26).

Gideon began his mission with a new name Jerubbaal, meaning "Let Baal plead" (1 Sam. 12:11), a name which would be a perpetual reminder to him of the first victory which the Lord had given him (Gen. 17:5; 32:27, 28). God gives to each of His children a new name, even His own glorious name (Num. 6:27; Deut. 28:10; Isa. 43:7; Eph. 3:14, 15; Rev. 15:1; 22:4). We are now the children of God by faith in the Lord Jesus Christ (John 1:12; Gal. 3:26; Eph. 1:5; 1 John 3:1, 2 Revised Version).

IV. Gideon Strengthened—verses 33 to 40.

Notwithstanding the threats of the combined forces of the Midianites and Amalekites who were arrayed against him, Gideon was made strong in the Lord when the Spirit of the Lord came upon him (Judg. 3:10; 1 Sam. 16:13). No one should presume to lead the people of God unless he has been endowed by the Spirit of God for his task (Isa. 61:1; Matt. 3:17; Acts 2:4; 9:16).

The request for a sign is not an indication of strong faith, for we are to walk by faith, not by sight (2 Cor. 4:18; 5:7). Yet God deals patiently and tenderly with His children, making allowance for their weaknesses (Psa. 103:13, 14). Signs are not given to satisfy curiosity (Matt. 16:4), but to strengthen faith (Gen. 15:7-18; 24:13, 14; 2 Kings 20:8-11).

Shenstone, Brantford

(Continued from page 6)

of meetings progressed there was a corresponding increase in the attendance and the interest shown in the gospel. So great was the interest in this first week of services that several of the members were desirous of a second week. Mr. Dallimore felt himself that God was dealing in a very definite way with several of the people present and was glad to return and minister to us. I am very happy to report that twelve made public confession of their faith in Jesus Christ.

The Sunday following the first week of revival services, we were happy to have Mr. Brown as our guest Anniversary preacher. The services on this occasion were well attended and the people were blessed by Mr. Brown's ministry. The Sunday following the second week of the meetings we were glad to have Mr. Dallimore return for a special service in the afternoon. The church was crowded again and definite good was accomplished. I believe we can all say truthfully, with the Psalmist, "The Lord hath done great things for us, whereof we are glad."

D. Dinnick, Pastor.

MORE ABOUT THE PAPACY AND THE WAR

Readers of this paper will remember that months ago we called attention to the part the Papacy was playing in this war. The sermon entitled, "The Pope's 'Fine Italian Hand' in Petain's Treachery", ran through three editions. Subsequent developments of the war have only served to confirm the opinions there expressed.

In Canada the voice of the Roman Catholic Hierarchy prays for blessing upon those who are fighting for freedom, but with the hands of Esau, the Hierarchy is doing its utmost to hinder our war effort. We know that not a few sentimental tolerationists who are so charitable that they would allow unsuspecting children to play with or around a deadly time-bomb, will charge us with bigotry and fanaticism; but such tolerationists proclaim either their ignorance of history or their incapacity to interpret it.

We have wondered much at British official patience with obvious Papal interference in affairs of the war. We have wondered, among other things, why a conditional promise was given the Vatican that Rome should be spared from aerial bombardment so far as might be possible. Rome, to millions of people, is no holier as a city than London. On the contrary, to many of us it is regarded as the seat and citadel of Antichrist. If it is true that Italian planes are being used in the bombing of London, it ought to be announced that it is no longer possible to spare Rome. Were we in authority in the British Government we would announce forthwith that Rome would be held as a hostage for London's immunity from Italian bombardment; and that if and when it should be absolutely demonstrated, beyond all possibility of doubt, that bombs had been dropped from Italian planes and by Italian airmen, on London, the British Government would henceforth reserve for itself full freedom of action to inflict the same horrors upon Rome.

Or, changing to the East, it might well be determined that Greece and her British Allies would hold Rome responsible for sparing ancient Athens, and that every bomb dropped on Athens would be returned to Rome, with interest.

