

TORONTO BAPTIST SEMINARY REOPENS IN SEPTEMBER

The Gospel Witness and Protestant Advocate

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KNIGHTS OF COLUMBUS MEET IN CHATEAU LAURIER OTTAWA

A friend from the West commenting on the news item boxed to the right, says:

"I see the emissary of the Italian Politico-Religious Corporation has entrance to

BISHOP NELLIGAN, Chaplain-in-Chief of the Canadian Forces, speaking in the Chateau Laurier, Ottawa, under the auspices of the Knights of Columbus, outlined the story of the Sword of the Spirit movement, on Sunday, March 28. At the conclusion of his address, His Excellency distributed the small plastic crosses symbolical of the movement.

The Canadian (R.C.) Register, April 10, 1943:

the Chateau Laurier, which was denied to a Protestant preacher. If this can be so in a Protestant nation, then the Protestant preachers are weak and non-influential.

"Let us all join the Italian corporation, whose priests not only preach papalism, but get results. The Bishops, Moderators, and Preachers of Protestantism, are dead timber. Let's debunk them all!—Disgusted."

The Gospel Witness and Protestant Advocate

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Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

French-Language Translations and Public Questions

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

S. S. Lesson and Exchanges

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

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street East, Toronto 2, Canada

Telephone ELgin 3531.

Registered Cable Address: Jarwitsem, Canada.

CALLING ALL PROTESTANTS TO SEND MORE PROTESTS

MOST of our readers will remember the refusal by the Manager of the Chateau Laurier, Ottawa, to rent the ballroom of that hotel for a PROTESTANT LEAGUE meeting. The letter received by the Secretary of the LEAGUE was as follows:

Ottawa, Ontario,
January 8th, 1943.

"Mr. Harold Geo. Martin,
Executive Secretary-Treasurer,
THE CANADIAN PROTESTANT LEAGUE,
130 Gerrard Street East,
Toronto, Canada.

Dear Sir:

Acknowledging your letter of the 2nd instant, which apparently was delayed due to mail congestion.

From the second paragraph of your letter I infer the meeting will be similar to that which was held on December 9th, 1941, which resulted in a storm of criticism adversely affecting the interests of this hotel.

I regret therefore I am unable to comply with your request.

Yours very truly,

(Signed) W. H. AYLETT, Manager."

At that time we asked our readers to send protests to Mr. W. H. Aylett, the Manager of the Chateau Laurier. A letter from one of our correspondents a little later informed us that the Manager of the hotel, in a letter to him, said he had received more than two thousand protests.

Chateau Laurier is the property of the Canadian people. It is a Canadian National Railroad hotel, and a part of that system on which the people of Canada have had to pay millions of dollars in taxes to meet interest charges. But a Protestant organization was denied the

use of its hall because a former meeting, the Manager said, "resulted in a storm of criticism adversely affecting the interests of this hotel." Now *The Canadian Register*, of April 10th, "the official organ of Catholic Church Extension Society of Canada" informs us that A MEETING WAS HELD IN THE CHATEAU LAURIER BY THE KNIGHTS OF COLUMBUS, AND ADDRESSED BY BISHOP NELLIGAN, CHAPLAIN-IN-CHIEF OF THE CANADIAN FORCES, ON THE SUBJECT OF "THE SWORD OF THE SPIRIT MOVEMENT."

Knights of Columbus Allowed That Which Was Refused to Protestants

So then a public building owned by the people of Canada may be used by the Knights of Columbus for the purpose of Roman Catholic propaganda, but to a Protestant organization its use is denied. Everyone who knows anything about the Knights of Columbus knows that it is an aggressive, bitterly anti-Protestant agency of Roman Catholic propaganda. "The Sword of the Spirit Movement" was launched in London, England, by the late Cardinal Hinsley. At its inception a lot of simple, unintelligent Protestants imagined it was some sort of union religious movement in which they could join, so they did their best to help launch it. But at the end of a year's operation, when the movement adopted a constitution, it restricted its membership to Roman Catholics, and left the rather stupid Protestant appeasers out in the cold.

If they had known anything about the history of the Roman Church and its present spirit and attitude, they would have known that such a fate was reserved for them. So "The Sword of the Spirit Movement" is exclusively a Roman Catholic movement. That is to say, only Roman Catholics may be members of it, or have any voice or vote in its affairs. It was on this matter Bishop Nelligan addressed the Knights of Columbus in the Chateau Laurier, Ottawa.

How Long Will Protestants Suffer This?

How long will Canadian Protestants endure these insults? How long must we continue to pay taxes for the upkeep of buildings which may be rented for use by the Roman Catholic minority, but not for the use of the Protestant majority? We ask every reader of this paper to do something to protest against this inequality, this un-British discrimination against Protestants, and in favour of Roman Catholics. And do it at once.

Send Thousands of Protests at Once

We ask you to write the most vigorous protest you can invent, in your own language, against Manager Aylett's letting one of the Chateau's halls to the Knights of Columbus for a Roman Catholic service March 29th, after having refused its use to THE PROTESTANT LEAGUE in January. We propose as soon as this paper is off the press to send a copy to the Manager of the Chateau Laurier, respectfully requesting the use of one of the auditoriums in that hotel for a CANADIAN PROTESTANT LEAGUE meeting.

Send 10,000 Protests This Time

A couple of weeks ago the use of collegiate auditoriums was refused at Niagara Falls, St. Catharines,

and Oshawa, for PROTESTANT LEAGUE meetings; while intermediately the Delta Collegiate auditorium in Hamilton was rented for a Roman Catholic meeting. If the Manager of the Chateau Laurier received two thousand protests before, we suggest that we send him ten thousand this time. All you need to do is to remind him of his refusal as shown in the letter published herewith, and of the report from *The Canadian Register*, published on our front page; show that he allowed the Knights of Columbus to use premises which he denied to the PROTESTANT LEAGUE. *And please do not be content with writing such a protest yourself. Talk to all your friends about it. Call in your neighbours. Publish it as widely as you know how. Ask every British-Canadian with whom you have any acquaintance immediately to write a letter of protest to the Manager of the Chateau Laurier.*

It might be well for a number to send telegrams, night letters; for those in the Canadian West to send their letters by air mail. Perhaps some would invest ten cents in a special delivery stamp just for the sake of emphasis. It might be well for others to register their letters. All that will make the office of the Chateau Laurier know that there are still some Protestants in Canada.

We urge every reader to cooperate with us in this. Do not send your letter anonymously. Give your address and your name. **BUT DO NOT PUT IT OFF. IF YOU DO YOU ARE IN DANGER OF NOT DOING IT. IT WILL TAKE YOU BUT A FEW MINUTES. DROP EVERYTHING; SIT DOWN AND WRITE THAT LETTER NOW.** And we shall appreciate it if you will send us a postcard or a note simply saying, "Have protested Knights of Columbus meeting in the Chateau Laurier, to the Manager." That will give us some idea of how many have responded to our request.

SOUND THE ALARM LOUDLY! LET PROTESTANTS ARISE! LET THEM MAKE THEIR VOICE HEARD. SEND YOUR PROTEST AGAINST THIS INIQUITY AT ONCE.

THE GOSPEL WITNESS COOPERATORS' CLUB—DO YOU BELONG?

NO, we do not propose a club register or anything of the kind: we mean merely to urge every GOSPEL WITNESS reader to cooperate in extending the circulation of the paper. If you get help from reading it, in all probability, other people would be helped too. It has been used of God to awaken multitudes of Protestants. It has been used in the upbuilding of Christian people; for the comfort of the bereaved, and the solace of the sick; and it has been used to the conversion of many unsaved people.

So, once again we ask our readers to keep THE GOSPEL WITNESS in mind all the time as a missionary agency. We ask you to join us in unceasing prayer that God will bless the messages which go forth in its pages. We ask you to talk about it to your friends, and so far as possible, get them to subscribe. That would be much better than lending it to a friend, and that friend lending it to someone else. People who receive a paper that is not their own, with a request to return it or pass it on, do not feel free to lend it to other than those they have been asked to show it to. Suppose one paper were passed from person to person until read by ten people? (That is done with scores of copies of THE GOSPEL WIT-

NESS.) But suppose each of the ten could be induced to subscribe to the paper, and then each of the ten should in turn pass it on to another ten: instead of ten people reading it, it would be read by one hundred. We ask you to speak well of the paper, and try to get your friends to subscribe for it.

But over and above that, think of as many people as you have reason to believe might be likely to subscribe, and send us their names and addresses, so that we may send them sample copies and invite them to become subscribers. If our thousands of readers would do that, we should soon multiply greatly the number of our GOSPEL WITNESS family.

TWO SERMONS THIS WEEK

WE had a day of great grace on Sunday, when the presence and power of the Spirit of God were very real to us all. There were responses to the invitation publicly to confess Christ both at the morning and the evening service; and such a host of people have asked for the publication of both sermons that we have decided to comply with their requests—and they are published herewith.

THE CANADIAN REGISTER

THE CANADIAN REGISTER, "official organ of Catholic Church Extension Society of Canada", is sometimes almost as funny as *Punch*. In the winter time we have seen trucks going along Toronto's streets loaded with sand, with a machine at the back, including a rapidly revolving fan-shaped apparatus which throws the sand all over the road. *The Canadian Register* is something like that, only instead of spreading sand on slippery streets to save people from falling, this "official organ of Catholic Church Extension Society", tries to throw mud on everyone who differs from it.

We predicted that it would vent its spleen upon Mr. J. V. McAree, *The Globe and Mail* columnist. It gives THE GOSPEL WITNESS nearly a column and a quarter free advertising. Perhaps *The Canadian Register* would be surprised to discover how many Romanists become interested in THE GOSPEL WITNESS, to see what it is all about. Please keep up your attacks; for we are very anxious that Romanists should read THE GOSPEL WITNESS; and such free advertising as is thus given us is very much appreciated.

There is nothing in *The Register's* columns to which to reply, except perhaps such a sentence as this:

"Though these two well known characters of Toronto (Mr. McAree and this Editor) have not many sympathies in common, they share antipathies."

And that is by no means discreditable to anyone. It depends upon the character of the thing disliked. For example: typhus, smallpox, leprosy, tuberculosis, cancer, innumerable poisons, and moral uglinesses, are likely to be the objects of the "antipathy" of a multitude of people of varied tastes. Like ourselves, Mr. McAree has no quarrel with Roman Catholics as such, but implies that he endeavours to treat them as good neighbours. But that does not prevent his feeling a strong "antipathy" toward Roman Catholicism. We only hope that *The Canadian Register* will not have the audacity to send us a bill for all the free advertising space it is giving us.

TORONTO BAPTIST SEMINARY REOPENS IN SEPTEMBER

AT THE OUTBREAK of the war Toronto Baptist Seminary decided to suspend operations for a time, and await developments. There were two reasons for this: first, that the majority of the Seminary students in course felt it their duty to offer themselves for the armed services, and the same was true of a fair number of prospective students. Then too, we expected that the Government would lead in an "all-out" war-effort, and that young men who had not volunteered, would be conscripted.

More than three years have passed, and by next September the four years will be completed. In that time a good number of younger men are four years older; and some men who are by no means physical weaklings have been adjudged disqualified for military service.

At the meeting of the Executive Board of the Union of Regular Baptist Churches of Ontario and Quebec, held Tuesday, April 13th, we found the Board unanimously of the opinion that the time was opportune to re-open the Seminary. Pastors spoke of many of their young people who desired to come. Following the meeting of the Executive Board of the Union, we called a meeting of the Trustees; and we were unanimously and heartily authorized to announce that Toronto Baptist Seminary will resume operations in September of this year. Further announcement in respect to this matter will be made shortly.

