

The Gospel Witness

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

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WHO SHALL ROLL AWAY THE STONE?

That which weeping ones were saying

Eighteen hundred years ago,

We, the same weak faith betraying,

Say in our sad hours of woe;

Looking at some trouble lying

In the dark and dread unknown,

We, too, often ask with sighing,

"Who shall roll away the stone?"

Thus with care our spirits crushing,

When they might from care be free,

And, in joyous song out-gushing,

Rise in rapture, Lord, to Thee.

For, before the way was ended,

Oft we've had with joy to own,

Angels have from heaven descended,

And have rolled away the stone.

Many a storm-cloud sweeping o'er us

Never pours on us its rain;

Many a grief we see before us

Never comes to cause us pain.

Ofttimes in the feared "to-morrow"

Sunshine comes, the cloud has flown!

Ask not, then, in foolish sorrow,

"Who shall roll away the stone?"

Burden not thy soul with sadness;

Make a wiser, better choice;

Drink the wine of life with gladness;

God doth bid thee, man, "Rejoice!"

In to-day's bright sunlight breaking,

Leave to-morrow's cares alone;

Spoil not present joys by asking,

"Who shall roll away the stone?"

—G. WASHINGTON MOON

POSTPONING THE OPERATION

Even the most heroic spirit dreads the surgeon's knife, and the patient's kinsfolk dread it even more. Any suggestion that an operation can be avoided altogether, or at least safely postponed, is invariably welcomed with delight. An opiate, a tonic, a change of scene and climate—all these and many other halfway measures are frequently resorted to in order to avoid the operating room. When the decision to postpone the operation is reached, every member of the family breathes more easily, and for a few weeks—perhaps a few months—are able once more to sleep comfortably at night.

But at length the pain is felt again, the symptoms of the inward malady which for a while had been absent, reappear; and all the old horror returns. Other doctors are consulted. This time the most conspicuous local surgeon is called—but he advises against an operation. Two words sum it all up, "Too late!" Not the surgeon but the undertaker writes the final chapter.

We confess to an uneasy feeling as we view the world-situation. There is not much in the record of recent years to reassure us. Something is radically wrong with the world. What we call CIVILIZATION is critically ill; a malignant cancer is gnawing at its very vitals. For years it has been clear to us that Communism, Fascism, and Nazi-ism, are but different names for the same disease. It all spells lawlessness, anarchy, anti-Christianity, utter godlessness. It is a painful disease, and brings death to its victims.

There is a certain human solidarity. It is indisputably true that God "hath made of one blood all nations of men, for to dwell on all the face of the earth." Abraham Lincoln said a nation could not live half slave and half free. This is now more emphatically true in the greater complexity of modern life. The world was never so sensitive as it is to-day. Distances which required months to traverse can be spanned in a few hours. A man can be heard, not only speaking, but breathing, by countless millions around the world.

A cancer in any part of the body will ultimately affect every member. Though for a while the pain may be localized, there can be no part of the body neutral in respect to the deadly enemy within. That is the condition of the world to-day. There can be no neutrality. We understand and sympathize with the smaller neutral nations of Europe, east and west: Hungary, Rumania, Bulgaria, and Yugoslavia, in the east; Switzerland, Belgium, Holland, and the Scandinavian countries in the west. They are like people living in highly-combustible houses next door to a great conflagration.

It may be that the hand or the foot, or some other part of the body will escape direct involvement if the cancer is removed in time. Otherwise, the neutral nations will need the undertaker as much as the main part of the body. And the Western Hemisphere cannot possibly escape. There can be no such thing as geographical or political isolation in these days. "If one member suffer, all the members suffer with it." Long ago it was written, "For no man ever yet hated his own flesh, but nourisheth it, and cherisheth it." All humans are related, bound in the bundle of life together. If every part of the world not yet directly affected by this hellish cancer could unite and agree upon an operation, we should soon make short work of it. He who hesitates is lost.

Nobody wants the United States to send men to Europe; but if she does not soon make common cause

with those who fight for righteousness, even though the victory be won without her—as it will be, if it must—how will she be able to hold up her head among the nations? The loss to American prestige will be such as will require years to recover from. This is not Britain's war; or France's war: it is everybody's war, who is not a mad man or a fool.

The other day we heard of a woman in the hospital. She was critically ill. All the sons came home, and some of them gave her blood transfusions—but they all stood by. If any one of them, especially the strongest and the richest, had resolved to keep himself out of trouble and had stayed away, what would the rest of the family have thought of the one who thus isolated himself?

Poor Finland has suffered the amputation of a vital part of her anatomy, and is seriously crippled. Her near neighbours propose a defensive alliance with her. Let no one blame Sweden and Norway. They have the President and Vice-president of Hell for their next-door neighbours, both armed to the teeth. It was obviously impossible for Sweden and Norway to consent to the passage of troops. Germany might easily have thrown a half-million men against any force that we could have sent there. But a day of reckoning must come, not only with Hitler, but with Stalin and Mussolini too. The iniquity of these modern Amorites must be well-nigh full. Then Heaven's judgment will fall.

Meanwhile, terrible as is the ordeal, we count it a great honour for the British and French Empires to be chosen as God's instruments to stand against this plague. But there must be no talk of peace—not even a thought of it. This time the job must be thoroughly done. The worst enemies of the world's peace to-day are those who talk of peace. We must pray and fight for the triumph of righteousness. Then—and then only—can we have peace.

THE FOLLY OF THE ANTI-BRITISH FEELING

Dr. J. Frank Norris, in *The Fundamentalist*, Detroit, February 23rd, 1940

That there is a certain amount—no large amount—of anti-British sentiment in America, none can question. But ninety per cent of the people in America are in sympathy with England and her allies in this most unjustifiable war.

The issue is Hitlerism, which is a synonym for the worst form of tyranny known in all the annals of time. The English statesmen did everything in their power to avert this war, even to the point of humiliating themselves before the world.

England and her allies made a colossal blunder in the last war, that is, in the first part of the World War, which ran from 1914 to 1918, and that mistake was in not carrying the war to Berlin. If the war had been carried to a successful finish and given Berlin, the German junkers, a taste of real war, and would have but for the untimely intervention of President Wilson—if this had been the finish the present war would not now be on the world.

The German people are a great people, and the Germans in America, in the main, make good citizens. For them we have the highest respect.

Stripped of all paraphernalia, prejudice and camouflage, the whole civilized world is facing the bloodiest and most conscienceless international bandit that was ever permitted to run loose among the nations of the earth.

There are certain elements in this country that take unfair advantage of every event and occasion to fan the small anti-British sentiment.

Take for example the question of the mails. It is not generally known that money was being sent to the Nazis. For instance two million dollars was found on one ship consigned to Germany, and Great Britain was thoroughly within her rights in not only intercepting the mails, but turning

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The Jarvis Street Pulpit

"JOINING UP"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 17th, 1940

(Stenographically Reported)

All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel: and all the rest also of Israel were of one heart to make David king.—I. Chronicles 12:38.

