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The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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Have You Contributed to The Kensit Mobile Canteen Fund for The Protestant Truth Society—London?

Each Canteen will cost 300 pounds sterling. We have cabled the first three hundred pounds. We are within less than a hundred dollars of having the second three hundred pounds. Hasten the third three hundred pounds with your contribution at once.

From The Book of Common Prayer 1818

From an edition in large size of the English Church Prayer Book printed in 1818 we publish the two prayers following. Protestants in those days did not regard the Papacy as a sister Christian church. Even Parliament had passed an Act enjoining the annual observance of the Fifth of November, popularly known as "Guy Fawkes' Day." They were nearer to the fires of Smithfield than we are and even Parliament did not fear to declare that the Gunpowder Plot was instigated by the Papacy and that thereby "the Three Estates of England" were "by Popish treachery appointed as sheep for the slaughter, in a most barbarous and savage manner, beyond the examples of former ages, "the clergy of the Church of England in that day could not use the language employed by many so-called Protestant ministers of all denominations today, but were required publicly to read the Act of Parliament setting aside the Fifth of November as a Day of Thanksgiving for the deliverance of Church and Nation from "Popish Tyranny."

Here follow the directions for observance of the Day and the two prayers:

A Form of Prayer With Thanksgiving

TO BE USED YEARLY UPON THE FIFTH DAY OF NOVEMBER.

For the happy Deliverance of King James I. and the Three Estates of ENGLAND, from the most traitorous and bloody-intended Massacre by Gunpowder. And also for the happy arrival of His Majesty King WILLIAM on this Day, for the Deliverance of our Church and Nation.

The Minister of every Parish shall give warning to his Parishioners publickly in the Church at Morning Prayer, the Sunday before, for the due Observation of the said Day. And after Morning Prayer, or Preaching, upon the said Fifth Day of November, shall read publickly, distinctly, and plainly, the Act of Parliament, made in the Third Year of King James the First, for the Observation of it.

"Almighty God, who hast in all ages shewed thy Power and Mercy in the miraculous and gracious deliverances of thy Church, and in the protection of righteous and religious Kings and States professing thy holy and eternal truth, from the wicked conspiracies, and malicious practices of all the enemies thereof: We yield thee our unfeigned thanks and praise, for the wonderful and mighty Deliverance of our gracious Sovereign King James the First, the Queen, the Prince, and all the Royal Branches, with the Nobility, Clergy, and Commons of England, then assembled in Parliament, by Popish treachery appointed as sheep to the slaughter, in a most barbarous and savage manner, beyond the examples of former ages. From this unnatural Conspiracy, not our merit, but thy mercy; not our foresight, but thy providence delivered us; and therefore not unto us, O Lord, not unto us, but unto thy Name, be ascribed all honour and glory, in all Churches of the saints, from generation to generation; through Jesus Christ our Lord, Amen.

"Accept also, most gracious God, of our unfeigned thanks for filling our hearts again with joy and gladness, after the time that thou hadst afflicted us, and putting a new song into our mouths, by bringing His Majesty King William, upon this day, for the Deliverance of our Church and Nation from Popish Tyranny and arbitrary power. We adore the wisdom and justice of thy Providence, which so timely interposed in our extreme danger, and disappointed all the designs of our enemies. We beseech thee, give us such a lively and lasting sense of

what thou didst then, and hast since that time done for us, that we may not grow secure and careless in our obedience, by presuming upon thy great and undeserved goodness; but that it may lead us to repentance, and move us to be the more diligent and zealous in all the duties of our Religion, which thou hast in a marvellous manner preserved to us. Let truth and justice, brotherly kindness and charity, devotion and piety, concord and unity, with all other virtues, so flourish among us, that they may be the stability of our times, and make this Church a praise in the earth. All which we humbly beg for the sake of our blessed Lord and Saviour, Amen."

Mr. Quinn's Letter

We have received a number of interesting "reactions" from our reply to Mr. Quinn's letter appearing in last week's issue. We quote from the letter of one who remembers hearing "Jumbo" Campbell, to whom Mr. Quinn refers. And this is what our correspondent says:

"I have read of Quinn's attack on Pastor Shields, and it reminds me of what I read in the New Testament that if a man think he is something when he is nothing, he deceiveth himself. But he did tell some truth when he said that 'Jumbo' Campbell could do a better job of 'pastoring' the papists than Pastor Shields knew how to do. 'Jumbo' Campbell had an experience in the Roman Catholic Church which Pastor Shields has not had; for he, 'Jumbo', admonished the men in Queen's Park to prevent their wives from going to confession; and then he told them why. I read in a Catholic catechism what they teach in the Separate Schools, and I said to myself, 'Can they be allowed in a civilized country to receive a Government grant to teach such abominable lies, and instil these lies into the children's minds?' I thought Mr. Quinn might like to know what kind of 'paste' 'Jumbo' Campbell used on the papists in Queen's Park. In any case, he did a good job when he admonished the men to prevent their wives from going to confession.

You may publish this for the benefit of those who do not know.

Signed _____

From our Exchanges

We publish in this issue an article from *The Sentinel*, Toronto. We have original matter enough to fill many issues waiting, but we publish this article and others to show that we are not alone.

Who Is Responsible for This?

From *Toronto Globe & Mail*, Thursday, Aug. 6th.

DAY OF PRAYER

Ottawa, Aug. 5 (CP).—The anniversary of the outbreak of war, Sept. 3, has been set aside by the King as a national day of prayer in the United Kingdom but there will be no similar observance in Canada, a spokesman for the Secretary of State's office said to-day.

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The Jarvis Street Pulpit

IS THE PROMISE OF CHRIST'S COMING OBSCURED OR CLARIFIED BY THE WAR?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 9th, 1942

(Stenographically Reported)

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."—Luke 21:28.

Prayer Before the Sermon

O Lord our God, how shall we, how dare we, approach such a God as Thou art? Thou art holy; and we are full of sin. Thou art the high and lofty One Who inhabitest eternity; and we are but creatures of the dust. Thou hast told us that Thou dost dwell in the high and holy place, yet Thou dost condescend to dwell also with him who is of a humble and contrite spirit, and who trembleth at Thy word. We pray for such a humble and contrite spirit this evening. Help us that we may, by Thy grace, be humbled in Thy presence, that we may come reverently and with godly fear where Thou art.

We thank Thee that we are not come unto the mount that cannot be touched, and that burned with fire, and of which Moses was afraid, and declared that he did exceedingly fear and quake; but we are come to Mount Sion. The thunders of Thy wrath, for such as believe, are silenced for ever; the lightnings of Thy judgment that fell upon the cross, have opened a way of peace for us, and now the storm, the tempest is past, and the true light shineth. Therefore, we come without presumption, but indeed with holy boldness as Thou hast commanded us, even to the mercy-seat. We bless Thy holy name that Thou hast there promised to meet with us.

Forbid that any one of us should presumptuously attempt to meet Thee anywhere else but at the mercy-seat where the blood of atonement has been sprinkled, where the wrath of God against sin has been satisfied, where our guilt has been expiated.

We come with the assurance that there is therefore now no condemnation to them who are in Christ Jesus. Blessed be Thy holy name for ever! How shall we praise Thee for this salvation which is the gift of Thy sovereign grace? We thank Thee for the reflection this evening, that all our debts are paid, that our sins are blotted out, that Thou hast brought us from strangerhood to sonship, from the far country with all its destitution, to the fulness and fellowship and unending gladness of the Father's house. Help us, everyone this evening, who is sharer of this precious faith, to rejoice in God our Saviour.

And yet, O Lord, though Thou hast thus loved us, and put us among the children, calling us Thine heirs, making us sharers in the heirship of the Lord Jesus in all the wealth of the universe, we are still poor and needy. We have but little knowledge of the things of God. We thank Thee for such knowledge as Thou hast vouchsafed us, for Thou hast given us an understanding that we might know Him that is true. This is the true God, and our Saviour Jesus Christ. We had never known this but by the illumination of the Holy Ghost. We had still been wandering away from Thee out on the mountains wild and bare, away from the tender Shepherd's care, hadst Thou not gone after us, hadst Thou not found us, and put us upon Thy strong shoulder, rejoicing. For such a salvation, we do unfeignedly praise Thy great and glorious name.

But we are still in our nonage; we have not attained our majority; therefore, we would learn more of the riches of Thy grace, of the unsearchable riches of Christ, so that when Thy great day shall come, we shall be able wisely to enter upon our inheritance, and into the full enjoyment of the purchased possession. We desire that in that day we may not be as dullards knowing but little or nothing: we would be apt pupils in the school of Christ, and grow up into Him in all things, even as we are rooted and grounded in Him.

To this end we pray for the exercise of Thy gracious power in our midst this evening, that the great Teacher by Whose

inspiration this Book was written may exercise His specific ministry in our behalf, and guide us into all the truth. Only as Thou dost teach us, can we really come to know and understand that which is written. So may this evening hour be one of joy and gladness to the hearts of all believers as we contemplate again the glory of that inheritance which is incorruptible, and undefiled, and that fadeth not away; reserved in heaven for us, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

We earnestly desire that those who are without the pale, who are still in the gall of bitterness and the bond of iniquity, in whom the god of this world has blinded their minds, that they also, the other sheep which are Thine in Thy sovereign purpose, may also hear the Shepherd's voice, and may feel his strong arms about them; if need be, the touch of His crook, or the barking of His dogs—in Thine own way, may they be brought within the fold where they will be eternally secure.

We seek Thy blessing upon every agency employed for the furtherance of the gospel—all ministers and missionaries and mission workers, tract-distributors, colporteurs; wherever they may labour, publicly or privately: the mother with her children, the nurse in the hospital, the Christian physician dropping a word in the Master's name, the preacher in his pulpit—bless them everyone. As we ask blessing for ourselves, we seek it for all others throughout the wide, wide world who know Thy name, and labour in Thy service.

