

HOW GOD IS DIGGING GERMANY'S GRAVE

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

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HOW GOD IS DIGGING GERMANY'S GRAVE

An Authoritative Message from Heaven's Ministry of Information

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 17th, 1939

(Stenographically Reported)

"And the Lord hath given a commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave for thou art vile."—Nahum 1:14.

We are accustomed to assume that governments, particularly our own, have access to sources of information from which the ordinary person is excluded; and that therefore, because of their larger knowledge, the official judgments based thereon are likely to be wiser than that of others. And that is true. I had an illustration of that principle during the Great War. I had given a few lectures on the war, and in Montreal there was someone from England who reported it. I received an invitation from the British Ministry of Information, to be its guest, to see Britain's war effort. I was the guest of the Ministry for about four months.

I found some American friends in London, who had gone over to speak to the American troops, and, having received that invitation, and meeting these brethren who were men of considerable prominence in the United States, I said to the official at the Ministry, "I wish it were possible for you to extend the same courtesy to my American friends. They are going to speak to the American troops, and I think it would be an advantage if they were to see what *John Bull and Sons* have done so far." They immediately responded.

I took my friends to the Ministry and introduced them. They took their record in "Who's Who", and handed it over to Scotland Yard, and to the Military Intelligence Department—they called it, for short, "M-I-5." The official said, "I have no doubt that your friends are quite safe"—we were to see many secrets of the operations of the war, and it was necessary to know whether men could be trusted—"but if either of your friends has ever publicly uttered an anti-British word, we shall have a record of it." I said, "One comes from California, and the other from Texas. They

are prominent men, it is true, but they are just Baptist preachers." "It makes no difference. If they have ever publicly spoken against the British Empire in any way, we shall have a record of it." After a few weeks they sent for me and said, "Your friends are duly certified, and now we shall plan your itinerary." But the Secret Service was very thorough.

There are, however, things contained in divine revelation, that have been specifically and purposely included therein for our information respecting events for which they would prepare us in advance, and which no Secret Service Agency in the world could ever discover. When Elisha the prophet was dying, the king of Israel came to him, and when he saw that the man who had so often been his counsellor was soon to pass to the realm beyond, he exclaimed, "My father, my father, the chariot of Israel, and the horsemen thereof." As the great prophet was about to leave him, the king of Israel realized that the most important defense of the nation was being taken away from him.

The king of Syria—not of Assyria—had confessed that truth when, after he had cleverly laid his plans, and supposed that he had his enemy in his trap, repeatedly discovered that Israel had eluded him. He called his officers together and said to them, "Will ye not shew me which of us is for the king of Israel?" And one of his servants answered, "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." Elisha had a private line to Heaven's Ministry of Information, and was informed of all the plans of the king of Syria in advance. Hence Syria was defeated again and again, not by a military strategist, but by a prophet of the Lord

with whom the secret of the Lord dwelt, and to whom He had shown His covenant.

And I am very sure that the Bible, even in our day, in the days of aeroplanes and battleships and Maginot Lines and heavy guns and tanks and other machines, and all the mechanized equipment for war—even in this day—the word of God is more than the chariot of Israel and the horsemen thereof. Yet we have had men in this country, in the United States, and in England, who have with the greatest industry applied themselves to destroy public confidence in what I affirm is the chief defense of the British Empire, or of any other empire ruled by its principles and precepts. Had we followed the counsels of the Holy Book, had we used the medium of divine revelation through which to view the events of our time, we should not be in our present difficult situation. It is not polite to say, "I told you so"; notwithstanding, if you turn the pages of your Bible, and put your newspaper down beside it, you will find the Bible telling you every day, "I told you so. If only you had had ears to hear, you might have known that this situation would arise." Our present difficult position is due to the fact that, in our national, as well as in our ecclesiastical councils, we have run in direct opposition to the Word of God.

No church has been blameless in this matter. No church has been a greater sinner than the churches called Baptist. In this country, in the United States, in England, Baptist ministers have cut the very ground from beneath the feet of governments by their unscriptural teaching. The same is true of a large section of the United Church of Canada—who have boasted of their admiration for Russia, and lauded Russia to the skies. When we spoke against these things, the Modernists said, "Oh well, Dr. Shields is a fanatic." I preach nothing this day than that which I have preached from this pulpit for nearly thirty years; nor have I changed my emphasis. In all that time I have taught that the Word of God is the defense alike of the individual and of the nation.

Our Lord Himself implied that it is not only a message of direction, a compendium of valuable information for individuals, but equally it is an authoritative guide-book for nations and rulers. Not for mere politicians, but for true statesmen. There is a vast, an immeasurable difference between politicians and statesmen. Obedience to the teaching of this Book will lead us to take a worthy and heroic part in the present world struggle. God give us inspiration to pray that somehow, somewhere, He may raise up a leader who shall be as a hiding place from the wind, and as the shadow of a great rock in a weary land.

Our Lord said there are records in the Book—or implied as much—of nations which had perished: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." Kipling caught that great truth in his Recessional:

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

Nahum was a prophet of the Lord. He describes his prophecy as being the "burden of Ninevah". It was a solemn message, freighted with woe, directed against the world's greatest political and military power. He said it was both a "burden" and a "vision." His vision was not natural prescience; not by any human foresightedness did he see what he saw: it was a vision that grew out of information that had been given him from Headquarters. It was in very truth an authoritative message from Heaven's Ministry of Information.

Before this prophetic ambassador speaks to the world-power concerned, he reads, so to speak, his own credential. He represents a King, the One, the only One, Who has the inherent right to be a dictator. He says that the Lord God is very "jealous" of His own supremacy. He calls Him, "Jehovah." There are some who speak about the lowly and gentle Jesus. The Bible teaches unmistakably that the Jesus of the New Testament is Jehovah of the Old. God has never, from the beginning of human history, spoken to His human creatures save through the second Person of the Trinity. I have said it many times in one way or another, that the revelation of God in nature is a revelation of God in Christ; for "all things were made by him, and without him was not anything made that was made." Jehovah, the eternal "I am", the One Who spoke to His people in the Old Testament, is identical with the One Who was born in Bethlehem of Judaea. Jehovah, is not God the Father, but God the Son, "Jehovah Tsidkenu", "the Lord our righteousness." Oh that all could see that, and understand that the Bible, in its entirety, in its glorious unity, from Genesis to Revelation, is the divinely-inspired and supremely-authoritative record that God has given to us of His Son! Then it would be manifest that God has spoken in a way that will leave men and nations to the last syllable of recorded time absolutely without excuse at the judgment day.

The prophet says that the Lord is "full of fury." Have you heard of "the wrath of the Lamb"? "The wrath of the Lamb"! How terrible, when even the gentler attributes of Deity, when all the qualities of His being which have been exercised for our deliverance, combine to make Him Who would have been the Saviour to become the Judge of all—I say, how terrible will be "the wrath of the Lamb"!

Nahum speaks of the weapons of His armoury. He says, "The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him." In a word, he gathers all the forces of nature together and virtually says, "That is the equipment of the Lord Who is a Man of war, and Who can bring even nations to judgment.

When he has said all that, he drops to a tender note and says, "The Lord is good, a stronghold in the day of

trouble; and he knoweth them that trust in him." Notwithstanding the storm, the whirlwind and all the convulsions of nature, He is still good to His people and provides them with a stronghold. You have heard about the dugouts, the shelters from the bombs in England. We have something like that here. The whole world is in convulsion, but there is a Refuge, a Stronghold, in the day of trouble to which all may resort.

