

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
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The Jarvis Street Pulpit

BEWARE OF PEACE!

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 10th, 1940

(Stenographically Reported)

"Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."—I. Kings 20:42.

For many years there has been prevalent, a very cheap and superficial criticism of the Bible. Germany very largely gave it currency, although she did not originate it. There are many who speak of certain portions of the Old Testament—they might speak with equal force of the same principles in the New Testament if only they knew it—as though these scriptures could not possibly be from God, as though they were alien to His Spirit, and contrary to the revelation of God in Christ.

I suppose it is somewhat natural for people to forget, or wilfully to be ignorant of "the rock when (they) are hewn, and the hole of the pit whence (they) are digged." We lose our historical perspective. We fail to appreciate what it cost others to build the bridges over which we travel, the houses in which we live; and, more especially, to bring into the realm of government the principles by which our liberties are secured. We take it for granted, as though these things always obtained, and as though all peoples were privileged to enjoy them.

There are those who object to the imprecatory Psalms, Psalms which cry out for divine judgment. They say that such a spirit cannot be of God. A good many years ago now I met a missionary who had spent many years in India, and had known many who remembered the terrible days which marked the Indian Mutiny. He said that some of the most devout people he knew told him that in that day, when they saw Hell stalking through the land, when murder was common, and people were subject to the most dreadful tortures, they came to an understanding of those Psalms; and that they were the only appropriate vehicles of expression; they felt they were the voice of righteousness crying out to a holy God for judgment.

When the operation is past—or if perchance our health is such that we have no need of the surgeon's services, we are not interested in his case of highly polished instru-

ments. But when life is trembling in the balance, and a cancer has to be removed, or some other deadly thing that threatens a rapid passage to the grave, the instruments which at other times would fill us with horror, may be looked upon as instruments of mercy.

To me, the Bible from Genesis to Revelation is the inspired, infallible, and supremely authoritative word of God; and the Old Testament scriptures, not merely the prophetic scriptures but the historical scriptures, are as truly divinely-inspired, and just as accurately mirror the experiences of individuals and nations as any other portion of Scripture. I have frequently said to you that these Old Testament scriptures give us, not merely a chronological order of events: they represent the philosophy of history. They take us back to the springs of human action, and show us how and why certain things come to pass in the life of nations as well as of individuals.

I suggest you take this twentieth chapter of First Kings, at your leisure, and study it thoroughly. It is a history of our times; for I believe these divinely-inspired histories are equally inspired prophecies. Not that they speak always of particular nations—in fact they scarcely ever do, but by the fact that the principles which determine the course and character of nations are there disclosed, they teach us what to expect where the same principles operate in national life to-day.

Syria—not Assyria, although she was also—was an enemy of Israel. She frequently caused Israel trouble; and if you read this chapter you will find in principle the history of the present war. You will find Munich there. You will find the present war—and you will find some suggestions as to the dangers which we may confront some time in the future.

Benhadad was proud of his armed forces, of what he believed was his invincible might. He insolently sent

to the king of Israel and said, "Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine." And the king of Israel, not wanting to fight, answered and said, "My lord, O king, according to thy saying, I am thine, and all that I have." Then Benhadad sent another messenger. He did not even say, "Thank you, for yesterday's concessions, but said, "Yet I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away. You will fold your arms and sit back while they come and help themselves."

The king of Israel decided that was rather a large order, and he called his counsellors together and they said, "Hearken not unto him, nor consent." They counselled resistance, and when the Syrian king sent word, "The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me," the king of Israel wisely answered, "Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off."

The battle was set in array, and Syria was defeated—but the main culprit, as is so often the case, escaped on a horse. Yes, if we had hanged the Kaiser last time and brought to judgment the human devils that wrecked the world, we should not have had our present trouble. I do not know whether he escaped on a horse, but the Kaiser got to his woodpile in Holland, where he has been ever since.

Then the prophet said to the king of Israel, "You had better get another army; he will come back." And he did. He said, "The Lord is God of the hills, but he is not God of the valleys." Again the battle was set in array, and this time, as before, the people of Israel were successful—but the main sinner did not get away. And when he saw he was beaten, he and his men said, "We have heard that the kings of the house of Israel are merciful kings . . . so they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said, Thy servant Benhadad saith, I pray thee, let me live." And the king of Israel said, "Is he yet alive? he is my brother."

But as the king was coming home, he saw a man bandaged as though wounded, and he hailed the king, and said, "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone." And the king was ready with a verdict, "So shall thy judgment be; thyself hast decided it. And he hasted, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." So it came to pass in a later day, and at a later battle, that this very king of Israel was slain by a Syrian arrow, and his people suffered defeat at the hands of a king and a people that God had delivered into their hand.

I say, dear friends, we need to be very much on our guard. I fear a great many people read the newspapers without any discernment of the tides that are flowing.

I.

It is my firm conviction that HITLER, LIKE BENHADAD, IS A MAN APPOINTED TO UTTER DESTRUCTION. I wish someone would publish in compact form a concise history of Germany, and a record of its doings in Europe from the days of Frederick the Great, and more especially from the days of Otto Bismarck, the first Imperial Chancellor of modern Germany. In the last hundred years Germany has attacked every nation of Europe but one. The only house she has not burglarized, the only nation she has not attacked, is Switzerland—and it looks as if she were getting ready to do that now. But Germany, during the last hundred years has attacked all her neighbours.

