

# The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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## TORONTO SEMINARY AT WORK

The Apostle Paul admonished his "son" Timothy in the following terms: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ." By this principle it was divinely ordained that the gospel should be propagated. Paul was an apostle, and the word which he had received he committed to Timothy, and enjoined Timothy to commit the same gospel to faithful men who would be able to teach others also.

In obedience to this principle, TORONTO BAPTIST SEMINARY was established January 4th, 1927, eleven years ago. The educational ideal we set before us was defined in our first Prospectus as follows:

### An Educational Ideal

"That educational ideal is found in the New Testament, in the third chapter of Philippians, the eighth verse: 'I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.' The Apostle Paul was a gifted man by nature. He was a man of keen, vigorous, massive, intellect. Moreover, his natural powers had been developed to the full, through the highest culture which the schools of his day could provide. Even an enemy recognized that he was a man of 'much learning'. But when this great scholar was converted, he joyfully laid all his great abilities at the feet of Christ. He explicitly declared that even his every thought was brought into captivity to the obedience of Christ; and in the verse we have quoted he discloses the great motive and aim of his life. He esteemed the knowledge of Christ to be the most excellent of all sciences, and tells us that it had become the rule of his life to subordinate every consideration to this one supreme end, to count everything 'but loss for the excellency of the knowledge of Christ Jesus my Lord'.

"We believe, therefore, that this represents the Christian ideal of education: Christ must be put first; the end of all education must be to know Him better. If we study languages, mathematics, literature, philosophy, or any of the sciences, it must be with a view to obtaining a better knowledge of Christ.

"The pursuit of such an ideal can be maintained only in a healthy spiritual atmosphere. A man is not likely to develop an aesthetic taste in a coal mine; it is not probable that one would grow as a musician amid the din of a boiler-making establishment. So to keep always in view this worthiest of all ideals, one must not only be possessed of a vigorous spiritual health himself, but his soul must breathe the atmosphere of the heavenly places in Christ. Hence we believe that such an ideal is most

likely to be realized in association with a New Testament church, founded upon New Testament principles, surcharged with the power of the Holy Spirit."

After eleven years of operation we believe it will interest our readers to learn something of what has been accomplished. The Seminary has never had a dollar of endowment, but has depended for its maintenance upon the contributions of those who believe in its mission. The total disbursements of the Seminary from the beginning up to the 31st of March last year have been, \$110,606.81. The Seminary's fiscal year ends with the 31st of March; and about this time of year it has been our practice to appeal to all our Seminary friends to send us what contributions they could to enable us to balance our books at the year's end.

Having this in mind, a week or so ago it occurred to us that it might be well to send a letter to as many of our students as could be reached in the time, accompanied by a questionnaire covering their general activities, in order that we might be able to present our readers with a sketch of what has been and is being accomplished by those who have studied in the Seminary. The experience of the Seminary is like that of all other educational institutions in this respect, that it is not possible to keep an entirely accurate mailing list, because Seminary students, like members of families, move from place to place, and sometimes forget to write home.

In addition to this, our students are widely scattered in different parts of the world, and some are so far away that there has not been time to receive a reply from many of them at the time of going to press. Up to this date, March 2nd, we have received replies from only seventy-two students, less than half the number of those to whom we wrote. We shall hear from many more, but as we are already into March we cannot wait longer to prepare our group picture.

It must be borne in mind also that a number of our students have been ladies, only some of whom have found official positions in religious organizations, the others have returned to their churches to be more efficient workers in the church to which they belong. Of those who have replied, only about forty are in pastorates. We have yet to hear from China, Palestine, Africa, Great Britain, Jamaica, South America, and other points in Canada and the United States. The picture therefore

we draw represents but a part of what the Seminary is now accomplishing on the field.

#### The Seminary as a Preaching Agency

From reports received we find that those reporting are delivering an average of two hundred and sixty addresses per week. In our questionnaire we especially requested students to reply conservatively, and to err rather on the side of under than overstatement. Those who support the Seminary therefore may comfort their hearts in the reflection that they have assisted in sending out a band of preachers who deliver as many as 260 addresses per week.

#### How the Seminary Reaches the People

From the reports received, we learn that the students from whom we have heard are addressing weekly by *public speech*, 6,970 people—practically 7,000. We are certain that when all returns have been received, the total will reach at least 10,000. Jarvis Street Church auditorium seats exactly 1,500—not estimated but counted—fullgrown people. Some other buildings in the city, not more than half the size are often spoken of as seating as many, and sometimes far more. But that is the actual count of Jarvis Street—1,500 adults comfortably seated shoulder to shoulder in the pews. Suppose Jarvis Street had been content to look after its own affairs only? Suppose its building were packed morning and evening each Sunday, by public speech the Pastor would reach 3,000 people. But through the students of the Seminary we reach at least 10,000 more. The Seminary costs about \$13,000.00 per year. Would an institution reaching 10,000 people by public addresses each week, costing only \$13,000.00 a year, be considered a good investment?

#### The Seminary as an Agency for Personal Work

We asked our students to tell us the number of people to whom they give their testimony weekly in personal work, quite apart from public addresses. The total number reported was 585. This number will be largely increased when all the returns are in—but if we add only 15, making 600, is not that worth while? A band of consecrated trained workers dealing personally in the interest of their souls' salvation, with 600 people per week?

#### The Seminary as a Pastoral Agency

A number of our students are missionaries in territories where as yet they have no organized church. These are not reckoned in the numbers to which we refer under this head, but one of the questions was: "If a Pastor, give the total number of members in the church or churches under your charge." Putting the replies together, we find our students so far heard from are Pastors of churches with a membership aggregating 3,195. In all probability when all the returns reach us, that figure will be nearer 5,000 than 3,000. But let it stand as it is. Is it worth while spending \$13,000.00 a year to provide trained leadership to shepherd 3,195 church members?

#### The Seminary as a Sunday School Agency

We asked the students to state conservatively the average weekly attendance of their Sunday School—not enrolment, but actual attendance. From the re-

plies received we find that they have a total of 3,919 Sunday School Scholars in their Schools. This is practically certain to grow to 5,000 when all have been heard from, but as that is only an estimate we keep to the actual figure, 3,919 as an average Sunday School attendance.

#### The Seminary as a Sunday School Teaching Agency

Practically all our lady students are engaged in Sunday School teaching work, many of them in other tasks beside. But we asked them for the average attendance in their classes. The total given was 478. That is, 478 scholars are served by Seminary students as Sunday School teachers week by week.

#### Money Raised for Christian Work

Our next question asked for last year's total revenue of the church served by the student. Putting these amounts together, we find the churches under our students' care last year raised \$64,270.00. That, like the other figures, will doubtless be greatly augmented when all the returns reach us; but even that itself is a fine showing.

#### The Seminary as a Missionary Agency

It is of course wholly a missionary institution. Every one of its graduates becomes a missionary. Whether as what is called a missionary, or as preacher, or evangelist, or Sunday School teacher: they are all engaged in missionary work. We shall show presently what they have done in starting new causes, but under this heading we are thinking only of the amount of money actually contributed for missions by the religious organizations over which our students preside. Their reports show that contributions raised for missions were \$9,741.00. So that it may readily be remembered, we think we are quite safe in saying that when the returns are all in, it will be at least \$10,000.00. We rather expect it will be \$15,000.00, but call it \$10,000.00. Is it worth while to spend \$13,000.00 a year to produce workers who, in addition to all the work they do themselves, give leadership to their people in giving \$10,000.00 in support of other missionary work?

#### House-to-House Visitation

We asked the students further: "Whether Pastor or other worker, state the average weekly number of homes visited by you for the furtherance of the gospel." In a number of cases the students gave the lowest number and the highest. We did not strike an average, but took the lowest number only, so as to be safe; and we find that our students, as trained Christian workers, visit 690 homes every week, with a view to furthering the gospel among those they visit. Can anyone estimate what that means? Nearly one hundred homes visited every day of the week—35,880 per year. Can any missionary society anywhere show any better record for an investment of \$13,000.00 a year?

#### The Seminary as an Instrument in Conversions

Our next question was: "If possible, give an estimate of the approximate number of persons whom you have reason to believe have been converted through your instrumentality during and subsequent to your attendance at the Seminary."

Many of the students felt it would be too hazardous to make any estimate, and everyone answering that question made a very conservative estimate. Yet the total number of conversions reported is 2,214. Will anyone say, then, that Toronto Baptist Seminary is not a missionary agency? That means an average of 201 converts per year for eleven years. Would any missionary society spending only \$13,000.00 a year consider the were getting good returns if the mission field reported 201 converts a year? We did not think to ask our students how many they had baptized, but one of the graduates of the Seminary, a Jamaican who came from Jamaica to us, in his reply tells us that he has ten preaching stations, and that in the last seven and a half years he has baptized over 300. No doubt when the full returns are in, the number of conversions reported will be largely increased. But even as it stands, it surely shows the Seminary to be worth while.

#### The Seminary as a Producer of Sunday School Teachers

The next question was as follows: "State the number of persons who, under your influence, have become Sunday School teachers." The answer to that is 379. That is an important piece of work, to enlist 379 young Christians in the work of teaching others.

#### The Seminary as a Producer of Ministers and Missionaries

The next question reads: "Give the number of persons who, under your influence, have entered the ministry of the gospel, or have enlisted for missionary or other form of Christian service." Sunday School teachers are not included in the number given, but students report that they have been instrumental in putting 29 others into the ministry for pastoral or missionary service. What a record this is!

#### The Seminary as an Originator of New Causes

The last question on the list was as follows: "State whether you have been engaged in any form of pioneer work, such as opening new missions, establishing a new cause, starting a new Sunday School, or organizing a new church." In answer, the students tell us that they have started 36 new Sunday Schools in places where no Sunday School existed before. They have started 40 new missions or preaching stations, and of the new causes under their leadership 13 have been organized into new churches.

In a good number of cases, new buildings have been erected. We neglected to ask that question, and while we know of some such new buildings, our information on that point is necessarily incomplete. However, we may state a few notable cases. A new church was organized, and a splendid building erected under the leadership of Rev. John Byers in Orillia, where he has now been Pastor for a good number of years. Several new mission stations were opened on the Bobcaygeon field, by Rev. M. Gillion, who has had a fruitful ministry there for many years. At one of these places a fine new building was erected, and a substantial new parsonage built at Bobcaygeon. This latter building helps to give permanence to the work.

