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

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The Jarvis Street Pulpit

THE NAZI BEAST AND THE FALSE PROPHET, AND THEIR
IMMINENT AND INEVITABLE DOOM

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 25th, 1941.

(Stenographically Reported)

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

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."—Revelation 19:19, 20.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."—Revelation 21: 1, 2.

When Mr. Churchill became Premier he painted the picture of the future in dark and sombre colours. He promised us "blood—tears—toil—sweat". He was wise to speak thus. It is always wise, while hoping for the best, to prepare for the worst.

Since this time last year we have passed through many a dark and stormy day; and even now there is no more blue in the sky than would make the proverbial sailor's suit. But we are saved by hope. Had we nothing better to hope for, the world would become an earthly purgatory. Poor France—by which I mean not the Vichy Government, but the people of France—allow themselves to find some comfort in the fact that they have not suffered the tremendous losses of the last war. But their comfort is only that of a man condemned to death, who hears that his sentence has been commuted to life imprisonment. We hope for something better than France, and the other conquered countries of Europe can, at the moment, dare to imagine.

We talk, sometimes, about the perspective of history; by which we mean, that contemporary events are, in their dimensions and implications, too big to be understood and appraised by their human observers. It is only when they are viewed at a distance, and their potentialities have become actualities, that men are able to understand what such great occurrences involved and predicted.

It is sometimes possible, however, to enjoy something of the advantages of the perspective of history by a careful estimation of the future. But in all human estimates there must be elements of uncertainty, because vision and judgment, in respect to the future, can rest only upon foundations of opinion, and not of fact. But when we deal with Holy Scripture, we enter another realm. Here revelation deals with facts which, in the plan and purpose of God, are independent of time. And I make bold to say that only in the light of Scripture, and on the authority of Scripture, can anyone certainly predict what the issue of the war will be. But since this is the Word of One Who knows the end from the beginning, we may, through the medium of divine revelation, forecast an outline of the future with accuracy.

I hold no controversy whatever this evening with the widely differing interpreters of the book of Revelation. It is enough for my purpose to observe that when the utmost of human might, inspired by the Satanic "beast", is mobilized and exercised against the Lord of hosts, hell's utmost is defeated, and cast into a lake of fire burning with brimstone. And when a judgment scene has intervened, in which the evil powers of all ages are judged for their works, and suffer the same doom as the beast and the false prophet, after such judgment, and not before, there appear "a new heaven and a new

earth" and the sinless city "coming down from God out of heaven".

It is with the great principles of the divine economy, which these Scriptures enunciate, I shall try to deal for a little while this evening.

Viewing these two great Scriptures in the nineteenth and twenty-first chapters in juxtaposition and contrast, I would have you observe that impartial and inexorable judgment must precede any higher order of life than that which sinful men have effected.

I.

We are hearing much of "a new order", and of a "better world" that is to follow the war. But we heard of that during the last war. We heard that the result of the war was to afford all small nations an opportunity for "self-determination". We were told that the war was to "make the world safe for Democracy"—as though Democracy were a particularly tender plant which required much sheltering. We heard many prophecies by men who were like the boy whose mother said he had made a fiddle all of wood, and all out of his own head: we heard prophecies from men who thus prophesied out of their own heads, telling us what the soldiers would demand of the churches, and I know not what else, when the war was over. Most of it was sheer nonsense. We are agreed that the so-called new world-order of the Axis powers will never come to pass. But there are others who talk of "new" and "better" days, when the war is over. Economists of every stature, socialists of every brand, religionists of every creed, are already busy formulating plans for a new world. That we need a new world every one will admit. Yes, in the modern aspect of it, a new heaven as much as a new earth. But I am sure it will never come from any of the sources to which men are now looking for its creation. Such good and better things as may yet come to men; such cities as have no fear of blood, and tears, and toil, and sweat; such conditions of life as will be freed from all the blight of human sin, will not come from material, economic, educational, legislative, or religious systems and codes: but will, because they must, come "down from God out of heaven". Yet men persist in looking for help in every direction but the right one. When shall we learn to say: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

So I take this principle, and *make application of it to the individual life*. We need something more than an opportunity to turn over a new leaf, or to acquire a new book. We need a new life with all that that implies: a new heart, a new nature, a new will, a new power—and all these must come down from God out of heaven. We need light from above, power from above, life from above: "Except a man be born from above, he cannot see the kingdom of God." And the same is true of society in all its aspects. From the smallest social unit, the family, to the village, or city, or nation, or empire, only God Himself can make us better. And if there be no God, or if there be, and He does not intervene, then we are lost men and lost nations, and a lost world that might better never have been created at all. We shall make no real contribution to a better future by setting God at naught. We shall do nothing toward producing a warless world by compromising with evil. These good and better things for which we long must come, and can only come down "from God out of heaven". But

if once our faith postulate God, if once we believe in God, the Maker of heaven and earth, then we can have anything we desire. You cannot out-dream the glories of the divine revelation. The most daring and vivid of all human imaginations cannot equal the prospect of transcendent splendour which the revealed purpose of grace displays.

So then I put that before the view of faith. All that is written in pregnant speech of the ultimate glory which God has reserved for those who trust Him, may be taken at its full value, with the assurance that its eventual realization will wring from the redeemed the exclamation of Sheba's Queen, but with fuller content: "Howbeit . . . the half was not told me." The redemption of the purchased possession draweth nigh. But for its coming it were vain to look down, or look abroad. Look up, for our redemption draweth nigh.

II.

BUT ARE THERE NO CONDITIONS ANTECEDENT TO THIS GREAT DESIDERATUM? Ah, yes! There is a battle! There is a war of many battles, and in that war all human and Satanic powers will unite, are now united, to fight against God. But in the end the beast and the false prophet, the deceivers and those who were willingly deceived, with all who, instead of worshipping God, worshipped the image that was opposed to God—these were cast, alive, into a lake of fire burning with brimstone.

I bid you remember *there is an element of just severity in the divine government*. The idea of God as a Spirit of infinite benevolence, divorced from considerations of righteousness and justice and truth, is not scriptural. I sound what I fear is a lost note in modern preaching and teaching. We have heard much of the love of God, but such love as has been preached is not the love that has been revealed in the Bible. Love to be worthy of the name must be true. It must be strong. It must be just. It must be severe. It must be terrible. It must be hatred on its reverse side. Well is it written of God: "O God, thou art terrible out of thy holy places." Modernistic religion has mocked at hell, at the principle of retribution, at the promise of a judgment day. The God of the Modernist has been one who was without justice, Who was careless of truth, and indifferent to righteousness. Sin has been regarded as but the vestigial remains of a lower animal ancestry, and the sinner as one who needed a hospital rather than the judge's sword. But I declare to you that there is no such picture of God as that in the Bible. Nor is there any such picture of God as that in nature. We live in a world and in a universe of law and order, and had we but eyes to see, we should find it written on, and wrought into the very fabric of the universe: "The soul that sinneth, it shall die." And nothing less than that is the revelation of God in the Bible. Retribution is certain; a judgment day, is a fact of the future; a lake that burneth with fire and brimstone, an inevitable reality!

I say *this principle lies at the basis of the Christian hope*. The Bible recognizes the tremendous fact of human sin, recognizes it for what it really is as here represented, culminating in a combination of human and Satanic powers against God. We have heard about the Rome-Berlin-Tokyo Axis, and we have come to speak of the enemy as the Axis powers. But what are the real Axis powers? They are the powers of earth and of hell, all fashioned into one great war machine to challenge the sovereignty of the Almighty. The Bible saw

all these long before aeroplanes rained death and destruction upon the cities of the world, or submarines destroyed the ships of the sea. The Bible recognizes what we poor fools are too blind to see. If we had had moral discernment, we should have seen that *Mein Kampf* had enough of hell in it to set the world on fire.

