

The Gospel Witness

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

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THE UNITED STATES AND THE WAR

The letter we publish below is from a banker. He is not an extremist, and we feel a good deal of sympathy with him in his objection to the item in *The Sunday School Times* to which he refers. But before offering further comments we will let our correspondent speak for himself:

February 29th, 1940

"Dear Dr. Shields:

"I am enclosing a page from *The Sunday School Times*, Philadelphia, for January 27th, 1940. Mr. William H. Ridgway, who writes, 'The Busy Men's Corner', is an old offender at casting slurs at anything British, but this beats anything yet!

"Apart from the fact that such sentiments have no place whatever in a 'Christian' Sunday School; the subject matter grossly misrepresents the British position. Britain, like another of whom we are told, forgave all her poorer creditors, and would have forgiven the rest too, but that 'Uncle Sam' took her by the throat saying 'Pay me that thou owest . . . to the uttermost farthing—with interest—and pay in gold.'

"Britain has for years been trying to come to some agreement with the United States as to what, if any, method can be used for Britain to pay. The only final method of settling between two nations, apart from gold, is by the transfer of goods. Goods the United States positively and definitely refuses to take, and iterates and reiterates, 'gold', 'gold', or nothing. Since Britain has sent all the gold possible, apart from that needed to stabilize her currency, she cannot, with the best will in the world, pay in 'gold'—and goods the United States refuses—so what! Britain simply can do nothing more about it until the United States becomes wise enough to see that the only method of 'settling' is by the transfer of goods and commodities."

The paragraph to which our correspondent objects from Mr. William H. Ridgway's, "Busy Men's Corner", in *The Sunday School Times*, is as follows:

Old Mr. Human Nature has always been as Jesus describes him. When Europe plunged into war Uncle Sam loaned England, France, and other Allies not millions, but billions. The money has never been repaid. While Uncle Sam's servants (Ambassadors) have not been "beaten," "killed," or "stoned," they were given the merry European "Ha, ha," and their newspapers yelled, "You old Shylock!"

This paragraph is supposed to be illustrative of the treatment accorded the servants of the husbandman who had planted a vineyard, as recorded in Matthew twenty-one, verses thirty-three to forty-one; and the beating and the killing and the stoning of the servants who went to receive the fruits of the vineyard are supposed to illustrate Britain's treatment of the United States!

We are not at all surprised to find such matter in a periodical like *The Sunday School Times*. Neither a journal, nor the writers who contribute to it, can be expected to be expert in everything; and a journal professing to be so expert in the interpretation of prophecy, we suppose could not reasonably be expected to be informed on matters of history.

Of course, Mr. Ridgway is not within astronomical distance of the facts of the case. During the Great War, Britain became surety for others; and the United States expects Britain to pay the bills of all the defaulting nations. Technically, they and we are in default, but morally the United States owes an infinite debt to Britain and her Allies. *The Sunday School Times* is not the only American religious periodical to publish such nonsense; and apparently those who profess loyalty to the Scriptures are no better than the rest.

We crossed to England every year during the Great War, and the summer of nineteen-eighteen, crossed in a ship that was one of sixteen ships in a convoy—every one a British ship—carrying American troops. The infidel Clarence Darrow gave an address one evening at the ship's concert, in which he said, "The question has been raised frequently as to whether the United States was justified in selling munitions to Britain and her Allies. My answer is, emphatically in the negative. There could be no justification for such a course. The United States ought to have supplied all the munitions the Allies could use for nothing!" Then he went on to say that Britain and France and the other Allies had been pouring out their blood, sacrificing the lives of millions, while the United States had been getting rich.

The Great War was just as much the war of the United States from nineteen-fourteen to nineteen-seventeen, as it was afterward. She was only slower than the rest of the powers to recognize her duty. Her ultimate participation inevitably involved an acknowledgment that the issues at stake had from the beginning been just as much the business of the United States as of Britain and France and their Allies.

But we do not publish the above items nor these comments to make bad blood between our American friends and ourselves. We publish them only to afford ourselves an opportunity of saying we are confident they do not represent the best sentiment of the American people.

Nor need we go to the United States to find examples of such stupidity or prejudice as that of Mr. Ridgway. It can be found in Canada. Witness, for example, the seventy-five United Church ministers in Canada who signed the anti-war manifesto. Witness also the ridiculous group that follows Moseley, the British Fascist. There are always people like Mr. Ridgway who view everything through the medium of their prejudices, and call their prejudices "principles". The American people as a whole are not to be blamed that they should have their fair proportion of such people.

Colonel Lindbergh at last revealed his true character by a speech. We said at the time it was not necessary for anyone under the British flag to call him to account, that the American people themselves would do that job very thoroughly—and they did. And it was all the better that he was so thoroughly castigated with a whip "made in the United States"!

In the last analysis, we are sure the United States may be depended upon to do that which is right. When thus we have commented on similar statements at other times, we have received most generous commendations from our American subscribers, and we have yet to receive the first complaint.