Another such work was accomplished in Guelph by Rev. H. H. Chipchase. He went to a small undenominational mission, developed a splendid work, and ultimately

organized it into a healthy vigorous Regular Baptist Church. Another similar work was accomplished by Rev. Jack Dempster at Niagara Falls. He went to a mission work which had been organized into a church, but where many of the members had been subject to undenominational influence; fashioned it into a healthy church, and has erected a new building in which the church is now happily settled. Another fine piece of work of a similar character was accomplished by Revs. Roy and Lorne Hisey. The work was pioneered by Mr. Roy Hisey, and later organized into a church, and a new building erected, under the leadership of Brother Lorne Hisey, at the Gore. A new church building was erected some years ago at St. Thomas under the leadership of Rev. Leander Roblin. Rev. Frank Roblin was also for some time a student at the Seminary, and the Calvin Baptist Church, both the church and the building, is wholly the fruit of his ministry. The new church in Sarnia has also come into being through the agency of Seminary students, missioned first by Pastor Jack Watt of Courtright and Wilkesport, assisted by Hal MacBain. More than fifty professed conversion in one summer. A mission was established, a lot was purchased, a building bought and moved on to the lot, a new church organized, and under the pastorate of Mr. MacBain they are worshipping regularly in their new building. We have no doubt a number of other buildings have been erected under our students' leadership, of which we have no knowledge.

#### The Seminary in Pioneer Work

Many of the Seminary students have had to go out and "scratch" for themselves, without promise of support from anyone but the Lord; and much, if not most, of the work done by our Seminary students has been of a pioneer character. It is worth noting that all our mission stations in Northern Ontario are being served by Seminary students. Rev. H. C. Slade, who is Bishop of them all, Pastor of Timmins Baptist Church, is really the Apostle of the North. Gathered about him, but not closely, for distances are great in that north land, are Mr. Robt. Brackstone in Kapuskasing; Mr. John Cunningham in Kirkland Lake; Rev. Stanley Wellington in Noranda; Rev. Chas. McGrath in Val d'Or; Mr. Geo. Hicks in Geraldton; and farther south, but perhaps two hundred miles north of Toronto, Mr. John Boyd, who began in the city of Sudbury with nothing, and without the pledge of one cent of support, now preaches to two hundred weekly, having two newly established Sunday Schools; two new adult causes, and two separate children's works. His sister, Miss Leila M. Boyd, who learned French in the Seminary, is now the first French-speaking Protestant teacher in the Province of Quebec.

#### Other Seminary Ministries

Solomon said, "Whoso findeth a wife, findeth a good thing." And perhaps it is worth noting—and not surprising—that some of our students of the Seminary who have gone into the ministry, or farther afield into missionary service, have found their wives in the Seminary. It would never do, of course, to suggest that any of the lady-students found their husbands there! But, however, the finding was done, it was done somehow, and we think it is all to the good if a Pastor has for a wife one who has received Seminary training.

### The Seminary as a Defender of the Faith

Many educational institutions can probably make a much larger showing statistically, for the same length of time, than the Seminary. But this institution has stood uncompromisingly for the faith once for all delivered unto the saints. We know of no student thus far who has departed from the faith as he learned it in the Seminary; and in considering the figures we have given it is therefore well to remember that the people thus ministered to are being served by men and women who believe the Bible to be the word of God, who preach and teach that there is no salvation save through Christ, and that by grace, through faith in the precious blood.

### The Seminary's Yearly Ministry

We may now perhaps, with profit, glance at these figures over a whole year. These partial reports, representing 72 students, present the following record for twelve months:

Number of addresses delivered _____	13,520
Aggregate number of persons reached publicly ..	362,540
Number of persons dealt with personally _____	30,420
Number of S.S. scholars reached _____	203,788
Number of scholars taught by Sem. Students ____	24,856
Number of homes visited _____	35,880

### Is the Seminary a Good Investment?

We ask our readers to weigh the beforementioned facts. We ask them to keep in mind that this is only a partial report of student activities. And further, to bear in mind that in every instance we have been scrupulously careful to understate rather than overstate the case. But if there were nothing more than this, is not the Seminary worth while?

The Seminary is always in need of money. It is entirely dependent for its support upon the contributions of those who believe in it. We ask everyone of our readers who is able to send us any help at all, to send us a contribution for the Seminary between now and the 31st of March. How easily we could raise the \$4,000.00 needed. Here is how it could be done:

10 gifts of \$100.00 each _____	\$1,000.00
10 gifts of 50.00 each _____	500.00
30 gifts of 25.00 each _____	750.00
50 gifts of 15.00 each _____	750.00
50 gifts of 10.00 each _____	500.00
50 gifts of 5.00 each _____	250.00
50 gifts of 3.00 each _____	150.00
50 gifts of 2.00 each _____	100.00

\$4,000.00

But once again we say: no gift for the Seminary could possibly be too large, and no gift too small to be most gratefully received. Will you not give yourself? And perhaps you know some Christian friend who is not a reader of THE GOSPEL WITNESS to whom the Lord has entrusted some of his substance. Take this paper, go and visit that friend, sit down with him or her and read this Seminary article, and ask him or her to make a contribution to the Seminary. Ask your friends to make as large a contribution as may be possible. Point out to them particularly the missionary character of the institution. It is no use to give money to mission funds if there are no missionaries—and missionaries need training. There are few schools in existence on this Continent to-day where Baptist students can receive the training they receive in Toronto Baptist Seminary.

### NAPOLEON, HITLER, AND MUSSOLINI

The address contained in this issue of THE GOSPEL WITNESS was delivered last Sunday evening in Jarvis Street Church. The international situation which called it forth is known to all. As we read of the divergence of opinion between the Right Honourable Anthony Eden, and Prime Minister Chamberlain, there immediately occurred to our mind the speech of William Pitt the younger, delivered in the House of Commons in defence of his policy of refusing to negotiate with Bonaparte. The address was delivered February 3rd, 1800. For the refreshment of our memory, we read again the great speech delivered on the other side of the question in the House of Commons, by Charles James Fox. While there is no comparison between the prosy discussions of political issues by the public men of our day, and the ornate oratorical style displayed by public speakers at the dawn of the nineteenth century, the principles discussed in these two speeches are almost identical with the principles which formed the ground of difference between Mr. Chamberlain and his colleague, Mr. Eden. The argument of Charles James Fox resembles closely the speech of Mr. Chamberlain, while that of Pitt, the position taken by Mr. Anthony Eden.

No doubt both men were profoundly sincere, and each believed that the course he proposed, to be the only wise one. The same undoubtedly may be said of Mr. Chamberlain and his former colleague. It is well, however, to judge of the wisdom of such policies in the light of history, when wisdom has been afforded space to be justified of her children. At this late date no one can doubt that the course of wisdom was that of Pitt, and not that proposed by Fox. While Pitt did not live to see the overthrow of Napoleon, it was his far-seeing heroic stand which ultimately made Napoleon's overthrow possible.

The discussion at that time concerned the relation of Britain and France. Fortunately, there is no strain between these two nations to-day. France, herself, would be the first to repudiate the principles for which Napoleon contended, and which he so vigorously and unscrupulously exemplified. Bonaparte's overthrow proved at length quite as advantageous to France as to Britain, and the rest of the world.

We are ourselves of the opinion that Britain cannot safely acquiesce in such violations of righteousness as those of which Germany and Italy are now guilty. We feel sure that we cannot have the favour of these nations, built upon unrighteousness, and the favour of a just and mighty God at the same time. We earnestly desire, and pray that our rulers may be wisely led, and if, as we believe, they are now on the wrong track, that they may be shown that the path of righteousness and the path of wisdom are identical.

For the information of any whose historical recollection of the period may be slightly hazy, we append the following brief paragraph descriptive of Pitt's career:

"William Pitt the younger was born in 1759 and died in 1806. He was remarkable for the precocity of his powers, as well as for the superiority of the powers themselves. His life lasted but forty-seven years, but he was for some twenty-three years practically the ruler of England, and died in the harness; the interregnum of the Addington ministry, 1801 to 1804, was made up of his supporters. His career did not begin

until the American Revolution was practically over; but had he been able to deal with it, it is probable that the example of his great father, as well as his sympathy with Burke, not to speak of his own generous and magnanimous character, would have prompted him to favour the contentions of the colonists. But as it was, his life was passed in the struggle with Napoleon; and his death was thought to have been hastened by his grief at the victories of the latter over the combined armies, culminating with the route of Austerlitz. In addition to his foreign policy, however, Pitt gave vigorous attention to internal affairs; and was severe in repressing the Jacobins."

Because of the appositeness of his speech to the present circumstances, we print some excerpts from that great speech as follows.

**Excerpts from the Speech of William Pitt on His Refusal to Negotiate with Bonaparte**

"I must now confess that we were too slow in anticipating that danger of which we had, perhaps, even then sufficient experience, though far short, indeed, of that which we now possess, and that we might even then have seen, what facts have since but too incontestably proved, that nothing but vigorous and open hostility can afford complete and adequate security against revolutionary principles, while they retain a proportion of power sufficient to furnish the means of war.

"I will enlarge no farther on the origin of the war. I have read and detailed to you a system which was in itself a declaration of war against all nations, which was so intended, and which has been so applied, which has been exemplified in the extreme peril and hazard of almost all who for a moment have trusted to treaty, and which has now at this hour overwhelmed Europe in one indiscriminate mass of ruin, only because we have not indulged to a fatal extremity, that disposition which we have, however, indulged too far; because we have not consented to trust to profession and compromise rather than to our own valour and exertion, for security against a system from which we never shall be delivered till either the principle is extinguished, or till its strength is exhausted.

"What was required of us by France was, not merely that we should acquiesce in her retaining the Netherlands, but that, as a preliminary to all treaty, and before entering upon the discussion of terms, we should recognize the principle that whatever France, in time of war, had annexed to the republic, must remain inseparable forever and could not become the subject of negotiation. I say that, in refusing such a preliminary, we were only resisting the claim of France to arrogate to itself the power of controlling, by its own separate and municipal acts, the rights and interests of other countries, and moulding, at its discretion, a new and general code of the law of nations.

