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Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.

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The Jarvis Street Pulpit

WILL THE RUSSO-GERMAN WAR BRING A BETTER WORLD TO BIRTH—
WITH THE COMING OF CHRIST?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 31st, 1941.

(Stenographically Reported)

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Romans 8:18.

The very idea of God, the concept of God as the Infinite Creator, precludes the possibility of His being indifferent or unrelated to this ordered universe as the work of His hand. Here and there we have heard or read—we ourselves may have seen one or two examples of it—of a rich man who was ambitious to build something for himself. He erected perhaps a great castle in which he planned to live, and after he had spent millions in the production of something that was useless to him or to anyone else, he abandoned it, and left it to decay.

I say, it seems to me that it is impossible to conceive of the Creator—the Creator of infinite resource—calling this universe, a universe, not a multiverse, perfectly organized, marvellously fabricated and held together by a thousand interacting laws—impossible to conceive of an infinitely resourceful Creator calling such a universe into being, and then withdrawing Himself from it, and leaving it to its own devices. My mind revolts against the evolutionary conception of the universe, as a machine which sometime in the dim and distant and unmeasured past was brought into being and wound up and left to play, the Creator and Owner being at most only a remote Spectator of its perpetual evolutions. But if we cannot accept that theory, conversely, we must think of God as the Ruler of suns and stars; therefore we cannot exclude Him from this little planet which we call our home.

Nor is it possible to think of Him as ordering and preserving in such marvellous unity and beauty mere things, while being indifferent to that moral being who, however insignificant and evil he may be, is yet manifestly nearer than any other creature to exercising dominion over the earth.

These considerations present a great problem. If God is sovereignly related to this earth, why is moral evil permitted to persist and abound? I venture to say that human wisdom can find no adequate answer to that question: we must be content with that which is revealed, that He Who was the truth—and is so still—declared, "Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!" God sees evil, and in His wisdom permits it; but never condones it. A statistician, whose conclusions I am not competent to question, tells us that at this present time something over one billion, seven hundred millions of people are at war on this earth. That is something to which God cannot be indifferent. But where is He? What has He done with it? How can we relate Him to these great matters?

Without immodestly claiming any moral superiority to the rest of the world, we may confidently assert that we had no part in initiating this almost universal welter of blood. And we cannot be unmindful of Russia's bloody record. It is a terrible record, and she cannot have become an angel of mercy overnight. Nor can anyone of moral sense fail to see in Hitler and Hitlerism an evil which cannot be tolerated on this earth. There must have been hundreds of millions of people, when they heard or read Mr. Churchill's announcement that Britain and the United States are resolved that Hitlerism must be destroyed, who said, Amen. There is no other way. Just as beasts of prey cannot be made members of any ordered human society, so such a beast of prey as Germany, and—to quote Mr. Churchill again—that German province that once was called Italy, can-

not be received as members of any civilized society on earth.

But why are these vicious elements allowed to fly at each other's throats and ours, if a sovereign God rules on high? That, of course, raises the whole problem of human suffering, of human degradation and shame. Why, oh why, must it be? Our chapter describes the whole creation as being subject to vanity. But God did not so make this world: He did not make the world as we know it. Sin entered through His human creatures; and surely in all the field of literature—not merely in the English tongue, but in the field of the literature of all languages—I should think it would be impossible to find a story so credible, so patently true, as the Genesis story

"Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe,
With loss of Eden."

And as surely as every individual must be reborn in order to see the kingdom of God, so the whole creation must be reborn before God's will can be done on earth as it is done in heaven.

Our chapter describes the whole creation as, "groaning and travailing in pain together until now"; and in that travail human creatures are included; for as we so groan "waiting for the adoption, to wit, the redemption of our body", so "the earnest expectation of the creation waiteth for the manifestation of the sons of God."

The text expounds the philosophy of human pain, and tears, and woe. It tells us that it is all working somehow "a far more exceeding and eternal weight of glory". Can it be possible that the sufferings of this world to-day are in any real sense the birth pangs of a better world? Are we on the eve of such tremendous changes that the ultimate result will surpass our fondest imaginings? I think it is always well to begin as near to ourselves as we possibly can, and try to understand great principles of truth as they apply to ourselves, and then we shall be able to apprehend something of their implications in relation to the larger world.

I.

