

# The Gospel Witness

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

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

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## THE BRITISH WEEKLY AND THE GOSPEL WITNESS

For many years the Editor of this paper has been a careful and appreciative reader of *The British Weekly*. As we cannot claim to be familiar with all periodicals ministering in like spheres, we dare not presume to say that *The British Weekly* is the best: we can only say that if there is a better, more ably edited journal of the sort, or of superior literary quality, we have not seen it.

For years we delighted in the suggestive and inspiring articles of the late Sir William Robertson Nicoll. Since that time we have found no less pleasure in the writings of the present Editor, Dr. John A. Hutton. Sometimes when we lay down *The British Weekly*, we feel as though we have had a pleasant walk in the park, among the flowers, with opportunity to view a few odd things by the way; but that we have not gone anywhere in particular, and have come back to the gate through which we entered. Notwithstanding, thus to walk about with the Editor, if it be not always like walking about Zion and telling the towers thereof, and marking well her bulwarks, it is always a walk about something; and before the walk is ended one is sure to hear the rippling music of the waters which flow from Truth's eternal Spring.

Occasionally we have wished we were near enough to the Editor to say, "Come, let us really go somewhere"; but whether or not we go with him, he always writes so as to make us want to go somewhere—and perhaps after all that is the larger ministry. If any of our readers have missed the pleasure of *The British Weekly* refectory, we recommend them to be in haste to repair their loss.

We like *The British Weekly* because we do not always agree with everything in it. We have no liking for a stereotyped evangelicalism. We have long since eschewed the word "Fundamentalism", because we have occasionally found it in questionable company. By which we mean that the word often represents a type of orthodoxy which reduces the word of the Infinite to the precision of a mathematical formula, and by a failure to take account of the undefinable elements in the infinite Word, becomes oracularly absurd and absurdly oracular. On the other hand, we sometimes wish *The British Weekly* would occasionally substitute an exclamation mark for an interrogation point. There are some things about which we can, and ought, to be positive; and sometimes

we wish the Editor would pull out all the stops, and play the full organ, with the announcement, "I am going to give you the truth, and no mistake about it!"

Notwithstanding, we find we have moods in which we greatly enjoy the whimsical editorial style which is suggestive of a man with a walking-stick—and perhaps a dog—we like the Editor ever so much because we know he has a dog—walking through a lovely glade, amid the myriad-voiced music of the forest, thoughtfully and happily swinging his stick at everything in general, and at nothing in particular.

But some weeks ago *The British Weekly* pulled us up with a jerk, and we ventured to make some comments upon *Watchman's* article. We must, however acknowledge that we had an advantage over *Watchman* in that his article was published on March 3rd, when he prophesied that certain things could not happen, and we read it about two weeks later when the impossible had actually occurred. It is always easy to be wise after the event, and perhaps that was why we were wiser on March 16th than *The British Weekly* was on March 3rd.

There may be some people who read THE GOSPEL WITNESS who do not read *The British Weekly*! And a few who read *The British Weekly* who have never even heard of THE GOSPEL WITNESS! If there are, we repeat, they had better be in haste to correct their failure. But in order that we may have the text of our discussion before us, we reprint what we said in an editorial in THE GOSPEL WITNESS of March 17th, which was as follows:

Yet these are the men with whom Premier Chamberlain proposed to treat, and for the hope of whose friendship Anthony Eden was sacrificed. The Scripture admonishes us to forgive a trespasser even unto seventy times seven, but we have never found any scriptural justification for the folly of trusting unto seventy times seven a man who has already been proved up to the hilt a hundred times over to be an incorrigible liar.

The 'scrap of paper' incident once shocked the conscience of the world. It would seem that since then the world's conscience has been seared as with a red-hot iron to the extent of being rendered incapable of being shocked by anything. Premier Chamberlain admitted yesterday in the House of Commons that the official assurances of Germany respecting her intentions toward Austria were destitute of factual foundation. We venture to believe that no one in the world

ever believed Hitler's professions respecting Austria, with the possible exception of Premier Chamberlain.

Candour, trustfulness, the charity that thinketh no evil but believeth all things, are commendable qualities; but for an example of stone-blind optimism, and incorrigible credulity, we have never read anything to surpass two paragraphs in the article by *Watchman* in *The British Weekly* of March 3rd—of *March the third*, we repeat! Here it is:

#### The Rising Tide

"The more one views the landscape o'er, the more cheerful one becomes. In what paradoxes does the truth of things appear amongst us! 'When we are weak, then we are strong!' How foolish? How absurd? Not at all! Dr. von Schuschnigg may well have been scared to death, not for himself as a man, but for himself as sole trustee for Austria, when in Hitler's own house at Bertshesgaden he was asked to sign his name over a dotted line, with Goering and Ribbontrop and other formidable persons hovering around! That was not the true, neither was it the final, Dr. von Schuschnigg. No more was he the true Simon Peter who in momentary terror—for it was night and all seemed lost—denied his Master. The true Simon Peter later announced himself. When next he appears upon the scene he has recovered, himself. He has found courage to go beyond himself. 'We must obey God rather than men!' he said, looking in the eye the powers that be! So has it been with Dr. von Schuschnigg! The other day in the Austrian Parliament he uttered some words which have given him a place in history! His words have gone round the world, provoking new life, reminding us all of a language of the soul which we had almost lost, though, thank God, not lost completely.

"And what is the result? What is at least one result? At this moment, Austria is safer, surrounded as she is by enemies, open and concealed, than she has been any time during the last twenty years! What nation now would see Austria over-run or further bullied, without a movement to help her, or without shame at its own inactivity!"

Next we may expect some one to tell us that Hitler's annexation of Austria insures the peace of Europe and of the world!—"Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph."

The next Sunday we again referred to the matter in our evening sermon in these terms:

In the current issue of THE GOSPEL WITNESS I quote an editorial which appeared in *The British Weekly*, of London, where the writer, *Watchman*—describes Chancellor von Schuschnigg. He spoke of his being surrounded in Hitler's castle by the leading Nazis of Germany, and yielding to pressure—and then going home and getting his courage up again. He says that Austria will not surrender her independence, and continues:

"The other day in the Austrian Parliament he uttered some words which have given him a place in history! His words have gone round the world, provoking new life, reminding us all of a language of the soul which we had almost lost, though, thank God, not lost completely.

"And what is the result? What is at least one result? At this moment, Austria is safer, surrounded as she is by enemies, open and concealed, than she has been any time during the last twenty years! What nation now would see Austria over-run or further bullied, without a movement to help her, or without shame at its own inactivity!"

But alas! poor von Schuschnigg is a prisoner—and Austria has been "bullied" again. The forces that stood for righteousness and liberty have done nothing. It has always been so. The martyr fires have burned. The good have gone down.

Later we received a very kind letter from Dr. Hutton, the printing of which we believe will be no breach of confidence. Here it is:

St. Paul's House,  
Warwick Square, London,  
March 28th, 1938.

"Rev. T. T. Shields,  
130 Gerrard St. East,  
Toronto 2, Canada.

"Dear Mr. Shields:

"First of all, let me say how much I enjoy reading your paper which reaches this office regularly. No one felt more than 'Watchman' did the sudden and brutal blow to his optimism, but here is what I want you to take from me—as true. 'Watchman' was right in saying that Schuschnigg's courage passed over the world like a flash of light. It was because Hitler and the others knew that Schuschnigg's attitude had set something agoing which might make action against Austria impossible that he butted in with an army and overwhelmed the incipient thing in a day.

"Besides, a good student of Scripture, like myself, is aware that we are apt to be wrong in our dates and yet not to be wrong in the thing itself. 'Stone-blindness' therefore in this case was of the same high order as the stone-blindness of Jeremiah, and of the first generation of Christians.

"With all regard, believe me,

Sincerely yours,

(Signed) John A. Hutton."

We greatly appreciated Dr. Hutton's courtesy in writing, and delayed answering only because of our pre-occupation on account of matters growing out of our church fire.

