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

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The Jarvis Street Pulpit

HILTER'S PEACE OFFENSIVE—A SIGN OF THE END

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 8th, 1939

"And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?"

"And Joram turned his hands and fled, and said to Ahaziah, There is treachery, O Ahaziah.

"And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

"Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him;

"Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord."—II. Kings 9:22-26.

Prayer before the Sermon

We thank Thee, O Lord, that Thou hast come to us, and has declared that Thou art a God Who beareth prayer, to Whom all flesh shall come. We who know Thy name, and have put our trust in Thee, draw near to Thee this evening in the name of the Lord Jesus, of Whom Thou didst say, Thou shall call his name Jesus, for he shall save his people from their sins.

We confess that we have no worthiness of our own; we have no ground or standingplace in Thy holy presence; we have only the righteousness of our Lord Jesus, imputed to us who believe. We are sinners everyone, but some of us have been washed in the blood of the Lamb. We thank Thee for everyone in Thy presence this evening who is numbered among Thy redeemed people, whose name is in the book of life. Help us that we may not be among the unthankful, but may the goodness of God lead us to repentance, as we recognize our indebtedness to Thee.

We thank Thee above all for our religious privileges, that we have freedom to exercise our souls toward God; that we have liberty to assemble thus in Thy name for the proclamation and the hearing of Thy Word. May these liberties be preserved to us!

We thank Thee for all we enjoy of civil freedom, and pray that Thy blessing may rest upon those who rule over us here in this land. Give wisdom to the Government at this time of perplexity; and remove any cause of disunion, and make as a united people, standing together for righteousness and truth. We pray Thy blessing upon the King and all his ministers, particularly in England where so much depends upon their decisions; upon all who have command of the armed forces of the Empire in the actual theatre of war. May the Lord bless them everyone, even those who do not know Thee; for Thou hast in time past sovereignly em-

ployed many who had no personal knowledge of the Lord, to execute Thy holy will.

We pray for all the Commonwealths of the Empire, that every Government may be under divine supervision, and that Thou wilt make us one people; and grant, we beseech Thee that these experiences through which we are now passing may be used of the Lord to bring the whole Empire to Thy feet. This is not too much to ask of Thee. Bring the churches and the ministers—those who have departed from Thy word—back again. Send to us such a revival of spiritual blessing and power as will be glorifying to Thy great name.

We pray for Thy blessing upon all neutral nations, particularly upon the Republic to the south of us. Give wisdom to the President; direct the discussions in the Congress of the United States, and effect Thy holy purpose as a result thereof.

Now we would study Thy Word. We have no wisdom of our own, no standards of judgment which are dependable. We come to this school of divine revelation, the word of the truth of the gospel. Help us in Thy light to see light. So do Thou bless this country, and the Empire, and the whole world. Lay Thine hand upon those who have disturbed the peace; bring, we pray Thee, speedily to judgment those whose hands are red with blood. Scatter Thou the people who delight in war, and hasten the day

When peace shall over all the earth
Its ancient splendors fling,
And the whole world give back the song
Which now the angels sing.

Amen.

The Old Testament is designed to give us a revelation of God Himself, that indeed is the purpose of the entire

Bible: "They shall know that I am the Lord."

The Bible was not given to teach science, but wherever it touches upon the phenomena of nature, it is always scientifically true to fact. The Bible was not given to teach us history as a mere chronology of events, but wherever it deals with history, it is always factually true; and the historical portions of the Word of God, so often despised by many, and spoken of with contempt even by not a few professed ministers of the gospel—are given to us to show how God governs the world.

The evolutionary philosophy—which is the greatest delusion which ever foisted itself upon the human intellect—pictures God, when it pictures Him at all, as an impersonal Force, or, when it attributes personality to such Force, as an absentee Landlord Who set something in operation in the dim and distant past, but Who since that day, at best, has been little more than a remote Spectator of world affairs. The Bible, to the contrary, reveals God as the Creator and Preserver of everything. It represents God as the Ruler of this world—not of a few tribes, but of the whole world. It represents Him as the Preserver of life, as One Who governs everything "according to the counsels of his own will", "upholding all things by the word of his power."

The Bible contains many records of evil men—because evil men are here. It represents evil men as having their own way for a long time—because the Bible is true to human experience, and it is a fact, that evil men often do have their way for a time. But it represents God as the Judge, not of individuals only, but of nations too; and as One Who ultimately brings every work into judgment, with every secret thing, whether it be good, or whether it be bad. Here we have the history of all kindreds and peoples and tongues, a compendium, an epitome, of the history of the whole world. There is not an aspect of human life—individual, domestic, social, national, or international—that does not find in this Book its illustration, showing the relation of all these things to God above.

The text I have read to you is a part of the history of Ahab who was king of Israel, king of a people who had much in their history that was commendable, worthy in the highest degree; but Ahab is described as a man who "did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." He was an abandoned man. He was worse than immoral: he was or became, unmoral, "past feeling," as the New Testament says of some. He had lost the power to distinguish between good and evil, between right and wrong, and gave himself up without reserve to the doing of evil. In this he was not only supported, but inspired, by his wicked wife. The two of them corrupted the whole nation, until there appeared to be very little that was good left in it.

Ahab was very much like someone else of whom we all have heard: he was continually claiming the right to more room. He was always wanting more living space. There is grave danger in that: when people are so determined to get more room to live, that they are ready to obtain it by robbery, they sometimes find space in which to die. Ahab possessed himself of one territory after another. Then within his own kingdom he set his heart upon a piece of property that belonged to one who was faithful in Israel. He sought to buy it, and when Naboth refused to part with his heritage, Ahab went home and sulked like a spoiled child. His wife found him

in that condition, and asked him what was wrong. He said, "Because I spake unto Naboth the Jezreelite, and said unto him, Give me thy vineyard for money; or else if it please thee, I will give thee another vineyard for it: and he answered, I will not give thee my vineyard". And she said, "Dost thou now govern the kingdom of Israel? arise, and eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite."

There are some people who are strangely made, who become obsessed with the idea that they have a right to whatever they want, no matter what it is—or whose it is. "So she wrote letters in Ahab's name, and sealed them with his seal, and sent the letters unto the elders and to the nobles that were in his city . . . saying, Proclaim a fast, and set Naboth on high among the people: and set two men, sons of Belial, before him, saying, Thou didst blaspheme God and the king."

If one would pick a quarrel with a man, he may be charged with something of which he is innocent—whether it be atrocities in Austria, or Sudetenland, or Poland. "They carried him forth out of the city, and stoned him with stones, that he died . . . and Jezebel said to Ahab, Arise, take possession of the vineyard of Naboth the Jezreelite, which he refused to give thee for money: for Naboth is not alive, but dead."

You noticed in the verse I quoted that Ahab did that which was evil "in the sight of the Lord." It is always *in the sight of the Lord*. When Ahab got down to Naboth's vineyard he found someone waiting for him, someone who had a message for him; and as soon as he saw Elijah he said, "Hast thou found me, O mine enemy?" In all realms that is common. Whoever stands across the path of an evil-doer, is his "enemy." Elijah answered, "I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Behold I will bring evil upon thee, and will take away thy posterity, and will make thine house like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Abijah, for the provocations wherewith thou hast provoked me to anger, and made Israel to sin. And of Jezebel also spake the Lord, saying, The dogs shall eat Jezebel by the wall of Jezreel. Him that dieth of Ahab in the city the dogs shall eat; and him that dieth in the field shall the fowls of the air eat." But Ahab still went on in his iniquity, and later, essayed to possess himself of Ramoth-Gilead. You remember the story of how the man drew a bow at a venture that smote Ahab in the joints of his harness. Bulletproof armour is not new in principle; seeking protection behind bulletproof glass is not a new thing under the sun. But there is Someone Who always knows a way between the joints; and as the man with a strong hand drew a bow at a venture, an unseen Hand was laid upon his, and unerringly He aimed and struck Ahab, disguised as he was. Ahab said, "Turn thine hand, and carry me out of the host; for I am wounded." Ahab died at even, and when they took his chariot down to wash it, "the dogs licked up his blood; and they washed his armour; according unto the word of the Lord which he spake."

