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

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

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The Jarvis Street Pulpit

HOW HITLERISM AND THE PAPAL INQUISITION CONFIRM THE HISTORICAL TRUTH OF SCRIPTURE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 8th, 1940

(Stenographically Reported)

"And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrhah."—Romans 9:29.

"For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way."—II. Thess. 2:7.

Prayer Before the Sermon

We thank Thee that so many, by Thy grace, have been numbered among those who declare plainly that they seek a country, and look for a city which hath foundations, whose Builder and Maker is God. We bless Thee that Thou hast brought so many of us into that happy state where we have become citizens of the heavenly Jerusalem; and now our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. We pray that those of us who profess and call ourselves Christians may be enabled daily, by Thy grace, to walk as those who have seen the King in His beauty, and have beheld the land that is very far off. Enlighten us that we may so appraise the values of life as to esteem the reproach of Christ greater riches than all the treasures of Egypt, as Thou dost enable us to have respect to the recompense of the reward.

We bless Thee that ever it was said, Thou shall call his name Jesus, for He shall save His people from their sin. We thank Thee that in Thine abounding mercy it has pleased Thee to constrain many to an acceptance of the grace of life in Christ Jesus; that now we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. May many others here this evening see the importance of this heavenly interest, that they may experience that gracious change wrought only by the regenerating power of the Spirit of God, being born from above; that so they may see and enter into the kingdom of God. Include us all in Thy mercy this evening; let no one escape Thine evening benediction.

We pray for the illumination of the Spirit in our hearts as we come to an examination of Thy truth, that we may be able to understand the things Thou hast revealed, and be given grace to receive them into honest hearts. May we have the hearing ear and understanding heart, the eyes of our hearts being enlightened that we may know something of the hope of Thy calling, and what the riches of the glory of Thine inheritance in the saints.

We invoke Thy blessing upon all the interests of the church of Christ throughout the world. Prosper, we pray Thee, the preaching of Thy gospel. Give Thy blessing and the effectual ministry of Thy Spirit to all who anywhere and everywhere witness to the power of Thy grace, that so the number of those who believe may be multiplied.

Command Thy blessing upon the nation and the Empire. We thank Thee that Thou hast preserved us hitherto, and that Thou hast given to our fellow-citizens who have been called to suffer as we have not yet had to suffer, fortitude and such a spirit of endurance, that they have been enabled to stand in the evil day. We pray for the civil population of Britain, for the mothers and the children; for all our armed services, in the air, on the sea, and on land; and especially for those who plan the campaign, upon whose shoulders such great responsibility rests. Be Thou, O Lord, the Generalissimo of our armies, the Commander of all the forces of the Empire. Speedily subdue the powers of darkness that a righteous peace may ensue.

To this end, bless our efforts. Give us an understanding of the times, that we may know what we ought to do in such circumstances as develop from day to day.

Uplift any who may be cast down, who need the special comfort of God, whose hearts may be bruised, and almost broken. Make us everyone to know that Thou hast taken account of us. Put Thine arms about this great assembly, and draw us, O Thou mighty Redeemer, ever closer to Thy bleeding side. So let Thy name be glorified in this service, and in the lives of all here assembled; for Thy name's sake, Amen.

There is a scripture which says that the Lord "left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." God is careful never to leave Himself without witness. It is said of Noah, when by faith he was warned of God, and prepared an ark for the saving of his house, that by that act he "condemned the world". He has a witness for God in that dark day, and became heir of the righteousness which is by faith.

In every age, in every generation, God preserves to Himself witnesses. He sees to it that events shall be so ordered that every mouth shall be stopped, and all the world become guilty before God. There is a sense in which God, Who is the great Prosecutor, as well as

the great Saviour, is preparing his case for the judgment day. If we have eyes to see, and spiritual discernment which will enable us to interpret the pages of history, both of the past and of current events, we shall see that God Who wrote unerringly this Holy Book, is still securing for Himself witnesses to His truth, and to His righteousness in the earth.

There is usually a wide difference between theory and practice in any realm. The accuracy of any theory, of any philosophy of things, can be demonstrated only as it is reduced to practice. Paradoxical as it may seem, men are somewhat more disposed to be dogmatic in respect to their theories—which are only opinions, however well grounded—than they are in respect to demonstrated truth. In practice, truth demonstrates itself, and puts an end to all argument; but if one is argumentatively inclined, he can have a happy time in the realm of theory, because until the principles of his theories are reduced to practice, he cannot accurately demonstrate their truth.