A layman goes into the laboratory of a bacteriologist, and he sees many tubes and specimens of one sort and another. He makes a joke at something as he looks upon them. But the expert sees in the germs, smallpox, or typhus, or some other deadly malady which can destroy the population of a continent and fill millions of graves with their dead. So the all-seeing God deals with sin in the germ, with the thoughts and intents of men's hearts, which are only evil continually, and He calls them sin; and says there is no proper place for them in His universe; but hell.

Ah, but someone says, "*What about the Gospel?*" That is the Gospel! That is the Gospel! And nothing less than that is the Gospel. "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Somebody says, "I like the Gospel of John three and sixteen." I tell you the Gospel of John three and sixteen has the lake that burneth with fire and brimstone in it: "God so loved the world, that he gave his only begotten Son", and in His death He suffered the equivalent of ten thousand hells. The death of Christ was the payment of sin's penalty. It was the righteous judgment of God visited upon the sinner's Substitute. It was the vindication of divine justice. It was the supreme revelation of grace, showing that God had found a way whereby He could be just, and yet the Justifier of him that believeth on Jesus.

I repeat: there can be no new heaven and new earth, no Holy City, no deathless, tearless life, no tabernacle of God with men, until sin has been dealt with, and all evil has been cast into the lake which burneth with fire and brimstone. And such felicities as I have mentioned are only for those whose names are written in the Lamb's book of life.

I come, then, to make this further application of the principle, that *any condition of life approximating the heavenly, will depend upon the measure in which, goodness and severity are recognized as being mutually indispensable to holiness.* You cannot have a godly and a peaceful home without discipline. You cannot have happy relations between the varied elements of human society unless such relations are built upon justice and equity. You cannot have an ordered city, nor an ordered nation, if morality is trampled underfoot, or if judgment is not laid to the line and righteousness to the plummet. The lake of fire is indispensable to a holy city.

And this leads me to observe that there is *a sense in which it were folly to think of peace until we have finished the war.* The dark places of the earth have always been full of the habitations of cruelty. This sinful world has witnessed fiendish crimes innumerable; but never since the deluge of judgment once washed the earth clean have the angels seen so much of hell on earth as they see to-day. Surely it can no longer be contended that human history offers a scintilla of evidence in support of the hypothesis of moral evolution. On the contrary, it is verily true that

"the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness;

Because that which may be known of God is manifest in them; for God hath shewed it unto them.

For 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:

Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:

Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

Nazism and Fascism and Communism and Japanese Imperialism and Roman Catholic Jesuitical totalitarianism—all these things are heirs of, and kindred to, not the Holy City, but the lake that burneth with fire and brimstone. Mr. Churchill described the German nation as being made up of some seventy millions of people, part of them "curable", and the rest of them "killable". The atrocities of Nazism are so fiendishly horrible that no one I think would consider it "unethical" were God to send some kind of overwhelming judgment, whether a deluge, or an earthquake, or fire and brimstone from heaven, which would purge the earth of such a curse. And in the light of such colossal evils we can understand now the divine ethics of the Deluge, of the destruction of Sodom and Gomorrah, and of the extermination of the Canaanites. Perhaps, properly viewed, we may be able to understand, too, for our comfort, the rapid and apparently irresistible progress of the Nazis throughout the countries of Europe, as a divine Providence.

Shall I shock you if, using Mr. Churchill's phrase that part of the Germans are "killable", I suggest that there must be millions of Germans good for nothing else? What can be done with the millions of Hitler Youth that have been so poisoned by Hitler as to have been developed into hungry and thirty beasts of prey? How shall we end the war? With the execution of Hitler, and Goering, and Goebbels, and Mussolini, and Hess, and a few others? It is my opinion that God is even now preparing the instruments of execution for millions of Germans. Mr. Churchill said that in the battle of Crete, retreat was equally impossible to either side, for there was nowhere for them to run. Retreat for Hitler and Mussolini is impossible; and I sincerely hope escape may be equally impossible for their chief accomplice, the Pope and his aides. When, as it must soon be, the die is cast, and this beast is taken, then all Europe will become as a lake burning with fire and brimstone, and such judgment will be meted out to the Nazis by those whom they have tortured and enslaved as will make the bloodiest revolutions of the past pale into insignificance. We shall shudder at the spectacle! And there will be many who will want to stay the sword of justice. But when that day dawns it will be beyond human power to stay it. As, yes! for thus it is written:

"They have moved me to jealousy with *that which is not God*; they have provoked me to anger with their vanities: and I will move them to jealousy with *those which are not a people*; I will provoke them to anger with a foolish nation.

For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains.

I will heap mischiefs upon them; I will spend mine arrows upon them.

They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction; I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs.

I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

Were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.

For they are a nation void of counsel, neither is there any understanding in them.

O that they were wise, that they understood this, that they would consider their latter end!

How should one chase a thousand, and two put ten thousands to flight, except their Rock had sold them, and the LORD had shut them up?

For their rock is not as our Rock, even our enemies themselves being judges.

For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter:

Their wine is the poison of dragons, and the cruel venom of asps.

Is not this laid up in store with me, and sealed up among my treasures?

To me *belongeth* vengeance, and recompence; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

And he shall say, Where are their gods, their rock in whom they trusted,

Which did eat the fat of their sacrifices, and drank the wine of their drink offerings? let them rise up and help you, and be your protection.

See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand.

For I lift up my hand to heaven, and say, I live for ever.

If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

I will make mine arrows drunk with blood, and my sword shall devour flesh: and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

Rejoice, O ye nations, with his people: for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

I have quoted from the Old Testament. But the God of the Old Testament is the God of the New. The God of Sinai is the God of Calvary; the God of the garden with the flaming sword is the Architect of the Holy City coming down from God out of heaven. And if, indeed, the Lord should delay His coming, and the day of final reckoning be not upon us, then within the sphere of His providential government there must be space for the purging away of the Prussian curse.

III.

I have thought much, with others, of what is to be done in Europe when the overflowing scourge is passed by, when the power of Nazism and Fascism and political and religious totalitarianism is broken. What, then,

shall the architects of a new Europe devise? The liberation of France from Pétainism, which is another word for Roman Catholicism, and of Belgium and Holland, Denmark and Norway, and the other conquered countries from the heel of the oppressor? Locally, I have no doubt, each nation will visit the Huns with vengeance in their own territories. But what after that? At the very least when all these nations have been freed and their independence restored Germany should be resolved into its pre-Bismarckian states. It would be folly to attempt to exact reparations in money or material. I would first of all occupy the entire area of Germany with Allied troops. I would make provision for its military occupation for at least fifty years, and preferably seventy-five or one hundred. I would deprive every German state of the right to manufacture any bigger gun than a rifle or to build warships of any size. I would accord them the right to purchase a certain number of aeroplanes for commercial purposes; but I would forbid their building any. I would make the German people pay for the support of the occupying military police force. I would guarantee the territorial integrity of the various German states. And in every German state I would put education under the control of an Allied Commission who would inspect all the text-books in public and high schools, and in the universities; and I would find from among the emancipated Germans themselves, scholars well qualified to write the true history of the war and the cause of Germany's humiliation. I would keep control of German education for at least three generations, to afford time for the elimination of Nazi poison from German blood. I would, in addition, place German foreign relations under the control of an Allied Commission. When men have sinned against their fellows and the society to which they belong, organized society may adjudge them unfit to live, or perhaps sentence them to confinement for the rest of their natural life. Germany is a criminal among the nations. As a nation she ought to be sentenced to death, by which I mean that as an Empire she should die. And she should be deprived of the power to inflict such misery upon the world again. If we do not take such measures, then we shall make ourselves guilty as accessories after the fact, and before other inevitable fatal facts of the future. There was a law in Israel to this effect:

"If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him."

The history of Germany ought to have taught us even at the close of the last war that it was a goring ox, red with the blood of many. The ox ought to have been slain then; but he was not. And now the world is paying the price of our folly.