For this troubled world we pray. We have no wisdom specifically to ask for this or that, except that righteousness may prevail, that truth may be triumphant, and that such peace as may come to us may be the peace of righteousness; for art Thou not first of all King of righteousness, and after that, King of Salem, which is King of peace?

The Lord bless all our armed services, in all spheres of the conflict, the air, land, and sea—and under the sea. We pray for all the armed forces of the Allied Nations the world around. Earnestly we beseech Thee that Thou wouldst confound the politics of our King's enemies, that Thou wouldst frustrate their knavish tricks; for the reason that we and multitudes of Thy people fix our hopes upon Thee as the only One Who can save.

Remember the troubled and tried, the sick, and those whose faces are wet with tears, whose hearts are heavy with grief; those who are so troubled that no one but the divine Comforter can help them. Thou Healer of broken hearts, Who dost minister with a tender wounded hand, draw near to a suffering world, and where Thou canst—and as only Thou canst—dry the tears, alleviate the pain, and help us all that we may be saved by hope; and that the God of hope may fill our hearts with all joy and peace in believing; that we may abound in hope through our Lord Jesus Christ. Amen.

I think it is a matter of historic religious record that in times of great trouble, in times of famine and of pestilence and of war, the doctrine of our Lord's second coming has always come into prominence among those who believe. Certainly that has been most emphatically true from the outbreak of the last World War until now. Nor is it surprising that it should be so. When the very earth beneath men's feet seems to become insecure, and when nothing is certain, and men see even thrones and kingdoms tottering to their fall, it is not surprising

that their thought should be turned toward some other world, and that they should begin to enquire whether after all there is hope that Someone able to cope with all the difficulties of the world may yet come, and once again bring order out of chaos.

To go no farther back than the period covered by our own memories, I think I am right in saying that we have been almost surfeited with speculations about the Second Advent and its attendant events. For the last twenty-five or more years this has been true. But events have falsified many predictions. There were some who were rated as "great Bible teachers" a few years ago, who told us they could find nothing in the Scripture beyond nineteen hundred and thirty-four. They were the echoes, I suppose, of the late Dr. Henry Gratten Guinness, a very devout and scholarly man; yet he fell into the error into which others had fallen before, and many have fallen since, of attempting to limit and date the promises of God.

I remember meeting years ago the late Dr. Blackstone, author of, "Jesus is Coming." He was then a very old man, and he too, after several changes of date, had finally fixed upon nineteen-thirty-four. He thought he was another Simeon, and that he would not die until he had seen the Lord's Christ. He had set his heart upon it, and felt quite sure the Lord would come at the latest by nineteen-thirty-four. But this is eight years later, and still He has not come.

All this ought to teach us the folly of attempting any such estimation. I say, many of these prognostications have been falsified merely by world events, but I hope without discounting in any way, much less discrediting the promise of the blessed hope that Jesus Christ will come again. All this, however, should make thoughtful people rather inhospitable to dogmatic teaching on this subject. If our interpretations of Scripture should fail, we are not to allow ourselves to suppose the Book is wrong, but rather our interpretation of it.

A good many people are like an American of whom I heard some years ago. He stood before the Greenwich Observatory with his watch in his hand. You know that a great ball drops over the Greenwich tower at twelve o'clock noon, Greenwich time; and gives the time to the whole world. This American stood with his watch in his hand, counting the seconds. He looked at the ball, then at his watch, and as it neared the hour said, "She'll have to hurry or she'll be late." His watch was right—but Greenwich might be wrong!

There are a great many so-called interpreters of Scripture who stand with their interpretations, almost demanding that the Lord should justify their presumption and fulfil their interpretations rather than the prophecies of His Word.

Similarly, there were some who mocked at the very idea of the Second Advent. They said, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." These were among those who rejected the authority of Holy Scripture. Now, however, some of them speak with somewhat subdued voices. They are not quite so sure of their premises, and naturally are a little doubtful about their conclusions. The idea that all human progress had proceeded, and would proceed to the end, by an evolutionary principle, was not long since commonly believed. I was told in my vestry some years ago by a very distinguished lawyer—and I believe he

was a godly man—at a deacons' meeting, "Any man who declares his non-acceptance of the doctrine of Evolution, puts himself beyond the pale of educated men." I said, "Thank you for the compliment, sir; I am entirely beyond the pale, for that, in my humble judgment, which you evolutionists accept, and which you would make the norm by which all intellectuality is to be measured, I dare to tell you is nothing less than the philosophy of fools. It is without factual foundation anywhere."

But it was quite commonly assumed that Evolution was a universal law operating in all the ordered universe, accounting for its origin, its present form, and its future development. And that excludes the cataclysmic principle, that there could be any violent interruption in the evolutionary course of events. Because of that, the idea of the Second Advent was not to be entertained by our evolutionary friends. Full-fledged Modernism rejected—must reject—the promise of the second, personal, return of our Lord. It was held to be impossible, contrary to all analogy; because they believed that the principle of evolution accounted for the universe as it is, and as it came to be, and shall yet become.

I have noticed that the evolutionists are seeking new accommodations for their theories now. They do not seem so sure that the cataclysmic principle has no place in the world of affairs. They are treading somewhat softly, and speaking much less positively.

Must we therefore turn away from the promise of the Lord's return as though it were a subject too abstruse for the ordinary person? For myself it has long been a conviction that prophecy was never intended to make us particularly wise in advance of the event. I believe there is much in Scripture to teach that prophecy is to be understood in the light of its own fulfilment; and that its true function is the confirmation of faith in the presence of the great matters with which the prophetic Scriptures deal.

In a general way, believers in Holy Scripture anticipated the coming of the Messiah—those who believed the Old Testament scriptures. Simeon in the temple expected that the Lord would come, and when He held the infant Jesus in his arms, he said, "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou has prepared before the face of all people." But even Simeon did not clearly understand what was before him; and I think if you study the history of the Advent, you will fail to discover the case of anyone who knew the particulars of the first coming of our Lord. Even Mary herself "pondered these sayings in her heart", and wondered what manner of child that Son of hers was to be.

Let it not be forgotten that the Lord Jesus was a Prophet as well as a Priest and a King. He exercised His prophetic office in the days of His flesh, and many of His sayings like the one I read to you were prophetic in the sense of being of a predictive character. They looked forward to the future, and spoke of things yet to come to pass. But some of His prophecies referred to His own earthly life; and required, in order to their fulfilment, that they should be fulfilled even before He returned to His Father.

I cannot but believe that those who enjoyed the personal ministry of the Lord Jesus, who were able to observe the inflections of His voice, and the play of His countenance, perhaps His gestures, enjoyed a special

privilege; and if anyone could understand precisely what He meant, they ought to have done so. But when He said, "Destroy this temple, and in three days I will raise it up", there was not one, even among His disciples, who had the remotest idea of what He meant. But we read: "But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said."

Bear in mind also that the Gospels were written after the resurrection, many years after, by inspiration of the Holy Ghost, when the promise was fulfilled that He would bring to their remembrance the things which Jesus had said. Thus we read, "These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him." They did not understand what he meant when He said it; but in the light of its fulfilment, in the light of the events themselves, they understood the prophecies in which they were predicted.

In general, we may know something of the coming of the Lord—all that we ought to know; but we must set ourselves against that unholy curiosity which persists in demanding a knowledge of those things which God in His wisdom has not revealed.

On that principle, we are justified in studying the events of our time, not that we may presume upon some dogmatic interpretation, but that we may be encouraged to look up, and lift up our heads, in the hope that "our redemption draweth nigh". Nothing is more destructive of faith than a presumptuous dogmatism that assumes the wisdom of finality in respect to these prophetic subjects. Great injury has been done to the faith of many who have not been able to distinguish between the teacher's interpretation and the Scripture itself. And now, after that extended exordium, to our text!

I.

REDEMPTION FINDS ITS COMPLEMENT—MUST FIND ITS COMPLEMENT—IN THE SECOND COMING OF CHRIST. Redemption is a big word. We are told in Corinthians that Christ "is made unto us wisdom, and righteousness, and sanctification"—and then the big word, "redemption." That is the big word that includes everything.

It must ever be borne in mind that *the foundations for that redemption were laid, primarily in the purpose of God, of course, but equally in its outworking, by the first advent of our Lord.* Jesus Christ did not come to set up an earthly kingdom. He did not come to offer an earthly kingdom to the Jews. He was never disappointed, and never frustrated in the accomplishment of His purpose. If that were true, that Jesus Christ came with a tentative programme, intending to do one thing if men permitted, and being forced to do something else if men rebelled, I could not conceive of Him as a sovereign Lord. He did what He came to do—and He came to die. That was the purpose of His coming into the world: "Once in the end of the world hath he appeared to put away sin by the sacrifice of himself." He Himself declared that He had come to give His life "a ransom instead of many."

There you have the idea of redemption: He came to pay the ransom price. That was the purpose of His first coming; and that He completely accomplished. Hence we are redeemed by the "precious blood of Christ."

That word is used in that connection: "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." Jesus Christ came to redeem us by His precious blood; and we are so redeemed. Let us hold fast to that. It is a great truth that we need especially to emphasize.

I do not think he will object if I tell you something from Mr. Whitcombe's recent experience. He and his wife went into a French Canadian home recently, that they thought was really a school: the place was so full of children. He asked the woman how many children she had, and she replied, "four of my husband's, and fourteen of our own." There was a bright boy of twelve among them who said his mother had not counted properly, that altogether living and dead there had been eighteen in that family which, plus the four, made twenty-two. Mr. Whitcombe asked the lad what he was studying, and he replied, "The Catechism." "And what do you learn?" "About the sacraments, about the Mass." He showed the lad a New Testament, where it is recorded that "Christ was once offered to bear the sins of man." Quickly the boy said, "But that is a Protestant book." Then Mr. Whitcombe opened a Roman Catholic Bible—which they profess to urge their people to read—bearing the approval of the Church, and they put that beside the Catechism. The lad was bright, and said, "The Catechism says we must keep on offering many sacrifices: this says only one. Surely the Father does not know that; I will tell him about it"! A boy of twelve going to the priest to say, "What do you mean by telling me there must be many sacrifices, when the Bible says there is but One?"