There is usually a great difference between the architect's original plans of a building, and the building itself. The building is first planned theoretically: in the actual outworking of it there must always be some modifications; hence plans must always be somewhat flexible.

One of the most patent facts of history, observation, and experience,—the three sources of knowledge from which we learn everything—is the presence in human life of some kind of moral evil, something that is inimical to human welfare and usefulness. How that evil originated, how deeply it extended, what is its real nature, how it may ultimately issue if unchecked, how it may be restrained or removed—these are considerations which have engaged the thought and ingenuity of men from the beginning of human history.

Of recent years one school of thought has told us that the evil—call it what you will—that is everywhere observable, is really the residue of an earlier animal state from which we have emerged, or have been evolved; that the evil of the world is only the tiger and the monkey, and I suppose the snake, coming out of men. There must have been a great deal of it in them! By that theory, there is not much to be alarmed about. The moral evil of men and nations is only their growing pains.

That, I suppose, according to the evolutionists, is what is making Germany behave as she is doing just now. That theory, strange as it may seem, has been all but universally accepted. It permeates nearly all our modern literature; it determines our educational theories and practices, and all unconsciously in many instances colours human thought. Even if it were true, one would think that our alleged animal ancestors would have some reason, at least at this stage of the evolutionary process, to be somewhat ashamed of their human children!

There are other people who seem to see no continuity in human life or history. I must invent a word, since I could not find one, and call them intermissionists or occasionalists. They discern no causal principle, no law of causation in human life. They seem to think there can be an effect without a cause. They lose sight of the law in an apparent exception; hence their observations are fractional and segmentary. Their observations are such as from them no rule or system can be

deduced. Not many people are logical; a great many minds seem to be devoid of any logical faculty. Such people are content to deny the existence of original and transmitted evil, and to exhibit a child—perhaps their own—in one of his angelic moods, as proof of their contention; and to suggest that beneath all that is rough and unlovely in human nature an invisible and inarticulate angel slumbers. Therefore the church should be organized into rescue squads to dig among the ruins of human temples and uncover the angels that are hiding beneath the rubble! Such theorists are, I fear, logically impossible; for they still refuse to believe, against all the facts of life, that man has fallen from a higher state.

Another theory is that of Christian Science. Evil is only "an illusion of mortal mind." In reality, there is no evil! That men think there is can be accounted for only on the assumption that their mental machinery has slipped a cog. I wonder whether any Christian Science temples have been bombed in London? I should think it would be rather disconcerting to the mental complacency of Christian Scientists when those "illusions of mortal mind"—which those of us who are not "in Science", (I believe that is the correct phrase)—call bombs, come crashing through the roof.

There is also the biblical theory of life: that man was originally made in God's image and likeness, made to have dominion over the works of His hand; that "sin entered into the world, and death by sin." The teaching of the Word of God is that sin is a virus that has death in it; that it was injected into the blood-stream of the human race by a serpent's bite; and that if that evil enlarges and develops unchecked, ultimately it will let hell loose upon earth. Has such a theory ever been demonstrated to be true?

The Bible is an historical clinic. Its records are here to support its thesis that sin entered into the world, and "death by sin"; and that sin is such an evil thing, that, if unchecked, it would issue in a deluge of iniquity and cursing. Hence a prophet says that but for divine intervention, the preservation of "a remnant", we should have been like Sodom and Gomorrah. We were as bad as they, and, left to ourselves, we too should have ripened for judgment. It is only because God left us "a Seed", and made it possible to begin all over again, by interposing a new sort of human nature joined with the divine, making it possible for men to be born from above—if it had not been for that, said the prophet, we should have been like "Sodoma, and been made like unto Gomorrha", so ripe for judgment that inevitably at last the fire would fall.

The other text speaks of evil as "the mystery of iniquity", as a something that is always working. It were a great mistake to suppose that the mystery of iniquity belongs to the last time. It has always been here; it began in Eden, that hidden potential evil, that thing that can kindle the fires of hell, that lawlessness which challenges the divine supremacy, and says; "We will not have this man to reign over us"—that iniquity has always been here, and even now it "doth already work."

The only reason we do not see it on a universal scale, the only reason that earth has not been converted into hell, is that there is a divine restraint exercised, keeping it down. "He who now letteth (hindereth) will let, until he be taken out of the way", until in the providence of God the time comes to allow evil to have its

full fling, when God like the great detective He is, will withdraw all restraint and let lawlessness come to its flower and flood, that He may swiftly visit it with judgment.

