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

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The Jarvis Street Pulpit

SHALL WE ASK HELP OF THE UNITED STATES OR OF GOD?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 14th, 1940

(Stenographically Reported)

"The Lord is a man of war: the Lord is his name."—Exodus 15:3.
In righteousness he doth judge and make war."—Revelation 19:11.

We are now in the eighth month of the war. This afternoon I turned over some old manuscripts, and I found a sermon that I had written dated September sixth, nineteen-fourteen, on this same text, "The Lord is a man of war: the Lord is his name." There is a notation that it was preached in Jarvis Street at that time, and repeated in the early part of the next year in London, England. I am not going to preach it to-night, but I might do so, for the simple reason that the principles of God's Word do not change; and although at that time the Great War was barely a month old, I was amazed this afternoon—that is not a compliment for myself, but a proof of the inspiration of the Word—to discover how accurately the course of the war had been forecast and predicted in that discourse. Oh that men would learn to look upon life through the medium of God's revealed truth! Then we should see things as they are: in His light we should see light.

In this war, we have already endeavoured on several occasions to make it clear that in this place, at least, we view it as a solemn Christian duty, as well as a patriotic one, to give the utmost support to the Governments of the Empire, for the successful prosecution of the war against Germany.

I do not know whether to doubt a man's mentality or his morality who still has any question about the righteousness of our cause; but from time to time it may be wise for us to review the situation for the reinforcement of our Christian resolution to continue the fight until victory is achieved.

I.

What have we learned in these eight months of the character of the war in which we are engaged? From the beginning, it was manifest that it was a war of unprovoked aggression. Austria, Czechoslovakia, and

Poland, are witnesses to that fact. That is indisputable. It would be easy but idle to multiply adjectives and metaphors by which to describe the heinousness of the offence committed against the world by that lawless nation we call Germany.

It was apparent from the beginning that the Germany of Hitler is a far more wicked Germany than the Germany of the Kaiser. There is no doubt about that. Then followed Hitler's agreement with Stalin. That was a complete reversal—I now am only reminding you of a few things, that you may have them before you—of all that he had outlined for himself, showing the unscrupulous character of Hitler and of the German people, Hitler will use any weapon, he will resort to any device, to effect his purpose.

It becomes apparent then to everyone—as it was known to many before—that there is no essential difference between Hitlerism and Stalinism. They are both lawless, pagan, and utterly godless. And yet we have had many in Toronto who have defended Russia. If you kept a file of your daily papers, and could look back for a year or more, you would find that not very long ago Russia was considered a kind of Utopia, a real Paradise. Many of us knew from the beginning that it was not true. We know now that it was not paradise, but a real purgatory—not the imaginary one of the Roman Catholic church, but a halfwayhouse to perdition itself.

Perhaps never since the days of Noah has God looked down upon so much wickedness as He now sees in the world. Stalin himself was responsible for the deliberate starvation of five or six million people in the Ukraine, who died of starvation because he had stripped them of every means of sustenance. Nobody knows the number of slain. It seems to me useless to assume that, even in this country, mere education and ordinary intelligence are sufficient to enable people

to understand the facts: when even in Toronto, within a year, Stalin has had his defenders.

These two systems of Communism and Naziism are the same in nature and in aim. There is a kinship between Communism and Naziism; and no one of any biblical intelligence can assume any other than an attitude of utter abhorrence toward either.

I remind you that Mussolini is yet to be reckoned with. Some people are hoping he will be our ally. So far, he has held his fire, and we have no desire to provoke him to do otherwise. Were I in a position where my words would carry any official authority, I should not now even mention his name; but let it be remembered that Mussolini is not one whit better than either Stalin or Hitler. He is the same lying, lawless, ruthless, murderer as the rest, and has forfeited all right to live in a civilized world. He may not be so completely master of the situation in Italy as are Stalin and Hitler, in their respective countries; but we must not forget Abyssinia and Spain, and the atrocious crimes that have been written down in the last few years to the credit of Fascist Italy.

