

A SWORD BATHED IN HEAVEN

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

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The Jarvis Street Pulpit

"MY SWORD SHALL BE BATHED IN HEAVEN"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 27th, 1939

(Stenographically Reported)

"For my sword shall be bathed in heaven."—Isaiah 34:5

We are admonished in the Word of God not to be unwise, but to understand what the will of the Lord is. It is an obligation resting upon every true believer in all the circumstances, and in every possible exigency of life, to understand what is the will of the Lord. We ought to read the news of the day in the light of God's Holy Word; especially when such news necessitates on our part the assumption of a Christian attitude toward it, or requires from us some particular action in the premises. We ought so to study the Word of God that we may understand the will of God in relation to all the obligations of life.

This is a cloudy and dark day. We have had many such cloudy days of recent years, only to be assured by the political weather-man, as each succeeding day grew worse, that better weather was in prospect. But the better weather has not come, and still the clouds hang low, and all the signs at this hour are ominous of a great storm. They are not without some promise of relief, I grant you. It is always possible that the storm may go around; but at this hour it is difficult to see how it can do so.

And so for my purpose this evening, on the one hand I shall assume the possibility of the worst, that we may fortify ourselves, and settle in our own minds what our attitude toward the situation as Christian men and women must be. On the other hand, before I conclude I hope to be able at least, to suggest to you, if not to show you, that the clouds we so much dread, may be big with mercy, and may break in blessings on our head.

The whole world is faced just now with the possibility of a major war, a war, perhaps, on an unprecedented scale. As Christian men and women, what should be our attitude toward such an eventuality? Can we find any moral justification for holding aloof from it? Or, conversely, can we find biblical ground for whole-heart-

ed participation in it? I think such questions ought to be anticipated. With such advance warning, our course ought to be clearly fixed in our own minds even before the emergency arises.

Those of you who regularly worship here know that for several years, directly and indirectly, I have protested against the doctrines of pacificism as being not only wholly unscriptural, but as being philosophically anarchistic. I believe infinite harm has been done since the conclusion of the Great War by the propagation of pacifist views, which I, at least, believe to be without any basis of reason, and are equally devoid of either historical or biblical sanction. I believe preachers have been the chief offenders. We have had them in this country. There have been many in England, men like a certain gentleman who has been speaking recently in Toronto from London, advocating doctrines which are wholly at variance with the teaching of the Word of God.

I have neither the capacity nor the desire, to minister to the morbid curiosity so frequently apparent in people who endeavour, ingeniously to identify certain influential living personalities, appearing briefly on the world's stage, with certain prophetic characters which are to appear in the future. I do not know how many of these personages have been successively identified as the Antichrist. I shall not discuss that, but once again suggest that if certain so-called "teachers," who are so oracular in their prophetic expositions were half as expert in history as they profess to be in their ability to interpret prophecy, they would be a great deal more cautious. I am far more concerned that we should learn, by the illumination of the Spirit of God, to identify principles, and rightly to relate ourselves, or, by grace be related, to principles of righteousness on the one hand, and of unrighteousness on the other; for if we are properly oriented in respect to these matters, there will be no danger of our assuming an unscriptural attitude toward

any personality in whom these principles should become incarnate.

The text I have selected this evening is taken from a judgment scene. I shall not attempt to give it any particular chronological setting. God is the Speaker; and He announces His determination to deal in judgment not only with individuals, but with nations and their armies; and in connection with that proclamation of judgment, He declares: "My sword shall be bathed in heaven."

The principle of our text runs all through the Bible. I could have found many hundreds of texts which, without violence, would have served my purpose just as well as this one, for the principle of the text underlies the whole scheme of divine revelation; and, as I believe, the whole plan of redemption through Jesus Christ, is based upon it.

I.

NOW A SWORD, IN THE NATURE OF THE CASE, IMPLIES SOME KIND OF CONFLICT. And life is a conflict. I do not know whether you all have found it to be so; and I was half-minded to say, if life has not been a conflict to you I should congratulate you, but I do not think I could wisely say that; because if life has not been a conflict to you, you can only have escaped the conflict by a cowardly retreat. Life is a conflict, no matter how you view it. I reject utterly the evolutionary hypothesis, and its conclusion; and yet I accept, with modifications and clarifying definitions, some of its premises. Life is "a struggle for existence" if we properly understand, and define the terms "struggle", and "existence". It is a struggle for existence if we conceive of "existence" as a state of life obtaining amid certain moral relations. It is a "struggle," if we define the word in terms of moral sanctions. There is such a principle at work in human life. The life of the individual, and the life of a nation is a survival of the fittest. But I insist that the term "survival" must be given more than a physical content, and must be defined in terms of a man's and a nation's moral and spiritual integrity; and the "fittest" are they in whom the divine purpose is most completely fulfilled.

Some of you will remember *Punch's* cartoon in the early months of the Great War when the then Kaiser was represented as saying to the heroic Albert of Belgium, "So you see—you've lost everything," to which King Albert replied, splendidly, "Not my soul." I saw King Albert return in triumph to Belgium. I was in Brussels and saw him at the head of contingents from all the armies of the Allies, as he marched in triumph back into his Capital. He had not lost all; nor had he sacrificed his soul. He survived; and in that respect he was one of the fittest to survive.

We must bring all the problems of life into the light of scripture, and consider them in relation to our moral obligations. *And this text lifts the whole problem of life's conflicts to the moral plane.* I know there are people who deprecate conflict, and-controversy of every kind. I received a letter recently from a gentleman in England, who is a theoretical pacifist. Perhaps some of you have sometime seen on a restaurant menu, in the list of available dishes a "sizzling steak"—Did you ever have one? They are good! Well this was not a sizzling steak, but a sizzling letter. He was boiling with indignation against me and my views because someone had passed on to him one of my sermons on the subject of pacifism as being contrary to the teaching of Scripture. He sent me a dissertation on that sermon, pages

and pages long—it's a wonder it did not burn in the mail! He was a pacifist; he did not believe in war; he did not believe in conflict! But he believed in verbally trouncing me. I wrote him acknowledging the receipt of his letter, and promised that when I can find time I will answer him, and publish both his letter and my reply in THE GOSPEL WITNESS. He was probably sincere, and was probably blissfully unaware that had he been as conscientiously devoted to a principle as he was theoretically devoted to an idea, his letter to me, however vigorous, would have been as pacific in spirit as he was pacific in profession. Seated at a table with a South African millionaire, a diamond magnate, one day on an ocean liner, he said to me, "I have heard a new definition of an optimist. Shall I share it with you?" I said, "I have heard ninety-nine already, so I shall not object to the one-hundredth." He said, "An optimist is one who does not care what happens so long as it does not happen to him." And when I had had time to digest that, he said, "And a pessimist is one who has lived too long with an optimist." Thus some optimistic pacifists believe in fighting for nothing but for their own opinions.

Some, perhaps not all, pacifists appear by their pugnaçious attitude to hold a theory, and for that theory they will fight at the expense of those moral principles which ought to dominate our conduct. There are principles of light, of truth, of righteousness, of justice, of equity, of goodness, and mercy, which are battling with their opposites in this world for the mastery. We read of such conflicts on every page of history; and I remind you that behind all these principles stands God. The sword of the text is the sword of God. The contention here implied, the battle that is to be fought, is the battle in which God Himself is engaged. I am not a pantheist, but there is a "Higher Pantheism" of which Tennyson speaks, which recognizes that this whole universe is but a transcription of the divine nature, and that all the laws by which it is held together radiate from the central Lawgiver; Who is Himself the Law:

"The sun, the moon, the stars, the seas, the hills and the plains—
Are not these, O Soul, the Vision of Him Who reigns?"

God is law, say the wise: O Soul, and let us rejoice,
For if He thunder by law the thunder is yet His voice.

Law is God, say some: no God at all says the fool;
For all we have power to see is a straight staff bent in a pool;
And the ear of man cannot hear, and the eye of man cannot see;

But if we could see and hear, this Vision— were it not He?"

There is a revelation of God in nature, and wherever a man runs counter to eternal principles of right, he engages in controversy, in conflict, in battle, not with an abstract law, but with God Himself, for God is not separate from His universe, though He personally transcends it.