But Joram his son succeeded him. You must not suppose that you have rid the country forever of a plague when you have removed one man. There may be a succession of evildoers. Joram, also called Jehoram, succeeded Ahab. He sought to follow in his father's footsteps. He picked a quarrel with Syria, and went to war against Hazael; and he was wounded in the battle. He

went down to Jezreel—went home to his mother—to be healed of his wounds. That was a kind of Jerusalem-Samaria axis! They were partners. Ahaziah went down to condole with Ahab, to express his sympathy. But elsewhere something was happening. A prophet of the Lord was sent to a man called Jehu, a great captain. He was anointed as a divine executioner, and given his commission. Jehu charged his men, "Let none go forth nor escape out of the city to go to tell it in Jezreel." He set out with a company of men; and a watchman looking from the battlements of Jezreel saw the company of horsemen and chariots approaching. Joram despatched a rider to ascertain the purpose of their visit. When the horseman came near to Jehu he said, "Is it peace?" And Jehu said, "What hast thou to do with peace? turn thee behind me." And he was taken prisoner, and the watchman reported, "The messenger came to them, but he cometh not again." Joram commanded that another be sent—and they sent another. He came up with the approaching army saying, "Is it peace?" And Jehu answered, "What hast thou to do with peace? turn thee behind me." That news also was communicated to Joram, and he said, "We had better go ourselves." They went to the Western Front! The watchman had said, "The driving is like the driving of Jehu the son of Nimshi; for he driveth furiously." When God goes forth to battle He often drives furiously. As he approached, Joram recognized him and said, "Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many? Peace! Peace with you! With all the wickedness of Ahab and his house?" Joram fled, as he said to Ahaziah, "There is treachery, O Ahaziah. And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot."

About that time they came upon the portion of Naboth, the vineyard that Ahab had obtained with blood; and Jehu said to Bidkar his captain, "Take up, and cast him in the portion of the field of Naboth the Jezreelite; for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord."

That is a bit of history. Jehu was anointed to execute judgment upon the house of Ahab. Presently he came into the city of Jezreel, and Jezebel was there. "She painted her face, and tired her head, and looked out at a window." Evidently painting of the face is not peculiar to our day—but Jezebel needed it. Perhaps we should not object too strongly to some people's painting their faces: they may need it. As Jehu entered the gate, Jezebel said, "Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot . . . and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This

is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel."

You do not like that? I cannot help it. It is in the Bible—and surely we need in our day to view some of these stern messages of the Book of God, that we may remember that there is a God of justice upon the throne. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil", but sooner or later, God will arise to judgment. He will find a Jehu somewhere who will speedily execute His decrees. Woe be to the workers of iniquity when God shall arise to judgment! That is a note that is almost lost in modern preaching. You must not talk about sin, about repentance. But now, once again we see sin on a wholesale scale, and we can see what human nature is like when it fully expresses itself.

Why should I speak about a matter like that? Why should I not? London is conferring with the Dominions, to get their opinion about what should be done. I am not magnifying myself when I say that I am quite as competent to pronounce an opinion as anyone at Ottawa. God help us, if I am not. Men will go from this place to fight. More than three hundred enlisted and went to the last war—and forty-one of them did not return. They came to this church in the last war in civilian clothes, and went home in uniform. I was a recruiting agent: I intend to be so now. But if we are sending men to fight, we want to know what we are to fight for; and we are fighting for just such liberty as we have in this service to-night. If Hitler should win, how long should we last?

What I say will be printed in THE GOSPEL WITNESS, and it goes to between fifty and sixty countries. It goes to Germany—at least we send it. It goes to Italy, to all the Scandinavian countries, to France and Belgium. I want our fellow-Christians to know where we stand in this matter.

I heard an address last week from the Archbishop of York, very much of which was excellent, but some things he said need careful examination before acceptance. The British Government has been at war less than two months: I must frankly declare I have been at war ever since Hitler came to power. I received a letter from a friend in England last week. He said, "I have been thinking of a ride I had with you on top of a bus on Fleet Street. Our mutual friend Fisher had just returned from Germany, and we were going down to the station to meet him. Hitler had just come to power, and you said, 'That means, brother, that this war will have to be fought all over again.'"

Why everybody did not see it years ago, I do not know. We could have stopped him at the Rhine; we could have stopped him last year in Czechoslovakia when we had about two million allies armed ready to fight in a strategically advantageous position—but we choose the most difficult spot in all Europe in which to challenge his aggression, in Poland. But we must make the best of it now.

I.

I come to the principle of my text. THERE CAN BE NO PEACE WITH ANYONE WHOSE RECORD IS ONE OF DECEPTION, ROBBERY AND MURDER. "Is it peace, Jehu?" "What peace, so long as the whoredoms of thy mother Jezebel

and her witchcrafts are so many? How can there be peace with an evil doer like Jezebel, or a man like Ahab? What is there in your record to justify anyone's confidence? How dare you talk about peace under such circumstances?" So spake Jehu.

The British Prime Minister seemed to believe that possibly Hitler would keep his word to him—and no doubt acted from the noblest motives; but he was terribly deceived. Some of us knew he would be, and said so. It could not be otherwise. Hitler keeps only such promises as he has made to himself. Can you see a parallel? Austria? Sudetenland? Czechoslovakia? Poland? And now he has all he wants! He has no more territorial demands! And he never breaks a promise!

You have a psychological problem there. "I never break a promise." But no one believes him now. I find it difficult to believe in the possibility of another Munich. And yet the ghost of the appeasement policy haunts me continually: I hope it is only a ghost. I hope the appeasement policy is really dead, and not only circumstantially clubbed into a state of temporary insensibility.

Furthermore, there can be no peace with a wholesale murderer. That is a dreadful thing to say about a ruler of a nation. But there is a word in Scripture in which David, ere he departed, charged someone to execute judgment upon a certain man because he had "shed the blood of war in peace." You remember Hitler's "blood purge" of nineteen-thirty-four? If we had been as sensitive as we ought to have been, no nation would have had anything to do with Hitler after that. We have been wrong. The assumption that it is none of our business what sort of Government they have in Germany is wrong. It may be none of your business if someone's house next door is untidy, but if it becomes the breeding place of a plague so that your children are jeopardized and the whole community endangered, it becomes your duty to see that that house is cleaned up. When we saw a man trying to establish rule over a people by wholesale murder, we ought to have stepped in then. "Is it peace, Jehu?" There can be no peace with Hitler.

We had a young Latvian here a few weeks ago, who said he was in Berlin on the fifteenth day of November last, up all night; saw the burning of the synagogues. And in every case he saw, he said that firemen prepared before the fire was started, so that surrounding buildings should not be burned; then the incendiaries were led by uniformed men, and did their work.

II.

WHAT IS THE SIGNIFICANCE OF THIS DEMAND FOR PEACE?