These three dictators represent a population of probably not less than three hundred millions of people. The belligerent potentialities of such a multitude are really appalling; and if Russia could have been sufficiently organized in time, the three of them could have become self-supporting, and no blockade on earth could have choked them; so that must be held in view. Russia and Germany have flowed together, and Italy may join. If she does not, it will only be because she thinks it inexpedient so to do. It may be another case, on a large scale, of Pilate and Herod making friends—and that terrible possibility must be kept in view. In such case, they would be actuated by a common hatred of the democracies and all they represent, rather than by friendship for each other.

But there is in this gloomy prospect a saving principle. There is no room for three dictatorships, for three world-authorities in one world. Nor is there room for even two. Sooner or later, they must come into collision; and we are safer facing the ambitions of two or three dictators than we should be were we facing only one.

Italy was encouraged in her war in Spain by the Vatican. The same Vatican may exercise a restraining influence in the present conflict, for a time at least; because Hitler has antagonized the Church, and has subjected even the Roman Catholic Church to great deprivations. Mussolini's attitude since the war began rather suggests that he is no more desirous of seeing Hitler and Stalin win than he is of seeing us victorious. Probably if we could see the working of his mind, we should see him saying, "A plague on all their houses."

Nor does it appear that Stalin is prepared to go all the way with Hitler. He has less fear of us than of Hitler. But for an intermediate review of the nature of Stalinism, we need only look at Finland. He was as ruthless as Hitler, but far less efficient. Russia is not the efficient fighting machine that she was supposed to be. The world is less afraid of her than it was; but it would be folly not to recognize that one hundred and eighty or ninety millions of people, with the vast natural resources of Russia, constitute an enemy of potential strength that is truly terrible to contemplate.

And now Scandinavia comes into the theatre of war.

The same conscienceless spirit of aggression is illustrated there. I wonder if someone here says, "That is not new; we have all read about it." I know you have, but I want you to think over it again. I have been all through this; I have been in the war myself—not this war, but a religious war—and I know the King of Denmark. I know all the neutrals, and all their tricks. It makes no difference whether you view the principle of neutrality in the realm of statescraft or of religion; the same characteristics display themselves when men try to evade plain duty.

Our success in the Norwegian campaign has been great; not as complete as first reports seemed to indicate perhaps; and there is a great deal yet to be done. If Germany has been successful in landing fifty-five thousand men, which I greatly doubt, she has a great achievement to her credit, and we must recognize it. Therefore, there must be an enormous amount of work to be done before Norway can be relieved—but Britain's real mastery of the sea has been demonstrated.

Some of you here this evening are old soldiers, and others of you know what it is to sail the seas when U-boats were abroad. I did it many times during the last war—and I never enjoyed myself at sea so much; I never had a better time than when going through the submarine zone. I never felt prouder of being a Britisher, so complete was our mastery of the sea in that day, notwithstanding Germany then had the second navy in the world. But there was always that leak on the Norwegian Coast, always that strip of neutral water that our pedantic regard for theoretic neutrality forbade our crossing. But now it has stopped, and again the folly of trusting Germany's word is illustrated. I wonder how many times Germany must be proved up to the hilt to be the most outrageous liar of history before people will properly appraise her?

Occasionally I read the police court news, and I find some scoundrel who has been engaged in the business of lying and thieving in some petty fashion half his life, continuously in and out of prison; and every time he comes out he lies his way into someone's confidence. What a gullible lot we are! Barnum was right when he said that the public like to be humbugged. It seems impossible to convince people of the plain facts of the case, of the folly of attempting to remain neutral where Germany is concerned. I sympathized with the Norwegian people in their fear to give us permission to pass through their country, yet I could not approve of it. When I read of King Haakon's saying that he had not taken his shoes off since last Tuesday, and that he had scarcely slept and was being hunted from place to place, I said to myself, I am sorry for you, but "you asked for it". You sat still when Finland was suffering, and would not let us go to her help. Now it is your turn. We might paraphrase a scripture saying thus: "Verily, believers in Germany have their reward."

I have seen Rev. King Haakon before now, hopping from place to place, hoping his neutrality would protect him—only to discover at last that it never pays to be neutral in respect to right and wrong. In the end the neutral always pays dearly for his avoidance of duty.