Having thus presented his credentials as the ambassador of the King of heaven, he addresses his solemn pronouncement to the greatest power in the world. The Assyrian empire was then at its greatest height of prosperity and power. There were no gray hairs here and there upon it, which would indicate approaching decay. Ninevah was "like a pool of water." The voice of merriment was there. The Assyrian empire challenged the world by its might, and the prophet broke in upon his vainglorious boasting, and said, "The Lord hath given commandment concerning thee, that no more of thy name be sown: out of the house of thy gods will I cut off the graven image and the molten image: I will make thy grave; for thou art vile—I will dig it deep and wide, and I will bury earth's proudest empire out of sight; and all the world shall know that I am God, and beside Me there is none else."

I.

It was A DIVINE DECREE OF EXTINCTION. How solemn! I read to you this evening the thirty-first chapter of Ezekiel. Ezekiel delivered a message to the Egypt of his day—"unto Pharaoh king of Egypt, and to his multitude"—then, in its turn, a proud and mighty empire. He said to Egypt, "Whom art thou like in thy greatness? You think you stand upon an unshakable foundation, that you are invulnerable and invincible, that your fortresses are impregnable. You dare to challenge God. Where shall I find a comparison, to show you what inevitably is before you?" Then he rehearses the history of the Assyrian empire—but he writes it in the past tense, as a prophecy already fulfilled: "Behold the Assyrian was a cedar in Lebanon . . . the waters made him great . . . His height was exalted above all the trees of the field . . . The cedars in the garden of God could not hide him . . . Because his heart is lifted up, I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness. Thus saith the Lord God: In the day when he went down to the grave I caused a mourning: I covered the deep for him, and restrained the floods thereof, and the great waters were stayed . . . I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit." The whole earth was made to mourn and tremble at the fall of that great empire, and the word of the Lord by Ezekiel says, "To the end that none of all the trees by the waters exalt themselves: . . . for they are all delivered unto death, to the nether parts of the earth in the midst of the children of men, with them that go down to the pit."

You see, therefore, the principle of our Scripture? As Assyria was cited as an example and warning to Pharaoh, so may it be cited to all succeeding nations and empires, even to our own. Assyria was like a cedar in Lebanon that outreached and outspread all the other trees of the forest. Other nations found shelter in its shadow. There is nothing succeeds like success.

The lesser nations entered into alliance with the world's greatest empire. The birds of the air lodged in its branches. Said the prophet: "The cedars in the garden of God could not hide him: the fir trees were not like his boughs, and the chestnut trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty." Even the people of God were overshadowed by its greatness. Courted by many, feared by others, she was envied by all. Such was Assyria when the prophet spoke of it.

And the principle still holds. I have not time to go through the chapter, but if you would be instructed, read the thirty-second chapter of Ezekiel. It is a most significant Scripture. The Lord said in effect, "Come with me. I will take you on a tour through a graveyard, and show you the graves of all the proud empires I have buried. Asshur is there and all her company: her graves are about him: all of them slain, fallen by the sword: whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword"—and, mark this word; it is said of every one of them—"which caused terror in the land of the living"—You have heard of that?—"there is Elam and all her multitude round about her grave, all of them slain, fallen by the sword . . . There is Meshech, Tubal, and all her multitude: her graves are round about him . . . There is Edom, her kings, and all her princes, which with their might are laid by them that were slain by the sword . . . There be the princes of the north, all of them, and all the Zidonians." Thus He leads him, through the graveyard of nations where God, by His judgments, has at last buried succeeding empires out of sight; and it says of them all that they were those who took the sword, who filled the land of the living with their terror: saying, at last "I brought them down to the sides of the pit . . . all of them slain, fallen by the sword, which caused terror in the land of the living."

That is how God does, and that is what the Lord Jesus meant when He said, "All they that take the sword shall perish by the sword." Not the sword unsheathed in defense, but the sword as a weapon of aggression, of injustice, of rapine, and murder—the sword thus employed always ultimately destroys the man or the nation who uses it. He always goes down to the pit, with all others who have slain with the sword in the generations that have preceded him.

Assyria's probation had expired. Nahum's prophecy chronologically follows Jonah. Jonah prophesied to Nineveh, "an exceeding great city of three days' journey." Jonah cried in the midst of the city at last, after he had feared to give his testimony: "Yet forty days, and Nineveh shall be overthrown." Nineveh repented, and God gave it a breathing spell. That was a kind of Munich pact! As though God Himself had said, "I will give you one more chance." But the king of Assyria had done what Hitler has done: he broke his covenant, and repeated his former iniquities. At last God arose in judgment, and through the prophet He said, "The Lord hath given a commandment concerning thee, that no more of thy name be sown." His cup of iniquity was full. The time for mercy had forever passed. Now Jehovah will go forth to judgment; and He issues a decree by which He wills that the world's mightiest empire shall not only be subjugated, but extinguished, exterminated. That is what the text says.

You say, "That is dreadful"? Yes, it is. But read

the context, and you will see there is a very close parallel to the present situation, where the prophet says there is to be no second time. He says, "The Lord will make an utter end, and he shall not afflict the second time. I gave him his chance, but I have given commandment concerning him, that no more of his name be sown. The world has had enough of him; he has become a scourge and a curse, and I will blot him out."

Observe also that after her long record of wickedness, *there came up out of Assyria an especially wicked man* who is called "a wicked counsellor", or a counsellor of Belial, a man sold to the devil. He becomes the reigning monarch of Assyria.

It is a singular fact that there is no certain record of that wicked counsellor's name. The scholars have searched for it. He was the successor of Assurbanipal the king of Assyria. Who he was, what was his name, history does not certainly record; but he was a "wicked counsellor" who planned still further wickedness. Hence commandment is given concerning him "that no more of his name be sown."

Do I need to press the parallel? Is it an exaggeration to say that Germany has been the scourge of Europe for three-quarters of a century, a maker of wars, a blighting and blasting influence upon the modern world, a nation which no one could trust, steeped in blood and lies—not now only: the Germany of the Kaiser was as bad, or nearly so. Bismarck was equally a war-maker. The first emperor of Germany, King William of Prussia, was no friend of peace. The earlier history of Prussia shows it to have been a breeding ground for war. Germany, like Assyria, has been a devouring scourge: a people who delight in war.

The text predicts *the end, not only of the Assyrian Empire, but of the Assyrian race*. As though God had said, "I will see to it that you shall not propagate your kind. No more of thy name shall be sown." We shall see presently whether that terrible sentence was ever executed.

For years, in my little way, with what little force I could command, I have endeavoured to combat the Modernistic attitude toward the Bible. For example, someone may say "How can one believe in the inspiration of the Book of Joshua? How can one believe that a merciful God would order the extermination of the Canaanites? You do not believe that Joshua was commanded of God to slay utterly? That would be impossible!" Is it impossible? A man commits a murder. He is caught red-handed in the deed, and society says, "That man is not fit to live upon earth; he must die." Is it wrong for society so to decree the extermination of a would-be exterminator? I have long believed that, properly understood, the Book of Joshua is a record of the performance of a moral surgical operation, an act of moral sanitation. What was the Flood, when God wiped the people off the face of the earth? And why did He do it? Because "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." God said, "In mercy to the generations to come, I must cleanse the earth." And He did. Like it or not, believe it or not, the record is there—not by any human act, but by a divine, sovereign, judgment, was the earth purged. Utilizing these forces of which Nahum speaks, God overwhelmed the earth, cleansed it, gave it a new start. Read, I say, the thirty-second chapter of Ezekiel's prophecy. Read secular history in the light of this chapter,

and you will find that there have been many succeeding acts of moral sanitation. God has blotted nations out because they were not fit to live.