I hope no government of the Empire needs counsel or advice in the matter. I am sure that the government of every Commonwealth of the Empire and of India, and of all the colonies, will be of one mind: there can be no peace. What is the reason for the demand for peace? *Because he has attained his end?* Does anyone believe that Hitler has all he wants? He would still be asking for more to-morrow if allowed. Is it because he is moved with compassion for those who may perish in the war? It would be nothing to him, could he attain his end, though it cost the lives of millions. It can only be because Hitler already realizes that he is in a situation in which he never expected to be.

Russia has failed him. I think Hitler met his match in Stalin. I am not at all sure that Germany was not forced by Stalin to sign that non-aggression pact—for

certainly nearly everything that Hitler wanted, Russia has appropriated. She has helped herself. If Russia had been in alliance with Britain and France, she could not have served us better. I have no objection if the devil is sovereignly used of God to do a bit of work. I have no objection to seeing it done—but Russia has helped herself while the helping was good. Hitler's own prophecy is being fulfilled.

I have here his book, "Mein Kampf"—an interesting book. "Oh, that mine adversary had written a book." He has! I will give you a paraphrase of a few extracts. Hitler says that, considered from a military point of view, a Germano-Russian war against Western Europe—which would probably mean against the entire rest of the world—would be "simply catastrophic" for Germany. In such an event he says the struggle would proceed, not on Russian, but on German soil, without Germany getting from Russia the slightest effective support.

He also says that the fact of the conclusion of a treaty with Russia would embody the declaration of the next war; and that its outcome would be the end of Germany. He says that the present rulers of Russia would not think of entering an alliance sincerely, or of keeping one. He declared that the international Jew who was ruling Russia regarded Germany, not as an ally, but as a state marked for the same destiny; and that one would not conclude a treaty with someone whose sole interest is the destruction of his partner—implying that Russia would not unite with Germany for any other purpose; and he here points out that the danger which overwhelmed Russia always faces Germany, that is, of a Bolshevistic or Communist revolution. He declares that the political testament of the German nation must be never to tolerate the establishment of two continental powers in Europe—the implication being that there is to be but one real power, and that must be Germany herself.

Russia has done what Germany did not want her to do, and I have no doubt that Hitler's prophecy will be fulfilled at that point—and the alliance between them will be "catastrophic". Italy is a broken reed. Mussolini is not likely to fight. We have little to fear from Italy.

The neutral nations are not blind. I read something last night that was most significant. A singular authority it seems to me was attached to the statement by a great industrialist who knows every country in Europe, and is the inventor of the armour plate now used in His Majesty's Navy. He said he believed not more than twenty-five per cent of the people of Germany are Nazis, that not more than a quarter of the people support the Government willingly. Furthermore, he said that a great German industrialist had said to him that Hitler could not stand two hundred and fifty thousand casualties; that such losses would produce a revolution. He has been telling the youth of Germany that it would be an easy matter to walk over France and Britain—and they believe it. In this book from which I have quoted, Hitler deals with German propaganda in the last war, and says that the great mistake they made was to minimize the strength of the enemy; that it laid the foundation for the German revolution, that destroyed Germany at last. In effect, he says, "They told us that Englishmen could not fight, and that Frenchmen could not fight; that it would be a clear walkover. When we got to the front lines, we found that that was not true. That disillusionment ultimately brought revolution, and

the collapse of Germany." But Hitler has been saying the same thing. Why then is he sitting down on the Western Front? Because he is afraid. He says he is not. His speech before the Reichstag was the finest piece of whistling to keep up courage, of modern times. "I am not afraid." Not he! Why then is he asking for peace? Of course, he is afraid. A man of such spirit would annihilate Britain and France, if he had the power.

And we may as well recognize that we ourselves have been partly to blame. Ever since Hitler came to power, we have been feeding the tiger raw meat. Europe seems to have misunderstood the psychology of Hitler. His bluff ought to have been called long ago. Inflamed by our repeated concessions, at last he thought he could carry it through. He had persuaded himself that Britain and France would never fight. And having taken a position from which he cannot recede, he asks for peace.

I will give you another paraphrase from "Mein Kampf". I read this thing when I get home at midnight—for a nightcap. He is speaking of how to prepare for this great attack, and approves of a bombardment of lies and calumnies toward the adversary, until the nerves of those attacked give out, and for the sake of peace they bow down to the hated enemy. Then he adds, "But the fools will not find peace after all."

He says the play begins again, and is repeated until the fear of the mad dog paralyzes them by suggestion. This method conquers successive positions, either by quiet pressure or by downright robbery, at moments when public attention is occupied with other things. He says that these tactics are based on an exact calculation of all human weaknesses, and will be successful with almost mathematical certainty.

He says he learned also the importance of physical terror against the individual and the masses—that terror in the workshops, factories, assembly halls, and in mass demonstrations, will always be accompanied by success, as long as it is not met by an equally great force of terror. Could a more fiendish philosophy than this be imagined?

He then goes on to lay that down as a philosophy: that he must terrorize the masses until at last they will be frightened into submission. He may do that with some, but not with our race. He does not understand the normal British mind.

Many, of course, will remember that in the last war the German Government adopted a policy of what they called openly, "frightfulness"? They would break our nerve. They sank the *Lusitania*; they were going to fill everyone with terror. A little while after that, I went through the submarine zone on a ship that was torpedoed on its way back. When I came back half our crew had been of the crew of the ship on which I had gone to England, and which, as I have said, was torpedoed when returning. There were also several passengers who had been on the torpedoed ship.

I must tell you about one old gentleman who sat beside me at the table. Before he started away from England, he went to see his doctor. He told him he was going to New York, and wanted him to look him over and observe his condition. "He told me it was not very good, that I had something wrong with my heart, and suggested I be very careful. I asked him what he meant by being careful, and he advised me not to expose myself to any shock or fright; that the sudden tooting of a

motor-horn might kill me. But I had business to do, and I had to go."

"One morning I came down to breakfast and found I was an hour late. I had mistaken the time. I was sitting there, with the steward standing by, waiting for me to make up my mind what I should have. Presently he said, pointing out a porthole, 'Look! There is a ship going down. And there is another.' I said I thought I would not trouble about breakfast, and I got on deck. I saw the wake of the torpedo that hit us—and the ship was down in less than ten minutes. There was a woman on board with her little girl. (In those days the lifeboats were lashed to the rail of the promenade deck.) We had all been assigned to our positions, and this woman came quite calmly with the little girl to her boat. She lifted the child into the boat, and the child began to cry. The mother said, 'Now, dear, you must not cry. I told you, before we left home that we should have a ride in a big ship, and that very probably, before we got home, we should have a ride in a little boat too.' You cannot "terrorize" a spirit like that!

The old gentleman said, "We got into the boat and pulled away at the oars." I think he said it was eight hours before they were picked up by a destroyer. The stewards got sick, others became sick, and before they got through, he was the only one left at the oars! When the destroyer came up alongside and let down the ladders, they got the women up—and then it was the old man's turn. He said, "By this time I was all in; my old legs would not go. One of the Jackies said, 'Never mind, grandpa, we'll take care of you.' One pulled and the other pushed, and they got me aboard.

"I got home. I had to outfit myself with clothes and new bags. I had not time to see my doctor, for I had to get to New York and get that business done—but when I get back, and can find time, I think I will go and see him!" And he must have been well past seventy years of age. You cannot "terrorize" a spirit like that!