Sweden will probably be involved before many weeks. A decent respect for international morality would bring her in voluntarily and immediately. The risks involved in the Scandinavian venture suggest that Hitler is

desperate; but there will be good news from Scandinavia before long. You will be wise not to miss your newscasts if you have opportunity of hearing them. There is no use our staying in the dumps for an extra hour if there is good news.

The blockade is doubly effective now that there are no neutral waters by which Germany's ships can go and come. Germany is shut in now, for the Norwegian waters have ceased to be neutral. Norway is a belligerent, and the British Navy commands the situation.

Yesterday I read a book, "The Inside of the Gestapo", written by one of Hitler's special service men who must have had a pretty strong stomach to endure it so long, but who at last got more than he could take, and turned away from it. If anyone imagines still that we are not at war with the German people, let him read that book. I do not think that hell itself could vomit anything worse than that book reveals. It is a tale of intrigue, deceit, treachery, and murder on a wholesale scale, by an organization with its tentacles all over the world. It is so horrible as to be almost unbelievable. Still some little theological pedant says, like my one-time opponent, Professor Marshall—who for our comfort returned to England—that he does not believe in total depravity. Do you? I do! In Germany it is "TOTAL" spelled with capitals. People who are acquiescent toward Hitlerism can offer no logical objection to Hell. I wish you would read that book. Goering, Goebbels, Himmler, Heydrick, and the reptile brood of the Gestapo are there described. There is no possible explanation of their conduct apart from the hypothesis that they are demon-possessed—devils from the nethermost pit. You tell me there is no hell? There ought to be, there ought to be one made especially for them if there were no one else deserving it! There is, therefore, nothing to be hoped for apart from complete victory, absolute subjugation.

Again I say that I would not say this if I were speaking with Governmental authority, but I am coming to understand—I know it is a hyperbole—why the Lord instructed Joshua to exterminate the Canaanites. I have said it before, I repeat, the Flood was an act of moral sanitation. The world was so evil—I use a word I do not like—so utterly corrupt and rotten, it had become a stench in the nostrils of God, and He blotted it out. Sodom and Gomorrah were not worse than Germany, morally; they were not worse than Russia. The iniquity of these countries, is appalling. And, alas! men have altogether become filthy: there is none that doeth good, no not one.

II.

WHAT ABOUT THE RELATION OF THE UNITED STATES TO THE WAR? They are still neutral. I still insist that from every point of view, it would be folly to make any approach whatever to the United States. Some may say, "We are in it, why are not they? We are just the same as they." No, we are not. We live on the same Continent—and we have the bigger half of it—but at many points this nation is very different from the United States. We are good neighbours, but in many respects we differ from them. Let us review some things, that we may think more clearly.

Historically, the United States still nurses a grudge. Some Americans know little about history, except that the United States grew out of a revolutionary war in which the United States fought England. Even many

educated people in the United States are utterly without historical perspective. Geographically, the United States is separated from the rest of the world, except from us. Hence she has never been under the necessity of seriously considering the possibility of having to defend herself. Think a little, for we are in danger at that point of emulating her. She thinks, as some in Canada think, that the broad Atlantic is her defence. It was once, perhaps is now; but such geographical isolation has some effect upon the national point of view, with the result that in general the United States has not developed an international mind. Many Americans have not learned to think internationally as others, by the exigencies of their geographical positions, have been compelled to do.

I hope I shall not be offensive—I do not want to be so, but I give you an illustration. I was in a little city some years ago, not far from Philadelphia, a city of thirty or forty thousand. I was introduced to the editor of one of the local papers, and we talked about a number of things we had in common. I had bought the Philadelphia papers, but, at that time could find but little world news in them; and I said to this editor, "How is it, sir, that many of your newspapers, even large city dailies, have so little foreign intelligence? There is no foreign news." He looked at me with a very superior air, and said, "The United States is not interested in the rest of the world."