The history of David, the son of Jesse, is one of the most interesting biographies in the Scripture. David was "a man of war from his youth". His life was ever a stormy and strenuous one. Though beginning as a shepherd lad, even there he had to fight with beasts of prey, for the preservation of his father's sheep; and when he left the sheep in the wilderness to go up to the camp of Saul, he encountered the criticism of his brethren whom he had gone to help, and later had to do battle with the Philistine giant. From the beginning to the end of his life, practically, David was a man of war.

David was anointed to be king of Israel. Notwithstanding the turbulency of his career, he is one of the most eminent of all the types of Christ contained in the Scripture. Many of the Messianic Psalms which point to the coming of the Messiah, found their historical basis in the life and experience of the son of Jesse. Even after he was anointed to be king, his claims to kingship were not immediately universally acknowledged or recognized. He was without in desert places; he "kept himself close because of Saul, the son of Kish." He manifested himself to a few, as he did not to the many.

In this, how strikingly he illustrates our Lord, the Anointed One from all eternity. For Satan is still the god of this world. Though Jesus has been exalted, and given authority—all authority in heaven and in earth—He still waits, "expecting until his enemies be made his footstool". And just as in that time, after the anointing oil had been poured upon David's head, and before he had actually come into possession of the kingdom which was ordained to be his; while without in desert places, he gathered followers about him, so still our Lord manifests Himself to some as He does not to others. He is recognized and acknowledged by many to be the King of kings, and Lord of lords, while by multitudes of others, He is still despised and rejected.

The text I have announced belongs to that interesting and strenuous period when there gathered about David great companies of men, "to turn the kingdom of Saul to him, according to the word of the Lord." And the quality of these men, their characteristics, their heroic exploits, are instructively illustrative of the quality of people who are made, by grace, helpers of the war, to bring in the kingdom of our Lord, "looking for and hasting unto the coming of the day of God." I shall take this bit of history this evening as an illustration of that aspect of gospel truth.

I.

I would have you note first of all SOME OF THE CHARACTERISTICS OF THESE MEN WHO VOLUNTARILY ENLISTED UNDER DAVID'S BANNER—"men of war", men who "could keep rank", men who were not of double heart, men of "perfect heart". Such were these recruits in the army

of David, assembled, mobilized, to turn the kingdom from Saul to David.

They were "men of war". David was a musician. He was the sweet Psalmist of Israel. He played cunningly upon the harp. He was a man of varied talents, and of consummate ability as a leader of men. But he did not need just at that particular time artists of any sort; he did not need those who would come to him with empty compliments, who would praise him for his prowess. He did not need, as Finland recently did not need, sympathizers, but soldiers. He needed helpers in the war, and so those who enrolled as his followers were "men of war". It was wartime, and they got into uniform. They were mobilized to fight the king's battles.

Such people are needed in the service of our Lord Jesus Christ. I know it is not popular so to say in our day. There was a time when we talked about the "church militant". I think we could more accurately speak nowadays of the church "somnolent"!

I remember some years ago, when it was first introduced, I saw when travelling in the western parts of the United States, a sign in the pullman-car as I got on the train about midnight, after a late meeting. The train was dark for the most part, blinds were drawn. A few porters got down as the train stopped, to receive their passengers; and there was a dim light shining in the vestibule. When I got in, I saw what I had not seen before—I have seen it hundreds of times since—a little card hung near the entrance, "Quiet is requested for the benefit of those who have retired."

I was never so tempted to steal anything in my life! I thought I should like to have one of those cards. Indeed, I could have done with several of them—to hang in the vestibules of some churches of my acquaintance. "Quiet is requested for the benefit of those who have retired." Some churches are admirable sleeping-cars! Instead of ushers, there ought to be black porters, walking down the aisles, to put the people in their berths! No one must disturb them—from the pulpit, or anywhere else. In some churches the people are actually guaranteed when they come in that they will not be disturbed or embarrassed.

My friends, the Christian life to-day, as in all other days, is a warfare. Our glorious Lord still keeps Himself close, manifesting Himself to His friends as He does not unto the world. There is a battle to fight. I know there are some nowadays, in this war, who do not want to fight. They are ready to take full advantage of all that may be won or preserved for them by others' efforts, but they are, theoretically, pacifists. They are like a woman in one of Dickens' stories, of whom her son said, "My mother is a very excellent woman, but she always says, 'No row!' " If it be possible, as much as lieth in you, live

peaceably with all men."

How many there are who are religious neutrals! They are neither for nor against anything. They want to stay at home, while others fight. The New Testament is full of the military figure. We are to be "good soldiers of Jesus Christ"; and, as such, we are to "endure hardness". We are to "fight the good fight of faith". We are to "put on the whole armour of God". We are really to press the battle to the gate. "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" We must not content ourselves with singing, "Onward, Christian soldiers", but must be Christian soldiers; and take up arms against untruth and unrighteousness, on the side of our glorious King.

These men who came to David were *men who could "keep rank"*. They had been under the hand of a drill-sergeant of some sort, and they knew how to set the battle in array. They had not only enlisted for the war, but had subjected themselves to discipline, so that they would be of some service on the field of battle.

It is something to be able to keep rank. It is something to be trained, to form fours and come to attention when the command is given. It seems rather useless, I suppose, before the battle is set in array; but it is wonderfully useful afterward. I remember being amused during the Great War, in nineteen-seventeen. The United States came into the war a little earlier in that year, and I was crossing to England in June or July. I sailed from New York, and the first military company going to Europe from America was on board. It was a base hospital unit from Massachusetts. The Commanding Officer, all the officers indeed—were doctors from the hospital. There were many nurses on board, and a number of privates in khaki; I do not know whether they had been orderlies in the hospital, but they were then members of this hospital unit, and were bound for the front.

Obviously these men had had no military training: the whole company as yet were learning to be soldiers. When I was a boy in school I was drilled a little. I suppose I have forgotten most of it now, but I could manage a little—certainly those soldiers knew even less than I. They were set to mount guard, a corporal and his company. He would find a part of the deck where he could assemble his little company, and then try to give them orders. Then he would stand off to survey them. Coming back, he would go up and pull his men around by the coat sleeve, and stand back and view the result. How I longed to see a good Canadian drill-sergeant bring them to attention, and tell them what to do. He did not know how to command them—and if he had, they would not have known how to obey. He pulled them here and there, and then said, "Quick, march!" And as they marched along the deck, looked back over his shoulder to see whether they were following.

These men who came to David were men who knew how to "keep rank". They were trained soldiers. Our Lord Jesus needs men of that sort. It is not an easy thing to be a Christian. It is not an easy thing to fight the battles of the Lord.

When we had our controversy years ago, I remember a minister in Montreal, whom I afterward visited in the United States. He was a fine man; but his wife told me that when they crossed from Canada into the United States, driving his car, he said, "Thank God, we are out of that." His wife said, "My husband is no good at all in a fight"—and he was an Irishman! But he would lose his head, and was as likely to fight on the wrong

side as on the right one. He was a good man, but he did not know how to "keep rank". He was not trained for the army or for war.