Hold fast to that principle, that the work is finished.

Redemption, however, includes more than the forgiveness of sins. We must believe that the promise of redemption is for the whole man. If our redemption were merely spiritual, if our spirits were redeemed entirely apart from our bodies, with no promise of a physical redemption, it would be only a partial redemption; for man was a creature in the flesh when he sinned. The curse fell upon him, and made him mortal. He ceased to be immortal, and became mortal. In the day that he sinned, as to his body he did actually die; and as to his spirit, he was separated from God apart from His grace. Redemption, to become complete, must extend to the body; for the whole man, spirit, soul, and body. Our redemption, in that sense, while the blood of Christ is the purchase price of it, as yet is not complete. You have not a perfect body: neither have I. We are still men and women subject to the limitations of the flesh. Hence we read of "the redemption of our bodies." Do not forget that as we are washed in the blood of Christ, the redeeming work accomplished by our Lord Jesus involved the ultimate redemption of our bodies. Thus it is said that when He comes, he will "change our vile body (the body of our humiliation), that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The redemption of our bodies is something that belongs to the Second Advent. Our bodies will then be changed, and redemption will be completed as to the individual when our Lord Jesus comes again. The redemption of our bodies, therefore, necessitates the Second Advent. Therefore we believe that Jesus Christ

will come again as He has promised.

But redemption involves more than the salvation of the individual. Redemption is a far bigger word than that. There are some people who are not interested in world-affairs. They are not concerned about national or international interests. They seem to think that redemption means nothing more than the salvation of the individual believer. It does mean that, thank God; but it means more than that. When sin entered into the world, the whole creation became subject to vanity. The curse fell, not only upon man, but upon the very soil beneath his feet: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it, all the days of thy life; thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread until thou return to the ground; for out of it wast thou taken: for dust thou art and unto dust shalt thou return." You may theorize as you will, but surely there is nothing in Holy Writ that is more thoroughly substantiated by human experience than that some kind of curse rests upon this old earth; and if redemption is to be complete, the curse must be removed. Not only the individual inhabitants of it, nor even the nations which live here, but the earth itself must share in that redemption.

That is what I read to you this evening, that the "whole creation", every part of it, is at last to be "delivered into the glorious liberty of the children of God." I do not know whether we shall have a little patch in the city of gold which we can cultivate as a garden, but if we have, we shall not have to do any weeding; there will be no dandelions there, no thistles. The curse will be removed; and as we shall each be free from sin, and have sinless souls and sinless bodies, our bodies fashioned like unto the body of His glory, so this sinful earth will be purged of all iniquity, and delivered into, made sharer in, the glorious liberty of the children of God. I look for a new heaven and a new earth "wherein dwelleth righteousness". I do not believe that God is to be defeated in this theatre of human sin and activity, but that here he will triumph, and show Himself to be the sovereign Lord.

Consonant with that is the further truth I read, that "the whole creation groaneth and travaileth in pain together until now." The figure there is one of birth: the whole creation is in birth-pangs, "travailing in pain together until now." What a description! What a significant suggestion, when one thinks of the pains and sorrows of this world to-day! Surely it is groaning in every part of it. Hitler talks about a "new order". I believe, whether it be immediate or delayed, that the sorrows which are upon the world are really birth-pangs; that a "new order" is to be instituted—but it will not be Hitler's new order. But just as you and I individually have been born again, and made new creatures, a new creation, so the whole creation is to be born again; and is "travailing in pain together until now."

"Waiting"—what for? "The adoption, to wit, the redemption of our body." Waiting for the manifestation of the sons of God; for it is written that when He is manifested, we shall be manifested with Him in glory. The whole creation is waiting for that dual manifestation. The coming of the Lord is necessary to the completion of our individual redemption. It is necessary for the completion of the redemption of the whole earth; and that ultimate birth of the new order will synchronize

with the coming of our Lord Jesus Christ. Not until then shall we have a new earth "wherein dwelleth righteousness."

II.

WHAT HAS ALL THIS TO DO WITH THE PRESENT SITUATION? In the twenty-fourth chapter of Matthew, and its parallel passages, *we are especially warned against assuming that wars and rumours of wars are the immediate precursors of the Second Advent.* The Lord says, "The end is not yet." There have been wars and rumours of wars from the beginning. These things have always been; and if the Lord should tarry, they will continue to characterize human history.

The ninth to the thirteenth verses read: "When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: and great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven"—it is obviously not chronologically ordered here—"but BEFORE ALL THESE, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony." And in the immediate context He says, "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory."

What are these things which are immediately to precede the coming of the Lord? There is to be great *distress of nations*. There has been distress of nations in other times; but nations will probably be in greater distress than ever immediately before His coming. "With perplexity; the sea and the waves roaring." There is a passage in the eighth chapter of Revelation: "And the third part of the ships were destroyed." I would not presume to locate that particular occurrence, but it is suggestive that somewhere in the outworking of the divine plan of things there will come a time when there will be such distress at sea that a third part of the ships shall be destroyed. Certainly the sea and the waves are roaring the world around, in a way in which they have never been troubled before.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth." That may not be peculiar to our day. Men's hearts have been filled with fear before; but there never was a day when men universally were possessed with such fear as they are to-day. Never before was it possible for a man to sit in his own home and have the troubles of the world spread before him over the air in a few moments, so that he may know what is happening the world around. It is enough to fill one's heart with fear; but I sometimes wish I could see more fearfulness. I wish people were even more afraid of the things that are coming upon the earth. If our eyes were open spiritually, we should be much solemnized by the news of every day, and should not presumptuously talk of what we are going to do in the future.

But there is one element here—and it always obtains

in Scripture if you look for it: there is always a word, which, if heeded, will teach us a holy caution. Our text tells us there will be "signs in the sun, and in the moon, and in the stars." The submarines can upset the sea, and the airplanes can fill the air with war; but they cannot touch the sun or moon or stars. Nor is there any prospect—Orson Welles to the contrary, notwithstanding—that they ever will succeed in establishing communication with Mars. That is the Lord's special sphere; and it is still true that "there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." "The stars in their courses fought against Sisera." There are elements in nature which are exclusively subject to divine control. There are earthquakes, pestilences, famines—some things that are still, notwithstanding all our abilities, beyond human control.

I take it from these verses that over and above all this distress of nations, and the fearfulness of men, and the roaring of the seas, and of the waves, *there will be special manifestations of supernatural power.* God Himself will stretch forth His arm. There will be signs in the sun and in the moon and in the stars.

On the day of Pentecost, the Apostle Peter definitely identified "the last days"—not these days of nineteen-forty-two, but this ultimate dispensation of grace. Quoting from Joel: "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." "The last days" which span the period from the first to the second Advent—in that day there shall be signs in the heavens, and God will show Himself; and all this before the coming of the Lord.

You say, "That would warn people in advance." Not necessarily so. I am quite sure an atheistic scientist would find some explanation of the utmost manifestation of divine power. We should be called superstitious for seeing signs in the heavens, and I believe a spiritual discernment will be necessary to the accurate estimation of these signs, as surely as it is necessary to a proper understanding of Holy Writ. The elect of the Lord, those who love His appearing and who are looking for it, will be able to apprehend that "these things" are now gathering up: "When these things begin to come to pass." We shall not know exactly, but when they "begin to come to pass", we shall be able to say in our hearts, "Aha; that is just what He said would happen. I read what men say of the world-situation, but there is something else. My believing heart has seen something else, and I shall be ready." When these things begin to come to pass, "then look up, and lift up your heads; for your redemption draweth nigh." I do not know whether they are beginning to come to pass or not. I received a letter only this week from a very able and discerning writer, a very devout man of God, always cautious, in which he said, "I wonder whether this is going to develop into the great day of Almighty God, when at last all the powers of darkness shall assemble to do battle with the Lord God of hosts." I do not say it is so. Do not say that I said it is so: I do not. But I am asking myself questions all the time, as to whether, and just how far, we are justified in at least considering whether the things here foretold are "beginning to come to pass."

I have said it before, I say it again: if it should be so, I should not be surprised to see Hitler proclaim himself Pope. Do not be mistaken: history attests there

have been lay Popes, and one or two who became Popes when scarcely of age. It is a throne of iniquity, whoever occupies it: it always has been. I have not the least doubt that it is the Babylon of Scripture, which is to fall, and whose fall will be coincident with the coming of our Lord Jesus Christ in glory. I do not know who the Antichrist will be, whether a Pope of that time; but I feel sure he will be revealed from the Roman Church. It is within the bounds of possibility, if it should be in the plan of God to allow iniquity to come now to the full—as it will some time—if these are the beginnings of that consummation, I should not be at all surprised to see Hitler establish himself in Rome. Then, indeed, for myself, I should begin to think that our redemption draweth nigh.

But whether or not, conditions are serious enough to justify us, while we look around, in looking up, too. A friend of mine whom you well know, always finishes his letters by saying, "Keep looking up." We ought to look up always, but especially at such times as these. "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."

"Keep looking up," and not only look up, but "lift up your heads." Humility is becoming in a Christian. We ought to be humble, and we ought to be modest; but there are occasions when faith ought to be bold. Paul lifted up his head sometimes, and gloried in what he was. What abuse we have suffered, all of us, who have still believed the Book! I believe the Bible to be the Word of God, and I shall still so believe until Jesus Christ comes; and when He comes, I am going to lift up my head and say, "Aha; you philosophic fools who have been so clever as to put the Word of God under your feet. Look up; behold, He cometh with clouds, as He said He would." We shall lift up our heads in that day. It will be a vindication of the faith of all believers. Believers will not be ashamed in the day when Jesus Christ comes.