My argument is that sin is of such a nature that but for divine restraint, wherever and whatever hell is, of this we may be sure, it would break loose upon earth, and universal lawlessness would ensue.

We shall this evening enquire, whether we can find in the inspired, and therefore accurate historical records of the Bible, any confirmation of that truth; and whether that truth wrought into and revealed by the history of human life here portrayed, finds confirmation in subsequent human history bringing it right up to the present hour. And if that be true, whether the Scripture does not teach that there is no help for any one of us unless that evil that is within is restrained and removed by a superhuman power. "Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrhah."

I.

If you have even the most casual outline of Scripture in your mind you will be able to follow my argument quite easily. SIN IS OF SUCH A NATURE THAT UNLESS IT BE RESTRAINED BY THE GRACE OF THE SEED, IT BRINGS ITSELF AT LAST TO JUDGMENT.

Look at the example of the evil of human nature in the antediluvian world. What was said of people before the flood? "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." It was a generation that had excluded God entirely from its life; there was no fear of God before their eyes; there was no restraint of natural evil, and so it blossomed into the condition preceding the Deluge.

What was it? A condition where men showed themselves to be men of corrupt minds, when all the natural instincts and powers were perverted, and the human race became as a race of demons. It is a horrible story to read; it is one that I have never had courage to attempt explicitly to expound. But it shows what human nature can be when God withdraws His hand, and lets it run until it is "finished". The condition was such that the whole race became mad. I am aware that the truth of the record has been denied by morally perfolind critics. In reality, however, it is an historically demonstrated anticipation of the horribly shocking truth of the first chapter of Romans:

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them."

You read about Hitler and think he is a new thing under the sun, but he is not. If you have historical knowledge, you will know that when evil is allowed to have full sway, and there is no divine, religious restraint, it reduces men to the level—I was going to say, of the beast, but men descend to a level lower

than any beast ever touched. The antediluvians dipped into hell itself, and brought hell upon earth, until the whole race became mad; and there was nothing for God to do but to drown them.

And then our stupid, morally blind critics object to the record of the Deluge on ethical grounds! They lack the moral discernment to see that the Deluge was a divine act of moral sanitation. God had to cleanse the earth. Hence He drowned human nature in the depths of a Deluge of judgment; and that, in order that a remnant might be saved: "Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrhah". But for the intervention of divine grace, the antediluvian race would have been blotted out entirely. But in the midst of wrath, our gracious God invariably remembers mercy; and He reserved to Himself a remnant for a seed. He saved Noah out of the wreck and ruin, and gave the race a new start in a cleansed world; and bade them go forth and replenish the earth.

But such is sin that it would utterly have blotted out the human race if God had not stepped in to save for Himself a seed.

Then we come to the Genesis record of Sodom—another judgment over which the critics stumble. They find it dreadful that Sodom and Gomorrhah should have been destroyed with fire and brimstone from heaven—but read the story. It is another record that is more fitted for private reading than for public exposition. Beautiful surroundings, like the garden of the Lord; but again, men of corrupt minds became guilty of the perversion of natural powers. It makes one's heart almost stand still even to contemplate it. The Lord God Himself, in the person of the Angel of the covenant, having tarried at Abraham's tent, went down to Sodom, saying, "Because the cry of Sodom and Gomorrhah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." It is a terrible story, and I draw the curtain. But the Lord God went to Sodom, and in the presence of the Holy One they attempted their hellish iniquity. God saw that they were guilty before He called fire and brimstone from heaven. He burned it up, cauterized it, burned out the plague for the purification of the earth.

But He saved for Himself a remnant. "God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt."

What was wrong with Sodom? Again, was it economic? Due to economic injustices and social inequalities? No! Nor can social and economic improvement measures cure. It was due to human degeneracy. Men shamed the lowest orders of the brute creation. Without God, Sodom became fuel for the flames of hell, "set forth for an example, suffering the vengeance of eternal fire." Yet Lot was saved by a divine Hand, a brand plucked out of the fire.

We have too the story of the Canaanites—and that too, is a favourite hunting ground of the critics. "We do not believe Joshua; we cannot believe that God could or would command the extermination of a race." But what is the story? You have the same picture of rampant evil, of sin assuming the proportions of a flood; the iniquity of the Amorites became full to overflow-

ing. This time, by a human sword, the land was purged of its evildoers. Judgment fell again.

What was wrong with the world before the flood? Our seventy-five anti-war United Church preachers would tell us it was because they had not enough bread and butter. They always blame "the economic system." Was that why hell broke loose then,—because of the defects of their economic system? No! It was because there was hell in their hearts. What was wrong with Sodom? As I have already pointed out, they had no economic problems—it was like the garden of the Lord everywhere. What was the cause of its overthrow? Sin; rebellious hearts at war with God. They were consumed of their own lusts.