Here is THE PROBLEM OF INDIVIDUAL SUFFERING. I would not offend the susceptibilities of any of my friends, especially those who love the word of the Lord; but I have often heard Christian people say that there is a great tribulation coming some day, and that it is to be unlike anything that preceded it, a great and incomparable tribulation; and that during that period men will suffer excruciating, indescribable pain. There are some who tell us that before that can come, the redeemed church of Christ will be taken entirely out of it; and one of the arguments I have heard again and again in support thereof is, "Would the divine Bridegroom allow His bride so to suffer?" All who are redeemed by blood—not only those who now live, or who shall be alive and remain when the Lord shall come—but all who have ever lived or shall yet live, and have been or shall be saved by faith, are members of the redeemed church of Christ. So it is written, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." We are all one body, and if that argument be valid, you must face the whole question of the phil-

osophy of human pain as applied to all the ages of human history; for, by implication, that argument would charge the divine Bridegroom with some lack of affection, or exercise of power, to allow His people so to suffer. For I remind you that millions have suffered for their faith; and as the flames wrapped themselves about the departing spirits of millions of martyrs they may well have wondered whether this was the "great tribulation", and whether after all they were not called to pass through it. Suffering is common to human experience: it is no new thing.

There is *physical suffering* through disease, and violence, and poverty, and want. I say nothing about how it came, but it is here. Hospitals here and elsewhere are crowded with people who suffer, and millions of others suffer at home. In Europe, millions suffer from violence, and in China and elsewhere, as well as from poverty and want. A very large part of the human family, circumstantially or by other means, seems to have been chosen in the furnace of affliction.

And there is *mental anguish*. How a man can suffer in his mind—far more than in his body. Physical pain seldom if ever unhinges reason, mere pain—disease may do it—but mental anguish can. How we suffer mentally through our own personal limitations, our inability to meet the exigencies of life, to do the things that need to be done—that seemingly ought to be done, but which we cannot do!

How much people suffer in their minds through trouble occasioned by others! Did you ever wonder why mosquitoes were put into the world? And did you ever wonder why some of the human varieties are here? Can you tell me why a man like Hitler was permitted to be born? He is worse than a mosquito, worse than a nest of vipers. What suffering he has inflicted upon others!

There are certain aspects of human pain that are unnecessary, that need never to have been—ought not to have been. But what can we do about it? Poor creatures we are, afraid of what the morrow may bring. How these minds of ours are tortured! We can suffer far more in our minds than through our bodies.

There is a moral aspect of suffering, a tendency of which everyone of us is conscious, that sense of impotence which leads one to cry like Paul, "O wretched man that I am! who shall deliver me from the body of this death?" People in Europe by the million are smarting under the Nazi whip, groaning beneath the weight of the Nazi yoke, and its piled up burden. Yet all of it put together occasions no more suffering than that acute sense of moral insufficiency that comes upon us all when we feel that unless we have some help apart from ourselves, we are utterly undone.

What a world of suffering this is! "The sufferings of *this present time*", how great they are! When someone has been ill for a long time, and we finally hear of his passing, when the pain-racked body is stilled and the spirit has departed, we feel compelled to say, "It is a great relief to him; he has reached the end of his suffering."

Yes, but it may seem sometimes to be long-continued. Did you ever have a sleepless night—just one night? Did you ever have two, and three, and four, and five—one after the other; day and night, until it seemed as though you were wrapped in an eternity of blackness, as though you would never sleep again? I do not want

anyone to come to me and say, "This light affliction . . . is but for a moment," at such a time. "But for a moment? Man, look at the clock. I have seen it go around twenty-four hours for five successive times!" "But for a moment!" Yet really that is what it is, but a moment of time in comparison with the longer issues of life. Make the worst of it, paint it as black as you like; our capacities for suffering are limited. We can suffer only so much, and then we fall.

There are also limitations to those who would inflict suffering upon us. You remember what our Lord said? "Be not afraid of them that kill the body, and after that"—after that—"have no more that they can do." Our suffering is a temporary matter at the most.

And all such suffering is designed to effect a subjective advantage to the believer. The text does not speak about glory to be revealed to us, but in us. Our sufferings should be doing something in us, and for us.

It ought to do so when we suffer physically. It enables one to discipline his resolution, his will, his personality, a personality which in the finished product is composed of an aggregation of many virtues forged and fashioned in the fires of affliction. I have seen people cleansed in the furnace almost like gold in the refiner's fire; I have seen them being refined. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." The shape of the diamond, the facet which is polished to catch and reflect the glory of the sun, will depend on the angle at which it is held toward the lapidary's wheel. It is the way we take our afflictions, our attitude toward life in its complexity and completeness, that will determine what we shall ultimately get out of all these things. And there is much treasure in trouble.

For the sake of brevity, consider the mental and moral combined. The man is cursed up and down, abused by everyone, reviled—but he reviles not again. Does that experience do anything for him? Ah yes. It works in him a blessing independent of all circumstances. It makes him at last to be sovereign, under God, of almost any situation. He has learned to accept all these things, and to let them do in his own spirit what God wants them to do. So it comes to pass that he learns "to glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

I meet a great many ministers of all sorts, and I find some of them bound with chains, not in any sense free men. Will you allow me to say this—I do not say it boastfully; but I have had many a preacher say to me, "I would give all I have in life for your freedom as a minister of the gospel." You could have it, my brother. There were three Hebrew children cast into the furnace of fire on one occasion, cast in bound hand and foot. They did not go in themselves, they could not: they were thrown in, bound. When Nebuchadnezzar came to the mouth of the furnace and looked in, he was astonished. "Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men" bound? Is that what he

said? No!—"Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." The only effect of the fire upon those men was to burn their bands away. It was something it did in them, in their very spirits. We must not shun sufferings and afflictions and trouble: they have their compensations.