An Invitation to Students

Meanwhile, as President of the Seminary, we venture to make an appeal to our whole GOSPEL WITNESS constituency: first, to cooperate with us in sending us the names of out-and-out Christian young men who have the ministry in view. For the first year, we would not restrict attendance at the Seminary to members of Baptist churches. The Seminary is a Baptist institution. It exists to train men for the ministry of Baptist churches; but if others care to come to the Seminary—provided they are in other respects qualified—and to run the risk of our making Baptists of them in the first year, they will be heartily welcome. But without any reservation we boldly declare that we should do our best to effect such a desideratum.

The Kind of Men Needed

Naturally, however, we shall look mainly to Baptist churches all over the Continent for our student supply. We want real men, men of strong personality, possessed of initiative, of good mentality; and, of course, of some education. But we set no hard and fast academic standard of admission, for the reason that we have a preparatory department, and if we have reason to believe that any man has in him the makings of a minister of the gospel, if he is willing to begin on the lowest rung of the ladder, and work hard; as we help him to climb, he will be heartily welcome.

Must Be Out and Out For Christ

Of course, over and above all these natural qualities,

he must be an out-and-out disciple of Christ who has had a very definite religious experience, who knows that he has been made a new creature in Christ, and who desires to enter the ministry in order that he may become the instrument of the Holy Ghost in the salvation of men. The Seminary has no room for mere professional ministers. We want men who will be on fire for God—in a word, who give evidence of being willing to "endure hardness as good soldiers of Jesus Christ."

We ask every reader of this paper of spiritual understanding, who knows of any young men anywhere approximating this rough sketch, to send us their names and addresses, that we may communicate with them. Or, any young men reading this for themselves, will of course please write. We should want to know a prospective student's age, how long he has been a Christian, of what church he is a member, the name of his minister, what form of Christian service in which he has already engaged, what is his educational standing, and whether he would be able to maintain himself during his course, or in what trade or occupation he is engaged so that we may judge whether he would be able to find part-time employment.

Above all pray the Lord of the harvest that He will send forth labourers into His harvest. So much for the men.

Young Women Also

The Seminary will also receive young women who desire to obtain training for Christian service. The Seminary will offer three courses as before, a two-year Bible Course; a three-year Theological Course; and a four-year Divinity Course. But whether men or women, we want only such persons as are willing to give themselves to years of hard study. The Seminary does not try to make the courses easy.

Seminary Finances

The Seminary is not an endowed institution. Through its fourteen years of service, it has been supported by the gifts of God's people, and its work maintained from some bequests that have been left us in the wills of departed saints.

The Seminary Unique

We here and now appeal to our former friends of the Seminary, and to as many new friends as we can make, to resume or begin their contributions to the support of this great work. We know of no other theological institution of the same standing in the whole Dominion of Canada, that bases all its activities upon the profound conviction that the Bible is the inspired, infallible, and supremely authoritative word of God.

The Seminary Much-Needed

The deplorable conditions which obtain in this country religiously must make it evident to anyone of spiritual discernment, that such an uncompromising biblical

theological school is necessary. We ask our friends in making their wills, to leave a good sum to Toronto Baptist Seminary. And if they put in their wills that the Seminary is located at 337 Jarvis Street, Toronto, there can be no possibility of any mistake being made as to our identity.

Give Your Money While You Live

But better still, if friends have money they intend to leave for the Lord's work, available for investment, the revenue from which they need for their maintenance, if such funds are committed to the Seminary now, the Seminary will guarantee to pay such interest, as the donor now receives; and of course such contributions in cash or bonds or mortgages would be treated as liabilities, and so held during the lifetime of the donor. This writer, had he money to leave for such a purpose, would leave it during his lifetime on such terms as we have indicated. Then there is no possibility of an estate's being swallowed up in lawyers' fees and court expenses. If you have any such funds, let us hear from you.

And of course, if you can make direct contributions, we shall be most grateful.

A New Course on Roman Catholicism

We learn by experience. We used to suppose that the majority of ministers knew something of history, both sacred and profane; but we have been forced to assume that many modern ministers are quite ignorant of the history of the Roman Catholic Church as an institution, and of Roman Catholicism as a dogmatic system. We shall therefore rearrange the curriculum of the Seminary so as to include a very thorough course in Roman Catholicism, its history, doctrines and practices; so that all graduates of the Seminary will go out as convinced and militant Protestants. We believe this will greatly assist our men in the preaching of the gospel; for the reason that Roman Catholicism is so pronouncedly anti-Christian at every point that an exposure of its fallacies absolutely necessitates a clear proclamation of its opposite, the great doctrines of Evangelical Christianity, which mean the doctrines of the Protestant Reformers.

Special Attention to the French Language

The Seminary for some years has given special attention to the production of bilingual preachers. There are probably from three and a half to four million French-speaking Canadians in Canada. We believe that Roman Catholic Canada is one of the neediest mission fields in the world. The large denominations in this country are doing very little in the way of real evangelization of French-Canadian Roman Catholics. The Seminary will lay special emphasis upon the French language; and this, taken in conjunction with our new course in Roman Catholicism, we hope will do much to qualify men and women to preach the gospel in French as well as in English to Canadian Roman Catholics.

This Editor has long taken a pronounced stand for "the faith once for all delivered unto the saints" as understood by the great Reformers, and, as we believe, by the apostles themselves; but we have never been much interested in a Protestantism that is merely negative. We believe there are hundreds of thousands of Roman

Catholics in this country who are such only in name; and we are in danger in this land of repeating the history of France, and having a very large section of the population who, having turned away from Rome, know nothing of the gospel of salvation. We believe the only weapon that can prove effective against Roman Catholicism is "the sword of the Spirit which is the word of God."

Our reason for opposing Roman Catholicism is our love for the souls of men. Hence we must give our French-Canadian fellow-citizens the gospel.

The Only Protestant Seminary in Canada

Toronto Baptist Seminary therefore will be the only pronounced, distinctively Protestant theological Seminary in the Dominion. We ask all our Protestant friends to come to our support, in helping us to secure worthy students, in sending us what contributions they can, and by remembering the work of the Seminary constantly in prayer.

This then is our announcement:

TORONTO BAPTIST SEMINARY WILL RE-OPEN ITS DOORS NEXT SEPTEMBER.

MORE MIRACLES AMONG FRENCH-CANADIANS

By Rev. J. R. Boyd

NOT infrequently we are asked if French-Canadians hold out when they are converted in our campaigns for circulating God's Word among them. To such we reply that the grace of God and the Word of truth are as dependable when operating in one race as they are in another. God saves to keep and to use every soul who hears Christ's Word and trusts Him for salvation. As evidence of this fact we wish every reader could meet three brothers, whom we know and love very dearly.

Of course to get acquainted you must visit their modest but comfortable country homes. If in you there is that to which upright young manhood appeals you will admire these as choice sons of their race. But wait, if you have that which delights in steadfastness of spirit and heavenly zeal, you will love them as men made by God for this hour.

God gave to them all a deep hunger for truth, a hunger which lifeless wafers and lies could not satisfy. So the eldest turned to the teaching of a sect which gave him God's Word, and then blotted out all the light which shines in it by false explanations of what the Book teaches. But, Christ's sheep know His voice and, "A stranger will they not follow." So Eugene left the false prophets, and wandered in darkness more dismal than ever until one day he came home and his wife said, "I heard a man preaching on the radio whom I know you would like." That man was our faithful and godly Mr. Bauman, who preaches each Sunday in Timmins. Eugene's own words best describe his response: "I ran home from the mass after that every Sunday to hear that man sing and preach what I liked." Then a friend told him that the man who preached thus would give him a New Testament. So that was procured and he still takes it to church and observes how the priest having quoted

his texts, forgets all about them, and proceeds to repeat the old cries about money and penance.

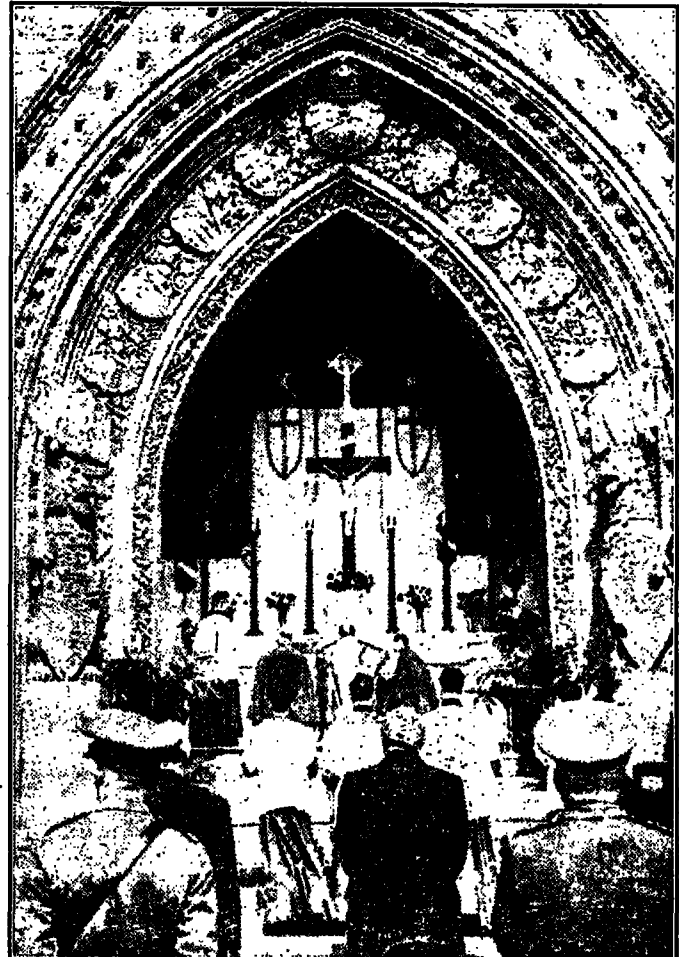
However, the great work began in much better fashion when his youngest brother heard his priest denounce and violently threaten all who dared to obtain or read the New Testaments we were spreading from Sudbury. The mere mention of food makes a hungry man still more desirous to eat. So both younger brothers got Testaments from us. We have seldom witnessed such ravenous spiritual appetites as shown by these men as we visited them occasionally during the past year. In deed their love for the Bible, and their outspoken testimony for Christ stirred such interest that the priest visited one of them and took his Testament from him. He got it under the pretence that he wished to examine it but when he had it in his hands, he refused to return it. The priest took it with him to church the following Sunday and publicly threatened violent abuse to any Catholic found using the New Testaments. He denounced us with such vehemence and so thoroughly convinced his people that we were demon-possessed that we could not hire a man at any price to drive us through the community.

Does that seem like exaggeration? The truth is almost unbelievable. Our Union Secretary, Rev. H. C. Slade, and our special missionary to French-Canadians, Mr. W. H. Frey, are witnesses. We drove as far as possible by car, but had six miles to walk over almost trackless trails through snow several feet deep. Then we heard the good news that several farmers would soon go over this very road with their teams and empty sleighs. We rejoiced in the prospect of a ride in one direction, at least, and agreed with the farmer going nearest to our destination to take us for a reasonable fee. Then someone whispered, "minister" so he enquired if I were a minister, and they all with one voice refused to take us no matter what we might offer. We walked, and some like the Levite and hypocritical priest, went home by a round-about way to evade us, while others made their horses run for dear life when passing us. But God had made provision. One of our young brothers had moved to a newly-purchased farm and after walking three of those six endless miles we went to a house to enquire how many miles remained, when, to our amazement, we discovered it was our friend's new home. It was only then we learned of the priest's threats and the community-wide fear of the demon-possessed ministers. When he told us of the priest's command to kick us out, I asked him if he was going to obey and he replied, "Well, we will give you dinner first." He gave us a good send-off after dinner, but not to wade through snow any further. He hitched his horse and told us to use it as much as we needed. Thus God made even the dumb beast to testify for Him. Every neighbour knew whose horse we had, and we were more than amused to see them look first at the horse, and then at the driver, then at each other with mouths open in amazement. They knew that threats and bullying priests had failed and that a simple love for the truth could defy all their blustering might.