What folly to appoint a Social Service Committee to prevent the Deluge! A Social Service Committee to put up lightning rods so that the fire will not fall on Sodom? Many modern preachers seem to have lost their senses. Many of them talk like children. They will not acknowledge what is wrong with the race, nor that it cannot be corrected by human means. They talk as though a man could stop the Deluge; as though human legislation could ward off the judgments of God.

What is the testimony of history? I call the roll. Assyria, the greatest, the proudest, the mightiest, of all world empires in its day, became so corrupt, such a mass of putrefaction, that God looked down from heaven and sent this message by the prophet, "And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image; I will make thy grave; for thou art vile." God dug the grave so deep, so broad, for the world's greatest empire, and buried it so completely, that for centuries afterward the archaeologists could not discover the site of proud Nineveh. God did not even put a headstone on an empire's grave: He buried it out of sight.

The same was true of Babylon, of Greece, and of Rome. I do not know whether any of you here expect the restoration of the Roman Empire or not, but some have that notion in their heads. Just now there seems to be a better prospect of the restoration of the Grecian Empire! The world's empires have fallen; and God has shown that individuals and nations that exclude Him from their lives, leave the way open for the development of evil on such a colossal scale that at last it overwhelms them, and brings them down to destruction.

II.

So much for biblical history: I TURN NOW TO POST-BIBLICAL HISTORY. I tuned in the radio to-day, thinking perhaps Father Lanphier might be paying me his compliments. I was too late for him, but I heard a man speaking about the "feast of the immaculate conception". That does not mean, as so many people suppose, that the Lord Jesus was immaculately conceived, and therefore born sinless. It refers to the birth of Mary His mother. "The immaculate conception" is a Roman dogma, that Mary was born sinless that she might become the mother of our sinless Lord.

There is not a vestige of scriptural warrant for that teaching. It is a papal dogma invented to support their deification of Mary, and their worship of the virgin as being on an equality with God. I do not keep up

with the Roman feasts and holy-days, but I heard this voice tell us that this day had been set apart throughout the world as the feast or observance of the "immaculate conception". He went on to tell us that just as our Lord had a sinless mother, immaculately conceived, so civilization had a sinless mother, immaculately conceived, known as the Church; and as the Lord had preserved Mary from every kind of evil, so through all the centuries He had preserved the religion of this Church that is the mother of civilization!

God help us if that is the best thing we have on earth! I learned afterward that the speaker was a bishop from Salt Lake City, broadcast by the Columbia network over CFRB for the edification of Canadians. Has it occurred to you that we are hearing much of Romanism by radio lately? I wonder why the Premier of Quebec had to come to Toronto and deliver an address in vindication of the clergy of Quebec? *The papal system is a religious system from which God and Christ are excluded in everything but name.* The Roman Church is an utterly pagan institution. I do not mean to say that all the people in it are godless: I speak of the organization as such.

If you have read the history of the Church, have you observed how it has sunk lower and lower and lower? I think the "Holy Office", the Inquisition which persisted for five hundred years, is an outstanding illustration of evil unrestrained. It shows how a godless religion can convert men into devils. I wish you would read the history of the Inquisition. How cleverly it was ordered! One-third of everything that was confiscated went to the state—and therefore the state had an interest in the destruction of the suspected persons. One-third went to the Inquisitor, and one-third went to the Pope. No charge was laid; but hundreds of thousands of people, on mere suspicion, with no chance of defending themselves, were either burned after they had been tortured, or cast into prison and left literally to rot. I do not know anything in history that gives such a picture of hell itself as the institution ordinarily called the Spanish Inquisition.

And the execution of the "Holy Office" was largely in the hands of the Dominicans; and one of the Inquisitors later became Pope, with all his garments dripping with human blood.

Have you read the history of the Popes? Some of them were among the vilest mortals that ever lived. While professing celibacy, some of the Popes were the fathers of scores of illegitimate children, and subsequently guilty of incest with their own children. Sodom and Gomorrah were put to shame by the Vatican. Do not call the Pope "His Holiness" to me. For five hundred years the Inquisition was the greatest curse of the world.