"Groaning under every degree of misery, the victim of its own crime, and as I once before expressed in this House, asking pardon of God and of man for the miseries which it has brought upon itself and others, France still retains (while it has neither left means of comfort nor almost of subsistence to its own inhabitants) new and unexampled means of annoyance and destruction against all the other powers of Europe.

"The last and distinguishing feature is a perfidy which nothing can bind, which no tie of treaty, no sense of the principles generally received among nations, no obligation, human or divine, can restrain. Thus qualified, thus armed for destruction, the genius of the French Revolution marched forth, the terror and dismay of the world.

"Are we talking of a stranger of whom we have heard nothing? No, sir, we have heard of him; we, and Europe, and the world, have heard both of him and of the satellites by whom he is surrounded, and it is impossible to discuss fairly the propriety of any answer which could be returned to his overtures of negotiation without taking into consideration the inferences to be drawn from his personal character

and conduct. I know it is the fashion with some gentlemen to represent any reference to topics of this nature as invidious and irritating; but the truth is, that they rise unavoidably out of the very nature of the question. Would it have been possible for ministers to discharge their duty, in offering their advice to their sovereign, either for accepting or declining negotiations, without taking into their account the reliance to be placed on the disposition and the principles of the person on whose disposition and principles the security to be obtained by treaty must, in the present circumstances, principally depend? Or would they act honestly or candidly towards Parliament and towards the country if, having been guided by these considerations, they forbore to state, publicly and distinctly, the real grounds which have influenced their decision; and if, from a false delicacy and groundless timidity, they purposely declined an examination of a point, the most essential towards enabling Parliament to form a just determination on so important a subject?

"Under all the circumstances of his personal character, and his newly acquired power, what other security has he for retaining that power but the sword? His hold upon France is the sword, and he has no other. Is he connected with the soil, or with the habits, the affections, or the prejudices of the country? He is a stranger, a foreigner, and a usurper. He unites in his own person everything that a pure republican must detest; everything that an enraged Jacobin has abjured; everything that a sincere and faithful royalist must feel as an insult. If he is opposed at any time in his career, what is his appeal? He appeals to his fortune; in other words, to his army, and his sword. Placing, then, his whole reliance upon military support, can he afford to let the military renown pass away, to let his laurels wither, to let the memory of his trophies sink in obscurity? Is it certain that with his army confined within France, and restrained from inroads upon her neighbours, that he can maintain, at his devotion, a force sufficiently numerous to support his power? Having no object but the possession of absolute dominion, no passion but military glory, is it to be reckoned as certain that he can feel such an interest in permanent peace as would justify us in laying down our arms, reducing our expense, and relinquishing our means of security, on the faith of his engagements? Do we believe that, after the conclusion of peace, he would not still sigh over the lost trophies of Egypt, wrested from him by the celebrated victory of Aboukir, and the brilliant exertions of that heroic band of British seamen, whose influence and example rendered the Turkish troops invincible at Acre? Can he forget that the effect of these exploits enabled Austria and Prussia, in one campaign, to recover from France all which she had acquired by his victories, to dissolve the charm which for a time fascinated Europe, and to show that their generals, contending in a just cause, could efface, even by their success and their military glory, the most dazzling triumphs of his victorious and desolating ambition?

"Or if, in some new crisis of difficulty and danger to the Ottoman Empire, with no British navy in the Mediterranean, no confederacy formed, no force collected to support it, an opportunity should present itself for resuming the abandoned expedition to Egypt, for renewing the avowed and favourite project of conquering and colonizing that rich and fertile country, and of opening the way to wound some of the vital interests of England, and to plunder the treasures of the East, in order to fill the bankrupt coffers of France—would it be the interest of Bonaparte, under such circumstances, or his principles, his moderation, his love of peace, his aversion to conquest, and his regard for the independence of other nations—would it be all or any of these that would secure us against an attempt which would leave us only the option of submitting without a struggle to certain loss and disgrace, or of renewing the contest which we had prematurely terminated, without allies, without preparation, with diminished means, and with increased difficulty and hazard?

"In compromise and treaty with such a power placed in such hands as now exercise it, and retaining the same means of annoyance which it now possesses, I see little hope of permanent security."

### "MEMORIES OF DR. DINSDALE T. YOUNG"

Dr. Dinsdale T. Young, the great London preacher of Westminster Central Hall, recently went home to be with Christ. In *The Christian Herald* of February 17th, there are assembled a number of what are called, "Readers' Memories of a Beloved Preacher". Before publishing them this Editor would like also to tell a story of Dr. Young.

During the summers of 1915, 1917, 1918 and 1919, the Editor occupied Spurgeon's pulpit, some summers for six weeks, and one summer for two months. In those days ocean travel was a little precarious, and one could never be sure of the time he would arrive—if he arrived at all. One summer therefore we arrived in London a week in advance of our engagement at Spurgeon's Tabernacle. On the Sunday morning we attended service at the City Temple where Dr. Fort Newton preached. He spoke that morning on the ministry of sorrow, and contrived to get through the whole sermon period without the remotest allusion to Christ. Leaving the City Temple, we felt we had not been at church at all.

In the evening we went to hear Dr. Young. The large building was filled to capacity. We were a little disturbed by the variety in hats and dresses displayed by the ladies of the choir, having for so long been accustomed to seeing choristers capped and gowned. But when Dr. Young entered and prayed, in a brief invocation he set the Cross in the centre, gave thanks for the precious blood, referred to the sure promises of God; and in a very few sentences made his whole evangelical position crystal-clear. No one could doubt where he stood. Since that time we have always felt it an advantage—we are not sure we had not done much the same before; but in any event, since that time, with the memory of that service in mind, we have always felt it an advantage, in the opening sentences of a service, to let everybody know that the congregation had gathered to worship God as revealed in the person of the crucified and risen Saviour.

It was our privilege to meet Dr. Young on several occasions, and in 1934, at a great service in Central Hall, Westminster, to share the evening with Dr. Young, speaking in connection with the celebration of the centenary of Spurgeon's birth.

We are sure our readers, though some of them may have read these paragraphs before in *The Christian Herald*, will appreciate the opportunity of reading them here.

#### His Last Words

The congregation at the Central Hall, Westminster, were greatly moved, when the Rev. Frank Hart, Dr. Young's colleague, spoke of the great preacher's last hours. "After a troubled night," he said, "he passed as peacefully as a child going to sleep. In the midst of his physical frailty his last distinguishable words were: 'I triumph still.' In moments of consciousness, frequently he said: 'Never trifle with Jesus.'"

#### His Thoughtfulness

It was my great privilege and joy from time to time, during the twenty-four years that Dr. Dinsdale Young ministered at the Central Hall, Westminster, to report his sermons for *The Christian Herald*, and which brought such blessing to readers, not only in this country, but in all parts of the world. His messages were always most carefully planned and thought out in the quiet of his study, though at the time of their delivery he had but the scantiest notes—just a heading or two on a scrap of paper—so that this

permanent record of his sermons became the more valuable. I know what joy of heart it brought to him when men and women wrote telling of blessing received, and he did regard the printed page as a means of reaching many thousands who had not the opportunity of hearing the spoken word. The sound of his beautiful voice, clear as a silver bell, his dignity and abounding vitality, attracted young and old, and many were lifted into newness of life as a result of his gracious ministry. Coming into personal contact with him, it was his courtesy and his constant appreciation of the reporting that impressed me. On one occasion he gave me a small visiting card, on which he had written a message to the steward, asking for a seat to be reserved for me, and it was so characteristic of his thoughtfulness to add—"and please take her up in the lift."—E.B.

#### A Prophecy Fulfilled

Being the third minister of the Malton Methodist Circuit, it happened that I was planned to conduct the afternoon service at Scagglethorpe Chapel, on January 23. I was therefore the first to preach there after the death of that great preacher, Dr. Dinsdale Young, who opened his preaching career in that village chapel. Without making it a memorial service, I adapted it with a view to the bereavement which the church had suffered only two days previously.

I was told that when Dinsdale Young preached his first sermon, a man, not a regular attendee, said at the close of the service that the youth would be a great man one day.

On his visit to Malton, in 1936, he christened my baby daughter.—Rev. R.N.S., Malton, Yorks.

#### The Soul of Courtesy

Dr. Dinsdale Young was the soul of courtesy and a brother beloved. For forty years I heard him preach at Mansfield on his annual visit each Ash Wednesday, and one Sunday I had the joy and privilege of hearing him in the Westminster Central Hall. After the evening service I spoke to Dr. Young and his wife, and I thanked him for his helpful message in the sermon. Shaking me warmly by the hand, he made this beautiful reply, which I shall always cherish: "Thank you, sir, for your word of encouragement."—M.B., Mansfield.

#### Like a Family Loss

The news of Dr. Dinsdale Young's death comes to one as a great shock. We sorrow not for him, but one does feel that it is a real family loss to all Christians. The fact that Dr. Young held together the largest congregation in London by his preaching of the old Gospel, should be a lesson to all, and now that he has been called home to the Master is surely a great challenge to us to see that the Gospel is still faithfully proclaimed.

Embedded upon my memory is the fact that the Doctor loved to quote Wesley's words, when he said: "Our people die well." He often quoted this to illustrate the difference between the deathbed of the godly and the godless. I hear that the last words spoken by Dr. Young himself were words of triumph, as we might well have supposed. Truly we have lost a great genius of preachers and one of the most lovable of men.—P.H.F., Kent.

#### Preached Sufficiency of the Bible

As an old reader of your valued *Christian Herald*, which we have taken for over sixty years, I am greatly indebted to you for the review of the life of Dr. Young. As I write I have before me a photograph of him, which you published in July, 1914, when he was President of the Wesleyan Conference. Although residing in a small hamlet, it has been my privilege to hear Dr. Young preach and lecture several times, and always with blessing. We were favoured to have him at our centenary services, and at the close of the evening service I presented a lady to him and although he had not seen her for twenty-five years, he recognised her at once. This lady's father introduced Dr. Young's name to be placed on the plan as a local preacher. How he proclaimed with no uncertain sound, by lip and life, the sufficiency of the Bible to meet us in all our needs!—E.A.D., Hawes, Yorks.