But we were to learn still more of the triumph of grace. When we arrived at the youngest brother's home and spent several hours studying the Word of God, he told us how the neighbours had come regularly for weeks to spend Sunday afternoon listening to him reading and explaining the precious Book he saw for the first time

only a year ago. Our joy knew no bounds when we heard how the Spirit of God is working and especially when he intimated his desire to go into full-time service in proclamation of the blessed Gospel.

So when the day was over, and we summed up the signs of God's workings we wished that every interested Christian, and every potential minister of the Gospel could see this sample of God's workmanship among French-Canadians. We recalled how one brother was brought groping through deepest darkness to the truth first heard through the radio; then how the other told the priest that he loved us too dearly to kick us out; and best of all how, in the midst of all this persecution the youngest brother is fearlessly gathering neighbours in to study the truth together. These miracles convinced us that no field of service is better deserving of our constant support and no opportunities offer to young men and women better use for their consecrated talents. That is why we have extended our radio ministry into two new districts where French predominate and why we have introduced a French broadcast to cover all Northern Ontario and North-Western Quebec. That is why, too, we earnestly appeal to every consecrated young man whom God calls to the ministry to prepare for this great and fruitful field of French-Canadian evangelism. No Macedonian ever called to a more thrilling work or offered a more bounteous harvest. Come then, quickly while He calls you.



Roman Catholic Altar in Main Entrance to House of Commons, Ottawa, Sept. 14th, 1941.

The Jarvis Street Pulpit

"THE MARK OF THE BEAST" DISPLACING THE UNION JACK IN CANADA

The Only Remedy

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 11th, 1943

(Stenographically Reported)

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy.

"And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

"And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

"And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

"And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

"And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

"If any man have an ear, let him hear.

"He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

"And he exercised all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

"And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

"And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of the name.

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six."—Revelation, chapter 13.

I THINK you will recognize that we have before us this evening a very difficult and complicated subject. I know of no book in the Bible more involved than the book of Revelation; but because it is difficult, we are not to reject it. To me, it is an integral part of Holy Scripture, and is just as truly divinely inspired as any of the simpler books of the Bible; but it should be approached with a very reverent caution. It has been made the ground, the supposed authority by alleged interpretations, of many vagaries and fantastic predictions about the future.

The matter is so difficult that we ought not lightly to dismiss any interpretation, however we may disagree with it. There are various schools of interpretation to which able and devout men belong. Almost certainly in what I shall have to say this evening, I shall run counter to the preconceptions of not a few who may be here. If

so, we shall have to agree to differ, and I hope we may agree to differ with mutual respect.

I remember Dr. Campbell Morgan's saying on one occasion, "I may to-day say some things with which you will find yourself in disagreement. That is your privilege, but please do not write me a letter on the subject." I make the same request, for the simple reason that I have one to two thousand unanswered letters of comparatively recent date. It becomes a physical impossibility to reply to all who ask questions, or to some who write to give information. I am glad to receive correspondence, but in respect to these differing views of the Bible, please do not write me, in expectation of an immediate answer, and then blame me if you do not get an answer within two or three days.

There is an interpretation of this book to which I have referred before, with which I find it impossible to agree.

Please do not send me a long list of texts of Scripture on the assumption that I have not read them: I have. And please do not send me books which you expect me to return. If I do not agree with J. W. Darby, it is not because I am ignorant of his views. I may be wrong, but I must hold to my own conviction.

The Futurist principle may be summed up perhaps in the words of an able woman who was a Bible-class teacher who once summed up the Futurist view when she asked that we should discuss this matter together, by saying, "I will give it to you in a nutshell: it is the bride in heaven after the fourth chapter." According to that view, the chapter from which we have read this evening relates to the future. It follows, therefore, that the pages of history provide no verification of this portion of Scripture. The Futurist tells us that it is not yet fulfilled. They tell us that between the sixty-ninth and seventieth weeks of Daniel's prophecy, there is a parenthesis into which is written the whole record of the Christian era. Their favourite expression is that with the sixty-ninth week the clock of prophecy stopped, that there is nothing about the church in the Old Testament. The Christian dispensation is a kind of parenthesis, which we must leap over into Daniel's seventieth week. I cannot believe it. I tried to in my youth. I searched the Scripture diligently, and without reading other books on the subject I was forced, from my own study, to reject Futurism as being unscriptural, and a view that cannot be supported by any fair exegesis and interpretation of the Word of God. I do not mean by so saying to discount able and devout men who have held the Futurist view, but we must be allowed to think for ourselves. It will, of course, be admitted by all, that part of the book of Revelation, must relate to the future. Babylon is not yet fallen, and I know of no period of history in which any portion of this earth's surface has given evidence of the absence of the Devil on account of his detention in the bottomless pit.

I venture to believe that there is no historical evidence of this Futurist view of the book of Revelation prior to the sixteenth century. The old interpreters saw in the prophecy of Antichrist, with all its ramifications, a divine portraiture of that great apostasy represented by the Roman Catholic Church. Futurism was first promulgated by a Jesuit named Ribera; and in the eighteenth century it gained in popularity and later became a favourite interpretation with the High Churchmen or near-Romanists; and in the nineteenth century was adopted ultimately by the body of people known as Plymouth Brethren led by J. N. Darby. But as time must be reckoned in the development of these things, it is a comparatively new interpretation of the Word of God.

There is no doubt—and we shall all be agreed on that—that the New Testament is full of teaching respecting the blood-bought church of Christ, the church of the new testament. And we shall all be agreed that the New Testament teaches most clearly a great falling away or apostasy which is to culminate in one who is described as a "lawless one," who "opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." That picture of the lawless one in the second of Thessalonians I think by almost all interpreters is believed to correspond to the outline of the

great anti-Christian system—described in the later chapters of the book of Revelation.

There is a "mystery of godliness," and side by side with it there is "the mystery of iniquity," which the New Testament tells us, "doth already work." Some futurists tell us there will be no sign of the Antichrist until the church has been completely taken out of the world. I have never been able to understand how they arrive at that conclusion, especially as John says that even in his day there were many antichrists. Futurism conceives of Antichrist as a great infidel leader. I do not believe that is what the Scripture teaches about Antichrist. It teaches rather that he is to be a vice-Christ, a deputy God, a vicegerent of God—but certainly not an infidel. He sits in the temple of God "shewing himself that he is God." Whatever else may be said about him, he will be no secular infidel personality, but a great religious leader or system.

I believe that just as surely as the germ of the gospel, a germinal prediction of all that follows after, is found in the story of Abel and his sacrifice—you remember it is said of our Lord Jesus that "his blood speaketh better things than that of Abel"—just as surely as the line of Abel, an acceptable religion, a religion based on a divine revelation, and all the way through foreshadowing the great Sacrifice of the cross: as surely as that line may be traced through all subsequent history, so may the line of Cain who slew his brother Abel. The first of all murders was a religious murder. The first human life to be sacrificed was due to a form of religious persecution. One who acceptably worshipped God was murdered by one who had devised a religion out of his own heart. I say, that line is to be found all through the Old Testament, into the New—"The mystery of iniquity doth already work."

It was present in apostolic days. An insipient apostasy was already manifest. How can it be believed that all the operations of that great institution which commands the allegiance of hundreds of millions of souls should have been entirely ignored in the prophetic purview of the New Testament? We admit what our Romanist friends say, that it is an ancient institution, that it has a long history; and surely the thousand or more years of the dominance of Rome when Europe suffered an almost complete religious blackout, while scarcely a rushlight of truth anywhere remained—it seems to me, I say, difficult to believe that that impressive chapter in the history of the human race and of religion should find no place whatever in the prophetic Scriptures; and that we are to expect that the ransomed of the Lord are to be suddenly raptured; and that not until then will Antichrist manifest himself.

I subscribe in the main to what is called the historical school. I believe a great part of the book of Revelation has been already fulfilled. I am myself convinced that the great apostasy referred to in the Bible, issuing in such incidents as "forbidding to marry, and commanding to abstain from meats," and a great many other things, may be historically recognized in the course of the Roman Catholic Church. I know the Futurist school points to the Modernism of our day. Modernism, I grant you, is part of the deepening, increasing, apostasy in all probability; but even Modernism in our churches, in our pulpits, in our colleges, in our other educational systems, in nearly everything that comes from the public press—

even Modernism is as nothing compared to the utter blackness that has issued from Rome.

I cannot go into details. I have been publishing in THE GOSPEL WITNESS week by week serially chapters from a very interesting book by Baron Porcelli, entitled, "The Antichrist: His Portrait and History." I wish you all had that book. I fear it cannot be purchased during the war; but if it cannot, I intend to publish it myself. Baron Porcelli's father was an Italian nobleman, a supporter of Garibaldi; his mother was a Scots lady; and he himself a naturalized British subject, a devout evangelical, and a great scholar. But I am not borrowing from Baron Porcelli.

I.

The details I cannot stop to elaborate, but my own conviction is that the beast out of the sea is nothing less than the Papacy. The sea in this book is specifically said to be the nations of men. Out of the nations came this beast, out of the sea "speaking blasphemy". I believe that the beast out of the earth, which caused men to worship the beast out of the sea, is none other than the whole episcopal hierarchy of Rome—its holy orders devoted wholly to teaching men to worship the beast, to bow down to the Papacy. If you study the sacramentarian system of Rome, you will find it is designed to inculcate obedience to the authority of the Papacy, to submit to the beast out of the sea.

But do not accept what I say. We are not profited by receiving something that someone else says, without thinking for ourselves. Think for yourselves. Do not say, "My Pastor says so-and-so." I want you to go to the Word of God for yourself, to believe what you believe only because you have been convinced by a personal study of the Word of God. If we in this pulpit speak not according to the Word, do not believe it. Find out what the Word of God has to say, and believe that.

In this chapter we read of the image of the beast. I suggest to you an interpretation that is worth considering. For myself I have found it intellectually, biblically, and historically satisfactory: I believe the image of the beast is that deification of Mary, and her assumption to the right hand of God, and her alleged tears and the occasional appearance of life, that is an integral part of the Roman system.

In the seventeenth chapter there is described a woman clothed in purple and scarlet, riding upon a scarlet coloured beast, and "upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." If you put all these things together, the beast out of the sea, the beast out of the earth, the image of the beast, and then Babylon "that great city" the historic and ultimate manifestation of that "mystery of iniquity" that began in Eden when the devil threw down his challenge to the Lamb of God as typified there, I think you will find a key to the interpretation of history, sacred and profane; and that it lends great significance to the current events of our time.

Where did the first beast get his power? Not from above, but from below, "whose coming is after the power and working of Satan". Where did he get his power? Not divinely conferred, but satanically communicated, from the Dragon himself. The second beast, if this interpretation be correct, if it represents that system which causes the world to worship the first beast, the Hierarchal

episcopal system—in a word, the principle of holy orders which professes to monopolize divine authority—if that be so, you will understand something of the significance of this chapter.

We are told that everyone, save some elect ones, in all the world, receive the mark of the beast.

II.