The Pope claims to be God's vicegerent, and calls himself the "vicar of Christ". The fact is, the Vatican is Satan's most important embassy on earth; and only as the free countries of the world recognize that fact shall we be in a position fully to safeguard our liberties.

We print below a letter received to-day from Mr. John Kensit, of the Protestant Truth Society of Britain. Mr. Kensit, like his father before him, is the stalwart and uncompromising defender of evangelical Protestantism within the Church of England. It was our privilege and pleasure to make Mr. Kensit's acquaintance when in England in nineteen-thirty-four. As Mr. Kensit's open letter to Cardinal Hinsley, we assume, has been published already—in any event, it is an open letter—we are taking the liberty of sharing it with our readers in this issue. We do so, first, for the sake of its intrinsic worth and for the light it throws upon the whole European situation; and also because *The Catholic Record* of London, Ontario, in its vicious attack upon the Editor of this paper, quoted Cardinal Hinsley as evidence of the Papacy's alleged anti-Nazi attitude.

But the Papacy has always been a Jekyll-and-Hyde combination; and like many chameleonlike politicians in

this country who change the colour of their speeches to harmonize with local circumstances. Mr. Kensit, in his letter to Cardinal Hinsley, politely reminds him of Rome's Siamese faces, and the two contrary voices that issue therefrom.

Following are Mr. Kensit's letter to this Editor, and his open letter to Cardinal Hinsley:

"Cranley House"
31 Cannon Street,
London, E.C.4.

11 October, 1940.

Dear Dr. Shields:

I have been immensely delighted to see the splendid way in which you are keeping the Protestant banner floating, and *THE GOSPEL WITNESS* is a real stimulus with a right proportion of faith which so many seem to lack.

I am venturing to send to you a copy of my Open Letter to Cardinal Hinsley in which I think you will be interested.

With kindest regards,

Yours faithfully,
J. A. KENSIT.

OPEN LETTER TO CARDINAL HINSLEY, WESTMINSTER

From Mr. John A. Kensit, London, Eng.

Your Eminence,

I venture to address you by means of this open letter in the hope that your candour will compel you to offer some reply on matters which are most confusing to the public mind. Your utterances of loyalty to the British cause in the present catastrophic struggle, have been received with no little gratification, and no one is surprised that your English blood freezes at the thought of a Nazi or Fascist overthrow of British liberty.

History's Indicting Finger

Indeed, the freedom accorded to Roman Catholic propaganda in this country is a thing to be wondered at. Was it not the Roman Church, which in past days, fought with such cruel weapons, not merely for domination, but for suppression of the freedom of those who differed from her creeds and dogmas? History points an indicting finger against Roman Catholicism in this land for bringing about the burning of Latimer and Ridley and other martyrs of the Marian persecution, as well as for the shameful excommunication of Queen Elizabeth and the call for her murder. It is not possible to obliterate from the historical records how Pope Gregory XIII in 1580 sanctioned the assassination of Queen Elizabeth when he said:—

"Whosoever sends her out of the world with the pious intention of doing God's service, not only does not sin but gains merit, especially having regard to the sentence pronounced against her by Pius V. of holy memory".

This was the root cause of the Penal Laws under which Roman Catholics suffered not for their faith, but for murderous conspiracy against the Queen's person.

Again, the outstanding attempt to force this nation to submit to the yoke of Roman Catholicism by means of the so designated "Invincible" Armada, stands as a monumental blunder to the eternal discredit of the Papacy. It

is with ever grateful hearts that the English people look back upon the repulsion of that intended invasion of our shores as having in the end come about by Divine interposition. Once more, the struggles in the Stuart period when Roman Catholic influence was so great within the circles of our Royal House, forged at last our great Protestant Constitution so well expressed by William of Orange, as a defence for our Protestant religion, and equally for our liberties.