#### A True Methodist Pen

I have a very happy memory of Dr. Dinsdale T. Young. On one of his visits to Northampton I ventured to ask him if he would autograph my Bible. Such a gracious smile lit

up his face as he replied: "Most certainly! Have you a fountain-pen, as I am old-fashioned and do not carry one?" I had no pen, but we foraged round the vestry until we found an antiquated ink-well with a tiny drop of ink, and a still more antiquated pen. "Ah!" said Dr. Young, as with difficulty he wrote his name, "this is a true Methodist pen. I have never yet been in a Methodist vestry and found a good pen!" He then shook hands with me, and said: "The more I read the Bible the more I want to read it. Cling to the Bible. God bless you!" How we praise God for his winsome life and faithful witness.—F.G., Northampton.

#### The Finest Testimony

While one has some very sweet memories of Dr. Dinsdale Young during his lifetime, the scene at his funeral service will always live with me. After the service, impressive for its simplicity, I overheard a well-groomed business man speaking to a lady. They were watching the hearse move off, and the gentleman was saying: "He was the means of my conversion." There could be no finer testimony than that.—F.H.P., London, E.C.

#### His Sermons Were Great Blessings

I hear him preaching in 1907, on "The Pre-eminence of Christ," in the Wesleyan Church at Pontypridd, South Wales. I do not remember the sermon, but the impression it made on me is with me a theme of praise to this day. I realized that the Saviour was able to save from the guilt of sin to the peace of the Gospel, from the power of sin to the glorious liberty of the children of God, and from the consequences of sin to life everlasting. Since then I keep every sermon of his that is published in *The Christian Herald*, and consider them great treasures. I value highly the five sermons . . . I never read one of his sermons without getting a new blessing and a desire to praise God for using His servant to the benefit of so many.—R.R.T., Ammanford.

#### "A Real Cheer to Me"

One of my most treasured possessions is a letter I had from Dr. Dinsdale T. Young. Two or three years ago, during a very trying week, his Sunday evening sermon was a great comfort to me. I wrote and told him so; but said: "Please do not trouble to acknowledge my letter, as I know your time is so fully taken up." He, however, replied: "Dear Friend,—Warm thanks for your kind letter. It was a real cheer to me. God bless you in all your life work.—J.D.R., London, S.E.8.

#### ONE OF THE REDEEMED!

The following beautiful story of how a little French Roman Catholic girl came to know her sins were forgiven, and how she witnessed to a Bishop in his cathedral, is told by Pastor Emile Guedj of the churches at Colombes and Rue de Sèvres, Paris.

One Sunday morning after the service a young girl approached the Pastor and said, "Monsieur, I should like to be baptized."

"That is very well, Mademoiselle, but I do not know you."

"But I have listened to you, Monsieur, and what you say is certainly the truth."

"Well, then, come and see us and we shall talk about it."

So several days after, Suzanne, a Catholic by birth, found peace and pardon at the foot of the Cross in a complete surrender of herself. At that very time her sister, under the influence of Catholic Nuns, was converted to a militant practice of Roman Catholicism, and at the age of twenty she decided to be confirmed, a ceremony that usually takes place in the Roman Church at the age of twelve. For this occasion she invited her sister, who accepted, and for the first time since her new life in Christ, Suzanne found herself again in a Catholic Church. How strange she felt there, and how idolatrous everything appeared to her! But there she was in the midst of a small congregation, some twenty young people, recent converts to Rome, together with a number of nuns and several relatives. She prayed in her heart to God, "If Thou dost require a witness here from me, I shall remain to the end of the ceremony, if not, Thou knowest, Father, that I should rather be at the prayer meeting of Thy chil-

dren where I am accustomed to go." There was no opportunity for her to go out, and the prelate preached his sermon, and then, according to the custom, came to speak to each convert and to give the sacerdotal touch. Suzanne's heart beat as though it were going to break, for the Bishop was about to come to where she was at the side of her sister. Still her prayer arose to the throne of grace, "Father, help me."

"And you my child," enquired his Eminence, "is to-day your confirmation?"

"No, no, Sir." (It is usual to address him as Monsignor.) A devoted Catholic pulled her by the sleeve, "That is not the proper way to address Monsignor."

"Let her alone," replied the priest. "Have you then been confirmed already?"

"No, Sir."

"Will you be soon, then?"

"No, Sir."

"Well, then, my child, what are you?"

And our little child of God said to herself, "If I say I am a Christian, he will think me a Catholic, for that is the way they speak of each other, and if I say I am a Protestant, that will mean only heresy to him." So, filled with the Spirit of God, in the midst of the deepest silence, surrounded by an assembly without the true knowledge of the Saviour of men, she cried, "Sir, I am one of the redeemed of Jesus Christ."

The old Catholic lady beside her, pulled her again by the sleeve in order to silence her, but with authority the Bishop requested her to let the young girl speak.

"My child, what you say is very serious. On what grounds do you say such a thing?"

And Suzanne having in her the Spirit of force which comes from heaven, for she is naturally very timid, in a clear, loud voice heard of all, gave her short testimony.

"Oh, Sir, my heart was so heavy, charged with sin. I used to seek pardon and consolation everywhere. I went into the churches under the dark vaults, and there behind the great pillars where no one could see me, I prayed and prayed the prayers that I had learned when I was very small, but there was none of the rest or the consolation, Sir, I had sought. And then one day simply kneeling with a friend I heard the voice of Him Who said, 'Him that cometh unto me, I will in no wise cast out'. I told Him my sin, my misery, my thirst to know Him, and He answered me. He pardoned me, and now I have peace and joy in my heart by His blood Who has cleansed me."

The accent was so appealing, the power from on high was so real, that the prelate put his hand on Suzanne's head and solemnly said to her, "My child, you are already a Christian." And then turning towards her little sister, he added, "But it is for you to be an apostle to make her a Catholic."

"Oh, Sir," answered Suzanne, "to have Jesus is enough for me."

And since that time it was Suzanne who with love and tact gently brought her dear little sister to the pure gospel of our Lord Jesus Christ.

#### NEWS OF UNION CHURCHES

LINDSAY—*Rev. W. N. Charlton.* Mr. Charlton began his ministry in this church on Sunday, February 6th, 1938. Since his coming our congregations have greatly increased in numbers. We have adopted the envelope system of giving, and as a result our finances are much better than before. On Sunday evening, February 13th, a middle aged man went forward expressing his desire to be baptized. Last Sunday evening at the close of the service a young man went to the pastor and asked to be shown the way of salvation. Friday evening, February 25th, Mr. Charlton began his "Happy-Hour" meetings, and the church was packed to the doors. The children paid strict attention, and were unanimous in their desire to have the meetings continued. We are expecting that through these gatherings many homes will be reached with the gospel.—B. W.

NIAGARA FALLS—*Rev. J. F. Dempster.* A series of Bible Conferences were held recently at the Niagara Falls Church with Rev. Geo. Bowler of California as the special speaker. Though the meetings were not primarily for the unsaved, there were two professions of conversion during that time.

(Continued on page 15)

# The Jarvis Street Pulpit

## THE BRITISH GOVERNMENT'S ATTEMPT TO "APPEASE" HITLER AND MUSSOLINI

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 27th, 1938.

(Stenographically Reported)

"Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to me against Sennacherib king of Assyria I have heard.

"This is the word that the Lord hath spoken concerning him: The virgin the daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee.

"Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel.

"By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel."

—II. Kings 19:20-24.

"But I know thy abode, and thy going out, and thy coming in, and thy rage against me.

"Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."—II. Kings 19:27, 28.

In the view of some, my discussion of the subject announced may be regarded as somewhat presumptuous—and that on two grounds. First, it may be assumed that a matter of a political character, involving international and world relations, is rather beyond the legitimate province of a religious teacher. I have known some people who profess to be so heavenly-minded that one might almost expect they would forget to buy themselves shoes. It is well to be heavenly-minded, but remember, the Christian, though not of it, is still in the world.

The second objection may be that a subject requiring information of matters usually kept strictly within the knowledge of official government circles, as supplied them by secret services, is quite beyond the reach of the ordinary layman, and that therefore we are incompetent to discuss the issue. It is amazing how many people there are who allow other people to do their thinking for them. Comparatively few people nowadays really think.

To the first objection, I reply that the Christian religion is a revelation of God. Its central theme is Christ, and He is revealed as the Creator, the Preserver, the Redeemer, the Ruler, of this world. The Christian religion speaks a universal language, and relates itself to every human interest of time and eternity. In this particular case, there are moral issues involved. It is a question of right and wrong. We cannot surrender our moral judgments to others. We are responsible for forming our own.

Christianity puts upon everyone who professes it a duty to the state, to the powers that be. A true Christian will be a loyal citizen of the country in which he lives. We are taught to "honour the king", but we are taught also that we must first "fear God." We must be loyal to governments; but we must always remember that there is a still higher loyalty binding upon the Christian. Our first duty is to be loyal to Him Whom we acknowledge as Lord, and to be true to the principles of His gospel; and to be obedient to rulers in so far as such obedience

consists with our primary duty to God. That being so, it becomes a Christian duty to observe the conduct of governments; and so far as it may be possible consistently with our Christian profession, to influence them in ways of righteousness.

In the Great War, I, at least, believed that we had a just cause, and I did my utmost to support its vigorous prosecution. I did what I could to enlist others in that great cause. Always was it my greatest regret that it was impossible for me to get into the ranks.

Some may say that an intelligent discussion of the matter before us this evening postulates a knowledge of state secrets that are quite beyond our reach. Perhaps some of you will remember about two years ago the transaction that was known as the Hoare-Laval Pact, an arrangement that was made between the then British Foreign Secretary, Sir Samuel Hoare, and the Premier of France, by which it was proposed to partition Ethiopia. I need not discuss the merits of that proposal, but merely call your attention to the fact that British public opinion manifested such an aversion to the proposal that the Government was forced to let Sir Samuel Hoare retire. The Premier of that day, Mr. Stanley Baldwin, in the House of Commons admitted to the House—and to the whole world—that the Government had made a mistake. So that you see in that matter public opinion had to tell the Government that it was wrong. The relation of that episode to later developments, we may consider later: I am only justifying my discussion of the subject.