I dare say someone will object to that: I cannot help it. Surely if any man has any moral sense at all, he will not fail to recognize that Hitler and his kind have forfeited the right longer to live on the earth. The vilest man in any penitentiary in this or any other land is a perfect gentleman compared with him, and has a better right to live. We ought to have dealt with Germany in that way before, but I believe we shall see the end, not only of Hitler, but of the German Empire, that unification of states effected by Prussia, that centralization of power in a government with the aims and ideals and the devotion to force which have characterized Germany through the years, must be ended.

Furthermore, *we shall have to revise that philosophy of neighbourliness which says it is none of our business what sort of government an adjacent country chooses*. You must respect the confines of your neighbour's house of course; but if he so defies or neglects all laws of sanitation and hygiene as to make it the breeding place for some deadly disease, you will have to make it your concern to see that his house is not allowed to continue a menace to the public health, even if your doing so necessitates the destruction of the house. Germany must not be allowed longer to breed the pestilence of war. No nation can live unto itself. It cannot be that one nation shall be allowed continually to war with its neighbours. Five or six times Germany has been the cause of major wars in the last three-quarters of a century. But there is coming an end.

II.

"OUT OF THE HOUSE OF THY GODS WILL I CUT OFF THE GRAVEN IMAGE AND THE MOLTEN IMAGE." I remind you of the letter of Sennacherib which he sent to the people of Israel over the head of Hezekiah. He said, "Let not Hezekiah deceive you: for he shall not be able to deliver you out of his hand: neither let Hezekiah make you trust in the Lord, saying, The Lord will surely deliver us, and this city shall not be delivered into the hand of the king of Assyria . . . Hath any of the gods of the nations delivered at all his land out of the hand of the king of Assyria? Where are the gods of Hamath, and of Arpad? where are the gods of Sepharviam, Hena, and Ivah? Have they delivered Samaria out of mine hand? Who are they among all the gods of the countries, that have delivered their country out of mine hand, that the Lord should deliver Jerusalem out of mine hand?" He said in effect, "Where are the gods of the nations? I have proved superior to all the gods of the nations roundabout; the god that I worship is superior to all the gods—and he is superior to yours."

It sounds almost like Hitler! Was not Poland reminded of the fate of Austria, and Sudetenland, and Czechoslovakia? Were he permitted to continue the fate of Poland, and of all the lesser nations would be cited, in turn, as evidences of Germany's invincibility. Sennacherib went home, and went to worship in the temple of Nisroch his god. It is rather singular that that was an eagle-headed God; and "as he was worshipping in the house of Nisroch his god, that Adrammelech and Shazer his sons smote him with the sword." The god of force to whom he had been devoted became his own destruction. It has always been so from the beginning

until now. Those who worship force will perish in their act of worship.

Another characteristic of the Assyrians is remarked. Nahum asked, "Why do ye imagine mischief against the Lord?" Imagine mischief against the Lord? We had a brother with us last Thursday evening from Latvia, and he told this story, for the accuracy of which he vouched as coming within the range of his own personal knowledge.

Recently there was a German officer who sent his wife to a Roman Catholic maternity hospital in Berlin. After she had been settled in the hospital she noticed a crucifix which she asked to have removed from the wall. The Sister in charge said, "No, I cannot remove it." "But", said the woman, "do you know who I am?" The Sister replied, "I cannot help who you are. This is a private hospital, and the crucifix shall not be removed." The next morning a German officer entered the hospital and demanded that the Sister remove the crucifix. She walked over and stood in front of it, and refused to have it removed. Nonplussed, the officer promised the prospective mother that it would be removed; because she insisted that she did not want her expected son to look upon "that little Jesus, a Jew."

The officer-husband went to the head doctor of the hospital, and angrily demanded that the crucifix be removed. He said, "We are hoping for a son, and I do not want my son ever to look upon that little Jesus, a Jew." He was a high-placed man, and he insisted that this image of "the little Jesus the Jew" should be removed, that his son's eyes must never look upon it. Even while he was making his demand the telephone rang, and the doctor answered it. After a brief conversation he turned to the officer and said, "You have your wish, sir. Your son will never see the image of Jesus the Jew. I have just been informed that a son is born to you, and that he was born blind." "Why do ye imagine mischief against the Lord?"

Is there any nation in the world, having the privileges that Germany has had, that has imagined more mischief against the Lord? It has corrupted the springs of life everywhere. I know it. Before the last war even to suggest that infallibility of scholarship did not reside in Germany, or that any man could speak with authority on any subject, who had not been schooled in that country, was almost looked upon as an acknowledgment of an entire want of education. Even the denominational universities have indirectly been corrupted and cursed, poisoned, polluted, paganized by Germany. Our secular universities, nearly all the educational institutions on this Continent and in England, have sent their men, preachers and professors, to sit at the feet of Germans who "imagine mischief against the Lord"; and have been set against every word that God has spoken.

Such mischief does not pass unheeded by the Lord. Read the context and you will find that the prophet said, in effect, "I know that, as a military force, you are complete; you have the mightiest army in the world, and the biggest one. You have a tremendous following. Notwithstanding, the Lord has said, He will go to the root of the evil, to the very source to which you look for power. I will cut off the graven image and the molten image. I will defeat you at the strongest point." The French are looking for a "weak spot" in the German fortified line. God makes a frontal attack, on the strongest point—and no man or nation can withstand Him.

III.

Then He said, "I WILL MAKE THY GRAVE; FOR THOU ART VILE." Look at the figure: "Thou art vile." What can you do with a body from which life has departed, where the terrible work of decomposition has begun, where the worms hold high carnival? What can you do with it? Bury it! Bury it out of sight. That is what God declared He would do to the great Assyrian Empire. While it still commanded the allegiance of the nations roundabout, God said, "In my view, thou art a reeking corpse. Thou art vile."

I suppose it is true, that our quarrel is with Hitler and not primarily with the German people. But at the time of which I spoke to you, during the Great War, I had as my guide and companion a British officer who had been taken prisoner in the early months of nineteen hundred and fifteen, the first year of the war. He wrote a book—his name was Captain Gilliland, captain in one of the Lancashire regiments, though himself an Irishman. His book was entitled, "My German Prisons." I took it down the other day and began to reread it, but it was almost too much for my digestion. Wherever possible he gives credit to his German captors, but very few deserved anything but loathing. And the purport of the book is that the German people as well as their rulers were responsible for the atrocities of the Great War.

There must be a remedy. There must of course be some exceptions. But this was spoken of the empire as a whole, considered collectively: "Thou art vile." This is as true of Berlin and Germany, as of Nineveh and Assyria: "Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horseman lifted up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcasses; and there is no end of their corpses; they stumble upon their corpses: because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the Lord of hosts; and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazingstock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste: who will bemoan her? whence shall I seek comforters for thee? Art thou better than populous No (Thebes) that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains. Thou also shalt be drunken: thou shalt be hid, thou also shalt seek strength because of the enemy. All thy strongholds shall be like fig trees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater."

And surely it must be an evil soil which could produce Hitler, and Goering, and Goebbels, and Von Ribbentrop,

and their like; and in which Hitlerism, like poisonous fungi, can flourish so rapidly and rampantly.