Yesterday *The British Weekly* of April 14th came to hand, and we find there, in *Watchman's* article, a reference to the matter under review. We should have failed entirely to identify the Pastor of Jarvis Street as the preacher referred to if it had not been for the kind personal letter already received. But here we must share with our readers *Watchman's* article so far as it relates to this subject.

#### "Watchman" in The British Weekly of April 14th

##### TWO MISTAKES

"On two definite occasions during the last four years I was completely wrong in the forecast I made of the effect upon world-opinion of something which had happened here in Europe. The later of those two occasions is still only a few weeks gone. It was because a famous preacher in Canada made much of this recent error of mine in a sermon to his immense congregation, and, in its printed form, to his probably vast congregation beyond the reach of his speaking voice, that my "foolishness" demands from me a certain reference. Those who remember that "foolishness" is one of the paradoxical definitions of any acutely Christian behaviour and indeed of Christianity itself, will be prepared to find, as they will in a moment, that my failure leans to virtue's side: in fact, that I am sorry but not ashamed. In the more recent case, as in the earlier, it was as natural for one like me to make the mistake as it is for one caught in some great emotion, in a foreign land and amongst strangers, to exclaim in his own native tongue.

##### THE MORE RECENT MISTAKE

The more recent mistake arose out of that stout behaviour of Dr. Schuschnigg when (as I trust the story will always read in the text-books of the future), his back to the wall, he decreed a plebiscite of the Austrian people which should make it plain to himself at least whether Austria wished to retain such independence as it still remained unshorn of, or whether the existing Austria was not prepared to bear longer its precarious fate.

"It seemed to me that there was something fine, something in the great tradition and admirable in Dr. Schuschnigg's bearing. It seemed to me that, in contrast with the frankly cynical language of our time, there was something most moving, uplifting and humbling, in that recorded speech. The words had all the signs that they were honest, as they

were palpably brave to the edge of despair. He even invoked the help of God! His use of the Holy Name had also an unfamiliar tone of humble supplication, as though the man did acknowledge with a Psalmist that 'except the Lord guard the city, they that watch over it do but watch in vain,'—a tone altogether different from the prevailing tone in which when God is mentioned it is always to suggest that He must be rather pleased with something we have done, though that something He might have reproved or forbidden had we consulted Him before taking action. As a fellow-student of mine once put it very sadly, 'Ay! The Lord has a lot to contend with!'

#### HUMAN ALL TOO HUMAN

"In a word, the thing deeply moved me. It moved me indeed to tears! It was in such a mood of humble pride and gratitude at such words, spoken in such a solitude, that I wrote—alas, in error! I ventured to declare that by his mere speech Dr. Schuschnigg had saved Austria; for, by his mere speech, Dr. Schuschnigg had, I verily believed, gathered around him a ghostly army which would make his frontiers inviolable!

"Well, I was wrong, absurdly wrong! Rather, I should prefer to say, I was out of my reckoning. After a day or two's silence, which as we now know covered certain breathless final arrangements, armies poured over the frontier. Vienna was occupied, her institutions annexed, Dr. Schuschnigg imprisoned and, as a character in Browning put it: 'God has not spoken a word!'

#### THE EARLIER ERROR

"The earlier error in the general unseemingly which is making havoc of our minds and our memories, is now very remote, and yet it occurred over the hostilities then just begun, and still proceeding, between Japan and China. My readers may remember that something like fifty nations condemned Japan, on the plain moral issue. Once again, I went off the deep end, and declared that a China, vindicated on any tolerable theory of rights, had as good as gained the victory in the field. Once in the saddle of such a steed I went to all lengths. Japan could never and never would attempt to flout the moral judgment of the assembled nations of the earth!

"I was, of course, wrong, brutally, unspeakably wrong. And yet once again I persist in declaring that there also I was not so much wrong as out of my reckoning. In the language of faith and of any theology, that is to say of any philosophy or historical outlook embodying faith, I was right as to God, though wrong as to man. The hardest condition to accept in the faith-view of life, is that, with God a day is as a thousand years, and a thousand years are as a day! We never know on which of these two time-schedules the Almighty is working. There is certainly this to be said, that in the slow treatment of any interference with His plans He has never failed. No single and definable evil—in the sense of excessive, inhuman, brutal—has ever stayed the pace for anything like a thousand years! 'Tis a long time, but it passes. 'We must give the Lord time to get round,' said an old negro to me in Virginia as he tried to explain the depression in his own land, the drought in his own fertile state, and the general human disappointment!

#### DOGBERRY'S INSTRUCTIONS TO THE WATCH

"But no one enjoyed more than I did the deft manner in which this fond error of mine was dealt with in one of our most responsible weeklies—*The New Statesman*. It was a palpable hit. My critic answered me by the mouth of Dogberry; and answered more than me.

#### DOGBERRY:

"*This is your charge: You shall comprehend all vagrom men; you are to bid any man stand in the prince's name.*

#### SEC. WATCH:

"*How if a' will not stand?*

#### DOGBERRY:

"*Why, then, take no note of him, but let him go; and presently call the rest of the watch together, and thank God you are rid of a knave.*

"*You are to call at all the ale-houses and bid those that are drunk get them to bed.*

#### WATCH:

"*How if they will not?*

#### DOGBERRY:

"*Why, then, let them alone till they are sober; if they make you not then the better answer, you may say that they are not the men you took them for. . . . Adieu: be vigilant, I beseech you.*"

In all this, from one point of view, undoubtedly *Watchman* was right. We, too, read Dr. Schuschnigg's statement with moist eyes. We, too, felt that he was speaking an almost forgotten language, with an emphasis which, in the discussion of moral issues, we have longed to hear. We agree with *Watchman* that Dr. Schuschnigg exhibited the true inwardness of his character and a nobility of spirit that in our day is all too rare in this mad world.

Nor do we now feel the slightest disposition to criticize Dr. Schuschnigg's earlier apparent surrender under pressure in conference with Hitler. A man ought not to be held strictly responsible for what he says when he helplessly looks into the end of a revolver. It was the last paragraph of our first quotation we questioned:

"At this moment, Austria is safer, surrounded as she is by enemies, open and concealed, than she has been any time during the last twenty years! What nation now would see Austria over-run or further bullied, with out a movement to help her, or without shame at its own inactivity?"

Again, from any normal point of view, *Watchman* was right. What he said ought to have been true. It is our earnest hope that, in view of all this, the whole Empire will feel something of "shame at its own inactivity". The "stone-blind optimism and incorrigible credulity" of *Watchman* to which we, not unkindly we hope, referred—for certainly we did not so mean it—was the assumption that the democratic countries had at least reached the limit of compromise, and would now be prepared to stand. We rather feared that *Watchman* had not given sufficient weight to the British record of compromise and vacillation which has characterized our foreign policy of recent years. The French jibe at the "perfidious Albion" used to irritate us to the point of anger: we only fear that the record of recent years may justify the epithet.

We agree with *Watchman* that it is easy "to be wrong in our dates, and yet not to be wrong in the thing itself." But was Jeremiah "stone-blind"? We referred somewhat to his character in our sermon of Sunday evening, which appears in this issue of THE GOSPEL WITNESS. It is indeed our one complaint of modern moulders of public opinion that we have carried a cautious neutrality too far, and are too disposed to make allowance for evil, and to assume its inevitability. We glory in *Watchman's* idealism. The only difference between us is that *Watchman* was still on the Mount of Transfiguration, and we had descended to the plain where a devil was still tearing the sons of men. And, after all, it is down in the plain, where a writhing humanity suffers, that the gospel must be preached and applied.

We have treated this subject at such length because we feared lest we be misunderstood, and lest anyone should, through our eyes, mistakenly view with disfavour the writings of one who has long been one of our chief inspirations.

### "MAN'S DAY"

(This article was intended for last week's issue but was crowded out. Its argument suggested the sermon for Sunday evening. As the article was in type, at the risk of repetition, we give it place. Ed. G. W.)