Sometimes we see a report that a certain man is charged in the police court with having broken some law of the land, and he is prosecuted by the representative of the Crown, *Rex vs. Somebody*. But the King does not know anything about it personally. Our statutes read to the effect that His Majesty, by and with the consent of His Counsellors, enacts as follows. But actually His Majesty personally knows nothing about it. But every law of God is related to the Person of God, and you cannot violate His law in any realm without sinning against God. And when a man is truly convinced of his sin, when he sees sin as it really is, he will cry out, as did

the Psalmist: "Against thee, thee only, have I sinned, and done this evil in thy sight." And so I say wherever conflict between moral opposites, whether in the individual life, in the commercial realm, in the political arena, in the school, in the domestic sphere, in the religious world—wherever it may be, where principles of righteousness and truth are concerned, God Himself is involved. He is always concerned, and is always the Ally of righteousness. We read in Numbers of "the book of the wars of the Lord". And the Lord calls Himself "a man of war"; "The Lord is a man of war: the Lord is his name;" and everywhere from the beginning of the Bible to the end you find God the King of kings, and the Lord of lords, doing battle against darkness, unrighteousness, untruth, against evil of every kind. The Bible is a record of divine victories; and of the futility of any human attempt, whether of individuals or nations, to fight against God.

I go further and say that *the record given to us of God's Son is a record of conflict.* The Lord Jesus Christ was the most intense Controversialist ever known; the greatest Warrior this world ever saw. He was continuously engaged in controversy, and never rested from conflict. From the time His birth was announced the sword was unsheathed against Him, and they sought to kill the young Child; and during His public ministry, again and again, passing through the midst of the people He went His way. He was a Man of war, constantly battling against sin. You remember the great conference that was held in the wilderness, satanically designed to be a kind of spiritual Munich, when the devil endeavoured to wrest concessions from the Prince of glory. And how did the Prince of peace comport Himself? He refused to pay too high a price for bread. There was an economic aspect to the temptation. He refused to tempt God, by depending upon a miraculous intervention to prevent the natural result of exposing His body to the fury of outraged gravity: He refused to demobilize the defenses of His complex nature. Reverently I say it: He called the enemy's bluff! He refused the "guarantee" of the kingdoms of this world, and the glory of them, which His enemy essayed to usurp as a concession for surrender to his preposterous proposals. Study the record of the Lord Jesus Christ, and you will find that never at any point, in all His career, did He compromise with evil, nor admit even the possibility of compromise.

For what did He come? "For this purpose the Son of God was manifested, that He might destroy the works of the devil." They greatly misunderstand the Lord Jesus Christ who suppose that He came to offer us salvation at the expense of righteousness and truth—never!

I said, He was the greatest Warrior this world ever saw. But somebody says, "But was He not the *Prince of Peace*?" Yes; He was; but He did not make peace by giving away somebody else's property, or by sacrificing others' liberties. He made peace by the blood of His own cross. And that is the only way really to *make* peace: "First being by interpretation King of righteousness, and after that" oh, hear it! Hear it, I say, "after that"! "AFTER THAT"!—"also King of Salem, which is King of peace."

I shall return to this principle in a few moments, but I here remark that *the record of the Christian Church and of all the host of the redeemed, has been a record of conflict all the way through.* From the beginning they have had to do battle with the world, the flesh and the devil. As Mr. Mitchell read to us to-night, "We

wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." But we "wrestle"! We are admonished to be "good soldiers of Jesus Christ", to take unto us "the whole armour of God", and to "fight the good fight of faith": "This is the victory that overcometh the world, even our faith." The history of the Christian Church has been one of unending conflict.

And the same principles of divine government are regnant to-day; and they must regulate your conduct and mine in our private relations, in our public responsibilities, in the discharge of our obligations as citizens of the state. In all these matters we are to play the part of Christians, and to recognize that God has a controversy with sin and with sinful men; and to see to it that we place ourselves always on the right side of that controversy.

II.

AND SUCH A CONFLICT IMPLIES A SWORD: "My sword shall be bathed in heaven". Turn to the opening chapters of the Bible and you will find that God placed eastward at the garden gate cherubims "and a flaming sword which turned every way, to keep the way of the tree of life." No sooner had sin entered than God unsheathed His sword against it. And then if you will let me take a long leap into the New Testament we shall find the story of another sword. There came One to make peace, and how did He make it? Not, I repeat by compromise, and even much less by surrender, but by the establishment of righteousness, and truth, and justice, at a cost of blood:

"Jehovah bade His sword awake:
O Christ, it woke 'gainst Thee;
Thy blood the flaming blade must slake,
Thy heart its sheath must be;
All for my sake, my peace to make:
Now sleeps that sword for me."

Salvation was procured at the price of blood; all the liberty we enjoy in Christ Jesus, our freedom as men and women, was bought with blood. All the blessings of the Christian life, directly and indirectly, have come to us as the result of that blood-shedding. Thus was the sword of the Most High "bathed in heaven". The Lord Jesus Christ bared His own bosom to the sword, and received this sword that was "bathed in heaven" in His own breast. There "mercy and truth are met together; righteousness and peace have kissed each other"; there the King of truth and of righteousness found a way whereby "he might be just, and the justifier of him which believeth in Jesus".

But peace is never proposed in the Bible, never promised, never assured to men or to nations on the basis of compromise with unrighteousness. One cannot compromise with evil anywhere without ultimately paying an incalculably terrible price for the compromise.

The sword, by divine decree, has been put into the hands of man. The state is a divine institution, and the very first law committed to human hands for enforcement was a law designed to safeguard that which is most precious to any man—his own life. It were useless to make a man rich if his life is taken away. The devil himself tells the truth occasionally, and in the discussion respecting Job he said to the Lord: "All that a man hath will he give for his life." Therefore the sword was put into human hands by God Himself, when He said:

"Whoso sheddeth man's blood, by man shall his blood be shed". Those who argue for the abolition of capital punishment; those who nurse and pamper incorrigible criminals, those who would release the Red Ryans upon society, ought to read the Bible. I agree with a certain French statesman who was asked on one occasion whether he believed in the abolition of capital punishment. He said, "Most certainly I do! Let the murderers begin." That was the unanswerable answer. And the philosophy of that piece of wisdom applies to our present situation—Let the gangsters, the agitators, the dictators, the disturbers of the world's peace—the Hitlers and the Mussolinis, if they want peace—let them begin! Surely we have had enough of compromise.

We read of the setting up of an ideal theocratic state under the Mosaic order; and even in that severe penalties were prescribed for transgressors. We are not living in an ideal world, and until we reach a morally ideal condition of life, there must be law, and every law must have its penalty; and there must be an adequate power of compulsion to insure obedience, or the infliction of punishment for transgressors. Hence the sword must be in the hand of the state to wield it against all lawlessness.

Follow that principle throughout the Old Testament and you will find a recognition of the divine institution of the state, and of the divine governance over all.

In the New Testament the Lord Jesus recognized it: "Render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's." The apostle Paul invoked the protection of the state when he said, "I appeal unto Caesar." He made use of his privileges as a Roman citizen, and in the thirteenth chapter of Romans he reminds us of the Christian's relation and duty to the state: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . For rulers are not a terror to good works, but to the evil. . . . For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

There are many who have not learned to distinguish between a Christian's private relations to other individuals than himself, and his relation to organized society in the form of the state. No individual can have any right of private vengeance. We have no right as individuals to take the sword for ourselves. I have no right as an individual to demand personally, privately, an eye for an eye, and a tooth for a tooth. The state is a divine institution, and in that state there must be a sword. There can be no orderly society without the principle of compulsion.

I have not spoken of the imperfect human material of which the state is composed, but of the state as an institution of divine origin. By reason of the people who compose it, every state must be imperfect. So is every marriage, however ideal; and for the same reason. But the institution of marriage itself is divine.

However, as the laws of neither may rightly interfere with the soul's relation to God in righteousness and true holiness, it places upon the individual the obligation clearly to understand the will of God; and within that sphere, and consistently with obedience to that will, voluntarily to yield obedience and service to the requirements of the state, or of marriage, as the case may be. But if, and when, and where, the mandate either of mar-

riage or the state be contrary to the law of righteousness, it is the Christian's duty to obey God first. Hence the necessity for assuring ourselves of the righteousness or otherwise of our country's cause, that we may clearly understand our Christian duty in respect thereto. If, for instance, our government could be guilty of such a crime as the rape of Ethiopia, it would be a Christian's duty to refuse to participate in the crime, even though such refusal should cost him his life.

III.