They did not terrorize us in the last war: they will not in this. When the *Lusitania* was sunk, I remember reading of a policeman on his beat in Hamilton. His wife was returning from England, and went down. When he got the news he went to the station and said, "I am resigning." "What is wrong?" "I am joining the army. They got my wife and baby; it is time I was at the front." That is the British spirit—but Hitler will never be able to understand. He has hypnotized himself into believing a lie, and is incapable of understanding the truth.

III.

WHAT IF PEACE WERE EFFECTED, based on the promises of a wholesale robber and murderer? If we were to conclude peace with Hitler, there could be no logic in our attempting to maintain order anywhere in the world. If a liar and robber and wholesale murderer may be given the hand of peace, there is no reason why we should not throw wide the doors of every prison, forgive everyone, and let anarchy prevail.

If such a peace should ensue, it would be an armed peace—and that would be no peace at all. It would be a peace of perpetual fear, a peace of torture. It would be a ruinous peace; we could not endure it; nor could Germany. Britain cannot continue to pour out billions and billions of dollars for ever. We cannot forever take our men out of industrial and commercial pursuits and send them to Europe to fight this scourge. France cannot

stand it: the world cannot stand it. We are bound to be rid of it. The logic of the situation is, that we must utterly destroy Hitler and Hitlerism, or the world's civilization will be destroyed.

What is the divine method? How did the Lord do it? He said, "Israel is not wholly righteous, but there is one family that must be dealt with. I am going to blot out Ahab's house, blot him out root and branch and utterly eradicate him from Israel's life." Jehu was divinely commissioned to do this.

Hitler boasts of what he has accomplished in Poland. I think when Stalin read that, he must have folded his arms and said, "You fool! Do you think you have won?" Of course he has not. The very things that he thinks ministered to his success will be the cause, ultimately, of his downfall.

What ought to be the price of peace? I quite agree that we are not at war with the German people, but, I repeat, we must be careful about pressing that suggestion without reservations. We thought we had eradicated Kaiserism, but the same soil produced Hitler and Hitlerism less than twenty years later. And what may it not produce again if allowed to continue? Do not let us deceive ourselves by supposing that the only bad man in Germany is Hitler; nor by supposing that the only others are his chief and most conspicuous aides. I would put a price upon Hitler's head. The other day there was a gunman at large in New York, the prince of the racketeers; and New York put a price on his head. The Federal Government put a price on his head—twenty-five thousand dollars, dead or alive. They have not put it in bold language yet, but the British Government has practically said that: there will be no peace with Hitler.

The London Times said, "We are not concerned with the German people: our quarrel is with Hitler and Hitlerism." There is a story in the Bible of a man called Joab, in pursuit of a certain man, coming to a city, and threatening it with destruction. But there was a woman in that city who said—let me read it to you: "I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord? And Joab answered and said, Far be it, far be it from me, that I should swallow up or destroy. The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall. Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king."

There is no other way of dealing with Hitler. I would go farther than that: I would insist upon the dissolution of the German Empire into its pre-Bismarkian elements. Hitler said that Poland shall never have another army." Let us answer, "Neither shall you." I would occupy that country—we ought to have done it in the last war—and put it under a joint protectorate of Britain and France; allow them no army, and give them good government, free institutions, for fifty years, until Germany has a taste of what living really is. If Germany were thus given fifty years to eliminate Hitlerism, and Prussian-

ism—which means the doctrine of rule by violence—from their thinking, Europe and the world might have peace.

Someone may say, "I am amazed that a preacher should speak after that fashion." I speak in this vein because I am a preacher. I have no hope of personal salvation on the ground merely of divine compassion. My sins were so many, and so great, that a holy God could never forgive them: it was impossible that He should. The same is true of your sins. There was only one way by which salvation could be provided for us, and that was by the punishment of our sin. And—O I proclaim it again!—it is the denial of this awful truth—that God must be just—which has brought the world to its present condition of chaos.

What is the meaning of the cross? That God was in Christ. He was not merely the Son of man, but the Son of God, and God the Son. His life was of such infinite value, His soul was so capacious, that the sorrows of the world were swallowed up therein; the Lord "made to meet upon him the iniquity of us all." Sin was punished in the person of Jesus Christ. Though He knew no sin, He was made sin for us, that we might be made the righteousness of God in Him. He became our Substitute. This Bible, from Genesis to Revelation, knows no other way by which there can be peace, but through righteousness. There must be righteousness before there can be peace. God provided a way whereby He could be just and yet the Justifier of him that believeth on Jesus.

You and I would deserve Hitler's fate if it had not been that Jesus died for us. You say, "I never committed such sins as Hitler has committed." When Hitler published the book to which I have referred, people laughed at it. They said, "It is the raving of a mad man. It embodies the philosophy of a mad man: pay no attention to it." Few paid attention to it. It was a group of ideas—and ideas will not hurt anyone! It was the expression of a personality; but that personality took the principles of his philosophy and incorporated them in the life of a nation, and has wrecked the peace of the whole world. Why? Germinally, it was all in that book. The author of that book deserved to be hanged, to be blotted out of existence—although when he had but written a book, he had done nothing more than express a philosophy of life in words.

You and I cannot see the ultimate evil effect of an idea, of a thought. A man sits in the university and teaches, and people say, "Do not worry; that is only his view." Yes, but a student imbibes it, enlarges upon it, until at long last it becomes a great river flowing with human blood—and the world wakes up and says, "We ought to have taken account of it." God sees the finished product in the germ; and He knows that an evil thought may issue in the destruction of a million lives. Hence God deals with sin in the abstract, your sin and mine: "Out of the heart proceed evil thoughts," said the Lord Jesus. He has taken account of it all, laid it upon Christ, that sin might be expiated, that His blood might wash us and make us whiter than snow.

What I have said to you lies at the basis of the whole scheme of salvation. "God is angry with the wicked every day." He will punish at last. Shall we trust our great Substitute, allow ourselves to be brought into right relation to God through Him, so that we may be safe—and saved?

THE VIRTUE OF HATRED

(Third sermon in a volume entitled "Revelations of The War" published in 1915.)

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 31st, 1915

"These six things doth the Lord hate: yea, seven are an abomination unto him:

"A proud look, a lying tongue, and hands that shed innocent blood,

"An heart that deviseth wicked imaginations, feet that be swift in running to mischief,

"A false witness that speaketh lies, and he that soweth discord among brethren."—Prov. 6:16-19.

"But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate."—Rev. 2:6.

"So hast thou also them that hold the doctrines of the Nicolaitanes, which thing I hate."—Rev. 2:15.

"Hear, O earth: behold, I will bring evil upon this people, even the fruit of their own thoughts, because they have not hearkened unto my words, nor to my law, but rejected it."—Jeremiah 6:19.

"They would none of my counsel: they despised all my reproof.

"Therefore shall they eat of the fruit of their own way, and be filled with their own devices."—Prov. 1:30, 31.

"Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."—Hebrews 1:9.

The New Testament abounds with declarations of the love of God. "God so loved the world that he gave his only begotten Son"; "God commendeth his love toward us, in that while we were yet sinners, Christ died for us"; "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ"; "God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." But it would be impossible to quote even those passages where the love of God is expressly mentioned: to give the passages where it is implied would necessitate reading the whole Book. The New Testament is as full of that doctrine as flowers are full of sunshine; its myriad moral beauties are but the elemental splendours of love's spectrum, the refracted rays of "the light of the knowledge of the glory of God in the face of Jesus Christ."