What was *the characteristic sin of Assyria*? That which is characteristic of Germany. The parallel is almost exact. It has been the oppressor of small nations, devouring everything in sight, making the people slaves: Egypt, Babylon, Media, Judah, Israel. Assyria had been as a beast of prey in respect to other nations, and it was impossible for any nation to live long at peace with her. Then came a man, Assurbanipal, the last but one of the rulers of Assyria. Babylon had revolted, and he appointed Nabopolassar, saying, "Go and fight Babylon; while you are doing that, I will lead the armies against the Medes. If you win, I will reward you." Nabopolassar did win temporarily, and was made king of Babylon. Like Germany and Russia who plan to divide the spoil—but the war is not over!

Who were Assyria's grave-diggers? I announced that I would try to show you how God will dig Germany's grave. Hitler is so wise, he says, "I will have Russia on my side." You heard to-day that Russia had marched against Poland? I have expected it. They may as well march now as later. They all belong to the same class—and Italy will come in as soon as she thinks Germany is succeeding. Indeed, I am wondering if some of the submarines now operating are not Italian. But what of it? We shall lose no sleep over it. I know what you have said already: "This will bring the United States in before long." I do not know. I am not half so concerned about the United States as I am about the One superintending this funeral, Someone bigger than the President of the United States, great as he is. The unnamed evil counsellor who thought he was acting so shrewdly in securing the conquest of Babylon—what did he do? That same Nabopolassar became the head of all the states against which Assyria had warred, and marshalled them all and led them against Assyria—and destroyed her. Russia will destroy anyone who consorts with her.

How was it done? Read the prophecy written when Assyria was at her height. Read what the prophet says—and incidentally, nothing so attests the divine inspiration and infallibility of Holy Scripture as the historical fulfillment of its prophecies. No one could foresee what Nahum prophesied, but the time came when God opened the windows of heaven. The Tigris overflowed its banks and worked its way through the Assyrian Siegfried Line! The enemies of the Assyrians walked into the gap and overthrew them. Thus was Nahum's prophecy fulfilled: "With an overflowing flood he will make an utter end of the place thereof, and darkness shall pursue his enemies . . . The gates of the rivers shall be opened, and the palace shall be dissolved."

Nineveh was a great city—bigger in area than London. It had walls fifty feet thick, upon which three chariots could drive abreast, surrounded by a wall one hundred feet high. A rather big corpse! It would require a large coffin, a large grave. One says, "You cannot bury an empire." No, we cannot; but there is One Who says, "The nations are as a drop of a bucket, and are counted as the small dust of the balance." "All nations before him are as nothing; and they are counted to him less than nothing, and vanity," and God can easily bury them. He not only can do it, but He did it. Nineveh was destroyed, and gradually the grave was filled in until for centuries no one could certainly say where Nineveh had stood. God buried an empire, and the world's greatest city, out of sight. And He did not even put a head-

stone on it, so that anyone could find it! There was no memorial.

What God did for Assyria and for succeeding nations, He will inevitably do for Germany; and her confederates upon whom she relies will prove to be a mobilization of grave-diggers—whom God will use to bury her out of sight.

IV.

I should miss my purpose if I did not say this before I close. WHAT IS TRUE OF NATIONS AND EMPIRES, IS TRUE OF INDIVIDUALS. Men by nature are dead in trespasses and in sin. Read the third chapter of Romans if you would see a picture of yourself: it describes you and me as we are by nature—a reeking, corrupt corpse, fit only for burial. There will be graves over which it were vain to read a burial service. As to the body, there will be a resurrection both of the just and the unjust. But the day will come when God will cast the wicked into hell, with all the nations that forget God. And when He buries a soul in the bottomless pit—oh what a phrase! Bottomless! **BOTTOMLESS!** A sepulchre that provides for everlasting descent! "He that is unjust, let him be unjust *yet more*. He that is filthy, let him be filthy **YET MORE.**" It will be a deep, deep, grave that God will dig: "I will make thy grave, for thou art vile."

And from that grave there is no resurrection. What a terrible word is this! Can you hear it? Can you hear it, my friends? I do not know what it means, and I hope you will never know; but this is what is written, of that final burial, "THIS IS THE SECOND DEATH!"

I read of One of Whom it is written, "He made his grave with the wicked, and with the rich in his death." He died for us, and was buried as our Representative and Substitute; and in due time He was raised again from the dead. And He Himself declares, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." Through Him, and by His abounding grace, we may escape that fathomless grave. Thus we sing of the cross:

"O safe and happy shelter!
O refuge tried and sweet,
O trusting place where Heaven's love
And Heaven's justice meet!
As to the holy patriarch
That wondrous dream was given,
So seems my Saviour's cross to me
A ladder up to heaven.

"There lies beneath its shadow
But on the farther side,
The darkness of an awful grave
That gapes both deep and wide;
And there between it stands the Cross
Two arms outstretched to save,
Like a watchman set to guard the way
From that eternal grave."

SUNDAY IN JARVIS STREET

Last Sunday was another good day. The morning congregation was good, and the evening, as is now usual, packed to more than capacity. The evening sermon appears in this issue. We are receiving many requests for these sermons on the war, which suggest that they supply a need for biblical teaching on these matters. See advertisement on the last page.

IMPORTANT SEMINARY ANNOUNCEMENT

On account of conditions created by the war the Seminary authorities have been much perplexed as to what ought to be done. If there were a demand for an unlimited number of men, our problem would be simpler. There will, of course, be some who could not enlist, however willing they might be; and it is just possible that the work of the Seminary should continue this fall notwithstanding the war.

The matter has been considered by the Trustees and the Faculty, and with the authority of both bodies, we have sent a letter to all our students. We publish the letter because we want to make it clear to the world that the Seminary endeavours to practise what it preaches, and that therefore we cannot shirk ourselves or encourage others to do so. Our present feeling is that we ought to open as usual on Tuesday, and continue unless the war situation should make it impossible.

We ask our friends to understand that we have made no plans to suspend the Seminary's opening. The Seminary therefore will need the support of all its friends. Indeed, even though operations should have to be suspended for a little while, the Seminary would still need support. We shall be grateful for any help that anyone can send us.

The letter to the students follows:

September 19, 1939

Dear _____

This afternoon the Faculty of the Seminary met to consider what our future course ought to be. We made no announcement because it has not been quite clear what Canada's part in the war would be; and therefore, we have been unable to see what demands would probably be made upon the manhood of the country for military service. I am sure you will agree with us that we ought all to make the most useful contribution to the general cause of which we are capable; but we must each consider how and where we can serve best. If there should be no large demand for men for overseas service, it does not appear to us that it is particularly necessary that our men should go into uniform merely to guard what may need guarding in Canada itself. There are thousands of men out of employment who will be eager to enlist in such service.

If, however, the war should be prolonged, and there should be the same demand made for men for military service as was made in the last war, then of course every man physically capable of military service will be required.

At the present time the Faculty are agreed that we cannot see far enough ahead to give any very clear direction. It seems to us, therefore, that there is nothing left for us to do but to open the Seminary for Classes next Tuesday, the 26th of September, as had been planned before the present emergency came to view. Much, of course, will depend upon the decision of the students themselves. It is not within our competence as individual members of the Faculty, or as a collective body, to say to any student what he ought to do in the premises. Everyone must reach that decision for himself in the light of the fullest knowledge of the situation obtainable. We feel sure that all our students will have been giving this matter careful thought, and that some may probably be waiting for some word from us as to whether the Seminary will open or not.