All such subjective refinements of grace are a preparation for future revelation. You say, "I do not see any." No; not now. There is a quiet sort of man who displays no special marks of holiness, a very good Christian; he has suffered a great deal, but some will say they do not see what it has done for him. Ah, but it is "not worthy to be compared to the glory which shall be revealed in us." Some day it will be revealed.

Did you ever go into a photographer's dark room, or as an amateur, try to develop your own films or plates? It is an interesting occupation. The room is all dark, but for a ruby light. There is the tray containing a developing solution. You put your film or plate in the solution—nothing appears. You wash it back and forth, and presently you see on the edge something beginning to take form; and if you watch carefully, you will see the outline of a face. The expert may say, "That is a good one"—but it is in a dark room; and at best it is only a negative.

Sometimes I have imagined the dark room, where the light is dimmed at night, and the man or woman suffers perhaps in silence, and with difficulty restrains the groaning. Who knows but the angels are there? Perhaps they whisper, "Do you see it, the likeness, the outline that you have never seen there before?" I can imagine one as saying "Yes; it is strongly suggestive of the Lord Jesus Himself." That is it: it is His likeness. No one but the angels, and those in the dark room, can see. But some day that negative will be exposed to the sunlight of the morning, made positive by His epiphany—in the brightness of His appearing shall the glory be revealed in us. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."

There is a discipline that is indispensable to Christlikeness. Let us not shun it.

Thus the sufferings of this present time "are not worthy to be compared with the glory which shall be revealed in us." Do you suffer? Let it pass. It is not worth talking about. I had a broken arm, and someone asked me this morning, "How is it getting on? Is it still painful?" "Oh, just a very little", I said, "it is so little compared with the pain I had before, and with the sense of freedom I now enjoy, that I do not bother thinking about it."

The text in principle means something like that, but infinitely more: "not worthy to be compared with the glory which shall be revealed in us" in that great day when the Lord Himself shall descend from heaven with a shout.

II.

Let me make application of the principle TO THE CREATION AT LARGE. I ask again, Can the present sorrows of the earth possibly be the birth-pangs of a better world?

It is scarcely hyperbole to describe the very earth as suffering. The Bible says, "The whole creation groaneth

and travaileth in pain together until now." We are fortunate here, but I remember during the last war, going over the battle-fields of France—you ex-soldiers will remember the Somme region. It looked as though the demons of the pit had kneaded it. It looked to me like a little bit of hell. I saw the dead lying around, and hanging like clothes on barbed-wire entanglements, while at one place they were burying three hundred in one grave. I said to myself, Who did this? What is it that is abroad? And now again the earth around us trembles, shudders, the earth beneath, and the air above. Does it not look almost as though the whole creation was being torn asunder by some giant murderer? No part is exempt—below the sea, on the sea, on the land, under the land, and in the air as high as man can ascend, destruction and death, as though hell itself and the rulers of this world's darkness were pouring forth their poison, to poison the very air we breathe. Everywhere there is destruction and murder.

Whether we can satisfactorily explain it or not, it is manifestly true that the curse which human sin has brought, has fallen upon the whole earth. "Cursed be the ground for thy sake." Is it cursed? Someone may say, "But I do not believe the Bible." Do you not? You have a great problem on your hands if you do not. Someone must have been able to see far into the future to write this Book, and to write it in such a way that through all the centuries it keeps abreast of human history, and always says, "I told you so; I told you so; I told you so." It is never amended, nothing is deleted, nothing is added. Complete! I wonder who wrote it? Who was it?

Yes, a curse is upon the earth. The Russians have adopted a policy which they call the "scorched earth" policy. That is not new. The world's great conqueror, sin itself, has scorched this earth everywhere.

And a newborn world will not precede the manifestation of the sons of God. Not even the eight-point programme of the Churchill-Roosevelt agreement can assure it. I believe it is a great deliverance. I am sure we are all, as they say in the United States, "for it." But let no one suppose that this old earth is going to be converted into a paradise by that means. We hope it may do something—and we must all try to make it mean something; but we may be sure that neither legislation nor education can bring to birth a regenerated earth.

And yet such cataclysmic occurrences as we are now witnessing may mark the beginning of that travail which is to bring in a better world. The Great War, we thought, was the greatest. Now, while in some respects so far as we are concerned, we are suffering far less than in the last war in terms of human blood, yet never in the long history of human strife have there been such terrific conflicts as those which now are being waged by the millions of Germans and the millions of Russians. It is our fate, in this day, to witness the greatest cataclysm human history has ever recorded.