But if we should let sentiment outweigh judgment when the time for reckoning comes, if we should fail with the utmost rigor to apply the principle of the law of fire to all these enemies of humankind, then we shall

deserve whatever suffering a recurrence of the Prussian scourge of war might bring.

It may be that as Hitler has been permitted by his rapid conquest of Europe to prepare millions of avengers of blood to deal with Germany, so He may have been permitted to give all Britain a taste of war itself, in order that in the day of reckoning no silly sentimentality should be permitted to dictate the terms of peace.

But one thing is sure, that no new and better order can be established in Europe unless and until this diabolism which is called Nazism and Fascism and Communism has been cast into a lake of fire burning with the brimstone of a world's righteous wrath.

IV.

I cannot close my message without pointing out that the passages which I have read as a text, while having an intermediate application, in principle are *predictive of a final judgment when God shall be all in all*. Who the "beast" and the "false prophet" of that last day shall be in full and complete detail I will not presume to say. I give it as my own profound conviction that the expositors of Reformation times were right when they saw in the Roman Catholic Church the outline of the portrait of Antichrist: "I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH."

I am sure that no one can study carefully the history of the present war without seeing that Nazism and Fascism and Communism and Romanism are all of the brood of Antichrist, and all born of the same evil spirit. Whether, together, they are gathering up for the last great battle I do not know. But if it be so, then their doom is but the more imminent, and their final destruction is sure. And we are then nearing the day when the kingdoms of this world shall become the kingdoms of our Lord and His Christ, and He shall reign for ever and ever.

I bid you make sure work of your relationship to Christ. Make certain that you are on His side, for then the victory will be sure.

I venture to refer to a memorable experience, which I have related before. I was in London on Armistice Day, the 11th of November, 1918. I was in Paris the next Sunday when Paris celebrated the return of Alsace-Lorraine to the French Republic. A little while after I was in Mons, where the Great War ended, as it had begun. From Mons I motored to Brussels to witness the return of the valiant King Albert, who *did not* surrender to the Germans, but who fought them to the end. He had been with his troops for over four years, and that day was to return in triumph to his city. It seemed as though all Belgium had come to Brussels. I think I never saw such vast densely packed masses of people as thronged the streets and squares to welcome their victorious monarch back to his capital. I was fortunate enough to stand at a point of vantage on a balcony right at the corner of two streets around which

the procession was to turn. The assembled masses were prepared to acclaim the King with every sort of musical instrument, and everything that could make a noise. At length the procession came: The King and Queen, riding on white horses, their children mounted, and riding behind them, then units of all the Allied Armies following in turn, with thousands of the Belgian army bringing up the rear. As the King appeared, instead of the people's breaking forth into shouts of victory, a solemn silence that could be felt fell upon the multitude. As he rode past those thousands of silent people, tears streamed down every cheek. But not a word was uttered. In that hour I felt the meaning of that Scripture which speaks of one's rejoicing with joy unspeakable and full of glory.

Well, that great day will come when the King of kings shall come. Oh, happy people who join in that procession when the last battle shall have been fought, and the last victory won!

But I think of an intermediate cavalcade when nations will pass some saluting stand of history, and those who have fought for the liberties of the world shall be acclaimed in that great procession. Then I saw the Belgians, and the French, and the Italians, and the Serbs, and the Greeks and the British—yes—and the Americans—yes; they were there! They had not only made munitions: they had used them. They had not only supplied guns: they had shed blood. And when that triumphal procession shall pass in time to come, and future generations shall acclaim those who were the preservers of human freedom, I do not believe the flags of Britain, and Greece, and Free France, and Free Poland, and of all the other exiled Governments shall be the only ones: I cannot believe that when the triumphal procession of those who have shed their blood for freedom shall pass, there will be a gap where the Americans ought to have been! No, they will be there! Surely they will be there! I am sure that many an American is crying in spirit to-day: "I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war"—

"He hath sounded forth the trumpet that shall never call retreat;

He is searching out the hearts of men before His judgment seat;

Oh, be swift, my soul, to answer Him, be jubilant my feet—
Our God is marching on!"

Always the Same Story

In all parts of the world wherever the Roman Church speaks or acts officially it is always in opposition to British interests in the war. Northern Ireland is a self-governing country. It is not subject to government nor discipline. There are not wanting some people who blame Northern Ireland for the division of that country. Suppose the men of Ulster had submitted to Union, what would have happened? The whole of Ireland would have been neutral. Britain would have had no armed forces in the North. Ireland then would have been a far more attractive morsel than Crete. And we can be sure the enemy would have made as good use of the northern part of Ireland as they are undoubtedly making of Eire.

When it was proposed to apply conscription to the six Ulster counties which constitute the northern domain, the Nationalists, or the De Valeras, or the Roman Catholics, in plain terms, living in the North, registered their protest. De Valera, although it was none of his business, undertook to make the cause of the Roman Catholic slackers in Northern Ireland his own. The dispatches which we print below from *The Evening Telegram*, Toronto, Monday the 26th, tell the story. It was around the Roman Catholic churches that the opposition centred and the demonstrations occurred. It is only a repetition of what is going on in Quebec. The Roman Catholic Church is Britain's supreme enemy. In the press of the 27th we are told that Prime Minister Churchill announced in the House of Commons that compulsory conscription would not be applied to Northern Ireland for the present, adding, "We have come to the conclusion that, at the present time, although there can be no dispute about our right or the merits, it would be more trouble than it is worth to enforce such a policy."

And so the bad boy of the community, to save a row, is allowed to have his own way in exactly the same way as "a little handful of French Canadians, led by M. Ernest Lapointe, dictated its will to the country."

It is always so. The Roman Catholic Church is always buzzing about like a nasty blow fly, capitalizing on whatever trouble it can find.

Following are the news items referred to above:

VALERA RANTS AT ARMY CALL FOR NEIGHBOURS

Eire Premier, in Attack on Ulster Conscription Plan, Threatens Own War Against Britain

Dublin, May 26—Premier Eamon de Valera, opposing British conscription in Ulster, told the Dail to-day that "to force a man to fight for a country to which he did not desire to belong would be a grievous attack on fundamental human rights."

"The six northern counties are a part of Ireland, have always been a part of Ireland, the inhabitants are Irish and nothing can alter the fact," Mr. de Valera added.

Eire asserts that her constitution applies to the whole of Ireland, including the six counties of Northern Ireland, or Ulster, but, pending union of the so-called national territory, it excludes Northern Ireland from legal jurisdiction of the Dublin Government. Dublin has maintained a neutral stand in the war.

No matter what political and economic changes are in store for the world, the Prime Minister said, the people living in Britain and Ireland "are destined to live as neighbours."

Valera said Eire had refrained from doing anything that might be regarded as "hostile" to Britain, but asserted that if London went ahead with the conscription proposal the people of Britain and Ireland "would be thrown back into their old unhappy relations."

William T. Cosgrave, leader of the United Ireland Party, supported the Premier and said that if the situation were not handled properly it might involve the very existence of Eire.

ROME CHURCH CENTRE OF ANTI-ARMY GROUP

Belfast, Ireland, May 26—Prime Minister John M. Andrews said he would raise to-morrow in Parliament the question of conscription which caused demonstrations of protest by Ulster Nationalists throughout North Ireland yesterday.

The demonstrations coincided with Andrews' return from Britain, where he conferred with Prime Minister Winston Churchill on the possibility of forcing Irishmen into the army. They centred around hundreds of Catholic churches, where crowds pledged to resist conscription "by every means in our power consonant with the law of God."

—*Telegram*, 1941, Monday, May 26th.