It is most necessary to be trained to be a good soldier of Jesus Christ. Sometimes perhaps, if you have never seen anything of war, you might wonder why troops are kept so long in training; but those who have seen conflict know how necessary it is that they should be trained to "keep rank". It is dangerous to set the battle in array unless soldiers know how to obey orders, and to do unquestioningly that which is commanded. Oh that we had Christian soldiers of that sort to-day!

There are standards for enlistment in a fighting force. Men are examined by doctors, to see if they are physically sound. They must be men of health, men who are able to endure the hardships of the road, the camp, and the trenches. Men must not be enlisted in this present war to be put in hospital beds. Victories are not won by men lying in bed, but by men fit for the battle.

What sort of Christian army have we to-day? What sort of preachers have we to-day? What sort of recruiting agents has the Lord Jesus to-day? Join the army, join the church, call yourself a Christian; but you will not have to fight! No sacrifice will be required of you! The vast majority of professing Christians in the churches of our day are utterly worthless as a force for righteousness. No one is afraid of them. And half the preachers are afraid of their lives, afraid of rebellion, and dare not speak. How much we need to get back to the old-fashioned, scriptural view of a New Testament church! A church ought to be an army on the march, ready to do battle for the King.

These men were *men of "perfect heart"*. They were not, another verse has it, of "double heart"; and the margin says, "not a heart and a heart". Do you suppose any man would be admitted into the army if the doctor found he had two hearts? Two lungs are all right, but you do not need two hearts. These were men who had not "a heart and a heart". They were not double-hearted. "A double-minded man is unstable in all his ways." And so is a double-hearted man whose affections are divided, who has not learned to subordinate all interests to one master-passion. The men who are going to the front to-day have hearts for those whom they leave at home, wives and children, fathers and mothers, sisters and sweethearts. It does not mean that they have no natural affection. It means rather that a higher loyalty has possessed them, and that they conceive that they have a supreme duty, and their heart is given to that.

Such were these men, not that they loved others less, but they loved David more; and they were whole-hearted followers of the king. They had given him their hearts, and they were undivided in their affection.

Saul was still seated on the throne, but they did not attempt to divide their affection between Saul and David. They said, "David only is our king." They turned their back upon Saul, and all the comforts and emoluments of the court, and went out to a desert place to fight with their anointed lord and king.

We need that sort of spirit in the church of Christ to-day, a church that is made up of members who are not double-hearted. I think there is a doctrine of the gospel that needs very frequent and strong emphasis in our day, the necessity for the separation of professing Christian people unto God, to be shut up to Him, so that they have no heart for anything else.

We very frequently have people come to inspect our

great Bible School. They wonder how we do it. When we were building this church, I remember one lady who was Superintendent of a Primary Department somewhere in the city, who asked me, "What provision have you made for recreation, badminton courts, bowling alleys, gymnasiums?" I said, "We have none of them." "How then do you get the young people?" I replied, "That is how we get them."

I met a lady here one Sunday morning, who had been touring the School. She waited after the service and talked with me. She was the wife of a certain minister, her husband was Pastor of a church. "How do your teachers get these children to come to School?" I said, "It is very simple. They are out-and-out for the Lord; they have given themselves up to this work." "But how do they find time?" "Our teachers make time. They visit their absent scholars every week. That is a condition upon which teachers enlist." "How can they find time with all their social engagements?" I said, "They have none." "But they have to have their parties, they must go to the theatre." To which I replied, "So far as I know, we have not a single teacher who attends the theatre or dance—and if we had, we would soon ask such a teacher to do one of two things, give up his or her worldly pursuits, or give up their class. They must be either in or out." "Do you mean to say that your teachers are free from worldly amusements? We should have no one left if we made that rule. And it would rule me out." I said, "It would? I thought you said you were a minister's wife?" "So I am; but my husband, who is the Pastor of a church, and I both go to the theatre; we have no objection to the dance." "Then," I said, "you can never have a School like this."

Double-hearted! One heart for the world, and a little love for Christ. What about our troops who have gone to England? They gave up everything to go. Hundreds of others will follow, and they must surrender everything to go. You read a report of how many kindly English people had organized a dance for the Canadian soldiers. But the men were not allowed leave to attend. The officer commanding said his men had no time, they were in training and had come overseas to fight not to dance. Many pastors might learn from that officer. That is what it is to be a Christian—not merely to come to church on Sunday, not merely to have one's name on a roll-book; but men of war who can keep rank, with a passion for Jesus Christ, with a perfect heart, ready to live for Him, and for Him only. I would not cross the street to make a Christian, if it were in my power, of the nominal variety. The Lord needs men and women who are not double-hearted, who are wholly His.

I suggest you study the chapter in which our text is found. There is a long list of names there, and I dare say you often pass over such portions, saying, "I fear there is not much in that." There is many a gold-mine hidden there.

Many of these men had battled for Saul formerly. "Of the children of Benjamin, the kindred of Saul, three thousand: for hitherto the greatest part of them had kept the word of the house of Saul." But they had been converted from Saul to David.

That is what we need; a great host of new converts; men and women who will give up the service of the world, the flesh, and the devil, leave Saul behind, and follow hard after Jesus Christ. Read the record, and you will find there were *some of them who were especially*

skilled in the use of instruments of war; they were called "experts in war, with all instruments of war." We have men in the army now who are "experts", expert artillerymen, expert aviators, expert in a hundred lines. Indeed, in modern warfare a man needs to be somewhat of a scientist in order to be useful; chemists and engineers, electricians, and every kind of artisan, are necessary. There is much to learn before ever the battle is set in array.

How necessary it is that we should know how to use the instruments of spiritual warfare, "the sword of the Spirit, which is the word of God". Read the sixth chapter of Ephesians, where we are admonished to "put on the whole armour of God." Men need to be trained in a knowledge of the Word of God. Our difficulty is that we have men in the pulpit—I say it without apology, for I know it to be true—who read everything but the Word of God, expert in almost everything but in their knowledge of the Book, and their ability to expound it. How shall we get the Lord's battles fought if we have not men who are expert in war, who know how to open the word of truth?

And here and there you will find in the list, *the name of some outstanding individual like Zadok*, "a young man mighty of valour". What a joy it is to see a young man of large natural gifts and capacity, of great natural personal force, and of trained intellect, who throws wide all the avenues of his being, that he may become possessed of the Spirit of God, and who lays all his talents at the feet of his Lord, to become a mighty man of valour!

I remember a young man who came to me, a young man who had a good conceit of himself. He came seriously for advice, saying, "Pastor, I should like to ask you a question. My teacher in high school tells me I have done very well. Indeed, I am at the top of my class in my last year; and my teacher says I have a future that is full of promise." I told him I was very glad to hear that, and he continued, "I want to ask you whether, in your judgment, you think the Christian ministry would afford sufficient scope for the exercise of such talents as I possess"! I told him that, after many years in the pastorate, I though perhaps he would find opportunity in the ministry for the full exercise of such powers as he had.