WHAT IS THE MARK OF THE BEAST? Our Roman Catholic friends appropriate Paul's great saying when he exclaimed, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," as an authority for "the sign of the cross". The cross was a symbol of the curse, it was the "accursed tree". He was "made a curse for us". But there is not a word in Scripture to suggest that the New Testament Church ever worshipped the cross as such. They worshipped the One Who died upon the cross, and Who rose again. You will search the New Testament in vain for the remotest suggestion that the apostolic church ever used any "sign of the cross" in any way, at any time. They were glad to put the instrument of the death of Christ out of view, and to view rather the risen Lord. The soldiers were disposed to quarrel about the seamless robe, but I have never read that anyone asked for a piece of the cross. No. It was an instrument of death, as representative of the outpouring of the wrath of a holy God, something to be put away. We worship the risen Christ—now no longer on the cross, but, bearing the marks of His crucifixion. He ascended into heaven and there in the presence of God intercedes for us. He is the Object of our worship.

I received a letter from a missionary in South America some time ago, enclosing a postcard on which was printed the ugliest representation imaginable of a dead man nailed to a cross—supposed to be the figure of our Lord Jesus Christ. It was utterly repulsive. The missionary told me, "That is all that is preached in this dark land by the Romanists, a dead Christ upon the cross, not a living Christ in glory."

The sign of the cross is not peculiar to the Roman Catholic Church. It can be traced back to Babylon. It has been adopted as a part of that paganism brought into the church when the Bishop of Rome took the place of the Caesars, and an institution called "Christian," was paganized, and a supposed representative of God was exalted to the throne of the Caesars, claiming authority over the world.

The sign of the cross is everywhere. I quote a Roman Catholic authority. The sign of the cross is made fourteen times in baptism; in extreme unction, the sign of the cross is made seventeen times; in blessing holy water, the sign of the cross is made twelve times; and in the celebration of the Mass, the sign of the cross is used fifty-one times. For every time the devout Romanist makes the sign of the cross properly he obtains fifty days' indulgence.

How alien that is to the gospel of Christ, and to the spiritual significance of the death of Christ! The use of the sign of the cross begins with baptism, and continues to extreme unction; and by the Romanist doctrine of baptismal regeneration—and I care not who teaches it, whether it be Romanists, or Baptists, or United Church men, or Presbyterians—if you teach that a soul is saved by water, you teach what is not in the Bible; but it is by

that initial sign of the cross that Rome claims authority over its votaries and victims.

But there are people, millions of them, who have received the mark of the beast, who are identified with his system. When I see nuns with their shrouded faces and dangling crosses, I always say to myself, There is the mark of the beast. It is! The day is predicted when men small and great, rich and poor, free and bond, will be included in that great number, who will be marked as subject to the beast's authority. I do not say that that is wholly a fact now, but men and institutions are increasingly coming under the influence, if not under the authority of the beast. In a very real sense, the mark of the beast is becoming increasingly prevalent in Canada.

One of the newspapers, when they received the announcement of this service, called me and said, "What do you mean by the mark of the beast?" "Why do you ask?" "Has it anything to do with the Roman Catholics?" "Why do you think it has?" If they identify themselves, they ought to know! But before accepting the advertisement, they pressed me further: "Is that what you mean, or do you mean Hitler?" I said, "There is a variety of opinions. There are some people who think Hitler is a bit of a beast. I have heard people speak of the swastika as the mark of the beast." "Are you going to say anything about that?" I replied, "To avoid all possibility of misunderstanding, I printed out the whole text: do you propose to censor my sermons before you accept the advertisement?" "What are you going to say?" "Come and see." And at last the man said, "If you do not hear further from me, we will print it"—and they did. But the very enquiry was an illustration of the subject.

Freemasons are among the pet aversions of the Papacy. They are just as much against them as Hitler is against the Jews. Freemasonry is supposed to be inimical to the progress of Rome. One cannot be a Freemason and a Roman Catholic at the same time. But even the Masons are receiving the mark of the beast. We had been unable to secure a building for a PROTESTANT LEAGUE meeting in Ottawa, but at last secured the Masonic Temple. We paid for it two months ago, had the contract bearing their signature; but yesterday the Masons sent me back the cheque. They did not say they could not have a Protestant meeting in a Masonic building, but that they had decided not to rent the hall to outside organizations!

The other day an ex-mayor of this city called me and said they would like me to speak at the Ulster Masonic lodge, and to speak about Ireland out of my knowledge of that country. I am not a Mason—I belong to no secret society. But I consented. I will go anywhere where I am permitted to deliver a message of truth. This man said, "You will hear from our secretary." In due course I received a letter from the Secretary thanking me for accepting the oral invitation given by the ex-mayor, and saying they would look forward to seeing me. Later I received a communication, "I am extremely sorry to say that we have found it necessary to cancel the engagement."

I did give an address to a Masonic meeting. I have given many. When I was introduced, the Chairman said, "There are two subjects that are taboo; one is religion, and the other politics." I said, "Religion is the science of man's relation to God; and politics, broadly speaking, is the science of man's relation to his neighbour. When

you take those two things away, will you tell me what there is left of which to speak. I will speak on what I like, or not at all." So I told them a few things, even in a Masonic meeting.

This strange terror of Rome is spreading everywhere. We are rapidly approaching the day when no man can buy or sell unless he bears the mark of the beast. I was in a certain city the other day, and the Chairman of the Board of Education told me that the head of every office in the city under Federal jurisdiction—Income Tax, Customs, War Price Board—without one solitary exception, in a Protestant city, is an out-and-out Roman Catholic. A young man told me that in a certain office in another city where he works, "There are nineteen stenographers in my little office, and fifteen are Roman Catholics."

I was in Oshawa last Friday night, and we spoke in a Masonic Temple—but I was told that if they had had time they would have cancelled that meeting. A young man there said to me, "We have a crowd of men in my department, and there are only five Protestants." I am going to speak in Whitby to-morrow night—if they do not close the building. In that neighbourhood the French-Canadian Roman Catholics have come in like locusts.

Someone says, "But you do not mean to say that Protestants wear the mark too?" Yes, I do. Too many Protestant ministers of our day wear the mark of the beast. Some of them seem to stand in awe of the Papacy, and others appear to have a secret regard for the Church of Rome.

That is not a very happy prospect, is it? Even now newspapers and business generally are threatened with boycott if they dare to offer opposition to Rome. "No man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." In general application, it has not come to that, but it is steadily increasing—and it is already largely so in the Province of Quebec. It obtains very largely in Ontario—and overseas. I received a letter yesterday from a gentleman in Bath, whose father is a clergyman. He reads THE GOSPEL WITNESS, and sent me a kind letter, saying, "I should like to tell you how things are here. Bath was terribly blitzed, razed to rubble. Recently a Government order was issued that no church may obtain permission to repair its building beyond the expenditure of one hundred pounds—enough for the repair of a hole in the roof or something of the sort; everything else must wait until after the war. Some of our churches were terribly damaged, and have been able to effect only such temporary repairs as will allow them to carry on. The papers have been full of protests against even such minor repairs to Protestant meeting-houses; but right in the city of Bath a Roman Catholic church obtained permission to make repairs to the extent of eight hundred pounds—and not a word of protest was heard from anyone." We are all agreed that the necessities of the war must be given priority,—but the rule ought to apply to all.

We have churches in this country who want to erect buildings, and the question is, Can we get permission to build? Down in Montreal one of our students is doing a magnificent work. He had a PROTESTANT LEAGUE meeting in Montreal, packed to the doors, crowded out, and a great time. He had Mr. D'Anjou, formerly a Roman Catholic priest who left the Church and took his church into the Presbyterian body. Mr. Armstrong would like to build a small place, only four walls and a roof, but cannot

get permission. But many contracts are let for Roman Catholic institutions, costing hundreds of thousands of dollars. But not for a Protestant institution. And that is true, not only in Quebec, but in Ontario.

It is here in principle, and before such things reach their final consummation there must be a gradual development. That is patent on every page of history. I do not say the mark of the beast is everywhere. My newspaper friend said, "What do you mean by asking if the mark of the beast is displacing the Union Jack?" My reply is: In Canada to-day loyalty, or at least submission, to the Church of Rome, or silent acquiescence in her claim to preeminence, takes precedence of loyalty to His Majesty the King. The worst rebels to be found in the Empire are in Quebec, and have been taught by their priests to be so.

III.

WHAT IS THE REMEDY? How shall we stop it? Organize a great political party? No! What will stay the triumphal progress of the beast? "Who is like unto the beast? Who is able to make war with him?" "And all that dwell upon the earth shall worship him." All? Yes; all "whose names are not written in the book of life of the Lamb slain from the foundation of the world." That is another way of saying that in the last stages of this apostasy, in the ultimate analysis of things, the only people who will at last stand out against the Antichrist will be the people who are altogether the possession of Christ Himself.

I am finding it everywhere, among ministers. Get into conversation with some of them about the things of God, and they do not know what you are talking about. Talk about the new birth, the atonement, they stare at you. They do not believe in the supreme authority of the Bible. He may be a Baptist, or an Anglican, or a Presbyterian, or whatnot,—it has permeated every denomination. By and by you will find men who will say, "Here I stand. I am not afraid to show my colours. I see clearly that Rome is a menace to our religious life, and to our civil liberties." Ask any who so speaks, Where did you learn that? That man will tell you that there was a day in his experience when he saw Christ, when he beheld the Lamb of God Who taketh away the sins of the world. He was born again by the regenerating power of the Spirit of God, and since then he has known the Bible as the Word of God; since then he can brook no suggestion that anyone be allowed to compete with his glorious God and Saviour Jesus Christ.

The men and women of our day who really stand are the men and women whose names are written in the Lamb's book of life. You remember what our Lord Jesus said when the disciples reported that even the devils were subject unto them through His name? Would you not like to have power to cast out devils? Would you not like to have authority over evil, so that you could subdue it? The Lord gave them that authority, but He said, "That is one of the lesser matters that should inspire you to thanksgiving. In this rejoice not, that the spirits are subject unto you but rather rejoice, because your names are written in heaven." That is the thing that counts—not in the "blue book" with the famed four hundred. Some of my brother-preachers have a passion for the newspapers. If they can see their names in the newspapers they think they are doing something. They at-

tended somebody's pink tea; or, it was a drawing-room meeting, and the Rev. Mr. So-and-So was present to say grace!

A friend of mine said to me once—I knew him well: "You know, Shields, it is said that some build upon the foundation, wood, hay, and stubble; I think if Paul were writing that to-day, he would say, wood, hay, and newspapers"! I sat at a banquet beside a newspaper man shortly after I came to this pulpit, and he said to me, "I have not a very exalted opinion of some public men. I have seen them almost bow down before us newspapermen. They come around and ask us to report certain things they have said." If they find the greater part of a report of a meeting is taken up by reporting someone else's speech, and it says at the bottom, "Mr. So-and-So also spoke"—that is fatal. How childish such considerations are! "Rather rejoice that your names are written in heaven." Make sure your names are written there; and if they are written there, you can afford to endure all the scorn and contumely that a wicked world can pour upon you. Not one whose name is written there, will receive the mark of the beast. They will say, "No; you cannot brand me with that."

Could you resist the branding, whatever the mark is or may be? Is Jesus Christ so real to you that you cannot endure the suggestion that anyone should come between you and Him? I remember reading the story of a dying saint to whom someone went to minister comfort. The friend quoted a text of Scripture: "I know in whom I have believed"—"Stop", said the dying man, "that is not quite right. Do not put even a preposition between me and my Lord. 'I know whom I have believed.'" Having seen Christ, if He has dawned upon our consciousness, if the God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ, we cannot endure the pomp and pageantry of Rome. It is an offence to us. We must have Jesus, and Jesus only.