Here is A SWORD THAT IS BATHED IN HEAVEN. What does that mean? The same word is translated in one place in our version "satiated." But I believe there is the idea too of a moral temper, a sword that before it strikes will be bathed in heaven, will not be divorced from heavenly qualities. It will be a sword that will be wielded in the interests of truth, righteousness, justice, and liberty. It will therefore be "satiated" and tempered with those divine qualities as they are brought into operation by its exercise. And the Lord says, "My sword shall be bathed in heaven: behold; it shall come down upon Idumea, and upon the people of my curse, to judgment." And that is always true of the sword of the Lord. Always His sword is bathed in heaven. As I said just now, solemnly and terribly, it is tempered in a certain sense, in the very blood of God's only Son. So determined was He that no truth should be violated, no righteousness set at nought, that in the Person of His Son He magnified the law and made it honourable. All heavenly qualities inhered and were incarnate in Him in Whose blood the divine sword was bathed and satiated. Behind all human instrumentalities of righteousness, behind all human powers which make for righteousness, energizing all governmental authorities which seek peace and pursue it, there stands One with a sword that is bathed in heaven.

I say, therefore, that it is the obligation of every Christian to endeavour to insure that in all his relations to the state he shall stand for a sword bathed in heaven. Let there be no unrighteousness. Oh, what a blessed experience it is when one is assured that he is on God's side! During the Great War this church gave nearly three hundred men to the colors,—not a conscript among them. On the north wall there is a bronze tablet bearing the names of forty-one who never came back. We have elsewhere in the building the names of the three hundred, or almost three hundred, that we may keep them in remembrance. As Christians we must always assure ourselves that the nation's quarrel is just and inevitable, if righteousness is to prevail, and that therefore we are unsheathing a sword that is bathed in heaven; then we may with a good conscience yield our last full measure of devotion with our blood.

I know there are conscientious objectors, and I have every respect for conscientious objectors, if their objection is really inspired by an enlightened conscience. I do not say that it is a Christian's duty to enlist in any war in which his country engages. I should want to be sure that the war is just. And if it is, I should hope that every Christian man who can do his part, would not be a conscript, but a volunteer. But let him make sure that his cause is just, and that if he is called upon to wield the sword he will be wielding a sword that has been bathed in heaven, that his course is in harmony with everlasting laws of right.

Well then, in the event of war ensuing—and we all hope that a just; I will not say honourable only, we all hope

that a just settlement may be arranged—but, if not, suppose we have to fight against Hitler, and against Germany, would our quarrel be just? I have long since wearied of the vapourings of those who denounce the Treaty of Versailles. At the time the Armistice was first mooted I was preaching in Spurgeon's Tabernacle in London. I was there for three or four months that year, and late in October I ventured to say from the Metropolitan Tabernacle pulpit that Britain and the world would rue the day when terms of peace were even discussed anywhere in the world outside of Berlin. I said if Germany were sincere she should be required to lay down her arms, and let our armies march into Berlin. But not until then and there should terms of peace be discussed. I was for nearly four months in that last year of the War on many tours of inspection with the British Ministry of Information, and I learned many things. I visited many places. I visited the Grand Fleet. I went to France, and over the battlefields while the war was still on. I saw something of what Britain was doing. I was in Newcastle-on-Tyne, and had luncheon one day with the Directors of the Armstrong Whitworth Munitions Company. They told me that they had more men in that one plant than the full complement of soldiers under the command of Wellington at Waterloo. There were no less than ninety thousand men employed there. At luncheon I was seated next to the engineer who was then the head of the munitions production of the British Empire. He suggested that on my return to London I should go to his office, and he would show me something. Later he showed me certain charts—I wish I could tell you the whole story, but I can mention only one thing in support of my argument. He showed me in the chart two lines, one the army munition requirements, and the other the munitions supply. He pointed out the great gap in the early days of the war, between what the army required and what the government were able to supply. He explained that if Germany had only known it, there was nothing to prevent their marching through, and taking possession of the Channel ports. We had no munitions, nothing with which to stop them. But we stood our ground until our soldiers were supplied.

If Britain had precipitated the war, there never would have been a condition like that. That Germany planned and precipitated it was proved by the Memoir of Prince Lichnowsky, and by the revelations of Dr. Muehlon of Krupp's. And if war should now come again, where will it originate? Who will cause it? Have you read Hitler's book, *Mein Kampf*? Nobody but an incarnate fiend could ever have written it. Deliberately he planned lying, murder, pillage, and the destruction of nations. To oppose Hitler would be a righteous act on the part of anybody. One can be as sure he is right in fighting Hitler as in resisting the devil.

The time is past for criticism of the British Government. Personally, I never approved of the principle of appeasement in relation to Hitler; but anyhow it has been tried.

Mr. Chamberlain was right when he said, "God knows I did the best I could to avert war." No mortal man could have done more.

And so, if war comes it will be a righteous war on our side. I only wish I were young enough to enlist. I promise you solemnly, publicly, if I were, I would be the first man to join the colours. I should count it an honour to be permitted to strike one blow against Hitler who must surely be the spawn of the Pit; for if he be not

Antichrist himself, he is a remarkably accurate imitation.

Will any one still say, "Perhaps we can appease him?" What if we do? Give him Danzig, and the Corridor? At Munich he said he had no further territorial ambitions in Europe. What a superb liar! No: not a clever diplomat; not an accomplished deceiver; not a political prevaricator; not even a falsifier, nor a disingenuous negotiator, nor a camouflaging verbalist; but a plain, unvarnished, simon-pure, humanly-unparalleled, unmistakable, satanically superlative liar! If Poland falls, all Europe falls, and, if Hitler is not stopped he will become so mighty that nobody can oppose him. I think we Britishers, Canada as well as Britain, might almost have been on Hitler's payroll. We have bolstered him up, ministered to his prestige, given him every chance to increase his influence. And now at last the day of reckoning has come. If I were in the British Government I would not consent to the surrender of an infinitesimal fraction of an inch. I should say, "There is the line. Fight if you will, and we shall answer."

Some fellow-English people here may think I imply a criticism of dear old England. But I do not. It may be possible that while we have surrendered some strategic positions, some material advantages, it may be that the British Government is in a stronger position than ever, morally; because all the world must now know that if we go to war it is because we are forced to defend the common rights of humanity, as well as defending our own interests. There is now nothing else for the British Empire justly and honourably to do.

What of the cutting power of the sword bathed in heaven? It has a very keen edge. There is no armour that can turn the edge of that blade. It were a mistake to attempt to estimate the probable issue of such a conflict on the basis of the tonnage of ships, the weight of armaments and the size of armies. There are moral forces more invincible than any material armaments. "Thrice armed is he who hath his quarrel just." Read the history of the last war and you will find there were some very supernatural passages in it—the victory of the Marne. That was not won only by armies; there was a Hand that nobody saw that turned back the hosts of Germany. Again and again God intervened. I am sure He heard the prayers of His people throughout the world, and gave us the victory. God forgive us if we have to do it all over again. But I remind you that there is an armour that no sword can cut, a sword whose edge no armour can turn.

They speak in England about a policy of "realism." I suppose it means the opposite of idealism; actualities in contrast with the ideal. It is said that we must face facts. Yes; but what are the facts? The difficulty is that so many people have no sense of the reality of moral forces. We have been like that young man who awakened one morning and saw the hosts of the enemy surrounding Dothan. And he cried to Elisha, "Alas, my master! how shall we do? And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. . . . And the Lord opened his eyes, and he beheld the mountain was full of horses and chariots of fire round about Elisha." You remember the story of the trembling Gideon. Everyone was running away, and he was trying to "keep up with the Joneses." It is easy to keep up with the Joneses when the Joneses are running away. And Gideon was ready to join them, and so he began threshing his wheat to hide it from the Midianites,

and while he was thus engaged a voice spoke to him: "The Lord is with thee, thou mighty man of valour". Gideon looked about to see where this mighty man was. And he said to the angel of the Lord, "Oh, my Lord, if the Lord be with us, why then is all this befallen us? And where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? And now the Lord hath forsaken us, and delivered us into the hand of the Midianites. And the Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" At an earlier period God similarly empowered Joshua. The Lord had told him to be of good courage. He was shortly to begin his march about Jericho. And one night Joshua "lifted up his eyes and looked and behold, there stood a man over against him with his sword drawn in his hand. Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship". He surrendered the command to this Captain. And as they went roundabout the walls of the city Joshua saw what nobody else saw, the heavenly Champion with the drawn sword that had been bathed in heaven, marching at the head of the army. Then there came the time when they sounded the rams' horns and shouted, and the walls of the city fell flat. A miracle? Yes; we live on miracles. God has done it many times in many ways. But we must be sure that the man with the sword bathed in heaven leads our armies to war. In such case, I say that even if by any fair reckoning it would seem, on natural grounds, that to engage in conflict with Germany and Italy, and perhaps Russia, would mean defeat, I at least should say, "Let us fight though we be defeated. I would rather die a free man than live to be anybody's slave." I would rather see the British Empire annihilated than see it Nazi-ized. A man is not to be blamed if a power superior to his own fastens manacles upon his arms, and shackles upon his feet, but he is seven-eighths of a fool if he tries to help rivet the shackles on himself.