Now there is a sharp division of opinion between the Premier of Great Britain and Mr. Anthony Eden, who, until one day last week, was British Foreign Secretary.

It is inconceivable that any information was accessible to the Prime Minister that was withheld from the Foreign Secretary. Certainly, Mr. Eden had had longer and larger personal acquaintance with foreign affairs than Mr. Neville Chamberlain—and they disagreed. One who was the war-time Prime Minister, Mr. David Lloyd



George, and one who was at one time Chancellor of the Exchequer and at another time, First Lord of the Admiralty, Mr. Winston Churchill, both took the side of Mr. Eden. Where there was such difference of opinion among men who were informed, necessitating the publication of the grounds of their divergence, surely it is possible for anyone else who will face these matters also to form an intelligent opinion.

Those of you who know anything about the Pastor's record will never charge him with being disloyal to Britain or British institutions. I am a Britisher. I was born in that land. I love Britain and the British Empire. "Faithful are the wounds of a friend", and I think it is quite competent for those of us who live in this British Dominion to pass an opinion on matters of such moment.

No one will presume to say that the British Government has proved itself, by an extended and successful conduct of foreign affairs, to be above criticism. There might have been found somewhere in the world men who could have made a worse job of it, but I do not know where they could have been found. I am sure I could not have done worse myself! It may, of course, be that no one could have done better.

I have read a text from Scripture. It is a chapter taken from Biblical history. Oh that people would read the Book! Oh that statesmen would read it! Again and again I have reminded you of the principle that the histories of the Bible are vastly more than mere chronicles of events: they always trace the stream to its source, and show us why certain things come to pass. This Book gives us the philosophy of history by relating events to their causes.

I hope you heard the Coronation service. I had been laid low for two months, but I remember that day because it was the first time I was allowed to sit up—so I began bright and early, at four o'clock in the morning. I listened to the Coronation service throughout. It was a religious service, and when the Archbishop handed the Bible to the King, saying, "Our gracious King, we present you with this Book, the most valuable thing this world affords. Here is wisdom; this is the royal Law; these are the lively oracles of God", my heart was greatly stirred. The Bible was put into the hands of the King and he was told, "Here is wisdom". If it was good for the King, it ought to be good for his counsellors. I wish they would read it. I propose to ask you presently to authorize me in the cable which I shall ask you to send to Mr. Eden, respectfully to recommend him to read some things that are written in the Holy Book—not, of course, on the assumption that he does not read it, but merely to call his attention to a scripture which supports in principle the position he has taken.

Why this extended history of Assyria? Assyria in her day was the greatest of all world-powers. Assyria boasted of her superiority to all other kingdoms, and all other nations. And yet it was to Assyria that the King of kings and Lord of lords said, "I have given commandment concerning thee, that no more of thy seed be sown. I will make thy grave, for thou art vile." The great God buried the Assyrian empire, buried its proud capital so deeply that for centuries it was impossible to discover its site.

We need to learn again that there is one who is King of nations, Whom all nations, all men, ought to fear; and the record of this proud nation that defied Israel—and

what was still worse, defied Israel's God—is written here in order that men might learn in all succeeding ages that no man or nation can ever harden himself or itself against God, and prosper.

Why did our Lord Jesus, Himself the incarnation of eternal wisdom, Himself the manifestation and Representative upon earth of the King of kings—why did He remind people of the fate of Sodom and Gomorrah, of Tyre and Sidon? He pointed to the pages of history and said in effect, "See the hand of God upon evil-doers, and learn to fear."

Look at this story. It is the record of the challenge of Sennacherib, king of Assyria, who sent his chief-of-staff, Rabshakeh, with his armies to surround Jerusalem and challenge Hezekiah to surrender, warning him of who he was, and what he had done. It sounds, if you read those two chapters, the eighteenth and nineteenth, of Second Kings, like one of Hitler's speeches. "The great king, the king of Assyria," racially superior, and not of the common herd that lived upon the face of the earth. To hear Hitler, one might well wonder whether any non-German has a right to live. Blessed be God, it is possible for us who are children of wrath by nature to be "born again", and to become Christians; but I have not heard of any way by which we could be born again and become Germans—and if there were, I should avoid it!

But this is not new. It is the voice of the tyrant and of tyranny in all ages. This man boasted of his conquests, of his steel, of his lust for blood. That is what we have heard from Hitler and Mussolini, challenging the world—"Hands up!" They are nothing better than international bandits. Sennacherib boasted that he had subdued nations, that he had trodden them all under foot. To the people Rabshakeh said, "Hear the word of the great king, the king of Assyria: Thus saith the king, Let not Hezekiah deceive you; for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in the Lord saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria." To Hezekiah, king of Judah, he said: "Let not thy God in Whom thou trustest deceive thee saying, Jerusalem shall not be delivered into the hand of the king of Assyria. Behold, thou hast heard what the kings of Assyria have done to all lands, by destroying them utterly: and shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed; as Gozan, and Haran, and Rezeph, and the children of Eden which were in Thelasar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivah?"

The man who was said to have been the brains of the German army during the last war recently died, but before he died he became the leader of a new paganism, and boasted that he was the enemy of Christianity. He confessed himself a pagan, and declared that what his country to-day needed is a German religion, and a German god. That is their privilege. But it indicates the temper, not of all Germany, thank God! but of those who rule it.

Why do so few recognize that in the movements that are abroad to-day the God of all the earth is being challenged? Why is it that no voice is raised for God? Nothing in all history can be found more insolent, more blasphemous than the tirades of Hitler and Mussolini.

I would remind you, too, that our story tells of the

*weakness of a really good man.* There are many men who are good: some are so good, that they are good for nothing! The late Mr. Balfour, before he was Lord Balfour, described some honourable members of the House of Commons some years ago by saying they reminded him of "that wibbly, wobbly sort of thing that the ladies make: I think they call it *blanc mange*." We have been surfeited with political *blanc mange*—*blanc mange* statesmen.

Poor Hezekiah! When he received the first challenge, his knees knocked together; he was full of concern. And he replied, "I have offended; return from me: that which thou puttest upon me I will bear. And the king of Assyria appointed unto Hezekiah, king of Judah, three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah, king of Judah, had overlaid, and gave it to the king of Assyria."

Did such a surrender "appease" the tyrant? No: it only emboldened him to increase his demands. Such compromise never results in a permanent settlement. Sennacherib soon came back for more. Tyrants always do.

What have we had for our pains? Just that. On the large panel to my left are the names of three hundred who went from this church voluntarily to the Great War, and on the bronze memorial are the names of forty-one who did not come back, who died in the struggle. What for? Because they loved war? No! Because they believed they had a just cause. They fought for the sacredness of international obligations. They fought for the common human right to live and be free. In that cause they laid down their lives. And mark you, we are here tonight free men and women, with freedom to worship God as we will—the same is true of England and of all the other parts of the Empire—because they and hundreds of thousands of others shed their blood that it might be so. Do not tell me the war accomplished nothing. It did. The British flag, a symbol of civil and religious liberty, still flies; while in Germany and Italy the people *en masse* are enslaved. We may well pray that the liberties so dearly purchased and maintained may not be sacrificed by counsels of timidity.

For some years now, Hitler and Mussolini have been allowed to bully the world. Hitler has violated practically every article of the Treaty of Versailles. He reoccupied the Rhineland, rearmed the nation, and rebuilt the army, repudiated all his obligations, and is now laying his heavy hand on Austria—like a modern Sennacherib. He is an unprincipled, unmoral tyrant. I wish I could make him hear what I say.

But Britain was not ready. Do you know why she was not ready? Because the modernistic preachers in the pulpits throughout the land—that land and ours—had been preaching the anti-authoritarian philosophy of Modernism, by which I mean the denial of all objective authority, which in the last analysis, is lawlessness and anarchy. Nearly twenty years ago I said from this pulpit that Modernism would prove itself to be the enemy of the home, and of the state; and that it spelled confusion for the whole world, should the nations whose life was salted by the gospel lose their savour. Not the Great War only; but the pacificism which was the legitimate

issue of modernistic anti-supernaturalism created a public opinion which compelled disarmament, and left Britain with no surplus strength which would enable her to do more than defend her own interests.

Then came the Ethiopia affair. Without provocation, but in exactly the same spirit as the worst type of gangster, whether the American John Dillinger or whoever his successor may be, who at the revolver's point bade people put up their hands and deliver, just so did Mussolini. Never in history was there anything more wicked than the rape of Ethiopia, accomplished by a mechanized army against a simple people who were virtually unarmed. The bandit is always very brave when he finds someone unarmed and says, "Put them up." Invariably he is far from brave when he has to stand up to a man of his own size, equally armed. But that has been our policy: give—give—give—give all the time. And in this, Canada has been more culpable than Great Britain.

In the Hoare-Laval case, it was proposed to partition Ethiopia, and make Haili Selassie a puppet Emperor, giving the bigger share to Mussolini. The conscience of Britain was so outraged by the proposal that almost with one voice it demanded the resignation of Sir Samuel Hoare, and temporarily he retired from office. Now, a little more than two years later, when Mussolini has taken not half, but all of it, apparently he demands that he be allowed to keep it, and that we approve of the robbery. Could a more unethical proposal be conceived?

But now we have new friends. Let me introduce you to them. Meet Adolph Hitler! You remember his blood purge? Can you not see him literally dripping with blood? "He shed the blood of war in peace." He is a common murderer, who ought to be hanged by the neck until he is dead—he deserves nothing better; with whom no self-respecting man or nation should ever strike hands. Mussolini is no better; but, if possible, still worse.

Sennacherib returned, and Hezekiah sent three men out to meet him. Their names are worth remembering: "Eliakim . . . which was over the household, and Shebna the scribe, and Joah, the son of Asaph, the recorder." They essayed to talk with Rabshakeh, the envoy, commander-in-chief of Sennacherib's armies, but he would not talk with them. They said, "Speak, I pray thee, to thy servants in the Syrian language; for we understand it: and talk not with us in the Jew's language in the ears of the people that are on the wall." But they said, "No; I will talk directly to the people on the wall in the Jew's language." Passing by the appointed diplomats, with "a loud voice," he delivered a speech—something as Herr Hitler did last Sunday. There were no loud speakers in Rabshakeh's day—I rather think he did not need them. He recited his master's greatness, and demanded, "Make an agreement with me by a present, and come out to me, and then eat ye every man of his own vine, and every one of his own fig tree."