It means much to be a soldier of the Lord—and it means more to be an officer of the army. I had a young fellow here some years ago who came full of enthusiasm and said, "I am going to be a minister." After three or four years he came and said, "I have given it up." "You have?" "Yes." "But why?" "I had not the slightest idea what it means to be a minister; I know now, and I have not the capacity." Blessed be God for the Zadoks, the mighty men of valour. Here and there we still observe a young man or young woman who will say,

"Jesus I my cross have taken,
All to leave and follow Thee;
Naked, poor, despised, forsaken,
Thou from hence my All shalt be.
Perish every fond ambition,
All I've sought or hoped, or known,
Yet how rich is my condition!
God and heaven are still my own."

May I ask you, to what class you belong? Are you Class "A", or "B", or "C", or "D", or "XYZ"? Where are you as a Christian? How much of yourself have you given to Christ? How much have you reserved? Can it be said of you, and of me, "Not double-hearted"?

II.

What did these men do? THEIR ONE PURPOSE WAS TO MAKE DAVID KING. That was all. There were many problems in Israel, but these men found the solution of all in one. They said, "We will put the government upon his shoulders. We will put the sceptre in his hand. We will put the crown upon his brow—and that will solve all our problems. Let us make David king." That should be the end of Christian endeavour everywhere, the exaltation of Jesus Christ, the coronation of the King, the establishment of the kingdom under Him.

They began by each recognizing David as their personal king. It is of no use to ask other people to bow before our Anointed until we have bowed ourselves. My question of you is, Have you made Jesus Christ King? You have made Him Saviour? Yes; but in what sense? One Who forgives sin? That is not salvation: that is only the beginning of it. Well is it that our sin should be forgiven for His name's sake, and washed away in His blood; but we are to be saved not only from the penalty of sin, but from its power and dominion. Christ should be given all our life.

I read a good story last week, of a soldier on leave going through the gate. He handed his ticket to the attendant, and was passing on—when suddenly he recognized him to be the King. He clicked his heels and came to attention, and saluted. His Majesty, wanting to see how everything was done, had said to the collector, "I will take your place for a while." The moment the soldier saw the King, he recognized him.

Can you recognize your King collecting a ticket? Can you recognize your King in the shop, in the office, wherever you may be? Are you His willing servant, without double heart? What a revival we should have if there were a multitude of people who put Him first in all realms of life!

Having thus made David king, they enlisted others in his service. How Their Majesties won our affection when they were in Canada last Spring! Did you not feel that? Did you not feel somehow that he, as the King, had ceased to be a remote character somewhere on a throne yonder? He came into the life of his people, and our hearts were knit to him, and to his gracious consort; and their visit did much to unify the whole Dominion.

There is a story about this David that "he bowed the heart of all the men of Judah, even as the heart of one man." When they saw him they fell in love with him. It is a great privilege to be permitted to introduce other people to Jesus Christ, but you cannot induce others to make Him King unless you have made Him King yourself.

But who were these people, and how did they do it? They are described, among other things, as men who had an "understanding of the times, to know what Israel ought to do." Try to remember what I say to you just now. In a few months when you read your daily paper, you will read the accounts of various religious bodies that will assemble in this city. Their reports will be submitted, and discussions of ways and means will be held. There will be recommendations and programmes advocated. What ought to be the programme of all such religious gatherings? If only we had men "that have understanding of the times, to know what Israel ought to do"! What then should we hear? Nothing but this: we ought all to be asking, What can we do to make Jesus Christ King? Those whose understandings are enlightened must know that nothing short of that will do.

Was there ever a time in the world's history when this poor sin-stricken, sorrow-torn, bleeding world was in more need of a king? Someone to take charge? We do not need the Pope, the Archbishop of Canterbury and Lord Halifax to the contrary notwithstanding, we do not want him to be the arbitrator of human affairs. But we do need someone. What a blessing that there is Someone ordained for this!

These people did not say, "What is the use? We shall never get David on the throne." But, understanding the times, they said, "God has ordained it. As we engage in this enterprise, we have God on our side." And so have we. Jesus Christ is ordained to be the universal King, and the kingdoms of this world, somehow, and at some time, shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever. I delight to know that behind that programme are all the resources of Deity, and that God Himself is pledged to see it through. I am glad of the pronounced stand taken by the British Premier, and the British Government as a whole, when repeatedly they say "We will make no peace with Hitler." That is necessary. We are all agreed on that. But equally, my dear friends, the Lord of hosts has sworn by Himself that He will never make peace with the god of this world. He is bound to be dispossessed; and our glorious Lord will some day trample him under His feet.

They came with one purpose, to make David king, and they saw that by so doing they were making the most valuable possible contribution to the nation's weal. Nothing they could do would be better than to make David king. Nothing that we can do can be better than that, to bring men and women to the feet of our conquering Lord.

III.

I would remind you that ULTIMATELY THE CHOICE OF DAVID WAS MADE UNANIMOUS; for it was said that "all the rest also of Israel were of one heart to make David king." Jesus Christ is King by divine ordination: He will be King by the universal suffrages of His people. He will be elected King, He will be King because we want Him to be King, when thus we are brought into agreement with the purpose of God.

There is a sense in which Jesus Christ is already King. David was king in Hebron for seven and a half years before he became king in all Israel. I do not agree with those who speak of a gospel of the kingdom as something distinct from the gospel of grace, and as though there were no present kingdom of God. "The kingdom of God cometh not with observation" in this present day, it is true. It is not yet manifest, but it is a reality notwithstanding. A multitude of subjects already acknowledge our David as King, in Hebron at least; but some day in a larger sense the Lord Jesus will be King: "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

There is a great deal of confusion in the thought of many about that matter. There are some who tell us that Christ is going to set up His throne in an earthly Jerusalem. I can find absolutely no New Testament war-

rant for any such conception. I am positive it is not in the New Testament! and if the Old Testament is read in the light of the New, it is not in the Old Testament either. Surely it is a small conception of things that,—that our infinite Lord is to return to set up a temporal kingdom in Jerusalem, the Jerusalem that now is and which is in bondage with her children.

Such a view reminds me of a little girl coming home from kindergarten class, with something in her hand she has made out of cardboard and tissue paper. No one knows what it is for, but it is pretty. She shows it to her mother, who fondly says, "It is very good, my dear; you are very clever." It seems to me that so-called "teachers" who say the scriptures so forecast the future, are but kindergarten entertainers. You tell me that the King of kings and Lord of lords has no larger programme than that? I think PERRONET, in his great hymn—one of the most familiar in our language—has the scriptural order:

"All hail the power of Jesus' name!
Let angels prostrate fall;—

Yes; let it begin with the angels; for already God hath highly exalted Him; therefore let angels—

Bring forth the royal diadem,
And crown Him Lord of all!

"Crown Him, ye martyrs of our God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all!"

Do you ever think of the martyrs? Some historians estimate that not less than fifty millions of people have sealed their testimony for Jesus Christ with their blood. What an army! In the Great War all belligerents lost about seven million dead, and eleven million wounded, a terrible toll! But the great war was not the one in Europe. This is the *great* war, in which our Lord Jesus is engaged. Fifty millions slain!