But we have said all this as introductory to a great letter which recently appeared in *The New York Times*. It was not written by a Canadian, nor by a Britisher; but by one who is "one hundred per cent. American". And where in the world could one find anyone who could put the case more fairly and cogently than it is put in this letter? The letter bears its own date, and appeared in *The New York Times* on that date or perhaps the day following. We publish the letter below for the encouragement of our Canadian and British readers, and in defense, as we believe, of the real heart of the people of the United States. We wish it could be reproduced entire in all British papers. The letter speaks for itself. Here it is:

**SHAKE THE PONTIUS PILATE GRIP! THINK!
FIGHT FOR DECENCY! AMERICAN
BIDS AMERICANS**

To the Editor of the New York Times:

Pontius Pilate still lives. At the moment he exercises greater influence on our national thinking about foreign affairs than any other person living or dead. He strides the length and breadth of America, dining his immoral philosophy of neutrality into our minds and hearts. You can hear him on the platform, over the radio, in the club car, at women's club meetings and labor union gatherings. You can read his words in current books, in magazines and newspapers. "Wash your hands," he says, "of this mess. I did once, and saved myself a lot of work and worry. That was none of my business. This was none of yours. So wash your hands of it now."

For the last twenty years we Americans have been fooling ourselves, as Pilate tried to do in another practical situation, when we've talked about America's foreign policy. We still are. It's not surprising. We have been deluged with a constant stream of propaganda about the "Crime of Versailles", "We won the war and what did we get?" the pathetic spectacle of a gullible America caught in the wily intrigues of Old World diplomacy, England expecting every American to do his duty, the "Merchants of Death" and the "Wall Street Bankers."

To-day there's a new but equally polluted stream of propaganda luridly warning us against propaganda. The upshot of it all is that the thinking of many honest people has become confused, their nerves jangled and their emotions jaded. And as a nation we have managed so far to escape from reality and the tough responsibilities of being a first-rate power. I don't mean that we have lost the Puritanical

vice of preaching to others, but we have failed to exercise the Puritanical virtue of doing our share—and more, if need be—of the hard work our very greatness requires of us.

Thinking By Proxy

The purpose of this letter is to suggest briefly that we average citizens question some of these slogans and catch-phrases which are doing so much to paralyze the moral driving force of the American people. Too many of us have been doing our thinking on foreign affairs by proxy. A lot of us let the columnist do it. I suggest that we stuff our ears for a while to the stately measures, the sounding brass and the tinkling cymbals of various of these. Maybe if we do that we can hear ourselves think.

Long before Hitler made the "Crime of Versailles" his favorite bedtime story of the German people many of our "intellectuals" were talking and writing about it in the fevered manner of a town gossip. Pseudo-historians, irresponsible journalists and disgruntled liberals who couldn't digest some of the rougher facts of life all did their bit. There was also some honest, intelligent and justified criticism of it.

As a treaty it had imperfections, having been drawn by imperfect men representing imperfect peoples, most of whom for four years had endured a war that was not exactly perfect. True, Germany lost some rather unprofitable colonies in Africa (in 1914 they accounted for less than one-half of 1 per cent of her foreign trade). Alsace-Lorraine was restored to France. Any objections? The house hears none.

Then there were the reparations. Much too much. At any rate, machinery was set up whereby they could be scaled down to a reasonable figure and that was shortly done. Voluminous tears have been shed over the war-guilt clause. Through all the fog and smoke of controversy one thing is clear. England and France did not invade Belgium. The war was not fought on German soil. "But—but—the Germans are a proud people." Since when has such pride become a cardinal and cleansing virtue?

Germany's Brutal Terms

Do you remember what the German leaders said they were going to do to the rest of the world if they won? If you don't and are really interested, I suggest that you dig back into the official documents and the files of newspapers of twenty-five years ago, and also read the Treaty of Brest-Litovsk. The peace-at-any-price propagandists to-day will not tell you, nor will the facing-both-ways columnists. Suffice it to say that had Germany won, the Treaty of Versailles, in comparison with the German peace terms, would have seemed like the Sermon on the Mount.

There was one magnificent attempt in the Versailles treaty for a better world—the League of Nations. Our President, Woodrow Wilson, fought hard for it. Those awful European nations, our recent associates, accepted it. America turned it down. We wanted to preach, not work, for a world of peace and ordered liberty.

Yes, there's this and that and a thousand and one other things to be said about the "Crime of Versailles." I am merely suggesting a few things to remember.

The fairest summary of America's participation at the Versailles Peace Conference was made by Clemenceau's right-hand man, Tardieu: "A war won by four could not end in a peace dictated by one."

But "We won the war." Sure we did. Almost single-handed. Almost. Let's try to be honest with ourselves so that we may be fair to others. Let's remember what England and France and our other associates contributed to the winning of that war.

For instance, they fought the war for three years while we remained neutral and waxed rich at their expense. England with a population one-third of ours, lost in dead alone nearly one million men; France with a population less than one-third of ours, more than a million and a half; Canada, with a population less than New York State, about 100,000. In other words, had the United States suffered relatively as France did, our dead alone would have exceeded four and a half million men. As it was, we lost about 75,000.

Never Knew Horror

We never knew the horror of an air raid, the terror and degradation of an invading army destroying our towns and cities and enslaving a large part of our civilian population

to be hewers of wood and drawers of water in the enemy country. Fuel-less Sundays, Liberty Loan drives, and one piece of sugar instead of two were among our major enterprises. Yes, they helped—helped a lot, “turned the tide,” and all that sort of thing. But as a nation we were spared the agony our comrades-in-arms endured. My point is that when we stop to think and make a real effort to be fair, the propaganda we have been fed for several years seems a bit indecent.