During the last war I spoke one evening from this pulpit on a subject which was advertised, "President Wilson's Impertinence." President Wilson had said either in December of nineteen-sixteen or in January of nineteen-seventeen something to the effect that no responsible statesman had yet told us what the war was about. After we had been bleeding for two years! I spoke that evening on "President Wilson's Impertinence." Later that evening a woman telephoned me and said, "I have just returned from three months' travel in the United States. I have been in Los Angeles and in all the large cities of America, north and south. I stayed in their best hotels, I read their papers—and one had to search in them for the war news. It was not on the front page. I found all America interested in baseball and that sort of thing, and the war was so remote they neither knew nor cared anything about it."

Thanks to the world-outlook of President Roosevelt, and his wise leadership, and the benevolence of his neutrality, and to the radio too, the same cannot be said of the United States in respect to the present war.

I heard a good story, and it was authentic. A man in the middle west, somewhere about Iowa, met a man from New York City. Mr. Middle Westerner said, "Where do you come from?" "From New York." "New York? Where is that?" "It is about fifteen hundred miles from here." "Fifteen hundred miles! I wouldn't have thought you'd have wanted to live so fer!" Poor man! Where he lived, his little village, was the centre of the world; and he could not understand why anyone would want to live fifteen hundred miles away from his world. That may be the spirit of part of America still; and we must try to understand it.

And you must know something of the American Constitution if you would understand the American mind. It was originally framed when democracy was in its infancy, and yet there are Americans who almost worship their Declaration of Independence.

This church, with about a hundred others, broke from

its former association and formed a Union of their own. A certain lawyer wrote a Constitution, a very elaborate affair, but utterly impracticable. I did not want to offend the susceptibilities of that legal gentleman, and when it was presented to the Convention for approval, I moved that we adopt it tentatively for one year—and we are still adopting it tentatively, after thirteen years.

Is there any mother here who would consider buying a suit of clothes, for a boy of five years, and expect him to wear it for twenty years? He must have a chance to grow. In the development of the British Empire we have broadened down from precedent to precedent. Our law is based, not on someone's theory, but upon actual experience. Mr. Churchill said the British Government in future intends to be guided, in its relations to neutrals, by considerations of humanity rather than by legal pedantry. Germany sank Norwegian vessels, and destroyed Norwegian lives and property—and that constituted no violation of neutrality. But here was a three-mile strip of water, an invisible line that must not be crossed, and a prison-ship, a veritable hellhole, tried to find refuge there; and because we sent our men in there and rescued those hundreds of British sailors—without hurting man or property, save as the Germans hurt themselves—we violated neutrality!

What are the laws of neutrality? They have grown out of the circumstances of war—and they will be vastly different after this war. I know how careful we have to be, but I would not allow technical considerations to stand in the way of the saving of human life and the breaking of this hellish power. But there is a Constitution in the United States that was framed when democracy was young, and that which was designed to ensure democracy has enslaved it. The people of the United States are very often largely ruled by injunctions. They can carry a case from court to court, and the court issues an injunction, and the next court issues an injunction—and it is difficult to get to the end of it. There is an election for the House of Representatives every two years, and the country is one year getting ready for it, and another year getting over it; and then they must get ready to start again. They have a Presidential election every four years; two years to get ready, and two years to get over it. And there are the state and municipal elections besides. They are always in the throes of an election of some sort. That has produced, and still produces many petty politicians, the like of which cannot be found on earth, except among our Ontario provincial politicians. All they care about is votes; and their favourite pastime is twisting the lion's tail. "Big Bill" Thompson, Mayor of Chicago, thundered his anathemas at King George V, and it won him votes—from the Irish.

You have in the United States the most heterogeneous population on earth. They had no example in history to warn them; the United States' experiment was a new thing under the sun. There was nearly half a great Continent; and they threw wide their doors to all the scum of Europe—and received it. Not now! They are very careful. It is easier to get into heaven than it is to get into the United States now. Grace will admit you to Heaven, but not to the United States. They had no historical example on which to pattern such a new great nation, and they had to learn by experience. This great Dominion newer in settlement has had the advan-

tage of the American example, and we are trying to avoid some of her earlier mistakes.