I was in London the day of the Armistice, on a 'bus in Cannon Street. London was going about its business as usual. There was a tense atmosphere, like the quiet before a storm; but the 'buses and cabs rolled along, and the shops were open as usual. Then I heard, not far away, the tolling of the eleven o'clock hour—and it seemed as though a dam burst. Rivers of humanity flowed into the streets of London. Newspapers were released everywhere. I dismounted from the 'bus, and was fortunate enough to secure a paper, and to learn that the Armistice was signed, the order to cease fire had been given—and the war was over. London within three minutes was almost delirious with joy. I never saw anything like it anywhere, as those thousands of people congratulated each other, strangers, everybody. They climbed on the tops of taxis and 'buses and trucks, they went almost wild with joy.

As I got my paper I saw a woman turn aside almost in a swoon, and lean against a plate-glass window. She was in crepe, in deepest mourning. She seemed almost stunned—while the crowd celebrated the victory. Suddenly she dropped her head, and was convulsed with grief. Why? No one needed to ask her. We all knew. Someone had helped to pay the price of victory, somebody dear to her was lying in Flanders or France, or mayhap at the bottom of the sea. She was saying to herself, "He helped to win, but he is not here to celebrate."

When the kingdom of Christ shall be manifested there will be none of the army that helped to win the war, absent. The fifty million will be there; and all others

will be there. The great King Himself went down in the fight, and gave His blood. But He rose again. And the fifty millions—and millions more—went down to death; but they shall all arise, and join in the celebration. I said PERRONET was right when he said:

"Crown Him, ye martyrs of our God,
Who from His altar call;
Extol the stem of Jesse's rod,
And crown Him Lord of all!

But here is another class:

"Ye chosen seed of Israel's race,
A remnant weak and small,

Some of you may not approve of what I now say. I would not offend you, but I can find not a word in the New Testament predicting a national restoration of Israel to Jerusalem and Palestine. "What about the Jews being grafted into the olive tree?" Yes, I know. Why were the branches broken off? "Because of unbelief they were broken off." Why and how were the Gentiles grafted in? Not as a nation, but as individuals, through faith in Jesus Christ: "Thou standest by faith."—"And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again." I am sure there is scriptural warrant for expecting a Jewish spiritual revival. I believe the blindness in part that has happened unto Israel will pass away, and some day God will visit them, and they will see Him as their Saviour, and they will be grafted in—but it must be as individuals, every one of them born again—for there is no other way of being saved. A national Jewish temporal kingdom in Jerusalem? Is that how this kingdom is to come in? "The whole creation groaneth and travaileth in pain together until now . . . waiting for the adoption, to wit, the redemption of our body." Place beside that this word from Peter: "But the heaven and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men."

When will that take place? When the Lord Jesus shall come, and shall change the bodies of our humiliation, that they may be fashioned like unto His glorious body. Peter says this world will never be punished again with a flood, but that the heavens and the earth are reserved unto that judgment of the great day when the "elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." Our Lord cannot be defeated in this earth. He is going to purge it with fire, and give us a new heaven and a new earth. And John said, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

Before the council Paul said, "Of the hope and resurrection of the dead I am called in question;" and before Agrippa he said, "And now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews." And then he

asked, "Why should it be thought a thing incredible with you that God should raise the dead?" And when he reached Rome "Paul called the chief of the Jews together," and summed up the reasons for his being a Roman prisoner by saying, "For the hope of Israel I am bound with this chain." But in all this he said not a word about two tribes or about a lost ten tribes, but only of "twelve tribes, instantly serving God day and night"; nor did he say a word about Israel's restoration to Palestine when speaking to Jews in Rome; not a word about a temporal Jewish kingdom in Jerusalem or anywhere else; but "the hope of Israel" was the resurrection of the dead and its attendant wonders at the coming of Jesus Christ from heaven.

There will be a new Jerusalem. I have an idea that heaven, or the final home of the redeemed will be on this earth after it is cleansed, purged from all iniquity, and regenerated, "a new heaven and a new earth wherein dwelleth righteousness"; then the Jerusalem which is from above, which is free, and which is the mother of us all, shall come down as a bride adorned for her husband; and Jesus Christ shall reign in that Jerusalem. Therefore,

"Ye chosen seed of Israel's race,
A remnant weak and small
Hail Him Who saves you by His grace,
And crown Him Lord of all.

"Ye Gentile sinners"—They are you and me,—

"Ye Gentile sinners, ne'er forget
The wormwood and the gall;
Go, spread your trophies at His feet
And crown Him Lord of all!

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all!

"Oh, that with yonder sacred throng
We at His feet may fall;
Join in the everlasting song,
And crown HIM Lord of all!

May He help us so to do, for His name's sake. Amen.

THE FOLLY OF THE ANTI-BRITISH FEELING

(Continued from page 2)

them back when they were used to carry money to Germany to buy more ammunition to bomb helpless women and children. Great Britain will win the war.

The issue is, how long? It is not the war but the dreaded chaos after the war.

All admit the blunder of the ill-fated Neutrality Act. And another blunder was only the partial repeal of the Neutrality Act.

And when Congress passed the law that Great Britain and the Allies must pay cash for all purchases in this country it was indeed a most fatal blunder.

It has hurt the farmers and legitimate business and turned to the benefit of the airplane builders and munition makers. There is a howl going up all over the country because Great Britain is not buying cotton, wheat, tobacco, and other American products.

But Great Britain is not allowed to buy anything in this country except for cash, and since their need is so great for airplanes and munitions they would be very foolish to pay cash for our cotton, grain, cattle, and tobacco, when they can buy all these same products in other countries on credit.

There are ten thousand things America could do "short of war."

The issue is not England.

The issue is Democracy versus tyranny.

The issue is God or no God.

The issue is home or no home.

The issue is Hitlerism.

TWO SOURCES OF EVIL PROPAGANDA THAT HAVE BECOME ONE IN THE ANTI-BRITISH CAMPAIGN IN AMERICA

Dr. J. Frank Norris, in *The Fundamentalist*, Detroit, March 22, 1940

It is indeed interesting and at the same time regrettable, that many good people are fooled by two streams of propaganda that are sweeping through America to-day. Like the Tigris and Euphrates Rivers, rise in distant lands from each other but parallel each closely as they empty into the Gulf of Persia.

In meetings, by tracts, radios or papers and many other ways, there are two streams of Anti-British propaganda that are sweeping through America. One of these streams rise in Moscow, and the other in Berlin.

And it is high time the American people woke up to the danger of this menace.

It masquerades under the slogan, "How to keep America out of War."

There are millions of sincere patriotic Americans who shudder at the thought of going to war and we all join in this sincere dread and fear. But if this Hitler-Stalin conspiracy wins we will have the war at our doors for four thousand miles, the length of the Canadian border.

It is the deep down serpentine scheme of both Stalin and Hitler to flood U.S. with "Keep America out of War," and at the same time do the very subtle, under-handed wicked thing of crying down the cause of Great Britain.

There's no denying the fact that England and her allies are facing a great crisis, but this is not the first time.

Coming up on the train last week, I read one of the ablest histories of Great Britain, entitled "The Groundwork of British History." I went over my school days again.

It is interesting to see that time after time the enemies of Great Britain thought and said, and of course hoped, that the little Island empire was at an end.

This was what the enemies of England said 400 years ago in the trying days of Henry the Eighth.