We are writing you, therefore, to say that we propose to open next Tuesday. Whether we shall be able to stay open and carry through, will, of course, depend on the number of students who feel that at present it is their duty to go on with their studies until circumstances and the general development of the conflict may make their duty more clear. If, therefore, you have not enlisted, or if you have no clear leading at the moment that it is your duty so to do, we should like you to let us know by return mail whether we may expect you for enrolment on Monday, and for classes on Tuesday.

It occurs to us that even though we should have a fair enrolment to begin with, circumstances might require us all

to reconsider our position a little later; but we feel that we had better await the development of the conflict, and be guided by events as they develop from month to month. No one can tell how long the war may last. There may be a collapse within the enemy countries that will bring a quick decision. On the other hand it may be a long drawn out struggle as was the last one.

We want every student to know that the Faculty is prepared to do its full duty; and that we have the utmost confidence that every student will face the whole question before God, and that his course will be determined by his own conscientious conviction as to what he ought to do.

We enclose a simple form which it will be necessary for you only to sign and to add anything, of course, you desire; but so as to ensure our hearing from you by the first mail we send you this prepared statement, with a stamped addressed envelope, to make it easy for you to drop it into the nearest post box available.

Expecting to hear from you before Sunday,

In behalf of the Faculty, I am,

Yours heartily,

THOMAS T. SHIELDS,

President.

WHAT INTEREST DO YOU RECEIVE?

Recently we received a letter from a lady unknown to us, saying she had a thousand dollars she wanted to invest in something that was thoroughly dependable, and which would give her something more than the two per cent. or less allowed by banks on money on deposit, and asking if we could recommend any such means of investment.

We have never played the part of financial adviser to anyone; but we know of a great Christian enterprise in need of money, which is as reliable as the bank, an enterprise which would pay five per cent. interest. It could take any amounts from \$500.00 up. It has occurred to us that there may be among our readers people who have a few hundred dollars in the bank from which they derive only a very small revenue, and who would like an opportunity to make their money earn a little more than the two per cent. or less paid by the bank, providing the security is good.

We invite any of our readers who have any money—\$500.00 or more—that they would like to invest, to communicate with us. A letter or telephone communication would not commit them to anything, and they would then themselves be the judges as to whether the security offered was sufficient. Terms would be arranged for the length of the loan, of from three to five years; or perhaps if desired, longer.

A Further Suggestion

There may be some of our readers who have some money the interest of which is necessary to their maintenance, but which they intend, at their death, to leave to some sound Christian institution. If there are any of our readers who fall within that class, we suggest they might designate the amount and let it immediately be given, with the understanding that at their death the principal would be their bequest to the institution. In such cases as this, the institution to which we refer might perhaps pay a little higher interest than five per cent. in consideration of the fact that the principal was to be theirs at the death of the donor.

We should be glad to hear from any of our readers in respect to either of these two proposals.

PASTOR NIEMOELLER WILLING TO FIGHT

(The news item below is reprinted from "The Christian Beacon", a Presbyterian paper published weekly at Collingswood, N.J. It is an amazing revelation. We had a conversation with a Baptist from Berlin, who passed through Toronto on his way to Montreal, from attending the Baptist Alliance in Atlanta, Georgia. When we spoke to him of Niemoeller, he seemed not to be very sympathetic toward him, because he said Niemoeller belonged to the Confessional or Lutheran Church, which is the worst enemy of Baptists in Germany. But whether or no, it seems difficult to understand how anyone really knowing Christ, and knowing Naziism for what it is, and apparently being removed from the necessity of service, should volunteer to enter the submarine service of the fiend, Hitler.—Ed. G.W.)

The Rev. Edward E. Turner, former pastor of the historic American Church in Berlin, from 1930 to 1934, and present pastor of the old yellow meeting house in Dracut, Mass., returned last week from Germany, and has reported:

"Pastor Martin Niemoeller, Hitler's most famous prisoner, has announced that he is ready for war service in the German navy. Although Dr. Niemoeller is still incarcerated at the concentration camp, Sachsenhausen, he has declared his willingness again to enter the submarine service of his country should he be called."

The writer learned this fact from the Niemoeller family in Berlin on the third day of the German mobilization. Frau Niemoeller had just returned from a visit to her imprisoned husband.

A hero of the last war because of his daring exploits as a U-boat captain, Niemoeller resigned his commission as a lieutenant-commander of the German Navy in protest against the peace terms of the Allies. He himself once informed me that, though not a Nazi Party member, he had voted for Hitler since 1924. An interview with Hitler early in 1934 finally disillusioned him. Since March 3, 1938, he has been in solitary confinement for leading the church opposition to Nazi attacks on Christian faith and organization.

That the most feared internal enemy of the Nazis should offer to fight for a victory of the Nazi state seems too paradoxical to be credible. The incident, however, throws significant light on a type of patriotism which is characteristically German and on which Hitler counts to maintain the loyalty of his masses during a very unpopular war.

Mr. Turner continued concerning the Catholic situation.

A German Catholic bishop spoke earnestly with me about the dilemma of the patriotic Christian German in a war. He illustrated it by the problem connected with this year's bishops' message to the German faithful. Annually the German hierarchy meets at Fulda. With hands joined above the tomb of the martyred St. Boniface, the bishops pledge their loyalty even unto death. An annual message to the Catholic congregations is drafted. In past years this message has been increasingly bitter in its attacks on Nazi pagan doctrines and Nazi interference with Christian life and order.

I talked with the bishop in question after the mobilization against Poland had been begun. He said the presentation of the bishops' proclamation this year faced extreme difficulty because the Sunday selected for its reading must not conflict with any vital interests of the Fatherland.

"Do you mean," I asked, that, if the Nazi Party led Germany into war, the Episcopal message would be omitted this year?" His reply was, "This problem is not easy for us today, for the party has become the state, and if our Fatherland calls us to war, our church will respond as formerly." Hence, the bishops' message, which was probably scheduled for a Sunday in September, will not be read as usual from all Catholic pulpits.

GENERAL MOBILIZATION!

The above words remain only words for those of us who are so fortunate as to have the ocean between us and Hitler's hosts. In Europe it is different. Even peaceful and peace-loving Switzerland has called out all her men, married and single, old and young, pastors and laymen, there are no exceptions. In France a number

of our pastors are called to the colours, leaving their churches to get along as best they can. These people do not love war. They hate it more whole-heartedly than Canadians or Americans, for they know much more about it than we do. But they know what is at stake, and take up their share of the defense of their land and their civilization—and ours. The feelings of a young man on the eve of receiving the call to report for military service at such a time as this, are well described in the following letter from Mr. Frédéric M. Buhler, whom many in Canada and United States came to love during his time as student-professor of French in Toronto Baptist Seminary, and as deputation secretary for the French Association. Mr. Buhler's letter follows:

15, Quai du Bas,
Bienne, Switzerland,
September 1st, 1939.

Dear friends:

With a somewhat guilty conscience, I set myself again to the task of writing a circular letter. It is a long time since April and I have often wished that you could share with us some of the joys of the work in this corner of the Lord's vineyard.

One of the greatest joys of this period was the visit of our beloved President, Pastor Dubarry. We enjoyed the meetings which he held in our various fields and particularly the one at Granges. We had arranged a baptismal service for that date and it coincided happily with the visit of our brother, who considered the meeting one of the highspots of his trips. Two sisters of Bienne and four of Granges, five of them former Roman Catholics, gave their customary testimony before their burial in the waters of baptism. Some of the testimonies were short, but all clear and edifying. Personally, I enjoyed even more the profitable moments that I was permitted to spend alone with this veteran of the Christian warfare who is so well qualified to help young preachers.