I believe God is on our side; or, rather by Lincoln's principle, I believe, in this controversy, we are on God's side. Whatever be the vaunted physical strength of our foes, they are morally impotent. I am persuaded that at the least pressure, within a very short time, there will be revolution in Italy, and in Germany and in Russia.

A Russian friend who lived and taught in St. Petersburg when it was called by that name, and who not so very long ago spent six months in Russia, said that all Russia was longing for war. All they ask is that they be armed. And he said, "The day that they are armed, it will not be to fight a foreign power. They will turn their arms upon the Communists who have wrought such havoc in that country." The best news I have heard in a long time was the news that Russia had at least shaken hands with Germany. I trembled when I heard that the British Government were negotiating with Russia. I said, "O Lord, are we going to be brought into such a diabolical partnership?" No sword that is bathed in heaven could fight for Stalin. I believe that God Himself intervened to place Russia beside Germany where she belongs, rather than allow her to be brought into an alliance with Britain.

Now we know where Russia is. I do not think she can be a serious military or economic factor. Russia no more trusts Germany than Germany trusts Russia, Hitler says

in *Mein Kampf* that an alliance of Germany with Russia would be "catastrophic" for Germany. But, geographically, and in every other way, we have the advantage. John Bull is not much of an advertiser, but he does not sleep overmuch; and there will be some strange surprises by and by. And notwithstanding the awful possibilities of aerial warfare, personally I feel sure that the determining factor in the next war will be the same as decided the issue of the last war—naval power. And that lies with Britain and France, with a possible ultimate Ally in the United States.

Perhaps you read of the French Commander's being asked if he was afraid of Italy's fighting with Germany. He is reported to have said, "I am only afraid she may not. If she fights with Germany I shall have to send five divisions to beat her. If she should declare herself neutral I shall have to send ten divisions to watch her. If she should decide to come on our side, I should have to designate fifteen divisions to help her." I feel sure the people of neither Germany nor Italy want to fight. We have no quarrel with the people of either nation. Their armies would have no heart in such a war.

God is on our side. If war comes it may be terrible. I believe it will be short. I have said this before. It is a horrible illustration, a pathological figure, but here is a picture of Europe. I think I could include Asia now—together they are like a sick man with four ugly boils on his neck. One is Russia, the second Germany, the third Italy, the fourth Japan. And the poor patient has a high fever. He cannot attend to business; he cannot do anything, he has no rest day nor night. He is afraid to move, as his varying temperature threatens successive "crises." How is that fever to be reduced? There is only one way: get the poison out of his system. Those boils may break of themselves, or they may have to be lanced—or, who knows, but that in twisting the neck to examine them in their mirrors, they may break themselves. At all events there can be no world-peace until that ultra-nationalist, racial poison is evacuated. And I believe it will be done.

I trust that as Christians we shall earnestly pray that the will of the Lord may be done, and that righteousness and truth may prevail. The heart of the British people throughout the whole Empire is sound, and they have said, "Thus far shalt thou go, and no farther." I think we may rest assured that neither Britain nor France will make further concessions to force, or to the threat of force. I am sure the heart of the Canadian people will respond to the call of righteousness, as they did in the Great War, and they will be ready to take their share in wielding the sword that is bathed in heaven. God grant that something may be done from heaven itself to avert war. But in any case, victory must come. "Clouds and darkness are roundabout him: righteousness and judgment are the habitation of his throne."

For above all things remember the sword that "is bathed in heaven" is ever wielded by an Almighty Hand. "The Lord is a man of war: the Lord is his name"; "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" "Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherd of the earth." The sword of the text is God's sword; the sword that is "bathed in heaven" is always His sword; and such instrumentalities as wield it, are energized by the mighty power of God. The dynasties and empires of antiquity were made to

know that Jehovah is God. In modern times, it was not Sir Francis Drake and his ships alone which defeated the Spanish Armada, and saved Britain from Roman Catholic dominance, and the ultimate fate of Spain. It was not Wellington alone who defeated Napoleon at Waterloo. It was not the Allied armies and navies alone who defeated Germany and her Allies in the Great War. And the same God, with undiminished power, and with a sword "bathed in heaven", stands in defence of righteousness to-day.

May the Lord bless us for His name's sake, Amen.

Let us pray:

We thank Thee, O Lord for the sure defence which Thou hast ever been to Thy people. We thank Thee for the clear direction and promise of help in Thy Holy Word, and pray that Thou wilt help us all who are Christian men and women to renew our vows to Thee that we may be ready to answer the call of Duty. If there are any here who are not Thine may they find Thee, and find the peace that is based upon righteousness.

Bless our meditation, Hear us as again we pray that Thy hand may be upon our gracious Sovereign, and all his counsellors in England, in Canada, in Australia, in South Africa, in India, and in all the Colonies. We pray that we may be a united people standing for that which is right, under the favour of Almighty God. Hear us for the sake of Jesus Christ our Lord. Amen.

After the benediction we shall sing the National Anthem. For our concluding hymn we shall sing Kipling's Recessional. Let us sing it prayerfully:

God of our fathers, known of old,
Lord of our far-flung battle-line,
Beneath Whose awful hand we hold,
Dominion over palm and pine,
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies,
The captains and the kings depart,
Still stands Thine ancient sacrifice,
An humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away,
On dune and headland sinks the fire,
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

If drunk with sight of power, we loose
Wild tongues that have not Thee in awe,
Such boasting as the Gentiles use,
Or lesser breeds without the law,
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her 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 EUROPEAN CRISIS

There is nothing new in the European situation as we go to press. Hitler's several communications, and his manifest want of haste, is a pretty sure indication that he is rather fearful of throwing down the gauntlet. We are sure, however, that Hitler is more concerned to maintain his prestige than to preserve peace; and he will preserve the latter only if he is able to find a way of maintaining the former. We are only afraid that such a conscienceless and slippery prevaricator as he, even if peace is preserved, will find some way of persuading his people that he has won another bloodless victory. And

that will be almost as great a catastrophe as the outbreak of war.

We wish we could be sure that British and French statesmen recognize that the destruction of Hitler's prestige is just as important as the preservation of peace. Otherwise the nerve-racking tension will continue while he prepares the ground for another crisis which, of course, he will meet with prestige still further increased, and, perhaps, with larger material resources at his command.

We are not praying, primarily, for peace, but for the utter collapse of the Nazi regime, and particularly for the destruction of Hitler himself. There can be no peace to this weary world until both are effected. It might have been accomplished more easily several years ago, or even a year ago, than now. It will never, in all probability, be accomplished more easily in the future.

MR. OAKLEY ON DR. MACLAREN'S CHAPEL

We have printed from *The Witness*, the monthly magazine of Trinity Road Baptist Chapel, London, of which Rev. Henry Oakley is Pastor, an interesting article on Dr. Maclaren's Chapel.

Thousands of people will deeply regret to learn of the prospective demolition of the building in which Dr. Maclaren exercised his world-wide ministry. Mr. Oakley's experience as a young preacher in the famous pulpit is most interesting. What a pity the Deacons should have been guilty of a "patronage they took no pains to hide"! But how often very ordinary men delight to plume themselves peacock-like as the near-associates of greatness. We revere the name of Spurgeon as we do that of no other uninspired man. But we have met some most awkward and unlovely characters who boasted of some, perhaps only alleged, connection with the great preacher. But they show themselves most worthy of association with a biblical ministry, who evidence some fruit of it in their spirit.

Of Dr. Maclaren's vestry Mr. Oakley says, "The room was scantily furnished, and wore the aspect of neglect and unconcern. Instinctively I felt that Dr. Maclaren's concern was much more for the pulpit than for his vestry".

The scantily-furnished and neglected aspect of the vestry probably reflected the spirit of the patronizing Deacons. Deacons who assume such a bearing toward a visiting preacher are not likely to be particularly considerate of their own Pastor's comfort. Dr. Maclaren's supreme concern for his pulpit ought, one would have supposed, to have inspired some others to show a little concern for the vestry. Notwithstanding, the fame and influence of that great pulpit still remain, and will continue, though the material structure be demolished. But no one will trouble to remember the vestry.