Dr. Shields' Thirty-First Anniversary

Last Sunday, May 25th, Jarvis St. Baptist Church celebrated at once two memorable events in its history: the thirty-first anniversary of Dr. Shields' coming to Jarvis Street Church as Pastor, and the second anniversary of the opening of our new building. And best of all the Pastor was present with us, after a long illness; and the day was shared by many visitors from outside Toronto.

The following address which was read to Dr. Shields by Rev. W. S. Whitcombe, is the sincere expression of the affection of a Church to its great Pastor. After the reading of this address, Miss Ruth Wicksey presented Dr. Shields with a beautifully bound copy of the Bible on behalf of the Sunday School Teachers.

To our beloved Pastor, Dr. T. T. Shields:

On this day which marks the thirty-first anniversary of your coming to Jarvis Street Church as its Pastor, the entire membership of the Church and Bible School, and a great host of other friends, desire to make a public expression of their gratitude to God for the long and fruitful ministry He has given you in our midst.

This is also the second anniversary of the opening of our magnificent house of worship, which we look upon as a monument to your wise and courageous leadership. And as if these grounds for rejoicing were not sufficient, the Great Head of the Church has filled our cup of joy to overflowing by enabling you to occupy the pulpit for the first time in many weeks. For these manifold blessings we give thanks to the God and Father of our Lord and Saviour Jesus Christ, earnestly praying that in the days to come we may experience even greater outpourings of the Spirit of His Son.

For more than a century Jarvis Street Church has contended for the faith which was once delivered unto the saints; and now for the greater part of a generation you have continued to preach the same message. Under your faithful ministry of the gospel, a great number of men and women, boys and girls, have found Christ as their Saviour. Many of them are here to-day, others are scattered throughout the length and breadth of the land, a number of them are now serving in His Majesty's Armed Forces, scores of them labour as ministers of the gospel at home and abroad. Through the pages of *THE GOSPEL WITNESS* which recently celebrated its nineteenth birthday, and through the work of men and women trained in Toronto Baptist Seminary, the influence of this pulpit has been multiplied many times. Hundreds upon hundreds of boys and girls have been brought under the sound of the gospel in this great Bible School, which owes its inspiration and impetus to you.

You have always been found in the forefront of the battle for the Book and the Christ of the Book, and your voice has been raised against unbelief and superstition, and all the ills that have come in their train. This has not been an easy task, but we thank God for your boldness, and shall pray that He may continue to give you utterance for the glory of His name. At times it has seemed that you were as a voice crying in the wilderness, but even your adversaries have been forced to confess that it was a voice and not an echo, and the progress of events has many times justified your warnings and exhortations.

To-day you have great hosts of friends who thank God upon every remembrance of you, and who love you because of our love for the truth of the gospel and for your own worth. But in a special and peculiar way the members of this church who know you as Pastor and friend, congratulate you on this happy anniversary occasion, and would again unitedly express our warmest Christian affection to you and Mrs. Shields.

Signed by the Deacons:

W. GORDON BROWN,
CHARLES BROWNLOW,
R. DOWNING,
J. E. JENNINGS,

THOMAS KEAR,
S. C. MCKEE,
W. J. THOMPSON,
W. S. WHITCOMBE.

Miss Wicksey read the following address:

Dear Doctor Shields:

We, the teachers of Jarvis Street Baptist Bible School, are but a small representation of this church family, but we should like to take this opportunity to express to you our love and appreciation for all that you mean to each one of us. We thank God upon every remembrance of you. Your presence has been greatly missed during your recent illness, and to-day we are rejoicing, and thanking God, with you, for your recovery to health, and your return to us again.

We also wish to congratulate you on your completion of thirty-one years of continuous ministry in this church. It is the prayer of each one of us that God will be pleased to spare you for many more years to come, and that you may continue to be used of Him, not only to us, but to the many thousands the world over, in defending the faith once for all delivered to the saints.

So then, Pastor, will you please accept from us, your teachers, this copy of the Word of God, which you love so well, and expound so faithfully.

Protestantism and Britain's Prosperity

The Evangelical Protestant Witness Essential as Evidenced by an Appeal to History

FOREWORD TO

PROTESTANTISM AND BRITAIN'S PROSPERITY

This article was published in pamphlet form in 1845. It formed the preface to the Rev. George Croly's work on Prophecy. Its teaching that National Prosperity is connected with the fostering of Protestantism, and that national adversity is associated with national encouragement of Romanism, is needed just as much now as in the year 1845. We commend the article to our readers.—*The Rev. T. Houghton, in "The Gospel Magazine", February, 1941.*

"There was a time when this country governmentally maintained a testimony against idolatry, and refused to cherish institutions or to pay the ministers of a system that practised idolatry and kept the Scriptures of God from His creatures.

"The testimony of England against idolatry, and her national acknowledgment of the Word of God, were so far owned of God that the desolating wars, which for nearly half-a-century swept over Europe, were averted from these shores. The history of Protestantism in England supplies many an evidence of the providential interferences of God on her behalf. But she has become weary of Him now! His Word is honoured no longer as the one repository of Truth.

"The rejection of truths, which even natural conscience recognizes, and which it is one of the great offices of government to maintain, meets with visitation (in judgment) even here.

"A government is not asked to act as if it belonged to the Church of God when we seek of it that it should not cherish or give effect to principles that destroy the natural relations in which man stands to God—relations that man is able to recognize in the Word of God, and sometimes in the works of creation."—*Mr. B. W. Newton, in "The Natural Relations of God with Men."*

"Popery hath a restless spirit, and will strive by these gradations: First, it will seek for *connivance*; it will then ask for *toleration*; having obtained this, it will require *equality*. When this is obtained it will insist on *superiority*, and will never rest until it has effected a *submission of the True Religion*."—*Remonstrance of the House of Commons, by Selden, to King James I.*

The original Revelation declared the one true God; Paganism was its corruption, by substituting many false gods for the true. The second Revelation, Christianity, declared the one true Mediator; Popery was its corruption, by substituting many false mediators for the true.

Both Paganism and Popery adopted the same visible sign of corruption, the worship of images.

The Jewish history opens to us a view of the acting of Providence with a people appointed to the preservation of the faith of God. Every tendency to receive the surrounding idolatries into a participation of the honours of the true worship, every idolatrous touch was visited with punishment, and that punishment not left to the remote working of the corruption, but immediate, and by its directness, evidently designed to make the nation feel the high importance of the trust, and the final ruin that must follow its betrayal.

Britain Builds on the Bible

A glance at the British history since the Reformation must show how closely this Providential system has been exemplified in England. Every reign which attempted to bring back Popery, or even to give it that share of power which could in any degree prejudice Protestantism, has been marked by signal misfortune. It is a striking circumstance, that almost every reign of this Popish tendency has been followed by one purely Protestant; and, as if to make the source of the national peril plain to all eyes, those alternate reigns have not offered a stronger contrast in their principles than in their public fortunes. Let the rank of England be what it might under the Protestant Sovereign, it *always* sank under the Popish; let its loss of honour, or of power, be what it might under the Popish Sovereign, it *always* recovered under the Protestant, and more than recovered; was distinguished by sudden success, public renovation, and increased stability to the freedom and fortunes of the Empire.

Established Under Queen Elizabeth

Protestantism was first thoroughly established in England in the reign of Elizabeth.

Mary had left a dilapidated kingdom; the nation worn out with disaster and debt; the national arms disgraced; nothing in vigour but Popery. Elizabeth, at twenty-five, found her first steps surrounded with the most extraordinary embarrassments; at home, the whole strength of a party, including the chief names of the kingdom, hostile to her succession and religion; in Scotland, a rival title, supported by France; in Ireland, a perpetual rebellion, inflamed by Rome; on the Continent, the force of Spain roused against her by the double stimulant of ambition and bigotry, at a time when Spain commanded almost the whole strength of Europe.