It was my happy privilege also to go to Paris at the kind invitation of Dr. J. Frank Norris. I need not say who he is. There's only one and everybody knows him. I met him and Mrs. Norris in Paris and was very glad to see them. If you knew how glad I am to see friends from the other side of the Atlantic you would try to come to-morrow! We visited part of the Louvre together, then by car we went through the battlefields of Verdun, to Metz, then to Strasbourg, then down along the blue Vosges through Alsace as far as Switzerland. One happy feature in the trip was the visit to my parents. On Sunday, July 23rd, Dr. Norris preached at Court, Tramelan and Bienne. He enjoyed the contacts with our fields and said to me, "Fred, the more I see of this work, the more it grows on me." This sentiment found expression in an article entitled "French Bible Mission worthy of all confidence and support" in a recent issue of "The Fundamentalist". We are thankful for this testimony of one who could see for himself. We wish only that Dr. and Mrs. Norris could have stayed longer.

We have also started meetings in a locality where there is no church at all. There is a state church in a neighbouring village but its pastor has a modernistic message and a wretched testimony. We have had three meetings there thus far, every time a full house. One lady teacher professed to be saved. The authorities of the village, mayor, treasurer and school president are favorable to us. What a pity that we cannot enter this open door more often to preach the Gospel of grace!

But since the last letter we have had some sad moments as well. I am ever more dissatisfied with my own service and faithfulness. Then we have lost one of our former pastors, Brother Walther. His testimony in the little town in which he lived since he retired was all light and joy. The Lord called him while he was himself making a call. After the reading of a passage of Scripture he said, "We'll pray," they were his last words. He had prayed enough on this earth. The Lord wanted him to continue his prayer in His own presence.

It is always difficult to leave friends, I shall have to do

it again soon, and perhaps sooner than I expect it; there are so many here with whom I shared joys and sorrows, with whom I worked and prayed, with whom I walked along the Christian pathway. I must leave them in order to do my military service during two consecutive years. May the Lord strengthen His weak servant that he may be a good soldier of Christ also.

I dare not say anything about international matters. Events happen so fast that what I would say now would be hopelessly out of date to-morrow or even to-night. In Switzerland people are generally calm and even in France where I was last week, there is no sign of agitation. The faces betray a realization of what war would mean to Europe and to the world, but indicate at the same time a calm determination to resist evil and to fight for their freedom if needs be.

What solemn hours, what days of perplexity! What a strange mixture of human wisdom and folly! May the Lord Himself direct the nations and glorify His great name!

Yours in the service of the Master,

F. BUHLER.

P.S. Friends who should like to write will please note the change of address:

F. Buhler,
38, rue Poincaré,
Ste. Marie-aux-Mines, France.

I have just heard the news that Dantzig has been incorporated into the Reich. What the full significance of this is, we do not know as yet. I do not know if I shall have another opportunity of wishing God's blessings upon your life and testimony. Brethren, pray for us.—F.B.

SEPTEMBER THIRTIETH

The Financial year of the Union closes the end of this month, September 30th. We are solely dependent for support on the liberality of God's stewards. He Who is the Giver of every good and perfect gift has been very gracious to us during the last year in spiritual gifts. We recall the new buildings at Sudbury, Kapuskasing, Sarnia, and much blessing reported in Western Canada and in France. We are confident that financial gifts to cover the material needs involved in prosecuting this work will also be provided through God's people. We would urge all our pastors and all the members of our churches to take stock of the many blessings of this past year, and then ask ourselves, "How large an interest have I in this? How much more should I and can I assume?"

Strenuous days lie ahead of us. As we bend every effort to win the war against the pagan philosophy of force, we must also make so much the greater sacrifice to lift high the gospel banner. It was for this very purpose that our Union came into being. Let all loyal friends rally to the standard and lend their utmost aid as we put on this special campaign for a balanced financial statement. Remember gifts and contributions must reach this office not later than September 30, 1939.

SARNIA LENGTHENS ITS CORDS

TEMPLE BAPTIST CHURCH, *Pastor, W. H. MacBain.* "The architects, carpenters, masons, plumbers and painters have finally finished their task of building a very fine-looking addition to the Temple Baptist Church. It is a day that we have looked forward to with joyful anticipation. Many times we have visualized this extension and the baptistery which has been installed, and now, although it is not yet two years since we established our church, we have realized our earnest desire.

"We had a glorious time last Sunday when we officially opened our new addition to the church. At the evening service we used our newly installed baptistery for the first time, when three followed Christ through the waters. There were very few vacant seats; and all were aware of the presence of the Spirit of God. The new addition gives us excellent accommodation for Sunday School classes and also for Prayer Meeting. The baptistery, of course, is our greatest source of satisfaction, as we had always previously to go

to some other friendly church, which was not always convenient. We have recently bought the corner lot next to us and have started to landscape it. We are looking forward to a time of great blessing this fall and winter."—W.H.M.

SUDBURY—*Pastor J. R. Boyd.* John Boyd writes to us during his summer holidays of "one night away from the place of endless work". Friends of the work in Sudbury will be interested to know that the church there plans to hold a combined recognition and ordination service some time early in October. We hope to announce the exact date later.

"For one night I have come away from the place of endless work, and am trying, in the quietness, to get a few letters answered. I am here arranging to add another charge to my circuit, and I hope to be able to have three meetings every second Wednesday in this district. Please pardon the long delay in acknowledgment of your last two cheques. Only the Lord knows how welcome they were when we were almost beaten in our efforts to advance in the work. Truly it has been marvellous how the Lord has exceeded our requests in meeting the needs we did not at first anticipate, and now, though our expenses have more than doubled our estimates, we are at the place where even the sceptical can visualize a finished building."

GLEN'S SECRET

"You know, Ted," Glen said kindly, "if you wouldn't always be getting angry we could have a lot more fun."

Glen felt that beginning early in the morning and speaking to his little cousin Ted about not being angry ought to make Ted remember all day. That was all Glen said and he was as polite as could be saying it. Ted hadn't seemed a bit angry before Glen spoke; but the moment the words were out of Glen's mouth Ted was angry again.

He picked up a block from the floor and threw it at Glen, shouting:

"I don't get angry any more than you do, and I don't care if I do."

Aunt Lila heard the shouting and she came out on the porch where the boys were playing.

"I'm afraid you didn't get all the sleep you needed, Ted," she said in her gentle voice. "You must come in and lie down till you are rested. You'd better play outdoors awhile, Glen."

Glen went down to the brook to play. He would have liked to have Ted with him, for they were building a dam to make a lake like the one they saw when they were on a trip with daddy; only, of course, much smaller. Some of the stones they were piling were too heavy to lift alone; and although Ted was younger than he, Ted was even a better digger. Glen missed him.

As Glen began piling rocks and digging out dirt, he kept thinking about why Ted was angry so often. Ted and his mother had come to visit only three days before, and every day Ted had had what Glen's mother called a "tantrum."

Glen set himself to study what had brought them on. The first was soon after they came. Glen remembered saying:

"Hello, Ted! You've grown a lot since I saw you last. Do you remember how mad you got when I put you in the clothes-hamper and shut the lid when you were here last? That's about the only thing I remember about you. My, but you were angry!"

Then and there Ted had a tantrum; and, a little later, when Glen tried to tell him how foolish it was to act that way, he had another.

It had been that way every day. Just as sure as Glen would say anything about being angry, Ted would be angry.

Glen began to feel uncomfortable. Was it his fault? He had heard Aunt Lila say to his mother: "I can't see why Ted acts so. I thought he was almost cured of his tantrums when we left home. He hadn't had one for a long time, else I wouldn't have come at all."