Although the circumstances are vastly different, we have ever been happy in the assurance that visiting preachers are always warmly welcomed by Deacons and congregation in Jarvis Street Church.

AN ANONYMOUS GIFT

We acknowledge, with grateful thanks, the generosity of an unknown friend who placed twenty dollars in an envelope on the plate on Sunday as a contribution toward the Black Lake and Kapuskasing works. For ourselves, and in behalf of the brethren to whose work it is contributed, we say most heartily, Thank you.

THE WEEK END IN JARVIS STREET

Jarvis St. was favoured last Sunday by the presence of Rev. Ralph W. A. Mitchell, of Gateshead, England, who preached at the morning service from the text, "And they feared as they entered into the cloud". The message was full of instruction, inspiration, and comfort; and by many expressions of appreciation we know was greatly enjoyed by the entire congregation.

In the evening the sermon printed in this issue was preached. A large congregation was present at each service, there being very few unoccupied seats in the morning, and as our evening congregations are usually larger, not a seat was vacant in the evening, and, until the ushers succeeded in packing them in, a few were standing.

THIS WEEK'S SERMON IN BOOKLET FORM

The requests for this week's sermon for circulation among University students and others have been such that it is being issued in booklet form. It will be mailed postpaid to any address for ten cents per copy. As we do not know its exact cost at this writing we cannot quote prices for quantities, beyond saying that sent in bulk in quantities they can be supplied for less than ten cents. Write us about prices in bulk for free distribution; and if any desire to help in the cost of publication we shall gratefully receive their contributions.

DR. MACLAREN'S CHAPEL

-By Rev. Henry Oakley

The other day I read the following announcement with utmost regret:—"Very soon the famous Union Chapel, the scene of the memorable ministry of Dr. Maclaren, will be demolished to make way for the extension of the Manchester Royal Infirmary. Many stories are being told about Dr. Maclaren, the prince of expositors, and the ministry he exercised, not only in Manchester but throughout the world. With the exception of C. H. Spurgeon, no writer of his time produced so many best-sellers."

Dr. Maclaren opened his ministry in Manchester on the first Sunday in July, 1858, and closed it on the last Sunday in June, 1903. "The Union Chapel" was built for him in 1874.

It was my great privilege once to preach in the chapel of which we told the story years ago in *THE WITNESS*. We venture to reprint it.

I had been in Devizes a little more than a year when one day a letter came inviting me to preach in Dr. Maclaren's Church in Manchester. The request was a staggering surprise to me, and I could only account for it from the fact that my college reputation as a preacher had not at that time altogether perished: My first impulse was at once to decline, for I knew all that such a day would cost me. Mrs. Oakley, however, was insistent upon my acceptance, and certainly my spirit coveted the honour such a Sunday might bring me. It ended in my accepting the invitation.

The weeks passed by and the journey to Manchester was taken, and I woke early on the Sunday morning in the thought of the services. I walked from the home where I was staying and reached "Union Chapel" in good time. It is a lofty, stately building capable of seating 1,800 persons. The congregations which gathered week by week to hear Dr. Maclaren were, perhaps, as remarkable as any in the country. "They contained men of all classes and creeds, rich and prosperous merchants, men distinguished in professional life, and others working their way toward success. Young men from the offices and warehouses of the city sat side by side with literary men, artists and students from theological colleges." It was to an audience of this order that I had come to preach and every fibre in my being shrank from the task. The greatest infirmity of my whole life has been a strange prostration of any powers I possess when I am confronted with genuine scholarship and superior erudition. How it is I cannot explain, but as nearly as I can describe, it is a kind of mental and verbal paralysis from which I cannot rise and by which I am robbed of all which otherwise might bring me pleasure, and perhaps, recognition. I only know that my father always had a lofty reverence for learning and, perhaps, what in him was reverence is in me a desolating fear. I was suffering in some

measure from this infirmity when I entered the deacons' vestry that Sunday morning.

The Secretary and deacons presently arrived. They were all men of distinguished bearing and evidently of good social standing. After some few words of greeting, the Secretary led me to Dr. Maclaren's vestry and explained that "the Doctor" always remained alone until the service and that at one minute to the half-hour all would be in readiness for me. I put down my hat and looked around. The room was scantily furnished and wore an aspect of neglect and unconcern. Instinctively I felt that Dr. Maclaren's concern was much more for the pulpit than for his vestry. At twenty-nine minutes past ten, the Secretary knocked at the door and I made my way by his kind directions to one of the most famous pulpits in the world.

The Chapel was comfortably full. In a glance I saw I had never faced such an audience before. There was a look of curious wonder on the faces and whispered comment was pretty general. I was there, however, and I knew that there could be no retreat, and that I must face the work I had come to do. I rose and announced the hymn:—

Our God our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our Eternal Home.

I was glad enough to sit during the singing, as I knew Dr. Maclaren's custom was, in order to gather myself together for the next duty. How in the singing I laid hold of these words:—

"Sufficient is Thine arm alone!"

By the time of the sermon I was a little more in possession of myself, and I was greatly helped by the sympathetic attention of the congregation which passed into me like a very breath from heaven. Here and there I felt the power of my subject stir me and was able to command my expression of it. When the Benediction was pronounced I speedily sought the seclusion of the vestry and waited there until most of the congregation had left. As I was passing through the gates into the Oxford Road an elderly lady addressed me and very quietly and, I thought, sincerely thanked me.

"I have heard," she said, "every word this morning, and this I so seldom do when 'the Doctor' is away."

The evening congregation was not nearly so large as that of the morning. A smaller congregation was not unusual, even when Dr. Maclaren was preaching, but, of course, it was more considerably reduced that evening from the fact that a stranger without any distinction was the preacher. Discouraging as this was bound to be, I was able to accept it without any great disappointment and to feel the force and urgency of my subject. There was response in the audience and gladness in my heart. It was possible for me, therefore, when I left the pulpit to face the people and to linger near the platform to speak with any who thought it worth while to speak to me.

The deacons met me in the vestry, and their kindness would have been true kindness if they could have shorn it of the patronage they took no pains to hide. They were used, of course, to welcoming the foremost ministers of the Free Churches, and they scarcely knew how to stoop with grace to an unknown young man like myself from a far-away country town.

"Where is Devizes?" one asked.

"Have you been in Manchester before?"

"It is a big city!"

"We have a very different type of man here from that which you have in the south!"

"Do you read Dr. Maclaren's sermons?"

"Ah, you find they are good for your people."

"Good night, you have enjoyed the day, I hope!"

I was grateful next morning when I found a kindly and appreciative paragraph in *The Manchester Guardian* under the heading, "An Interesting Preacher at Dr. Maclaren's."

I returned to Devizes carrying with me a little book as a souvenir for Mrs. Oakley. I have just brought it to my study from her book-shelf, and I find inscribed in it in ink that is now fast fading, "A remembrance of united prayer offered in view of a visit to Manchester to preach at Union Chapel, Sept., 1891."

—From *The Witness*, London, August, 1939.

TORONTO BAPTIST SEMINARY

The Seminary will begin its Fall term September 26th. Students intending to enroll should write us as soon as possible. The Prospectus of the Seminary will be sent to anyone without charge on application. Write: Registrar, Toronto Baptist Seminary, 337 Jarvis Street, Toronto, Canada. Below we print the Calendar for the year 1939-40:

September	2—Saturday	.....	Last day of application for Supplementary Examinations
September	22—Friday	.....	Supplementary Examinations
September	25—Mon., 10 a.m.	.....	Registration of new Students
September	25—Mon., 2 p.m.	.....	Registration of former Students
September	26—Tues., 8.30 a.m.	.....	Lectures begin
September	28—Thurs., 8 p.m.	.....	Fall Convocation
September	29—Fri., 7.30 p.m.	.....	Trustee and Faculty Reception for Students
November	3—Friday	.....	Lectures close for First Quarter
November	7-10—Tues.-Fri.	.....	First Quarter Examinations
November	14—Tuesday	.....	Second Quarter begins
December	22—Friday	.....	Lectures close for Christmas vacation
January	2—Tuesday	.....	Lectures resumed
January	5—Friday	.....	Lectures close for Second Quarter
January	9-12—Tues.-Fri.	.....	Second Quarter Examinations
January	16—Tuesday	.....	Third Quarter begins
March	1—Friday	.....	Lectures close for Third Quarter
March	5-8—Tues.-Fri.	.....	Third Quarter Examinations
March	12—Tuesday	.....	Fourth Quarter begins
April	19—Friday	.....	Lectures close
April 23-May	1—Tues.-Wed.	.....	Fourth Quarter Examinations
May	2—Thurs., 8 p.m.	.....	Graduation

STANDARD-BEARERS FOR THE LORD

"Thou hast given a banner to them that fear thee, that it may be displayed because of the truth" (Psalm 60:).