But "the mystery of iniquity" always works; and it has openly manifested itself again. Rome can never wash out the stain of the blood of the martyrs and it is under judgment to-day. I wish Father Lanphier were sitting in the front seat. If he were, I would tell him, You are the representative, sir, of an organization which is the world's biggest liar, the greatest robber, the greatest plunderer, the greatest murderer, the world has ever seen. The Roman "Catholic" Church is the greatest racketeering organization ever known. And yet some Protestant ministers talk about union with Rome! As an evidence of persistent evil, the Papacy is one of the most outstanding refutations of

the whole evolutionary hypothesis. It is just as fiendish to-day as it ever was.

The iniquity we are fighting now is patterned after Rome's "Holy Office". Hitler's intimate, one of his closest associates, became alarmed at the indiscriminate methods of punishment inflicted by the Nazis before Hitler came to power, even as far back as seventeen years ago. He thought there ought to be some system about it, and he worked out a "tariff", so that the punishments inflicted upon those who opposed Nazism in Germany, should be proportioned to the crime. He himself says that he studied the history of the "Holy Office", and patterned his devilries after the Papal Inquisition, and worked out what he called a "tariff" or a schedule of punishments to be inflicted upon all those who opposed Hitler's programme. By such means Hitler came to power, by deception of every sort, treachery, robbery, murder, on a wholesale scale.

Our English statesmen would not read Hitler's *Mein Kampf*. If Mr. Chamberlain had read it, he would have been a different man. After reading it one feels as though he would like to have the whole Atlantic in which to take a bath. Even Hitler's most intimate friends were murdered. By such means he has since exercised his power, and by such means he proposes to subdue and subjugate the nations of the world. I fear many people do not know what we are fighting even yet.

Did you read that remarkable article published simultaneously in *Life* and one of our Toronto papers? A speech delivered last May by Hitler's Minister of Agriculture, in which he opened to them the Fuehrer's programme for the immediate future, and promised death to any traitor who would repeat anything he said? How that speech was recorded and transmitted, we do not know. But I do not believe there is any doubt about its authenticity. The subjugation of the Lowlands, France, all Europe including Britain! Then the economic starvation of America, so that the United States would not have seven millions unemployed, but forty millions. The whole earth to be redistributed to members of the party and to soldiers who have won distinction in the war. Thus a new German aristocracy is to be created. I never heard it stated quite so baldly as that before—and he says the non-Germans will be the slaves of this new aristocracy. Then he warned us. He said, "I do not mean in any parabolic sense: I mean literally they will be the property of the Germans."

Do you like that? Already that programme has gone awry. But it is to such extremes as this that evil human nature inevitably develops, if God wholly withdraws Himself. All this in a nation that excluded God from its educational institutions, from its national life, and disseminated a godless philosophy which polluted the educational springs of the whole world.

In this country we changed the names of some cities following the last war. Kitchener used to be called Berlin. In many places they are changing the names of streets that bore German names; some go so far as to exclude German music from their programmes. That may be carrying it too far; but I suggest to my Modernist ministerial friends that it is about time they were abandoning German religious philosophy, and getting back to God's Book and God's way of salvation.

III.

WHAT OF HITLER AND HITLERISM? It must come to the same judgment as the rest. It would be contrary to all analogy if Hitler and Hitlerism were not to come down. Is he the Antichrist? I do not know. Frankly, I am sometimes half afraid he is. I read an article in which Goering himself confidentially explained that Hitler sometimes has to be put under restraint. He says he is mad; and Goering contemplates the possibility of the Nazi party having to destroy Hitler at last. Goering says Hitler thinks sometimes he is Almighty God Himself, and that he is destined to be the ruler, not only of Europe, or the world, but of the universe.

What if he is the Antichrist? Sometimes I half hope he is. If he were, we should have the one and only infallible sign of the end. Do not forget, with all your attempts to interpret the signs of the times, that there is one unmistakable sign: "that day shall not come except there come a falling away first." Modernism? Bad as it is, it is not comparable to the Roman apostasy. "Falling away?" Think of the hundreds of millions that constitute the Papal Church—there is your great apostasy. What has followed, and especially perhaps the present Protestant rapprochement toward Rome are part of it, I have no doubt; but "that day shall not come except . . . that man of sin shall be revealed, the son of perdition, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." The one thing that must take place before the Lord comes is the revelation of this lawless one.

It Hitler should be it or he, what then? We can be sure that the Lord is even at the door. "Behold, he cometh with clouds: and every eye shall see him." If Hitler be the Antichrist, he is destined to utter and early destruction. If he is not, he is destined to destruction in any event. We win in either case!