And this also is an important consideration: they have for many years *become inured to lawlessness*. Lawlessness does not shock the United States as it does us. Al Capone—murderer, robber, who ought to have been hanged a hundred times!—and all they could do was to put him in prison because he did not pay his income tax! The one unpardonable sin in the United States is not to pay your income tax. Albeit this man got his income by robbery and murder, they could not bring him to book. It is estimated that there is an army of a million or more gangsters in the United States. Some years ago a Congressional Committee, investigating racketeering, reported that according to their estimate, the people of the United States were then paying more money to racketeers for permission to carry on legitimate business, or for "protection"—as they, like the German racketeers call it, than they pay in taxes to the Federal Government for the legitimate government of the country. That was before Hoover and his "G-men" began to operate. It is better now.

Notwithstanding all that, the great proportion of the people of the United States are, in their desire, as much in the war as we are to-day. I receive nearly every day communications from the United States, and clippings from newspapers; and there is nothing finer written in this country or in England than men of prominence are writing in the United States. The editorials in London papers are not more outspoken, nor less neutral than those in the great dailies of New York and other American cities. They have their difficulties. We used to hear about a man called Lindbergh, he was looked upon as a little god. But not very long ago he made a speech! He had a reputation for wisdom—on the principle of the proverb that "a fool is wise while he holds his peace". When Lindbergh made his speech, I said we might safely leave him to his own people. I knew very well they would "trim" him—and they did. The name of Lindbergh is held almost in contempt in the United States to-day. He has gone from the top to the bottom. We did not need to correct Lindbergh. The people of the United States did that.

I read an address, I think by a Bishop in Boston, in which he said that if the United States remained neutral until the war is over, they would not be able to hold up their heads anywhere in the world; that American prestige will be at the lowest ebb in history if they fold their arms and leave us to fight their battles. An American said that! But we will never ask them to come in.

I know all about their talk about winning the Great War. They did! I heard a man speak in London during the war, a very prominent American addressing a great audience, explaining why the United States had not come in before. First, he said they had a great many Germans and Austrians in the country. He poured out his words like a veritable Niagara, and I wondered where he got the steam to deliver it. He seemed to be most sincere—"We had to consider this, and we had to consider that." When he had finished, he paused, then said, "Did I do pretty well? I did the best I could. But I tell you privately: I do not believe a word of it. Neither does any other thoughtful American." But the Americans took all the jokes at their expense in good part.

And when they actually came in, it was almost as bad. There is a story of an American, going to a British Y.M.C.A. and asking for a cup of coffee. The young woman behind the counter served it, and when he tasted it he said, "That is cold." "I expect it is," she said, "it has been waiting for you three years!" There was another story of a woman chauffeur, driving General Pershing, arriving three minutes late for duty. He is reported to have said quite sharply, "You are three minutes late." "Sorry, sir, you are three years late!" The story may be, probably is apocryphal, but it points a moral. But we may safely leave all that to the United States to settle themselves. We are not practising conscription so far in this country, and if we do not conscript ourselves, let us not try to conscript the United States. Leave it to them.

I know the United States a little. There is no city of any size in which I have not spoken, from the Gulf to the Border, and from the Atlantic to the Pacific. What I have said about many whom the politicians respect only as voters, does not apply to those who lead the thought of that country; and I have no doubt that in due time that great nation will see its duty, and do it. Of course we wish they were in now. I do not want them to send men over: I only wish that this bothersome neutrality was out of the way. I cannot help laughing when I read of their delivering a bomber to the Border, and then our men get ropes and pull it over—while the lives of millions are at stake, while the world is in flames, while the liberty of all nations is threatened, what folly to play at that kind of thing in the name of neutrality!

III.

But THERE IS ONE WHO IS ALWAYS AN ALLY OF THOSE WHO FIGHT FOR RIGHTEOUSNESS, and I do not think we need ask for help from the United States. But we can ask His help, and if we have His help we shall be victorious whoever else may or may not help us.

There was a fine editorial in *The Globe and Mail*, suggesting that every church in the city of Toronto should be open for prayer, and that it is time the people of Canada were recognizing their need of God. I do not know what response there will be from our religious leaders. We have provoked God. We do not deserve His help. We do not deserve His help in Canada; nor does Britain deserve His help. No man or nation deserves His help.