To those who fear, honour and reverence the Lord He has given a banner of love: "He brought me to the banqueting house, and his banner over me was love" (Song of Solomon 2:4). His love is shed abroad in our hearts by the Holy Spirit, and love of the brethren is one of the badges of discipleship. The banner speaks also of loyalty.

As Regular Baptists we have been given the banners of love and loyalty to display because of the truth. Although we do not make a practice of carrying silken flags of red, white and blue, we should aim to lift high the standards of love for our Lord, and loyalty to His Word, not for the sake of publicity or self-praise, but that the truth of the Gospel may be more widely known. He has entrusted to us a distinct testimony, and we dare not withhold it. During a recent motor tour it was the writer's privilege to have a brief glimpse of the faithfulness and courage with which members of the Seminary family are displaying the banner of the Lord because of the truth.

The Fenelon Falls Church is conspicuous, not merely because of imposing situation and pleasing architecture, but rather because of the steadfastness and gracious demeanour of its Pastor, the Seminary Instructor in Church History, Rev. W. W. Fleischer. Fenelon Falls is a mecca for summer tourists, and it means much for the cause of the Lord that there the Gospel is being preached and practiced in a forceful manner. The banner is waving high.

The charm of the scenery in the Highlands of Haliburton is not easily forgotten. The highway skirts along the edges of placid lakes, bordered with birches and huge rocks, or winds through forests which are fragrant with perfume of pine, cedar and balsam. Nestling among the trees in a clear-

ing near Norland is a picturesque log cabin in the course of construction. Pastor Frank Vaughan with the assistance of some of his members has been busy erecting the parsonage. The rock-strewn land in this vicinity has but a thin soil, and is not suitable for extensive cultivation. The people have not much of this world's goods, but Pastor and people are labouring with self-denial and fortitude to do their part in maintaining the testimony of the Lord. They are looking forward to erecting a new church building on the same splendid property. At present services are held in the hall at Norland, and in the Lodge at Miner's Bay on the shore of Gull Lake.

At an intersection on the main highway, a short distance east of Sudbury, one cannot fail to notice the new church building in the process of erection. The foundation has been well and truly laid upon solid rock, as it should be, and this church which is set upon a hill cannot be hid, but is clearly visible from across the lake. This first Protestant Church building, ideally located in the rapidly-growing community of Black Lake, represents a great achievement in pioneer evangelism, the story of which is already familiar to the readers of THE GOSPEL WITNESS. The young missionary, Mr. John Boyd, was discovered labouring with his own hands in true apostolic fashion, stooping down among the timbers while he was hammering nails in what will be the floor of the auditorium. His attitude seemed typical of his whole ministry. With becoming humility he has persevered in spite of difficulty and opposition, effectively wielding the hammer of the Word! Two trained carpenters have been called in, but most of the work is being performed by the men of the church as a labour of love. Pastor Boyd and his people have been greatly cheered and encouraged by the gifts of the saints of Jarvis St. Church, the Union and the individuals who have had fellowship with them in their building programme.

Miss Leila Boyd, the Pastor's sister, who conducts the only French Protestant School in Quebec, was visiting in Sudbury, rejoicing in the opportunity of revisiting the scene of her own former service. The banner of the Lord is floating high in the mining city of Sudbury. Let us help to keep it aloft!

The Bethel Baptist Church at Orillia is a handsome stone structure, substantial and artistic in appearance. It was built under the direction of Rev. John Byers, who has been the Pastor for about twelve years, the only Pastor in fact, for he has shepherded the flock ever since their departure from the Convention Church in protest against Modernism in the official circles of the Convention. His wise and Scriptural leadership has resulted in the building up of a strong cause. The bulletin board on the boulevard announced to all who travelled on that busy highway that Rev. Jack Scott, Pastor of Forward Baptist Church, Toronto, would preach the following Sunday. The banner waves strongly in Orillia.

The Collingwood District with its expanse of lake, its high mountains and its deep fertile valleys has an appeal all its own. The Maple Grove Church is appropriately named, not merely because of its setting, but also because its members are displaying the banner of loyalty to the Lord and to His Word; just as the maple leaf is symbolic of patriotism to Canada and the Empire. We arrived just as the Bible School was convening, and at the request of the Pastor and Superintendent the writer addressed the School briefly. The Church service followed:

The visiting preacher had miscalculated the distance and was delayed, but Student-Pastor Hume Wilkins was equal to the emergency, and after presiding with dignity and grace preached most acceptably from the text "Never man spake like this man" (John 7:46). Rev. Sam Jeffery, missionary on furlough from China, gave a brief message, and Rev. Bernard Jeffery of Long Branch pronounced the benediction. It was a joy to see the church full of people, so many of them young people. During this his first summer on the field, Mr. Wilkins has earned the affection and respect of his people. The banner of the Lord is being bravely displayed at the Maple Grove Church.

A similar record of faithful and courageous service might be written concerning the other members of the Seminary family who are ministering in Ontario, Quebec and the other provinces of Canada, as well as in Jamaica, Switzerland, Palestine, Africa, China and other far-distant lands. Let all who love the Lord and who desire to see His truth prosper, help by sympathy, prayer and gifts to enable Toronto Baptist Seminary to carry on its task of preparing men and women for the service of the Lord.—DR. O. L. CLARK.

WHY CONTEND FOR THE FAITH?

A Message from the President of the British Columbia Convention, Rev. W. J. Thomson.

(The following message is reprinted from the *B. C. Baptist Bulletin*, and we pass it on to members of our Union Churches so that they may have first hand knowledge of the way in which our brethren on the Pacific Coast fight the good fight. Eight per cent of our budget is allotted to the West, and this is equally divided between the British Columbia work and the Alberta Baptist Fellowship. Read this article and rejoice that the Union of Ontario and Quebec has some share in maintaining such a clear cut testimony as this in Western Canada.—W.S.W.)

For the fourth term you have called me to the presidency of the Convention. I thank you for the confidence thus reposed in me, and promise that, with God's enabling, I will serve you as in the past. It is necessary, therefore, to ask myself and all the pastors and churches concerned, what is the essential demand of these portentous times? Varied answers might be given, none of which would be related directly to the great demand of the hour. My belief is that God calls us today, as ever, to "earnestly contend for the Faith once delivered to the saints."

Why contend for the Faith? Let us consider three reasons for so doing.

1. The history of God's cause has always been that of conflict. Sin and the constant vigilance of Satan, along with the depraved nature of men, have made this conflict necessary. There has been no upward trend in all the ages and the evolutionary theory is but so much philosophical moonshine. Old Testament history, which largely concerns Israel, was a period of spiritual conflict. The vision given to Abram of the smoking furnace and burning lamp as well as that of the burning bush, given to Moses, is eloquent of this fact. These visions are prophetic history and indicate the conflict to be endured. In the New Testament record it is the same. What a supreme advantage the apostolic church enjoyed in its initial stages! What progress was made! But, alas, in the first generation, decline and apostasy had to be countered in the epistles, in order "that the truth of the gospel might continue." In the historical records of the church, the same fact has been patent. A waning spirituality has ever opened the door to corrupt doctrine and worship, inventive men and institutions, introducing and fostering substitutes for the Holy Spirit. Reformation, revival and spiritual apostasy are the history of past centuries.

2. The maintenance of God's cause has been dependent upon the faithful in every age. Here, I speak of the human aspect of the situation. A division has always existed in the ranks of God's people. God's vigilantes have kept the light burning, while others have ceased to be "valiant for the truth upon the earth." There have been the divisions of Reuben, the indifference of Meroz and the cowardice of Ephraim. But God's faithful ones, with their rare qualities of character and spiritual integrity, have carried the battle to the enemy and snatched victory from the jaws of defeat. They were awake to the meaning and value of the truth. They were industrious enough to work overtime for God. They were reckless regarding all consequences to themselves and they sacrificed uncalculatingly, making large investments for Christ, that His name might be glorified in the earth. These faithful ones had not only opposition from without, but they had also the supine and subtle betrayers of the truth within. Those "who had crept in unawares," who sought to counter every endeavor to preserve the faith intact. Regular Baptists are called to jeopardize their lives in the high places on the field of battle and we must be instructed from God's Word, lest we regard ourselves too casually and forget that to us is committed the trust of maintaining intact, "the faith of Christ." Never was there such necessity of re-arming against modernism. Religious pacificism, with its penchant for fellowship, so called, is our most subtle foe. The entanglements of such affiliations disarm the soul and make it an easy prey. "Beware of the Enchanted Ground." Otherwise the black man in the white garment, will soon encompass you with his net. Watch against the drowsiness of the hour.