A Monument of Expiation

With these lessons from history in front of us, it cannot be said that we are moved by blind bigotry when Roman Catholic action compels us to underline the lessons of the past in order that we may safeguard the future. If, however, you retort upon me that these things are buried history, and that all is now so different, then I have a suggestion to make, and it is that you should, from your leading position in the Roman Catholic body in this country, give utterance to a regret for Rome's historical acts of cruelty and intolerance. It will be within your knowledge that Protestants have erected a monument of expiation close to Geneva, for the part which Calvin took in the regrettable events which led to the burning of Servetus, but more than that Protestants universally will say they deplore acts of tyranny and religious persecution which any of their fathers may have shared in against the adherents of the Roman Catholic faith. Such intolerance is contrary to the great principles of freedom for which Protestantism stands. Would it not be a splendid gesture for you to bring about the erection of a monument of expiation at Oxford for the burning of Latimer and Ridley and others, and thus vindicate your present claims as an advocate of freedom? Such action would make plain for all time that you renounce the principles of intolerance held by your co-religionists and that you genuinely repudiate the frankly brutal declaration made by Leo XIII in 1888 that:—

"although on account of the extraordinary political condition (of to-day) it usually happens that the Church acquiesces in certain modern liberties, not because she prefers them in themselves, but because she judges it expedient that they should be permitted, she would in happier times resume her own liberty . . ."

Rome's Two Voices

Having said this, no one wishes to dispute the sincerity of your motives in the advocacy of Britain's cause to-day, but many would like to know how it is that the Church of Rome is apparently speaking with two voices, and taking up an almost contradictory attitude in the different countries now engaged in war. The difficulty of the Pope's position is recognized, for unlike past days, no State now trembles when the Vatican speaks, and your own admission concerning the former occupant of the Papal Chair that "he was a helpless old man" destroys the claim of the Pope to be "Christ's Vicegerent on Earth". It is worthy of note that Senor Suner refrained even from asking for an interview with the Pope during his recent visit to Rome—an unheard of thing when a Spanish diplomatist is on a political mission in the Italian capital. Some had almost hoped that the Roman Church might organize an international opposition of sorts to the powers which are battling in the interests of a philosophy of force. Such hopes as these undoubtedly are built upon the idea that the Vatican is an international institution itself, but you probably never lose

sight of the fact that the Curia consists of no less than 31 Italian Cardinals and 26 Cardinals of all other nations combined. The Italian atmosphere remains dominant, and more particularly since Italy's entry into the war. It would be an excellent thing if you could turn your attentions to an endeavour to curb this Italianizing domination, for it would surely be one of the most practical contributions you could make, and which alas, no one else is able to make, towards balancing papal political influences in the present hour. In Italy your Church is enthusiastically pro-axis, whilst here you courageously take a stand for British interests.

U. Boat Activities Off The Irish Coast

One is well enough aware that you are not persona-grata with the followers of the Roman Catholic Church in Ireland—a fact which would appear to be strange in the light of the claims of infallibility and universality which the Roman Church declares to be exclusively her own. I expect you have been not a little shocked to note that when Mr. Lees Smith took part in the Parliamentary War Debate on August 20 last, he asserted that:—

"Most of the sinkings (of our vessels) are presumably off the west coast of Ireland. If we could use the ports of Southern Ireland which we handed over a few days before the war, we could reduce these sinkings to a small figure. The world should realize what we pay for our principles.

"Scores of ships are being sunk and thousands of seamen drowned because we cannot even within our own Commonwealth use ports for our Navy which, without that Navy, would share the fate of Holland and Denmark".

I wonder whether you would agree that the handing over of those ports was a colossal folly, and whether you could see your way now to urge the Irish Bishops to make this plain to their followers in Eire. Such would constitute a most practical step in your patriotic campaign.