When I came to this church nearly thirty years ago I preached the same gospel I preach now, because I believed the same Book, and trusted the same Saviour. It was not popular then, and is perhaps even less popular to-day. The tide of unbelief then flowed strongly from Germany. Germany was far down the toboggan slide even then; religiously, helping already in preparing the way for the godlessness that manifested itself in the Great War. I made my protest from the beginning, sometimes at considerable cost. Not to accept these theories of German scholasticism, I was told by one of my officers, put a man without the pale of educated people. I said, "Thank you. That is where I belong then. Call me what you like, but I do not believe this blasphemy, and will fight it as long as I live." They had it in Germany: it was adopted in England, in Canada, and everywhere. There is scarcely a theological college in the Dominion of Canada that does not teach it to this

day. You have it in the United Church—it was accelerated in the Methodist Church of that day, by the leadership of Dr. George Jackson. Baptists imported Professor Marshall. Everywhere students were taught that the Bible is not the inspired and infallible word of God. That was proclaimed from the pulpits of England, of Canada, of the United States; and it gave rise to these illogical and anarchistic doctrines of pacifism and to about fifty-seven varieties of socialism.

There is no warrant for pacifism in the Bible: "The Lord is a man of war: the Lord is his name"; "In righteousness he doth judge and make war." He never passes over evil, though He has made it possible for such sinners as you and I are to find forgiveness by bearing the penalty of our sins Himself, by dying "the Just for the unjust, that he might bring us to God". But the opposite of that doctrine was taught by modernists, with the result that university students and others passed resolutions that they would never fight in another war—and many of them are now in the air force! But it was that folly that stripped us of our armaments, and left Britain all but defenceless. It allowed Hitler to rise and repossess the Rhineland, and at last to let hell loose upon the world.

In democratic countries, the chief sinners—mark what I say—the men who have created this confusion have been the preachers and university and college professors. They have cut the very foundations of righteousness from beneath our feet; until we had no power with which to enforce our decrees. Inevitably the League of Nations fell to pieces, and now we must begin laboriously from the bottom and build ourselves up again. Morally and religiously this country and the whole Empire have much need of repentance.

But I say, we have greatly offended the Lord. And what are preachers saying now? What did they say in the last war? They said that when the men should come back from the front they would not listen to the old gospel; we must have a new gospel for them. I knew a great many men who went to the Front, who were Christians; and they came back believing the same gospel. Why is it—I wish I could make people hear!—why is it—that in the face of this confusion, we have in the United Church, in the Presbyterian Church, in the Anglican Church, and among the Baptist churches, no trumpet voice to call people back to God? There is no call to repentance, no summons to set our own house in order? It may be, dear friends, if we do not learn the lesson in any other way, we shall have to learn it on fields of blood; we may yet learn what it is absolutely to be driven to God by the exigencies of the hour.

How easy it is for God to do things! How great are His resources! The Lord is a man of war: the Lord is his name." I read a little tract this afternoon—I wish I could put one in the hands of every one of you—showing what God did in the last war, asking questions of Scripture: "Hath the wind a father?" And telling for instance how the German high command sought from the German meteorological office information as to the direction of the wind. They were assured that there would be no change for thirty-six hours, that the wind was in a direction to carry their gas right out to the channel. They set it loose, and you remember how it came upon our men, and how they went down before it; and then

suddenly the wind changed and blew it back upon the Germans—and they lost as many as we did.

History is full of that principle. The Bible is full of that. He caused an east wind to blow all that night—and Israel went through dry shod. "Hast thou entered into the treasures of the snow? or hath thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Who was it defeated Napoleon? In the tract to which I referred there is a story of Napoleon going with his half million men toward Moscow, with just a snowflake or two in the air, presently there were more, until by and by it came in clouds, down upon his army; and you have seen the famous picture of Napoleon with his head upon his breast, "Napoleon's Retreat from Moscow". "By the breath of God frost is given: and the breadth of the waters is straitened."