I came here thirty years ago, and witnessed against this thing. Ultimately, it was because of this very principle that this church had an upheaval that all the world knew about. Men were not educated unless they finished off in Germany! Notwithstanding, for the last hundred years, Germany has been the world's greatest curse. She has been a curse to all the nations of Europe. She has put every nation in Europe on the defensive. She has done more than any other single power in the world to develop the present scale of armaments. She has taxed countless millions of people to the tune of unnumbered billions of dollars, to pay for weapons to defend themselves, in order to get a chance to live.

But let that pass. What about Germany in the Great War? "Poor Germany"! Poor Germany indeed! I believe the greatest sinners have been the ministerial halfwits who have been preaching pacificism. I want you to get a copy of the current issue of THE GOSPEL WITNESS and read the letter there by Lawrence Hunt of New York; written in the United States. He establishes that Germany began the last war—we did not; and that it was marked throughout by utter lawlessness, and by a ruthlessness that was almost unparalleled.

I have a long shelf filled with books that I read during the last war, the record of all the commissions that investigated the atrocities in Belgium and elsewhere. The other day I came upon one authenticated, not by a British commission, but by an international commission including men from the United States, where even in the last war there was a record of their coming upon certain farmers who resisted, five of them, lined up, and their eyes put out with hot irons, by demon-possessed Germans. That is what they were. With the issue of seven million or more slain, and eleven millions wounded, and the world a physical and economic wreck, as the result of the aggression of that thrice-accursed nation.

I should like to remind you that before the last war there was no Versailles Treaty. People who have never read the Versailles Treaty tell us it was unjust! It was unjust—to us! It was not half severe enough. I repeat what I have before said. During the last war I preached at the Metropolitan Tabernacle, London, each year, and during the last months of the war I trembled as I read of the peace moves that were being made. I ventured then to say that the world in general, and Britain in particular, would rue the day in which she even discussed terms of peace outside of Berlin. That was before the Armistice. It has recently been said that General Pershing said the same thing. I did not know he said it: I did not borrow it from him. But there was no Versailles Treaty to provoke the last war.

I say that because there are a great many people who

say we are not fighting the German people, that we are fighting Hitler. We *are* fighting the German people. There are individuals, I know, who, by the grace of God, have been saved from Germanism. But Bismarck, and the Kaiser, and Ludendorf, and the other war lords, were the product of Germany before there was any Versailles Treaty.

I read the other day—I have read it several times recently—an account of the meeting in Versailles when the German plenipotentiaries asked for modifications of the terms of peace, and "The Tiger"; the great French Clemenceau, said that the German plenipotentiaries seemed to think they had come together to arrange an amicable peace: whereas they had come together to punish the greatest crime of all history. He said it would not be a peace of justice if they were not punished. He told of all the wreck that Germany had wrought in France and elsewhere. Yet people declaim against the "Injustice of the Versailles Treaty"! With no heart of compassion for the widows of seven millions of men, and the prolonged agony of more than eleven millions more, maimed for the rest of life; and all the wreck wrought in Belgium and elsewhere.

What is Hitlerism? We have read it again and again, but I do not think we properly appraise it even yet. We recognize it involves possession by force, physical torture, and all that kind of thing. We are all horrified by the stories of the concentration camps, the ruthless execution of from twenty-five to fifty thousand Poles, the burning of synagogues, and exile of helpless Jews, driven out, not knowing where to go. I do not think that there is anything of which history has preserved a record that shows greater ruthlessness than is shown by Hitlerism.

But that is not the worst of it. The enslavement of the soul is worse. Hitler makes war upon the mind, boasts of prosecuting a war of nerves. Have you read his book, telling of his philosophy of fear and terror, setting himself deliberately to make the whole world tremble before a kind of hell let loose on earth? There never was in all history such a satanic character as Hitler. There have been men of brutal force, men who cared nothing for human life; but never so far as I have been able to discover, anyone who so deliberately devised means of torturing the minds of millions. I doubt whether anybody has ever driven so many people utterly mad as Hitler.

Hitlerism is a religion. It is the most blasphemous religious system ever devised. Hitler does put himself in the place of God. Hitler does substitute his own name for the name of Jesus Christ. He does train the youth of Germany to believe in him as we preach men should believe in Christ. It makes one tremble to look into the satanic depths of his philosophy.

It is all very well to say he is a mad man. If Hitler is not demon-possessed, no man ever was from the beginning of human history. There is something superhuman about Hitlerism.

I have before me some excerpts from many publications, which I published back in November last, compiled by my friend, Rev. John Wilmot, of Highgate Road Baptist Church, London. He quotes from many authorities. Here is an excerpt from a "Scripture" lesson that has been in force in Nazi schools for some years. It is called, "Twenty Questions".

"Q.—Who, children, is it in these days who most reminds us of Jesus, through his love of humble people and his readiness for self-sacrifice?

"A.—The Fuehrer.

"Q.—Who most reminds us of the disciples, because of their loyal attachment to the Fuehrer?

"A.—General Goering, Dr. Goebbels and Captain Roehm."

In later editions, since the "bloodbath", Roehm has been deleted!