Roman Catholic Ambassadors

Yet another disconcerting fact is found in the attitude of the U.S. Ambassadors to this and neighbouring countries, who happen to belong to your faith. The *News Review*, which is quite an ordinary secular journal, unmoved by any religious prejudice, published on August 15 last, an article revealing how such agents of the Papacy are tireless in their efforts to help the Axis to win the war. It was made plain that John Cudahy, U.S. Ambassador to Belgium, after the Germans invaded that country, went to Berlin and from thence to the Vatican City where he had audience with the Pope. What took place in the Vatican was not revealed, but evidence points to the conclusion that it was not for the good of Britain. Ambassador Cudahy afterwards came to Britain and became the guest of Ambassador Kennedy, who is an Irish American Romanist like himself. After a brief space he gave an interview to 50 newspaper correspondents and averred that the Germans were behaving with restraint and proceeded to whitewash the action of King Leopold in surrendering to the Germans, and denied that he did so without telling his allies. The U.S. Ambassador to France was also of your persuasion, and it seems clear that together some evil genius moved them, for the Belgian Cardinal Von Rooe actually eulogised the treachery of King Leopold.

Europe's Disturbers

At the present moment, all thoughtful people realise that the Papacy is Totalitarianism in religion, and accordingly has much in common with the Nazi-Fascist *modus operandi*. Lord Acton spoke of the record of his own Church in the following terms:—

"The Papacy contrived murder and massacre on the largest and also on the most cruel and inhuman scale. They made the principle of assassination a law of the Christian Church and a condition of salvation". Correspondence Lord Acton 1917. Vol. 1, p. 55.

How strangely akin this is to the bestiality ravaging us to-day! Hitler himself is a baptised Roman Catholic, though he seems far too occupied to go to Mass or to the Confessional. Dr. Goebbels is another lapsed Roman Catholic. Goering, supposedly Hitler's successor, springs of a Roman Catholic mother. Henlein, another Roman Catholic, was responsible for the debacle in Sudetenland, and Mons. Hacha gave the Czechs to Hitler, whilst Father Tiso, S.J., acted as Hitler's fore-runner in Slovakia. Cardinal Innitzer gave Austria to Hitler, and the Mirdites, a Roman Catholic tribe in North Albania invited Mussolini to step in and grab the country. These thugs are not put down in bitterness, but rather to suggest that you should make strong representation to the Vatican that such notorious sons of the Church should be publicly reprovved and excommunicated. Mere platitudes about principles of freedom are futile.

A Roman Catholic Bloc

There is without doubt an increasing menace that the papal power may be wheeled into line against us in the near future. On the 3rd July last, "The Times" in its first leading article declared:—

"There are signs that Italy, not without German backing, is wooing the co-operation of the Petain Government in terms of the defence of a common Latin and Catholic civilization against Bolshevism".

Moreover, Spain bides her time to throw in her lot with the Axis powers on the ground that she is a sort of guardian of Catholic interests. Franco has great eyes on Gibraltar because of "Spain's historic duty and mission imposed by her Catholic Kings to hold Gibraltar and expand Spain's rule in Africa". At the other end of the Mediterranean is the crucial position concerning Palestine, and it has already been intimated that:—

"Two Italian archbishops and 47 bishops have petitioned Mussolini to insist that the Holy Sepulchre in Jerusalem be taken out of the hands of Great Britain and entrusted to the Royal House of Savoy" (The Times 20, 6, 40.)

These matters are further disconcerting when it is remembered that the Italian rape of Abyssinia and the seizure of Albania were, if not openly approved, at least not condemned by the Vatican authorities. So far as the German Reich is concerned, it is absolutely clear that a decisive majority of the Roman Catholic clergy support that Nation's political and military ambitions, and as the well-informed "Manchester Guardian" stated on May 24, last:—

"The National Socialist State has, it seems, been able to reach an understanding with the Catholic Leaders. Assurances have been given as to the status of the Church in the Bohemian-Moravian Protectorate and in Germany itself. The special position of the Catholic Church in Poland is also to receive due recognition. In spite of the

persecution of laymen and priests by the Nazis, in spite of all the attacks upon the Christian religion, new hopes have been raised among the German Catholics as a result of these negotiations . . ."