3. The future of God's cause depends upon our personal regard for it. We are trustees of the present, for the sake

of the future. God's resources are generally communicated through the human channels and become effectual through faithful men and women, who are, under the Holy Spirit and the terms of the truth, the executors of Christ's estate. Our regard for God's cause depends upon our vision of it. We must ever see it in the light of redemption of the blood, the worth of the souls of men, the glory of heaven and the horror of hell. There is the danger of the mere academic, intellectual and superficial, that is bereft of "the powers of the world to come." This can only be offset by donning "the whole armor of God," "that we may be able to stand in the evil day, and having done all to stand," God is counting on us; may we not be found wanting.

Yours, in the conflict of the ages,

W. J. THOMSON.

NEWS OF UNION CHURCHES

Baptism at Kapuskasing

"On August the thirteenth we experienced one of the greatest times of blessing since the inception of this work. In the afternoon I had the joy and privilege of baptizing six adults in the Kapuskasing River. As they came up out of the water it was thrilling to behold their smiling faces.

"In the evening, after the communion service, the immersed believers formed themselves into the Kapuskasing Regular Baptist Church. Before taking that solemn step we all rose to our feet signifying our promise to God that by His grace we would be consistent members of the New Testament local church in Kapuskasing. The presence of God was much manifest in our midst as we sang 'Blest be the tie that binds'.

"Last Monday we had another great service when deacons, treasurer, and church clerk were elected. Before any business was transacted we all sought in prayer the direction of the Great Head of the Church. Our earnest hope is that unity in the Lord's work will obtain throughout the years to come. To the glory of God we have begun with sixteen adult immersed believers, every one of them keenly interested in the work and delighted with the prospects of the increase of the work. Lately between forty and fifty have been attending Bible School. Truly the possession of a building accelerates the work. It is our hope that every new work in the north will have this indispensable possession of a building.

"Allow me to add our abounding joy and thanksgiving regarding the news of the increasing amount of the gifts to Black Lake and Kapuskasing. We feel so unworthy of such liberality. The Lord be praised for the generosity and the missionary spirit of His people."—R.E.J.B.

The Tent in the North

"We have just completed our three weeks of gospel tent meetings in Val d'Or, and are happy in the confidence that the will of God has been done. Evidence of this fact has been seen in His providing hand. First we found the Union tent to be available for us for almost the only three weeks of suitable climatic conditions. Then permission was granted us by the owners of a well-situated lot, to camp there in front of their house. The Northern Quebec Power Company installed the lighting for us free of charge. Through the unsolicited, yet very gracious extra donation of the Union toward this campaign, we were provided with sufficient lumber to make comfortable benches, which, we trust, may be found useful in the near future.

"The attendances were gratifying in that unsaved ones were present almost every night. Strangers attended and contacts have been made which are worthy of pursuing. Several times French Canadians have entered the meetings and shown particular interest, leaving with a copy of the New Testament which they promised to read. By means of house-to-house canvassing with the gospel, some new Sunday School scholars have been obtained. We praise God especially for the professed faith of one soul. A transient one Sunday evening followed us into the tent from the street where the Word had been first preached. Separating from his companions who refused to enter, he sat on a back bench and drank in the message as my brother preached concerning the twofold effect of Christ's return. He appeared to be under the conviction of the Spirit, yet felt himself too far gone to be saved, having committed every sin except murder. But that night before leaving, he professed faith in Christ's pre-

cious blood that cleanses from all sin. He has since left town for a certain job elsewhere in the north, but evidently as a new creature in Christ. Pray that we may soon have a suitable building wherein we may hold all our services and which will be so situated as to be before the view of the public."

—WILFRED J. WELLINGTON.

"Can French Kids Get in There?"

The above question was asked by a little French-Canadian lad in Ottawa, Ontario, of Pastor T. D. M. Carson, after he had addressed an open air gathering in French. Mr. Carson had the privilege of filling the pulpit of his old home church, Calvary, Ottawa, in the absence of the pastor, Rev. E. E. Shields. It is the custom of the Calvary friends to hold an open air service before the Sunday evening meeting. Mr. Carson followed his usual practice in the open air preaching and spoke in both languages. After he had finished speaking, one of his little French-speaking hearers said to him, "Say, Mister, you talk good French". The lad's intentions were better than his grammar, but he followed it up with a question, "Can French 'kids' get in there?" pointing to the Church. On being assured that French "kids" as well as those of other nationalities were most heartily welcome he found seven other French-Canadian companions and took them all into the gospel service. Four of them were later retrieved by an older brother, but that still left four of them to hear the gospel message.

We rejoice that four French-Canadian boys heard the gospel because Mr. Carson could speak the message in their own language. The question of the little French boy is a kind of Macedonian call, an indication of the attitude of our French-Canadian fellow citizens toward the gospel. If we who have a message to give them will take the trouble to learn their language we shall have many more ask us the question this lad asked—"Can French kids—and men and women—get in there?" And they may "get in there", for the Good News is for all nations, and kindreds, and people, and tongues".

Vacation Bible School at Lachute

Daily school would not seem to have much relation to a vacation but the children who attended the Daily Vacation Bible School in Lachute Regular Baptist Church during the first two weeks in August did not seem to see anything incongruous in the name.

It was the writer's privilege to have a small part in assisting our pastor, Mr. Walter Tompkins in the school. Being new to such work we were grateful for the help found in suggestions given by Rev. J. H. Greening of Galway, New York.

Though it was the very middle of holiday season, it was a joy to see so many children from homes of unsaved parents coming daily, and to see some refuse to go away on holiday when it meant missing the school. Attendance was well maintained throughout over half of the children having a perfect record. We believe the stories the children heard, the Gospel choruses they learned and, most of all, the many verses of Scripture upon which they were thoroughly drilled from day to day will mean with them in a way that the sometimes rather spasmodic teaching of Sunday School does not, when the child is not under Christian influence in the home.

The parents expressed to me on several occasions their deep appreciation of the untiring efforts of Mr. Tompkins to reach and teach their children, more especially when these children do not come from Baptist families. The children, on their own initiative, expressed this appreciation for themselves on the closing night when they made a generous presentation to Mr. Tompkins.

Because of the evident progress of the children the wholehearted co-operation of the parents and the response to the invitations made and given out by the children themselves the closing night, August 13th, was a red letter night in the church. The children took the entire service and presented the Gospel with the clearness and simplicity of a child, in recitation, choruses, hymns and spiritual songs, but most of all in the many verses of pure Scripture they had learned. Parents were encouraged and some made reminiscent of a duty long-neglected, the pastor and friends of the church were encouraged as they beheld new possibilities of work in an admittedly difficult field, and the children found a new delight in the study of the Word. The Sunday School and children's meetings will undoubtedly benefit by it. The way

was paved for an even better school next year if God wills and most important of all, seed capable of bringing forth eternal fruit was sown. Water it with your prayers until you may share in the joy of the harvest.—L.B.

Another New Church Building

Young men are going out from Toronto Baptist Seminary to do pioneer gospel work in all parts of Canada. The following letter from Pastor Donald Dinnick of Strasbourg, Saskatchewan, adds another new church building to the list of those built by Seminary men. Mr. Dinnick was first invited to the West by a group of Swedish Baptist readers of THE GOSPEL WITNESS.

"Greetings from the Prairies. We had a glorious church opening with over three hundred people in attendance. On our opening services three confessed Christ as their Saviour. The special revival services which followed were largely blessed. We had great response and many souls professed Christ as Saviour. To-day I had the joy of baptizing fifteen, and to-night we are to receive sixteen new members into our fellowship. You will be pleased to know that on our opening service we received enough money completely to cover all the small bills against our new building. It gave a real feeling of joy to our people that we do not owe a copper for our new church home."

BRISCOE STREET, LONDON. Rev. Robert D. Guthrie, pastor of Briscoe Street Church, London, reports that the church is enjoying blessing during the summer time. There are exceptionally fine crowds. He baptized five believers on August 13th, and extended the hand of fellowship to the whole five. Two of them were born in Ireland, and one born and converted away over in Germany. We rejoice in this blessing.