Glen wondered if Aunt Lila thought he was to blame. Maybe she would take Ted and go home. He didn't want that to happen. He and Ted really had jolly times together. Truly, he had thought it would help Ted not to be angry so often if he reminded him about it or called attention to some faults.

He began thinking about his own faults. He knew he was careless with his things. He had a habit of starting to take hold of things without looking at them. How many times

he had tipped over his glass of water at the table just that way. If anyone started to scold him for being awkward it seemed to make him worse. He didn't intend to be. He just was.

That was it. He had kept reminding Ted about being angry, so Ted was angry. He must remember never to say the word "angry" again.

A shadow fell across him. Ted was standing there looking sorry and ashamed.

"Hello, Ted!" Glen shouted joyfully. "I'm so glad you've come. If you'll help me lift these big stones I believe we'll have time to finish the lake to-day. Then to-morrow, maybe we'll get it done so we can turn the water in. You're such a good digger, if you'll dig the lake, after we get the big stones piled, I'll pile the rest of the rocks, unless you'd rather pile."

Ted fell to work with a will and the lake seemed to grow rapidly.

"You're about the best playmate I ever had," Glen said as they hurried to the house when the supper-bell rang. "I hope you can stay a long time."

"Maybe I can," said Ted. "I can if—" He didn't say what the "if" was about; but looked curiously at Glen as if he expected Glen to say something; but there was not a word.

All the next day Glen remembered to say only the good things which were true about Ted. All day long they played together happily. Ted was not angry once.

Glen was so glad he had to run and jump and shout; but he did not tell why. He whispered that to himself. "Talking to people about the bad things they do makes them bad; but talking about the good things makes them good." That was his secret. Velma Vanderburgh Beebe, in Junior World.

A PLEA FOR REVERENCE IN WORSHIP AT BAPTIST MEETINGS

George W. Redding, LaGrange, Ky.

From *Western Recorder*, Ky.

Much has been said and written about the great World Baptist Congress which met recently in Atlanta. This was the most inspiring meeting which I ever attended. It seemed that thousands received a fresh anointing from above. I thrilled and my eyes filled with tears of joy when, after the first session had opened with "All Hail the Power of Jesus' Name," Rev. Griffith Harris of Wales thanked God for that mighty assembly "of all nations, and kindreds, and people and tongues." I chilled and my eyes filled with tears of shame when, as the session continued, the people about me kept their tongues going in irreverent conversation with their kindred. At the beginning of that first session I felt that there was no people like the Baptists; at the close I knew it.

Nor did the misbehavior, which caused the opening session to end in utter confusion, subside after the first flush of excitement which naturally attended that initial gathering. It continued unabated throughout the week.

It was difficult to understand how many of the speakers spoke so effectively to an audience, a considerable part of which was constantly in motion. At one time it seemed that fully half of the assembly arose to leave as a speaker began. Instead of trying sympathetically to understand those who were endeavouring to express themselves adequately in a foreign language, many made it difficult for others to hear and showed their ill manners by walking out noisily.

Never at any public gathering of the religious and the irreligious, have I heard such irreverence during prayer. While one of our leaders was lifting his voice and trying to lift the audience to God, two women behind me carried on conversation in natural tones and called greetings to their friends in another section. During the benediction that followed President Truett's matchless address, one could hear distinctly the rattling of bottles and the folding of metal chairs. At each session people walked carelessly down the aisles and found seats during prayer, often with the aid of ushers.

Of course, those who were heedless of the voice of man addressing God, were likewise rude and crude when God was addressing men through his Word. The rattling of tongues and newspapers accompanied every reading of the sacred Scriptures. One had the feeling that at other times in that ball park there was far more attention given to the voice of

the umpire than was then being given to the voice of God. The atmosphere of the ball park could not be blamed for the Baptist boisterousness. The sessions in the auditorium, while relieved from the sale of refreshments, suffered from the other usual disturbances which I have mentioned, plus the loud and constant murmur and sometimes hammering in the lobbies. This made it practically impossible for those near the entrances to give attention to the program.

All this was not limited to any race or group of our mighty denomination. Whites and blacks vied with each other for honours in coming late and making a noisy entrance. Some of colours in between delighted in wandering about the infield during speeches and trying to satisfy the insatiable "autographiends." Sacred hymns were to many screens behind which to hide their conversations. The announcement of the closing song was a signal for a general exodus. Some seemed determined not to let the benediction catch them inside the gates: Two minutes were too much time to wait in reverence for an orderly and consecrated conclusion of a worship service.

Many a preacher, who might have delivered a lingual castigation to any thoughtless girl who whispered during his sermon or to a couple who prepared to leave during the invitation song at his own church, talked in loud undertones during sermons and songs, and brushed roughly by reverent worshippers in order to beat the benediction to the gates or greet a newly discovered friend.

"I've enjoyed the visit with you," said a well-known parson from my own State, as he left a fellow-servant just as the Congress sermon was concluded. And visit it had been. Men whom I recognized as preachers read and rattled newspapers during various features of the program. A well-known Baptist leader and his wife disturbed those about them during a missionary program by planning a trip in unsubdued tones, paying only enough attention to the program to offer occasional words of caustic criticism. Being an important man, he came late and left early. Denominational leaders milled in and out through the audience during speeches and prayer, with as much reverence as a group of politicians at a fish fry.

Was it too much to expect that conditions should be any better on the Lord's Day? Sales of soft drinks and salted popcorn ceased not during sermon and song Sunday afternoon and evening. I understand that those in authority had no power to stop the Sunday sales. Such authority should not have been needed. What an opportunity for a Baptist boycott! Instead, there was Baptist buckering for quick service from the vendors of gastronomical nothings. One dignified looking sister nearly broke up the meeting in our section because she didn't get Coca-Colas immediately upon looking cross-eyed through two uplifted fingers at the poor boy who was trying to satisfy Baptist taste for drink and desecration.

While we were delivering to the world our great pronouncements on some of the fundamental Baptist doctrines, what an opportunity we missed of giving practical demonstration of our doctrines of reverence for our Lord's Word, worship and day. Baptists are a great people, but they would be much greater if some of them were not so impolite, inconsiderate, inconsistent and irreverent.

EDITORIAL COMMENT (*Western Recorder*)

While we feel some regret that Dr. Redding chose the Baptist World Alliance meeting as the text from which to write for Baptists on our broadspread need of more reverence and spirit of worship in our Baptist meetings, undoubtedly Baptists as a body—and we know best the Baptists in the South—are prone to manifest lack of reverence. We need his admonition. One may explain, but scarcely justify, how the spirit of activity and objectivity now so apparent even in church worship, has seemed to grow among us, while that of meditation, prayer, and reverent waiting upon God in worship has correspondingly suffered. The vastness of the assembly and the place of meeting conspired at the Alliance to bring about a certain sense of informality and liberty of action. Undoubtedly this found expression among many who were entirely unconscious of lack of reverence. But the admonition of Dr. Redding is nevertheless warranted. We wish others might feel moved to write for the *Western Recorder* upon the current subsidence of reverence and the urgent need that we shall see this lack of reverence as an indication of spiritual superficiality, for which we need humbly to repent and to bring forth fruits mete for repentance.

Bible School Lesson Outline

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

Vol. 3 Fourth Quarter Lesson 40 October 1st, 1939

THE FEASTS OF JEHOVAH

Lesson Text: Leviticus 23.