To the Corinthians the Apostle Paul wrote, "But with me it is a very small thing that I should be judged of you, or of man's judgment", man's day. Our Lord on one occasion when "his brethren" urged Him to go to Judaea and show Himself to the world, said, "My time is not yet come; but your time is alway ready."

It is a common human frailty for a man to assume he is always competent to form a reliable judgment of any matter brought within his cognizance. Paul implied that there are things, actions, courses, movements, whose moral value can only accurately be appraised in the perspective of the years, and indeed, the perspective of eternity. Therefore he said, "Judge nothing before the time." Even an expert may be mistaken as to its identity when examining the first shoots of some hidden seed. The little shoot must be allowed time to develop and ultimately to identify itself by its fruit.

Notwithstanding, it is possible sometimes to judge righteous judgments, but only as matters for judgment are viewed by the standards, and in the light of, the Word of truth.

We venture an opinion which may not win the unanimous approval of our readers. It appears to us that Britain's present foreign policy is an utterly godless one. During the Great War, on several occasions the Empire was called to prayer, and as often as God was thus recognized victory attended our arms. For some years now the international situation has been more complicated than at any time during the Great War, but so far as we know, no responsible statesman of the Empire has publicly recognized any need for calling upon God.

The world of workers allies itself with the sun, by the time selected for its labour, by its manifest dependence upon the co-operation of natural forces. The mariner allies himself with the tide, with the winds that blow, with the powers of nature, so far as he is able to understand them. And all these forces are but another name for God. We live in a universe of law. No man of intelligence will hope to succeed ultimately who defies the laws of nature. But the moral law is just as much a part of the universe as gravitation, and just as inescapable. It is just as true morally as it is naturally that "whatsoever a man soweth, that shall he also reap".

We do not believe that even the smallest fraction of one per cent. of the people of the British Empire have any desire for war: all we ask is to be let alone to do our own business, and to live our own life. Any government in Great Britain, or any one of the Dominions, can be sure of the unanimous support of the people, who will seek peace and pursue it. There may, however, be differences of opinion as to how peace may most effectively be sought. We have no doubt that the Chamberlain Government is endeavouring, according to its light, to do its utmost to preserve the world's peace. But the principle enunciated in the Scripture, that "the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever", is as inexorable as gravitation.

Can there be any question among men of conscience as to the wickedness of the courses pursued by Hitler,

Mussolini, Stalin, or the rulers of Japan? Are they not adjudged outlaws, robbers, and murderers, of the most vicious type, by the conscience of the world? Is it possible, on moral grounds, to justify the course of Hitler in respect to Austria? Or his general course throughout his regime? Can anyone of moral sense do other than condemn Italy's rape of Ethiopia? Or can anyone make a just defense of the part Germany and Italy have played in Spain?

If these considerations have any basic relation to truth, does it not follow that in signing a pact of friendship with Mussolini, we are forced into some kind of an alliance with one who has proved himself more devil than man? It may be that for a while this policy may seem to succeed in preventing conflict, but is it possible to cure cancer with an opiate? Though red war like a threatening thunderstorm may seem to have changed its course, is there any guarantee that the lightning bolt will not yet cleave the sky? It may be that the Chamberlain policy will be acclaimed in some quarters as supremely wise, but we are certain that Mr. Chamberlain greatly over-estimates the case when he says it is supported by world-opinion. It is always dangerous for anyone to presume to speak for others, and no wise man will be guilty of the arrogance of the tailors of Tooley Street; but straws show which way the wind blows. So far as we are able to judge, no action of any British Government, in the last quarter of a century at least, has been so unpopular as that of the Chamberlain Government so far as the Dominion of Canada is concerned.

Of course, everybody hopes for the best. But we believe many, even a vast multitude, regard Chamberlain's course with serious misgivings. This Editor openly and persistently recruited during the Great War. He did so with the clearest conscience possible, believing that ours was a righteous cause. But the trouble that may—and we think, must—result from the folly of assuming that peace may permanently be established by alliance with a murderer, we believe would appear to many people in Canada merely to be the inevitable fruit of Chamberlain's strange course. If war should ensue ultimately from such a godless course, we do not see how anyone of conscience could support it.

We hate pacificism. We think it is madness, and only anarchy disguised. But the only justification for a magistrate's wielding a sword is that it is exercised in a righteous cause. We believe that such a policy as Mr. Chamberlain is pursuing would do more, if persisted in, to effect the ultimate disintegration of the Empire than any other imaginable course. We recognize that it is easier thus to write in Canada than in England, but we try to imagine ourselves as still in the land of our birth, and facing all the hazards which are inseparable from residence in the British Isles. But even then we cannot but feel that it would be better to die as a free man than live as a slave; better to perish in the cause of righteousness than to enter into alliance with one whose hands are dripping with blood.

The Old Testament, which some Modernists affect to despise, is after all full of sound moral philosophy, and it abounds with illustrations of human attempts to escape the reaping of what men have sown, or of attempts to reap the fruit of seed that has never been planted. It is full of illustrations of the folly of those who prefer human alliances to an alliance with a righteous God. The

principle applies as much to a nation as to an individual: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

This may be "man's day", when only a few have the fear of God before their eyes. Trust in God may be viewed as a religious abstraction. Notwithstanding, we believe it had been better if Britain and the Empire had sought the friendship and help of Almighty God than the friendship of Mussolini, especially when such friendship is procured at the price of acquiescence in some of the greatest crimes of history. Evil is self-destructive: goodness is immortal. For this reason we are less afraid of the demoniacism of Hitler and Mussolini than we are of the godlessness of Britain's present foreign policy.

### IMPRESSIONS OF CANADIAN BAPTISTS

By Rev. Robert Dubarry

For the sixth time since 1911, I am having the pleasure of visiting Canada. The course of time has brought many outside changes, along with an ever-increasing inner contentment for this traveller. The new missionary co-operation of Canadian Regular Baptists with the French Bible Mission crowns an old desire of ours and fulfils our fervent prayers of many years. It seems so natural that two bodies so long submitted to the same tests should fellowship in the service of the same faith. With great hopes of a pleasant and profitable common endeavour, our French brethren have sent me on a mission of friendship and co-ordination which is already bearing fruits. This is the tale of its first developments.

Early in February I spent one Thursday in Jarvis Street Baptist Church, conferring with Dr. T. T. Shields on the programme of my Canadian visit and having the privilege of addressing the evening meeting. I shall never forget the happiness and inspiration of that first contact. Dr. Shields added to that large share of his busy time, a special visit to Detroit that we might arrange with Dr. J. Frank Norris the plans of my tour in the United States. I greatly enjoyed that rare contact with two such great men of God.

Having happily covered a first itinerary which took me along practically the whole frontier of the States, I returned to Toronto in the pleasant company of Brother Fritz Buhler, who happened to meet me providentially in a suburban Buffalo station. I must here tell of my joy in discovering what Toronto Baptist Seminary has made of that unusually promising servant of the Lord. With the fullest confidence and with great hopes, I am looking forward to the arrival, within a few weeks, of another of our gifted young workers, Brother William Frey, who will take the place of student-instructor Fritz Buhler, in the Seminary, who in his turn will take the place of Brother William Frey in the service of his three French Bible Mission churches.

It has been planned that between April 10th and the beginning of June I would, in company with various members of the Board, visit those Regular Baptist churches which would be opened for my coming. Hitherto the demand has largely exceeded the supply, so that I am kept rather busy. But with good health and providentially renewed strength, and with the aid of the innumerable courtesies of my hosts and companions, that tour has very much in it of a promenade. I have al-

ready visited Niagara Falls, Ontario, Brantford, Medina, Hespeler, Benton Street, Kitchener, Maple Hill, Mount Albert, Baker Hill, Ninth Line, Stouffville, Long Branch, Waverley Road, Toronto, Courtland, Owen Sound, Orangeville, Alton, Maple Grove, not to speak of a special meeting in Jarvis Street. Both in Union and in non-Union churches I have been received in the most friendly way, and listened to with the utmost good-will. Marks of present and future interest in our cause have been abundant and bid very well for the rest of our visits, as well as for more distant developments. I have greatly enjoyed the contact of the worthy pastors and leaders met in every place. Whatever I have seen of them has tied my heart to their own persons and ministries. With such faithful men one can certainly look forward to fine spiritual blessing in Canada.