Alliances were formed against England but by shrewdest diplomacy, England won.

Then in the long reign of Elizabeth, more than once the enemy said that England was gone. And when all Europe, under the dictatorship of Philip II of Spain, sent the ill-fated Armada, "It will be the finish," the enemies of England said. Spain's ships out-numbered and out-weighted the English ships, which "seemed few and small compared with the size of the enemy. Yet it was not a fight which was to be settled by size or number."

The English ships however, on a more even keel, made sure work, often hulling the Spaniards' exposed sides below the water-line.

The following graphic description sums up one of the most glorious chapters of history:

"Philip gave the weather-worn survivors magnanimous consolation: 'I sent you forth to fight with men; and not with the elements.' Elizabeth, piously, was of the same mind, inscribing on her Armada medal, *Afflavit Deus*, 'God blew with His wind, and they were scattered.' Yet the fact is not so; the Armada had all in its favour till the panic at Calais; till, in short, it had failed. And how complete the failure was, is revealed by a few figures. In the first day's battle only two Englishmen were killed, and only sixty in the whole fighting. The Spaniards lost more ships than we did men. The Spanish fleet was hopelessly overmatched in the kind of warfare it encountered. It could never have beat its way down Channel against the English fleet; thus there only remained the way round by the north, and that was certain destruction.

"So the great thundercloud that had gathered against England for close on forty years hung imminent for a week, broke, and passed away."

Then civil war, the Cromwellian period, and again the English triumphed over all their foes.

Then another period of Foreign Wars, 1689 to 1714, league after league, alliance after alliance, was formed against England and the Grand Monarch, Louis XIV, held Europe in his hand, and marshalled all the forces of the continent against England, but he failed to reckon with the English Admiral Russell, and the Duke of Marlborough at Blenheim.

Incidentally, Winston Churchill is a direct descendant of the famous Victor at Blenheim.

The mighty Napoleon for fifteen years defeated England but there was Lord Nelson at Trafalgar and the Duke of Wellington at Waterloo.

And there are many other examples where England lost many battles but always won the war.

Remember that Britannia still rules the waves and now shortly will launch five super-dreadnoughts of the 'latest model.

England's wars and England's battles on land and sea are never spectacular.

We hear little of the submarine war-fare now—nothing like we did a few months ago.

Great Britain is building aeroplanes, submarines and with her huge unlimited resources, will match the Nazi-Soviet alliance.

Keep your eye on the British Statesmen. There is a little red, three storey brick building, "No. 10 Downing Street." I don't know how old it is. I have been in it three times. It is very unpretentious but what names! What statesmen! Palmerston, Fix, Pitt the Elder, Pitt the Younger, Disraeli, Gladstone!

When the English cabinet or government, is in an upheaval, a stronger cabinet, a stronger leadership, comes to the front.

The British never lose their heads.

Great Britain is now preparing and training an army of two and a half million and the British soldier can do what any other soldier does, and do it 15 minutes longer. That tells the story of Waterloo, and it will write the "Waterloo" of both Hitler and Stalin.

If Great Britain should go down then civilization comes to an end. Tribulation will be on us. That means the coming of the Lord draws nigh.

Therefore, in either alternative, the right wins.

One morning I walked out on the second veranda of a modern hotel, at Karachi, India, and about 100 feet away on a tall flag pole was unfurled a beautiful Union Jack.

I felt safe!

A SAMPLE OF AMERICAN WISDOM

A week or so ago we published a letter of protest from British Columbia, respecting a paragraph in the notes of Mr. Wm. H. Ridgway, who writes in *The Sunday School Times*. We have received to-day a letter from a lady in Ottawa, with Mr. Ridgway's reply. Our readers will be able to judge Mr. Ridgway's spirit by his letter.

We are certain, however, that the Coatesville view is that of only some Americans. The United States' Diplomatic Representative to Canada, Mr. Cromwell, who spoke in Toronto Monday of this week, spoke as clearly and emphatically and uncompromisingly on the present war situation as the most outspoken Englishman could do.

Ottawa, Can., Mar. 11, 1940

The Sunday School Times,
Philadelphia, Pa., U.S.A.

Dear Sirs:

Several days ago I happened to read the following article in the *Sunday School Times* of January 27, 1940.

"Old Mr. Human Nature has always been as Jesus described 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!'"

It seems almost unbelievable that such an article as the above could be printed in a supposedly reliable periodical.

We in Canada realize that many Americans are grossly ignorant of any history except their own, but it is amazing for us to learn that they cannot remember facts dating back for barely twenty-five years. As this, however, is apparently the case, the writer of the article in question will have forgotten:

1. That Britain and France in order to fulfil their word

of honour had no alternative but to go to the aid of Belgium. They did not wish to fight, as the article would infer.

2. That Britain and France, whose total populations number less than half that of the States, lost almost two million and a half men, and fought bravely on for three years while the States were deciding how best they could keep out of the war. I might add that the world is still laughing over their boast, "We won the war."

3. That although Britain forgave all her poorer creditors whom she had become surety for, she bravely tried to pay the States what she had borrowed for herself and them, money that she had used to keep Germany back while the States were growing rich. Britain paid the States as much as she could in gold and when that was exhausted offered to pay in merchandise, but this was refused. Uncle Sam was after gold, gold, and nothing else would do.

Again let me say it is almost unbelievable that the above article could appear in a religious paper at such a time as this; a time when Britain and France are again shouldering the burden of war for the States as well as for the rest of the civilized world; a time when the States are again sitting back and becoming rich while Britain bleeds. We appreciate the moral support Britain and France are receiving from the States and that they are generously saying, "We will give you all the armaments you need—on a cash and carry basis".

When we Britishers read statements like the one which appeared in your paper, we remember from whence they come, and smile and say, "But we must remember, 'They won the war'."

In closing let me say that such insolent statements will reflect in a very forceful way upon the religious position of the *Sunday School Times*,

Yours very truly,

(Signed) Micaela L. Wells.

March 15, 1940.

My dear Miss:—

Your letter to the *Sunday School Times* has been forwarded to me. I don't usually answer abusive letters, but I think I should tell you that my Sunday school lessons are written about two years before they are printed in the *Times*, and this statement was written before England had gotten into the war. Had the attention of myself, or the editor, been called to the matter, of course it would not have been printed.

I realize it is no time to go to a householder and call attention to an unpaid obligation when his house is on fire and he is busy trying to save his property by putting out the fire!

I might further add that I suggest you write to the *London Times*, or whatever other leading newspapers are engaged in the vituperation and call the editor's attention to the fact that "people who live in glass houses should not throw stones". I think the last insult the English newspapers hurled at us was in the shape of a conundrum. . . . "Which are the two yellow nations?" The reply is "Japan and America."

For a month your English newspapers have been calling Uncle Sam "Old Shylock", and all the time we Americans are going down in our pockets paying heavy taxes because with the exception of brave little Finland those to whom we have loaned money, instead of paying us back in money, are doing it by insults.