But the light of love is not peculiar to the New Testament. Even in the book of the Law it is written: "The Lord had a delight in thy fathers to love them, and he chose their seed after them. He doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment." "The beloved of the Lord shall dwell in safety by him." And in the Psalms: "The Lord will command his lovingkindness in the day time, and in the night his song shall be with me"; "Because thy lovingkindness is better than life, my lips shall praise thee"; "Like as a father pitieth his children, so the Lord pitieth them that fear him." And in the Prophets: "Yea, I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee"; "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee." But there is no end to the Old Testament story of redeeming love. The Old Testament is as full of Love's radiance as the New; only in the Old, it is the silver sheen of the moon, an anticipatory reflection of the glory of the morning Sun.

But the sun has heat as well as light: it warms and vitalizes the creatures of the day, while its very light

brings terror and destruction to the creeping things of darkness. So there is no true love which is not hatred on its reverse side: love is the obverse of hatred, hatred the reverse of love. All living creatures welcome or dread the morning according as they are creatures of the day or night. "Thus saith the Lord of hosts, the God of Israel . . . I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate." "Your new moons and appointed feasts my soul hateth." "I the Lord love judgment, I hate robbery for burnt offering." "The Lord God hath sworn by himself, saith the Lord God of hosts, I abhor the excellency of Jacob, and hate his palaces." "Thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing: the Lord will abhor the bloody and deceitful man."

A very wise man whose unequalled opportunities for observation were augmented by divine revelation, designates the seven elements into which his analysis has resolved that compound of moral evil described as "the abominable thing which God hates". I shall not enlarge upon them; but mention them that you may see that no book that has been written, so tersely summarizes the elements of that abominable thing with which we are now at war.

"These six things doth the Lord hate: yea, seven are an abomination unto him: a proud look"—haughty eyes, the Will-to-Power of Nietzsche, the lordly ambition of Prussianism, the arrogance of Kaiserism—"a lying tongue"—a policy of deception, a programme of deliberate hypocrisy—"and hands that shed innocent blood"—a campaign of murder, a purpose of wanton destruction, an aggressive militarism—"an heart that deviseth wicked imaginations"—an immoral intellectualism, a philosophy of passion, a demonized mentality—"feet that be swift in running to mischief"—a criminal mobility, a profanation of physical endowment, a prostitution of physical efficiency to evil ends—"a false witness that speaketh lies"—a tongue that adds to its lying about itself, a lying witness concerning others, a false diplomacy, a truce-breaking statesmanship, a lying journalism—"and he that soweth discord among brethren"—a disturber of the peace, a mover of sedition, an instigator of anarchy, an inspirer of suspicion, and envy, and hate—a maker of war, an agent of death and of hell!

I do not strain this scripture in the least in this application; it is in agreement with every sound principle of exegesis. The German programme in word and deed is a composite of these seven abominations which God hates.

What ought our attitude to be? Let us examine the principle involved in the verses from Revelation for answer.

The church at Pergamos was commended for its general faithfulness but was censured for looking lightly upon the doctrine of Balaam and the doctrine of the Nicolaitanes—which means that they readily tolerated evil in the abstract. The church at Ephesus, while admonished for having in some measure forsaken her first love, is yet commended for this special virtue, that she hated the deeds of the Nicolaitanes which her Lord also hated. You observe, evil in the abstract was tolerated; but when it bore fruit in deeds, or works, it was hated.

I have asked the question, Ought we to learn how to hate? Are there some things of which we have been

too tolerant? It has been unpopular, theoretically, to hate anything. It has for some time been assumed that little or nothing is left in the world deserving of hate. Perhaps there never was an age more impatient of religious dogmatism than ours has been. We have boasted of our enquiring minds. One might almost suppose that the interrogation point was a twentieth century invention. And we have talked as though this generation had altogether run to intellect, as grain is sometimes nearly all head and no straw. But so far as moral and religious questions are concerned, there has been a dogmatism of unbelief which has been so aggressive that it has not suffered the little Belguims of religious faith to be at peace anywhere. We have heard such laudation of the modern mind that one might imagine thinking to be a new thing under the sun. And yet, curiously enough, the value of it all is discounted by the general insistence upon the principle, that thought and teaching are of no importance after all, since it is the character and conduct which really matter! A man may be a preacher of anarchy, a teacher of the rankest infidelity, but he is such a "nice" man that he cannot be far wrong! A man may use the pulpit to spread his deadly doubts to other minds; he may undermine his hearers' confidence in the Bible; he may make light of the Cross, and pour contempt upon the precious blood—but what of it? You are not so "narrow", or "bigoted", or "antiquated", as to say a word in opposition, I hope? "Don't you know, sir, that he is the most delightful man in the neighborhood? And besides, he sat up with a sick man for a whole night last week, and has been known to do many other kind acts in a quiet way. And I am not so much concerned about a man's Sunday sermons as about his Monday's service." You ought to applaud a sentiment like that! It has been urged in defence of almost every religious iconoclast of recent years, that he was a very "nice" man—and this by the champions of modern intellectualism. This generation has been blind to evil in the abstract—as though you could long continue to sow wrong thoughts without reaping a harvest. It is folly to encourage men to think lawlessly and expect them to act righteously.

A few years ago I heard a certain celebrated lecturer lecture on Macbeth. He tried to find some extenuation for the regicide's many crimes. Between the witches and his wife, he thought Macbeth was sorely tempted. At the completion of the lecture, the chairman complimented the lecturer on his extraordinary interpretation of Macbeth's character, and added that he had himself to confess to having long entertained "a sneaking regard for Milton's Satan". And it has been quite popular to entertain "a sneaking regard" for Satan himself, so long as he had the good sense to keep himself respectable. Of course, if he should get drunk, or turn burglar, or kill anybody, or commit any other vulgar offense, he could not be tolerated; but if he writes a book, or becomes a preacher, or a professor, then we will discuss his latest deliverance at afternoon tea, and reach the conclusion that on all these matters wise men maintain an open mind!

Professor Henry Herbert Williams, of Oxford, says: "Perhaps the one European thinker who has carried evolutionary principles in ethics to their logical conclusion is Freidrich Nietzsche. Almost any system of morality or immorality might find some justification in Nietzsche's writings, which are extraordinarily chaotic and full of the wildest exaggerations. Yet it has been a true instinct which has led popular opinion as testified to by current literature to find in Nietzsche the most ortho-

dox exponent of Darwinian ideas in their application to ethics. For he saw clearly that to be successful, evolutionary ethics must involve the 'transvaluation of all values', the 'demoralization' of all ordinary morality. He accepted frankly the glorification of brute strength, superior cunning and all the qualities necessary for success in the struggle for existence, to which the ethics of evolution necessarily tend." But few learned to hate the Nietzschean philosophy. It was only a philosophy, an idea, a thought, a doctrine, an abstraction: why trouble about it? Hold that fact in your mind; for I shall return to it.

The late Dr. Parker was once preaching on Ezra nine, three: "And when I heard this thing, I rent my garment, and my mantle, and plucked off the hair of my head and of my beard, and sat down astonished." His plea was for men who could be shocked out of their complacency, who could be astonished. The Kaiser, as I recall the circumstances of the address, had just made one of his many speeches, in which he had referred to the Sultan, Abdul Hamid, as "his friend the Sultan". With the Armenian atrocities still fresh in his memory, Dr. Parker grew indignant at the Kaiser's expression of fraternal regard, and said, "I say, in the name of the Father, Son, and Holy Ghost, God damn the Sultan!" Dr. Parker repudiated the idea that civilization could regard the Sultan as a friend. Observe, he cursed the Sultan's *deeds*: he repudiated the Kaiser's *doctrine*. Now we know he might well have damned the Kaiser, too. The plea of the whole sermon, as I remember it, was for men who were sensitive enough to be astonished in the face of moral evil.