There is something “phony” in the contrast between our noisy pride in our fighting prowess and our self-abasement as diplomatic morons. You know that oft-repeated phrase, “America has won every war and lost every peace conference.” The next time some parlor intellectual repeats that phrase in the pompous manner of the man trying to make a conversational impression ask him how many and what peace conferences he’s talking about. Did our diplomats lose for us the American Revolution, the War of 1812, the Mexican War of 1845-46, the Spanish-American War or the World War (when we ducked our job by repudiating the League of Nations)? Didn’t they do pretty well in the Louisiana and Alaska purchases, the Oregon boundary dispute, the Alaskan fisheries controversy, the Alabama claims, the Venezuelan crisis of 1895? You may not be able to convince him, but at least you will have the satisfaction of exploding a myth.

Evading Responsibility

At any rate, let’s stop talking nonsense about being “bamboozled” by wily foreign diplomats. It’s just another way of fooling ourselves and evading our responsibilities.

One of the favorite sports of writers who have consciously or unconsciously misled and misinformed the American public in recent years has been to deride the motives which caused the purposes which inspired America’s entry into the last World War. They have created bogies and scarecrows, naming them “Merchants of Death” and the “Wall Street Bankers” and depicting them as beguiling and forcing the American people against their will to enter the war.

That just isn’t so, and you and I know it. The average American doesn’t give a damn what the “Wall Street Bankers” say or think or do except when, as in the Nineteen Twenties, some of them sold us gilt-edged flypaper on which we were permanently stuck. Both our knowledge and common sense refuse to elevate the munition manufacturers into gods of human destiny. They make their unpleasant goods and sell them because there are people who want them and will buy them. Occasionally some over-zealous salesman may have encouraged a Central American revolution, but to picture these practical gentlemen as playing a decisive role in the destinies of the world is plain silly.

Faith in Ideals

America entered the last war for many reasons. The most immediate and compelling reason was simply that Germany, after repeated warnings and protests, continued to sink ships without warning, with a loss of American lives. If Germany had not sunk our ships and if American lives had not been lost in those actions, we would not have entered the war.

With all our faults, we Americans have a great faith in certain ideals—a faith that has moved mountains and has contributed mightily to our greatness as a nation. When Woodrow Wilson struck the moral note, the heart of America responded. Most Americans did believe that we were fighting “to make the world safe for democracy.” Whether we succeeded or failed is irrelevant at this point. We did fight for something worth fighting for and we need feel no regret or shame for that motive and purpose.

Somewhat allied to the foregoing reason were our national heritage and traditions. English people, French people and American people believe in their hearts that individual freedom is one of those few things worth fighting for and, if need be, worth dying for.

The German ideal in the last war, as in the present one, was different, and—what is important for us to bear in mind—really endangered our ideal then as it does to-day. Despite all the effusions of Nazi-Communist philosophy, of flabby intellectuals, and of demagogic politicians, materialism is not the only driving force in American life. It wasn’t in 1917 and it isn’t now.

Nor did we fight to pull England’s chestnuts out of the fire. We never have. The propagandists who say we have

done so cannot prove a single instance in our entire history as a nation to support their falsehood. And yet by using the Nazi-Communist tactic of repeating a falsehood again and again they have deceived some honest, well-meaning folk and have soothed those frantic people who cannot bear to face the simple but sometimes hard truths of life. Have you observed how these same propagandists will scream with rage because England is at moments reluctant to do the hard jobs of civilization which they urge us to shirk?

Warped by Propaganda

I have been discussing the propaganda about America’s part in the last war. At first sight it may seem like beating a dead horse because we now have another great war and must make up our minds what to do about it. The old propaganda has been mentioned because it has tended to warp our present attitudes. Consider briefly now some of the present-day pitfalls that constantly threaten our thinking.

“They’re all alike.” Who says so? Such strange bed-fellows as Molotoff, the Soviet Minister of Foreign Affairs, Hugh Johnson and our milksop intellectuals who only yesterday were screaming at Chamberlain and Daladier for their “cowardly surrender” at Munich and their “betrayal” of Republican Spain. And to give point to their propaganda they tar us with their brushes, Molotoff referring to our treatment of the Cubans and Johnson to the American Indians.

We can ignore the Communist bunch for the moment—they are part of the price we pay for the freedom we cherish. But the propaganda is vicious to the extent it helps us to fool ourselves. We know better. Magna Carta, habeas corpus, the common law, William Shakespeare, the King James Bible, John Bunyan, Voltaire, Lafayette, the Rights of Man, Wordsworth and Bobby Burns—they are part of our heritage. They are not Prussian nor Nazi nor Communist.

The conquest of Austria, the ruins of Czechoslovakia, the massacre of the Poles, the attack on Finland, the torture of concentration camps, the bestial crimes against race and religion, purges, “blood baths,” “Mein Kampf” and the Communist Manifesto—they are not English or French or American. No—we are not “all alike.” We know all about that. But how long shall we let these propagandists help us delude ourselves?

Perhaps the loveliest self-delusion we are enjoying at the moment is the picture of America acting as a sweet holier-than-thou peacemaker when the war ends. We will be happy, comfortable and “disinterested.” Our former associates will have gone through the hell of a war they desperately tried to avoid; they will be suffering, poor and tired out. Therefore, we can do some more preaching, tell them what sort of peace they should make (not too harsh on the Germans, because they are a “proud race”), and how they must behave if they are to be like us.

Suppose Nazis Win

Wait a minute. Suppose the Nazi-Communists win? Well, brothers and sisters, if that happens, we’ll have to do an awful lot more than preaching—far more than if we frankly and actively aided England and France now. It might be that we are counting a little too comfortably on the Maginot Line and the British fleet. And, despite the peace-at-any-price propagandists, we do count on them.