Here is something that Hitler says in his, "Mien Kampf":

"One hears from time to time that a negro has become a lawyer, teacher, tenor or the like. That is a sin against all reason. It is criminal lunacy to train a born semi-ape to become a lawyer. It is a sin against the Eternal Creator to train Hottentots and Kafirs to intellectual professions."

I quote that, one of hundreds, to show that men, in Hitler's estimation, are of less value than the brute beasts. Hitler is a world-menace. Nothing short of the kingdoms of this world and the glory of them will satisfy him.

II.

Now let me point out to you THE DANGER OF LETTING SUCH A MAN GO. It will not be very long before you hear clemency proposed. I do not know how you felt about Munich. It made me ill for a month: I have not got over it yet. But there is always a temptation to do what Ahab did, make terms with the enemy, a tendency to compromise, to be content with halfway measures.

Let me say something that perhaps you will not agree with, but think it over. There is recorded in the Old Testament the story of a time when human sin was at the flood; men had become so evil that the world's ills were incurable; and, as a moral, sanitary measure, the Ruler of all sent the Deluge upon the earth, and wiped it clean and began again with a family of eight. There came a time when God rained fire and brimstone upon Sodom and Gomorrah in judgment. The smoke of the city went up like the smoke of a furnace, and the New Testament says these things are "set forth for an example, suffering the vengeance of eternal fire." The Divine Surgeon said, "It is a deadly cancer; I must burn it out." And He did!

When Israel was sent into Canaan, Joshua was given a terrible commission; and the critics say it could not be of God. He commanded the extermination of the Canaanites. But men say God could never have ordered it! Why not? Listen: "The iniquity of the Amorites" was "full", and again, both as a judgment, and as an act of moral sanitation, God wiped them out.

There are times when we see an individual, one man, who has been guilty of such crime that he cannot be forgiven, and the sentence of the court is that he shall hang by the neck until he is dead. Society says to an individual, "You are not fit to live; you must die." Or sometimes they are confined within bars for their own correction, and for the salvation of others.

My dear friends, there is such a thing as collective, national, responsibility. "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell." Cities! Nations! The Bible is full of it. The time comes when nations become ripe for judgment, and God must deal with them.

But what have we now? The doctrines of pacificism are being quite generally preached. There were seventy-five ministers of the United Church of Canada a little while ago who signed an anti-war manifesto—and one of them three blocks from here in the Carlton United Church is preaching pacificism still, and training the young people in these things. If I had my way, I would give him a ticket to Germany and let him preach his doctrines in the concentration camps of Germany. What right has a man to enjoy the protection of this country, and at the same time undermine the very foundation of its defense?

We have the same thing in England. Societies are organized for peace propaganda—peace with the devil; peace with the very powers of hell. That could not be if men had learned from the Bible. We are reaping to-day what the persistent propagation of the principles of unbelief has sown in the years gone by.

In a little while we may have interference from some commercially-minded nation, that is a little concerned about the dislocation of business. I do not think you need be greatly concerned over the visit of Sumner Welles to European capitals. I really believe he was sent for a specific purpose—and I could almost write his report to the President. I am sure he will tell the President that peace on the Allied terms is at present impossible—and that peace on any other terms will never be possible!

I have had a great deal of experience of war, religiously. I remember after we had been engaged in a battle for the Book for years, we had a great convention; and a little minister, young and inexperienced, rose and said, "Mr. President: I move that a committee, to be named by the Chair, consisting of so many members"—I forget how many—"shall be appointed to go into this whole matter, to find out what all this controversy is about"! I think he was the only one who did not know what it was about.

We had that in the last war. I remember I spoke one night to a full church—we had more people outside than in—on the subject of, "President Wilson's Impertinence". He had said in one of his notable letters that no responsible statesman of any of the warring countries had yet said what the war was about. He awoke from his sleep, after a while! And there are people to-day who do not know what the war is about. The United States papers are full of it—and there are some people in this country too, who do not know what the war is about. Well, I do not know whether we shall have interference from that quarter, or not. I believe not. But whether or no, of this I am sure, if we have to pay the price in blood and treasure to make peace possible, those who have been forced to make their war will this time, make the peace.

But there is something else, and you will see why I am speaking upon this subject to-night. Do you know that in all Europe, outside of the British Isles, there are less than six million Protestants? Not all the rest are Roman Catholics, of course. There are the Greek Catholics of Russia—how far they have been affected by Stalin's godlessness, it is impossible to say. No doubt there are many still devout Greek Catholics, and many genuine believers in Russia. But there are less than six million Protestants in all of Europe. In the large, Europe is a Roman Catholic country. The Spanish War was a war that was fomented and financed, beyond all peradventure, by the Vatican. And just before the present war began, the Archbishop of Canterbury, an Anglo-Catholic really, and Lord Halifax, the British Foreign

Minister, also an Anglo-Catholic, in the House of Lords seriously proposed that overtures should be made to the Vatican, to ask His Holiness the Pope to act as world-arbitrator; for the reason there was no one else on earth so competent to arbitrate between the nations! Do you think it is time that we should be on the alert?

I read an article in an American paper only last week, to the effect that we do not want a peace made by Rome—an American pointing out that President Roosevelt sent a special envoy to the Vatican, and that he had called the head of the Federal Council of Churches—a Modernistic aggregation that represents nobody but itself, I think, but assumes the right to represent everything—seeking co-operation of all churches with the Vatican to promote peace.