It is well that we should live for that. I do not know when it will come, but "your redemption draweth nigh". "Draweth nigh"! What a blessed consideration that is, that whatever the world-outlook may be, howsoever dark the day, or starless the night, in the providence of God; and by the ongoing of His purposes of grace, our redemption "draweth nigh". It is nearer to us than when we first believed. We used to have a brother attend our prayer services, who taking out his watch, would testify to the keeping grace of God, and of all His goodness, "to the present tick of the clock". If there were a clock in this room we could hear it saying to us,

"Your redemption draweth nigh,
Your redemption draweth nigh."

Sometimes I listen to the chimes of my grandfather clock when I cannot sleep, and they speak to me of the coming of the Lord; each quarter hour, I am able to say to myself that it is a quarter of an hour nearer. Each moment we live, brings it, nay! brings HIM nearer! We are moving from the darkness to the light, from evening to morning, from this world of sin and sorrow to that happy condition when the Lord shall have put all enemies under His feet, and we shall share His glory, and sit upon the throne with Him for ever.

Are you a Christian? Have you taken advantage of all that His first coming was intended to do for you? Have you believed in His redemptive work? Can you say?—

"My faith doth lay her hand
On that dear head of Thine,
While like a penitent I stand,
And there confess my sin."

Just as the high priest laid his hand upon the sacrifice, and in the people's behalf confessed their sin; and on the head of the living goat that carried the sins of the people "into a land not inhabited", so we can place our hand of faith upon the Lamb of God, and go out from this service saying, "I am redeemed, saved by His precious blood, as sure of heaven to-night as when I have walked the golden streets a million years." Assured of that, we may wait with confidence, and hope for the larger and complete unfolding of His redemptive purpose; then, washed in His blood, robed in His righteousness, He will present us to His Father "without spot, or wrinkle, or any such thing; (and we) shall be holy and without blemish."—"Without fault before the throne of God." Nothing less than that is the purpose of divine grace.

"Bring near Thy great salvation,
Thou Lamb for sinners slain;
Fill up the roll of Thine elect,
Then take Thy power and reign!
Appear, Desire of Nations,
Thine exiles long for home;
Show in the heaven Thy promised sign;
Thou Prince and Saviour, come!"

After the Sermon

At the conclusion of the sermon Dr. Shields spoke as follows:

Last week in Detroit a man of German birth, named Max Stephan, who had become a naturalized citizen of the United States, was found guilty of high treason, and sentenced to death. He was accused of helping a fleeing Nazi prisoner. But here is the account from *The Evening Telegram*, of Toronto, for August 6th:

"KRUG ACE WITNESS

Stephan was convicted of treason July 2 by a Federal Court jury which deliberated an hour and 23 minutes.

He was accused of helping a fleeing Nazi prisoner, Oberlieutenant Hans Peter Krug, after his escape last April. Stephan fed and sheltered Krug, gave him money and entertainment during his stopover in Detroit April 18 and 19. Krug, later captured in Texas, was the Government's ace witness in the treason trial.

At the trial Krug testified that after he made the break, he duped military police at the Union Station in Toronto with forged documents representing him to be an employe of the French Line. Krug said the military police directed him to a Roman Catholic priest in Toronto who assisted him in obtaining transportation to Windsor."

Commenting upon this matter *The Globe and Mail*, in an editorial on August 7th, spoke as follows:

"THE PRICE OF TREASON

Max Stephan, a Detroit restaurant keeper, is to hang for befriending a Nazi flier who escaped from an Ontario prison camp. Stephan, in the eyes of the American court, was guilty of treason. The severity of the sentence fits the seriousness of the crime.

Max Stephan did no more for Hans Peter Krug than some in Canada have done for other escaped Nazis before they reached the United States border. When captured, prisoners were found to have received clothes and even maps to aid them in their escape. Clothes to conceal their identity and maps by which to work sabotage had they cared to pause in flight.

Regardless of the motive behind the aid given a prisoner of war, the effect is the same. The American judge has not only underscored the gravity of the crime for the 'soft and foolish' among us; he has reminded Canadian authorities of their stern duty in dealing with treason."

I agree with *The Globe and Mail's* editorial note on this matter as every loyal citizen must. In the United States a man was found guilty of treason, and sentenced to death. And *The Globe and Mail* says he did no more for Hans Peter Krug than some in Canada have done for "other escaping Nazis" before they reached the Canadian border. But *The Globe and Mail* failed to say that he had done no more than others had done for *this same escaped Nazi in Canada*. According to the report in *The Telegram*, which I have read to you, Krug managed to dupe the military police at the Union Station by showing them forged documents representing himself to be an employe of the French Line. And then "the military police directed him to a Roman Catholic priest in Toronto, who assisted him in obtaining transportation to Windsor."

Now who were the military police who were so easily duped at the Union Station? and had they any special reason for recommending this man to go to a Roman Catholic priest? Were the military police themselves Roman Catholics? but whether they were or not, had they any special reason for directing this man to this particular Roman Catholic priest? The military records will show the date on which Krug escaped from custody in Canada; and it will surely be quite possible to ascertain the approximate date, at least, on which he passed through Toronto. These matters being established, the military records would also show what military police were on duty at the Union Station at that particular time. Through them it ought to be possible to ascertain who the particular Roman Catholic priest was, to whom they directed this Nazi, and why they particularly directed him to go to him. Representing himself as an employe of the French Line, it may be presumed that Krug was able to speak French. Was he then directed to a Roman Catholic priest who was known also to be familiar with the French language? While Toronto is a city of considerable size, there are not so many Roman Catholic priests in this Protestant city as to make it impossible, or even difficult, to identify the man who assisted this escaping Nazi to obtain transportation from Toronto to Windsor.

It should be borne in mind that this man was a prisoner of war. He had been shot down in the blitz over Britain, and doubtless had been responsible for the death of large numbers of people, and, by his escape, he hoped to accomplish the death of many more. Yet he was able to deceive certain military police in Toronto.

And what of the Roman Catholic priest? He may also have been deceived as to the identity of this man, and may, generously, have assisted a stranded stranger to get on his way to Detroit. But the reports which have appeared in the press, while they do not say that the priest knew who he was, stated merely that the priest to whom he had been directed by the military police "assisted him in obtaining transportation to Windsor."

I would respectfully call the attention of the Minister of Justice to these facts, and suggest to him that an investigation should be instituted in order to discover how the military police were so easily duped, and why they directed this man to a Roman Catholic priest. Were

the military police themselves Roman Catholics? and what special reason had they for supposing a particular Roman Catholic priest would render aid to this supposed employee of the French Line, who was actually an escaping Nazi?

I should earnestly hope that an investigation would show that the Roman priest was as completely deceived as the military police, and that he did what he did in good faith. But whether or not, an investigation should be held, in order that the public mind should not be left with the impression which the press reports might easily make, that the Roman Catholic priest provided Krug with transportation, knowing who he was. Why did the military police, I ask again, send this man to the Roman Catholic priest? For example, why did they not send him to me? I am sure of this, that if they had, he would have received no ticket to Detroit. I am reasonably sure that he would have been handed over to the police. At all events the military police were much more stupid than those who recognized this man in far-away Texas, and handed him over to the authorities. If we are not mistaken, he was recognized first by a young girl.

I shall write directly to the Minister of Justice, and direct his attention to these facts.

It is significant, however, of the present state of affairs, that such an editorial could be published in *The Globe and Mail*, which particularly refers to help given in Canada to "other escaped Nazis". But *The Globe and Mail* says nothing at all about the military police at the Union Station; nor does it mention that it was a Roman Catholic priest who provided the escaping Nazi with transportation from Toronto to Windsor.

Letter to The Minister of Justice

The Gospel Witness

Published Weekly

130 Gerrard Street East, Toronto 2, Canada

T. T. Shields, Editor

Violet Stoakley, Sec'y-Treasurer

130 Gerrard Street East,
Toronto 2, Ont.,
August 13th, 1942.

The Honourable Louis Saint Laurent,
Minister of Justice,
Ottawa, Ont.

Sir:

I write you on a matter which, as a Canadian citizen, has given me some concern.

Last week a man named Max Stephan was sentenced to death in Detroit for having assisted one Hans Peter Krug, a Nazi airman, who had escaped from a Canadian prison camp, to make his way to Texas. I quote from a report occurring in *The Evening Telegram*, of August 6th, on this matter as follows:

"KRUG ACE WITNESS"

Stephan was convicted of treason July 2nd by a Federal Court jury which deliberated an hour and 23 minutes.

He was accused of helping a fleeing Nazi prisoner, Oberlieutenant Hans Peter Krug, after his escape last April. Stephan fed and sheltered Krug, gave him money and entertainment during his stopover in Detroit, April 18th and 19th. Krug, later captured in Texas, was the Government's ace witness in the treason trial.

At the trial Krug testified that after he had made the break, he duped military police at the Union Station in

Toronto with forged documents representing him to be an employe of the French Line. Krug said the military police directed him to a Roman Catholic priest in Toronto, who assisted him in obtaining transportation to Windsor."

I called attention to this matter in a public address last Sunday evening, as is shown in the report of the evening service contained in THE GOSPEL WITNESS of Thursday, August 13th, a copy of which I enclose for your information.

I write now with all respect to inquire whether any steps have been taken to ascertain why the military police at Toronto directed Krug to a Roman Catholic priest. From the report quoted above, it would appear that he managed to deceive them by the forged documents which he carried; which, of course, would mean that they were unaware of his identity. One cannot help wondering, however, why they directed this stranger to a Roman Catholic priest. It would appear to me that the identity of that priest could be ascertained through the military police who were on that occasion on duty at the Union Station. It must be presumed, unless and until evidence is forthcoming to the contrary, that the Roman Catholic priest in question was also ignorant of the identity of the man whom he assisted to obtain transportation to Windsor. But the press reports might easily be understood to make the Roman Catholic priest an accessory in the escape of a German prisoner of war.