If the Allies win without our aid, by what right will we have a voice in the peace terms? What will have been America’s contribution? A few cheers, lots of “moral support” and goods for cash down. Again, I say don’t let the propagandists fool us. Let’s not fool ourselves. We should at least be too adult for that.

The latest trick of the Pontius Pilate propagandists is to warn us against propaganda. Apparently they assume that Americans are a simple, childlike, almost moronic people who need nurses and guards to keep them out of mischief. It is insidious stuff, which, taken in too large doses, is likely to cause moral impotence and intellectual sterility. It is reminiscent of the old Quaker’s remark to his wife, “All the world’s mad except thee and me, and even thou art a little mad.”

We are asked to shut our eyes to the most blazing truths, to avert our gaze from the plain facts of our contemporary life, to stuff our ears and to harden our hearts so that somehow, in some way, we can escape from the tough realities of this world and, as a nation, evade the tasks which nature,

our moral traditions and the uncompromising forces of destiny have set for us to do.

This propaganda against propaganda makes many an average citizen throw up his hands and say, "What can I believe?" Well—you can believe in yourself, your own common sense, your own decent instincts, your own values and traditions which you cherish enough to fight for. These peace-at-any-price people who, consciously or unconsciously, are giving daily aid and comfort to Comrades Hitler and Stalin will do some harm and create more confusion before the courageous common sense of America says, "Enough—you're a fake." They won't succeed, because we'll stop deceiving ourselves when the hour of decision is at hand.

Fashion to Sneer

The fashion of our present-day propagandists is to sneer at Uncle Sam for acting in 1917 the role of the Good Samaritan. According to these people the Good Samaritan was a fool and a "sucker." He actually inconvenienced himself in doing his share as a member of the human family. There were no profits in what he did. But the Levite was the "wise guy." He "minded his own business" and went his own way. Didn't lose a nickel.

Perhaps Uncle Sam should do the same. I don't think he will. He isn't that sort of fellow. In due course he'll rub his eyes, stand up, take off his coat, and do a man's job in a hard but worthwhile world.

LAWRENCE HUNT.

New York, January 12, 1940.

Bible School Lesson Outline

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

Vol. 4 First Quarter Lesson 11 March 17th, 1940

CHRIST HEALING ON THE SABBATH DAY

Lesson Text: Matthew 12:1-30.

Golden Text: "For the Son of man is Lord even of the sabbath day."—Matthew 12:8.

For Reading: Matthew 12:31-50.

I. THE LORD OF THE SABBATH—verses 1 to 8. Read also Mk. 2:23-28; Lk. 6:1-5.

The disciples who walked with Christ through the grain field that sabbath day were men who had left all to follow Him. They shared the privations of the Christ Who for our sakes had become poor, and had not where to lay His head. To eat the corn in another's field would seem strange to us, but the disciples felt free to help themselves (Deut. 23:25; 25:4; 1 Cor. 9:9; 1 Tim. 5:18). Provisions were not so easy to obtain in those days as they are now, and the harvest fields were open to those who were in need (Ruth 2:2, 3).

The Master did not rebuke His disciples as they sought to allay their hunger on the sabbath day, but the Pharisees accused them of acting unlawfully (John 5:10). It is a compliment to merit the rebuke of some people. Sinful men hate those who are good, and are ever ready to criticize them (John 15:18-21; 1 Pet. 3:16; 1 John 3:13). Our Lord endured the shame and sting of sin throughout His earthly life.

Christ justified the action of His disciples by citing the example of King David, whom they so greatly admired (Exod. 25:30; Lev. 24:5-8; 1 Sam 21:1-6). Moreover, if their contention were correct, even the priests violated the sanctity of the temple by performing sacrifices on the sabbath day (Num. 28:9, 10). These incidents proved that in the eyes of the Lord His priests were to be regarded as more valuable than any ceremony they might perform. Similarly, Christ Himself had the supreme authority, and His word was above the laws of the temple.

The sabbath day had been established as a sign between God and His people of their separation unto Him (Exod. 31:13-17). The provisions and prohibitions for that day had been enacted to assist the Israelites to rest and to remember the Lord, but not to hinder their worship (Exod. 23:12; Deut. 5:14). The Pharisees had multiplied laws and command-

ments, enforcing their human traditions and unreasonable demands till the sabbath became not a day of rest, but a day of restrictions; not a day of refreshment, but a day of retrenchment. They had obscured the true meaning of the sabbath (Mk. 7:13). Our Lord refused to comply with their additions to the law of God (Mk. 7:9).

The principle of sovereign grace underlies all the symbolism of the Old Testament, including the sacrifices, but, in magnifying the letter of the law, the Pharisees were violating its spirit (1 Sam. 15:22; Hos. 6:6; Mic. 6:6-8; Matt. 9:13). Obedience in a matter of ritual and ceremony will not take the place of the love and allegiance of the heart (Isa. 29:13; Matt. 15:8, 9; Mk. 7:6, 7).

II. THE LAWS OF THE SABBATH—verses 9 to 13. Read also Mk. 3:1-6; Lk. 6:6-11.

Luke tells us that it was on another sabbath that Christ healed the man with the withered hand (Lk. 6:6). The Scribes and Pharisees watched the Lord to see if He would heal this man on the sabbath, for already they sought grounds to accuse Him of breaking their law (Mk. 3:2, 6; Lk. 11:54).

Our Lord taught that healing was a means of salvation, and hence, a deed of mercy which would be appropriate on the sabbath day (Lk. 13:14-16; 14:3-5). To the Pharisees, healing was "work", and work was unlawful on that day.