I wonder what it means? What can it mean? The picture is not yet complete. There are some features of it that are clear enough. Or, to change the figure, the symptoms are not all there. But some are clearly defined. You are familiar with the scripture, "And upon the earth distress of nations, with perplexity; the sea and the waves roaring"—if you had been at the

battle of the *Bismarck*, I rather think you would have heard some roaring—"and men's hearts failing them for fear, and for looking after those things which are coming upon the earth: for the powers of heaven shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

Are men's hearts failing them? It has been true before, but not on the gigantic scale of to-day. All of the wisest of men say there is something—there is something beyond human understanding. Blame Germany? Yes. Italy? Yes. The Vatican? Yes. Other evil workers? Yes. But over and above it all, there is something that is superhuman, that is beyond human control. The statesmen of the world stand awestruck at the spectacle. Men's hearts are failing them for fear, "and for looking after those things which are coming upon the earth."

The picture is not complete: "And there shall be signs in the sun, and in the moon, and in the stars." What I point out to you is that just such things as this presage the coming of Christ. You who come here know that I am constantly warning you against that folly and presumption which would even attempt to make a programme for the Lord. Beware of the men with charts. Can the programme of the Infinite ever be charted? What folly! I heard the other day of a man who began to question his own oracular pronouncements, and said to someone, "You may be right. But if I were to accept that view, I should have to buy a new chart, and it would cost me more than a hundred dollars!"

You would be well advised to put your charts in the fire. In my opinion it is charted presumption. Perhaps that is too severe: let me call it charted imagination. But there are some things which indicate the approach of the great crisis of all history, and when these things "begin to come to pass", then we may lift up our heads, for our redemption draweth nigh. There are indications that there are better days coming—but only in God's way and in His time.

Our chapter *delineates the divine order*: before this world is changed in its very nature, the sons of God must be manifested; for the whole groaning creation is waiting for the manifestation of the sons of God. And when will that take place? You know, do you not? "When he shall appear", or when He shall be manifested, we also shall be manifested with Him in glory. Hence the manifestation of the sons of God will take place when Jesus Christ Himself shall be revealed from heaven "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." In that day He shall come "to be glorified in his saints, and to be admired in all them that believe."

While we ought to do the very best we can to cleanse the surface of this old earth, the curse is very deep, and it will not be until the Lord Jesus shall come that the creation shall be delivered from the bondage of corruption, into the glorious liberty of the children of God. Some day we shall be freed from sin, freed from all disposition to sin as to our bodies; for we shall have bodies fashioned like unto the body of His glory. And then, when we are so purified and the glory which is there potentially, "ready to be revealed at the last time," Jesus Christ will come, and we shall be man-

ifested with Him; and when we are, He will give us a new world to live in, by delivering the whole creation into the glorious liberty of the children of God. I think that is what Peter means when he speaks of a new heaven and a new earth "wherein dwelleth righteousness".

It may be if we could see things as they are seen by God, we should rejoice in some of these records of suffering—not of course in the fact of suffering, but because such facts are symptomatic of the near approach of the Lord Jesus.

There is a word here that I wish I could get you to see—that I could understand it myself first, and then share it with you. Paul says, "For I reckon." How do you reckon? Paul said, "Looking at my suffering, listening to the groanings of creation, I reckon it is all to the good." "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." How do you reckon? You cannot get a machine to do that for you. When I was a boy, they used to have what they called "ready-reckoners"—they may still have them. I needed them then: I do still. I have found comfort—and I suppose many another has—in learning that Mr. Churchill was not particularly brilliant in mathematics. Of course we may be dull in that sense, without having any of his compensating qualities. No actuarial science can tell us how to "reckon" as Paul did, how to view our own lives and the lives of others; but if and as we do, in the sense in which the Scripture teaches us, we may sing:

"For lo, the days are hastening on,
By prophet-bards foretold,
When with the ever-circling years,
Comes round the age of gold;
When peace shall over all the earth
Her ancient splendours fling,
And the whole world give back the song
Which now the angels sing."

Bible School Lesson Outline

Vol. 5 Third Quarter Lesson 37 September 14th, 1941

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

JONATHAN'S VICTORY

Lesson Text: 1 Samuel 14:1-35.

Golden Text: "It may be that the Lord will work for us: for there is no restraint to the Lord to save by many or by few"—1 Samuel 14:6.

For Reading: 1 Samuel 14:36-52.

I. The Unbelievable Victory—verses 1 to 22.

While Saul and his six hundred carried trembling and fearful in the uttermost part of Gibeah, as far away from the Philistines as possible, Jonathan and his companion slipped away unnoticed. The king's son was a young man of independent thought; he refused to be engulfed in the general atmosphere of fear. The man who would be strong must learn to stand alone (Dan. 1:8).