Only last night there was an account of a meeting of a hundred clergymen, including the Archbishop of York, meeting at a secret rendezvous in Holland, to discuss peace. I think those who talk of peace under present-day circumstances, are the worst enemies of peace. But how terrible it would be to have a peace in which Roman Catholic influence would dominate! One could be sure it would be a peace made in the interests of the Roman Catholic Church.

Then there is, of course, always the general war-weariness to fear. Have you read the story of Finland? Everybody has. Have you read that they could not bring their tired troops home, because they have not men enough to allow them to go on leave? Long after the fighting day was done, they still had to go on, and go on. After a while it gets wearisome to other people. It is possible for even people of intelligence, who think things through, sometimes to be so afflicted in body and so oppressed in mind, that they cannot think. They become forgetful of the past; they lose their perspective; they are face to face with some great burden, and they say, "Give us rest."

Hitler has aimed at that all the way through, so to keep the nerves of the world on tension, so to unnerve the nations that at last the people of the warring nations will be ready to accept his terms. That is how it was with Britain in the last war. I was there every year, and I was there the last year for four months continuously. The people had almost reached the limit of their endurance. They could scarcely stand it longer. They welcomed any kind of peace that would bring surcease. And you could not blame them.

That is why an individual sometimes, who is ordinarily competent to solve his or her own problems, yet in the stress of some special situation, is incapable of forming a correct judgment, and must enquire, "What would you do in my circumstances?" They cannot know; they cannot see far enough; they must get the judgment of someone who is able to detach himself, and to view the whole matter from a point of detachment, and see the principles at issue.

I say this now, because we have not come to that crisis, but we shall come to it—inevitably we shall come to it, when people will cry, "Peace, peace", when there is no peace.

III.

GOD CANNOT BLESS AN UNRIGHTEOUS PEACE. "Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people." And that will be our lot if thus we do. I do not think it is enough to destroy Hitler or Hitlerism in

the field. I have no question in my mind of the ultimate victory of the Allied Forces. I am just as sure of it as though we were celebrating the victory now. I do not know when it will come, or how; but that it will come, there can be no shadow of doubt. But what I fear is the peace.

In my own mind I have criticised Sir John Simon a good deal. I abhorred his foreign policy when he was Foreign Minister, when he gave Japan her first opportunity. However, he said a good thing the other day. I do not quote his exact words, but in effect he said, "We are being continually asked to distinguish between the German rulers and the German people. It will be time enough for us to do so when the German people make that distinction themselves." In the last peace conference the German plenipotentiaries pleaded with the peace-makers, with their conquerors. They said, "Germany has another government; there has been a revolution; we did not make the war; as we negotiate peace, we are another people altogether." Clemenceau replied something like this: "But the German people did not change their government until they were beaten, and the German people supported the German war effort with all its atrocities, to the very end; and it was only when they were beaten to the ground that they had a revolution, and changed their form of government. If the forces of Germany could have succeeded in the field, the German people would never have changed their government."

If I had anything to say about it, it would make no difference what form of government they adopted, or what they called themselves, Germany would have peace only on our terms. I do not believe we can have a righteous peace unless the empire of Germany is subject to a military occupation. The Allied Armies ought to occupy every part of Germany. The German Empire ought to be dissolved at least into its pre-Bismarckian constituents. It will be just as well to let them know. I think it is all folly to suppose we are going to detach the German people from the German rulers. We shall have to fight on; and I think the whole country ought to be made to know, every state within the German Empire, that gangsterism does not pay, and that he who "takes the sword, shall perish by the sword." That does not mean he who defends himself by the sword, but he who deliberately takes the sword for aggressive warfare, the man who initiates the conflict—that man will ultimately perish by the sword.

And if I had my way, I would see to it that Germany was put under an Allied military protectorate for at least fifty years. You wonder at that? Do you not know that the youth of Germany have been trained in Hitler's schools, and their minds poisoned with Hitlerism? What are you going to do? You cannot kill them. But somehow, for the world's salvation, that poison must be eradicated, and Germany must be controlled until it is eradicated. Unless it is, we shall face worse conditions in the future.

I wish I could superintend an army of men charged to destroy forever the Krupp Armament Works. I would make it impossible for Germany to make another armed exploit beyond the Reich. I would not require her to pay a dollar, I would not demand that she make reparations: I would give every state in Germany the freest form of democratic government that could be devised, and let

them live their own lives under Allied benevolent supervision. I would give them a taste of real freedom. But I would place her foreign relations and her educational system under the supervision of an Allied Commission. Her frontiers should be protected by Allied police, their territorial integrity guaranteed, to make sure the poison is not perpetuated in the generations to come.

We have a big job on hand, my dear friends; and we do well to think deeply on these problems. Do not be content with a few newspaper items. You had better find out what history has to say about these things. Something must be done, with this plague of Germanism, if the world is to have peace again.

What about Canada's part in it? We have scarcely begun, but we have begun, and we must continue. We do not know what we shall require before the day is over, but I do believe that we ought, by every means in our power, to prepare the minds of the people for a long, long siege; not to expect this to be over in a year or so, because the aftermath will be the difficult thing. We may once again win the war, and throw away the peace. We did it the last time. We allowed Hitler to gain the ascendancy, and we must pay for our folly in blood and treasure; and there is no one living to-day, old or young, who may hope to see the whole debt paid during his lifetime. Generations to come will have an entail from this accursed Hitlerism that will bow the shoulders—perhaps until the Lord Himself shall come.