I respectfully suggest that in the public interest this matter should be investigated; and if, as I should hope could be established, the priest acted as he did in ignorance of the identity of the man whom he was helping, the public ought to know it. If, on the other hand, anyone in Canada assisted this Nazi airman to escape, knowing who and what he was, such person or persons, irrespective of any position he, or they, might occupy, should be brought to justice.

In order that I may make my position perfectly clear to my constituents, I am publishing this letter in the same issue of THE GOSPEL WITNESS which contains my remarks of last Sunday evening.

Awaiting your reply, I am,

Respectfully yours,

Thomas T. Shields.

Anglican Cleric and the Pope

The "Rev." W.-S. Duxson, Anglican rector of St. John Maddermarket, Norwich, calls attention to the pope's episcopal silver jubilee and says:

"We are sending him a message of humble congratulation and assurance of prayer and Christian love from the parish and congregation . . . on this great day on which God gave him the fulness of the priesthood of His Divine Son.

"I feel that there are many Anglicans who would like to join those of 'Peter's Fold' in sending messages of congratulation and prayer, and join with 'His Holiness' (!) in the joy of thanksgiving and supplication on this great occasion. I would be happy to forward such messages from Anglicans through the proper channel."

Sickening, isn't it? (Ulster Protestant comment.)

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The Gospel Witness**

The Religious Issue Is the Basic Cause of Ireland's Trouble

The following editorial from *The Sentinel*, June 4th, whose Editor is a member of the Executive of THE CANADIAN PROTESTANT LEAGUE ought to be readily circulated. We agree with its thesis wholly.—Ed. G.W.

In viewing the Irish question apologists only beat the air when they neglect, as they invariably do, to take cognizance of the real crux of the issue, and that is the religious angle. The struggle involved is simply the striving of the Roman Church for the complete supremacy of the whole of Ireland. And the gulf between the North and South has been created by the arrogant claims of Romanism on the one hand and the grim determination of the Protestant North to resist clerical encroachments on the other. All the other matters of anti-British sentiment, denial of allegiance to the King and suchlike spring from this ineradicable insistence of the clerically-controlled South to achieve the domination of the entire country.

When an advocate like Grattan O'Leary casually dismisses this crucial angle of the Irish situation with the trite remark, "the problem of Ireland is not religious, but economic," he has unconsciously contributed something to the controversy—only not in the way he thinks. The only thing is, he would have been nearer the truth if he had said, "the problem of Ireland is economic because it is religious."

The Economic Difference

That there is an economic consideration in the Irish question is beyond all doubt. In the North where Protestantism prevails, the initiative and enterprise of the people have created industries that are the wonder and envy of the world, while in the South where Roman Catholicism has destroyed, as it has done in other countries, the will and impulse of the people for progress, there are no industries worth speaking of and even the one characteristic of Eire that might have been an inestimable boon to the country—agriculture—is not developed or organized as it would have been in a Protestant country. While in Ulster there were developed several of the world's largest industries, shipbuilding, tobacco, rope works and flax-spinning, in the South the nearest to fame in this connection to be achieved was a brewery.

Besides, since it was formed in 1921, the Northern Ireland Government has balanced its budget each year and at the same time has made voluntary contributions to the Imperial Exchequer of sums amounting to over \$130,000,000. During the same period, Southern Ireland's yearly financial reports have been a plethora of mounting deficits, that were only eased a trifle during the years when the Irish Sweeps were operating. There is also a vast difference between the standards of living, with the advantage to the North.

This striking economic contrast which Ireland provides only emphasizes the plain truth that no country can bear the financial burden of the full weight of the Romanist ecclesiastical system and be economically sound. Thus does the root of the trouble in Ireland become economic, because as we have said, it is religious.

Rome's Wedge of Separation

When Eire, in framing its new constitution, placed the Roman Church in a privileged position, it was only paying tribute to the force which for centuries has been

driving the wedge of separation between the South of Ireland and Britain. The history of Ireland has never been written in a fair, comprehensive manner. There have been a multiplicity of attempts by small, narrow minds to tell the story and we have read many of them, but there has never appeared a Hume, a Green or a Trevelyan to give an unbiased and faithful account of the history of that country. The trouble has been that when a Roman Catholic attempted it, he had to whitewash the church and its policies and emphasize England's alleged iniquities, and when a Protestant tried his hand he knew it would be blacklisted if he told the truth about the church, thus making it utterly impossible to market it. The nearest approach to a worthwhile history of Ireland that we can remember was Dr. Kingsmill Moore's little book, but it was more of a sketch than a serious treatment of the subject.

The fact remains that the first really trustworthy history of Ireland has yet to be written. If ever it is written it will have to devote a large proportion of its pages to the insidious manipulations of the Roman Church in every sphere of life in the country. Even today the man who actually rules Eire is not de Valera, but Cardinal MacRory. When Ulster asked for conscription recently, it was the Cardinal who first objected to it, then de Valera came in with his cry and the project was killed. Indeed, if the prelate of Armagh said tomorrow that Britain and the United States should have the naval bases in Southern Ireland that are so badly needed, they would be handed over forthwith. But no. To him there is no distinction between the Allied Nations and the Axis. "I have no interest in either side," he said, and Eire remains ingloriously neutral.

Subjugation of Britain is Aim

The plain truth is that Rome's aim is the subjugation of Britain, and one of the main steps in that conquest is to have a completely Roman Catholic Ireland at her back. That has been the dream of the Papacy for 400 years. It realizes that the British Empire, as it now stands and is constituted, stands as the bulwark of Protestantism in the world. Britain, it may be said, is a small island and why should Rome concentrate on it? The fact is that though small in territory Britain is inhabited by 40 million people who have a world-wide vision. They are and have been the greatest colonizers the world has ever seen and they have built up the greatest Empire that has ever existed. But more important still, everywhere in the world that the British have set their foot, everywhere the British flag has been unfurled, there has gone the spirit of freedom, of liberalism and democratic government which have made Britain great and dominant among the nations.

Spread of Freedom Feared

It is these enlightening forces that have been breathed into the colonized countries of the Empire by the British, wherever they have gone, that Rome fears. Political Romanism might hope to cope with the island of Britain, but it knows that so long as this stream of freedom, justice and civilization flows fresh from the Motherland to the uttermost parts of the earth it cannot hope to accomplish its dream of world domination. Thus the aim is to stem this flood at the source. If Britain could be subdued and conquered, if her Empire could be broken up, then it is hoped that the stream might cease flowing. We believe that the far-seeing minds of the Romanist mentors at the Vatican have conjured some such dream

and that fact might account for the church's expressed aim of the subjugation of Britain.

Thus it will be seen how the Roman Church fits into the scheme to bring about an entire Ireland absolutely dominated by Rome sitting in such an advantageous position immediately to the west of Britain. It also reveals the insensate anxiety of the South to gain control of the Protestant North, for it is evident that the strategic position of Ireland in this pernicious plan can never be satisfactory from the Vatican viewpoint until Ulster is no more and the Protestants are forced out of the country as they have been in the South.

Ulster Stands in Breach

And that is exactly what those "broadminded" busybodies, who continually urge the North to settle its differences with the South and consent to be dominated by a Dublin parliament, would help bring to pass. But when Ulster stands firm and refuses to give up her place in the Empire and her connection with Britain she is accused of stubbornness and fractiousness, when she is actually standing in the breach withstanding the flank attack of Roman Catholicism on Britain. Those who believe Britain and the Empire are still destined to play a vital part in the creation of a more enlightened world should thank God there is an Ulster that is alert to the danger and, despite all insidious influences, is prepared to stand as a barrier to the sweep of the most reactionary and retrograde system the world has ever seen in its design to conquer Britain.

Century-Old Plan

The plan to overcome Britain is not a new one on the part of the Roman Church. It goes further back than the landlord or land troubles and away beyond the Act of Union of 1801. It goes back to the time when England became Protestant at the Reformation. From that time the Jesuits who led the counter-Reformation fixed England as their particular target and the struggle has continued ever since.

Let us pause for a moment to consider a few quotations which indicate that through a Roman Catholic Ireland Britain was to be assailed by Rome:

C. O'Mahoney ("Disp. Apol. etc.", 1645):

"Ireland's sons are bound to tear the Kingdom from the Kings of England now that these have become heretics and therefore tyrants. In every well ordered Kingdom heretics are always burnt. In four years since 1641 you have slaughtered 150,000 Protestants . . . it remains to slaughter all who remain."

Earl Clarendon (Viceroy) 1686:

"He had come on a mission of conciliation and conciliation was found to imply the extirpation of the Protestant settlers . . . concession to the Roman Catholic clergy was a delusion and a folly."

What the Earl then said of giving concessions to the clergy applies equally today to Cardinal MacRory and the priests of Ireland. The Roman Church, as it boasts, has not changed. For instance:

The *Catholic Standard*, 1872, wrote:

"As for shewing the Popery of today is a radically different thing from the Popery of August 25, 1572 (St. Bartholomew's Day), we have not the least desire of attempting any such impossible task. The Popery of 1872 is the same Popery as 1572."

And for the real cause of the Irish trouble—

M. McCarthy (R.C.) May 22, 1905:

"The root of the Irish difficulty lay in its priestcraft . . . the great rope of the sacerdotal organization of the Roman Catholic Church."

Then listen to *Freeman's Journal* of Dublin, February 18, 1886:

"England . . . the leader of the great apostacy, is the principal obstacle to the conversion of the world." "The Irish people is Christian, the English non-Christian. They cannot freely exist in the same society. This makes a gulf impassable which no human ingenuity can overcome."