The mere journey to the pass where the Philistine garrison was situated was fraught with peril (verse 5; 1 Sam. 13:23). On one side was a sharp rock called Bozez or "Shining", indicating a hard glazed surface which would be hazardous in climbing; on the other side was a sharp rock named Seneh or "Thorn", referring possibly to the vegetation on its slope, which was of such a character as to make progress slow and painful (verse 13).

The enemy must be met at the end of that perilous climb, but Jonathan advanced with splendid courage. He trusted wholly in the Lord, knowing that one with God is a majority (Judg. 7:4, 7; 2 Chron. 14:11; Rom. 8:31). The Lord Himself has all power, and He can win the victory, irrespective of the

instruments whom He chooses to employ (Psa. 59:16; 62:11; 1 Cor. 1:26-31). Jonathan was strong in faith (Rom. 4:20; Eph. 6:10).

Jonathan did not take with him a mighty host, but simply one faithful follower, his armour-bearer. A great company could probably not have climbed the rocky passage without being detected. The armour-bearer was an unnamed hero who played a big part in the exploit. Jonathan could not have succeeded so well without the help of his humble assistant, who encouraged him to go forward and who promised to stand by him in his undertaking. Great will be the reward of those humble servants of God, those trustworthy and steadfast helpers who stand beside God's messengers (Rom. 16:2-4; 1 Cor. 16:17, 18; Phil 4:3).

The request for signs may be an indication of weak faith rather than strong faith, for we do not walk by sight. But there are times when it is legitimate to ask for signs of the Lord's leading, provided always we are ready to obey Him (Gen. 24:12-14; Judg. 6:36-40; John 7:17). Jonathan's scheme of action would reveal the Lord's will, and it would also indicate the attitude of the foe. If the Philistines advanced toward him, he would know that they looked upon him as powerful, and would be ready to fight. In that case he would soon have been overcome if he ventured closer. But, if they invited him to approach, he would know that they despised him, and would be unprepared for a skirmish. He would then have the advantage, and would go forward.

Jonathan and his armour-bearer slew twenty men, for the Lord was with them (2 Cor. 2:14). Their incredible success caused panic and confusion among the Philistines, who fled in disorder. Some Hebrews who had been in the Philistine camp joined their fellow-soldiers again. Moreover, the faint-hearted who had taken refuge in flight returned to the battle (1 Sam. 13:6). The winning cause seldom lacks supporters, for it is not difficult to do battle with a retreating enemy.

II. The Unreasonable Vow—verses 23 to 35.

Notwithstanding the Lord's rebuke (1 Sam. 13:13, 14), Saul continued to be self-centred and self-willed. He was not concerned with the welfare of his people, but, in order that he personally might be avenged of his enemies, he bound them to a foolish oath not to partake of food until the evening. He might have taken the oath for himself without distressing the people, especially on the day of battle.

Honey is an energy-producing food, so that as Jonathan ate the honey he received new strength and his mind became clearer (1 Sam. 30:12). In this action he violated the oath and was guilty, although at the time he was ignorant of the restriction. There is such a thing as culpable or wilful ignorance; we are responsible, not merely for what we actually know, but also for what we ought to know (2 Pet. 3:5). Even in our civil courts, ignorance of the law may be regarded as an extenuating circumstance, but it will not excuse the offender (1 Tim. 1:12, 13). God has given us His will in His Word, and it is our duty to know what He would have us do.

Jonathan pointed out how unreasonable the oath was. Many modern fads of fasting are just as foolish (Isa. 58:3-6; Col. 2:16, 20-23; 1 Tim. 4:1-3). But a vow is a vow, and the Lord held His servants responsible to perform that which had been promised in their name (verse 37; Judg. 11:30-40). Impress upon the young people the wisdom of being slow in making promises, but of being steadfast in keeping them (2 Cor. 1:17, 18). Jonathan was delivered from death through the intervention of the people (verses 38-45). Our Saviour has rescued us from the curse of sin (Gal. 3:10-13).

By evening the people were famished and faint. In their haste they neglected to kill the animals properly so that the blood would be drained. They had been prohibited by the law of Moses from eating blood, in order that they might remember the sanctity of blood, which was the symbol of their redemption (Lev. 3:17; 17:10, 11; Deut. 12:23, 24; Acts 15:19, 20; Heb. 9:22). There are those in our day who make light of the blood of Christ and His holy sacrifice (Heb. 10:29). We have been saved by the precious blood of Christ, which was shed for many for the remission of sins (Matt. 26:28; Heb. 9:15).

Saul built his first altar to the Lord after he had been king for at least two years (1 Sam. 13:1). Had he reared an altar to the Lord earlier and worshipped Him continually, his reign would probably not have come to such a tragic close. Urge scholars to turn to the Lord in their early years (Eccl. 12:1).

Why We Contend Against Romanism

The gaining of the whole world would be an unprofitable achievement if it were effected at the price of the loss of the soul. Nothing is so important as the salvation of the soul, for the soul of the man is really the man himself. And salvation is more than escape from punishment: it involves the soul's education, the growing up into Christ in all things.