One thing is sure: unless Hitler and Hitlerism are destroyed our life must go for their life, our people for their people. Hitlerism, and what we know as Civilization, cannot exist together in the same world.

What is our hope in all this matter? Just the hope that is involved in the text. God is looking on. His hand is upon the affairs of the nations; and He will see to it that victory is given ultimately to those who fight for righteousness. We need to pray that we may be steeled against that softness that would consent to an easy peace; and we need to think seriously about what our part in Canada shall be when discussion of the terms of peace shall come. Not that it is right to give effect to any of them just now. We must win the war with everything at our command. I am still young, but I wish I were still younger. If they would take me, I would be there. And I hope you will feel this, that we in Canada have everything at stake, and must fight with all our powers to the end.

Here we are to-night, unmolested. This meeting would be impossible in Germany. All the rights of man for which the generations have struggled through the years are trampled under foot. Civil and religious liberty is at an end. Even men's thinking is regimented. It is the most torturing slavery to which the millions of earth have ever been subject since the world was made.

I do not care much about physical conditions, but I will tell you how I feel—that if it were possible to meet all the millions of Hitler single-handed, I would rather go out and meet them, and let them fire away, than surrender my liberty. Life would not be worth anything if Hitler could succeed, or Stalin either. Let us remember that everything that is brought to us by the grace of God, and the civilization which has been moulded indirectly as a by-product of Christianity—all that is crumbling away before our eyes; and unless righteousness prevails, it had been better for us that we had never been born.

But righteousness will prevail. It must prevail! And we must continue to fight with all our might until it does prevail. And as surely as God is on His throne, He will give us the victory.

A GREAT MEETING MONDAY NIGHT

Last Monday night Jarvis Street Church was packed to capacity—while, according to the ushers, large numbers were turned away—to hear an address by the Pastor, which had been advertised as follows: "Hepburn—Drew—King—Manion—What shall we do with them?"

The address was printed in advance, and somewhere between a thousand and fifteen hundred copies were sold at the doors; and they are still being purchased in large numbers at the office. We just received one order for two hundred and fifty copies this afternoon.

Copies can be mailed postpaid, for 10c per single copy; or five copies for 25c postpaid; twenty-five copies for \$1.00 postpaid. If any of our readers want copies, please apply at once, as the supply will soon be exhausted.

The newspapers estimated an attendance of sixteen hundred people.

A GOOD WORD FOR THE SEMINARY

A dear friend in England, who has long been interested in our work, and who, on hearing of the destruction of the church two years ago, immediately cabled us five pounds, and later secured other contributions from friends, has just written us to say that he has deposited five pounds ten, with the Canadian Bank of Commerce in London, for the Seminary work.

This brother is well advanced in years, but reads widely, and is alert to all the movements of the times. He is one of "Spurgeon's men", and has been steadfast in his adherence to the great verities of the gospel of sovereign grace, as Spurgeon preached and taught, through all the years.

We should like to publish the whole letter, but we publish that which relates to the Seminary particularly because we can think of no better argument to present to our readers to ask their help for the Seminary Fund. Here is the excerpt from the latter dated February 21st:

"That was a very fine picture you gave us of the Autumn Convention, as handsome a bunch of young men as ever photographer pictured—and not one single 'dog-collar' among them—good!

"It is your great Seminary work that appeals to us most of all. To be training and teaching thirty or forty young men annually, first, to know their Bibles; and second, to become efficient preachers and teachers of Bible truth; and thirdly, to go out over your vast and new country, to plant and build up New Testament churches, is surely an enterprise so entirely of the mind of Christ, that no man can estimate the incalculable blessing that must result to the people of your great country.

"C. H. Spurgeon used to say to his students: 'The man that leaves the College to go out and sustain a good, going work, does well. The man that leaves us to go out and pull together a declining work, does better. But the man who leaves us to go out and plant a new church, does best of all.'

"It seems to me that this 'best of all' work, that

of planting new churches, is the normal work of your Seminary Pastors. What higher or nobler purpose could any man set before him as his objective in life? In our view, there could be nothing greater. What a pity that you should have to plead for funds to sustain such a work, a work which should so obviously appeal to every earnest, right-minded, Christian who is entrusted with money and wealth.

"May you richly prove the Lord Himself to be your 'all sufficiency' in this great work."

NEWS OF UNION CHURCHES HESPELER

"I read with deep interest the letter by Brother Guthrie in THE WITNESS," writes Rev. J. R. Armstrong, pastor of the Hespeler Church. "I agree with him in what he says concerning the qualifications of Mr. Slade for the work of representing Union work among our churches. He was greatly appreciated by the people here at Hespeler and we hope that it will be possible for us to have him with us again soon. That, I suppose, seems like an idle wish for I am sure it means a great sacrifice for the church at Timmins to let him be away so much. May the Lord richly bless them for their generosity.

"I took Mr. Slade to Medina for the meeting on Friday evening. The roads were not very good but we were well repaid for the trip. The Lord has blessed the friends on the Indian Reserve during the last few weeks and their hearts were overflowing with praise. Mr. Slade preached a very appropriate message which the folks received as from the Lord. We have received an offering for the work in Montreal which will amount to about thirty-five dollars."