Good news from the French Bible Mission fields has cheered the far-exiled pilgrim. So that it is with a cloudless happiness that I am continuing an unforgettable trip. It will, D.V. be crowned by my return home on the "Normandie" sailing on July 13th, with Brother Fritz Buhler, and probably in the company of the wife and younger son of our invaluable friend Mr. Paul Bauman of Toronto.

In concluding these hurried lines I wish all those dear Canadian friends who have been so kind to me to be assured that I could never forget what they did, even though I cannot find adequate words to express to them my heartfelt gratitude.

Could I refrain from expressing here my deep emotion and warm sympathy with regard to the blow which has recently struck Jarvis Street Baptist Church and its beloved Pastor? I was one of the last visitors privileged to speak in the beautiful house of prayer whose rebuilding will soon be proceeding. I can, from what I have already heard from far distant lands, assure these dear friends that what has happened is considered as a world calamity. Of course, prior to the very needs of the French Bible Mission, I consider the good reconstruction of that influential sanctuary as a piece of capital strategy, and I pray that whosoever can help, may be divinely and irresistibly led to do so.

### GOOD NEWS TO-DAY

We read recently that a certain paper in London, England, had for its principal headline, "No Bad News To-day". It was most significant, for we have become accustomed to a long succession of items of bad news—each seeming to be worse than the others.

For that reason we prefer not to publish bad news if it can be avoided. We had to publish news of the fire, and some other matters. On this principle, we refrained from mentioning something that has given deep concern to Jarvis Street Church. In the fire edition of THE GOSPEL WITNESS we reported that when the fire was raging, Deacon George Greenway appeared on the scene, and gripping the Pastor's hand, was unable to speak, so deeply moved was he. Mr. Greenway had got out of bed to come to the fire the moment he heard of it, and we fear it had a serious effect upon him.

We believe it was the first Sunday we met in Massey Hall that Mr. Greenway had partially lost the use of his left arm and hand. Later he was confined to bed, and we have all been very anxious about him; and earnest prayer has been offered at all our services for his recovery, and complete restoration to health. No one, it

(Continued on page 10)

# The Jarvis Street Pulpit

## HAS BRITAIN BEEN INVEIGLED INTO AN ALLIANCE WITH ANTI-CHRIST BY THE CHAMBERLAIN PACT OF FRIENDSHIP WITH MUSSOLINI?

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

Preached in Massey Hall, Toronto, Sunday Evening, April 24th, 1938

(Stenographically-Reported)

"Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.

"For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is.

"For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."—

Jeremiah 17:5-8.

In may appear to some that there is an element of presumption in the subject announced for our thought this evening, "Has Britain been inveigled into an alliance with Anti-Christ by the Chamberlain Pact of Friendship with Mussolini?" Yet I believe that involved in this question there are principles which properly lie within the province of the Christian minister. In speaking upon this subject I speak of a matter of worldwide religious significance. The conflict now so manifestly raging between good and evil, between light and darkness, is daily becoming more intense, and the battle is becoming increasingly furious. These contrary principles, like so many armies, battle upon many fronts: in individual life, in every grade of society, in every sphere of human interest, in every realm of human authority, everywhere the world is in a ferment; and he must be wholly unobservant of the present trend of things, who does not recognize it. It rages domestically, commercially, educationally, politically, religiously. It really looks indeed as though the devil had come down, having great wrath, and as though he had taken personal command of the hosts of darkness.

I dare say I shall speak this evening in a way that will not earn everyone's approval. I shall not be surprised if I incur the displeasure of some. There are men who, politically, support a particular political party in every measure, right or wrong. To them, whatever the party does is right. There are some people who conceive of patriotism as consisting in supporting whatever is done in the name of one's own country, whether it be right or wrong. "Faithful are the wounds of a friend." History has been made, and reformations have been instituted, the progress of evil retarded, and the machinations of wicked men restrained, not by men who have sought popular approval, but by men who have dared to say the thing that was contrary to that which was in the general mind. If you want to be popular, either as a preacher or a public man in any walk of life, you must not ask people to trouble themselves by thinking, but approve of things as they are, and content yourself by saying there is a better day coming some time.

No one, I think, who knows anything about my record will charge me with disloyalty either to this country or to the Empire to which we belong. I confess myself to be British to the core; but, I repeat, "faithful are the wounds of a friend". It is easy to shout for the flag, and to assume that the highest possible wisdom finds its expression in the course followed by the Government of

the day. But it is always kinder, truer, nobler indeed, to keep before us the principles of truth and righteousness, to stand for them, and to condemn evil practices wherever they may obtain.

You remember the Apostle Paul, writing to the Corinthians, said, "It is a very small thing that I should be judged of you, or of man's judgment", or, more literally, of man's day. Paul was a seer, a prophet; he was able to see things hidden from other minds because he viewed them through the medium of divine revelation. He recognized that men generally, with such knowledge as was possible to them only in their day, would probably misjudge him.

There are many elements which must enter into an accurate judgment of any matter. The element of time is one; there are also special circumstances, and general conditions, of which account must be taken. All these give a certain perspective to events which enable the man of discernment to see things in another light than that which shines upon the present, and in the light of which, men of this world judge the events of their day. The seed that is dropped into the ground must be allowed to mature, and not until harvest time can the wisdom or otherwise of the sower accurately be appraised. We see him sowing, but we do not know what he has sown; but when the reaping time comes we know whether he has sown to the flesh or to the spirit, whether he has ordered his conduct with a view to mere temporal interests, or whether he has taken the larger and longer view of ultimate issues. Therefore the true moral quality of an act will appear only when wisdom is justified of her children.

The Christian man who believes the revelation of the Book, who believes in a holy God Who orders all things "after the counsel of his own will", "who doeth according to his will in the army of heaven, and among the inhabitants of the earth"—the Christian man who is related to a Higher Power and a Higher Wisdom, sees things in a vastly different light from that in which they appear to a man who has no upward look. We need to be willing to disregard "man's day", and take the large and long look, remembering that "there is a way which seemeth right unto a man, but the end thereof are the ways of death".

It seems to me that for some years we have seen an exhibition in the land which many of us here this evening gratefully acknowledge as the land of our birth, and to whose King we owe, and gladly yield, loyal obedi-

ence—I say, it seems to me that in that Government there has been an exhibition of the greatest possible unwisdom. I have wondered sometimes if the Great War removed from us all statesmen of any prescience, of any real judgment. I know what someone will say: you will say of me what some people said of Jeremiah. People speak of Jeremiah the prophet as though he were an incorrigible pessimist, as though his only pleasure was in being miserable, as though he were an inveterate prophet of gloom; indeed his very name has unjustly become proverbially synonymous with hopelessness. Jeremiah was called to prophesy in a dark day, when the fruits of his nation's sowing were gradually maturing, and when evil was coming upon the land. He was commissioned of God to warn the people of the certain result of sin.

I have quoted him before, and I repeat it. I would that Britain to-day had such a prophet for instance as Joseph Parker. Some years before the war Joseph Parker preached at his Thursday noonday service in the heart of London—always he addressed himself to congregations of men of influence. His text on that occasion was, "When I heard this thing, I rent my garment and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." His plea was for a capacity for moral indignation. More than thirty years ago he saw that the public conscience was being lulled to sleep; and it was his wont to refer to certain matters of interest before the public eye at the time. The then Kaiser had just visited the Sultan of Turkey, whose hands were red with Armenian blood, and whom Kipling, I think, very appropriately described as "Abdul the damned". At a complimentary dinner the Kaiser referred to the ruler of Turkey as "my friend the Sultan". Parker protested against it. He saw a principle which in its maturity was destined to deluge the earth with blood. I remember he said a terrible thing—but I think he was justified in saying it. I thought so then: I am sure of it now. He said—I am quoting from memory—"The Emperor of Germany may, if he will, describe this murderer of the Armenians as his friend, but I say, standing in this holy place, in the name of the Father, and of the Son, and of the Holy Ghost, God damn the Sultan."