That surely discloses the aim of the Roman Catholic Church so far as Britain is concerned, given by a Roman Catholic controlled daily paper that has now happily gone out of business. It also says that the cause of Ireland's trouble is religious. But in those few words it revealed also why the Roman Church might regard the downfall of England as more than a "devout thought".

A Religious Crusade

The following may indicate further how the Irish question is in very truth a religious crusade:

J. Maguire, November 25, 1906, (*Irish News*, Belfast):

"The cardinal doctrine of nationalists was that resistance to English rule in Ireland was a sacred duty."

President Ryan, speaking at Thurles, January, 1888:

"Ever since the Union (1801) Irishmen have looked on rebellion as a sacred duty . . . Irish priests and bishops bless rebellion and declare it to be high morality, a holy war."

Irish R.C. Pastoral, June, 1882 (*Tablet*):

"The object of our National movement has had the blessing of the Sovereign Pontiff himself."

National Hibernian, August 15, 1906, stated that "the Ancient Order of Hibernians had had the cordial blessing of Pope Pius X, in 1906."

Then again Count Plunkett reported that after a discussion with Pope Benedict XV three weeks before the rebellion on Easter, 1916, the Pope "conferred his Apostolic blessing on the Catholic fighters." In this rising 2,700 British soldiers were killed and wounded.

The Tablet, R.C. paper, announced in 1850:

"Neither in England nor in Ireland will the Roman Catholics obey the law of Parliament: They have . . . two things called 'Laws' which contradict each other . . . One of them is the Law of God, the other is no law at all. The Law of God, i.e., the Pope's command, has been and is being carried into effect: the Parliamentary lie will be spit upon and trampled under foot."

Catholic Progress, February and March, 1881:

"The woes of Ireland are due to a single cause—the existence of Protestantism. Away with the propagandists of Protestantism! . . . then would Ireland recover herself. . . . Outrages would be unknown, for there would be no admixture of misbelievers with Rome's champions."

From the same source, pp. 88, 89, Vol. 1:

"The persecution of Ireland is as great as ever . . . the ancient Catholic churches are still in Protestant hands. There are Protestant ministers in all the parishes . . . the pseudo church has not disappeared."

Rev. E. Sheehy (R.C.) 1881:

"We will not stop till we have planted the banner of Ireland . . . on the ruins of the government and that alien race which it represents."

Along with all this it may be appropriate to quote Cardinal Manning, who, in his "Present Crisis of the Holy See," 1861, said:

"Protestantism is of all heresies the most formal antagonist of Christianity." And in "Caesarism," 1874: "It is a thing intrinsically irreconcilable with the Catholic faith." There is also Cardinal Cullen's dictum in 1854: "The two faiths are incompatible."

Just two more of many other quotations showing the religious force in the Irish question:

Canon R. G. Casey (R.C.) 1907:

"The Irish and the English heart no human power could fuse or blend. . . . There could be no compromise, but if the necessity arose there should be a fight to the death" (Cork Constitution, Sept. 6, 1907)

Irish Catholic Layman, 1883:

"The Home Rule, Land and Education movements are in perfect conformity with Catholic principles and are in essence a struggle between a Christian and non-Christian civilization."

R. C. Church Behind Discontent

By this time we hope it will be evident that all the Irish movements for so-called liberation have had their inspiration in the consolidation of the power of the Roman Church in the country. Over and over again the emphasis, particularly by politically active priests, in the alleged struggle for freedom from England is on the incompatibility of Protestantism and Roman Catholicism existing together. The Roman belief is referred to constantly as "Christian" and the Protestant faith as "non-Christian" and England as the bulwark of Protestantism must, according to the Romanist advocates, be humbled, if not destroyed.

We could give countless illustrations of the hatred toward England which the Roman leaders, to aid their aims, have been able to engender in the minds of their "faithful" as the result of the teaching of the church in its schools. It was, all, of course, as a means to an end. Perhaps the following will be a sufficient example:

Dundalk Democrat, August 29, 1908:

"Before us see the vultures stand. Oh! God, to make them feel the pent-up vengeance of our hearts, the sharp weight of our steel; to stop their latest perjured breaths. And, Oh! my God on high, to make them die the awful deaths that human fiends should die; to take from off our fettered limbs and place on theirs the gyves. And for each drop of blood they've spilled, to claim ten thousand lives; to live for this, to die for this, for sacred vengeance sake, arise, arise, awake!"

In reading this choice morsel one wonders how long Ulster, if forced under the domination of the South, could exist. For her, it would truly mean the beginning of the end.

And just to show how the anti-British strain is maintained through the centuries to the present day, here are a few utterances by leading figures in modern Eire:

Mr. de Valera, Premier, said February 1, 1920 (and mark well this one):

"As far as England is concerned the Irish people hoped that Germany might win the war. Centuries ago we joined the Spanish (the Armada) when they made war upon England. For 100 years we supported the French in their war to destroy her. We shall do the same the next time she is attacked. We always wish to see that tyrant beaten."

And what hope, may we ask, is there for Britain to get back the naval bases in Eire when a man with views like these leads the country? This is the voice of the clerical mentors of Ireland through the centuries speaking through the mouth of one of the most devout of the faithful. Then again:

B. O'Higgins (Dublin) declared at Stranorlar in April, 1936:

"Ireland is still bound by a thousand bonds in the hell-invented machine known as the British Empire."

Maurice Twomey (I.R.A. leader), April, 1936, stated:

"Another great war was imminent, Ireland must be ready to take advantage of it and fight . . . against England."

Tom Barry (I.R.A.) Castletownbere, November, 1935:

"If England became involved in a European war they would stab her in the back on every possible occasion."

There is much more to be said on this vexed question, but we think there is enough here to convince any person with average intelligence that no one can hope to give any true version of the Irish difficulty without stressing the religious angle. All the dissertations on unity and specious platitudes about merging differences and working together (always directed unctiously toward Ulster) are so much vaporings unless the crucial factor is squarely faced. The troubles of the last four centuries in Ireland all stem from the determination of the Roman Church, first, to gain absolute sovereignty over the whole of Ireland even to the extent of driving Protestantism out of it, and, secondly, to use the then entirely Romanist country as a base of operations for the attack on the Protestantism of England.

Quebec Provides Parallel

There is a singular connection between the objection of Cardinal MacRory and de Valera to the application of conscription to Ulster and Quebec's antagonism to compulsory service. To the world it was none of de Valera's business what Ulster did on this matter, but to the Roman Church with its plan of domination in mind, it was essential that the plan be nullified, and the faithful Eire leader did its bidding. Apart altogether from the engendered antipathy of Irish Roman Catholics to England, it is essential to the church's scheme of domination that as many of its adherents stay at home and raise as large families as possible. Thus conscription, which would have affected a good many of the Roman Catholics in the North (they comprise one-third of the population), had to be killed. Of course the Cardinal does not mind how many of the Protestant men join the forces, so long as the Roman Catholics remain. That would only hasten the fulfilment of the scheme. This, as we say, suggests a striking parallel to the attitude of the French-Canadian Roman Catholics toward conscription, for here, too, the church has a well-designed plan for the ultimate control of Canada.

But we emphasize that behind the situation in Ireland lurks the hand of Rome. And standing in the gap as the only obstacle to the attainment of the first major step in its plan is Protestant Ulster. How long will our public men remain in ignorance of this supreme fact? Instead of maligning the courageous people of the North for holding fast to their religious principles and their association with Britain as an integral part of the Empire, the time has surely come when every possible support should be given them in their struggle. For in the ultimate, it is the fate of Britain and the Empire and all they mean for civilization and progress that is at stake.

A Blunder

Translated from the French of Mr. Jean-Charles Harvey, in *Le Jour*, by W. S. Whitcombe, M.A.

It has been proven that the declarations made on the 19th of May, at St. James' Market, by Mr. René Chaloult, were contrary to the Defense of Canada Regulations. In any other country, an act of this kind would be regarded as high treason and treated as such.

But Mr. René Chaloult, hailed before the court, has been acquitted. The judge declared that he condemned the declarations of the accused, but that he did not condemn the accused himself. The latter, he said, has a right to the benefit of the doubt. Since he protests his good intentions let us give him a certificate of innocence. Article 39 has been violated, that is evident, and in consequence, the wrong has been committed, but Article 39B, which permits "a defence of good faith", has perhaps not been violated.

If such a document enters into jurisprudence and serves as a precedent to justice in the future, we may henceforth hear of judgments of this sort:

"I condemn the assassination committed by Peter, but I acquit Peter, because he claims he had the best of intentions and has affirmed that he wished nothing but good to the person assassinated."

"I condemn this crime committed by Boniface, but I acquit the violator, Boniface, who declares that he was acting only for the good of the person violated."

"I condemn these seditious words, but I pardon the person who uttered them because he is convinced that he is right."

"I condemn this act of sabotage committed by Philémon, who blew up a munitions factory, but I give Philémon the benefit of the doubt for the excellent reason that he affirms that he wished only to have some pretty fire-works."

From the point of view of the policy of the war, no one will believe in Mr. Chaloult's good faith. It will be remembered that this is the same member of parliament who, taking advantage of parliamentary immunity, had declared, some time before his odious speech, that conscription would loose civil war in the province of Quebec. Then, let us leave nothing undone.

It is repugnant to us to talk of this tragic foolery. Mr. Chaloult's person is without any importance. He is only one of those insignificant demagogues, without talent, to whom notoriety can only be fatal, because it reveals their incurable mediocrity and stupidity. Neither he nor the several thousands of ignorant and ridiculous hystericals, who applaud him for having stupidly worked against the cause of humanity, will be able to change in any degree the course of the great universal drama, the only one which interests us at this moment.

In that which concerns us, a little race lost in North America, the case is grave: we are held up to the scorn and ridicule of the civilised world. The stranger, alas, will not make any distinction between the mass of our compatriots, which is sane, reasonable and loyal at heart, and the several thousands of fanatics who are agitated by the desire to become slaves as soon as possible, in order to be delivered from the necessity of fighting for their country and their fireside. Publicity eagerly seizes upon the names of the leaders of this army of irresponsibles, to scatter them to the four corners of the world.