LETTERS FROM TWO FRENCH SOLDIERS

To the Ladies of the Junior Dorcas Society,
Jarvis Street Baptist Church,
Toronto.

Dear Friends:

There lies before me a letter with a good number of signatures of friends known by name and others known certainly by sight. This letter arrived in barracks, somewhere in France, in a rather large and heavy envelope. The envelope was covered with writing and showed signs of a long trip. Some philatelist had separated the stamps, though I thought I had as much right to them as he. But I am glad that the parcel you sent made at least one other person happy.

I certainly do not need to tell you what else there was in the parcel besides the envelope or rather the letter. You must have known it before me. But to you all go my heartiest thanks for your kindness and generosity. And what a happy selection you made! All things useful to a soldier. There were things for the mouth, for the eyes and even for the ears. The hat provided much fun to the soldiers who attended the unpacking ceremony. One of them put it under his cap and went outside. And when he met a friend he made a military salute thus squeezing the hat, which by its squeek surprised the fellow soldiers. The candies were also found to be delicious by the community, for there is a little custom according to which the soldier who receives a parcel shares, to a certain extent, with his room-mates. The figs also were found to be so much different from the ones which we receive for dessert. Even the book has been shared and a number of the soldiers have had a good laugh at its funny military stories. It is so true to life in the army. As for the envelopes and paper, I can guess it to be a gentle hint not to forget my Canadian friends. I have not yet had the opportunity to taste the no doubt delicious coffee and chocolate, nor have I opened the box of Oxo. Oh! I almost forgot to tell you how delicious and fresh I found the cake. I do not know whom to congratulate, so I congratulate you all.

Well, I cannot thank you enough for your thoughtfulness and your good taste. It cheered and warmed my heart as the socks, wristlets and scarf will warm my body in these cold days of January.

But the joy of receiving was certainly not greater than the joy of remembering all the friends whom I have known

at Jarvis Street during good and hard times. What a happy thought is the one that we are one in Christ, though "sundered far"! As I looked over the names, I found some associates at the Seminary, some teachers, some students, some pupils in the French classes, some associates in the work of Jarvis Street, teachers at the school, in short all fellow-Christians and soldiers of Christ. May the Lord bless you all richly as He has done in the past as He is doing it for me in the present and as He promised to do in the ages to come.

Brother Dubarry joins me in sending you all our best regards and wishes in the Lord.

Yours heartily in Him,
F. BUHLER.

FROM MADAME GUEDJ

In a recent number of the *Lien Fraternel*, the organ of our French Baptist brethren, Madame Guedj tells some of the experiences of her soldier-husband as he recounted them to her on a recent leave of absence from the army. It was during this week of leave that he had the privilege of preaching again in his beloved church and baptising four brothers and sisters in Christ. His brief stay at home was gladdened by the presence of a number of soldier-members of the church, who in a happy evening of fellowship told of their various experiences in the army, how the Lord had used them to spread the good seed wherever they were found. Madame Guedj's account runs as follows:

"At the end of the first stage. It is finished. The adjutant must leave his lads of the first company. The hour has arrived. He must join another unit. When the announcement is made at the roll call their hearts are heavy. These men and their officer had learned to love each other, for there had been an atmosphere of affection and sweetness very rare in army life. Nevertheless the work had been hard and discipline had been maintained. One cannot imagine an adjutant who does not punish.

At the last roll call on the day after there were the words of farewell. There, the eighty-three men of the section are in the farm yard become a military establishment, while the adjutant tells them his joy to have been with them during these three months, his regret, his chagrin at leaving them. He asks them if they will remember those beautiful songs they have sung together, at rest, on the road, or as they ate together. And then he hums: "I will sing of His great love in the winter, in the summer, night and day; always, ever, I shall sing of His great love." It took some time for the men to find their voices, finally, towards the end of the stanza, several of the best singers led off and then a whole choir lifted up to heaven the pure accents of our two beautiful hymns. Then one of the oldest sergeants came forward: "Adjutant, in the name of all, I thank you for what you have been to us." Their eyes are moist; they stretch out their hands, and copies of the Gospels are distributed. Happy adjutant, splendid roll call!

Several weeks after, in service elsewhere, my husband met the young priest Laurent, his former soldier whom he liked to call Brother Laurent: "Mon adjutant: Everything is changed since you left us." May God enlighten Brother Laurent who is learning to realize the difference between him who serves God and him who does not serve Him.

Second stage—a new company—other officers. But this time what a difference! Now the adjutant—pastor—singer, finds himself in the midst of artists, comedians, actors, and music hall entertainers. "God has so loved . . . the world." One of these officers approaches him: "Guedj, I hear that you sing. I am going to organize the leisure hours and we must have your help."

"Certainly, lieutenant, if I can sing what I like."

"Agreed."

That evening during the New Year season when everybody is thinking of amusement, neither knowing nor wishing to worship, the voice of Christ's witness is raised before a great number of soldiers and officers, as Mr. Guedj sings: "The peace that my heart wishes He offers to the sinner who believes; He has come to save my soul by dying on the cross."

And then, "Thank you," says one of the non-commissioned officers, with evident emotion, "You brought what was lacking. They tell me you are a pastor. I am Father X . . ."