Christ exposed the inconsistency of His critics who would not hesitate to save an animal from destruction on the sabbath day, but who would forbid Him from saving a man from death.

We keep sacred the Lord's Day, the first day of the week, in remembrance of the resurrection of Christ. Let us make it a day of holy rest, worship and service.

III. THE HUMILITY OF THE CHRIST—verses 14 to 21.

The Saviour's kindly ministry among the people is in strong contrast to the bitter hatred which the Pharisees displayed. We do not wonder that the multitudes followed Him, and yet, Christ charged them not to make a public demonstration on His behalf (Mk. 3:12; 8:30). He came to them as the lowly Messiah, the suffering servant of Jehovah, the Son of God, obedient to the will of His Father (Isa. 42:1-3). He would not wrangle with His opponents or shout in the streets, as did the false prophets and would-be leaders of Israel. He came not as a cruel conqueror but as a gentle minister among them, not crushing and overpowering those who were weak and ready to perish, but consoling and strengthening them. At the proper time He would be proclaimed as victor (Isa. 42:4; 1 Cor. 15:24-26, 54-57).

IV. THE HARSHNESS OF THE CRITICS—verses 22 to 30. Read also Mk. 3:22-27; Lk. 11:14-23.

Christ cast out demons by the power of the Holy Spirit and by the finger of God, but the Pharisees slanderously attributed His authority to the powers of darkness (Matt. 9:34; Mk. 3:22).

It was ridiculous to suppose that Satan would cast out his own emissaries from the human body of which they had taken possession. Again, what about the sons of the so-called Jewish prophets, the exorcists who claimed to cast out demons? When Christ performed the miracle, Satan was the vanquished one, not the victor. Satan was the strong man who had seized control of a human body, and that body could be released from its bondage to him only when the strong man had been subdued (Isa. 49:24). God's power over the Adversary was being displayed in their midst.

Neutrality is impossible where Christ is concerned. Men are divided into two classes, and two classes only, according to their relationship to Him (Mk. 9:40; Lk. 9:50; 11:23). Urge the scholars to accept Christ as their Lord and King (Joshua 24:15; 1 Kings 18:21).

HAVE YOU ANSWERED THE EDITOR'S LETTER?

This is a gentle reminder to any of our readers who have not yet responded to the Editor's annual letter in which he appealed, as usual, for a contribution to The Gospel Witness Fund. If you have not responded, won't you try to do it now?

The Jarvis Street Pulpit

DISCIPLES CALLED CHRISTIANS AT ANTIOCH

A Missionary Address by Rev. H. C. Slade, of Timmins, Ontario

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, February 29, 1940

(Stenotypically Reported)

"And the disciples were called Christians first in Antioch."—Acts 11: 19-30.

I am to speak this evening about the work of the Union of Regular Baptist Churches of Ontario and Quebec. I feel that my part in this work has been very small. My part in the Union—I felt as I listened to Dr. Shields relate a little of its history—has been more that of helping to keep the Union going. I came in a little late. As he quoted these dates 1926 and 1927 I looked back on the year 1926, and reflected that at the time when he and others were protesting against Modernism, I didn't even know the Lord. It was that year, in the fall, that God met with me and saved me. It was the following year—1927—that I heard a little about what was going on in Ontario and Quebec. I remember seeing the picture of Dr. Shields in the *Halifax Herald*. It was the first time I had ever heard of him or looked upon his countenance. I remember being stirred in soul. Through reading a sermon in THE GOSPEL WITNESS, which was passed to me, I was convinced that the teaching I was receiving was not the real Gospel, while the folks in Ontario and Quebec, in Ontario especially, were standing for and preaching that which I believed as I read the Bible, the gospel of our Lord and Saviour, Jesus Christ. I had a longing to be up here. Not to be into it, but to hear something more about it and to get my bearings in the gospel work. It is as God would have it.

In the year 1928, under God, I came up to this province. I believe under the very direct leading of the Lord, and I found happy fellowship with those who formed the Union of Baptist Churches of Ontario and Quebec.

After graduation from Toronto Baptist Seminary, I was glad to be a pastor in this Union. I am most happy to be still a pastor in the Union. I still have great faith in the task that God has laid upon us to do. I do confidently believe, as I would like to say in a few moments, that the greatest things are yet in store for us.

It was a joy to visit the various churches. First before Christmas in the Ottawa Valley and Montreal districts. Then this past month, in the western part of Ontario. I was rejoiced to meet with the different brethren. I enjoy visiting. I always do enjoy visiting on my own field; and equally I enjoy visiting the various pastors and their people. Warm welcomes were awaiting me everywhere. Not for myself but as a representative of the Union and the work we are undertaking.

Tonight I would like to draw a few illustrations from this passage concerning the work that the Lord has laid upon our hearts.

I.

In the latter part of verse twenty-six, in the eleventh chapter of Acts we read these words: "And the disciples were called Christians first in Antioch." Those who followed the Lord Jesus Christ had formerly been called saints, disciples, now they are given the title of "Christian."

Whether or not that name was taken by themselves primarily I cannot say; or whether it was a word thrown at them; anyway they seemed willing to wear the title and they were called Christians. Not in Rome but in Antioch, first, a very appropriate name indeed, "Christians"! What does it mean?

Those who have some relationship to the anointed One, the Lord Jesus Christ. Those who believe on Him—Christ-followers, Christ-worshippers, Christ-lovers. So we go back to this time in Antioch, the believers there are called Christians. Naturally a great responsibility rested upon them, and rests upon us today who take that name upon ourselves.