We have something like that to-day. Eliakim and his companions returned home in sackcloth, terrified, shaking, because they had heard Rabshakeh's speech. I do not think Britain has been terrified by a speech—but I wish I felt free to say all that I fear about the influences that are at work behind all this. Be that as it may, there is a true analogy between the effect produced by Sennacherib's demands upon Judah, and the effect produced upon some in Britain by the bullying of Hitler and Mussolini.

And it is not without reason. I do not blame the British statesmen for being filled with fear. The Great War was indescribably terrible. Some of us can remember those dreadful days. Those of you who stayed in Canada saw enough of it: I saw a little more overseas. While the war was still on, I went to the front, and over the battle fields of France, wore my gas-mask, although not a soldier. I saw something of the war on the field. Again and again have I stood in London with others when the hospital trains came in, and have seen the long and seemingly endless procession of ambulances as thousands of people stood in silence with uncovered heads as the wounded went by. It was terrible. I was in London on Armistice Day. I was in Paris when Alsace-Lorraine was restored to France. I was in Brussels when King Albert returned to the capital in triumph after the war. But the war days were dreadful days. No man would be worthy of the trust of the people in any official position in the British Government who would not exert himself to the utmost to prevent war. All honour to those who have desired to do so. He would be a bold man who would criticise their motives. Surely, surely, it must be said of Christian people particularly that we can never do other than abhor war. I thus speak that I may make it clear that I am no war-monger.

But, my dear friends, there are some things worse than war. You say, "But death"! Yes, I know. But there are men in Christie Street Hospital and many other hospitals to-night for whom the war is not over. I have no doubt there are women here to-night for whom the war is not yet over. Your husband did not come home. There are mothers here to-night who will never be the same again because their sons are buried yonder in France or Flanders. Do not misunderstand me. I recognize all this. Notwithstanding I say, with a full knowledge of all that is involved, for myself—you speak for yourself, I speak for myself—were I young enough to enlist, and could I know that as a result of it I should spend the rest of my days blind or maimed and in excruciating agony; or did I know that instead of that I should find an early grave, I would choose either of them before I would choose to be under the heel of Hitler or Mussolini. I would rather die a free man than live to be under a tyranny of that sort. That is the issue.

Take the worst possible view. Is it possible to placate these men? Are we justified in sitting back without protest while the effort is made? A friend told me—and it will illustrate my point—that when visiting Kingston Penitentiary on one occasion, he saw a notorious criminal known as Red Ryan, exercising. He asked one of the guards, "What do you think of him?" "He is a splendid fellow. If I had my way, I would let him out to-morrow." My friend went from there to Ottawa, and talked with a man who had something to do with the Finger Print Bureau. He said, "We can give you the record of any criminal in Canada or the United States in two minutes. Name someone." My friend named Red Ryan, and almost instantly an attendant brought his record, fingerprints and all. He put the same question to this man, "What do you think about letting him out?" "He would soon be in again, and probably bound for the gallows." Some time later Red Ryan was paroled, and was supposed to be a reformed man. Then there were other robberies, then a murder—then an attempted robbery in which the police and the bandits had a revolver duel. A policeman

was killed, and one of the bandits. And the bandit was Red Ryan. What is the use of trying to reach an agreement with men having records like Hitler and Mussolini? It would not be worth the paper it would be written on. There would be no security. Sooner or later the break would come.

What am I protesting against this evening? I will show you before I get through that I am not beyond my province, that I am preaching the gospel. What is the Prime Minister's plan? Do not misunderstand me. It is not submission either to Hitler or Mussolini. Still less would he assume an attitude of subserviency. It is a proposal to talk things over, to try to reach an agreement. Doubtless the Government, with every Britisher, deplors the spirit and record of both Germany and Italy as we do. But they say they must deal with realities, with facts as they are, because we cannot deal with ideal conditions such as we desire. As I thought of that this afternoon, I said to myself, I have seen a parallel of that in Toronto. There were some men who kidnapped a certain man and stated their terms. The late Mr. A. Orpen gave them a very valuable ring as a pledge of good faith, then took them to a bank and drew out and gave the kidnapers the money they asked. Mr. Orpen was quite sure of the honour of the kidnapers, and that in due course they would return his ring. But he died without getting it back.

Does anyone suppose that Mussolini would return Mr. Chamberlain's ring after he got his price? Can he be depended upon? Or Hitler either? What is Mussolini's price? Among other things, it is said to be the recognition of his conquest of Ethiopia. That, we may reasonably assume from despatches is one of the terms. If that be so, what about the Hoare-Laval proposal? If Sir Samuel Hoare was driven from office for consenting to Mussolini's having part of Ethiopia, what shall be done with those who submit to his having all of it?

How many of you know the history of the Suez Canal? One of the greatest statesmen that Britain ever produced was a Jew, Benjamin Disraeli. When the Suez Canal was cut, he secured the majority of shares for the British Government, and the British Government has had a controlling interest in the Suez Canal ever since. Now we are informed that Mussolini is saying, "Share it with me." Will Britain consent?

It is even suggested that Mussolini may ask for the neutralization of Gibraltar! I fear that John Bull may be rather reluctant to yield that! Gibraltar! If by any means he could secure that, I suppose by and by he would propose the neutralization of London! You laugh at that? The mere suggestion is absurd. Yet I must admit that, with some little knowledge of British history, and of the British spirit, if anyone had told me five years ago that any British Government would conduct its Foreign Affairs as the Baldwin and Chamberlain Governments have done, I should have thought such an one was demented. It would have been unbelievable. On the principle that it is more blessed to give than to receive, the British Government ought to be supremely blessed. But I do not believe that any British Government would do anything of the kind. I do not believe Mr. Chamberlain will. I do not believe Mr. Chamberlain's Government could last a week if he even entertained such proposals as are now mooted. Nor can Mussolini expect it. He is the champion bluffer of the century.

If concessions were made and an agreement were reached, what guarantee should we have then? What did we ever do to Italy? What is the *casus belli*? We have not hurt her. If a burglar broke into your home to-night and you were to ask him what you had done against him, he might reply, "Nothing. I have nothing against you—but you have something I want." There might be more reason in Germany's case. While it was due to her own folly, at least she has had to eat several pieces of humble pie for dessert. She thinks it was intended for someone else, and that she was really not beaten. But suppose the British Government should announce in the near future, "We have reached an agreement with Hitler and Mussolini, all differences are settled." Do you suppose the world would go to bed in peace on any such assurance as that? Not unless it has bidden farewell to sanity. There could be no security for world peace if signed by such bloody hands. I go so far as to say that Hitler and Mussolini are like their master the devil, liars and murderers from the beginning.

Suppose Britain is not fully prepared? Are we to join in the totalitarian procession and, "Heil Hitler"? You may; I will not. Not if I were the only man on earth refusing. Do not think I am profane, but I would tell him to go to his father the devil where he belongs. For I am not at all sure that there is not a mistaken psychology in the British Government's procedure. I heard a story last week that I enjoyed, and I think I will share it with you. A woman wakened her husband some time in the small hours, whispering, "What is that?" "I do not know. Go to sleep." "But what is that noise?" "Nothing, my dear." "There is something. There is a burglar." "Well, what do you want me to do about it?" "Be a man. Get up and go downstairs and meet him." At last he rubbed his eyes open, got out of bed, and went downstairs. Sure enough, when he got downstairs, a flashlight was turned on him, and a rough voice said, "Put them up." There was a burglar in reality! Trembling, he said, "Do not shoot. I am not going to fight. Take anything you want." "Then keep them up." Then said the man, "But I have one favour to ask of you." "What do you want?" said the gruff voice. "Please, sir, before you go, after you have got all you want, will you let my wife see you." "What for?" "Because she has been looking for you every night for twenty years."

It seems to me that John Bull's wife, whoever she may be, was hearing noises. The burglar may be real, but it is possible to be unjustifiably fearful.

Of course it may sometimes be dangerous to bluff a burglar. I would make due allowance for the temper of the people, but I feel morally certain that neither Hitler nor Mussolini is ready to fight a first-class power. Both nations are economically as hollow as the proverbial drum. They could not stand a siege for any length of time. They are like the bandit who has a few dollars. He is hungry, and he is undecided whether to buy a revolver with it, or go and have a good meal. Finally he decides to spend it on a revolver—in the hope of getting many dinners, arguing that if the police catch up with him, he can shoot his way out. But suppose they surround the place so that he cannot get out? He must have a quick decision or be starved out. That is Germany. That is Italy—and everybody knows it.

Can it be possible that Britain will lend Italy money? I know that modern business is as corrupt as can be. It is no wonder there is no blessing or power in some

churches: there are in them men who would sell their souls for money. Without firing a shot, we could have strangled Germany, Italy, Japan; we could have completely paralyzed them if we had been willing to lose a few dollars. That is the appalling fact, that we live in a day when there seems to be no fear of God before men's eyes, when men will do anything for money.

Is there any way out? What about Mr. Anthony Eden? I have in several lectures ventured to criticize his policies. I surely thought in him we had one who was tolerant and patient almost to the point of exasperation. There is grave danger, however, of misjudging men in public positions. I think I understand Mr. Eden now. I have been a Pastor for some years—Pastor of this church for nearly twenty-eight years. There was a time when some of my friends used to say, "Why does Mr. Shields not do this or that?" Because I could not. Why? Because I had a cabinet called Deacons. I recently published a book on it called, "The Plot That Failed", giving the whole story. I could not move. I was once going to give an address on the Roman Catholic situation in Ireland—I delivered it in a certain university, and a committee of ladies asked that it be repeated here. Immediately the good Deacons said, "You must not do that." "Why?" "It would cause a disturbance. Roman Catholics would come in and break up the seats." "Nonsense." A business man said, "It is like this, Pastor. We are business men, and many of our customers are Roman Catholics. We do not want to offend them." That was not in Germany, that was in Toronto, in Jarvis Street! I was like Mr. Anthony Eden, misunderstood, misrepresented, for a long time. They said, "Why does he not do this or that?" I could not move. I was tied hand and foot. At last they said, "You must not." I said, "I must." They said, "You shall not." I said, "I will." They said, "You shall not." I said, "I will." They said, "You will not." I said, "We will have a general election"—and we had a general election. And, Hallelujah, I won. And ever since then I have been absolutely free, and have always said to people, If you do not like what you hear, do not come: but we will be free to declare the whole counsel of God. Had I spoken like that in those early days I should have had a revolution on my hands. Mr. Eden has my full sympathy. I got rid of those Deacons: I hope Mr. Eden will get rid of his! I believe now that he would have dealt more firmly with Germany and Italy if he had had a free hand. But there came a point beyond which he could not conscientiously go, then he nobly resigned. All honour to him!