If I could I would make every man and woman here this evening who has not an experimental knowledge of the saving grace of God in Christ, to be so terrified because of the cancer within, to be so afraid of yourself and of what sin will do to you, that you would say, "I dare not sleep to-night until I have received Jesus Christ." "Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha." That is the only way. He is the Conqueror of Antichrist in the individual life, and in the world at large. And at last—at last—the universe will witness that sublime, complete, final exemplification of the justice of God when He shall purge the whole earth of all its iniquity. Lawlessness shall be done away; there will be a new heaven and a new earth wherein dwelleth righteousness—and God shall be all-in-all. May God, by His grace, put us all on the winning side for His Name's sake; Amen.

NO REPLY FROM CANADIAN BROADCASTING CORPORATION

The letter to the Canadian Broadcasting Corporation, printed in last week's issue, was mailed with a copy of the paper last Friday. So far, no reply has been received.

THE "UNDERSTANDING" BETWEEN THE POPE AND PETAIN

In a despatch appearing in the press dated at Rome, December 9th, we are told that Pope Pius XII promised France his understanding, sympathy, and encouragement in her struggle to recover from the war, when he received the credentials of Leon Berard, the new French Ambassador to the Holy See. The despatch further said that Leon Berard, in a strong hint toward Britain, had previously said that since the expectation of earthly help had been vain, due to the maintenance of the blockade, France was now turning toward a more enduring source of comfort. Perhaps this "more enduring source of comfort" will instruct his agents in Eire to be more zealous and active in their assistance of Nazi submarines, and thus help to break the blockade!

This Ambassador also spoke of the grave events which have made every chosen spirit meditate on the vanity of expecting aid and comfort from the inconstancies, the agitations and the miseries of a world which passes, while the successor of Peter remains the guardian and interpreter of the eternal world. Toward him the sorrowful voice of France is raised.

In his reply, the Pontiff referred to Marshal Pétain as the "illustrious Marshal of France", and told of his emotion and sadness at the fate of the country. The French people, he continued, would find nowhere "a more prompt cooperation, a more intimate sympathy, a more sincere encouragement than from the common Father of all the faithful."

Thus every day supplies new evidence of the Vatican's part in the treachery of Pétain. France and Spain were brought low by Papal intrigue and Jesuit Fifth Column work. When will Protestants awaken to see the danger which everywhere threatens a complete undoing of the work of the Reformation, the turning of the world back to the starless night of the dark ages?

Canada is being flooded with Romanist propaganda, not only from Canadian sources, but over the radio from the United States as well. The former American Ambassador to Britain, Mr. Kennedy, who is an ardent Roman Catholic, has thrown off the mask, and is devoting himself to what he says is the greatest task in the world, "to keep America out of the war." Father Coughlin and every other Romanist whose voice is heard on the radio, or whose words are printed, take the same attitude. Does anyone know a Roman Catholic in the United States who is not an isolationist? Surely there is a unity of command here which indicates that it is the policy of the Papacy, if possible, to effect the complete isolation of Britain, with a view to her destruction. It is difficult to restrain oneself in the face of these blasphemous hypocrisies from the so-called "father of the faithful".

WHAT ARE CHAPLAINS FOR?

We were under the impression that army chaplains were appointed for the purpose of rendering religious service to the troops. We have before us a report of some advice given by Major-General C. F. Constantine, D.S.O., Commanding Officer of Military District Number Two, at his first meeting with sixty-five chaplains of the district, at a luncheon in the Boulevard Club. We are told the luncheon was arranged by Colonel Rev. G. O. Fallis, C.B.E., senior chaplain of the district. The Gen-

eral was introduced to the gathering by Col. Fallis, and a toast to him was proposed by Major Rev. Father John Knox, Catholic chaplain.

The report of the General's speech follows:

"In opening his remarks, Gen. Constantine said that no sermon, if sermon there must be, should exceed seven minutes, and he urged that they make their talks interesting and not based on scriptural texts but on happenings of the day.

"Make your church service as bright and cheery as possible, he said. Too often our military church services include old hymns that, when the band gets through, almost become a funeral dirge. Get hold of your bandmaster and see that he puts a little pep in things.

"He said that the padre could render invaluable assistance to his commanding officer because of the confidence he would hold with the men. He did not mean, however, he explained, that they were to tell tales out of school.

"Play with your men, but don't ever be where you're not wanted, he advised. Get the confidence of your men and be helpful to them. It is the little things outside your regular duties that count. Never tackle a man on religion when you first meet him. Wait until he gets to know you. He'll open up soon enough.

"One of the biggest problems you will have is in dealing with young officers. You will find them ready to raise the devil all around when off duty. A proper padre is the only man who can handle them."