And of all possessions, nothing is more valuable than such freedom as permits the soul so to grow as to fulfil at last the divine ideal of a man at his maximum. The protection of one's property, and the preservation of life and limb, are important; but the freedom of the soul, liberty to exercise one's soul toward God, is most precious of all.

Roman Catholicism is an unnatural and anti-Christain form of husbandry. It would plant a cedar of Lebanon in an ecclesiastical house-pot, and limit its growth to the dimensions of the Church's canon law. We shall do well to retain, maintain, and defend, our Protestant heritage as a forest preserve within which God's cedars, without restriction, may express their own inner natures, and grow to their divinely-ordained but natural symmetrical proportions.

According to a report in the Romanist paper *The Canadian Freeman*, of Kingston, Ont., the Rt. Rev. Msgr. Thomas J. McDonnell, National Director of the Society for the Propagation of the Faith, recently said that heresy and schism are rampant to-day under the guise of so-called liberal-mindedness, and the overworked misnomer "tolerance". Monsignor McDonnell recalls that the medieval methods of dealing with heresy by force "proved no aid in uniting the heretics or schismatics with Rome." "At the present time, however", he adds, "the tendency is in the opposite direction. We have become smugly liberal-minded We have passed away from the whipping post to the easy chair in the last four centuries."

We have quoted from the Roman Catholic paper, *The Canadian Freeman*, of August 28th, reporting the director of The Society for the Propagation of the Faith, who admits that the "medieval methods" of the Church were to "deal with heresy by force", and that then they employed "the whipping-post". His only objection to the use of force appears to be that it did not accomplish the desired end of "uniting the heretics or schismatics with Rome." And so some middle course is advocated between the present-day "easy chair" and the medieval "whipping-post".

Thus the Church, ever the same in its "intention", varies its policies to suit the circumstances of time and place. If now we enjoy liberty of conscience and absolute freedom of worship, it is because in other days there were men and women who valued such freedom more than life, and who yielded their lives rather than surrender their freedom. We need to be constantly on guard in our own day, and nowhere in all the world more than in Canada where the Roman Catholic Church is everywhere in the ascendancy, and is as intolerant—and so far as it has power, as cruelly, and ruthlessly intolerant—of so-called "heretics" and "schismatics" as she ever was.

It is for this reason THE GOSPEL WITNESS speaks as it does.

Ottawa and Vichy

At the time of the collapse of France, we ventured to say that the Vichy representative at Ottawa ought to be sent home. He was appointed by the Republican Government of France, and was supposed to be loyal to the Government he represented. When France failed, and the Pétain régime was set up, the Vichy representative at Ottawa, Rene Ristelhueber, gave an address at a banquet—in Montreal, we believe—in which he attributed the collapse of France to its disobedience to the Church. This man who came to represent Republican France remained to represent the men by which France was betrayed.

Notwithstanding Vichy's anti-British attitude and its wholehearted collaboration with Germany, the Vichy representative is allowed to remain at Ottawa. It was openly declared at the time the question was first raised, that he was retained at Ottawa in order to avoid offending the susceptibilities of Quebec—which is only another way of saying he was retained at Ottawa as a liaison officer between the Catholic Hierarchy of Québec, and the Catholic Hierarchy of France represented by the Vichy Quislings.

In his Speech of August 24th, Prime Minister Churchill said:

"Lift up your heads, gallant Frenchmen: not all the infamies of Darlan and of Laval shall stand between you and the restoration of your birthright."

But we retain at Ottawa one who, without reserve, condones the "infamies" of Darlan and of Laval.

And now comes a report from Washington which tells us that M. Gaston Henry-Haye, Vichy ambassador to the United States, had recommended a long-term concession to the Western Union Company, permitting them to erect a powerful wireless station on the rocky island of St. Pierre, a French possession in the Gulf of the St. Lawrence. The report says the project was painted as being particularly desirable to the Western Union Company, which has at present no cable communications whatever with occupied or unoccupied France. This was in harmony with undercover activities of Vichy agents in the United States, who had been engaged in espionage against followers of General Charles de Gaulle, the Free French leader, and had shared in various attempts to influence United States and Canadian public opinion favourably toward Vichy's totalitarian policies.

These negotiations were conducted in secret, and it is said that the men of Vichy in the United States have thwarted actual military moves of Britain and her Allies. *The New York Herald Tribune* claims to have information that advance plans of General Charles de Gaulle's ill-fated Dakar expedition were smuggled into the United States for transmission to Vichy last August in the gasoline tank of an automobile shipped from London to Hoboken aboard the Greek steamer *Nea Helles*. Also in the tank were lists of French officers and pilots still under arms against Germany as part of the Free French movement.