That is the only safeguard against any and every kind of apostasy, to know Christ in such a way that you cannot consent to His glory being shared with anyone. It must be Jesus, and Jesus only. That is why I hate Romanism. All honour to Mary as a woman, as an ideal mother. All honour to the apostles, and to all the saints. But there is only One Who is to be worshipped. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

If all that be true, it should be our supreme task to preach the gospel, to preach the Word, to be instant in season and out of season, never to fail to set Christ before the people. That is the way to have done with Antichrist. We thought of Elijah this morning. God used him and a small group to turn a whole nation back to Himself. He used Luther to make the light break over all Europe. The Reformation, according to Romanists, was the greatest of all historical disasters; although many men called Protestants are now telling us that the Reformation was a mistake!

We need another Reformation. We need another Wesleyan revival. I am a Baptist from conviction—and I should not object to your all becoming Baptists! But I have learned to grasp the hand of every man who crowns Jesus Christ my Lord as his Saviour, even though we may differ on other matters. The time has come when

everyone of every name who is sure his name is written in the Lamb's book of life, must say, "No mark of the beast for me"; and we must stand together.

IV.

You ask, "IS THERE ANY PROSPECT OF SUCCESS?" Yes. It may be that in your time and mine, we shall see a great revival. I cannot help believing that it would be like our gracious God to give this wicked world another chance before Jesus Christ comes. I can see nothing in Scripture to forbid such a hope or expectation; and my longing prayer is that God will rend the heavens and come down, and turn multitudes back to Himself. He can do it. Listen: "And I saw another sign in heaven, great and marvellous, even angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

There is going to be a great day for the people of God. One of these days the victory will be wholly ours. Not completely, not finally, until our glorious Lord shall come down the skies. Although I cannot accept all the teaching of dispensationalism, I want you to know that I cherish the "blessed hope of the glorious appearing of the great God and our Saviour Jesus Christ." I can see no hope for this world apart from the ultimate personal coming, in power and great glory, of the Saviour Who died for us at the place called Calvary. When He comes, He will consume this Antichrist with the breath of His mouth. Some people believe that means the Word of inspiration. I do not know whether it does or not. Some of them believe that that consumption began with the Reformation when the Bible was released.

We are distributing thousands of New Testaments among our French-Canadian fellow-citizens. We cannot be mistaken in doing that. We want them to have the Word of God. By such means this Antichristian system is to be gradually consumed "with the breath of his mouth" or not. But whether that be the interpretation or not, somehow he, or it will be consumed with the breath of His mouth; and at last, whether the first stage be a gradual process or not, at last he will be destroyed with the brightness of Christ's coming. Thus the Antichrist who has troubled us will be doomed. That will be a great day. You look forward to the day when we shall have done with Hitler and Mussolini and Tojo? So do I. And I am looking forward to the day when we shall have done with the two beasts—better still, when that old red dragon which is the devil himself will be cast into the bottomless pit. One of my friends said to me, "I should like to be Pastor of a church after the devil is chained." So should I! And what a world this will be when the blight of Romanism shall have been swept from the earth for ever; and into the bottomless pit whence it came!

It will come some day. We shall have done with the Papacy by and by. Whatever the intermediate stages and experiences may be, some day we shall sweep through the gates into the city, and all that defileth will be with-

out. There will be no temple, for the Lord God Almighty and the Lamb will be the temple thereof; neither will there be sun, nor moon, nor stars; for the Lamb is all the glory in Immanuel's land. Let Him be all the glory now, for His name's sake.

Let us pray:

O Lord, we thank Thee for the glorious gospel that is able to make men free. We thank Thee for the regenerating, redeeming power of Thy Spirit, that is able to give us grace to stand for Thee, and against the beast. Help us to reject his branding! Multiply the number of those who will stand against this thing, and having done all, will still stand.

We are concerned for this country of ours. Send a revival to Thy Church. Call the ministers of this land back to Thyself. Deepen our desire for the salvation of men; give us a great longing for the appearing of Jesus Christ, the day when the white horse and his Rider shall come down the sky. Bless every church of every denomination, every minister of the gospel of every name.

Preserve our young men who have gone from us; if it be Thy will, bring them back safely. Strengthen those in high school and university whom Thou hast raised up to fill the gap. How we thank Thee for the simplicity of their faith. Gather us all closer to Thyself. Send every redeemed soul out of this place rejoicing that his name is written in the Lamb's book of life.

Should there be one here who knows Thee not, call him or her to Thyself. Make it a night of salvation, for Thy glory's sake, Amen.

ELIJAH ON MOUNT CARMEL?

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

Preached in Jarvis St. Baptist Church, Toronto,
Sunday Morning, April 11th, 1943

(Stenographically Reported)

"And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again."—1 Kings 18:36-37.

THOSE of you who attended Bible School this morning have already engaged your thought with this great chapter.

It was a time of almost universal apostasy in Israel. The people had forsaken the Lord. Disaster had overtaken the nation; famine everywhere prevailed. God seemed to be afar off, and to be entirely forgotten. Then it was, after three and a half years in seclusion, that God appeared to Elijah, and bade him go and show himself to Ahab. Through Obadiah he sent a message to the king, and at last they met. Elijah was greeted with the king's angry words: "Art thou he that troubleth Israel?" Elijah replied: "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." Then he ordered—for so it was—that all the people should be summoned to Mount Carmel, with all the prophets of Baal, four hundred and fifty, and of the groves four hundred. And they came.

And you will remember Elijah's challenge. He pro-

posed to build two altars. Said he, "You build one, and I will build one, and we shall lay the sacrifice upon the altar, and call upon our gods: you upon Baal, and I upon Jehovah, and the God that answereth by fire, let him be God." And the people said: "It is well spoken." And so the altars were built. First the prophets of Baal prepared their sacrifice, and they called upon their god from morning till evening, begging Baal to hear them. But "there was neither voice, nor any to answer, nor any that regarded."

Then Elijah built his altar, and laid the wood upon the altar, and the sacrifice upon the wood. He dug a deep, broad, trench about the altar, and told them to pour water upon the sacrifice, and the wood, until the trench about the altar was filled with water. This they did three times. And when thus they had finished it, Elijah offered this prayer about the time of the evening sacrifice: "Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again." Then the fire from heaven fell, and it consumed the sacrifice and the wood, the stones of the altar, and the dust, and licked up all the water that was in the trench. And when the people saw it, they fell upon their faces, and said, "The Lord, he is God; the Lord, he is the God."

I ask you to look at this prayer for revival. It was a prayer that God would plead His own cause, and introduce Himself; that He would justify His servant, and vindicate His word, and make all the people to know that their hearts were turned back to the true God.

I.

First of all, ELIJAH PRAYED THAT GOD WOULD ARISE AND PLEAD HIS OWN CAUSE AND INTRODUCE HIMSELF. The fact is, my dear friends, no one but God can do that. God is His own Apologist—His own Defence. He must break in upon the unbelief of men, upon the darkness of their minds, and by His own almighty power show that He is God. Revival will not come through the observance of ceremonies, through the organization of great bodies of people: God must plead His own cause. And surely there never has been a time when it was more necessary that God should arise than now! We are living in a godless age, amongst godless people. In many cases, God is no longer honoured in His own house. His Word is set aside, His Son is denied. Men have substituted the work of their own hands for the work of divine grace. I greatly fear that some of the churches of our day are blighted by an unconverted ministry. There are blessed exceptions, but many ministers of religion to-day, if you talk to them about the things of God, speak to them about the atoning sacrifice, the regenerating power of the Holy Ghost, and the blessedness of His indwelling, will regard you as though you were talking a foreign language—they have not the remotest idea what you are discussing. You are speaking of a spiritual realm the riches of which they have never tasted, the glories of which they have never beheld. And there is only one way by which such conditions may be changed. They may be changed only as God Himself shall arise and make Himself known. That was Elijah's

prayer; that "this people may know that thou art the Lord God." That is our great need in this day, that God should be recognized and worshipped and obeyed.

What was Elijah's test? How was God to make Himself known? How was He to convince the people of the reality of His existence, and of the possibility of the exercise of His gracious power? Elijah's test was this: *If the Lord be God, then He will answer the prayer of His people.* There is no greater proof that God is, and that He is the Rewarder of them that diligently seek Him, than is to be found in His gracious answer to the prayers of His people. And Elijah did not propose to monopolise that high privilege. He said to the prophets of Baal: "You pray to your God, and see whether your God will answer you or not." And so they prepared their sacrifice, and from morning till evening they cried; they mortified themselves; they cut themselves with lances; they went through all sorts of performances, begging the attention of their idol god. But the Scripture says "there was neither voice, neither any that answered, nor any that regarded." Baal was proved to be a dumb and unresponsive god. Having eyes, he saw not; having ears, he heard not; having a mouth, he spoke not; having hands, he wrought not—he was an utterly useless god.

Some years ago a leading Modernist in the United States, speaking for those who denied the inspiration of this Book, and the Deity of our Lord Jesus, and the saving efficacy of His precious blood, said something to this effect—I quote him in substance: We may as well recognize that between Modernism and Evangelical Christianity (I think he called it Fundamentalism; for myself, I don't like that name, because it has become identified with all the vagaries of our day) there is a great gulf fixed. The God of the Modernist is not the God of the Fundamentalist. The Bible of the Modernist is not the Bible of the Fundamentalist. The Cross of the Modernist is not the Cross of the Fundamentalist. The Christ of the Modernist is not the Christ of the Fundamentalist. The religion of the Modernist is not the religion of Evangelical Christianity. And he was absolutely correct. That which Modernists call Christianity has become paganized. The Word of God is denied; the efficacy of the blood repudiated, the Deity of our Lord Jesus Christ rejected, and men have devised a religion out of their own heart. But we say to the Modernist: "Show us the answers to your prayers." Dare we issue such a challenge? Yes! I dare to do so now.

I do not wonder that many churches hold no prayer meetings. They hear nothing of a God Who answers prayer. There is no voice, no answer, no one that regards the vapourings of men who have devised a religion out of their own heart. And so there has come upon the professing church of Christ a great paralysis. We are living in the days of a real famine of hearing of the Word of the Lord. I hear it everywhere, from the men in the Armed Services, at home and abroad. A young fellow said in our prayer meeting last night: "I wanted to talk to the Padre, to ask him some question, and I went to him. When I got to his room it was so filled with smoke, and there was so little to suggest a minister of Christ, that I turned away without asking my question." Another young fellow only last week said: "In my camp there are two Padres. They both smoke like chimneys and drink with the officers, and nothing

at all suggests that they have ever known Christ." In England they say it is very largely the same. Too many chaplains do not know God. I say there are exceptions, thanks be to God, but many of them are mere officials. We live in a godless age. God is giving the Empire a victory which none of us deserves, and which no part of the Empire is less entitled to expect than this country in which we live, that has sold out to evil and to godlessness from the Prime Minister down. God grant that His goodness may lead us to repentance!

A newspaper man asked me yesterday a question. He said: "The Liquor Controller, now Provincial Treasurer as well, and ex-Premier Henry, are going to make a tour of the Jarvis St. beer parlours, and our office has instructed me to ask you if you will accompany me, and let us go with them." I said, "Yes; I will go if it will do any good. But how kind of these men to serve such long notice to all these workers of iniquity that they are going to make a tour of inspection!" What folly! Right within these two blocks here there is such evil as is a disgrace to any nation that calls itself Christian. Ever since Mr. Hepburn came to power in Ontario this Province has been governed by the underworld. The basest and lowest elements of society have been in control. We are living in a godless nation, and all because God has been driven out of His House, out of the Church. Salvation by grace is not preached, and those who dare still to believe in the Bible are mocked at as though they were the simplest of all simpletons, and the most extravagant of all fanatics.

But Elijah said: "Lord, show this people that I have correspondence with Thee. Answer me. Give me an answer to my prayer, and show that Thou art God.