But you see, as a rule, evil is tolerated in the abstract: only in the concrete do we learn to hate it. Hence this word, "Hear, O earth: behold, I will bring evil upon this people, even the fruit of their own thoughts, because they have not hearkened unto my words, nor to my law, but rejected it." A little boy asked his father what gunpowder was. His father replied that it was composed of brimstone, charcoal, and saltpeter. The little fellow repeated the words, but had no idea of their meaning. Soon after his father took him to a nearby quarry. When a heavy charge was exploded, and the child in terror asked, "What is that?" his father said, "That is gunpowder." So God allows men to see the fruit of their thoughts. "Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Thus, to return to Nietzsche: in a book, or a professor's chair, he is tolerable; but when his philosophy runs in rivers of blood, when his ideas become bullets, and his doctrines a devouring scourge, his out-Darwining of Darwin a world-wide curse; we can go from Pergamos to Ephesus, from the doctrines of the Nicolaitanes to their deeds, and hate what God hates.

What of those thoughts whose fruit is only fully ripened in the other life? What if any should eat the fruit of their way there? Mayhap, if we could know what souls have been wrecked by the mutilation of this chart called the Bible, what paths to perdition have been paved by the bloodless gospels of the day, we should anathematize the mutilators of the Word as Paul did in his day; and we should understand the psalmist in his saying, "I hate thoughts, but thy law do I love."

But I must give you a few words of guidance before I send you away. The morality of love or hatred is determined by the character of its object. Where shall we find a safe guide? There is only One: "Unto the Son he said: Thy throne, O God, is for ever and ever: a sceptre

of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

We can cleave to the good, only as we abhor the evil. The love a mother lavishes upon her child, in its attitude toward whatever would injure her darling, is hatred. We cannot share the anointing of the oil of gladness by any attitude of moral neutrality. We must have part in this moral warfare; and war means hatred somewhere. There is no pleasure in mere abstinence from that which we desire; nor is there satisfaction in participation in that in which we have no heart. I pity neutral nations in this war. There can be no national or international gladness or world peace that is not based on an intense hatred of the principles which have brought this tragedy on the earth; and a still more passionate devotion to those principles of righteousness for which we now contend.

The oil of gladness cannot be compounded of elements that neutralize each other. You cannot love righteousness and iniquity at the same time, and be at peace. "No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Repentance and faith are the complement of each other: a man must loathe his sin or he cannot love his Saviour. Gladness and joy are moral qualities; not a physical or mental effect produced by outward causes, but a quality of the mind. That means—oh, hear it again to-night, "Ye must be born again."

The world has seen only one perfect exemplification of this principle. He so loved righteousness that He condescended to the infinite stoop of the Incarnation, that human nature might appear in righteousness before God: He so hated iniquity that He took it to the Cross, and in His own body nailed it there; and in the joy of this relationship He endured the Cross and despised the shame.

And the way of gladness and glory is the way of union with Christ. They may go to battle with singing who fight because they love righteousness and hate iniquity; and even though they fall, they will share the divine anointing with the oil of joy. Let us take the divine path to glory, which is the way of hatred as well as of love. The ripe fruit of evil thinking appears at "the place of a skull." We must learn by grace to hate the sin which nailed Christ there; and, looking by faith to Him, enthroned in gladness and in glory, grace will make us to love the righteousness for love of which He is exalted, and given a name which is above every name.

SERMONS ON THE WAR

We sometimes read of "a cross-section" of public opinion, by which is meant that a certain group of people representing a certain view, may be taken as typical of public opinion in general. The sermons on the war have been heard by crowded congregations, and it has not been possible to detect any dissent from the opinions expressed therein. We believe that, in general, the attitude toward the war expressed in these sermons is fairly representative of Canadian public opinion.

Of course, there are always a few people who make a virtue of their opposition to the majority; and there may be some whose vanity leads them to suppose that the course of wisdom has been missed by the many. But so far as we are able to discern from contact with public

opinion in general, we believe that it is the overwhelming sentiment of the people of Canada that there must be no peace with Hitler.

BERLIN'S ARMISTICE RUMOUR

The mysterious rumour originating in Berlin, and apparently spreading throughout Germany, resulting in a manifestation of hysteria something like that produced by the premature announcement on this Continent of an armistice in nineteen-eighteen, was most significant. The suggestion that the report was set in circulation by British Secret Service agents may be dismissed as absurd; but however it originated, it served a most useful purpose. It showed that Hitler's loudly-expressed confidence in victory is not shared by the people at large. If the German people were comfortably sure that the nation is on the road to victory, they would not have greeted the report of an armistice with such wild enthusiasm.

We have asked ourselves the question, What would have happened in Canada if such a rumour had spread in this country? If we know the temper of the people, it would have produced a resentment that would have been little short of revolutionary; and we are confident that notwithstanding their proximity to the conflict, a similar attitude would have manifested itself in Britain—and indeed throughout the Empire, and in France, too.

But such rumours constitute a mental phenomenon not easily explained. There are, however, several scriptural instances in which such rumours are explained on supernatural grounds. When Samaria was besieged by the Syrians, and the famine was so severe, that the people were reduced to a state of cannibalism, Elisha promised that on the morrow there should be plenty in Samaria. The story of the four lepers without the gate, who found no inducement to enter into the famine-stricken city and determined to take their chance of survival with the Syrians, says they "rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, there was no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us. Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it was, and fled for their life. And when these lepers came to the uttermost part of the camp, they went into one tent, and did eat and drink, and carried thence silver, and gold, and raiment, and went and hid it; and came again, and entered into another tent, and carried thence also, and went and hid it."

Thus before the days of radio, the enemy of Israel were made to hear a noise which had the effect of raising the siege of Samaria.

In the familiar case also of Rabshakeh's besieging Jerusalem, Isaiah spoke these words to the servants of Hezekiah, king of Judah, "Thus shall ye say to your master, Thus saith the Lord, Be not afraid of the words which thou hast heard, with which the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and shall return to his own land; and I will cause him to fall by the sword in his own land." However the Berlin rumour originated, it served the useful purpose of showing that Hitler is whistling to keep his courage up.

REV. W. H. WRIGHTON, M.A., PH.D.**Convention Speaker, October 24th to 26th**

Dr. W. H. Wrighton, who is to be our special speaker at the Convention of the Union of Regular Baptist Churches of Ontario and Quebec, October 24th to 26th, is head of the Department of Philosophy of the University of Georgia, the oldest chartered university of the United States. This position he has held for ten or twelve years.

We are especially interested in Dr. Wrighton, not only for the position he occupies in the academic world, but, specially, because he is true to the Bible as the Word of God, and to Jesus Christ as God incarnate. But there is another reason for our interest. When Dr. Wrighton came from England to Toronto, he came into the membership of Jarvis Street Baptist Church, and continued in membership for some years. It was from Jarvis Street he entered the gospel ministry. This Editor preached his ordination sermon sometime in the summer of nineteen-thirteen. Dr. Wrighton was for some time Pastor of Park Baptist Church, Brantford; and went from Brantford to the United States. Dr. Wrighton is widely known as a staunch evangelical, whose special studies in philosophy have served only to establish him more firmly in his belief of the truth of the gospel.

Dr. Wrighton will speak each day during the Convention: in the afternoon at four o'clock, and at each evening session.