Have you ever been to Plymouth? There is a memorial there, to Drake for his victory over the Spanish Armada, and on it is this text: "Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters." It was the wind more than Drake that sank the Spanish Armada, and made Britain the mistress of the seas. It was a few drops of rain that turned the tide at the battle of Waterloo, and sealed the doom of the tyrant of that day. This is a Book of the wars of the Lord all the way through. It is full of it. Abraham returned from the first war of liberation as he went out to liberate Lot, and as he came back he was met by the mysterious Melchizedek, who blessed him for his victory. It was when Moses was celebrating the victory that God had given him over the greatest of world-powers, that he sang this song of our text, "The Lord is a man of war: the Lord is his name." Joshua trembling before Jericho, wondering what the morrow would bring, suddenly saw someone in clear vision. There stood a Man in armour, and Joshua was afraid and said to himself, "On which ever side he fights, there will be victory; to the Stranger he said, "Art thou for us, or for our adversaries?" The Man of war replied, "Nay; but as captain of the host of the Lord am I now come." And Joshua, as he walked about the walls of Jericho, saw with the eye of faith the invincible Captain—and the walls fell flat, and victory was his.

There is the story too that we all loved when we were children—and I hope we love it still—the story of a ruddy boy, of fair countenance, going out unarmed. "The race is not to the swift, nor the battle to the strong." There he goes, running to meet the giant, and the giant says, "Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." And the lad—for such he was—said, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel." He ran more rapidly toward Goliath as he took his sling and stone, and brought him down.

Hezekiah took Sennacherib's letter and spread it before the Lord, and the Lord said, "All right, Hezekiah,

I will look after things," and to Sennacherib He said, "Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest." You remember how Byron celebrates it?—

"The angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
The eyes of the sleepers waxed deadly and chill,
And their breasts but once heaved—and forever stood still."

And nearly two hundred thousand men lay dead upon the field.

If you know your English history, read of the Cromwellian times, of a man of God who said to his men, "Trust in God, and keep your powder dry." I am not an Anglo-Israelite, but I believe God has a favour toward this Empire. We have grievously disappointed Him, failed Him again and again; yet His great power and mercy are still with us, and we see His hand from day to day. I heard a scientific agriculturist, speaking on "Agriculture and the War", and I suppose without any religious intent say that in nineteen-fifteen we were blessed with an abundant wheat crop which helped to win the war; and that owing to the fertility of the Western plains last year, after years of barrenness, Canada alone has now a surplus of wheat stored up sufficient to supply Britain and her allies for the next two years. Who gave us these great surpluses in wartime, but this mighty Man of War? "The Lord is His Name!" We sing in this place at every service, and we sing it with ever-deepening emotion and sincerity, "God Save Our Gracious King." We are glad that we have in the King and Queen two godly people who trust God for victory. You will not get into the newspapers by praying, but you may affect the news that will appear in the newspapers. The Lord of hosts is with us, the God of Jacob is our refuge. And in these days when so much depends upon a single action, when instantaneous decision is necessary, oh that we might all learn privately as well as publicly, daily, hourly, to commit these men upon whom such responsibility rests, to the guidance of God, that they may do the right thing at the right time; and for our sailors and soldiers and our airmen, and for all that do business in great waters. Let us, my dear friends, believe God. I beg of you, believe God as One Who is real, and Who sits upon His throne, and waits to bring us deliverance. I am sure He will. I am as sure of victory as if it were now accomplished. When, or how, or what price we shall have to pay, I do not know. But let it be our prayer that as Hitlerism is subdued in Europe, so this dreadful tide of unbelief may be stayed, and multitudes of people may be turned back again to Him Who is the only Man of war who can lead us safely on to victory. He has blessed us and helped us and fought for us in spite of our sins. Let us therefore in gratitude return to Him again and cry, "Because thou hast been my help therefore in the shadow of thy wings will I rejoice."

Let us pray:

O Lord, we thank Thee that we have communication with Heaven, a communication that no enemy can break. We thank Thee that there is an open way to an inexhaustible Source of supply. So we pray that Thou wilt make us all helpers in the war, in this great war. If we cannot march, at least we can kneel. If we cannot fly by aeroplane, we can by waiting on the Lord mount up with wings as eagles. We can call down Heaven's blessing on the men who fight for us. Teach us so to do, for Thy dear name's sake; Amen.