Christians! Someone said to me not long ago, that the name has become debased, commercialized, all sorts of contemptible things now are justly said about those who "profess and call themselves Christians". We too feel that a responsibility rests upon those of us who have taken the name of the Anointed One and profess to be His followers.

"Called Christians first in Antioch." *An astonishing thing to me is that Christians were actually found at Antioch.* Antioch was looked upon in those days of its magnificence—as the eyes of Asia; and it was the third largest City in the Roman Empire. A Roman court was established there. A temple erected for the worship of idols. Idolatry was there in its basest form. The things that were practised by the priests in this temple—according to historians should not be even mentioned among us—the people lived in gross immorality. The governing powers were opposed to everything that savoured of righteousness. It was into this city that these early disciples went with the gospel of our Lord Jesus Christ.

My heart rejoices as I read it. In Antioch, we actually find those who are Christians; those who believe on the Person of the Lord Jesus Christ.

A hard place? I don't suppose any of us would choose a city like that in which to begin gospel work. Idolatry and sin abounded. I picture before me these early disciples approaching the city. They know their commission and set about to execute it. The Word of God tells us that in this wicked city believers were first called Christians. If that be the case, and it is the case, then we can have Christians anywhere. We can have Christians in the Northern part of the Province, in Quebec, in France, and Belgium, and Switzerland,—anywhere and everywhere.

I heard tonight, while eating supper, of a certain Baptist minister who had never visited the North, who, when speaking to a number of students in the University in this city, spoke of those who go north as Christian ministers going to a "godless place", and to a "God-forsaken people" in the Hollinger Mines in Timmins. My friends, even the most wicked place is not "God-

forsaken". Whether Timmins be worse than Toronto, I will not say, but I doubt it; but whether or no we have Christians in Timmins. We have Christians in Kirkland Lake. We have Christians in Kapuskasing, and Sudbury, and other places. A few years ago when work in these places was laid upon our heart, we looked into these towns, some of us paid a few visits, and we recognized that the work would not be easy. But we determined by God's grace to go in. We found in some places one or two Christians, but at the best a very small nucleus, indeed.

We rejoice as we read these reports about Kapuskasing, about the progress in Sudbury and the other places as well; for in these difficult places there are now Christian churches established. The work of God is going on, in what were considered hard centres.

How much we are encouraged by history.

That which has been done already in other places can be done in new places. We are now thinking about the Snowden District of Montreal. I spent a week and a half there just before Christmas, preaching every night. Our Brother Wilkins is going to Montreal week-ends visiting and preaching. He has a great undertaking. We know something of the City of Montreal; and I am confident that in these new suburban districts in the Canadian metropolis, the gospel will produce Christians as it did in Antioch.

I read this morning about the spies who came back with their report, after they had scouted over the Land of Canaan. Those who brought an evil report said, "The land, through which we have gone to search it, it is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature. And there we saw the giants the sons of Anak, which come of the giants: and we were in our own sight as grasshoppers, and so we were in their sight."

And Caleb, "because he had another spirit with him," and had followed the Lord fully, said: "Let us go up at once, and possess it; for we are well able to overcome it."

That Snowden District is opening up to us and I have my eye on other places, other cities, and I know many other pastors have. I love to see as we rise up in the confidence of God's mighty power, in the power of His gospel, that the work of the Lord can be done in any place into which God leads us. I believe we can see, by faith, a church in Snowden district and in these other places. Christians in Antioch and Christians in the hardest parts of the earth.

Observe further, *how God went about evangelizing Antioch.* Perhaps we would not use His particular method. Very often we have to say; "His ways are not our ways."

II.

In the nineteenth verse we are told—"Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only." God permitted a persecution to arise over the preaching of Stephen. These people were persecuted. They went to other cities. They didn't run away from God's service. They were entering new spheres of duty; and they carried the gospel with them. They were not like many in our day, who, when they change places, forget their religion, and even leave it at home. The disciples who evangelized Antioch were not of that character.

Persecution is what we Christians must expect. Any person who exposes sin as did Stephen in his one sermon must certainly not expect to escape it.

We are carrying on the same programme; preaching the same gospel. Oftentime young converts are swept off their feet by persecution. Let us remember, that in the world we shall have tribulations; and that those who will live godly in Christ Jesus shall suffer persecution. But "the trial of (our) faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." We find that this persecution was allowed of God; but it worked out for their good, for the good of the church, for the spread of the gospel and we believe the glory of God's great name. So was it also with the Apostle Paul, who said; "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Persecution scattered them abroad. It sent them out to make the name of the Lord Jesus Christ known everywhere.

We have had some persecution. I know I have had my share. This church has not escaped. It is the believer's lot and will be to the end of time.

The Lord sometimes sifts us and reduces us, makes us ready as he was making Paul ready even by persecution for the furtherance of the gospel. And God has allowed us sometimes to have a rough road in order to prepare us for a larger ministry. He has providentially compelled us to lay a proper foundation for the superstructure we are yet to build.

III.

How were these people in Antioch made Christians? In the same way as Christians are made today. When the disciples came to Antioch they preached the Word first of all to "none but unto the Jews only", and then "spake unto the Grecians preaching the Lord Jesus."

That is the method that God uses to produce Christians. By preaching the Word. "Faith cometh by hearing, and hearing by the word of God." And when men are saved He sends them forth to preach the Word to others. Could anything be simpler than the scriptural method? How can we have Christians in the North land, in Montreal, or anywhere else? Only by preaching the word of God.