Bible School Lesson Outline

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

Vol. 3 Third Quarter Lesson 37 September 10th, 1939

THE CONSECRATION OF THE PRIESTS

Lesson Text: Leviticus 8.

Golden Text: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Romans 12:1.

For Reading: Leviticus 5, 6, 7, 9.

The priests acted as Israel's representatives before God, and it was their solemn duty to bear the iniquity of the holy things which the children of Israel should hallow in all their holy gifts (Exod. 28:38). In other words, the responsibility of securing atonement for the sins of Israel rested upon them.

The Lord had already given Moses minute instructions in the Law of the consecration of the priests (Exod. 28, 29). The chapter before us describes the installation of Aaron and his sons as priests according to the prescribed ceremony.

Aaron is a type of Christ in his person, office and duties (Heb. 5:4, 5), and his sons represent the Church and individual Christians. A study of the sanctification of the priests should lead to a fuller knowledge of Christ, and a deeper appreciation of the obligations for a holy life which rest upon every one called to the service of God.

I. The Cleansing and Clothing—verses 1 to 13.

The cleansing of the priests was symbolic of their separation from all evil. Our Saviour was pure in nature and character. He submitted to the ordinance of baptism "to fulfil all righteousness", and to afford an example to His followers. We must die to sin, and walk in uprightness (Matt. 3:6, 15; John 13:3-10; Rom. 6:4; Eph. 5:25-27). Those who bear the vessels of the Lord must be clean (Isa. 1:16; 52:11; 2 Cor. 7:1).

To hallow the priests for their ministry they were clothed with holy garments "for glory and for beauty" (Exod. 28:2). These robes were typical of their standing and office, and must have been of peculiar magnificence. The articles are mentioned in the order of their investiture. The robe of the ephod, the ephod, the breastplate and the mitre were peculiar

to the High Priest, but the embroidered coat and girdle were worn by all the priests (Exod. 28: 4, 40).

The coat was of fine white linen, embroidered in gold, blue, purple and scarlet (Exod. 28:39; 39:27). White linen is symbolic of the righteousness of Christ (Jer. 33:16; Rev. 7:13, 14; 15:6; 19:8), gold of His Deity, blue of His heavenly origin, purple of His Kingship and scarlet of His sacrificial ministry (Isa. 63: 1-3). The coat had sleeves and reached down to the feet. It was kept in place by the girdle, which seems to have been wound twice around the body and tied in front.

The robe of the ephod was all of blue, woven without seam (Exod. 28:31-35; 39:22-26). It was decorated at the hem with embroidered pomegranates, alternating with tiny bells which tinkled as the High Priest moved. The sound of the bells would give assurance that all was well.

The ephod, which was a shoulder-piece covering the back, was constructed of fine gold wire, interwoven with coloured threads. It was kept in place by two shoulder-straps and by an embroidered girdle or belt (Exod. 28: 6-12; 39:2-7). The ephod contained two onyx stones set in gold, engraved with the names of the tribes of Israel. The shoulders speak of power and responsibility. Just as the High Priest bore upon his shoulders the names of the tribes of Israel as a memorial, so does our Lord uphold His own by His everlasting arms (Deut. 33:27).

The "breastplate of judgment" was about eleven inches square. Four rows of precious stones, three in each row, were set in the breastplate, and on each stone was engraved the name of one of the tribes (Exod. 28:15-30; 39:8-21). The High Priest bore the children of Israel upon his shoulders, and also upon his heart in affectionate intercession. The Urim and Thummim, "lights and perfections", seem to have reference to the revelation of the will of the Lord. The names may describe the total effect of the precious stones, denoting the illumination from God and the perfection of the actual atonement which the functions of the priests foreshadowed.

Fastened to the mitre with a lace of blue was the "plate of the holy crown of pure gold" engraved with the words, "Holiness to the Lord", signifying the separation of the complete personality of the High Priest unto God (Exod. 28:36, 37; 39:30, 31).

Aaron was anointed before the bloody offerings, his sons afterward (verse 30), the reason being that Aaron typified Christ, Who had no need to make a sin-offering for Himself. Christ was anointed by the Holy Spirit before His passion, but His followers, represented by the sons of Aaron, were anointed only after Christ had suffered and had been glorified (John 7:39; Acts 2: 1-4).

II. The Offerings and Obligations—verses 14 to 29.

The bloody offerings were of three kinds: the sin-offering, the burnt-offering and the consecration offering. The altar must be sprinkled with blood. The priests could not minister in the service of God without recognizing the principle that atonement for sin was possible only on the basis of the shed blood (Lev. 17:11; Heb. 9:22). Those who desire to do acceptable service for the Lord must first have their sins forgiven through faith in Christ, and so become believer-priests (1 Pet. 2:5; Rev. 1:5, 6).

The sin-offering for the priest has already been studied (Exod. 29:10; Lev. 4:3-12). Christ as our High Priest presented a sin-offering, but not for Himself.

The ram presented as a burnt-offering symbolized the utter abandonment of the priest to God for His service (Exod. 29:15-18; Lev. 1:3-17). Our Saviour was entirely dedicated to the will of God (Heb. 10:7), and He calls for the whole-hearted consecration of His followers.

The ear is one of the organs of sense, one of the instruments by which the individual is connected with the external world. It may then represent all the mental powers by which man has contact with the world. The blood taken from the ram of consecration was sprinkled upon the right ear of Aaron and his sons in token of the fact that their minds had been redeemed, and should henceforth be used to the glory of their Redeemer. Similarly, the thumbs of their right hands were sprinkled to remind them that their actions were to be those of people reconciled to God by another's death. They must also walk in a manner becoming to redeemed men. As Christians we should live as unto Christ, Who died for our sins, and rose again for our justification (Rom. 4:25; 2 Cor. 5:13-15; Gal. 2:20; Phil. 1:27; 3:10).

The hands of Aaron and his sons were filled with parts of the ram, unleavened cake, oiled bread and a wafer (Exod. 29:23-28). The materials of the wave-offering all speak of Christ. He was the One Who died as a Substitute for others; He was spotless, without sin, of which leaven is a symbol (1 Cor. 5:8). He was the Bread sent down from heaven and anointed with the Holy Spirit (John 6:33), of whom oil is a token (Zech. 4: 6, 12-14). Just as the hands of the Levitical priests were filled, so should the hands of the Christian be busy in the service of the Lord.

III. The Sprinkling and Separation—verses 30 to 36.

Aaron was given a more complete unction than his sons. The oil covered his whole person and his garments, but the sons were merely sprinkled with oil (verse 12; Exod. 29:7; 30:30; Psa. 133:2). God gave not the Holy Spirit by measure unto Christ, but in His fulness (John 3:34; Heb. 1:9).

By the sprinkling of blood and oil, the priests and all that pertained to them were set apart from unholy and worldly uses, and were sanctified to their sacred ministry. Christians are likewise separated from the world by the blood of Christ, and by the ministry of the Holy Spirit (Gal. 1:4; 6:14; Tit. 2:14).

The priests were to be nourished by partaking of the flesh of the sacrificed animal and the bread, the elements which betokened their redemption. Christ maintains those whom He saves (John 6:53-58).

As the priests abided by the door of the tabernacle for seven days, shut away from the world, so should Christians separate themselves from associations with evil, and abide in Christ (John 15:4, 5; 2 Cor. 6; 14-18).

BOOK REVIEW

The Vital Challenge of Biblical Certitude by the Rev. C. W. Hale Amos, D.D., M.A., M.R.S.L., published by Marshall, Morgan and Scott, Ltd.; 274 pages.

External attacks upon the Bible would discredit it in history, philosophy and science. But archaeological research has shown the amazing accuracy in Genesis 14, for example; philosophy itself is still far from finality; but what of science? If one is careful to distinguish between the facts of science and its fast-changing theories, on the one hand, and between what men have said about the Bible and what the Bible itself states, on the other, then there is no clash between God's World-Book and His Word-Book. Indeed, Jeans and Job are sometimes remarkably alike.

Let a pastor make a study of Genesis, with the help of a book like this by Dr. Hale Amos (even though he cannot follow his theory of a cosmic catastrophe between the first and second verses), and then expound that chapter, and we are sure he will generally interest his people and particularly help students who must face the unbelief of the world day by day.

Against its prating infidelity we must protest. We could wish such writers as Dr. Amos would be more careful to name those whose teachings they denounce. And incidentally, a serious book can be used more seriously when references are given in full and an index added.

This is not a book for light reading but it is a book that sheds light on the vexed question of science and religion.

—W. G. B.

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