UNION NEWS**Open Air Preaching at Bourlamaque**

An open air work, which must shortly cease for the season, has been quite interesting. The number who listen to the gospel message in stumbling French is considerably more than those who listen to the English preaching. After I have finished in French many eager hands are outstretched to receive gospel literature in that language. We look to Him Who has promised, "Cast thy bread upon the waters: for thou shalt find it after many days. For thou knowest not whither shall prosper, either this or that, or whether they both shall be alike good."

Ordination of Rev. H. G. Hindry, Wilkesport

On Tuesday, September 26th, at the invitation of the Wilkesport Baptist Church, delegates from five Regular Baptist Churches comprised a council to examine Mr. H. G. Hindry relative to ordination. In addition to the delegates many friends were also present, as our Western Ontario bi-monthly conference was held in conjunction with the ordination council. Mr. Hindry gave a most moving account of the goodness of the Lord in his conversion and call to the ministry, which were inseparably linked together. The candidate's statement of faith was very clear, concise, and complete, and his answers to various questions showed him to be a man of the Book. The council unanimously decided to recognize the very evident call of the Lord and to proceed with the service of ordination in the evening, adding a word of praise for Mr. Hindry's excellent statement of his belief.

The Moderator, Pastor W. H. MacBain, took charge of the ordination service, reading Ephesians 6:10-20 as the Scripture lesson. Rev. C. E. Scott, whose many years of faithful service have been owned of God, led in the ordination prayer, and later extended the right hand of fellowship into the ministry to Mr. Hindry. The charge to the candidate and to the church was given by Rev. E. C. Wood, the clerk of the council, who admonished the candidate to show himself approved unto God, and urged the members of the church to submit themselves to those who watched for the souls of the flock as those who must give an account to the Lord. The ordination sermon was delivered by Rev. J. H. Watt of St. Catharines who spoke from Luke 4: 18, 19, setting forth the truth that the miracles of the Lord Jesus confirm the fact

that He is the eternal Son of God, and that the Bible is the infallibly inspired Word of the Lord. A glorious day was brought to a close with the benediction pronounced by Rev. Harold G. Hindry.

Mention must be made of the lavish provision of the ladies of the Wilkesport Church for our entertainment at supper time.—E.C.W.

Dr. Shields in the North

The third annual conference of the Northern Association of Regular Baptist Church has passed into history, but the memory of the good times we enjoyed will live with us for a long time. The Association met in Timmins from September 26 to 28, with three sessions each day. All the pastors of the north were present except Pastor G. B. Hicks, who was unable to be with us, and besides these, many friends came from the various churches to share these days of spiritual refreshing.

As has been our custom, the meetings opened at ten o'clock each morning with a prayer and testimony service. These were well attended each day, and in response to the cry of the Lord's people the blessing of the Lord came upon us. On Tuesday and Wednesday afternoon the conference heard reports from the various fields, and we were greatly encouraged as we heard of the great things the Lord is doing in this great northern vineyard. Each field, despite its peculiar trials and difficulties, is making steady progress, and we rejoiced in the news of souls being saved, and of the saints being built up in the faith of Christ. Following these reports instructive, and inspiring messages were brought from the Word of God by Rev. R. Brackstone, Kapuskasing, and Pastor J. R. Boyd, Sudbury.

It is hard to pick out any part of our conference as having been better than another, for during the whole of these three days we were feasting upon good things, but there are some things which remain in our memories as being especially good. On Wednesday afternoon the whole conference was deeply stirred as it listened to Mrs. Richer of Kapuskasing tell in a clear, simple way the story of her conversion, a story which appeared in THE GOSPEL WITNESS some time ago. The story of any soul's conversion always fills our hearts with joy, but we rejoiced with joy unspeakable, as we heard how this soul came from the darkness and superstition of the Church of Rome, into the light and liberty of Christ.

At each of the evening sessions, and on Thursday afternoon, we had the happy privilege of listening to the President of our Union, Dr. T. T. Shields. The church was crowded each night, and our hearts were lifted up into the heavenly places as Christ was magnified as our only Saviour. Thursday was a crowning day! At the afternoon gathering, Dr. Shields spoke on the subject, "What Baptists Believe." It was a most timely and instructive message, which brought clearly to our minds the great principles of the faith for which Baptists have firmly stood. At the close of this service Dr. Shields addressed a large number of the children from the Bible School from John 10:9. At the evening session when Dr. Shields spoke from Hebrews 10:11-12, an invitation was given, and three responded.

When at the evening service a resolution was introduced by Rev. R. Brackstone, expressing our deep appreciation of Dr. Shields' ministry, the congregation showed its unanimous approval by singing heartily, "Blest be the tie that binds our hearts in Christian love." We felt that truly we had been filled with good things from the King's table.

To say that this was the best conference we have yet had in our Northern Fellowship is to put things very mildly. We have always enjoyed refreshing times as we have met together. Each conference seems to be better than the last, and truly this was the best of all. Already we have received an invitation from the Kapuskasing Church to meet with them next year, and we look forward, God willing, to a happy time of fellowship with this newly established church.—J.C.

SCOTCH LINE—Rev. J. E. Greening. On Sunday, October 1st, the Scotch Line Baptist Church held its sixty-third anniversary services. The special speaker for the day was Pastor W. H. MacBain of the Temple Baptist Church, Sarnia. The large audiences which attended were stirred and blessed as the preacher brought two eloquent and spiritually powerful messages from the Word of God. It is a joy to listen to God speak through a young man of such marked ability and of

a life consecrated to preach the gospel of Christ which is the only hope for a war-torn and sinful world.

Edgar Hollyer, young violinist from Jarvis Street Church, delighted all with his fine musical talent. Once again we give thanks to God for another happy and helpful anniversary.—J. G.

Bible School Lesson Outline

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

Vol. 3 Third Quarter Lesson 43 October 22, 1939

THE COMPLAINT AGAINST MOSES

Lesson Text: Numbers 12.

Golden Text: "My servant Moses is not so, who is faithful in all mine house."—Numbers 12:7.

For Reading: Psalm 78.

I. Reproach and Resignation—verses 1 to 3.

The marriage of Moses to a woman of Ethiopia was the occasion, although not the cause of the complaint of Aaron and Miriam, his brother and sister (1 Chron. 6:3; Mic. 6:4). It was but the incident which brought to light the bitter spirit of jealousy which had taken possession of them. They envied Moses because of the honour which God had bestowed upon him. They did not have the lawful ambition to deserve the honour of the Lord themselves, but they did have the unlawful desire to detract from the greatness of Moses. Their jealousy at his superiority was a proof and an acknowledgment of their own inferiority. Let us beware of the green-eyed monster (Rom. 13:13; 1 Tim. 6:4; Jas. 3:14-16; 4:5; 1 Pet. 2:1).

A prophet must expect to be misunderstood, even in his own country and in his own house (Job 19:13-19; Matt. 13:57). Our Saviour was not received by His own (Psa. 69:7-9; John 1:11; 7:5).

Moses remained silent and submissive in the midst of this persecution. Meekness must not be confounded with weakness; it takes strength of character to endure the taunts of men without retaliation. The Hebrew word translated "meek" in verse 3 denotes humility, gentleness or patience in the face of suffering, chastening or affliction. It is the word used to describe the oppression of Israel in Egypt, and it also describes the amazing condescension and humility of Christ (2 Sam. 22:36; Psa. 18:35; Zech. 9:9), and His silent suffering on our behalf (Isa. 50:6, 7; 53:4, 7).