It may be that General Constantine is a good soldier—we hope he is; but this report of his remarks shows that he has not a very fine sense of the fitness of things. It may be true that official military church services are rather dull; but his advice to avoid scriptural texts, and to limit the discussion of eternal matters to seven minutes, shows that the General is anything but a good counsellor in such matters.

Of course some of the things he said were very good. Chaplains may do much in the way of personal work—far more perhaps than in the conduct of official services; but we sincerely hope the chaplains will not take the General's advice as a whole.

The fact is, even from a military point of view, the advice of General Constantine was rather silly. In all British history there is no record of any braver troops than Cromwell's "Ironsides", and to a man they were not only "religious"; but were Bible-loving soldiers. Cromwell would never have advised his men to limit their devotions to seven minutes: on the contrary, at one very critical stage in his operations, Cromwell and his whole staff spent no less than two hours on their knees before God, seeking divine help. And thereafter their difficulties were dissolved, and victory crowned their efforts.

Britain has been blessed with many godly commanders on land and sea. Generals like Havelock and Gordon would never have been guilty of giving such advice as that tendered by General Constantine. We hope he will prove abler as a General than as a chaplains' counsellor.

THE ROMAN SPIRIT

When we speak or write on the question of the Papacy, we usually receive some interesting letters. Here is an extract from one, which we quote, not because it has any value, but only to illustrate the charming spirit of our Roman Catholic friends:

"Why do you not preach charity and love of neighbour, you old hypocrite? There will be no trouble-makers in heaven, thank God. I am writing to Premier King,

asking him to place you in an internment camp. You are doing your very best to cause dissension between the Catholics and non-Catholics of this province; and I hope you have a warm coat in hell.

"This is my *curse* on you, Shields: may your life be fraught with misery, unhappiness, and poignant sorrow. May your death be soon, and of a lingering malignant, and torturing nature. May your soul rest in hell, and suffer the torments of the damned for eternity."

After that, we quote again the first sentence of this excerpt: "Why do you not preach charity and love of neighbour!"

LAST WEEK'S ISSUE

We printed sixteen thousand extra copies of last week's GOSPEL WITNESS—that is, sixteen thousand over and above our usual issue. We have already sent a copy to every minister in Canada in the following denominations: Anglican, Baptist, Presbyterian, and United Church; and to all the members of both Houses at Ottawa; and to every member of each of the nine Legislatures; to the lawyers of Canada; and to the principals of collegiates and public schools; and to the staffs of universities and colleges; and to the editor of every daily paper, every weekly paper, and every magazine, published in Canada.

We have received many requests for extra supplies from agents who regularly sell the paper. We are grateful also to some who have sent us lists of names, and have enclosed cash, not only to defray the expense, but a little over. We still earnestly solicit the cooperation of all our friends in this work. Send us the names of representative people in your town—outside the classes we have mentioned, because they will have already received it; and send us what contribution you can with the lists of names, so that we may have enough to cover all expense of this extra edition.

Bible School Lesson Outline

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

Vol. 4 Fourth Quarter Lesson 51 December 22, 1940

THE BIRTH OF CHRIST

Lesson Text: Luke 2: 1-20.

Golden Text: "For unto you is born this day in the city of David a Saviour, which is Christ the Lord"—Luke 2: 11.

I. The Census—verses 1 to 7.

God sent His Son to a people who were Divinely prepared for His coming. Throughout Old Testament times the Jews had received revelations from God through His prophets and priests, and by means of laws and ceremonies, types and symbols, words and works, all of which paved the way for the full disclosure of God in Christ (1 Cor. 10:11; Heb. 1:1, 2). John the Baptist was chosen to be the immediate forerunner of the Messiah (Isa. 40:3; Mal. 3:1; 4:5; Matt. 3:1-3; Lk. 1:76-80). The prophecies concerning the advent of the Redeemer had become more and more specific as the time of their fulfilment drew near, and devout souls, hearkening to the voice of the Holy Spirit, were longing intensely and expectantly for the promised consolation of Israel (Lk. 2:25, 26, 36-38).

The Roman world was chosen by the Divine Director to provide the setting for the most stupendous drama of human history. It was no mere chance that Caesar Augustus should be ruling over a vast and united Empire. One in government and language, one in its network of highways and lines of communication, it became an ideal vehicle for the spread of

Christianity. As Caesar Augustus set his seal to the proclamation which decreed that a census should be taken to include the population and property of every city, village and district of the Roman world, how little he thought that he was but a pawn in the hand of the supreme Ruler of the universe!