By preaching. By calling men who will preach the Word. Sometimes we read that wrongly. Some very ambitious persons in the Church would say that Christians are produced with singing the Word. I love singing, as well as anybody, but preaching not singing is the divine plan. "It pleased God by the foolishness of preaching to save them that believe." More and more clearly do I see that God's Word teaches that people are to be saved through the instrumentality of preaching.

Paul enjoined Timothy: "Preach the word; be instant in season, out of season." When Philip went to Samaria he preached the Word. He joined himself to the chariot of the eunuch, and taking the scripture which the eunuch had just been reading he "preached unto him Jesus". My friends, it is chiefly by preaching, to individuals—as Philip preached to the Ethiopian, or to congregations, souls are saved.

The history of great revivals is a story of preaching.

We connect such revivals with the names of Whitfield, Wesley, Knox, D. L. Moody, C. H. Spurgeon, and others: but all preachers. Revivals were promoted by preachers who went everywhere preaching. So was it in Apostolic times: there were Christians in Antioch because God sent men forth preaching. We ask, *What did they preach?* The Lord Jesus Christ. They had no idea that Christians would be made by amusements, or gymnasiums, such as we see today. They had a distinctive message, and that was preaching unto them the Lord Jesus Christ. So also our success will depend upon the message we proclaim.

The church to which I went one Sunday morning in Kapuskasing—when we first held services there we could get no hall for morning service—the minister said, “We have some children here this morning and I want to tell them a story.” He then proceeded to tell them about some bears who lost their tails,—and then the children were allowed to go. Not a word about Jesus Christ. He then preached to the grown-ups. There was not the least mention of the Lord Jesus Christ—a little poetry—what H. G. Wells said and thought, but not a word about Christ or His salvation. No wonder people were not saved there.

If we are to have people converted to the Lord Jesus Christ it will be by preaching Jesus Christ. The Apostle Paul said, in writing to the Corinthians, “For I determined not to know anything among you, save Jesus Christ, and him crucified.” I have rejoiced as we have visited the churches in the North, and in Western Ontario, to meet the pastors of the Union who have but one theme, a distinctive message,—nothing but the Gospel of the Lord Jesus Christ. Thus Paul went to Corinth determined to know nothing among them save Jesus Christ and Him crucified. We find a little later he could write to the Church at Corinth, for the gospel was the power of God unto salvation in Corinth also. Travelling about we come into contact on trains with ministers, or with those who are supposed to be ministers of the Lord Jesus Christ, many of whom are not even converted. Their programme is an entirely different programme from that of the Apostle Paul, or of these early disciples. It is therefore we are witnessing the decay of many churches. People will not be saved in places where Christ is not preached.

IV.

But once more: “And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.” They preached the Lord Jesus Christ in Antioch and “the hand of the Lord was with them.” That means everything. As we return to the North to the so-called hard town of Timmins—though no harder, I believe, than any other place, I am more than ever determined to keep to the programme laid down in God’s word for me and to carry out the great divine commission. And what comfort it brings to our souls to know that “the hand of the Lord” is with us, as “the hand of the Lord was with them”, in their preaching, in their testifying, and in all their labours.

That makes all the difference in the world. We can expect miracles. We can expect the minds of the people to be enlightened. We can expect souls to be born again when we have “the hand of the Lord” with us.

I have received a few letters from my little children since I have been away. If I were to produce one here

tonight you would not be able to read it. Just a few lines and a cross here and there—mere scribbling. Does it mean anything? It does to me, of course. What is it? Just some scribbling, that is all, but they are writing to their daddy.

I remember one time my little girl was trying to write, when she could not write her own name. I laid my hand upon her little hand holding the pencil, and we wrote something. I cannot write very plainly, but I suppose you could read what it was. Her daddy was writing with his hand on hers and therefore the letters were formed. “The hand of the Lord” with us. “The hand of the Lord” is with God’s witnesses who testify in His name.

Paul said: “For a great door and effectual is opened unto me, (in Ephesus) and there are many adversaries.” They appear like impossible tasks, and we say to ourselves: “How can we ever undertake it, how is it possible to go into these towns and preach the gospel where there is such opposition, and hardness, and in many cases indifference, they won’t give us any hearing?” But if we remember that, as in the early days, “the hand of the Lord was with them”, so will He be with us today, as we attempt great things for God. *With what result?* “A great number believed, and turned unto the Lord.” There is much instruction in the record of the work of the early church. One thing that impressed me when I first came into contact with the French Bible Mission, was the character of the men from France and Switzerland who had been saved through its ministry, and so well taught, and established in the faith. They were men of character. Men of dependability. You can count on them. The Brothers Bauman, here, in Timmins, and in New York; Mr. Buhler, and Mr. Frey, and many others of whom we have read. It was the character of the work, of the products; which struck one. Exactly the same kind of work we may do, as we preach the Lord Jesus; for “the hand of the Lord was with them: and a great number believed and turned unto the Lord.”

One of our pastors said to me: “When I had been preaching for about fifteen years I still had a very great ambition for numbers. I still have but in another sense. For years, in the beginning, if I could get a large congregation, to me that was everything. After preaching to a large congregation I could praise God because we had had a large congregation. I don’t feel that way about things now. I have come to lay more stress upon quality than quantity. I may have a church filled but if people are not really saved, if they are not actually turned to the Lord, it means nothing at all.”