Oh the Church that is a Church of God, must have answers to prayer! It is the crowning evidence of the reality of our faith. Last Christmas I listened to parents talk to their children across the sea. There was not very much said. A little boy or girl was told: "Now mother is listening," or "Daddy is listening" and you heard a little voice say, "Hello, mummie," or "Hello daddy," and after a while a reply. And very often mother could scarcely speak. She was choked with emotion as her child spoke to her. And I remember one announcer saying, "This little girl is very shy. She is overcome with the sound of your voice." And I heard him say, "Now, dear, you speak. Mother is listening." It did not make much difference what they said. A little child had called, and he heard father answer, and he knew that father was alive, and they heard mother speak, and knew that mother loved them still. It was a lovely thing. I enjoyed it. I confess I sat there wiping my tears as I heard parents and children talking together, about nothing in particular.—Nay, about their mutual love!

Oh, my dear friends, this is a fatherless world. People act as though God were dead, and could not do anything for us any more. What we need is to prove to this unbelieving world that when this poor heart cries out to God He will answer me, and make me to know that He lives.

And the Church that will be used of God to bring about a revival will be the Church that prays. We had a marvellous meeting last night. We have a splendid group of these young boys growing to be men. I wish you could have heard them. I will even call their names,

Charlie Tipp, Keith Kinsinger, and Bob Holmes, and many others, just calling upon God, and commending to Him the young men, who were a little older, and who are now in the Armed Forces. I do not know how many of them said, "Lord, we are younger. We cannot go to fight yet, but help us to feel our responsibility to fill up the gaps." And they prayed for blessing on these services. I said to myself, "Verily, God is moving in our midst when this company of boys and girls are crying so earnestly to God. And He will answer! That is the mightiest apologetic when God proves that He still lives, and that He is the Lord God of Israel.

And Elijah asked for something that would prove the character of God. He said: "The God that answereth by fire"! "I want these people to know that our God is a consuming fire, that He is a Spirit, and that they that worship Him must worship Him in spirit and in truth. I want them to know that the worship of Jehovah is a spiritual worship. Introduce Thyself."

When we were building this Church I went to a certain engineering place to get something done to my own design. The wife of the proprietor was his secretary. She said to me, "I am the teacher of a primary class, and I am much interested in the kind of work in which you are engaged. You are reconstructing your Church?" I said, "Yes." She said, "What provision are you making for your young people. Have you a gymnasium, or a place of entertainment for them?" I said, "No." "Well how do you expect to hold them?" I said, "We have a Saviour Who loves young people, and Who can so make Himself known to them that they would rather be with Him than in any theatre, or on any dance floor in the world." And my heart rejoiced when I heard these young fellows, some in university, and some in high school, thank the Lord that they had so come to know Him that they had found in daily fellowship with Him greater joy than they could find in any other place in all the world. My heart cried, Hallelujah.

And then Elijah asked that God would show Himself to be God *by doing something that no one but God could do*. He said, "I want a unique answer to my prayer, so that everyone will know that this is God. Send the fire, and the God that answereth by fire; let him be God. There is the altar, and the sacrifice, and the wood, soaked with water. I want God to show that all the devices of men cannot extinguish the Heavenly Flame. Send down the Fire, and consume these things." And the Fire came!

My dear friends, I frequently meet people who say to me, "Can you help me?" I have to say, "I cannot. There is only One Who can help. No priest can help you." A Roman Catholic came to Dr. Lehmann and said, "Why did you leave the Roman Catholic Church?" He said, "Because I could find no help there. I was a priest. I was in holy orders, the grace of salvation was in me. It was to flow from my fingers. I could do anything that God could do. I could convert a wafer into the body of Christ. I was told that I represented God, but it did not work. I was but an ordinary powerless man, and I wanted a God Who could do something for me. That was why I left the Roman-Catholic Church."

My dear friends, there are men, hosts of them in the bitterest kind of bondage. What we need is a demonstration of moral and spiritual miracles, people made new creatures in Christ. We need the One Who made all men to come and re-make them, and only God

can do that. And nothing less will prove the presence of God. No material prosperity, not fine buildings, not large congregations, not splendid music, or even learned and eloquent preaching,—if indeed such can anywhere be found. These things are altogether lighter than vanity. *What we need is God.* "Let it be known" said Elijah "that thou art God in Israel."

II.

And the next thing was, what? "That I am Elijah?" No. "That I am a prophet?" No. "That I am a very important man?" No. "Let it be known this day that thou art God in Israel, AND THAT I AM THY SERVANT."

Elijah said, it seems to me, "O Lord, I have had enough of it. For three and a half years I have been hunted, cursed, damned by the king and his courtiers. Now let everyone know that I am Thy servant." That is all. There is no greater dignity that can come to mortal man than to be known as a servant of God. Moses was called the servant of God. Oh, for what cheap and childish things do men in high places seem willing to sell their souls! I have known preachers who have stultified themselves in the hope of receiving an honorary degree from some unbelieving university. What do all these honours that men can pile up amount to anyway? "When I became a man, I put away childish things." "Let it be known this day that . . . I am thy servant." I think it is legitimate to pray a prayer like that. I know in this place we are called extremists, fanatics. Your pastor is a "militant" pastor. He is; and he is at war with the devil and all his works. But, oh, how they hurl their bitter epithets upon us. And the Prime Minister said, because we stand for God's truth, because we protest against the surrender of this great Dominion to the Antichrist and his servants, the Prime Minister said, "I have nothing but contempt for Dr. Shields." I do not care what he says. I am greatly honoured by his contempt. What does he know about God, about this Book, about the God Who answers prayer? Nothing at all. What do we care what people say? There is only one thing I care about, and I covet that: "Let it be known this day that . . . I am thy servant." And God is my witness, I try to serve Him. Let it be known that this church is made up of a company of people who want to serve God above everything else, and are willing to go without the camp with Him, enduring anything, if only it may be known that we are His servants.

Elijah was the most unpopular man in Israel. I began to think last night that, in this one respect, I was pretty nearly in Elijah's company. "Oh," said Obadiah, "as the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee: and when they said, He is not there; he took an oath of the kingdom and nation, that they found thee not. He has been trying to get your head all the time." When I heard that the Prime Minister, and the Government of Canada had been seriously considering what they would do with Dr. Shields, I laughed to myself. Imagine the Government of twelve millions of people seriously considering what they would do with one man, and after three hours of debate saying that they did not know what in the world to do with him! And so Mr. King handed me over to the tender mercies of the Attorney

General, because if there was anything to be done, it would have to be done by the Province, because the Province administers the criminal code! I said in Oshawa, Friday, "Let the coward come out of his Parliamentary fortress of privilege and let him say on any platform that this minister of Christ is subject to the criminal law of this country." That would be libel. But he dare not say it anywhere but in the position he holds. We have a man as Prime Minister who has politically sold himself to work political wickedness in the sight of the Lord as truly as Ahab did. I respect his high office, but I have absolutely no respect for the man who occupies it. But what do we care? "Let it be known that I am thy servant."

Five years ago all the city suddenly heard that Jarvis St. was on fire, and over in Queen's Park in the Parliamentary buildings in some offices they had a private jubilation over it. And I heard that many in this neighborhood stood around clapping their hands that Jarvis St. was burning. They said, "They will never build again." But we did, and its spire still points heavenward. And what I am praying for is another fire of another kind; that God will answer our prayer, and that it will be said everywhere, "Jarvis St. is on fire with the Fire that comes only from heaven." Let it be known that this place is a place where God dwelleth. That is what we want, and I think it is legitimate that we should pray that it may be known that we are God's servants.

III.

"AND THAT I HAVE DONE ALL THESE THINGS AT THY WORD." Elijah said when he stood before Ahab the first time: "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." And he shut up the heavens, and rain did not fall, and the dew was not distilled, and the whole earth became parched and seared and blasted with famine, almost as though burned with fire. The cattle died. People were reduced to starvation. And then they tried to kill Elijah for being God's mouthpiece, for preaching God's Word. And Ahab said, "I will put him out of the way." And now Elijah says: "O Lord, let it be known that all that I have done I have done according to Thy word. Answer my prayer in such a way as to vindicate Thine own word, to prove that I have declared Thy word, not mine."

My dear friends, you may argue about the Bible till the crack of doom. Polemical discussion has its place. An intellectual scholastic defense of the truth is not without value. But in the last analysis the word of God will be established, and men made to know that the Bible is God's Word, only as God indicates His own word by His own interposition.

"I have done all these things at thy word." Yes; Elijah had denounced the prophets of Baal, and he was an extremist for that. He had denounced error in the nation, and he was reprobate for that. And now he said, "Lord, let this people know that I was only doing as I was told. Vindicate Thy truth." It is true that we have denounced error in this place. We have called Romanism, paganism. We have denounced Modernism in theological colleges, in McMaster University, and in all the other colleges, and in all other places. It is true we have de-

clared that the setting aside of this Bible is a dishonour, and we have no apology to offer for having thus denounced everything that is contrary to the Word of God. And now we are justified in praying that God will arise and let everyone know that we have done these things according to His Word, and that when we preach, "Ye must be born again" and refuse to change our testimony, we preach according to the Word; that when we have declared the blood of Jesus Christ, God's Son, cleanseth us from all sin, we have so declared on the authority of God's Word; that when we have said to people, If you would really follow the Lamb, and do what God wants you to do, and be what God wants you to be, you must be separated from the world, and from all the ways of the world. You must be insulated, shut up to God. The world must be driven out of the church. That is where we stand, and where we have stood these many years. And I say we are justified, warranted in asking God to show that what we have so preached is according to His word.

Let us more than ever pray that God will show that we have done these things according to His word, and that there is a gospel of salvation, a gospel of saving grace to preach. Oh, that God would come among us, that the Word of God should be vindicated! You say that it is a big programme. It is. "How can it be with a little group like Jarvis St., and those that are in fellowship with us?" Well, we are more numerous than God's servants were in Elijah's day. And Elijah said—and he had reason to say it, for he had not seen anyone else standing,—he thought he was alone—"I, even I only, am left; and they seek my life to take it away." Elijah thought he was alone; that his was the only voice to speak for God. And yet he dared in that dark day to ask that God would so answer his prayer, and so come down amongst His people that the whole nation should be turned back to God. Of course there were seven thousand more than Elijah knew; and the New Testament in citing this very incident teaches us that there is always a remnant according to the election of grace.

A revival has to begin somewhere, and there is no reason why it should not begin here. There is no reason why we should not be God's instruments to kindle a fire that will be seen throughout the world. He has blessed us in times past. We have seen thousands in this place bow their knee to Jesus Christ, and call Him Lord. I believe He is in our midst now. I believe I hear sounds of a going. I believe in the earnest devotion of these young people calling upon God, there is something not natural. It is of the Spirit of God, and God is answering by fire even now, and He will turn the heart of this people, and of all the people back to Himself.

IV.

That is what Elijah prayed for. "Let all the people know, not from outward circumstances, but in their hearts, let them have an experience of fire within them, so THAT ALL THE PEOPLE SHALL KNOW THAT THOU HAST TURNED THEIR HEART BACK AGAIN." Oh that God would turn our hearts back again! Do you not wish that He would turn yours? Do you not wish that the candle of the Lord would once again shine upon you as in earlier years? You have not lost your salvation, though you may have lost your joy. You remember the immortal story of the beginning of the Wesleyan revival,

when those students at Oxford felt their hearts "strangely warmed," when their hearts were turned back again. Oh, that God would strangely warm our hearts, that every member of this church, and every member of all our churches would come to feel each for himself or herself, "I know that God has answered, for He has turned my heart back again."