This census was decreed for the destined year; God's time to manifest His Son had now arrived (Mk. 1:15; Gal. 4:4; 1 Tim. 2:6; Tit. 1:2, 3; 1 Pet. 1:20). From the papyri of the times we learn that such a census was taken periodically to serve as a basis for future taxation.

The regulation that each Roman citizen should enroll in the city of his own tribe must have seemed unnecessary and inconvenient to many, but this was God's way of bringing His servants to the sacred town of Bethlehem (Micah 5:2; Matt. 2:4-6; John 7:42).

Here, too, was circumstantial evidence for future generations that Christ was indeed a lineal descendant of David, as had been prophesied (2 Sam. 7:12, 13; Isa. 9:7; 16:5; Psa. 132:11; Lk. 1:32, 69). If, as is probable, the genealogy of Joseph is given in Matt. 1:1-17 and that of Mary in Luke 4:23-38, we see why they were both compelled to register in Bethlehem, the city of David (Matt. 1:1, 16, 20; Lk. 1:26, 27).

Notwithstanding the fact that Christ was the eternal Son of God, God manifest in human form (John 1:14, 18; Col. 1:19; 2:9), and that He was of the royal seed of David according to the flesh, He came to us in deep humility. Travellers to Palestine tell us that even to-day there are annexes to the inns and other dwelling-places, large rooms on the ground floor with doors opening out into the street, similar in plan to the garages which adjoin many modern houses. In some such humble place the Christ-child was born. Born for our redemption (1 Tim. 1:15), He lived a sacrificial life that He might die a sacrificial death (Heb. 2:7-11, 14-18). The child born for us at Bethlehem was the Son given for us on Calvary (Isa. 9:6). He became bone of our bone and flesh of our flesh; He knew the pangs of human weakness, suffering and sorrow (Matt. 8:20; John 4:6; 11:35; 19:28; 2 Cor. 8:9; Phil. 2:5-8; Heb. 4:15).

II. The Chorus—verses 8 to 14.

Only a heavenly choir could teach men the new song of salvation from sin which the advent of the Saviour made possible (Exod. 15:2; Psa. 118:14; Isa. 12:2, 3; Rev. 5:9; 14:3, 4). No mortal could by his own reasoning have discovered the way to God (Jonah 2:9; John 14:6), but angels, whose interest in man's salvation is great (Job 38:6, 7; Lk. 15:7, 10; 1 Pet. 1:12; Rev. 5:11, 12), heralded the glad tidings.

Dazzled by the radiant glory, the shepherds might have thought it was all a dream which would fade with the morning light, had they not been given a token that the tidings were true. They would find a babe, wrapped in swaddling clothes, lying in a manger. Surely a strange sign of Deity (Lk. 2:34)! How utterly unlike the spectacular signs which worldlings demanded (Matt. 27:40-44; Mk. 8:11, 12; Lk. 11:16; 23:8; John 2:18; 6:30)! And yet, the incarnation was a stupendous miracle—the infinite God veiling Himself in the flesh of a little child.

III. The Child—verses 15 to 20.

The humble shepherds have pointed out to us the way in which the word of the Lord is to be received. They listened in Godly fear to the evangel proclaimed by the angels (Lk. 8:15; Acts 8:6), recognizing that the message was from the Lord (Acts 10:33; 1 Thess. 2:13). Not satisfied with a mere intellectual knowledge of the good news, they made a personal investigation for themselves (John 4:39-42; Acts 17:11). When once they were convinced that the message was true, they declared it to others (Acts 4:20, 29; 2 Cor. 4:13). They also glorified and praised God for the wonderful revelation which He had given them of a holy Saviour Who had been born in Bethlehem (Psa. 106:12; Matt. 2:10, 11). So may we all bow our hearts before the Christ of God, and reverently adore Him (Psa. 95:2; 100:2; 106:12).

Mary of Nazareth treasured in her heart the memory of her sacred experiences (verses 19, 51). They were too holy and too deep for utterance, and even for understanding. Rapturous joys and poignant griefs were strangely mingled for the one whom God had chosen to be the mother of our Lord (Lk. 1:28-56; 2:34, 35).

“WHAT SHALL I GIVE FOR CHRISTMAS?”

Once more people are beginning to ask, “What shall I give for Christmas?” Immediately it flashes into every one's mind. This is the second Christmas of the war, and we must be practical, exceptionally practical, in our giving; we must give something of present worth, and something that will be of worth throughout the whole year.

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