Then the General himself came, and holding out his hand to the adjutant said, "You have brought us a note of faith. I congratulate you."

"Guedj," said the lieutenant, "we have put you down on

the New Year's programme. Will you sing again, 'Jesus is the Prince of Peace'?"

"Why, certainly, with pleasure."

GOOD NEWS FROM SNOWDON MISSION

During the past week it was my privilege to assist Pastor Hume Wilkins in a week of special meetings at the new Snowdon Mission in suburban Montreal. The attendance increased steadily through the week, and on the last evening the hall was well filled with all but a few of the chairs occupied. The Sunday School has also shown rapid growth. A month ago there were seventeen present, a week ago twenty-two, and by last Sunday it had grown to forty—a rate of increase of about fifty per cent in two weeks!

As I visited in the district and met those who came to our meetings my conviction was confirmed that a great door and effectual has been opened unto us in this large and growing district. There is every indication of great possibilities in the days to come. We all felt, too, that the friends throughout our Union churches were bearing us up before the throne of grace, and we rejoice with them in the evident blessing which has attended the labours there. A fine response to our special appeal for financial help has been received, and we should like to remind the friends that the need continues week by week.—W.S.W.

NORANDA

"We have been having seasons of blessing and refreshing for we have been experiencing the hand of God more and more in our midst. There has been a keen interest manifest in our membership for prayer and Bible study, which we have felt will certainly be the determining factors in conditioning us for a larger and more effective ministry in this needy area. There are so many strangers in our meetings from time to time, that it makes us feel there is a desire for the Word of God; and in the lives of some it is proving fruitful. For instance, Monday evening I spent with a fine young couple until a late hour speaking further of the things concerning their souls' salvation. The young wife gave her heart to the Lord while her husband, a very conscientious chap, was left still carrying his heavy load of sin, and unlike Bunyan's Pilgrim has not yet come to the cross. They are typical of many more in this country of young married couples. We thank God for His "go". In His strength we have been trying to fulfil the commission and have made many valuable contacts in the homes; but it becomes all the time more firmly impressed upon our hearts that the fisherman's business is not an easy one, with many a hazard in an effort to make catches from the great enemy of the souls of men.

"After a week of prayer we held our annual business meeting on last Friday night. It was gratifying to report that every department was up financially which was a further token of the good hand of the Lord. Some lately have applied for baptism. The Sunday School continues to grow from week to week. The interurban bus line makes a special trip for us each Sunday morning thus servicing for the school a goodly number of children on the outskirts of Rouyn, many of whom have never been in any school, Sunday or otherwise. Wouldn't the Communists welcome such raw material? Well, I am sure they never could do more than we do! We have been happy to be able to maintain—another evidence of the goodness of the Lord—our radio ministry. From the words we receive from time to time we always have the satisfaction at the end of the Lord's Day of feeling that the whole of this area has had the good seed of the Word through this medium.

"Yesterday, with two French brethren, I made a visit to a nearby village. There we found a Christian lady formerly from France and her Belgian husband, fine people, who had been settled by the Government on a rather rich plot of land, but who had been without any form of Christian fellowship for five years. Stopping between trains gave us only three hours with them, but after we had talked and had sung some of their favourite hymns in French, and lastly held a season of prayer, we left them a little more strengthened to battle with their local tormentors and the pangs of loneliness. Such an excursion speaks to one's own heart, first of the tremendous need of this Home Mission field, and second, of the great blessing and joy of two or three who are privileged to gather in His Name. We have already ventured some French over the air. One is certainly handicapped in exercising a full ministry without a working knowledge of the French language."—W. R. Slade.

Bible School Lesson Outline

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

Vol. 4 First Quarter Lesson 12 March 24th, 1940

THE RESURRECTION OF CHRIST

Lesson Text: Luke 24.

Golden Text: "But now is Christ risen from the dead, and become the first-fruits of them that slept."—1 Cor. 15:20.

I. The Empty Tomb—verses 1 to 12. Read also Matt. 28:1-8; Mk. 16:1-8.

Christ arose from the dead early in the morning (John 20:1). The night of sorrow had ended, and now a new day dawned upon the world. It was a day of light and victory, a foregleam of that glorious day when all shadows shall be forever dispelled; when there shall be no more night, and no more death (Song of Sol. 2:17; 2 Pet. 1:19; Rev. 21:4, 25).

The resurrection of Christ marked the beginning of a new week. This was to be the first of the new sabbaths. The sabbath commemorated the rest of creation (Gen. 2:2; Exod. 20:10), but the first day was hereafter to be the sign of the rest of redemption (Heb. 4:3-10). As the Passover marked the beginning of months for the children of Israel, so did the resurrection of Christ usher in the new era for the saints.

The faithful women who had ministered to the Lord, Mary Magdalene, Mary the mother of James, Joanna, and others (Matt. 27:56; Mk. 15:40, 41, 47; John 19:25), brought to the tomb spices and ointments which they had prepared after the burial (Lk. 23:55, 56). Happily, their love gift was no longer necessary, and their devotion was to be offered to a living Saviour.

The empty grave which the women beheld is a fact of deep significance for the world, and especially for the Christian. Here was tangible evidence that Christ had been victorious over the powers of evil, death and Hades (Acts 2:24; Rev. 1:18). God had accepted the sacrifice of Christ, and had raised Him from the dead, that all might know that their redemption had been made sure.