But the cause of Elizabeth was *Protestantism*: and in that sign she conquered. She shivered the Spanish sword; she paralyzed the power of Rome; she gave freedom to the Dutch; she fought the battle of the French Protestants; every eye of religious suffering throughout Europe was fixed on this magnanimous woman. At home, she elevated the habits and the heart of her people. She even drained off the bitter waters of religious feud, and sowed in the vigorous soil, which they had so long made unwholesome, the seeds of every principle and institution that has since grown up into the strength of the Empire. But her great work was the establishment of Protestantism. Like the Jewish King she found the Ark of God without a shelter; and she built for it the noblest temple in the world; she consecrated her country into its temple.

She died in the fulness of years and honour; the great Queen of Protestantism throughout the nations; in the memory of England, her name and her reign alike immortal.

Charles, the Traitor to Truth

Charles I ascended a prosperous throne; England in peace, faction feeble or extinct; the nation prospering in the full spirit of commerce and manly adventure. No reign of an English king ever opened out a longer or more undisturbed view of prosperity. But Charles betrayed the sacred trust of Protestantism. He formed a Popish alliance, with the full knowledge that it established a Popish dynasty. He lent himself to the intrigues of the French minister stained with Protestant blood; for his first armament was a fleet against the Huguenots. If not a friend to Popery, he was madly regardless of its hazards to the constitution.¹

Ill-fortune suddenly gathered upon him. Distracted councils, popular feuds met by alternate weakness and violence, the loss of the national respect finally deepening into civil bloodshed, were the punishments of his betrayal of Protestantism. The sorrows and late repentance of his prison hours painfully redeemed his memory.

Cromwell, the Protestant Protector

Cromwell's was the sceptre of a broken kingdom. He found the reputation and influence of England crushed; utter humiliation abroad; at home, the exhaustion of the civil war; and furious partizanship still tearing the public strength in sunder.

In the high designs of Providence, the personal purity of the instrument is not always regarded. The Jews were punished for their idolatry by idolators, and restored by idolators. Whatever was in the heart of the Protector, the policy of his government was Protestantism. His treasures and his arms were openly devoted to the Protestant cause in France, in Italy, throughout the world. He was the first who raised a public fund for the support of the Vaudois churches. He sternly repelled the advances which Popery made to seduce him into the path of the late king.

England was instantly lifted on her feet, as by the power of miracle. All her battles were victories; France and Spain bowed before her. All her adventures were conquests; she laid the foundation of her colonial empire, and of that still more illustrious commercial empire, to which the only limits in either space or time may be those of mankind. She was the most conspicuous power of Europe; growing year by year in opulence, public knowledge, and foreign renown; until Cromwell could almost realize the splendid probability, that, "before he died, he would make the name of an Englishman as much feared and honoured as ever was that of an ancient Roman."

The Scandal of the Papist Stuarts

Charles II came to an eminently prosperous throne. Abroad it held the foremost rank, the fruit of the vigour

¹ By the marriage contract with the Infanta, the royal children were to be educated by their mother until they were ten years old. But France, determined on running no risk of their being Protestants, raised the term to thirteen years. Even this was not enough; for Popery was afraid of Protestant milk, and a clause was inserted, that the children should not be suckled by Protestant nurses. The object of those stipulations was so apparent, that Charles must have looked to a Popish succession; and the stipulations were so perfectly sufficient for their purpose, that all his sons, even to the last fragment of their line, were Roman Catholics. Even the King's Protestantism was doubtful. Olivarez, the Spanish Minister, openly declared that Charles, on the treaty of marriage with the Infanta, had pledged himself to turn Roman Catholic.

of the Protectorate. At home all faction had been forgotten in the general joy of the Restoration.

But Charles was a concealed Roman Catholic.² He attempted to introduce his religion; THE STAR OF ENGLAND was instantly darkened; the Country and King alike became the scorn of the foreign courts; the national honour was scandalized by mercenary subserviency to France; the national arms were humiliated by a disastrous war with Holland; the capital was swept by the memorable inflictions of pestilence and conflagration.

James II still more openly violated the national trust. He publicly became a Roman Catholic. This filled the cup. The Stuarts were cast out, they and their dynasty for ever; that proud line of Kings was sentenced to wither down into a monk, and that monk living on the alms of England, a stipendiary and an exile.

William of Orange Welcomed

William was called by *Protestantism*. He found the throne, as it was always found at the close of a Popish reign, surrounded by a host of difficulties; at home the Kingdom in a ferment; Popery, and its ally Jacobitism, girding themselves for battle; fierce disturbance in Scotland; open war in Ireland, with the late king at its head; abroad the French king domineering over Europe, and threatening invasion. In the scale of nations England nothing!

But the *principle* of William's government was Protestantism; he fought and legislated for it through life; and it was to him, as it had been to all before him, strength and victory. He silenced English faction; he crushed the Irish war; he then attacked the colossal strength of France on its own shore. This was the direct collision, not so much of the two kingdoms as of the two faiths; the Protestant champion stood in the field against the Popish persecutor. Before that war closed, the fame of Louis was undone. England rose to the highest military name. In a train of immortal victories, she defended Protestantism throughout Europe, drove the enemy to his palace gates, and before she sheathed the sword, broke the power of France for a hundred years!

The Brunswick line was called to the throne on the sole title of Protestantism. They were honourable men, and they kept their oaths to the Religion of England. The country rose under each of those Protestant Kings to a still higher rank; every trivial reverse compensated by some magnificent addition of honour and power, until the throne of England stands on a height from which it may look down upon the world.

Yet in our immediate memory there was one remarkable interruption of that progress; which, if the most total contrast to the periods preceding and following can amount to proof, proves that every introduction of Popery into the Legislature will be visited as a public crime.

During the war with the French Republic, England had gone on from triumph to triumph. The crimes of the Popish Continent had delivered it over to be scourged by France; but the war of England was naval; and in 1805, she consummated that war by the greatest victory ever gained on the sea.³ At one blow she extinguished the navies of France and Spain. The death of her great

² He had solemnly professed Popery on the eve of the Restoration.

³ Trafalgar, October, 1805.

Statesman at length opened the door to a new administration.⁴ They were men of acknowledged ability, some, of the highest; and all accustomed to public affairs. But they came in under a pledge to the introduction of Popery soon or late into the Legislature.

The Roman Catholic Administration and Ruin

There never was in the memory of man so sudden a change from triumph to disaster. Defeat came upon them in every shape in which it could assail a government; in war, finance, negotiation. All their expeditions returned with disgrace. The British arms were tarnished in the *four quarters* of the globe.⁵

And, as if to make defeat more conspicuous, they were baffled even in that service in which the national feeling was to be the most deeply hurt, and in which defeat seemed impossible. England saw with astonishment her *fleet* disgraced before a barbarian without a ship on the waters, and finally hunted out of his seas by the fire from batteries crumbling under the discharge of their own cannon.

But the fair fame of the British Empire was not to be thus cheaply wasted away. The ministry must perish; already condemned by the voice of the country, it was to be its own executioner. It at length made its promised attempt to bring Popery into the constitution. A harmless measure was proposed, notoriously but a cover for the insults that were to follow. It was met with stern repulse; and, in the midst of public indignation, perished the Popish ministry of one month and one year.⁶

Their successors came in on the express title of resistance to Popery; they were emphatically

The Protestant Administration and Prosperity

They had scarcely entered on office when the whole scene of disaster brightened up, and the deliverance of Europe was begun, with a vigour that never relaxed, a combination of unexpected means and circumstances, an effective and rapid success, that if a man had ventured to suppose but a month before, he would have been laughed at as a visionary. Of all countries, Spain, sluggish and accustomed to the yoke of France, with all its old energies melted away in the vices of its government, was the last that Europe could have looked to for defiance of the universal conqueror.