II. Restraint and Retribution—verses 4 to 10.

The Lord heard the bitter reproaches uttered against His servant (Exod. 2:23-25). He does not forget His own in their afflictions, but saves and delivers them (Psa. 10:12; 34:7; 72:12; Isa. 49:13). Let those who suffer unjustly commit their cause into the hands of the Lord, for He will vindicate the righteous (Deut. 32:35; Rom. 12:19; Heb. 10:30; 1 Pet. 2:23).

Immediate deliverance may not be granted, but the humble shall be exalted in due time (Prov. 15:33; 18:12; 22:4; Luke 14:11; Jas. 4:6, 10; 1 Pet. 5:5, 6). God in His mercy sometimes allows sin and injustice to go on, that the sinner may repent, but His judgment is sure. He may intervene suddenly, as in this case (Deut. 7:4; Prov. 6:15; 29:1; 1 Thess 5:3).

Aaron and Miriam had sacred duties to perform, but they were not prophets; the Lord had not spoken to them in visions or in dreams (Num. 11:25-29). Aaron acted as a spokesman for Moses, but it was to Moses that the Lord revealed His will (Exod. 4:10-16). Miriam led the people in their song of thanksgiving for deliverance from Pharaoh, but it was Moses who had led them (Exod. 15:20-22).

A prophet is one who forth-tells or foretells the truth of God. Moses was more than a prophet (Matt. 11:7-11). The Lord revealed Himself to Moses; not merely by symbol, type and parable, but He also communicated His will to him by

direct personal revelation (Exod. 19:19, 20). He vouchsafed to him a manifestation of His glory (Exod. 33:18-23). Moses was a man of God (Deut. 33:1; 1 Chron. 23:14), and the friend of God, to whom the Lord made known His hidden ways and secret counsels (Psa. 103:7; John 15:15). He was also the trusted servant of the Lord, the faithful steward of the economy of God, guarding the treasures of the Lord, and dispensing them to others (2 Chron. 1:3; 24:6, 9; Neh. 1:7, 8; Psa. 105:26; Heb. 3:5). In his person and prophetic ministry Moses foreshadowed the Lord Jesus Christ (Deut. 18:15-18; Acts 7:37).

Aaron and Miriam should have been afraid to revile the prophet of the Lord (Psa. 105:15), for the one who rejects the testimony of the prophet is in reality rejecting the word of the Lord (Psa. 95:7-11; Luke 16:29, 31; John 5:45, 46; Acts 7:39, 51-53). Those who will not hear the prophet will be destroyed (Deut. 18:19; Acts 3:23; 1 John 5:10, 11).

The glory of the Lord departed from the tabernacle, for the Lord in His holiness cannot bless with His presence the place where sin is in control. How empty and dark the temple, and how desolate and dull the life from which the glory of the Lord has departed (1 Sam. 4:21)!

The punishment which came to Miriam was sudden and severe, and her brother Aaron suffered in seeing her stricken of God. Their sin in refusing to reckon Moses as the prophet of the Lord resulted in leprosy, which Aaron regarded as virtual death. The wages of sin is death (Rom. 6:23; Jas. 1:15).

III. Recovery and Restoration—verses 11 to 16.

Aaron confessed the sin of which he and Miriam had been guilty and besought Moses to intercede on their behalf. Moses, the one against whom they had sinned, prayed that the Lord would forgive them, and heal Miriam. Our Saviour Christ, notwithstanding our enmity and offence against Him, took upon Himself our guilt, and became our Mediator and Intercessor (Rom. 5:8; 2 Cor. 5:21; 1 Tim. 2:5; Heb. 7:25).

Miriam was made whole, but she must dwell alone without the camp for seven days (Lev. 13:46). She had become defiled, and she might not rejoin the company until the specified time had elapsed. She must also be cleansed by the ceremonies and sacrifices prescribed by the law (Lev. 14:1-32; Luke 17:12-14). Restoration would be granted on the basis of the shed blood (1 John 1:9). We must distinguish between the guilt of sin and the defilement of sin. Sin is a moral and spiritual disease, the results of which may continue long after the guilt has been removed (Exod. 20:5; 34:7; Num. 14:18; Deut. 5:9).

The children of Israel did not continue their journey until Miriam had been restored to their fellowship. The results of sin are rarely confined to the guilty one; no man liveth to himself, and no man sinneth to himself (Rom. 14:7; Heb. 12:15). When one member of the body of Christ suffers, all the members suffer (1 Cor. 12:26). One member of the church may hinder the progress of the whole company. Achan, the troubler of Israel, did not perish alone in his iniquity (Joshua 7:1, 18; 22:20; 1 Chron. 2:7).

The chapter well illustrates the fundamentals of the Gospel. It depicts sin as the rejection of God's Prophet, death as the punishment for sin, forgiveness through the intervention of Christ, and restoration to fellowship with God for the sinner. Christ is pictured as the Lamb of God, the Prophet, the Servant of Jehovah, the Mediator and Intercessor.

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PROGRAMME

TWELFTH ANNUAL CONVENTION

Of the Union of Regular Baptist Churches of Ontario and Quebec

October 24th, 25th, 26th

IN THE NEW JARVIS STREET BAPTIST CHURCH

Special Speaker

PROFESSOR W. H. WRIGHTON

Of the University of Georgia

PLAN NOW TO COME

PRE-CONVENTION MEETINGS

MONDAY, OCTOBER 23rd

2.00 p.m.—Meeting of the Executive Board of the Union.

TUESDAY, OCTOBER 24th

11.00 a.m.—Registration of Messengers.

2.30 p.m.—ADDRESS: Dr. William H. Wrighton.

TUESDAY EVENING

7.30—Prayer and Praise Service led by Rev. Chas. Hardie.

8.00—Opening of Convention—Dr. T. T. Shields, President.

Adoption of Tentative Constitution.

Appointment of Committee on Nominations.

Address: Dr. Wm. H. Wrighton.

WEDNESDAY, OCTOBER 25th

Morning

9.30—Prayer and Praise Service led by Rev. F. Vaughan.

10.00—Conference on French Canadian Evangelism.
Rev. Robt. Brackstone, Chairman.

Mr. Frederic Bauman—*An Opened Door in Northern Ontario.*

Mrs. Richer—*Why I Left the Church of Rome.*

How to raise Money for Missions

Rev. J. R. Armstrong, Mr. Wm. Johnson,

Rev. H. C. Slade, Rev. R. D. Guthrie.

Afternoon

2.00—Prayer and Praise Service led by Pastor Arnold Dallimore.

2.30—Home and Foreign Missions

Revs. Wilfred J. Wellington, Val d'Or;

Robert Brackstone, Kapuskasing; John

R. Boyd, Sudbury.

French Evangelical Association

Pastor W. H. Frey, Switzerland.

Evening

7.30—Prayer and Praise Service led by Pastor W. C. Tompkins.

8.00—Address: Dr. Wm. H. Wrighton.

THURSDAY, OCTOBER 26th

Morning

9.30—Prayer and Praise Service led by Pastor G. M. Reeve.

10.00—Report of the Board, and Budget Recommendations.

Election of officers.

Afternoon

2.00—Prayer and Praise Service led by Rev. H. E. Buchner, B.A.

2.30—Toronto Baptist Seminary Session

"What the Seminary has meant to me"—
addresses by Seminary graduates.

Rev. John Knight, Jamaica

Pastor J. B. Cunningham

Rev. E. C. Wood.

Address: Dr. Wm. H. Wrighton.

Evening

7.30—Prayer and Praise Service led by Rev. J. Hunter.

8.00—Reports of Committees.

Introduction of Board members.

Address: Dr. Wm. H. Wrighton.