Moreover, it is not a little significant that Pope Pius XII through the Papal Nuncio in Berlin, hastened to send his congratulations on Adolph Hitler's escape from assassination in the Munich beer cellar. Further, negotiations with the German Government were most amicably carried through by Mgr. Cesare Orsenigo, Apostolic Nuncio to Berlin, and Signor Berdo Attolico, former Italian Ambassador to Berlin and now Ambassador to the Holy See.

The Link With Fascism

That the Papacy has throughout been tied to the Fascist Party hardly admits of contradiction, for the General Secretary of that party, Signor Farinacci, in 1926 declared of Mussolini:—

"He cherishes the ambition to arrive at an amicable compromise with the Pope on the Roman Question in return for the moral support of the Vatican for his own foreign and internal policies in general and his Imperialistic programme in particular".

I refrain from setting down here the anti-Christian philosophy of the Nazi Party in general for this is well enough known, but the question remains, How can the Papacy have part or lot with the Axis powers except it have an eye to political expediency? At any rate, the semi-alliance of The Vatican with the Totalitarian powers, is something to which I invite your most serious attention, and if you would administer to the Vatican an open reproof—whilst you might be losing caste with your Italianised headquarters—you would at least be showing a consistency in the light of your patriotic speeches and writings.

Yours faithfully,

JOHN A. KENSIT.

8th October. Anniversary of the death of my Father, John Kensit, who was murdered by the hand of a Roman Catholic in 1902.

THE VATICAN AND THE WAR

The following articles, "Mussolini, the King, and the Pope", and "Pius XII. Double Game," are taken from "La Favilla," (Editorial office, Niagara Falls, Ont.) July August, and September issues, respectively. Ed. G. W.

Mussolini, the King, and the Pope

Under the same title "Il Mondo" the splendid monthly Magazine edited in New York by Messrs. Umberto Gualtieri and Serafino Romualdi, has published in June issue an interesting article from which we quote the following: (n. d. d.)

. . . The Pope was also described as a supporter of the Italian policy of neutrality..

In this country one is allowed to negate the existence of God, but not to call in question the policies of a Pope, unless the latter has been dead at least five hundred years. Yet, we recall that already in the days of the Ethiopian war Pius XI succeeded in convincing many a naive person that he condemned the aggression, while he was helping Mussolini during the whole enterprise and exulted publicly over his victory. The present Pope, Pius XII, was at that time Papal Secretary of State, that is to say, Foreign Minister to Pius XI. He is playing to-day, as before, the same astute game.

On December 28, 1939, in a proclamation to the King of Italy, he blessed "the illustrious head of the Italian Government and his ministers," despite the fact that already on December 8 the Fascist Grand Council had reaffirmed Italy's

military alliance with Germany and her policy of "non-intervention" "for the present!" Note the last three words.

On April 13, while war fever was whipped up all over Italy by the Fascist propaganda machine, Pius XII received the Italian Under-secretary of State for War, General Soddu, who told him about "the Italian army and its general attitude" (*New York Times*, April 16). This official announcement was not accompanied by any hint that the Pope had deplored the warlike campaign which was being carried on in Italy, or had told the Italian Under-secretary of War that he hoped war preparations would remain idle.

On May 5, Pius XII gave a sermon in a church of Rome at the end of which he begged Jesus to "disperse the whirlwind of death which crushes humanity." The foreign correspondents were instructed to give great prominence to this prayer and to point out the fact that "the streets were jammed with enthusiastic citizens who cheered and clapped and waved" (*New York Times*, May 6) and that at the conclusion of the sermon the congregation "gave him a five-minute ovation" (*New York Herald-Tribune*, May 6).

Italian newspapers of May 6, however, kept utter silence concerning the crowds in the street, the sermon and the applause at the end of it. Rather, on the seventh of May, they announced that on the preceding day the Crown Prince had been solemnly received by the Holy Father. The Crown Prince was one of the two chiefs destined to lead the Italian army in the imminent war. The sermon of May 5 was designed to make out outside Italy that the Pope was hankering after peace, whereas the reception of May 6 was meant to bring home to the Italians the fact that the Pope and the Italian Government were working hand in glove.