But if ever the battle was fought by the shepherd's staff and sling against the armed giant, it was then. England was summoned to begin a new career of triumph. Irresistible on one element, she was now to be led up step by step to the first place of glory on another; and that Protestant ministry saw, what no human foresight could have thought to see, Europe restored; the monarch of its monarchs a prisoner in their hands; and the mighty fabric of the French atheistic Empire, that was darkening and distending like an endless dungeon over the earth, scattered with all its malignant pomps and ministers of evil into air!

It is impossible to conceive that this regular interchange of punishment and preservation has been without a cause and a purpose. Through almost three hundred years, through all varieties of public circumstances, all changes of men, all shades of general polity, we see one

thing alone unchanged, the *regular connexion* of national misfortune with the introduction of Popish influence, and of national triumph with its exclusion.

It might be possible even to show, that, as the time for the great trial of nations hurries on, England has become the subject of, if such a phrase may be permitted, a still more sensitive vigilance; and that, not to have sternly repelled the first temptation of the corrupt faith has in our later day been punished as a crime.

This language is not used to give offence to the Roman Catholic. His religion is reprobated; because it is his undoing, the veil that darkens his understanding, the tyranny that forbids him the use of his natural liberty of choice, the guilty corruption of Christianity that shuts the Scriptures upon him, that forces him away from the worship of that Being Who is to be worshipped alone in spirit and in truth; and flings him down at the feet of priests, and images of the Virgin, and the whole host of false and idolatrous mediatorship. But, for himself, there can be but one feeling of the deepest anxiety, that he should search the Scriptures; and, coming to that search without insolent self-will, or sullen prejudice, or the haughty and negligent levity to which their wisdom will never be disclosed, he should compare the Gospel of God with the doctrines of Rome.

Britain—Whither Bound?

But, whatever may be the lot of those to whom error has been an inheritance, woe be to the man and the people to whom it is an adoption. If England, free above all nations, sustained amidst the perils which have covered Europe before her eyes with burning and slaughter, and enlightened by the fullest knowledge of Divine truth, refuse fidelity to the compact by which those matchless privileges have been given, her condemnation will not be distant. But if she faithfully repel this deepest of all crimes, and refuse to place Popery side by side with Christianity in the temple of the state, there may be no bound to the sacred magnificence of her preservation. Even the coming terrors and tribulations of the world may but augment her glory; like the prophet in the mount, even in the midst of the thunderings and lightnings that appal the tribes of the earth, she may be led up, only to the nearer vision of the Eternal Majesty; safe in the time of the universal trial, and, when that time has past, to come forth from the cloud, with the light of the Divine presence on her brow, and in her hand the law for mankind!

Viewing in this faithful historical sketch what has been the unbroken course of Providence with this highly favoured country for three centuries past, nothing but the most wilful scepticism can doubt that the patronage of Popery by the British people, or the British Legislature, would be followed by some tremendous national infliction, compelling us either to descend from the heights of prosperity and glory on which we stand, and retrace our steps to misery and shame, or else abandoning us to that final ruin which would leave England, like Judæa, a fearful example of the despised long-suffering of God; and the madness of closing our eyes on His bounties, His visitations, and HIS PALPABLE WILL.

NOTE: The above article can be obtained in pamphlet form, price 2d each, 1s per dozen, 7s 6d per 100 from The Sovereign Grace Advent Testimony, 6 Milnthorpe Rd., Chiswick, W.4 London.

⁴ February, 1806.

⁵ The retreat from Sweden, 1807.—Egypt invaded and evacuated, 1807.—Whitelock sent out to Buenos Ayres, 1807.—Duckworth's repulse at Constantinople, 1807. All those operations had originated in 1806, excepting Whitelock's, which was the final act of the ministry.

⁶ March, 1807.

Who's Causing Disunity?

Every Roman Catholic paper in Canada—big and small—has been using columns of each issue demanding that Mr. Lapointe, Canada's French Roman Catholic Minister of Justice, intern a Protestant clergyman for daring to expose Quebec's half-hearted interest in the war and the Papacy's denaturing influence in Britain's fight for her life.

"We are fighting this war to vindicate a way of life," said a Roman Catholic broadcaster over CBL April 6th, adding that the Pope has the admiration and respect of millions of non-Catholics. The last part of this statement is just as untrue as the first. Few non-Catholics respect the Pope or anything that he stands for, but they do not enjoy the privilege of free use of the CBC to say so. And the Church of Rome's way of life is not ours, either. Rome does not believe in democracy nor separation of church from state. Her way of life is represented in Spain and unoccupied France, where she succeeded, through Franco and Pétain, in reestablishing the Jesuits, religious education in schools, suppression of Masonry and other anti-clerical organizations, huge grants from public funds for religious institutions, and the countering of every Protestant influence. That's Rome's way of life, and we want none of it here.

The Catholic Record suggests that the campaign to intern Dr. Shields be "repeated until we get action." The kind of action they'll get will not be what they are anticipating. An aroused Protestant population will put these liberty-haters in their place if they persist in their devilish and un-British demands—From *Protestant Action*.

Freedom of the Press

An American speaker, a few weeks ago, referred to the possibility that the Press was losing its freedom—not by law or regulations, but by influences, boycott and threats.

The Roman Catholic press in Ontario was bold enough to say that the Censor at Ottawa had asked Toronto daily papers not to report the addresses of Dr. Shields, and *The Catholic Register* even goes further and says: "Toronto papers have complied with the Censor's request not to give space to Shields' addresses." We would not be surprised at anything the Quebec-dominated Censor might do, but we would be surprised to know that the Toronto papers (at least all of them) had complied with the Censor's un-British request. The *Toronto Star*, while giving no space to Dr. Shields, gave two half-columns to Dr. Russell's pro-Romanist address referred to in our April issue, and has refused frequently to publish letters even mildly criticizing the Church of Rome or Quebec's war effort. A letter appearing elsewhere in this issue was refused by the same paper, and this is also true of *The Globe and Mail*, while giving generous space to reporting the views and movements of Roman Catholic representatives. The editor of the *Ottawa Citizen* was a speaker at a symposium held in Toronto recently entitled "FREEDOM OF THE PRESS," yet that paper and the *Ottawa Journal* and the *London Free Press* refused to even insert an advertisement for PROTESTANT ACTION similar to that inserted periodically in the *Toronto Telegram*, which leads us to ask: Is the Press free?—From *Protestant Action*.

If Fascism Fails

Last summer, after the swift and overwhelming military victories of the Axis dictators, candid pronouncements from official Catholic sources sought to curry all possible favour with the totalitarians. Attention was called to the identity of the fundamental principles of Roman Catholicism and Nazi-Fascism. The *Osservatore Romano* rejoiced at the fall of the French Republic and called it "the dawn of a new radiant day, not only for France but for all Europe and the world". The same Vatican newspaper also went out of its way at that time to endorse the basic fascist principle, that "authority is higher than the human will", as in complete accord with traditional Catholic teaching. The Catholic bishops of Germany met in full session at Fulda in August and agreed upon a pledge of loyalty to Hitler and National Socialism.

Since then the regime of Mussolini the founder of Fascism, has been seriously threatened by the crushing victories of the British on land and sea. Ethiopia, fascist conquest of which gave the papacy ascendancy over the ancient Coptic

church, has been retaken for Haile Selassie, and hope for a papal victory over the Orthodox church by an Italian conquest of Greece seemed frustrated. As a result, there has been a marked tendency in Vatican policies to veer towards a less anti-democratic stand. The lesser dictatorship of Salazar in Portugal is being stressed as the ideal Catholic state.

But there still remains the solemn tie-up of the Vatican with Mussolini's original Fascism by the Lateran Treaty of 1929. On that pact was based the "new mission" of the Catholic church in a new order of things after the expected débâcle of democracy. Again and again it has received the praise of the pope and other Vatican officials as the basis of the solidarity of Fascist Italy and Catholicism. If Hitler, therefore, fails to save Mussolini's Italy from defeat now at the hands of the democracies, the Holy See will have much face-saving to do. Already in Catholic circles there is talk of a coming wave of "Catholic persecution". This, of course, is one way of preparing to meet the just resentment that is sure to be expressed against the Catholic church by the enemies of Fascism if they succeed in overthrowing it.