What did Mr. Eden say? He was not unreasonable. If I understand his position, it was on the principle of the hymn:

"While the lamp holds out to burn,  
The vilest sinner may return."

When Hitler and Mussolini bring forth fruit meet for repentance, when they repent and so prove the genuineness of their change of mind that honourable men and nations can believe what they say and depend upon their pledged word, we may discuss our differences, but until they do, let us keep a respectful distance. I think Mr. Eden was reasonable, and I think he would have gone much further long before this had it not been for the influence which has now shown itself in Mr. Chamberlain's attitude, and in the support he received in Parliament.

The prospect of success in anything in our day is estimated in terms of the material. They said of this church sixteen years ago last Fall, that we could not continue. They said, "They have no money, and they cannot go on." We had no money. I have often told this story, and it illustrates my point at the moment. After the disruption, I announced that I would speak on a Sunday evening on "What a Multimillionaire Will Do For Jarvis Street." I have great respect for newspaper reporters, but I was amazed at the reporters that came to see me. There were four reporters here one afternoon, saying, "Tell us about that millionaire. We knew you once had millionaires, but we thought they had all left you." I replied, "They have; all but One." "Who is he?" That was on Friday. I said to one of the boys, "Do you know what a newspaper scoop is?" "Surely I do." "Well, this is my scoop! Come Sunday and I will tell you." They could not wait until Sunday: they had to have "a story". So they wrote one for Saturday's papers. They said there was a young man in this church who had been in the American Army, and when he was demobilized, he was given a grant of land in Wyoming—and that land had turned out to be a rich oil field. He was said to be a good friend of Dr. Shields, and Dr. Shields was depending upon this oil to finance his church! No wonder you laugh at that. But that explanation was seriously proposed.

It seems to me that some people will believe in almost everything and everybody but God. You know who the Millionaire was. Some years afterward I preached on, "What a Millionaire Has Done for Jarvis Street." Some people cannot understand it. When they estimate the prospect of a conflict, they estimate in terms of armaments only. I believe in armaments. I believe Britain never should have disarmed, and I am glad she is working night and day to overtake the arrears. I read an article last night that said the difference between Foreign Secretary Eden and the Prime Minister is that Eden is an idealist, and Chamberlain is a realist—and the writer thought he had said something very clever. Mr. Eden had ideals and Mr. Chamberlain was not without them, but he faced the facts and came down to earth and said, "This is the situation: let us make the best of it." I ask you this question, Is a man who believes in the invincibility of righteousness and its ultimate triumph actually divorced from all reality? Have we become so crassly materialistic as to believe only in things tangible and ponderable? Have righteousness and truth and justice departed from the earth with the oxcart, and the sailing vessel? Have these principles which lie at the base of all security no factual existence? Are they fairies of the imagination, useful merely for oratorical adornment? Is there nowhere to be found anyone in whom those principles reside, from whom they radiate, and whose character is pledged to make them operative? Is there no one of whom it may be said, "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne"? IS GOD ALMIGHTY DEAD?

This afternoon I refreshed my memory by re-reading Oliver Cromwell's speech delivered at the dissolution of Parliament. His speech was a sermon. Almost every sentence was scriptural, and much of it actual Scripture. Standing in the British House of Commons, the Lord Protector, when he was about to dismiss them, in

the interests of righteousness appealed to the Bible as his supreme authority, and when he had indicted them for what he considered their failure, he concluded his speech by saying, "I think myself bound as in my duty to God—and therefore declare unto you, that I do dissolve this Parliament."

Years later came the Napoleonic Wars, and I read again to-day some of the speeches delivered in the House of Commons by great men who said, "The French Revolution is here to stay. Its principles must obtain in human government, and we had better make peace."

I quote a short paragraph from a speech by William Pitt, the Younger, then Prime Minister, dealing with a matter almost exactly parallel to the present situation, in defence of his policy in refusing to treat with Bonaparte for the settlement of the long quarrel. I can take time to quote you one paragraph only:

"I do, indeed, consider the French Revolution as the severest trial which the visitation of Providence has ever yet inflicted upon the nations of the earth; but I cannot help reflecting, with satisfaction, that this country, even under such a trial, has not only been exempted from those calamities which have covered almost every other part of Europe, but appears to have been reserved as a refuge and asylum to those who fled from its persecution, as a barrier to oppose its progress, and perhaps ultimately as an instrument to deliver the world from the crimes and miseries which have attended it."\*

William Pitt, the Prime Minister, stood like a rock and said, in effect, "I will not negotiate with Bonaparte. I will not touch his bloody hands." What followed? Prolonged conflict, but ultimately Waterloo; the end of the Napoleonic tyranny; and, after many political vicissitudes, at last the establishment of the French Republic as is to-day—which is, with Britain, I still hope, the greatest bulwark of human liberty in the world. Thank God for the French army! Were it not for France, the world would be deluged with blood to-day. They were not as credulous as we were. They did not believe the promises that were made. They, happily for the world, did not disarm.

What shall we do? What ought to be our attitude as Christian men and women in our prayers, respecting these matters? Kipling was no weak sentimentalist; he was hated by the pacifists, yet were he alive to-day he would be looked upon as rather a tender, soft-hearted evangelist:

"For heathen heart that puts its trust  
In reeking tube and iron shard,  
All valiant dust that builds on dust,  
And guarding, calls not Thee to guard;  
For frantic boast and foolish word,  
Thy mercy on Thy people, Lord."

The nations have forgotten God! In the councils of the nations and of this Empire, God is no longer sought as an Ally.

I believe in rearmament; but there is something that Britain, Canada, the Empire, need far more than rearmament; and that something is repentance toward God, and faith in our Lord Jesus Christ. Can you not see, dear friends, that the seat of all this trouble is in the hearts of men and women, before whose eyes there is no fear of God? Unless and until God shall help us we can have no peace.

\*See article in this issue entitled Napoleon, Hitler and Mussolini, page 4, in which Pitt's speech is more fully quoted.

When the timorous diplomats came back, Hezekiah prayed. In the Great War, on August 4th, the whole nation was called to prayer. I was in London at the time. I saw the Commons go from the House of Commons into St. Margaret's, humbly to bow before God and invoke His aid. Four days later the German lines were smashed, and her hope of conquest demolished. We won!

Hezekiah prayed, and then a prophet stood and said in effect, "Hezekiah, I have had a message from Heaven that your prayer has arrived up yonder, that God has heard you. He has told me how you are to reply to Sennacherib. Send someone to him with this message: 'The virgin daughter of Zion hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee'—that is how we ought to have talked with Mussolini and Hitler long ago—'Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel. By thy messengers thou hast reproached the Lord, and hast said, With the multitude of my chariots I am come up to the height of the mountains, to the sides of Lebanon, and will cut down the tall cedar trees thereof, and the choice fir trees thereof: and I will enter into the lodgings of his borders, and into the forest of his Carmel. . . . But I know thy abode, and thy going out, and thy coming in, and thy rage against me. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.'"

You say, "It would be folly to talk like that"? It would be if there were no God, no righteousness, no truth, no justice; if it were not true that "the chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." He does not need to get ready. Talk about their bombing squadrons and the death-dealing Armadas of the air! It still remains true that "there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." It is not a vain thing to trust in God.

So it proved in Judah's case. Sennacherib and his army perished by the stroke of God. I tell you, it is a great thing to have God as an Ally!

It is not often I refer to my personal experience, but in a small way I can say to you I have proved it. I think this church is a monument of it. One of the most influential men in this city sat down there one morning some time after our great experience, and after the service said to me, "You had wealth against you; you had social prestige against you; you had business and financial interests against you. By every standard known to the human mind you were beaten before you began"—then he paused. He was a Christian man, and solemnly continued, "but God." This church stands, and touches literally the ends of the earth with its influence because God taught us to put Him first, and every other consideration afterward. If only we might have in England to-day a revival of true and undefiled religion there would be iron in the blood, consciences would be awakened, and men and women would stand for principle. We should soon have peace, my friends. There is only one hope for the individual, and

only one hope for a collection of individuals; and that is to have a change of nature, to have Jesus Christ in the heart. I do not mean to say that there is no hope until all are Christians. "Ye are the salt of the earth." We need a little more "salt" at Westminster. And I think—though nobody may pay attention to anything we may say—we may learn from this, that God sent Hezekiah a message: "That which thou hast prayed to me against Sennacherib king of Assyria I have heard." You and I can pray as well as Hezekiah. We ought to pray. We ought to pray for our rulers, that God would arise and let His enemies be scattered—and then we shall have peace.

I propose to send a cablegram to Mr. Eden to-night. Do not vote for it if you do not agree with it; it will be no offence if you do not. I send it because I see Mr. Anthony Eden, with a clear conscience, saying, "I will stand for the right." He resigned, and in the House of Commons made his defence, believing in his soul that he was standing for righteousness. The vote was taken, and about two-thirds of the Commons voted against him, and even some of those who had encouraged him did not vote at all, because they did not want to vote against the government. I have been in a similar position. I know what that means. I have looked abroad and said, "Is there anyone on earth whom you can trust? Is there anyone who has principle enough to stand for right though the heavens fall? I do not know whether he will appreciate it, but I thought it might be worth while to send it. Here is the message:

Toronto, Canada,  
February 27th, 1938

"To The Right Honourable Anthony Eden,  
House of Commons,  
London, England.