Golden Text: "These are the feasts of the Lord, which ye shall proclaim to be holy convocations."—Lev. 23:37.

For Reading: Leviticus 24 to 27.

I. The Weekly Feast: The Sabbath—verses 1 to 3.

The feasts to be observed by the children of Israel were not "feasts" in the modern sense of the term, for some of them were really "fasts". They were sacred festivals, "set feasts" or "appointed seasons" when the people unitedly celebrated the Lord's goodness. There is an advantage in "holy convocations", in the collective worship of God at sacred times (Heb. 10:25).

They are called "the set feasts of Jehovah" for God had ordained them for His own purpose and glory. They were to be celebrated in their due season (Num. 28:2). The people were not at liberty to abstain from their observance at will. The gatherings were not for selfish pleasure or merriment, but for holy joy and praise; these times were to be counted sacred to God. Do we always realize that all our time belongs to God?

Teachers should notice the three-fold significance of the feasts. Each one memorialized some event in Israel's history, emphasized some phase of the Divine character or some aspect of Christian truth, and pointed forward to a blessed state or event in the future.

The Sabbath had already been instituted in memory of the Creation, that the people might remember the sovereign power of God, and His care and kindness to men (Gen. 2:2; Exod. 16:29; 20:8). God would provide a final rest for His people (Heb. 4:3-10).

II. The Early Feasts—verses 4 to 22.

(1) The Passover (verses 4, 5) had been ordained as a memorial of the redemption of the children of Israel from the bondage of Egypt (Exod. 12:14-20, 24-27; 13:3-10; Num. 9:2, 3). God's power and grace must never be forgotten. The slain lamb and the sprinkled blood were the characteristic features of the Passover, and they typified Christ as the Lamb of God slain from the foundation of the world, Whose blood was shed for sinners on Calvary (1 Pet. 1:18-20; Rev. 5:6, 9, 12; 13:8).

As the Israelites celebrated the Passover in memory of their redemption from Egypt, so do Christians partake of the Lord's Supper in token of their redemption from sin (1 Cor. 5:7; 11:36).

The Feast of the Passover came on the fourteenth day of the month Abib, which corresponded to April in our calendar.

(2) The Feast of Unleavened Bread (verses 6 to 8) came immediately after the Passover, and was closely associated with it (Exod. 12:17-20; 23:15, 18; 34:18). Unleavened bread is a symbol of Christ, the Bread of Life, in Whom no leaven of sin was found (John 8:46; 1 Pet. 2:22), Who gave Himself for the life of the world (John 6:48-58).

The eating of bread speaks of fellowship (Psa. 41:9; 1 Cor. 10:16), and believers may have full fellowship with the Lord on the ground of the atonement completed by Christ our Passover, sacrificed for us. But they must put away the leaven of sin and walk in the light (2 Cor. 7:1; Gal. 5:7-9; 1 John 1:7).

(3) The Feast of Firstfruits (verses 9 to 14) was to be observed by the children of Israel in the land of Canaan when the first of the grain ripened (Exod. 23:16, 19; Num. 28:26-31). They were to wave before the Lord a sheaf, a handful or measure of the new grain in acknowledgment of the goodness and faithfulness of God in providing for their needs (Gen. 8:22; Psa. 65:13; Isa. 9:3). They formally presented the sample of the grain in faith that the promise of the harvest would be fulfilled, and in token of their gratitude to the Lord. The Feast of Firstfruits typified the resurrection of Christ and of believers (1 Cor. 15:20, 36-44).

The sheaf was waved before the Lord on the morrow after the Sabbath, which would be on the first day of the new week. Christ arose from the dead on the first day of the week (Matt. 28:1; Mark 16:1).

The burnt-offering, the meat or meal-offering, and the drink-offering of a fourth part of an hin of wine (about three pints), which accompanied the offering of the firstfruits, indicate the place of the fact of the resurrection of Christ in the scheme of redemption (1 Cor. 15:14). Christ was delivered as a burnt-offering for our redemption, but raised again for our justification (Rom. 4:25). At the Lord's Supper, which looks forward to our eternal union and communion with Christ after the resurrection of the believing dead and the transformation of the living ones, we partake of the bread as a token of the body of Christ, the meal-offering given on our behalf, and we also partake of the wine as a token of His blood poured out as a drink-offering for sinners (1 Cor. 11:23-26).

(4) The Feast of Weeks (verses 15 to 22), held fifty days after the Feast of Firstfruits and hence called Pentecost from the Greek word meaning "fifty", typified a new beginning, since it commenced on the first day of a new week after the cycle of seven full weeks had been accomplished (Exod. 34:22; Deut. 16:9-12). The descent of the Holy Spirit on the Day of Pentecost marked the birth of the church, a new institution (Acts 2:1-4; 1 Cor. 12:12, 13; Eph. 3:2-10).

Not individual sheaves of grain but two loaves of prepared grain were offered on this occasion. The leaven in the loaves indicated that evil would be present in the Church.

The burnt-offerings, sin-offerings and peace-offerings which accompanied the wave-offering suggest dedication, redemption and reconciliation.

The Israelites were instructed to remember the stranger and the poor, and to make provision for them to glean in the harvest fields (Lev. 19:9, 10; Deut. 24:19-22; Ruth 2:15, 16). We have a duty to perform toward our neighbours (Luke 10: 25-37).

III. The Latter Feasts—verses 23 to 44.

(1) The Feast of Trumpets (verses 23 to 25) probably commemorated the giving of the law on Mount Sinai (Exod. 19:13). The blowing of the trumpets ushered in the New Year at the beginning of the seventh month. This feast is celebrated by modern Jews on September 14 and 15. Trumpets were used for the assembly of the host (Num. 10:1-10; Isa. 27:12, 13 Joel 2:15-17), for a testimony or proclamation (Lev. 25: 9, 10; Isa. 58:1; 1 Cor. 14:8), and for a sign of victory (Joshua 6:4, 5; Judges 7:18-23).

The trump of God will be the signal for the host of the redeemed saints in heaven and on earth to be gathered together in His presence to be forever with the Lord (Psa. 50:5; 1 Thess. 4:16; 1 Cor. 15:52). What a day of victory over Satan, sin and death that will be (1 Cor. 15:57)!

(2) The Day of Atonement (verses 26 to 32) was celebrated nine days after the Feast of Trumpets. The details of the ceremony of that holy day were described in full from the standpoint of the High Priest (Lev. 16), but in this chapter the attitude of the people is stressed. While the High Priest was performing his sacred duties, the people were to spend the time in humiliation, heart-searching and prayer, afflicting or exercising their souls. The Day of Atonement was a day of rest, a day of holiness and a day of soul-affliction.

We, too, should mourn the sins which sent the Holy Lord Jesus to the cross, and ever be mindful of His love and grace in bearing them on our behalf.

(3) The Feast of Tabernacles (verses 33 to 44), held five days after the Day of Atonement (Deut. 16:13-15), would remind the people of Abraham, who dwelt in tents, in token of the fact that he was but a sojourner in the land, but was looking for a city, whose builder and maker was God (Heb. 11:9, 13). During the Feast, they would live in temporary booths constructed of branches of palm trees and willows of the brook to remind them that they, too, were strangers on the earth, partaking of joys and sorrows throughout the days of their pilgrimage.

Our Saviour tabernacled with us upon the earth (John 1:14), and gave to us the promise of eternal dwelling-places in heaven (John 14:2). One day we shall dwell forever with Him (Rev. 7:15; 21:3).

THE NAZIS ARE COMING! WHERE ARE THE CAMPBELLS?

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