And by the fault of these individuals, the province of Quebec, at the hour when our victorious allies will reclaim the rights conquered at the price of blood, will dare lay claim to nothing, nothing, because she will fear to hear these words: "You have refused to fight for your country and for civilisation; your country owes you nothing and civilisation no longer recognises you."

It will suffice, then, for two or three affairs like the Chaloult case to reduce to nothing the little influence we have had and to stain indelibly a reputation already tarnished by several of our firebrand nationalists.

Who are the responsible parties? Who are amusing themselves by committing one blunder after another on the back of the province of Quebec? The plebiscite was a formidable blunder. The Chaloult incident is another. These two blunders are like scandal: they should never have happened and their authors were certainly never made to govern in time of war. In several months they have succeeded in making the province of Quebec look like the haunt of the insane.

Our efforts to enlighten our leaders on the situation and on their duty of the hour have been repulsed so often, during the last three years, that we have for them an immense disgust.

What is the use of being in love with justice, virility, common sense, of working passionately for the safeguarding of our liberties, of combatting by all our means the forces of barbarity and bondage, if the friends of these forces can openly, under the nose of authority, sabotage our effort for the most just of all causes? The day is not far away when there will be no place found save for treason and cowardice and when loyal men will no longer dare to show themselves in public lest they be covered with insults.

It was the government's duty to rid us of our internal enemies, and the government has acted in such a way that these enemies are triumphant and merit the applause of Berlin, Rome and Tokio.

Now an organ of treason is free to organize a subscription campaign to recompense an individual for having made seditious declarations (note of G. W.: Catholic Action *Le Devoir* is now organizing a demonstration in honour of Mr. Chaloult): now several hundred brawling Nationalists who are not in our army ranks are free to hold a banquet for the author of a speech which may well be described as criminal; all the enemies of the democratic cause, of our liberties, of our civilization, are now free to mount every platform and to howl that this war is none of our business!

Go to it, sirs! Don't be shy! Everything is permitted to you! What does it matter that, for this cause that you vilify, all the civilized nations are allied to the limit of sacrifice? What does it matter that for this cause millions of our brethren run into combat, grief and death? What does it matter that we are all in danger of falling into barbarity for centuries to come?

What does it matter, truly? All is permissible for you, traitors and felons! Enjoy this ignoble permission that the weakness and stupidity of certain men accord you! Perhaps you ought to think of the day when you will give an account. You hope for a victory of the Axis powers, I know. I hear already the death-rattle of your hopes in the mountains of the Caucasus. Traitors, you have put your money on the wrong horse . . . just as you did in 1918. Once again, you will have to bear

the pain of being present at the triumph of the Anglo-Franco-American civilization. This democratic triumph will mark for you, I hope, the hour of expiation.

JEAN-CHARLES HARVEY.

Bible School Lesson Outline

Vol. 6 Third Quarter Lesson 34 August 23, 1942

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

THE TRANSFIGURATION

Lesson Text: Luke 9:1-43.

Golden Text: "And there came a voice out of the cloud, saying, This is my beloved Son: hear him"—Luke 9:35.

Reading: Luke 9:44-62.

I. Preaching the Word—verses 1 to 9.

Read also Matt. 10:1-42; Mk. 6:7-13.

Christ had chosen and ordained the twelve apostles, that they might be with Him, and have power to heal the sick and cast out demons (Mk. 3:14-18). He now bestows that power, and gives them authority over disease and the evil spirits. He sent them forth to prepare the way for His own message; they were to preach the necessity of repentance from sin and of turning unto the King, Who was then at hand (Matt. 3:2, 3).

The disciples were responsible for faithfully delivering the message, but they were not responsible for the results (Acts 17:2-5; 2 Cor. 2:14-16). Their testimony, if received, would bring blessing; if rejected, it would bring judgment (1 John 5:10-12).

Herod had many opportunities for learning the truth. He had the testimony of John the Baptist (Mk. 6:20; Lk. 3:19), the witness of Chuza, the wife of his steward (Lk. 8:3) and a knowledge of the miracles of Christ. He was perplexed, then curious, but never genuinely interested. When Christ was brought before him for trial, he was still desirous of seeing the Saviour, but merely that he might see a miracle performed (Lk. 23:8). All these factors would be a testimony against him; he missed his chance (Acts 24:24, 25; 26:27-30).

II. Distributing the Bread—verses 10 to 17.

Read also Matt. 14:13-21; Mk. 6:30-44; John 6:1-14.

The feeding of the five thousand, who had followed Christ to hear Him speak and to be healed, is recorded by all four Evangelists. Our Saviour cares for the suffering multitudes, whether they be hungry and distressed through their own carelessness and lack of foresight, or through the violence and thoughtlessness of others. He saw these people as sheep without a shepherd (Ezek. 34:5-16; Matt. 9:36). Without regard for His own weariness He told the disciples that the crowd need not depart.

It is the Lord's will that everything connected with His service be done "decently and in order" (1 Cor. 14:40), a principle which is exemplified in the arrangements made to serve the people. Multiplying by a miracle the boy's slender provision of food which had been dedicated to Him, the Master supplied the needs of all (1 Kings 17:13, 14). Each one of that vast multitude was satisfied; there is always "bread enough and to spare" in the Father's house (Lk. 15:17).

III. Confessing the Christ—verses 18 to 26.

Read also Matt. 16:13-27; Mk. 8:27-38.

Christ regards the relationship of each individual to Himself as most important. The people may think of Him merely as a Prophet, but the disciples were questioned closely: "But ye, whom say ye that I am?" Peter, quick, impulsive and warm-hearted, acted as spokesman for them all, and acknowledged that Jesus was the Christ of God, that He was Jehovah's Messiah. Teachers may wisely apply the Saviour's question to their scholars. It is the attitude to Christ which decides the destiny of the soul (John 3:36).

A mere declaration of faith will not suffice; we must confess Him, not merely with our lips, but also in our lives. Peter had in mind the identity of Jesus with the Messiah Who should rule the nations as King with power and majesty. The Lord's Messiah would also be numbered with the transgressors and give His life a ransom for many. The one who would be identified with Him in glory must also be willing to partake of His suffering (Lk. 22:28, 29; Rom. 8:17; 2 Tim. 2:12).

IV. Beholding the Glory—verses 27 to 36.

Read also Matt. 17:1-8; Mk. 9:1-8.

The Divine purpose in the transfiguration of Christ is suggested in verses 26 and 27. Our Lord promised that some of His disciples who were standing with Him should see the Kingdom of God. They were to have a foregleam of the power and glory of the Son of man, Who would be fully revealed at His Second Advent (2 Pet. 1:16-18). Peter, James and John, the three members of the intimate circle, were selected to be eyewitnesses of His majesty (Mk. 14:33; Lk. 8:51).

For a brief space of time Christ allowed His glory, which had been veiled in human flesh, to shine forth, and this glory the wondering disciples beheld (John 1:14). They knew not what they said when they suggested building three tabernacles, for the Lamb of God is all the glory of Immanuel's land (Rev. 5:11-14).

The cloud which overshadowed the holy mount, enveloping the group, portrayed the fact that Christ would come in the glory of His Father (verse 26). The pillar of cloud, the Shekinah glory, symbolizes the presence of God (Exod. 13:21, 22; Num. 9:15; 1 Kings 8:10, 11; Acts 1:9). God signified His approval of His Son as at the baptism: "This is my beloved Son: hear him" (Lk. 3:22; John 12:28). So shall the Son receive honour and glory from His Father on the great day of His appearing.

Redeemed men, themselves transformed and glorified, will share in that Kingdom. Moses represents those who will have entered heaven through the portals of death (Deut. 34:5, 6); Elijah represents those living and remaining unto His coming, those who shall not sleep, but who shall be changed (2 Kings 2:11; 1 Cor. 15:51; 1 Thess. 4:15).

The theme of conversation when Christ talked with Moses and Elijah was His "decease", His "exodus" (Greek), or departure. As the children of Israel were redeemed out of Egypt by the power of God, saved through the blood, so would man be redeemed from sin by the power of God, saved through the death of Christ (Eph. 1:7; Heb. 9:12-15). The song of Moses and of the Lamb will be the theme of the hymn of praise in the heavenly land (Rev. 15:3).

V. Casting out Demons—verses 37 to 43.

Read also Matt. 17:14-21; Mk. 9:14-29.

The followers of Christ must be prepared for moments of exaltation with Him on the mountain, and for hours of lowly service in the valley where need abounds. The strength obtained in communion with the Master should be joyfully expended in ministering to others, or it will diminish (Lk. 9:24).

Christ had given His disciples power over the evil spirits and over disease, but they proved powerless to heal the sick boy because they were "faithless and perverse" and prayerless (Mk. 9:29). Not yet were they ready to trust the simple word of their Lord: their hearts were so easily turned away from Him. How few Christians really live up to their privileges!

Divine grace made up the deficiency caused by human failure (Rom. 5:19-21; 2 Cor. 12:9). Our Lord Himself healed the stricken child, and all were amazed at the mighty power of God.

SEND FOR EXTRA NUMBERS
OF THIS ISSUE

Japan in the Pacific

Long before Nipponese gunners began shooting back the scrap which had been sold to Japan, the U.S. helped hand over to the Japanese the bases that made their present offensive possible.

The islands of Micronesia—the Carolines, Marshalls and Marianas—weren't considered important when they were given to Japanese mandate a quarter-century ago. History has already recorded that the powers agreeing to the mandate sharpened the razor that would be used to try to cut their own throats.

These islands stretch 3,000 miles east and west, they extend 1,300 miles north of the equator in the western Pacific. There are more than 2,000 of them, ranging from pinpoints of coral to considerable chunks of ground.