As a result of negotiations between Pius XII and Mussolini, the *Osservatore Romano*, semi-official organ of the Vatican, ceased, towards the latter half of May, publication of pacifist articles, a fact for which its circulation had been forbidden in Italy; and on May 27 it again appeared on newsstands, publishing only official war bulletins "without commenting on them."

On May 29, Pius XII admitted to his august presence the new Italian ambassador to the Holy See and "bestowed his blessing on King Victor Emmanuel III, Premier Benito Mussolini and the whole Italian nation." The bellicose manifestations of those weeks certainly could not have been unknown to him.

In Italy, Pius XII blesses Mussolini, the King, the Crown Prince and all others responsible for a warlike policy. Outside Italy he presents himself as the lamb of peace, Mussolini's victim.

At his death in 1903, Leo XIII left a political testament for the College of Cardinals and his successors. In this document he urged that only one way lay open for the Holy See to preserve its independence in relation to the Italian government: not to come to terms with it. The day the Holy See gave up its uncompromising attitude, it would irretrievably fall under the influence of the Italian government; the supernatural nature of the Holy See would be endangered. To-day not only the Holy See is at peace with the Italian government, but it also receives from it 50,000,000 lire annually. No other government pays the Holy See such an annual tribute.

One has to admit, however, that the Pope's responsibility for good or evil is very much extenuated by the fact that his political influence in Europe is but a bluff which is taken seriously only in the Anglo-Saxon world. The pronouncements of Benedict XV during the war of 1914-18 did not shorten that war by one single day. The voice of the Pope is more readily heard in North America than in Italy or in any other country of Europe.

PIUS' XII, DOUBLE GAME

Under the same title "Il Mondo", the splendid antifascist monthly Magazine, edited in New York by Messrs. Umberto Gualtieri and Seraffno Roumualdi, has published in July issue an interesting article, which we gladly transcribe for our readers. (n.d.d.)

It is now possible to foresee the reward which Pius XII will get from Mussolini for deceiving the English and French and making them believe that they could count on Italian neutrality. Italy will acquire Palestine, but its administration will be entrusted to the Pope.

While he proceeds hand in glove with Mussolini in Europe, Pius XII manages to create the impression in America that he does nothing from morning to night except pray for peace; and demand the respect of the rights of smaller nations and minorities, and cooperation on an equal footing among all peoples. He is repeating during the present war the same double game as that which his predecessor Pius XI and he himself as his Secretary of State played at the time of the Ethiopian War. In America he dons the garb of a humanitarian pacifist who is stifled in Italy by a bad tyrant, Mussolini, while in Europe he works in the closest cooperation with Mussolini.

Here is further evidence for our contention.

In the fortnightly *Civiltà Cattolica* which is issued in Vatican City under the direct control of the Pope, an article was published on Feb. 17, 1940, giving a semi-official comment on the address made by the Pope on the preceding December 25. The article was signed by the Jesuit Father Messineo, who seems to have become "his master's voice" in international affairs. Father Messineo discovered during the summer of 1935 that if Mussolini attacked Ethiopia, he would have waged a defensive war and not a war of aggression, and this theory was accepted by Pius XI in September 1935 (see *Il Mondo*, May, 1940, p. 19). What did Father Messineo say in interpreting Pius XII's pronouncements? He said that "many nations poor in natural resources and in raw materials, but rich in birth-rate and exuberance of life" suffer on account of "a lack of equilibrium between the means of sustenance and the population . . . a people exuberant with life which is suffocated within the narrow space of territory where it is imprisoned" cannot avoid being urged by an "expansionist impetus". In order to avoid the war which is threatened by this "expansionist impetus" it would be necessary to have "the collaboration of all nations." But this collaboration has been "impeded up to now by the well-fed peoples. . . The latter, instead of lessening the economic inequalities, which divided nations into plutocratic and proletarian, have taken possession of the most abundant sources of raw materials and have insisted in their monopolistic policies. . . Not without reason do the overpopulated nations await a better ordering of migratory currents, anxious as they are to avoid losing such a precious national wealth and to grant their sons the possibility of preserving their language, religion, culture, customs and traditions and thus remaining united to the mother country." These same arguments were repeated in Italy by all the newspapers and all the Fascist orators in order to prepare the Italians for the war against England and France. The *Civiltà Cattolica* contributed and wished to contribute to that psychological preparation.