When “the hand of the Lord was with them”, “a great number believed, and turned unto the Lord”. Salvation is a turning, turning from self-confidence and self-righteousness to reliance upon the Lord Jesus Christ. Turning from loose, evil living unto a holy life. Salvation is a real turning, my friends. We are looking for that sort of work to go on in our Union Churches.

Our preaching should thus produce sound characters, and generous spirits. When tidings of the work at Antioch came to the ears of the church in Jerusalem, in order that the young converts should be well taught, and established in the faith, “they sent forth Barnabas, who was a good man full of the Holy Ghost and of faith . . . who when he came, and had seen the grace of God, was

glad, and exhorted them all that with purpose of heart they would cleave unto the Lord".

Showing some of the slides, and speaking of our Union work recently, I happened to mention one or two churches that are pastorless just now. The pastor had been called elsewhere and they are now seeking the guidance of the Lord as to what man He would place on their field. When a church is pastorless how shall the right man be found? We ought to pray the great Head of the church to send the right man, it means everything to a church to have the right man in the right place.

They acted wisely in the early church, when they sent a man like Barnabas to Antioch. He was a man who loved God. He was a man who rejoiced in the work of the Lord Jesus. Nothing pleased him so much as to see the preaching of the gospel prosper. When he "had seen the grace of God, he was glad".

I believe Barnabas was a man who was always looking for evidence of divine grace in individual lives. He saw it there in Antioch. There is no mistaking the grace of God. It can't be counterfeited. There is nothing like it. So when he saw the grace of God, his heart welled up with gratitude to God and his soul was filled with utmost joy.

The only kind of men who are of any use in the gospel ministry are those who not only look for the grace of God in people, but when they see it rejoice and their hearts are glad. I have met some of another spirit. Glad when we see the grace of God? Sometimes I ask myself the question. Is that the thing I am looking for? Are you glad when you see the grace of God?

One may look for other things than the grace of God. I have been in families where mother and father have said: "I want you to hear my little girl sing." They are very happy that their little girl has a talent. I too am very happy when we see children give evidence of their capacities to receive instruction.

I wonder sometimes if even Christian parents look for the greatest things in the lives of their children; whether they long to see the grace of God in them? We are rightly interested in all that concerns our children. But if the grace of God is not seen there, it were better for them were they never born than to miss salvation, for then they miss everything. Barnabas was chiefly concerned to discover that the grace of God had come into their lives and saved their souls. He saw the grace of the Lord and was glad. He exhorted them with purpose of heart that they should cleave unto the Lord, teaching them steadfastness, to be stable Christians, abounding always in the work of the Lord.

V.

I want you to notice two more things. The work being too large for him, Barnabas felt he needed some assistance. He was reminded of Saul, who had recently been converted. He was not yet called Paul, but already he was known as a mighty preacher and teacher of God's word. "Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him unto Antioch." "And it came to pass, that a whole year they assembled themselves with the church, and taught much people." It is delightful and inspiring to meet men of the calibre of Barnabas. He goes for Paul. We might ask him why not seek some lesser light. Why, Barnabas, why not get some person who has not quite the ability of

Saul? Someone who will not eclipse you before the people in Antioch? You have already won the hearts of the people. If you bring Saul he will be like the sun and you will appear in comparison only as a twinkling star! People may notice Saul more, and you may be a little slighted. I think you can hear Barnabas say: "It doesn't make any difference what people think of me. I am not in this gospel work in order that I might be noticed. I want him to come, he is my friend." In the heart of Barnabas there was absolutely no jealousy. He realized the great gift which God had bestowed upon the church in Saul. I think of this as a great lesson for myself. It is a great lesson for us all.

One of the greatest vices to be found among ministers today,—and I emphasize, among ministers especially, is the vice of jealousy. Barnabas apparently was free from this terrible sin, this dreadful wickedness. He delighted in the great gift to the church, by her exalted Head, of such an one as Saul.

What is my part? What should be my attitude? If God confers a great gift upon His church, a man capable of exercising a larger ministry than mine, ought I not to rejoice, and be glad to labour with him in the gospel? O may God give us more of the spirit of Barnabas.

It costs something to evangelize, and my belief is that we need to teach our people, how to give of their substance to the treasury of the Lord. When there was a need in the early church they immediately determined to endeavour to supply it. They therefore resolved, "every man, according to his ability to send relief to the brethren which dwelt at Judea." They had been taught to think of the necessities of others, and not only of their own. They recognized there were needy saints in other places as well as in the city of Antioch. Hence they resolved to do their best, "which also they did, and sent to the elders by the hands of Barnabas and Saul."

We have had some response when we have presented the needs of the Union in various places. We do need money at the present time, if we are to expand our work. We shall require money to carry on our missionary enterprises. Let us pray the Lord that He will move our people to give generously to our mission funds. Some towns are still unevangelized to my certain knowledge, there are many churches but no real testimony for God, no preaching of Christ. Towns in some cases of three and four thousand people, especially in the great North land, had we ears we should hear crying for the gospel. We have a great challenge before us today; and I am convinced, if we go forward in the Lord's name as did these early disciples, when they went to Antioch, we shall experience a like blessing; and the churches we establish will become, as did the church at Antioch, missionary churches from which the word of the Lord will be sounded out to the uttermost parts of the earth.

TO ALL MEMBERS OF JARVIS STREET BAPTIST CHURCH

This note is to remind all members of Jarvis Street Baptist Church that our financial year will close March 31st, and to express the hope that every member who may be in arrears in his or her offering will plan to make it up by that date.