What we have written above cannot be dismissed as an expression of anti-Catholic prejudice: it is part of the news of the day appearing in the secular press; and it shows clearly that the diplomatic representatives of Vichy are engaged in anti-British and anti-Free French espionage. Can it be supposed that the

Vichy representative in Ottawa blindfolds his eyes, and stops his ears, to all items of information respecting Canada's war effort?

In the last war this writer received positive assurance from responsible men, in Ireland, that the most active agents of Germany in Ireland, in support of the U-boats, were Roman Catholic priests. In view of all that we know of the attitude of the priests of Quebec, and of all that we know of the complete obedience to the Roman Church of the present Vichy representative, in Canada, can it be doubted that every item of military information that comes within the knowledge of the anti-British, Romanist priests of Quebec, finds its way to the Vichy representative at Ottawa, and thence through channels enjoying diplomatic immunity, to the Vatican villains of Vichy?

The Globe and Mail of September 3rd, has an editorial entitled, "Why prefer Vichy to Russia?" It begins by saying:

"Some of the attitudes and performances of our Government at Ottawa seem to defy intelligible explanation."

Then it proceeds to point out that while none of us agree with Russian Communism, yet the fact remains that Russia as a military force is now Britain's greatest and most effective ally, and is really doing more to help us in our fight against Hitler than any other power. And yet Russia is diplomatically ignored by Ottawa while the Canadian Government gives continued recognition "to the contemptible Government of Vichy while it is aiding and abetting the enemies of freedom."

The Globe and Mail says that "certain attitudes and performances of our Government at Ottawa seem to defy intelligible explanation." If *The Globe and Mail* will simply open its eyes to the facts that Canada is entirely dominated by the Roman Catholic Hierarchy, and that nothing is ever authorized to which the Roman Hierarchy objects, it will find a perfectly "intelligible" explanation for the conduct of the utterly servile and contemptible King Administration.

The secular press almost unanimously recognizes that an attitude of appeasement toward Germany would be nothing less than suicidal; but it will not open its eyes to see—or, seeing, will not have the courage to declare—that the maggot in the Canadian apple is the Roman Catholic Church.

Vichy's representative ought to be sent home at once. If the scheme for erecting a powerful broadcasting station in St. Pierre Island in the Gulf of the St. Lawrence had been carried through, it seems to us it cannot reasonably be doubted that it would have been hailed as a most convenient instrument of communication with Vichy by the Vichy representative at Ottawa.

The article to which we have referred says that the secret negotiations for the erection of this broadcasting station were assigned to Jean (Nino) Musa, the shadowy figure who is a frequent visitor to the embassy, and signs himself, "Secretary to the French Ambassador." The article tells us also that the present programme in the United States of Vichy's underground organization has among its specific aims the creation of an ever-widening network to bring Vichy's message of defeatism before isolationists, non-interventionists, and all others who will listen. The network already includes the formation of friendships with influential political and social leaders in the

United States, in Canada, and in Latin-America; subsidization of publications, radio programmes, and various propaganda organizations that will take orders from Vichy.

When will the people of Canada wake up to recognize that this country is being betrayed by a nest of political quislings at Ottawa?

Ottawa Appoints a New Envoy

An Ottawa announcement on August 29th informs us that the Government has appointed a Canadian Consul to the French-owned islands of St. Pierre and Miquelon off the Newfoundland Coast. We cannot agree with *The Sentinel* that "this is a step that should have been taken by Ottawa long ago", even though it suggests this "as an alternative to the more effective course of Canada's taking possession of the islands."

The Sentinel reminds us that last May, Premier Mackenzie King replied to a question about these islands as follows:

"I don't think there is any reason to be concerned about the islands of St. Pierre and Miquelon. The Government is fully informed of conditions there."

And then *The Sentinel* adds:

"As in a good many other things it seems Mr. King has been compelled to change his mind regarding these allegedly innocuous Vichy islands. In our issue of July 17 we stated that St. Pierre and Miquelon had direct communication with Nazi-occupied French ports and that the island radio was beam-tuned to the Lafayette-Croix d'Hins station and the airfield at Bordeaux, France. Also it was pointed out that the French-owned cable between Brest and Cape Cod (U.S.A.) touched only at St. Pierre and diplomatic messages go unchecked between Ottawa, Washington, St. Pierre, Vichy and Berlin.

"We also pointed out that on shipping lanes, St. Pierre had wireless communication with enemy raiders and was a relay post for Allied convoy and naval movement. We also disclosed that while all this was going on, Canada had no official representative on the Vichy islands while Mr. Ristelhueber was operating with perfect freedom at Ottawa."

We agree with *The Sentinel* that the proper course would be the dismissal of the Vichy representative; but we do not agree with the idea of having anyone there representing Canada, for the reason that it is practically certain that the Government, dominated as it is by Roman Catholic counsels, would appoint someone agreeable to M. Rene Ristelhueber, the Vichy representative at Ottawa. No doubt the project to establish a very strong broadcasting station on St. Pierre was well known to M. Ristelhueber, and this would have provided a practically direct communication, through diplomatically-immune channels, from Canada to the enemy countries.