The Marianas form the stem of an inverted "T" close to the main islands of Japan proper. The Carolines and the Marshalls cross the T at the equator. It's a sweet strategic set-up, and the Japs who took the mandate gift lost no time in converting it to deadly purpose.

Here's what the mandated island bases have done for Japan already:

It's generally accepted that the sneak punch attack on Pearl Harbor was launched from Wotje and Jaluit in the Marshalls, 2,000 miles away. Wake was knocked off from bases in the same group.

The attack on Guam was supported from surrounding bases in the Marianas, the Philippines succumbed in large part to aviation based on Arakabesan in the western Carolines. The same base sustained the Jap assault on Borneo and Celebes, and paved the way for the move on the Dutch East Indies. Forces from Truk gained the Jap foothold on New Guinea and New Britain.

In short, the amazing speed of the Japanese offensive in the southwest Pacific was made possible by the bases Allied nations handed over to Japan.

The "T" shape of the related archipelagos increased the effective strength of Japan's air force many times. Relatively small in actual number, the short-range planes could be hopped from one island base to another—usually a matter of 200 miles or less—for concentration in the area under attack. The Japs didn't face the problem of hauling crated fighters 10,000 miles, and that was the measure of their initial victory.

Most of the islands are naturally excellent bases. Three have been transformed by the industrious Japanese into "anchors" for the whole chain. The Palau Islands in the west, Truk in the centre, and Wotje-Jaluit in the east are major bases.

Coral rings up to 35 miles in diameter guard the approaches. The islands proper have repair facilities, vast stores, landing fields and what's more important, can be quickly supported from nearby secondary bases if attacked. Ponape, Eniwetok, Rota, Losap and Taroa are only a few of the important subsidiary bases.

Admiral Suetsugu said, in effect, that the island mandate gave Japan over 2,000 unsinkable aircraft carriers. In a naval war, where air support is in a star role, the importance of the islands can't be minimized.

Importance of the Japanese island stronghold has been officially recognized. The successful task force raids on the Marshalls by Admiral Halsey's command were the first step in cracking Japan's chokehold on western Pacific waters.

Before the war is done, the task of cleaning out the islands which were given away and transformed into bases dominating half the world's largest ocean must be carried out.

Union News

"Dime Banks"

We have already heard from a large number of Sunday Schools which have used the "Dime Banks" to collect money for the French Testament campaign. The amount of the offerings has gone beyond what we dared to hope. And best

of all the boys and girls who have sent their dimes to buy French New Testaments will, we are confident, be living messengers of the Word in the days to come.

We would urge all pastors and superintendents who have asked for these "Dime Banks" to make a special effort to see that the money on hand is sent in at the earliest date possible. Kindly see that the amount forwarded is marked for French Testaments, Dime Bank Campaign, so that it may go for that purpose.

If additional "Dime Banks" are required they will be sent at once on request.—W.

Summer Slumps

Summer slumps are common occurrences in missionary treasuries. Yet missionary work must go on in August and the needs are just as great. Do not let down those who look to us for support in their difficult labours. We request the church treasurers to send us all the funds on hand so that there may be an abundance in the storehouse upon which our needy causes may draw.—W.

Wheatley and Coatsworth

Pastor John Paterson, who recently accepted the call to these two fields writes as follows:

"There is not much news to give as yet. When I first came here at the beginning of June we were holding services at Wheatley in the afternoon. As I wished to preach in the open air in the afternoon we decided to make a change but as this interfered with our Sunday School we now have our open air at 8.30 p.m. We have been having twenty-five or thirty in attendance at these meetings but many more hear the Word as it is preached. We have been given the free use of the amplifying system and many listen as they sit on their verandahs and elsewhere throughout the park. We are also permitted to use phonograph records on the loud speakers.

"We now have a regular organist for our services at Coatsworth who comes from Campbell's Side Road. As the friends at Campbell's Side Road have requested services I am going to use the old Congregational building there and hope to open the work this week.

"If you know of anyone who has a Ford sedan 1930, or 1931 model in good condition and at a low price, would you advise me? It would be of considerable help in getting to these places during the winter months."

CONVENTION DATES

The dates for the Annual Convention of the Union of Regular Baptist Churches have been fixed as follows:

Tuesday to Thursday, October 7th, 8th, 9th

Mark these dates on your calendar and plan now to share this time of blessing with us.

BOOKS BY DR. T. T. SHIELDS

"The Adventures of a Modern Young Man"	\$1.00
"Other Little Ships"	1.00
"The Plot That Failed" (The story of Jarvis St. Church)	1.00
"The Oxford Group Movement Analyzed"05
..... 25 copies	1.00
Russellism or Rutherfordism (103 pages)35

SERMONS ON THE WAR

Sermons on the War preached in Jarvis St. Five cents each single sermon or any 25 for \$1.00 post paid from THE GOSPEL WITNESS, 150 Gerrard St. E., Toronto, 2, Canada.

Special Missionary Sunday, September 13th

The Executive of the Union of Regular Baptist Churches urgently requests all pastors, and churches to set aside at least one service on Sunday, September 13th, to bring the work of our Union before their people. We feel that we have been guilty of erring on the side of modesty respecting the enterprises in which we are engaged. We have preferred to do the Lord's work rather than to talk about it. And yet our whole undertaking is made possible only by the interest and support of those who believe as we do. And unless such friends are kept informed of what has been accomplished and what there is yet to do, they cannot give us their help.

We venture to say, without any reservations whatsoever, that the Union of Regular Baptist Churches is worthy of the sacrificial support of all who love the Word of God, and especially of all real Baptists. Fifteen years ago our movement was commenced by a group of Baptist Churches and individual members to protest against the inroads of "modernism" in McMaster University and the various departments of the Baptist Convention of Ontario and Quebec. We determined that our protest should not be limited to negations and therefore, while we waged war on Modernism, we sought at the same time to carry on an aggressive missionary testimony. In a day when the major denominations have forsaken the faith of their fathers, we are maintaining an uncompromising stand for the Word of God and the great doctrines of grace taught therein.

We have striven, as much as in us is, to preach the Gospel to lost men and women, and in accordance with the apostolic example, to found New Testament churches. The story of our Home Missionary programme is a thrilling story of pioneer evangelization; our funds have helped our brethren in Alberta and British Columbia to carry on a similar work; our French-speaking brethren in France, Belgium and Switzerland have been greatly heartened in

their missionary work by our aid; the French Testament campaign in Ontario and Quebec has already begun to yield a precious harvest of souls. "Truly this is the Lord's doings and is marvellous in our eyes."

To remind believers of the great foundation truths of the Word and to recount the progress of the Gospel among our churches in the past few years, cannot be other than a means of inspiration and encouragement. We therefore invite the co-operation of all our pastors to make this Special Missionary Sunday, September 13th, a success. Each pastor will receive a personal letter this week describing the plans for this day in detail, asking for his help to ensure its success. More will be written about it in these columns, but in the meantime we lay it before our friends as a matter for special prayer.

Protestant Truth Society

N.S.W. Branch,
15a Barlow Street, Sydney, N.S.W.
July 13th, 1942.

Dr. Shields,
Toronto, Ont.

Dear Dr. Shields:

On condition that you send me 100 of the pamphlet, reproducing Col. Munro's Testimony that appeared in THE GOSPEL WITNESS, I will take another subscription for THE GOSPEL WITNESS. The money order conditions do not permit me to pay you for the pamphlets, and you must send them free, leaving the Lord to repay you through some other channel. The testimony is just the kind of thing that is suitable for circulation among the troops.

Some day you must take a touring vacation, as many on your side have done, in more peaceful times, and give the people here the benefit of your rousing addresses. You would be welcome here, and be an incitement to draw the timorous Baptists here, out of their shells.

You might give them the victory. Mr. Kensit was booked for a visit, but the war intervened.

Yours faithfully,

Arthur L. Sainsbury,

Secretary-Treasurer.

The Gospel Witness — Nine Months for a Dollar

To All Readers — Especially to Residents of Toronto and Vicinity

From time to time papers fearful of Rome's reprisals are unwilling to announce subjects which are critical of the Papacy. For this reason especially we desire to secure some thousands more subscribers in the city so as to make us in this respect measurably independent of the daily press. We ask all our readers and friends to help us to get as many as possible to take advantage of our special offer set out below. Of course, we would much rather have yearly subscriptions, for it would take 39 cents out of the dollar to mail 39 copies in Toronto. Help us to be wholly independent of everyone who is directly or indirectly subject to Rome's boycott influence.

During our tour of the West we have offered The Gospel Witness for nine months—from July 1st, 1942, to March 31st, 1943, for \$1.00. Even \$2.00 a year does not by any means pay for printing and mailing, but we are making this offer in the confidence that it is good advertising, and that of those who subscribe for the nine month period, the majority thereafter will continue to subscribe at the regular rate.

We now appeal to every reader of The Gospel Witness to cooperate with us in endeavouring to increase our subscription list; and we therefore make this special offer. To everyone who will send us ten new nine-month-for-a-dollar subscriptions, the Editor will send free of charge an autographed copy of "The Plot That Failed", or, "Other Little Ships", or "The Adventures of a Modern Young Man". We believe it is not difficult to get people to subscribe for a periodical for a period when the price is only \$1.00. You will be helping the cause of Christ, and specifically the cause of Protestantism in Canada, if you will call up your friends—or call on them—and endeavour to secure ten paid-up subscriptions of \$1.00 each for the period July 1st to March 31st. We name this period so that all dollar subscriptions will expire at the same time; and inasmuch as the issues for July thus far have been of special value, we will send to each such new subscriber the back numbers for this month, thus covering the nine-month period.

If any of our readers desire sample copies of The Witness to help them in their efforts to secure new subscribers, a note to The Gospel Witness Office will bring them as many sample copies as they require. Let us hear from you.