A congregation of fifteen hundred assembled in Jarvis Street Baptist Church, Toronto, express appreciation of your refusal to compromise on the principle of the un-wisdom and unrighteousness of seeking agreement with covenant-breaking dictators unless and until they furnish proof of good faith, and some guarantee of their future good behaviour; and of the folly of assuming security can be established on unrighteous foundations (stop) While unauthorized to speak for any but ourselves, we fear present course of British Government will do more to diminish British prestige built upon her quondam devotion to righteousness, and will more seriously impair the respect of lovers of righteousness for Britain than any or all attacks upon British honour from without (stop) In the confidence that time will vindicate the wisdom and righteousness of your present stand, this message is sent from a congregation which gave three hundred men to the army in the Great War, every one a volunteer, to maintain the sacredness of international obligations and the human right to life and liberty (stop) For your comfort and inspiration we respectfully suggest Isaiah, chapters thirty-six and thirty-seven as appropriate to the present international situation.

T. T. SHIELDS.

If you agree, will you please stand. (So far as could be seen, everyone stood). Are there any opposed? (No one opposed). Very well, I will send that message in the name of this congregation, and give it to the press. I believe it would be injurious to this Commonwealth—to this Dominion, and to other parts of the British Empire, as well as to our relationship to the United States to let such action as has been taken go without challenge. I am grateful to you. Please remain standing while we pray; then we shall sing the National Anthem.

## Bible School Lesson Outline

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Vol. 2. First Quarter Lesson 11. March 13th, 1938.

### CHRIST THE RESURRECTION AND THE LIFE

Lesson Text: John 11.

Golden Text: "Jesus said unto her, I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live."—John 11:25.

#### I. The Message of Human Sorrow—verses 1-16.

Only to an affectionate friend would the message be sent, "Behold, he whom thou lovest is sick". Christ is the Friend Who sticketh closer than a brother (Prov. 18:24); He sympathizes with us as no other can; for He is all-loving and all-powerful. He loves the world of men with a love of pity, but He loves His own with a love of delight (John 13:1). The members of this household in Bethany had enjoyed sweet fellowship with Christ (Luke 10:38-42), and in their affliction they turned to Him for help.

An outsider might interpret as indifference the delay of Christ in answering the call for help. But it was His very love for Mary, Martha and Lazarus which prompted Him to abide still in the place where He was. Christ allowed time to elapse in order that the glory of God might be more completely displayed by the miracle of resurrection, that they might believe (verse 15; 2 Pet. 3:9). His delays are not denials, and our disappointments are frequently His appointments.

A journey into Judaea suggested danger to the minds of the disciples; they feared for their Master. But He gently reminded them that in the night-time obstacles might hinder a man's progress, which in the day-time would not turn him aside. For Christ this was the day-time, the time of opportunity to carry on His work (John 9:4). The Jews had no power to prevent Him from carrying out the Father's destined plan for Him. Thomas was ready to follow His Master, even though his obedience might cost him his life (Matt. 26:35).

Since Christ has abolished death, and brought life and immortality to light through the Gospel (2 Tim. 1:10), the death of the Christian is as a sleep, a "blessed sleep from which we never wake to weep" (1 Cor. 15:6, 51; 1 Thess. 4:13, 14). He has stripped death of its dreadful powers, and vanquished the powers of darkness. "To be absent from the body" is now "to be present with the Lord" (2 Cor. 5:8).

#### II. The Comfort of Divine Love—verses 17-37.

It was probably through her friends that Martha heard that Jesus was coming. Impulsive, active and practical as she was, her grief intensified her restlessness, and she hurried to meet her Saviour. She gave vent to her sorrow in words which indicated the bitter disappointment all the household had experienced (verse 32). They could not understand why their Lord had failed to respond to the call for help (Psa. 44:23-25). Why had He not come to heal their brother? They had watched for Christ day after day, with the hope which, when deferred, maketh the heart sick (Prov. 13:12).

The very expression of her despair brought relief to Martha (Psa. 62:8), and faith began to chase away the clouds of doubt. She knew that God, notwithstanding His seeming silence, had power to bestow blessing upon her in her need.

Leading her back to the promises of Scripture regarding the certainty of resurrection (Job 19:25-27; Dan. 12:2), Christ explained that He was Himself the fulfilment of those words. Not merely did He bring resurrection and life (John 6:39, 40), but He was Himself the Resurrection (Rev. 1:18), and the Life (John 5:25-29; 14:6; 17:3). Hope in the resurrection of the body must be henceforth associated with Him (Rom. 8:11; 1 Cor. 15:20-22; Phil. 3:20, 21; 1 Pet. 1:3).

All believers, though they may die physically, are saved from spiritual death. In that sense also, living believers shall never see death; eternal life is their portion in Christ (John 5:24, 25). Notice the parallelism in thought between verses 26, 27 and 1 Cor. 15:51, 52, 53. At the time of the Second Coming of Christ, the believing dead shall be raised to be for ever incorruptible, and the living believers shall be changed to be for ever immortal. Martha's faith in Christ

as the Son of God, the Messiah, included assurance that He would fulfill all the promises of God.

Our loving Saviour understands each heart (Psa. 103:14). Martha could do anything but sit still, while Mary could do nothing else. In the loneliness of her silent grief, she had shut herself away from friends and neighbours, the sympathetic as well as the curious. Harassed by unworthy doubts regarding the Master's continued absence, she dreaded to face Him, and would not join her sister in welcoming Him.

But the Lord knew how to break through that wall of reserve, and called for her. Mary responded at once, and went to Him hastily, leaving the by-standers to draw their own conclusions as to her movements. She fell down at His feet, taking the position which denotes worship (Luke 8:35; Matt. 28:9), penitence (Luke 7:38), prayer (Mark 5:22, 23), and teachableness (Luke 10:39).

Christ did not test Mary's faith at this time as He did Martha's. Mary's world was in a turmoil. He did not reason with her, or rebuke her, but He simply wept with her (Rom. 12:15). After all, that was the highest service of comfort, and what sublime truth is contained in those two brief words, "Jesus wept"! They have comforted millions. Christ groaned in spirit and was troubled when He saw the ravages of sin which had brought calamity, sorrow, distress, disease and death into the world.

#### III. The Voice of Divine Power—verses 28-46.

The tomb of Lazarus was in the form of a cave hollowed out from the rock, with a stone at the entrance (Matt. 27:60, 66).

God graciously asks men to be labourers together with Him. He does for us what we cannot do for ourselves, but He expects us to do what we can. The voice of God alone can raise those spiritually dead to life, but He asks us to roll away the stones. Teachers and parents and Christian workers have the privilege of rolling away from the minds of the unsaved the stumbling-blocks of difficulty, ignorance and doubt which prevent them from hearing the Word of life.

The Saviour knew that His prayer had been heard, even before He made the request (Isa. 65:24; John 6:11). He bids His disciples pray thankfully and believingly (Phil. 4:6; 1 John 3:22; 5:14, 15).

The voice of Christ is a voice of power to-day, causing even those who are dead in trespasses and sins to arise in newness of life (John 5:25, 28; Eph. 2:1). May He speak with quickening power to all our scholars!

#### IV. The Plotting of Human Hate—verses 47-57.

It is impossible for men to ignore Christ; they must make a decision concerning Him (Joshua 24:15). The chief priests and Pharisees asked a question which presents itself to each individual, a question similar to that of Pilate: "What shall I do then with Jesus which is called Christ?" (Matt. 27:22). Every man's destiny depends upon the answer he makes to this all-important question.

Caiaphas was willing to sacrifice Christ for the sake of saving the people. He did not realize that he was speaking prophetically. Christ would indeed die, not only for the whole Jewish nation, but also for the whole world (John 10:16; Rom. 5:18; 1 John 2:2).

One marvels at the hardness of heart of those who plotted to kill the Saviour because He had performed miracles of grace in their midst. Even the Passover season was not too sacred a time to be chosen for their evil purpose. So do men seek to set at naught the Son of God, but God is just, and such sin shall be punished (2 Thess. 1:8, 9; 2:12).

### NEWS OF UNION CHURCHES

(Continued from page 7)

The Pastor reports that the largest congregations the church has ever had during special meetings were present for these Bible Conferences.

"SIMPLY PLUGGING AWAY"—In these words Rev. J. Fullard describes his work at Essex, but amplifies his statement by adding that the church is carrying on a special visitation campaign which has resulted in a substantial gain in the Sunday School. It is planned to visit every home in town. The pastor has started a children's work on Friday evenings, which is a source of joy and encouragement. There were more than forty present at the last meeting.

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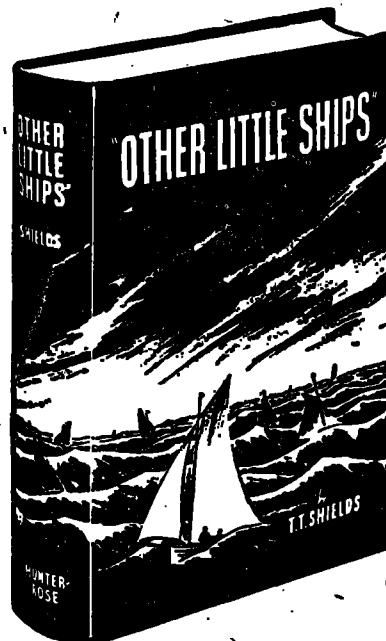
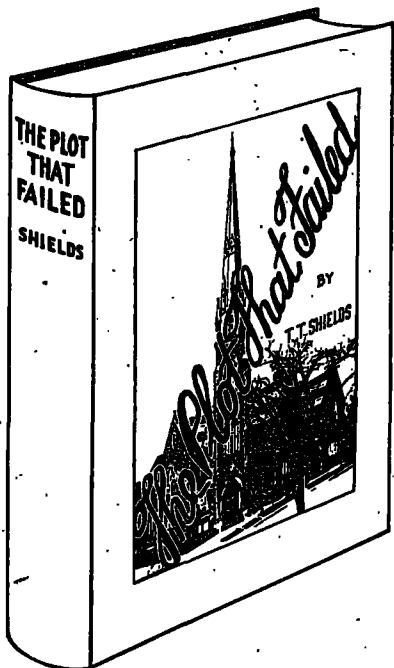
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