In view of these considerations, have we, as is contended in so many quarters, been sounding a false alarm in warning the people of Canada against the Roman Catholic Church?

Two Pitiable Figures

In a very friendly way, of course. We think *The Sentinel* is rather too mild in its estimate of Marshal Pétain. An article discussing him is headed, "Marshal Pétain seen most pitiable figure revealed in the war." There is one still more pitiable—or contemptible. He is William Lyon Mackenzie King, Premier of Canada! And the pity of it is, his contemptible conduct cannot be attributed to senility.

Almost immediately after his arrival in England, Mr. King declared that the Vichy representative would remain in Ottawa; and then later had the effrontery to ask the public to believe that the British Government approved! We say plainly and bluntly that our experience of Mr. King's unreliability has developed in us a habit of discounting everything he says. In all probability Mr. King informed the British Government that it was his intention to continue the Vichy representative at Ottawa, and because Mr. Churchill was too politic to express opposition to Mr. King's view, he announces that the British Government approves. Notwithstanding Mr. King's unequivocal assertion, we do not accept it as true.

Another Roman Catholic Exemption

We have already referred in a sermon to a matter now referred to in *The Sentinel* of Toronto, of September 4th, but we reproduce this news item with *The Sentinel's* comment, so that our readers may have it in this separate form for convenience of reference.

The Eucharistic Congress, the press report says, was attended by about twenty thousand people. How many of them came in cars, we do not know; nor from what distances. But it is safe to say that enough gasoline was consumed by the cars bringing the twenty thousand, to send several bombing squadrons to Germany and back. And if special permission could be given to an Eucharistic Congress, why not to a Baptist Convention, or a Presbyterian General Assembly, or a United Church gathering, or an Anglican Synod? Why should not similar permission be given, for example, for a great meeting of Masons—or even of Orangemen?

LIFTS GAS BAN FOR QUEBEC CONGRESS

Government war regulations or restrictions do not mean a thing where the Roman Catholic Church in Quebec is concerned. The following item from the *Chronicle-Telegraph*, of Quebec City, August 18, tells the story:

"Three Rivers, Aug. 18.—By special permission of Hon. C. D. Howe, Minister of Munitions and Supplies, the restriction on the sale of oil and gasoline will be lifted here on Sunday next, between the hours of six and eleven to permit automobiles attending the Eucharistic Congress here, to replenish their supply before returning home."

We leave this significant paragraph to the consideration of our readers. It speaks for itself. Again the Government at Ottawa must bow to the wishes and desires of the Quebec hierarchy.

Why Is Rome Immune to Bombing?

Why is Rome, the lair of the Italian Jackal, Mussolini, and equally of the Vatican vipers—for no class of humans ever more richly deserved the Master's designation of "generation of vipers"—be specially spared the bombs of justice, while the enemy pours destruction on London, and Liverpool, and Bristol, and Coventry, and Newcastle, and other centres?

The following press despatch suggests that Hitler himself may yet take refuge there. We deplore the necessity of any city's being bombed but we know of no city in the world that deserves it more than Rome.

New York, Sept. 2—(AP)—Rev. Edward Ziarkowski, returning by clipper from Rome, where he studied, said that Germans in Italy, along with wealthy Italians, took refuge in Rome because it enjoys immunity from British bombing. He said the influx into Rome began at the sound of raid alarms in Naples.

The priest, en route to Kulpmont, Pa., said Italian confidence in the infallibility of the German military machine has been shaken since the Russian invasion, and added: "They feel that if they had not joined the Axis Italy could have been defeated within five days."

The Annual Convention of the Union of Regular Baptist Churches of Ontario and Quebec

Jarvis Street Church

Tuesday to Thursday

October 7, 8, 9, 1941

Pray for Blessing

ANNUAL CONVENTION

When the first disciples of Christ met "with one accord in one place", the blessing of the Lord came upon them. When the Word of the Lord is the magnet that draws kindred hearts together spiritual enrichment always follows. Such has been our experience in past gatherings of the Annual Convention, and we are confident that our meeting next month (October 7, 8, 9) will be even more abundantly fruitful. The programme will be packed with good things. It will be a Bible Conference in the truest sense of the word, when we shall hear the written Word expounded and the Incarnate Word glorified. And there is no more effective way of glorifying the name of our Saviour than to hear of the wonders His salvation has wrought and to confer together with others of like mind on how we, as stewards of the gospel, may win still others to Him. There is a blessing in hearing the Word, and a greater one in doing it,—which is always the end of a genuine hearing. For these blessings we dare to hope and pray in our coming yearly gathering, and urgently invite all friends and members of our churches to join us "in one accord in one place", Jarvis Street Baptist Church, September 7th, 8th, and 9th.

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