In the event of Fascism's fall, it will not be too late to hope that the Catholic church will seize the occasion to make a sincere turn-about-face, revoke its condemnations of democratic principles, and lend its influence to the building up of a universal Christ-like and democratic world. If Vatican authorities fail to do so, the mass of sincere Catholic people in all countries can and should do it without them.

—*The Converted Catholic*.

If Fascism Wins

Destruction of democracy by a crushing fascist victory, on the other hand, would not mean a complete triumph for the Vatican. For then would be renewed the old fight for mastery between the two historic authoritarianisms, ecclesiastic and civil, between pope and dictator. Fascism, Nazism and Communism insist on a single authoritarian sovereignty by which men must be ruled. The Roman Catholic church insists on a mutual sharing of the ordering of the world between the "two swords", the material and the spiritual powers. Its root principal is that the Holy See, i. e. the Roman Catholic church, is itself a "perfect society", possessing supreme authoritative, dogmatic, intolerant and infallible power over all things pertaining to spiritual and moral matters and, because of its nature, superior to the civil ruler. "The material sword", it states, "is in the hands of the representative of civil society, and in order that it may make no mistake, it is in duty bound to obey the commandments of the Pontiff." (cf. *The Liberal Illusion*, p. 38).

The papacy's hope is that when Hitler and Mussolini pass from the scene, the authoritarian order they are now erecting will admit the spiritual and moral mastery of the church of Rome. But with the military outcome still in doubt, the Vatican must be cautious. The Rome correspondent of *The Christian Science Monitor* (April 4) calls attention to the fact that while "the compromise faction which controls the College of Cardinals" is even modifying the Vatican's policies in order to meet the demands of the dictators, priests in the Allied countries are not prevented from endorsing the democratic cause. A complete victory for the democracies is feared most, however, because it would bring back the "evils" of liberalism, against which the papacy has fulminated for the past century and a half. Papal concordats can be made with authoritarian regimes; but not with democratic government.—*The Converted Catholic*.

Catholic Croatia

Still another Catholic country, Croatia, has betrayed the democratic cause; it proclaimed itself a Nazi state as soon as the Blitzkrieg of the German war machine had "liberated" it from "oppression" by the Orthodox Serbians. Vice-Premier Matchek, Roman Catholic nobleman and Croat leader, at once renounced his allegiance to the new King Peter and called upon the Catholic Croats to "Heil" the Nazis into Zagreb.

By a strange irony of fate, Father Fran Kulevetch, the Roman Catholic priest-politician who intrigued with Matchek to sell the Croats and Slovenes up the Danube, did not live to see the result of his treachery. He was reported killed during the first Nazi air raid on Belgrade on Palm Sunday.

—*The Converted Catholic*.

Priests in War Politics

Hitler's success in eating up the Balkan nations and assimilating them into his hierarchical "new order" was aided all along the line by Roman Catholic priests. As reward for the breaking up of Czecho-Slovakia, Msgr. Tiso, who took up the reins after Father Hlinka, was made Premier of Slovakia. Father Bangha prepared the way for Hungary's adherence to the Axis by his anti-Semitic racial movement.

But only since Yugoslavia became prominent in the news did the world learn how much had been accomplished there by Catholic priests to pave the way for Hitler's inroads. The Jesuit Father Anton Koroshetz was a leader of the pro-Nazi Slovenes and was President of the Yugoslav Senate before he died a few months ago. A last-minute service rendered to Hitler was that of Father Fran Kulovetch, Croatian leader and Minister Without Portfolio in the Yugoslav cabinet of Prince Paul, in the crucial moment when the Orthodox church threatened to prevent Yugoslavia's signing up with the Axis. In order to fill the post of Minister of Justice left vacant by the protest-resignation of M. Konstantinovitch, Father Kulovetch on March 24, obligingly offered to fill the vacancy so that the Regency Government could send its representatives to Vienna.

When history writes the complete record of Hitler's diplomatic undermining of the infant democracies of Europe, we may learn the full extent to which he was helped by officials of the Roman Catholic Church. We already know how Austria was drawn into the Greater Reich by the help of the Catholic Dollfuss regime, the Heils of Cardinal Innitzer and activities of the many priest-politicians following in the footsteps of Msgr. Seipel. Germany itself was thrown to the Nazi wolves by the shrewd maneuverings of Franz Von Papen and Msgr. Kaas, leader of the Center Party which committed suicide at the Vatican's wish in order to allow Hitler to assume absolute power. The present pope, then nuncio in Berlin, was the mouthpiece of the Vatican through it all.

Before that, Mussolini in Italy obtained the blessing of the Vatican for his fascist regime, and all its nefarious works, by means of the Lateran Pact of 1929, which was the work of the Jesuit Father Tacchi-Venturi; dissolution of the Catholic Popular Party in Italy was also the price paid for this achievement.—*The Converted Catholic.*

Let Us Put An End to Treason

(From *Le Jour*, of which Jean-Charles Harvey is the editor. Concerning this paper and its editor Cardinal Villeneuve said in Toronto: "Let me suggest to you also to receive with some caution the words of a French-Canadian journalist who appears to have no particular claim to speak for Quebec where he edits a weekly paper.")

"We know that the federal police is on more than one point paralyzed in the accomplishment of its duty by the slowness and feebleness of the higher authorities. In the meantime the agents of national treason act in complete liberty with a cynicism which makes us indignant. The cat sleeps, the mice dance.

"Scarcely had M. Maxime Raymond made his speech and thereby committed an act of sabotage against the nation, than one of the scribes of *Le Devoir* (A Montreal French Catholic Action paper. Note of G.W.) declared that he had never heard anything so fine or so interesting since the beginning of the war. That was allowed to pass: we are so used to allowing public opinion to be sabotaged with impunity by the Fifth Columnists of extreme Nationalism.

"But now *Le Devoir* has recommended unceasingly, since the 8th of May, the reading of the worst anti-British and anti-democratic accusations that have been made in public since 1939. The day after, it made a special announcement that the famous speech had been printed on its presses and that a copy would be sent to anyone who asked for it. Several days after, the 14th of May, *Le De-*

voir repeated the same thing and we quote: "The entire edition of *Le Devoir* for Thursday, May 8th, which contained the speech of M. Raymond, was entirely exhausted in a few hours. We have reprinted it and are now able to supply requests. . . ."

"M. Raymond's speech does not enjoy parliamentary immunity outside the House of Commons. It cannot be employed as a pamphlet against our war effort without breaking our laws and conflicting with the censor's regulations. It lies, then, within the province of the police and official censors. That is why we energetically protest against this infamous proceeding which consists in employing a treasonable speech in order to furnish arms to our enemies."—Jean-Charles Harvey.

Turnabout

The Vatican has been greatly worried about the fate of Italian civilians in Ethiopia, fearing that Protestant Britain's Coptic Christian allies would take revenge on their former Catholic fascist conquerors.

The *Chicago Daily News*, of March 19, reported that the Vatican had appealed to the British Government to remember its traditions of humanity and civilization and to exert all possible influence to control the savage instincts of the Ethiopians.

It was immediately pointed out in London, the report continued, that the Vatican had never felt called upon to protest "when the Italians were slaughtering Ethiopians by aerial bombs and gas in 1935, or even in February, 1937, when, in one horrid day and night 6,000 people in Addis Ababa were slaughtered by the Italian garrison."

—*The Converted Catholic.*

UNION NEWS

Pastor Kingsley M. Cutler has resigned from Cannington and Sunderland to enlist with the Canadian Active Service Force. During the last year eleven new members have been added to the church and another is now awaiting baptism. The best wishes and prayers of our entire Union constituency will follow Brother Cutler in the army.