I think the *Sunday School Times* has a considerable circulation in Canada, as well as in Great Britain. You may be interested to know there have only been three letters protesting against my calling attention to the fact that Great Britain has not paid her debt, but called us a despicable name instead—your own, another loud voiced woman up in Nova Scotia and a Junior lawyer in Toronto. Yours is the third and last.

I am out of clippings with extracts from English papers or I would be glad to send you the same.

However, I want to repeat that to-day, even though I entertain very strongly the opinion that the affairs of England are most unskillfully directed and the U.S.A. is held in contempt by the ruling class of England, as expressed in her important newspapers, I regret very much that even this just criticism on my part should have been printed at this time.

I might further add that the other lady who wrote me was an entirely different kind than yourself. She was very much

hurt, as well she might be, but expressed herself as only a cultured gentlewoman can do, and to her I made the same explanation as I have made to you, and a most humble apology, and sent her some of my more recent tracts.

I would do the same for you, but I know you are too mad to read them. However, I will enclose one, because you never know what day the doctor might send you to the hospital.
(Sgd.) W. H. R.

ROMANISM IN QUEBEC

This is how a former priest, Rev. J. H. Réal d'Anjou, describes the inner weakness of Rome in its great stronghold, Quebec Province. Several years ago Mr. d'Anjou led a large number of his parishioners out of the Roman Church to form a Protestant Church of which he is now pastor.

"When a stranger travels in our province of Quebec he receives the impression that he is in the most religious country in the world. These are hard words, but I ask you not to attach too much importance to the church steeples and to the mass religious manifestations that take place in the streets of our cities. The fact is, and this is my experience since college days, that religious convictions among us are not very profound. Appearances are fine, very fine, but touch them with the tips of your fingers, and you will see that it all crumbles to dust.

"There are men who no longer believe in their masters of yesterday and if they continue to practise the religion of their childhood, they do it only to keep their positions or to retain the clientele that they would lose if they made public their religious sentiments. Some have lost all faith, and it is sad to observe that so many young people who have passed through our best institutions have made complete shipwreck of their faith. Others grumbling at their lot cannot see any relationship between the word of the Saviour, "Freely give" (Matt. 10:7-11), and the large amounts of money that the church demands for the salvation of souls.

"Instead of keeping hatred alive by teaching us from earliest youth to see in an Englishman nothing but an enemy of our race, and in a Protestant only an enemy of our religion, why are we not taught that we all have one Lord and Saviour, one Father which is in heaven, and that we ought to love our compatriots of the English language, as well as those of the French language, because we are all brethren?"

—"L'Aurore".

CONVERSIONS AT KAPUSKASING

Just a word to say that we are very happy to instruct our treasurer to send you for the Montreal work the sum of ten dollars. It has thrilled my heart to see our people trebling their missionary givings. Such an increase of giving has brought us increased consciousness of the Lord's presence and blessing.

The French Canadian Roman Catholic mother who made a profession some weeks ago often walks five miles through Northern Ontario cold and storms to hear the Gospel. I asked her how she did it. She replied to the effect that she used to walk five miles to mass and received nothing but now at the end of her five mile journey she receives the blessing of the Gospel. How many today would walk a total of ten miles in the winter to a Gospel service? Pray for her as the priest is soon to visit her and that means he will bully her.

When the invitation was given last night a French Canadian Roman Catholic man walked to front to show his earnest desire to leave Rome for Christ. This young man is a real live wire and he will prove a "shock" to the enemies of the Gospel. We shall be holding a meeting in his home shortly, endeavouring to reach others who are in darkness. What a great asset are Mr. and Mrs. Richer in this glorious work. I believe that they have come to the Kingdom at such a time as this for this very work. Other members of the church—although new converts—are also busily engaged in personal evangelism. Our obstacles are tremendous. However we rejoice in the fact that there is nothing too hard for the Lord. This mighty work demands a crusading courage, and inventive faith and Martin Luther fire. God help us to strengthen our defenses so that we can press the battle to gates of the enemy.—Robt. E. J. Bracksome.

Bible School Lesson Outline

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

Vol. 4 First Quarter Lesson 13 March 31st, 1940

THE PARABLE OF THE SOWER

Lesson Text: Matthew 13:1-44.

Golden Text: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—Psalm 126:6.

For Reading: Matthew 13:45-58.

Christ spoke these parables concerning the Kingdom on the same day as that on which His enemies had charged that He was acting under the influence of Beelzebub, to which He had replied that He performed His miracles by the power of the Spirit, and that the Kingdom of God was being manifest in their midst (Matt. 12:22-30): On that day, also, He had declared the intimacy of the personal relationship which He bore to those who were subject to His will (Matt. 24:47-50).

Our Lord frequently made reference to things in nature to illustrate His messages. In this instance, however, He used parables as a formal method of instruction, stating the truth in narrative form. His reasons for doing so are stated in verses ten to seventeen. His hearers varied in their capacity to understand spiritual truth. The disciples and earnest seekers would be instructed by the parables, whereas the superficial and trifling among His audience would not see the point. Those who consistently and persistently refuse to obey the truth, lose the capacity to receive it (2 Thess. 2:8-12). Insensibility to the truth is the natural result of obstinacy, and it is also the Divine judgment for such an attitude (Exod. 7:13, 14; Isa. 6:9, 10; Rom. 9:17, 18). The parables revealed the truth to the disciples, but concealed it from the hostile multitude.

These parables pertain to the Kingdom of heaven. In Scripture, a mystery is a sacred secret, hitherto concealed, but now revealed (Eph. 3:3-9; 6:19). Our Lord is here proclaiming things of Divine revelation which were hidden in the Old Testament Dispensation, things which the prophets had desired to see (verse 17; 1 Pet. 1:10, 11).

The expression "Kingdom of heaven" is peculiar to Matthew, and occurs some thirty times. It apparently denotes the rule, government or dominion of heaven over the earth. It includes those who merely profess allegiance to Christ as earth's rightful ruler, as we see from the parable of the tares. The term "Kingdom of God" seems to be a wider term, signifying the universal, eternal rule of God over all things and creatures, heavenly and angelic, as well as earthly. The Kingdom of heaven and the Kingdom of God have much in common, so that the terms are sometimes used synonymously (Compare Matt. 13:31 with Mk. 4:30; Matt. 13:11 with Mk. 4:11; Matt. 13:33 with Lk. 13:20, 21).

Four of the parables were addressed to the whole congregation, three to the disciples, privately. The parable of the sower is the basic one, and the others may be grouped in pairs: the second and the seventh; the third and the fourth; the fifth and the sixth.

I. The Parable of the Sower—verses 1 to 23. Read also Mk. 4:1-25; Lk. 8:4-18.

The parable of the sower outlines the general principles which pertain to the distribution of the message of the Kingdom in the present age. Christ Himself explained the parable. The field is the world (verse 38). The sower is the Lord Jesus Christ, Who even then was engaged in scattering abroad the seed, the word of the Kingdom, by which is meant perhaps the message of the nature and requirements of His Kingdom. The followers of Christ are to continue His blessed ministry (Mk. 6:19, 20; Acts 1:8). Let us be faithful in dispensing our stewardship by broadcasting the Word of God far and wide, as we have opportunity (Isa. 32:20; 2 Tim. 4:2; 1 Pet. 4:10).