I call you to prayer. Let me tell you what I want to say this evening. I will give you the central principle, that you may pray for it. I wish you would pray that God will come in such power in this evening's service as we have never known Him. And I wish you would gather in such numbers as to crowd Greenway Hall at the six o'clock prayer meeting to-night, in earnest prayer to God for the service. The only people who did not receive the mark of the "beast," and who stood against the infidelity of the great Antichrist, were those whose names were written in the Lamb's Book of life. The only proof against the apostasy of the age, my dear friends, is for us, personally, to know Christ in a very real way, so that no matter what others say, we may be able to say, "I know whom I have believed; I know the truth, and the truth has made me free." Only God can make people free. I exhort you therefore to give yourselves this day to prayer, in your homes. Be alone with God, and come to this place to-night expecting to see, and to feel the Heavenly Flame, and to hear people say what they said on that occasion.

Before the fire fell they built the altar. Has your altar fallen down? Before you pray for the fire, you may have to build your altar, restore the things you have neglected. It may be that you need to confess something before the Lord this day, that you may need to confess something to your fellows, I do not know. But whatever it be, let the altar be reared. Let the sacrifice be offered. And then pray as did the Psalmist when he said, "The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and turn to ashes thy burnt sacrifice. Thus it occurred on Carmel. "Let the fire fall, and so consume me that there will be nothing but ashes left": "Thereafter He will give . . . beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that ye might be called trees of righteousness, the planting of the Lord, that he might be glorified."

Let us pray:

O Lord, our God, we confess that there is not one little thing that we can do of ourselves. We acknowledge that our worship, our attempted service, our prayers, all our devotions, are void and vain unless Thou dost answer by fire, unless Thou dost send to us Thy Spirit. We pray that Thou wilt do so to-day. Do so even now. May some this morning yield themselves to Christ as their Saviour! May some who have so yielded, confess Him! And may any of Thy people who have lost something of the bloom of their early experience rededicate themselves to Thee! May the prophets who have been hiding in caves as in Ahab's day, come out boldly to the help of the Lord, and to the help of the Lord against the mighty.

We beseech Thee to hear our prayers, and so to answer us that we may all know that Thou hast turned our hearts back again.

We ask all these things in the name of Jesus Christ our Lord, Amen.

THE ANTICHRIST: His Portrait and History

By BARON PORCELLI

CHAPTER VII (Continued)

Isaac Barrow, on the Pope's supremacy (p. 85): "It seemeth, therefore, a sacrilegious arrogance (derogating from our Lord's honour) for any man to assume or admit those titles of 'Sovereign of the Church, Head of the Church, our Lord, Arch-Pastor, Highest Priest, Chief Doctor, Master, Father, Judge of Christians'; upon what pretence, or under what distinction soever, these 'pompatic, foolish, proud, perverse, wicked, profane words: these names of singularity, elation, vanity, blasphemy' (to borrow the epithets with which Pope Gregory I. doth brand the titles of 'Universal Bishop' and 'Ecumenical Patriarch,' no less modest in sound, and far more innocent in meaning, than those now ascribed to the Pope) are therefore to be regretted . . . because they do encroach upon our only Lord, to Whom they do only belong. . . ."

John Henry Newman, in 1834, before leaving the Church of England, said: "The spirit of Old Rome has risen again in its former place, and has evidenced its identity by its works. In the corrupt Papal system we have the very cruelty, the craft, and the ambition of the Republic; its cruelty in its unsparing sacrifice of the happiness and virtue of individuals to a phantom of public expediency, in its forced celibacy within, and its persecutions without; its craft in its falsehoods, its deceitful deeds and lying wonders; and its grasping ambition in the very structure of its polity, in its assumptions of universal dominion; old Rome is still alive; nowhere have its eagles lighted, but it still claims the sovereignty under another pretence" ("Essay on Development of *Christian Doctrine*," Advertisement, p. vii.).

After he became a Papist, Newman thus described the history of the Papacy (*Ibid.*, pp. 450 *et seq.*): "First of all were the bitter persecutions of the Pagan Empire in the early centuries; then its sudden conversion, the liberty of Christian worship, the development of the *cultus sanctorum*, and the reception of monachism into the ecclesiastical system. Then came the irruption of the barbarians; and then occupation of the *orbis terrarum*, first from the North, then by the Saracens from the South. Then came the time of thick darkness; and afterwards two great struggles, one with the material power, the other with the intellect of the world, terminating in the ecclesiastical monastery, and in the theology of the schools."

Charles Dickens ("Life," by Forster, Vol. II., p. 274) described Popery as "the most horrible means of political and social degradation left in the world."

Lord Macaulay ("History of England," Vol. I., p. 47) says that "the loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor."

Professor Huxley ("Daily News," October 28th, 1871): "There is no engine so carefully calculated for the destruction of all that is highest in the moral nature, in the intellectual freedom, and in the political freedom of mankind, as that engine that is at present wielded by the Ultramontane section of the Catholic Church."

Mr. Gladstone, describing the Kingdom of Naples

under Bomba and the Papacy, when the Church was presided over by a Cardinal Archbishop, and "the Jesuits were the body who, perhaps, stood nearest to the Government," when "it was an Augean stable of ignorance, pauperism, brigandage and vice" (as J. W. Probyn described it in his "Essays on Italy," p. 77); said he had "seen Perjury, the daughter of Fraud, the mother of Cruelty and Violence, stalk abroad, under the sanction of its government." A country where, by means of a Philosophical Catechism for the use of primary schools, there were taught, under the veil of religion, "principles at once false, base and demoralising." He declared that "no more cunning plot was ever devised . . . against the freedom, the happiness, the virtue of mankind" (Second Letter to the Earl of Aberdeen, by the Right Hon. W. E. Gladstone, M.P.).²²

Lord Macaulay ("History of England," Vol. I., p. 47) declared that "during the last three centuries, to stunt the growth of the human mind has been her chief object. Throughout Christendom whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been in inverse proportion to her power."

Burnet "History of His Own Times", Vol. IV., p. 400, Edit. 1815) said: "Popery is a mass of impostures, supported by men who manage them with great advantage, and impose them with inexpressible severities on those who dare call anything in question that they dictate to them."

Gill ("The Papal Drama," Longmans, 1866, Book XI., p. 408): "The prince has convicted the Pontiff; the hindering, debasing, stifling, grinding, territorial dominion has borne damning witness against the ecclesiastical system. . . . The power with the loftiest pretensions in the world has proved incapable of the pettiest achievement. . . . The Vicars of Christ have scandalously misgoverned a petty principality."

Adam Smith ("Wealth of Nations," Book V., Ch. i., Part iii., Art 3): "The Church of Rome is the most formidable combination that ever was formed against the authority and security of civil government, as well as against the liberty, reason, and happiness of mankind."

Gladstone ("Speeches of Pope Pius IX.," p. 173): "When the Pope speaks of the liberation of the Church, he means merely this, that it is to set its foot on the neck of every other power; and when he speaks of peace in Italy he means the overthrow of the established order, if, by a reconversion of Italians to his way of thinking, well; but if not, then by the old and favourite Roman expedient, the introduction of foreign arms invading the land, to put down the national sentiment and to re-establish the temporal government of the Clerical order."

We, fortunately, possess a great deal of information respecting the condition of the Papal States when "the temporal government of the Clerical order" bore sway. Out of a mass of accounts, let the following be pondered:—

Farini ("History of Rome," Book I., Ch. i.): "There was no care for the cultivation of the people, no anxiety

²² Gladstone: "The proselytising agency of the Roman Church in this country, I take to be one of the worst of the religious influences of the age." "A perpetual war against the progress and the movement of the human mind."

for public prosperity. Rome was a cesspool of corruption, of exemptions, and of privileges; a clergy, made up of fools and knaves, in power; the laity slaves; the treasury plundered by gangs of tax-farmers and spies; all the business of government consisted of prying into and punishing the notions, the expectations and the imprudences of the Liberals."

Dean Alford ("Letters from Abroad," pp. 66-67): "Here we have the most absolute monarch in the world, ruling a capital by no means large, with a numerous staff of military and police; and, besides, assisted by 20,000 French troops. And besides this, we have here a people whose state, physical, moral, and intellectual, is the result of accumulated centuries of a government and institutions, according to the advocates of the Papacy, the best in the world, and administered by infallible wisdom, unerring justice, spotless integrity, and unimpeachable truth. How, then, does it stand with Rome, in point of security and good order? Unquestionably, in both these points, it is the worst city in the civilised world."

In Dean Stanley's "Life of Dr. Arnold" (Vol. II., p. 411, London, 1844) we read: "This is the last night, I trust, in which I shall sleep in the Pope's dominions; for it is impossible not to be sickened with a government such as this, which discharges no one function decently. The ignorance of the people is prodigious: how can it be otherwise?"

Garibaldi ("The Rule of the Monk," Vol. I., p. 29): "In the year 1848, when a Republican Government was established in France, which was the signal for a general revolutionary movement throughout Europe, and the present Pope was forced to escape in the disguise of a menial, while a National Government granted, for the first time in Rome, religious toleration, one of the first orders of the Roman Republic was that the nuns should be liberated, and the convents searched. Giuseppe Garibaldi, in 1849, then recently arrived in Rome, visited in person every convent, and was present during the whole of the investigations. In all, without an exception, he found instruments of cruelty; and in all, without an exception, were vaults, plainly dedicated to the reception of the bones of infants. Statistics prove that in no city is there so great a number of children born out of wedlock as in Rome; and it is in Rome also that the greatest number of infanticides takes place.

"This must ever be the case with a wealthy unmarried priesthood and a poor, ignorant population."

George Augustus Sala ("Rome and Venice," p. 339): "Many years have elapsed since Lord John Russell denounced the government of the Pope as the very worst in Europe, and, save in a few insignificant particulars, it has not changed since. The government of the States of the Church is worse even than that of Turkey, where there is, at least, religious toleration and commercial freedom."

Dr. Henry C. Lea, in "An Historical Sketch of Sacerdotal Celibacy in the Christian Church" (2nd Ed., Enlarged, 1884) said: "The Latin Church is the great fact which dominates the history of modern civilisation. Nowhere do we see combined effort, nowhere can we detect a pervading impulse, irrespective of locality or circumstance, save in the imposing machinery of the Church Establishment. This meets us at every point, and in every age, and in every sphere of action. This vast fabric of ecclesiastical supremacy presents one of the most curious problems which the world's history affords.

A wide and absolute authority, deriving its force from (im)moral power alone, marshalling no legions of its own in battle array, but permeating everything with its influence . . . such was the papal hierarchy, a marvel and a mystery."

What Dr. Lea styles "moral power" in reality is founded on the following blasphemous claim of the Papal hierarchy. It is extracted from a large work by Abbé Gaume, entitled "Catechisme de Perséverance" (Vol. IV., p. 288): "What language of man can speak the dignity of the priesthood and the greatness of the Priest? Kings of the earth are great, who command vast armies and make the world tremble at the sound of their name. Ah well! there is one man greater still. He is a man who, every day, when he pleases, opens the gates of Heaven, and, addressing himself to the Son of the Eternal, to the Monarch of the worlds, says to Him: 'Descend from Your Throne, Come! Docile, at the voice of this man, the Word of God, He by Whom all things were made, instantly descends from the seat of His glory, and incarnates Himself in the hands of this man, *more powerful than Kings, than the angels, than the august Mary.* And this man says to Him: 'Thou art my Son, this day have I begotten Thee, Thou art my Victim'—and He lets Himself be *immolated* by this man, placed where he wills, given to whom he chooses; this man is the Priest.