Last March a Spanish "military" mission went to Rome to prepare common Italo-Spanish action. Pius XII could have ignored the existence of that "military" mission. It is not the job of a Pope to receive and bless "military" missions in time of war. But on March 6 Pius XII received that "military" mission, recalled to them the recent "heroic action" and the "enormous sacrifices" with which the Spaniards had known how to "defend the sacred patrimony of Catholic faith from the grave peril which threatened it," and concluded with the following words: "Now that your fatherland reawakens to new life, we exhort you to follow in full the teachings of your past." Words acquire their meaning in the light of the moment and the circumstances in which they are uttered. In that moment Pius XII knew very well that his words could be interpreted by the Spanish "military" mission only in one way: as incitement to other "heroic acts" against France and England.

On June 13 the Vatican announced that since the Italian Government had objected to the printing of the Allied war communiques, all official bulletins, including the Italian and German, would be omitted from the *Osservatore Romano* for the duration of the war; for the same reasons broadcasts in the Italian language were also discontinued. But on the same day the Bishop of Padua, head of the Central Bureau of Catholic, which is under the immediate control of the Pope, addressed an appeal to all members of that organization to pray God "so that He may bless our dear country and protect the sons of Italy who are fighting bravely."

On June 16 the Vatican made it known that "the Pope had prayed for a long time" and that there was no doubt "among members of the Papal Court that his thoughts were addressed to the hundred of thousands of victims of the European war"

(*New York Times*, June 17). But on that same day the Archbishop of Gorizia issued a pastoral letter urging the Italian people and clergy to do their duty for Italy's "glory and expansion":

The Italians can no longer be kept within the unjust frontiers of the peninsula and are seeking on their sea the outlet and the way for the goal assigned to them by Providence. Italy entered the war, on the side of a great and friendly nation, to obtain a just and lasting peace . . . We reverently lift our thoughts to His Majesty, the King-Emperor (Victor Emmanuel III), always victorious, and to the invincible Duce, to whom has been entrusted the fate of our armies and the entire nation. May God protect him and bless him always.

It would seem that in addressing his thoughts to the hundreds of thousands of victims, the Holy Father scarcely considered the victims of Mussolini's war, if the appeal of the Catholic Action, and the pastoral letter of the Archbishop of Gorizia were meant to have any sense.

On June 20 "in keeping with their desire to maintain the strictest neutrality, the Vatican authorities have forbidden residents to carry on political discussions on the international situation in all public premises inside the Vatican." But on June 24, when France was prostrate, the director of the Vatican radio "speaking in Latin over a world-wide hookup, condemned the Versailles treaty." "The New European conflict is a sad consequence of the previous World War, which did not result in a true peace because it was not a true peace of God." Since Pius XII has not yet said a single word in condemnation of the pacts imposed by Hitler and Mussolini on France, there is reason to believe that the true peace of God is that of Hitler and Mussolini and not that of Versailles.

A headline of *The New York Times* of June 20 read: "Mercy for France is urged by Pope." If, however, we read the text of the address made by the Pope on the preceding day to Italian married couples, we find that he reminded them that "you have the duty to pray for your country, which, fertilized with the sweat and perhaps also with the blood of our forefathers, demands that its children be generous in serving it." The Pope further urged that mankind inspire itself with the Sacred Heart of Jesus which is "ever ready to welcome the repentant and the appeals of men." According to the correspondent these last words would seem to have been pronounced as "an indirect and veiled appeal to Germany and Italy to use leniency in their dealing with France." If this interpretation were correct, France would be the penitent, penitent of the treaty of Versailles. The Pope also lamented that the "united efforts of error and defeat are attempting to ward the victims of war from the true Divine Shepherd." "What the Pontiff had in mind in this reference to error and defeat," stated the newspaper, "was not explained, although some prelates saw in it a reference to Germany and Russia." As a consequence the paper felt authorized to run a subhead saying: "Protest to Reich and Russia seen in denunciation of error and defeat."