The effect of the Word depends not merely upon the faithfulness of the teacher, but also upon the attitude of the listener. Only one-fourth of the seed sown was fruitful, and, even then, there were degrees of fruitfulness.

There are stubborn hearers whose obstinacy is compared

to the hardness of the much-travelled public path. The Word does not pierce through, but remains on the surface, easily snatched away by the emissaries of Satan, called the prince of the powers of the air (Eph. 2:2), represented by the birds of heaven (Lk. 8:5).

Superficial hearers outwardly accept the message. Seed sown in rocky places produces plants with long branches and tall stalks, but there may be no fruit. The plant is not deeply-rooted, and it cannot endure the heat of the sun or the storms; it is easily dislodged from its position (Eph. 4:14). The life must be established upon the Rock, not among the rocks.

The seed sown among the thorns represents the Word as it is offered to pre-occupied hearers. They have no room in their hearts for spiritual things, as their attention is centred upon the affairs of this world (Lk. 14:18-20; 21:34).

Those whose honest and good hearts have been prepared by the Holy Spirit hear the Word, welcome it and hold it fast. They bring forth fruit to the glory of the Lord (John 15:5, 8).

The parable of the sower emphasizes the responsibility of the hearers. They must take care what they hear (Mk. 4:24), and how they hear (Lk. 8:18).

II. The Parable of the Tares—verses 24-30, 34-43.

While Christ and His followers sow the seed of the Word, which produces the children of the Kingdom—true believers, the enemy Satan is surreptitiously sowing the seed of false doctrine, which results in the appearance of the children of the wicked one—professed believers (Matt. 23:15; John 8:38-44). This is another instance of the age-long conflict between God and Satan, good and evil, truth and error.

The propagation of error takes place while men sleep. The process goes on imperceptibly; its insidious course cannot be traced.

It is not merely subtle in its methods, but it is also deceptive in its results. Valueless as the tares are, they resemble wheat in their appearance. True and professed believers are sometimes so alike that only God can distinguish them. The two classes exist side by side in Christendom throughout this age, a truth which is illustrated also in the parable of the drag-net.

The final and inevitable separation of the hypocrites from the real Christians will be made in the Lord's own time (Matt. 7:21-23; 25:10).

III. The Parable of the Mustard Seed—verses 31, 32. Read also Mk. 4:30-32.

The seed of the Word, small as it is, produces a mighty tree. Christianity has grown to great proportions, although insignificant in its origin (Acts 1:15; 2:41; 1 Cor. 1:26).

Within the fold of Christianity many religious people take refuge, people who are not born again (1 John 2:19). They are compared to birds which lodge in the branches of the tree (verses 4, 19; Dan. 4:12, 21).

IV. The Parable of the Leaven—verse 33. Read also Lk. 13:20, 21.

This parable does not deal with the seed, or the wheat, but with the meal made from the wheat. Error, as well as truth, has grown from small beginnings. Leaven, or yeast, which works on the principle of fermentation, is usually the symbol of evil (Exod. 12:15; Lev. 2:11; Matt. 16:6; Lk. 12:1; Gal. 5:7-10; 1 Cor. 5:5-8).

The fact that the entire mass of meal is leavened does not necessarily imply that Christendom becomes wholly corrupt, but rather that there is no part of Christianity which is free from the danger and influence of false doctrine and practice. Wherever and whenever the children of God seek to worship and serve Him, Satan appears there also (Job 1:6). The enlargement of the sphere of Christianity, as illustrated by the parable of the mustard seed, is accompanied by a corresponding increase in the operation of evil forces.

V. The Parable of the Treasure—verse 44.

The parable of the treasure introduces the second series of parables. The first four deal mainly with the professing Church, while the last three emphasize the purpose of God.

God's own may be hidden from the eyes of the world at the present time (Exod. 19:5, 6; Eph. 1:18), but He has redeemed them, and those who are precious to Him will one day be claimed by Him (1 Pet. 1:18, 19; John 14:3; 17:24).

A FEW OF MANY KIND LETTERS

—, Fla., Feb. 19th, 1940

Dear Dr. Shields:

Have been considering for some time now just how to make out a cheque for you to apply to the work you espouse so dearly, that is; so you could use to the best advantage according as you believe it to be most needed at the present time. I have every confidence that each department of work you are endeavouring to carry on deserves liberal support, as it is a worthy cause in each case.

Sometimes I have been led to believe that occasionally you have been somewhat too militant; as the Lord's work is generally considered to be of a peaceful character rather than a belligerent nature but I guess the devil deserves to have a few bombs dropped on his works at times.

I have much sympathy with your Seminary work and believe in a greater Home Mission effort, in order to follow up the training started with the students there, as well as spreading the gospel among our own poor outcasts.

In enclosing this cheque for \$400.06, I am going to leave it to your own judgment how it is to be divided among Home Missions, the Seminary and Witness Funds. If you think it wise to use considerable of it for your contemplated Montreal Mission, all right. Only perhaps you will feel I should know just how you are applying it.

I am postdating this to March 2nd; and it is my intention to contribute more later as I feel able.

Very truly,

(Signed) —

Meaford, March 1, 1940

Dear Dr. Shields:

You will please find enclosed \$42.00. We would like this to be divided equally between the GOSPEL WITNESS and Seminary Funds.

We are indeed glad to have a part in this work and pray that the good work of both may long be continued to the glory of God.

(Signed) —

Chatham, Ont., March 4, 1940

Dear Dr. Shields:

For some time past I have had an urge to write to you. In last week's issue you published a letter from a friend enclosing one dollar, and praising the Seminary; and that is the reason for this letter. Personally, the Seminary is one of the grandest institutions on this continent. An institution that can turn out such preachers as our pastor, Mr. Wood, is deserving of all the support we can give it. Speaking of Mr. Wood we have the best preacher for miles around, and he is not given to fables, but preaches the full gospel. There are other institutions where young men go, and exchange their common sense for fairy stories. So I enclose this, I am not going to say, pitiful two dollars (for in these days a simple dollar doesn't look pitiful), with the intention of duplicating it as soon as opportunity offers. I am a constant reader of the GOSPEL WITNESS, which is another grand institution. Your comments on matters outside church affairs greatly interests me. What you had to say with regard to the Germans scuttling their ships is what I have expressed several times. They are just as worthy of being scuttled as their ships. I have read of no criticism of the way Canada was carrying on with regard to the war, coming from the Old Land, and I think it would naturally come from there, if things were not going right.

(Signed) —

—, Que., Feb. 7th, 1940

Dear Miss Stoakley:

Enclosed you will find a contribution of ten dollars to be equally divided for the Gospel Witness and the Baptist Seminary, five to each, from our little Prayer Circle which is very small in number. We are sorry that we cannot do more at the present time. God is able to use this small amount in a wondrous way. Trust it reaches you safely

(Signed) —

TEN MORE DAYS

To March 31st

Have You Sent Your Annual Contribution to The Gospel Witness Fund?
If not—please—oh please, send at once.

To Seminary Supporters—Have you sent your contribution? Please try to help us before March 31st.

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