Terrible, was it not? But he needed to be damned—and so did the Kaiser. By their machinations and greed the lives of millions were sacrificed; millions of children were orphaned, and women widowed. And still for thousands of men that terrible war is not over. We are facing conditions to-day that are far worse than conditions in that day, and apparently there is not a voice, or at least not one that I have heard from England that dares to speak for God in the midst of the confusion. The leaders of the church—of all churches, the Archbishop of Canterbury, the leaders of Free Churches, are silent. Apparently there is no one of strength to appeal to the conscience of the people.

The last address I gave in the old church was on a subject akin to this—and whether it had any relation to the fact that we now have no church or not, I do not know. But if it had, and I had known it would have, I should have made it just the same. We are living in very dark and very terrible days. I am generally proud of British institutions, and British practices. Constitutionally, Canada has no part in the framing of Britain's foreign policy. We have the privilege of agreeing to participate, or not to participate, in the results of it. But it is only after the mischief is done that we can

have any voice; and if war should result we could not escape it.

It may be there are some here to-night who live across the sea and who are inclined to say, "That is all very well for you, living in the security of this Continent, with the wide expanse of the Atlantic rolling between you and all harm." I know it is a good deal easier to discuss this matter here than yonder for that reason; but I refuse to believe that the people of Britain have become craven-hearted: I do not believe it. The present policy is not altogether due to their geographical position. And furthermore if I were living in England, at the nearest spot that I could get to Germany or Italy, I would say the same thing. I have said it before, I repeat it: I would rather die as a free man if I were the only one, than I would submit my neck to the yoke of these tyrants, or take the hand of either of these murderers.

Someone says, "Why do you not preach the gospel?" I am preaching the gospel. The gospel of Christ, the revelation of God in Christ, is related to every interest of human life—and it is because that has not been emphasized that we are where we are. I know that Britain was unfortunately tied to the League of Nations. The League of Nations was born with a paralyzed right arm, because the United States refused to recognize its own child. All honour to multitudes of people in that great Republic; but the League of Nations was an impossibility. It was predicated upon the assumption of a human nature that had no existence. The Israelites found it difficult to make bricks without straw, but the principle of the League of Nations is an attempt to build houses without bricks—and that is worse still.

I know that Britain could not afford to play policeman to the world. I am ashamed of Canada's contribution to Imperial defense, have always been ashamed of it. I glory in the rearmament policy of the United States, for I am certain that it will never be used except in the cause of righteousness. But we, like a spoiled, pampered child, expect the British taxpayer to do everything, instead of our doing our part.

But Britain's foreign policy has been woefully wrong. You say that is presumptuous? Say what you will. It is a small thing for me to be judged of man's day. I am sadly certain we shall see it. I wish it were not so. You say, "How do you know? Do you know the secrets of Germany?" I do not need to know. I know something of the secret of the Lord, and He lives and reigns; and because He lives and reigns, certain things must be.

Britain acquiesced in Japan's outrageous banditry when she practically took possession of Manchuria. Then was the time for Britain to speak. That early error brought the whole League into disrepute, and laid the foundation for the universal practice of covenant-breaking that has obtained ever since. Hitler trampled all the conditions of the Versailles Treaty underfoot, as he reoccupied the Rhineland, and embarked upon his plan of rearmament—and Britain said nothing. Then followed Mussolini's rape of Ethiopia, and then what I consider worse than either, the outrageous, infamous conduct of both Germany and Italy in Spain—and I was going to say, the asinine policy of "non-intervention" so-called. In modern history—perhaps never—have two men so completely forfeited the confidence of men of conscience everywhere as the two men, Hitler and Mussolini.

And do not let any of you put a halo about the head of Stalin. He is just as culpable. In principle, there is nothing to choose between Communism and Fascism. But both these men are such outrageous, incorrigible liars that I would not blame the devil for being ashamed of them. Who in his senses would believe anything either of them has to say? I believe they are afraid of each other. Mussolini was rather favourable to Hitler when he lived in the other part of town, but when he arrived at the Brenner Pass and became his next-door neighbour, I think Mussolini said, "That is getting pretty thick."

We do not need a knowledge of state secrets to interpret some things. Once upon a time the king of Syria said to his officers, "Will ye not show me which of us is for the king of Israel?" And one of his servants said, "None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." The prophet of the Lord was in the Lord's secret; he had His word, and warned the king of Israel again and again. The day was saved, the old record says, "not once or twice", until at last the king of Syria said, "There is someone who is betraying us." "Oh no, there is Someone Who knows all thy planning. The prophet tells the king of Israel, and he is ahead of you every time."

Lord Tweedsmuir said at the Bible Society a few weeks ago that if the statesmen of the world would read the Bible, they would be wiser. Ah yes. When Elisha lay dying, the king of Israel came to his bedside and said, "My father, my father, the chariot of Israel, and the horsemen thereof." The word of wisdom spoken by the prophet had been more to Israel than all their horses and chariots of war. That is what we need in our day, as I shall try to explain in a moment.

Mr. Anthony Eden was practically dismissed. Hitler took possession of Austria, and Britain officially, tacitly approved it, and was content with saying it might have some unfavourable reactions.

And now a pact of friendship with Mussolini—and Mussolini has made a great promise. He has promised that when the civil war is over in Spain, he will withdraw Italian forces! A company of policemen surround a bank where there are hold-up men inside, and the leader comes and says, "Do not shoot. We have not quite finished our job, but as soon as we get the gold and the bills packed, we shall have enough to last us a while; and we promise not to break into another bank until we need to. We will go home and be good boys." And the police reply, "All right; if you promise that, you will go home as soon as you have finished, we will let you go, and we will return to our stations." Did you ever hear of such official conduct? If that sort of thing were done in ordinary life, the man guilty of it would be sent to the asylum or the jail.

I know that Britain was not ready. She is never ready, never can be ready. No country that is not deliberately planning aggression can be ready for war. That is why the bandit has us at a disadvantage. Some little dwarf that anyone would need to apologize for faking the trouble to knock down, comes with a gun and says "Hold them up." What would you do? You would be helpless; because you would not be ready. If you had been, one good boot would have been enough. You would not need a gun. Britain was not ready in 1914: she is not ready now. She never can be wholly ready for war. But she is just as ready now relatively as in

1914. She was just as ready when Hitler came to power as Germany was.

I shall not discuss the niceties of diplomatic technique, nor discount what some will regard as the shrewdness of Chamberlain in lining up Mussolini on Britain's side as a possible defense against Germany. There are some people with whom one may feel safer when they are enemies than when they are friends.

What if it be so that this so-called friendship pact with Mussolini postpones war for a little while? Shall we be any better off? What does my text say? "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." That is the principle of one of the verses of Kipling's Recessional:

"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!"

But the same sun rises and sets upon the continent of Europe as we saw to-day, and shall probably see to-morrow. The same sun lights England that lights Germany and Italy. I do not know that there is even a difference of time, as we have in the greater distances of this Continent. The tidal waters that wash the shores of these countries are regulated by the same laws as those which wash the shores of England. There are principles of righteousness which are eternally the same. Righteousness is righteousness, and unrighteousness is unrighteousness, in all languages and in all climes. Personally, I would not keep company, nor hold communication under any circumstances, with such demons as Stalin and Hitler and Mussolini. It cannot be right; there cannot be any ultimate profit or advantage to Britain from friendship with such nations. Bandits who run out of ammunition may bluff the police into a truce while they replenish their stores—but they are bandits still.