The two men in shining garments had a message of joy to convey to the wondering women. How the angels delight to be God's messengers of blessing to His children (Lk. 2:14; 15:10; Heb. 1:14)!

The Saviour, Who had been numbered with the transgressors in His death, was now to be found among the living and glorified ones. He was the first-born among many brethren, and hence the God of all living, for all live unto Him (Lk. 20:38; Acts 26:23; Rom. 8:29; 1 Cor. 15:20-23; Rev. 1:5). Because He lives, we too shall live (Rom. 8:11; 1 Cor. 15:22; 1 Thess. 4:14). Let us identify ourselves with Him in His death, that we may share also in His eternal life (Rom. 6:8-11).

How comforting to be reminded of the words of Christ! The women listened to the testimony of the heavenly visitors that all these events had taken place according to the eternal plan of God for His Son (Matt. 17:22, 23; Mk. 9:30, 31; Acts 13:30-37; 1 Cor. 15:3, 4). Faith in the Word gave them the assurance they needed.

Peter resembled Thomas in that he hesitated to believe the witness of others without personal investigation (John 20:24-29). He marvelled, not merely because of the emptiness of the tomb, but also because of its orderliness. The folded grave garments gave evidence that Christ had left the tomb as a Victor.

II. The Emmaus Travellers—verses 13 to 35.

One of the two disciples who were walking from Jerusalem to Emmaus, a distance of about seven miles, was Cleopas (verse 18), and the other may have been his wife. As they communed together concerning the recent event at Jerusalem they were sad. To contemplate the mystery and perplexity of human history and Divine providence without the light which Christ gives will inevitably lead to sadness. We must look to Him for the solution of the problems of existence.

Christ was indeed a stranger in Jerusalem. This world was not His home. He had come from the glory land and had sojourned on this earth for a brief time in order to bear the world's sin and to show us the way to the Father (Lk. 19:10; John 17:5-8; Phil. 2:5-11; Heb. 2:10).

Our Lord's questions did not imply ignorance, as the two disciples inferred, but rather His kindly interest. He Who has all knowledge would have us confide to Him our sorrows, fears and disappointments, that He may graciously bear them with us (Psa. 37:5; 62:8; Phil. 4:6; 1 Pet. 5:7).

To the two disciples the death of Jesus of Nazareth seemed to indicate that He was not the Messiah. As a matter of fact, it was that event, foretold by the prophets, which proved that He was the Messiah (Psa. 22; Isa. 53; Zech. 12:10). The Scriptures had plainly declared that Christ would tread the path of suffering, as well as that of glory (verse 46; Psa. 8:4-6; Heb. 2:6-10).

Spiritual enlightenment is necessary if men would understand spiritual truth (1 Cor. 2:14). The mind of the natural man is dark (Rom. 8:5-8), and only the Spirit of God can bring illumination. Christ must reveal Himself to His disciples, or they would not see Him. He opened their eyes, their understanding, and He also opened to them the Scriptures (verses 31, 32, 45; Acts 16:14).

The disciples rose up the same hour, and in spite of the fact that it was night, returned to Jerusalem to tell the others that they had seen the Lord (2 Kings 7:9). Their zeal is to be commended.

Together the disciples traversed the same road as before. The scenery was the same, but how vastly different! They had now seen the Lord. At first their footsteps had lagged, and their hearts had been weary and heavy, till the beloved Stranger had joined them and comforted them. Now they ran with eager haste to share with others their newly-found joy (Mk. 16:12, 13). Would that all men knew that Christ has risen from the dead, and that He is alive for evermore!

III. The Appearance of Christ—verses 36 to 49. Read also John 20:19-23.

Christ Himself appeared to the disciples as they talked about Him. He will hearken to those who remember Him and think upon His Name (Mal. 3:16). He will bless them with a sense of His personal presence (Matt. 18:20).

Peace was the burden of the message of Christ to His own before His death (John 14:1, 27; 16:33), and it was also His first greeting to them after His resurrection. He is our Peace, and He made peace for us by the blood of His cross (Rom. 5:1; Eph. 2:14). The peace secured by His death is assured for us by His resurrection (Rom. 4:25; 5:10).

Christ calmed the troubled spirits of the disciples, who thought Him to be a mere spectre (Matt. 14:26, 27). He showed Himself to be alive by infallible proofs (Acts 1:3). His body, though now glorified, was a real body of flesh and bones; He could be touched, and He ate before them. He still bore on His hands and feet the marks of the nails (John 20:25; Gal. 6:17).

The disciples were to be witnesses to the fact of the resurrection of Christ (Acts 1:8, 22). Power from on high would be given to them to proclaim the message (Acts 1:2-5).

IV. The Ascension of Christ—verses 50-53. Read also Matt. 28:16-20; Mk. 16:19, 20; Acts 1:9-12.

Bethany, the town of Mary, Martha and Lazarus, had frequently been visited by the Saviour (Matt. 21:17; 26:6; Mk. 11:1; 14:3; Lk. 19:29; John 11:1; 12:1). From the Mount of Olives the Lord pronounced a benediction, and then ascended into heaven (John 20:17; 1 Tim. 3:16).

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