Mr. John A. Paterson of Montreal, a deacon of the Snowdon Church, and a veteran in the Lord's service, recently preached at Courtland while on a visit with his son, Pastor John Paterson, Jr.

News from Timmins Baptist Church

In time of drought rain-drops falling on a farmer's cheek bring joy to his heart for they are the promise of showers long desired. To those engaged in sowing the divine seed each dropping of blessing is to be measured by the value of the human soul thus brought to share in the eternal benefits of the Saviour's death. Each blessing means not only the promise of greater things, but also the accomplishment of something of everlasting moment.

Thus the friends here in Timmins have been grateful to God for several visitations of blessing during the winter months. A number, both adults and younger people, have, on succeeding Sunday evenings made open acknowledgment of their faith in Christ. Among these we have been pleased to note mothers of young children who will also benefit from the work of grace wrought in their mother's heart. Five adults have been baptized and eight baptised believers have been received into membership in recent months. Unto Him Who has worked thus wondrously in these hearts do we look to accomplish the work begun in others who, still unconverted, come in encouragingly large numbers to our Sunday services.

Both the Pastor and his people have been rejoicing in the able ministry and assistance given during recent weeks by Rev. Charles McGrath, a former deacon of this church whose labours in Western Canada have been fruitful. In accompanying the messages with blessing the Lord has set His seal also upon the Word preached. His expositions on the Word both on Sundays and throughout the week have been with conviction and power. We are glad thus to have shared in the benefits of his stay among us.—L.B.

Bible School Lesson Outline

Vol. 5 First Quarter Lesson 23 June 8, 1941

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

Lesson Text: 1 John 2.

Golden Text: "The world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever"—1 John 2:17.

I. Obedience and Love—verses 1 to 17.

The same Saviour Who brings believers into the family of God by the new birth (John 1:12; Gal. 3:26; Eph. 1:5) enables them to live in constant communion with their Father. When the accuser of the brethren charges them with sin, Christ the Advocate answers for them by presenting His own righteousness (Job 2:1-3; Zech. 3:1, 2; Rev. 12:10). He is the Comforter, the Paraclete (the One Called along side to help), our Representative with God as the Holy Spirit is His Representative with us (John 14:16, 26; Rom. 8:26, 27, 34; Heb. 7:25; 9:24). He is the propitiation for our sins, and the word "propitiation" meaning that "which propitiates" or "the place of propitiation" is associated with the mercy-seat (Rom. 3:25, 26; Heb. 9:5; 1 John 4:10). When sprinkled with blood the mercy seat was the place of atonement, and also the place of communion Exod. 25:21, 22; Lev. 16:2). Christ satisfied the claims of a holy law and made it possible for God righteously to show mercy.

The death of Christ was reckoned by God as sufficient to atone for the sins of the whole world (Isa. 49:6; 53:6; John 1:29; 11:51, 52; 1 John 4:14), but only those who identify themselves with Him will be saved (John 3:16; 1 Tim. 4:10; Rev. 22:17). John makes it clear that the real test of a man's character is not what he says, but what he is and what he does (verses 4:9; 1 John 1:6; 4:20). One's practice should harmonize with his profession (Matt. 7:21, 24, 26; Lk. 6:46; Rom. 2:13; Jas. 1:22).

The one who really loves God will walk in obedience to His commandments, and will delight to do His will (John 14:15, 23; 15:10; 1 John 3:22, 24; 5:2, 3; 2 John 6). The one who does not show any desire to live according to God's will and word gives evidence that he is none of His (John 14:24). Christ has set before us a perfect example of a holy life (Matt. 5:48; Eph. 5:1, 2; 1 Pet. 2:21), and He bids us to walk even as He walked—humbly, truthfully, carefully, prayerfully and helpfully.

The word "commandment" in Scripture refers not only to the law as given by God to Moses on Mount Sinai (Deut. 1:3; 4:14; 17:19, 20; Rom. 7:7-13), but also to the Gospel as a rule of life, the Divine will as expressed in the Word (1 Tim. 1:5). Christ had given a summary of His commandments, saying that His disciples should love God and should love one another (Matt. 22:36-40), so that the readers of the Epistle had this exhortation as an "old commandment" from the very beginning of their Christian life (1 John 3:11; 2 John 5, 6). But this commandment was also fresh and new in its authority and significance in view of their increasing knowledge of the life and death of Christ, and by reason of their own progress in Christian experience (John 13:34). Christ the Light of Life was shedding His radiance more and more in the world, and in their hearts (John 1:4-9; 2 Cor. 4:6; Eph. 5:8; 1 Thess. 5:5).

The attitude of love to other believers is one of the indications of the new life (John 13:35; 1 John 3:15; 4:20; 5:1). The one who does not love his brother is still living in the atmosphere of darkness, the darkness of ignorance, sin and death (John 8:12). His life is without purpose and direction, and he is also a stumbling-block to others (John 12:35, 36; Rom. 14:15, 21).

John was addressing his Epistle to all the members of the Christian family: the children in the faith, who were rejoicing in the forgiveness of their sins (Acts 13:38, 39; Eph. 1:7); the young people, who were meeting and conquering temptation in the strength of the Lord (1 John 4:4; 5:4, 5);

the mature believers, rich in the experience of God's grace (Heb. 5:13, 14).

The young people had overcome the Evil One in the face to face combat, as it were, but they must beware lest he stab them in the back, gaining the advantage by creeping upon them through worldliness. Those who love God will count as an enemy anything associated with the great world system which is in opposition to Him (Matt. 6:24; John 15:19; Jas. 4:4; 1 John 5:19).

Three phases of worldliness are mentioned; the carnal desires of the flesh when they become ends in themselves, the pursuit of that which is fair and attractive when it becomes an idol, the misuse of endowments and gifts for one's own glory (Gen. 3:6; Matt. 4:3-10). In due time this world system will vanish away, like everything which is merely temporal (1 Cor. 7:31; Jas. 1:10; 1 Pet. 24, 25), but the kingdom of God will endure for ever (Dan. 7:14; Lk. 1:33; 2 Cor. 4:18; Rev. 11:15; 21:7).

II. Truth and Righteousness—verses 18 to 29.

The world system would pass away, and already "the last time" had commenced. The period of critical change was approaching, at the conclusion of which would take place the ultimate conflict between truth and falsehood, between the spiritual forces under Christ and the ungodly forces under the Antichrist (Matt. 24:24; 2 Thess. 2:3, 4, 7-12; 1 John 4:3; 2 John 7, 9). False teachers were already seducing people (Acts 20: 29, 30; 1 Tim. 4:1, 2; 2 Tim. 3:13; 4:3, 4; 2 Pet. 2:1-3), and apostates, who professed to belong to the Christian society but were not true believers, were separating themselves from the Church (Matt. 7:22, 23; 13:24-30; 1 Cor. 11:19).

Believers need not be deceived or led away from the truth, since the Holy Spirit had anointed them and had taught them the essential truths (John 14:26; 16:13; 2 Cor. 1:21, 22), especially the doctrine of the Deity of Christ (1 Cor. 12:3), which is denied by those opposing Him. Many apostates claim to honour the Father, but unless they acknowledge the Son also, they stand condemned (John 5:23; 15:23; 2 John 9). One may test the truth of a religious system by its teaching regarding the Lord Jesus Christ (1 John 4:1-6, 15).

It is the duty of every Christian to follow the teaching of the Holy Spirit as given in the Word, and thus he will abide in the truth.

If we continue to walk in the truth of the Word, and abide in fellowship with Christ the Truth Incarnate, we shall gladly welcome Him on His return, and we shall not be put to shame or confusion before Him (1 Pet. 2:6; 1 John 4:17).

As Christ is righteous, those who are His will also walk uprightly, believing and living the truth (2 John 4; 3 John 3, 4, 11).

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