During the Great War repeatedly the whole Empire was called to prayer. It was my special privilege to be present at a service of intercession held on the first anniversary of the outbreak of war, in St. Paul's Cathedral. I have referred to it before. I happened to be within about fifteen feet of His Majesty the King. I shall never forget the thrill I felt when I saw his late Majesty King George V., with the Queen Mother on one side, and Queen Mary on the other, under the great dome of St. Paul's reverently kneeling and joining in the prayers of intercession. The whole British Cabinet was there except Mr. Lloyd George, who was so strenuously engaged that it was impossible for him to be present. The leaders of the army and navy, the officers of both services not actually at the front were there. I saw the Commons on the day the Armistice was signed come from the House of Parliament and procession to St. Margarets, there to join in thanksgiving to God. But during all these recent troublous years, the last five particularly, so far as I know, no responsible British statesman has ever suggested that it would be of any use to seek the face of God, and to implore divine help. If there has been such, I have not heard of it. But in recent years it has not been done. Instead of that, we are making the mistake that the people of God made, recorded in the Old Testament repeatedly, seeking all kinds of alliances in order to avoid some threatening calamity. Judah was doing it when the word of the Lord came to Jere-



miah. He said, "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."

I know some of you may say, "That is goody, goody talk, and is not practicable." Let me tell you, sir, if you so say, that the men who made England great were men who had the fear of God before their eyes. It was Cromwell who said to his soldiers, "Trust in God, and keep your powder dry." Which is but a paraphrase of the scripture which says, "Faith without works is dead." But works without faith is blasphemy. "Are you not in favour of rearmament?" some will ask. Yes. Many times since the Great War, as many of you will bear me witness, I have testified that the philosophy of pacificism would lead us just here. It is anarchy disguised. If men had believed the Bible, Britain would never have disarmed. It was the false teachers, the false prophets, who created a public opinion which really forced disarmament. The leaders of all denominations have helped to bring us where we are. I am for rearmament. Every time we hear of its being speeded up, I rejoice. It is sheer folly to attempt to maintain a state in an unregenerate world without instruments of compulsion. We see it in all our streets: the policeman with his revolver at his side. Our whole judicial system recognizes that until the hearts of men are universally changed—and that will not be until the millennium—there must be compulsion. Men who will not behave voluntarily, themselves must, in the general interest be compelled to do so or else be put where they can do no harm. And what is true of individuals is true of nations. And that never can be until He comes. Whose right it is to reign; a parliament of man and a federation of the world will then be unnecessary. Oh, the terrible capacity for evil in human nature! Could any fiend outdo Hitler or Mussolini? Is there anything in the pages of history worse than that which they have perpetrated? Or Stalin? I tell you, the unregenerate heart is a little bit of hell. Give it a chance, and the fires will burn.

But we must not trust exclusively or chiefly in our rearmament: we must trust in God. What is needed, not only in England, but here—and here as much as, and perhaps even more than, there—is a return to God, and to the authority of His Word. Some preachers hold up their hands in horror as they talk about the looseness of morals among young people. The young people are not a whit worse than their elders. I say to my preacher-friends, You are to blame. The worst enemies of society, the men who have made the largest contribution to the world's present confusion, are the preachers and professors, the leaders of the religious bodies of all denominations. No one of them can throw stones at another—and if any one denomination has outdone the others, I think it is that to which I belong; for Baptists have been among the greatest sinners. I say, the men who have made the greatest contribution to the world's confusion are the men who have robbed the people of God's Word, destroyed their confidence in its authority, and removed the fear of God from before men's eyes. I fear the present Prime Minister of Britain, if he continues in his course will do more to effect the disintegration of the British Empire than any man who ever occupied that position.

Sorry as we were for the necessity of the World War, we entered into it with a clear conscience. Many a man came to my service, and went home in uniform: We sent three hundred of them to the front; and for a righteous

cause I would do it again. Nor did I nor would I urge others to go without being willing to go myself. If trouble should issue from this wicked policy of the Chamberlain Government in taking the bloody hand of one of the greatest villains of all time, with the clasp of friendship, and we should be brought into it, how could men of conscience stand in alliance with a villain like Mussolini? What the exigencies of the hour might reveal, I do not know. We might have to think of other things than of the Government of the day. We might have to choose the lesser of two evils. Geographical distances do not mean much to-day, and we do not know that we might not ourselves be in the heart of it. But I am sure that an alliance with Mussolini cannot possibly have the favour of God.

Do you think that God could smile upon an alliance with Italy? Argue political expediency if you will. The fact is there are two international outlaws at large. It would be the greatest blessing to the world if those two accursed personalities were blotted out of existence. I repeat in principle what Dr. Parker said: Mr. Chamberlain may take the hand of Mussolini and call it a pact of friendship, but I say in the name of the Father, and of the Son, and of the Holy Ghost, God damn Hitler and Mussolini! They are a world-scurge! Why should we take their hands? Both countries are as hollow as the proverbial drum, economically. Both are doomed to self-destruction, if left alone let them fight it out between themselves. And what folly to make a loan to Italy! Give the bandits money to equip them for another hold-up! To me it seems morally certain we are sowing to the wind and must inevitably reap the whirlwind. I am glad Hitler has become Mussolini's neighbour: each may keep the other out of greater mischief.

Once when war was threatening between certain European nations, Mr. Spurgeon said, "If the provocative leaders of these nations who want to fight would only fight each other, I would hold their coats for them." I would gladly hold the coats of Hitler and Mussolini, even though it should necessitate a subsequent fumigation.

You say, "But the British Government has to treat with the heads of states." There were those who argued, as I pointed out in my last address in Jarvis Street Church before it was burned, with William Pitt, that he ought to accept Napoleon's hand—and Napoleon was a gentleman compared with these two! But Pitt never surrendered his position.

It has been the sin of England, of Canada, and of the United States, that men have forgotten God. They are seeking a solution of all their difficulties with the one and only Solvent excluded. We need help. We should be foolish if we did not recognize the danger. And perhaps I ought to say that in explanation, if not in extenuation of the policy I condemn, that if men feel no fear of God, and no consciousness of the presence of God, and no belief in the power of God in human affairs, it is not surprising that, in sheer desperation, they should be driven to employ almost any means of preventing war. But there can be no permanent blessing for anyone who maketh flesh his arm or for any nation either.

Men have been taught to do that in the matter of their individual salvation. You may call me censorious if you will, but it is terribly true that in a large number of pulpits in this city to-day, though there may be recognition of the need of superhuman help from somewhere, people will be told that it is possible for men, with a little

help from God, to save themselves. There is no heresy comparable to that which teaches a man, in whom sin has destroyed the divine image, that he has it within himself to restore that image, and thus to do what God only can do: "Cursed be the man that trusteth in man, and maketh flesh his arm"—and especially if he trusts in himself.

Are you trusting in yourself? Do you think that you are sufficient for this day, for your own personal salvation, in order that you may steer a straight course? Is that enough? Then you will be like "the heath in the desert, and shall not see when good cometh"—"Cursed be the man that . . . maketh flesh his arm."

What hope is there? The situation is far from hopeless. The only hope I see for the present situation is in a great religious awakening. A secular historian expressed the opinion that the Wesleyan revival saved England from the horrors of the French Revolution. I believe that if all the preachers and all churches would return to God's Word, and yield to Him Who is the rightful Lord and King, if we could have a revival in all our churches here and in England, there would once again be a public conscience that would protest against evil, that ultimately would affect the whole policy of the Government. People would begin to pray, and God would find a way out for us.

Tens of thousands of people are thus praying in England. There are great multitudes who are not heard of. In the dear Old Land I believe a host would say, Amen, to most of what I have said to-night. I beg of you to remember that to endeavour, by the preaching of the gospel, to bring Jesus Christ into the heart of an individual, and a man is so taught to pray that others learn to pray, when the Word of God is magnified, and the name of our glorious Lord exalted, forces are set in motion which will do more toward the settlement of the world's troubles and the solution of its international problems, than can ever be accomplished by all the arts of diplomacy and statecraft.

It may be that our wound is healed lightly by the Chamberlain policy. It may be that an opiate will temporarily dull the pain of the cancer; but because it cannot be right to be in fellowship with evil anywhere, individually or nationally, such a policy cannot effect a real cure of Europe's malady.

Hear this, and I have done: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish."