The truth is that the Pope, like an ancient Sybil, spoke in enigmas. But one point was clear in his nebulous words: the incitement to the Italians to remember that their land had been "fertilized by the blood of their forefathers" and that their duty was to pray for that land while it was at war, that is, to pray for Mussolini's victory. The Holy Father has never directed urgings of this kind either to the English or to the French.

In order to better convince the Italians that Mussolini and Pius XII are working hand in glove, the Vatican announced on the same day as the aforementioned address that, because of the war "none of the churches, institutes or religious houses belonging to nations at war with Italy have been disturbed by the Italian authorities. The Vatican . . . is very satisfied with this attitude on the part of the Italian authorities, and is meanwhile closely watching the said institutions in order that nothing should be done on their part that would create incidents."

On June 26 Pius XII again instructed all powers with regard to what they must do in order to "reconcile their aspirations with the welfare of all the European peoples when the time comes for a peace settlement." "If one wants to overcome permanently the present crisis, it will be necessary to rebuild society on less fragile bases that are more in keeping with the morality of Christ." We saw during the Ethiopian war and the war in Spain what the

morality of Christ is according to Pius XII. If any doubt still remained in our minds about this point, the *Civiltà Cattolica* dispelled it in its issue of July 1 by calling upon the Italian Catholics to "fulfil their duties as citizens and soldiers loyally and bravely, as they have always done."

THE PAPACY IN CANADA

PERTINENT ENQUIRIES ABOUT FIFTH COLUMNISTS

From *The Fortnightly Law Journal*

September 16, 1940.

R. M. Willes Chitty, K.C., Editor

But we must not write entirely of war, though naturally that and its crowded events in the last ten weeks are uppermost in our mind when we return to greet you after the vacation. There have been events, too, at home on which something must be said. When the *soi-disant* fascist leader of Canada was interned we wondered vocally why he had not been tried in the ordinary Courts and given the appropriate sentence. Since then the Mayor of Montreal has been interned for giving utterance to subversive words. Why was not he tried in the ordinary Courts and given the appropriate sentence. We read from time to time of the prosecution of others whose over-glib tongues have run foul of the Defence of Canada Regulations and who expiate their offences in jail like any other criminal. Can it be that there is one law for the small fry and another for the higher-ups? The man in the street is never tired of thinking so. We scorn the suggestion that the fact that Arcand and Houde come from Quebec had anything to do with the discrimination, but the man in the street does not and that does Canada's vital unity no good. At least some explanation should be given the people of Canada of these things because if they are frankly puzzling to a lawyer, how much more so must they be to a layman.

Judicial Indiscretion and Inaction

Then there is the incident of Surveyer, J., who openly espoused the cause of the puppet government of Vichy. He apparently has not even been interned. Why? His position is of course even more prominent than that of the Mayor of Montreal. Is there then still another law for the higher-up still? It is all very puzzling and fundamentally damaging to Canada's war effort for whose benefit the Defence of Canada Regulations were enacted, and for which they should be enforced. Again there is the fact that Surveyer, J., is a Justice of the Supreme Court of Quebec. What is the man in the street to think? Also there is the fact that while Houde inveighed against the National Registration Act, a more or less local affair, Surveyer, J., in preaching loyalty to a German puppet government with which the Empire no longer is in diplomatic relations, was dealing with far more fundamental matters. Yet so far it would appear that nothing is to be done about it. It would seem that there should be some reasonable understanding that whatever a man's position, however great his influence—in fact the greater the influence the more it should be so—if he chooses to dabble in seditious and treasonable utterances he must stand his trial for his offence and meet the same justice that is meted out to the small fry.

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