"Thus the Priest, powerful as God, can, in an instant, snatch the sinner from Hell, render him fit for Paradise, and make a slave of the Devil, a son of Abraham . . . *God Himself is obliged to adhere to the judgment of the Priest.*"⁵⁴

Garibaldi was therefore right when he declared the Papacy to be the "greatest plague" that any country could have inflicted on it—when one considers that every priest claims to be as "powerful as God," and that the Popedom is simply a Kingdom of Priests, governed by the False Vicar of Christ.

Professor Killen, in his "The Old Catholic Church," p. 392, says: "It is a most significant fact that the Pope was indebted for his position as an earthly sovereign to his support of the worship of images. Though among the rulers he was only a 'little horn,' or a petty monarch, his power was not to be measured by the extent of his territories; for he was 'diverse' from other royal personages, as he was supposed to possess attributes of peculiar and tremendous potency; and the acknowledgment of his pretensions gave him an ascendancy over all his fellows. 'In this horn were eyes like the eyes of a man, and a mouth speaking great things.'⁵⁵ Such a description applies exactly to the Bishop of Rome, for with unceasing vigilance he has ever been looking out for opportunities of aggrandisement."

"Letters to His Holiness, Pope Pius X.," by A Modernist (i.e., a learned Romish ecclesiastic), 1910 p. 61 *et seq.*: "Your Papal See, Sovereign Pontiff, is the most

⁵⁴ The "Western Watchman" of March 25, 1912, said: "The Pope is not only the representative of Jesus Christ, but he is Jesus Christ himself hidden under the veil of flesh. Does the Pope speak? It is Jesus Christ who speaks. So that when the Pope speaks, we have no business to examine. We have only to obey."

WHAT THE POPE CLAIMS.

"Etudes," January 20th, 1927: Père Yves de la Brière, S.J., declares the Pope is supreme religious ruler; he has "full immediate and ordinary jurisdiction over every single Catholic." When he issues a Law or Precept of any kind, it is not a question of his Infallibility but of his Authority. The Pope may recommend Catholics to follow one line of conduct rather than another, even in civil or political matters. For example, Leo XIII. recommended the German Centre Party to vote Bismarck's military budget in 1887, in order to facilitate a favourable conclusion of the Kulturkampf, although they had intended to oppose it.

⁵⁵ Dan. vii. 24.

exclusive despotism, the most absolute autocracy, the most humiliating tyranny, that still defies public opinion and outrages the conscience of mankind." "What liberties can be safely entrusted to a Papacy, in itself so absolute, and surrounded by these lesser absolutisms?" "These miniature Curias, these Popes in little, whether black, brown, or white, of the great orders, exist about the Vatican, very largely for purposes of aggrandisement and intrigue." "You are the instrument of the worst despotism in the world."

(To be continued next week)

Bible School Lesson Outline

Vol. 7 Second Quarter Lesson 17 April 25, 1943

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

THE RESURRECTION OF CHRIST

Lesson Text: Matthew 28.

Golden Text: "But now is Christ risen from the dead, and become the first-fruits of them that slept"—1 Corinthians 15:20.

I. The Risen Christ and the Women—verses 1 to 10.

LATE on the Sabbath Day as it began to dawn toward the first day of the week, the two Marys made their way to the sepulchre of their Lord. This day was indeed "the end of the sabbaths" for the Christian, since it marked the end of the celebration of the seventh day as the token of God's rest after the old creation (Deut. 5:12-15), and it signified the institution of the first-day of the week as a memorial of God's rest in the new creation. (1 Cor. 16:2; Heb. 1:5; Rev. 1:5, 10).

Mary Magdalene loved the Lord, because He had delivered her from bondage to the evil spirits (Matt. 27:56, 61; Lk. 8:2). The Scripture does not say that she had been an immoral woman, as is popularly supposed. "The other Mary" was probably Mary, the mother of James the Less and of Joses (Matt. 27:56; Mk. 15:40).

The resurrection of Christ, like His death, was accompanied by an earthquake, the physical counterpart of the tremendous heavenly events (Matt. 27:51). The power of God as displayed in the resurrection of Christ from the dead is the measure of His power available for every Christian (Eph. 1:19, 20; Phil. 3:10).

The angels ever counted it a joy to minister to the Lord Jesus, and to be His messengers (Matt. 4:11; 26:53; Lk. 22:43; Heb. 1:6). Gladly did the angel roll away the stone, and guard that sacred spot formerly watched by hostile soldiers.

The angel's word of comfort was based upon the certain knowledge that Christ had risen from the dead. The empty grave offered indisputable evidence of that event, which is one of the best authenticated facts of history. As we seek to comfort men and women who sorrow, we can go to them with this positive message, the message of truth (Acts 2:32; 1 Cor. 15:3-7).

Strength, courage and cheer may be derived from contemplating the place where the Lord lay. As in thought we visit the cross and the tomb, we see abundant evidence of the Lord's grace and sovereign power. His resurrection is the pledge of the forgiveness of our sins (Eph. 2:4-7), the

receipt of our redemption (Rom. 4:25), the assurance of our new life in Christ (Rom. 6:4-10; Col. 3:1), and the earnest of our resurrection (Rom. 8:11; 1 Cor. 15:20-23).

The disciples had not believed the word of the Lord that He would die and rise again (Mk. 8:31; 9:31; John 20:9), so that, although they had been His intimate associates, they were not the first to receive the news that He had risen from the dead. The secret of the Lord is with those who trust Him fully.

The women departed quickly to spread abroad the joyful news. The need of the world is great; let there be no delay and no dallying on our part (1 Sam. 21:8). Let us hasten to tell men that Christ has died for them, that He has risen, and that He is alive for evermore (Acts 3:13-15; 2 Cor. 5:18-20; Rev. 1:17, 18). We are commanded to go, to go quickly, to go and disciple the nations (verses 7, 10, 19). If we tarry, false messages will be broadcast (verse 15).

Christ Himself met the women as they went forth on their mission; He reveals Himself to those who obey Him. The one who seeks to bring blessing to others will find his own soul refreshed (Prov. 11:25; Eccl. 11:1; Matt. 7:2; Mk. 9:41; Lk. 6:38).

The salutation of Christ, "O joy!", or in modern idiom "Cheerio!" (Matt. 9:2; 14:27; John 16:33; Acts 23:11), and "Fear not" (verse 5; Matt. 10:31; Lk. 12:32), calmed the troubled hearts of the mourners. His words can give us peace, no matter how dark the circumstances may be (John 14:27; 20:19).

II. The Risen Christ and the Watch—verses 11 to 15.

The resurrection of Christ rendered ineffective all human opposition to His power (Acts 2:22-24).

"Vainly they watch His bed—
Jesus my Saviour!
Vainly they seal the dead—
Jesus my Lord!"

The soldiers, whose duty it was to prevent any disorder

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and frustrate any effort to tamper with the body of the Lord Jesus, had been struck senseless by the power of God (verse 4; Matt. 27:65, 66; John 18:6). They could not give a clear account of what had happened. They made their report first to the chief priests rather than to the Roman authorities, possibly because the priests had engaged them, or because they counted upon the sympathetic support and intervention of those enemies of Christ. Under ordinary circumstances the sentence of death would have been imposed on a guard guilty of carelessness while on duty.

The chief priests and elders in council felt bound to offer to the people some explanation of the empty tomb. For them to admit the resurrection of Christ would be to acknowledge that His word had been fulfilled, and that He was what He claimed to be, the Son of God. So they circulated as true the suggestion which they themselves had previously made; namely, that the disciples of Christ had stolen the body (Matt. 27:63, 64). How stupid to suppose that men would believe that the Roman guards had been asleep! How wicked to discredit the word and work of Christ, and to offer bribes

to the guards to circulate a lie! This was foolish, untrue and unholy propaganda!

III. The Risen Christ and the World—verses 16 to 20.

By appointment Christ met the eleven disciples in Galilee, the scene of His former gracious ministry (Matt. 26:32). With the memory of His love as shown in His life, as well as His triumph and grace as exhibited in His death and resurrection, they were sent forth on a new mission, with a new message and with new power (Mk. 16:15-20; Lk. 24:46-48; John 20:21; Acts 1:1-3, 8).

All the foes of Christ had been potentially vanquished; the battle for supremacy between the heavenly and the Satanic forces had been won (Col. 2:15). Christ has all authority in heaven as the eternal Son of God (John 5:21-23), and all authority on earth as the Son of man, the Creator, the Redeemer (John 5:26, 27; Acts 17:31; Rev. 4:11; 11:15).

The eleven were commissioned to disciple the nations, to baptize and to teach them. If they went forth in His name, He would surely be with them all the days, even unto the end of the age (Exod. 33:14; Josh. 1:9).

BEHIND THE DICTATORS—By L. H. Lehmann.

This is the title of a book by Dr. L. H. Lehmann, an ex-Roman Catholic priest, who is Editor of *The Converted Catholic*, New York City. Dr. Lehmann was born in Ireland, received his early education there, and his theological training in Rome, where he was ordained a priest. He was priest of one of the Roman Catholic churches in Rome, and later went to South Africa, returning again to Rome for a while, and then was transferred to the United States.

Dr. Lehmann knows Roman Catholicism from the inside, and is able to write on the subject with authority. In this book he shows what a large place the Roman Catholic Church has behind the dictators, in fomenting and carrying on the present war. No one who would be informed on the Roman Catholic question throughout the world, and especially as it relates to this conflict, can afford to be without this book. It is a book of sixty-six pages, and is packed full of information which it would be very difficult to obtain elsewhere.

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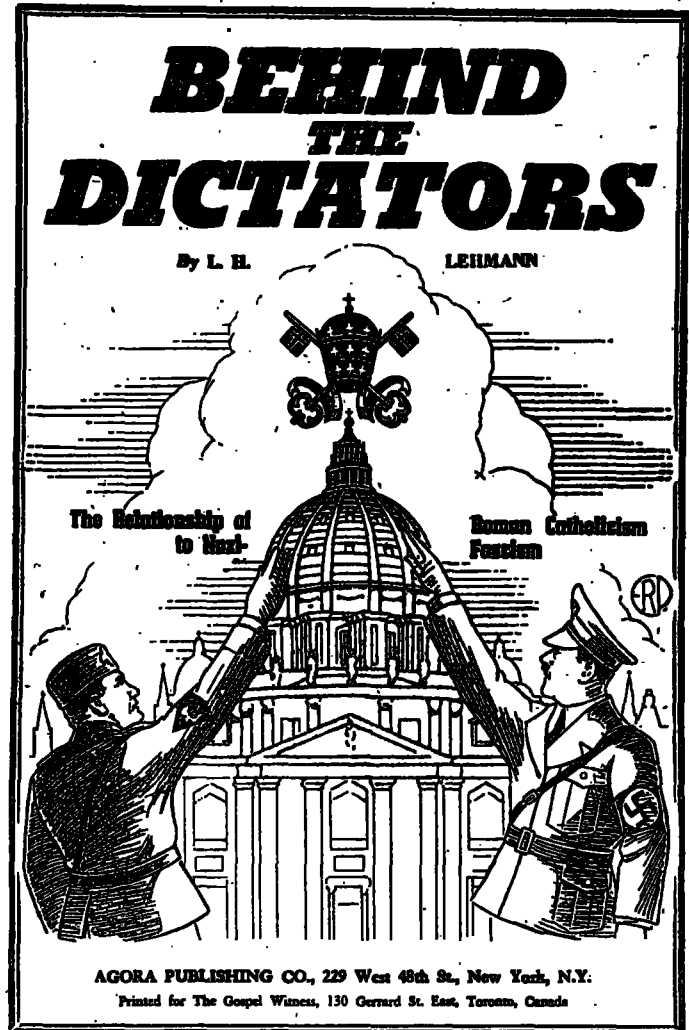
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