Let us pray:

Lord, help us here and everywhere, always to put Jesus Christ first, and irrespective of consequences, to follow the Lamb whithersoever He goeth. Thou hast been our Help in ages past, Thou art our only Hope for years to come; our only Shelter in the stormy blast, and our eternal Home. Help us that we may make this a personal matter this evening, that the trust of every man and woman in this great assembly may be in the Lord. Give us eyes to see Jesus only, for His name's sake, Amen.

#### GOOD NEWS TO-DAY

(Continued from page 5)

seems to us, could be more deeply loved by the people of Jarvis Street than Deacon Greenway, who for nearly seventeen years has opened every prayer meeting, and hundreds of meetings has carried right through. But always he and the Pastor sat together, and when the Pastor participated at all, it was a joint leadership.

Mr. Greenway knows how to lead a meeting without monopolizing it. Many who attempt to conduct prayer meetings kill them by too much talking. Mr. Greenway early learned the art of leading others out to participate in the service; so that for many years he has been an integral part of the church's life, and since his illness Jarvis Street has not been the same.

We refrained, however, from giving wider publicity to Mr. Greenway's illness until we were able to report that he was greatly improved in health. He has actually been able to get down stairs. He is cheerful and happy, and we are earnestly praying that he may yet be spared to lead many other meetings of prayer in the new building. He has proved, though a layman officially, to be actually the most useful sort of assistant pastor. He has been an unspeakable comfort to us. We ask our readers to join us in prayer for Mr. Greenway's complete recovery.

#### SEMINARY NOTES

We again remind our friends that the Graduation exercises of Toronto Baptist Seminary will be held in Cooke's Presbyterian Church, Queen and Mutual Streets, on Thursday, May 5th, at 8 o'clock. Diplomas will be presented and prizes awarded. The student in the graduating class with the best record throughout his Seminary career will deliver the Valedictory. The President, Dr. Shields, will preside, and the chief address of the evening will be given by the veteran of Evangelical Baptist work in France, Rev. Robert Dubarry of Nimes, whose subject will be, "Thinking Straight".

The present student body held their elections for next year's officers last Friday, and the head boy elected is Mr. Arthur MacAsh, the head girl elected is Miss Helen Phoenix, both of next year's graduating class.

At the last chapel service of the School year we again followed our custom of having each of the graduating students speak briefly. As always the addresses were of real interest, thanking God for grace in poverty, cold rooms, etc.; expressing appreciation of the courses at the Seminary; and showing a desire to serve Christ in the fields of His appointment.—W. G. B.

#### THE SEMINARY'S NEW PROFESSOR OF FRENCH

The following cablegram was by a happy coincidence received at the Seminary on the last day of lectures, Friday, April 22, half an hour before the students went into the last chapel service of the year, a service that is always a mountain peak experience as the members of the graduating class give their valedictory message to students and faculty. The cable brought us the message that next year we shall have with us in the Seminary a young Swiss pastor, Mr. William Frey, of Bienne, Switzerland. It reads as follows:

"CANADIAN NATIONAL TELEGRAM, 1938, APR 22 AM 952, Robert Dubarry JARWITSEM—Viendrai Canada Guyot Fera Necessaire—Frey."

Translated from the French and from the cryptographic style of the telegram the message means: "I will come to Canada. Rev. Georges Guyot (Pastor in Paris and treasurer of the French Union) will make the necessary arrangements. Frey."

Mr. Frey comes to us highly recommended by Rev. Robt. Dubarry, and by all his associates in the Evangelical Union of French-speaking Baptist Churches, in which he has served as pastor for the last seven years. The writer had the privilege of meeting Mr. Frey four years ago in Bienne at the home of Mr. and Mrs. Bauman, father and mother of our Bauman brothers of Toronto and Timmins. He was deeply impressed with the personality of Mr. Frey, and it will be a pleasure to welcome him to the Seminary. Mr. Frey has been very successful in business, and in addition has found time to have a large share in the founding of three new churches, of which he subsequently became pastor. Besides speaking French and German as his mother tongues, as do so many Swiss, he is able to preach in Italian also, the third national language of Switzerland. In addition to these languages, Mr. Frey has a reading knowledge of English.

We in Canada shall feel that we have a very close connection with the church at Bienne. The Bauman family, which forms an important group in its membership, is already well known in our Union through Messrs. Frédéric, a deacon of Timmins Church, and Paul of Jarvis Street, a member of the Union Board, both of them former teachers of French at the Seminary. Mr. Marc Bauman, another brother, is a valued member of Calvary Baptist Church, New York. Now another link is being forged as Mr. Frey comes to us, and as Mr. Buhler goes to Switzerland to assume the pastorate just relinquished by Mr. Frey.

A cordial welcome awaits Mr. Frey in the Seminary and among our churches. He comes better to fit himself for a great task in his native land, and at the same time he will have the opportunity of training his fellow-students to preach in French, thus opening up a great field of service to them.—W.

### THE FRENCH PRIZE

Last week a brief appeal for a prize for the Seminary French Class was printed in THE GOSPEL WITNESS. Several days after, we received a note from two brethren in Timmins saying that they would again this year, as they did last, provide a \$25.00 prize. We rejoice, as do these friends, in the great accomplishments during the last year of Miss Leila Boyd and Pastor T. D. M. Carson, both winners in previous years of the French prize. These two former prize-winners alone would more than justify the labour of our French teachers, but there are other students in our classes who in a few years will be ready to enter into one of the most neglected mission fields in the world—French Canada. We rejoice in the missionary vision of our brethren in the North and in the encouragement they have given to our French Class.

The teaching of French in the Seminary was commenced six years ago by Mr. Frédéric Bauman, now of Timmins. The following year Mr. Buhler came and remained for four years, doing excellent work. This last year Mr. Paul Bauman carried on the splendid tradition, willingly robbing his own business of the time necessary to teach his native tongue to our students. And, not least, he and Mrs. Bauman have opened their

home on a number of occasions for delightful French parties, at which we have all laughed and played in French, until we felt that to "parlez-vous" was fun and not work.

We give thanks to God for the devoted labours of our three French teachers, and for the students who have passed through their classes, and we trust that Brother Frey's coming to us will be used for the furtherance of this great work.—W.

### NEWS OF UNION CHURCHES

CHATHAM—Rev. E. C. Wood. "February 27th and March 6th saw four following the Lord Jesus in baptism. Visitation work has been energetically carried on by some of the ladies of the church with the result that our Bible School, our Happy Hour for children, and our church services have all received greater impetus. We ask for a definite place in your prayers for revival and salvation, and for the Lord to open the way for us to erect a more suitable building."

LINDSAY—Rev. W. N. Charlton. "We are pleased to report progress in our work here. Our congregations are larger, and souls are being saved. On Sunday evening, April 10th, four adults followed their Lord in baptism, and a number of others are ready to be baptized in the near future. The attendance at the Sunday School has increased, and is now between eighty and ninety. It has been found necessary to discontinue the Happy Hour meetings until next fall. There has been much interest shown in these meetings, the attendance numbering between three hundred and three hundred and fifty. On Thursday evening, April 14th, we were visited by the Baptist Seminary Quartette of Johnson City, U.S.A. who brought messages in song and testimony that were both interesting and helpful. On Easter Sunday morning the pastor held a family service, the families sitting together in their respective pews. The message of the three crosses was made very clear in a special talk to the children. The evening service was in the form of an illustrated story entitled "From Golgotha to Glory". The story was interspersed with a number of hymns which were thrown on the screen. There were also several solos. We feel much encouraged, and praise God for what He has done, and we are looking to Him for greater things in the future." B.L.W.

### Good Friday Conference at Kinmount

"The Bobcaygeon and Kinmount churches held a Good Friday Conference at Kinmount with splendid delegations from Lindsay, Scotch Line and Norland attending. Rev. W. N. Charlton was the special speaker of the day. The Baptist Bible Seminary Quartette from Johnson City sang and gave splendid testimony of the gospel and grace of God in salvation. Every moment of the services was full of interest and inspiration. The messages Mr. Charlton gave proved a blessing to everyone. The Bobcaygeon and Kinmount ladies provided supper and nearly one hundred and fifty sat down and enjoyed a time of fellowship around the table. This is the first time we have had such a conference in Kinmount, but this occasion will long be remembered." M.B.G.

### MR. DUBARRY'S ITINERARY

The splendid article from the pen of Mr. Dubarry, printed elsewhere in this issue, will remind our readers of how busy he has been during the past three weeks. The itinerary for the next three weeks is given below. The difficult task of arranging such a complicated tour of churches has been transformed into a pleasure by the ready co-operation of churches and pastors and the eagerness with which the members of the Board have given their time to accompany Mr. Dubarry.

We have heard indirectly that several pastors have expressed the hope that their churches would not be forgotten in the general visitation. We wish to take this opportunity of assuring every pastor and church in the Union, that every field, except two centres in the far North, has been approached, or will be approached shortly, regarding Mr. Dubarry's visit. Several churches have written to the Union Office to say that they were anxious to have Mr. Dubarry and have given us permission to set any date that would be most convenient for him. This lightens our task consider-

ably, and we should be glad to hear from other churches to the same effect. The itinerary for the next three weeks follows:

*Saturday, April 30, Bobcaygeon; Sunday, May 1, Lindsay, a.m., Fenelon Falls, p.m.; Tuesday, May 3, Scotch Line; Wednesday, May 4, Belleville; Thursday, May 5, Seminary Convocation, Toronto; Friday, May 6, Westport.*

*Sunday, May 8, Calvary, Ottawa, a.m. (?) Westboro, p.m.; Monday, May 9, Buckingham (?); Tuesday, May 10, St. Amedee and The Gare; Wednesday, May 11, Lachute; Thursday, May 12, Brownsburg and Dalesville; Friday, May 13, Verdun.*

*Sunday, May 15, Kirkland Lake, a.m., Timmins, p.m.; Monday, May 16, Kapuskasing; Tuesday, May 17, Timmins; Wednesday, May 18, Val d'Or; Thursday, May 19, Noranda; Friday, May 20, Sudbury; Sunday, May 22, Sault Ste. Marie.*

## Bible School Lesson Outline

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

Vol. 2 Second Quarter Lesson 19 May 8th, 1938

### THE BETRAYAL, DENIAL AND TRIAL OF CHRIST

Lesson Text: John 18.

Golden Text: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."—John 18:37.

#### I. The Divine King and the Treacherous Betrayer—verses 1-11.

Compare Mt. 26:47-56; Mk. 14:43-50; Lk. 22:47-53.

In every event and circumstance associated with His Passion our Lord vindicated His claims to be the Son of God and King. The Holy Spirit, speaking through John, emphasizes the inner meaning of the events leading to the Crucifixion, mentioning especially the tokens of the Deity of Christ.

The bands of soldiers and policemen under the leadership of Judas made their way secretly and at night to the Garden of Gethsemane, but Christ, knowing all that would befall Him (Mt. 26:24), anticipated their search, and openly went to meet them. They had feared the One so popular with the people and seemingly possessed of such unusual power, but their weapons were unnecessary. He met their threat of violence with the unresisting silence of a lamb led to the slaughter (Isa. 53:7), yet in reality His very submission proved that He was sovereign. They could not have taken Him had He not voluntarily given Himself into their hands (John 7:30). Judas, who betrayed the Christ, suffered bitter unavailing remorse (Mt. 26:24; 27:5; Acts 1:18).

The searchers called Him by His human name, Jesus of Nazareth, but in His reply, our Lord mentioned His Divine name, "I am" (The word 'he' is not in the Greek. Compare 4:26; 6:20; 8:24, 28, 58; 13:19; Ex. 3:14). The pronouncement was accompanied by some brief manifestation of His glory which paralyzed the soldiers (Mt. 28:4; Rev. 1:17), and emphasized to the disciples the fact that their Master acted of His own free choice in submitting to arrest (Mt. 26:53).

Christ was concerned, not for Himself, but for His disciples (Mt. 27:42). He had covenanted to keep them from spiritual death (John 17:12), and now exercised care to protect them from physical harm.

Simon Peter, loving, impulsive and courageous, sought by carnal means to protect His Lord, unconscious of the fact that his actions were not in accord with the will of God. The cup which signified life, suffering and death, must be drained (Mt. 20:22; 26:27, 28, 39). The plan of God was to be accepted, not thwarted. Once before Peter had stumbled over the doctrine that redemption could be accomplished only through the death of Christ (Mt. 16:21-23). The cross was to Peter an offence, a stumbling-block, a "scandal" (The Greek word translated "offence" is scandalon Gal. 5:11).

#### II. The Divine King and the Jewish Priests—verses 12-14,

Compare Mt. 26:51-68; Mk. 14:53-65; Lk. 22:66-71.

The trial of Christ was two-fold: the ecclesiastical trial

before Annas and Caiaphas, and the civil trial before Herod and Pilate.

Christ was bound and led away to Annas, who sent him to the court of Caiaphas. Annas and his five sons held the high-priesthood in succession. Caiaphas conducted a preliminary examination, questioning the Saviour that he might obtain information which would be of service to the leaders in making formal accusation.

Caiaphas questioned the Lord in regard to His claims as a religious leader. The Scribes and Pharisees chose to think that He was teaching matters contrary to their law, and leading people astray. He exposed their insincerity, hypocrisy and deceitful dealings. His teaching had been in the open; an investigation was unnecessary.

When reviled and insulted by one of the police officers, Christ reviled not again (1-Pet. 2:23), but probed the motives of the offender, bidding him examine his own heart and tell why he bore malice toward a good man.

#### III. The Divine King and the Wayward Disciple—verses 15-18, 25-27.

Compare Mt. 26:69-75; Mk. 14:66-72; Lk. 22:54-62.

Simon Peter and "another disciple", most probably John himself, had followed Christ to the court of the High Priest, while the rest had forsaken Him and fled (Mt. 26:56).

In spite of his proud boastfulness (Mt. 26:33), Peter occupied a dangerous position, so far as his spiritual interests were concerned. He did not share the cowardice of the nine who fled, but neither did he wish to share the shame and suffering of Christ. He was too loyal to remain apart, yet not sufficiently loyal to follow Him all the way (Rev. 3:15, 16). He associated soon with His Master's enemies, and became contaminated with their prejudices (Prov. 6:27; 1 Cor. 15:33). The crowing of the cock reminded him of the warning word of His Lord, and he went out, weeping bitterly (2 Cor. 7:10).

#### IV. The Divine King and the Roman Governor—verses 28-40.

Compare Mt. 27:2, 11-18; Mk. 15:1-11; Lk. 23:1-5.

The Roman court could be held any time after daybreak, and the impatient relentless enemies of Christ repaired early to the court of Herod. They would not enter the Praetorium lest they should be defiled by entering a house from which all leaven had not been taken (Ex. 12:15), yet their scruples did not prevent them from defiling their hearts by the sin of participating in the sin of crucifying Jesus (Mt. 15:11; 23:25-28; 27:24, 25). Pilate did not uphold the dignity of his court, but allowed the accusers to remain outside, while the accused One stood inside the hall. The Governor went backwards and forwards, questioning the Jews and Christ in turn.

The Jews were determined that Christ should be declared guilty of death. They showed no disposition to present evidence, and would not have gone to Pilate had they possessed the authority to carry out a sentence of death.

Christ declared that He was a King, yet not an earthly King. He had been born a King (Mt. 2:2), and He had been sent into the world to give testimony to men concerning the truth of God (Isa. 55:4). Those whose hearts are open to hear and heed the truth, receive the message (John 7:17; 1 John 2:21; 3:19). Christ is their Sovereign.

When Pilate requested a definition of truth, the answer was before him. Christianity is true because Christ is the Truth (John 14:6).

Pilate confessed that he found no ground for the charges laid against Christ, yet he condemned Him, and released Barabbas. The release of Barabbas serves as an illustration of vicarious atonement; he could go free because another was condemned in his stead (2 Cor. 5:21).

#### BOOKS BY DR. SHIELDS

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