NEWS OF UNION CHURCHES

HOME MISSION NEWS

These columns have carried a number of news items of late concerning our new work in Snowdon, Montreal, and the progress of that undertaking has been closely followed by a number of friends throughout our churches. Their fine response to our appeal for Snowdon is evidence of their profound interest in our latest missionary undertaking. The work in Snowdon continues to show rapid advances. Last Sunday it was the privilege of the writer to visit another growing cause in the suburbs of Toronto, the Mission at New Toronto. Rev. Bernard Jeffrey commenced a Sunday School three years ago in a rented hall and it has now grown into a promising cause. Two hundred and seven children were present at Sunday School a few weeks ago and last Sunday a large company of them were present to see the Home Mission pictures. Rev. Stanley Wellington is now the pastor of this Mission.

We rejoice in news of these new ventures and our joy is greatly increased as we read of continued blessing on causes previously commenced. In both of the reports from Geraldton and Sudbury printed below we note with pleasure that there is an evidence of growth in grace, demonstrated by a desire to reach out to other needy places around about. If this is the fruit of three or four years' labour, what may be looked for in ten years or fifteen years?

SUDBURY

"I am glad to report that the hand of our God has been upon us for good during these winter months, and we have been privileged to see several souls truly saved, and have had the joy of witnessing a continuous growth in grace among many of those who but recently were slaves of sin. Our Sunday School and week-night children's work has been more consistently encouraging than ever before, and some of those who have been converted and grown up with us are already working into useful places in the various departments of the work. At a baptismal service held last Sunday, March 31st, two young men and a young woman followed their recently-found Saviour and Lord, and four more are preparing to render like obedience next Sunday.

"We are especially joyful in the privilege we have had of reaching multitudes whom we have never seen, through our weekly half hour radio service, which God has richly blessed to many. This venture, which called for an expenditure of about twenty-five dollars a week, seemed like an impossibility last December when we started, but God has supplied the needed funds, and has shown us repeatedly how gladly the true children of God sacrifice even the things essential to personal comfort, in order to reach the perishing lost about us. We have never enjoyed such a blessed opportunity as this affords of reaching hundreds who never go to church nor hear the gospel in any other way. Dozens of Roman Catholics have told of pleasure derived from listening, and a French lady, hearing that we were to be in a certain district two weeks ago, walked ten miles to talk of the things of God and to ask for a Bible to study for herself. To be able to continue such work as this we shall gladly give even our lives, and we earnestly entreat the people of God to join us in prayer that the Word may be richly blessed, and the needed strength and funds provided as the weekly needs arise.

"In addition to these prized privileges we rejoice to report that our local mission works in the surrounding districts are showing evidence of God's blessing. Some have been saved through them and faithful witnesses are constantly testifying in each of these fields to the power of the gospel.

"For all these blessings we shall forever praise the Lord, and to all among our beloved Union churches, whose gifts have helped us establish these works, we express again our profoundest thanks."—J. R. Boyd.

GERALDTON

"We are still meeting in a rented hall on Main Street, about two blocks from our church lot. The Sunday schools and the children's lantern service have been more largely attended in the last two months than at any other time in our three years here. The harvest among the adults is small but coming years will bring a large harvest of souls among those who are now attending our services for children. I believe that there are missionaries, preachers, and many a future servant

of God among these faithful and intensely interested boys and girls. How they drink in the messages of the Bible! Their little hearts respond immediately to these gospel truths, working among them helps to keep our hearts warm towards the things of God.

"Six of our young people from Bankfield and Geraldton drove to a nearby mining town on Good Friday and held a gospel service for the adults and a lantern service for the children. We all called from door to door inviting the people to the service, covering the whole town. Almost without an exception we were received well, and many promised to come to the service that night. A handful kept their promise. This is typical of these mining towns, perhaps of most places. We had a very profitable time, however. Tracts had been left at most of the homes and so the many who did not attend got the Good News in printed form. The boys and girls did not fail us. There was a large group attended the gospel picture service. All of them received a Sunday School paper, and those who won the little gospel song contest received an extra award. We returned home that night a happy group, and all agreed that the Lord had been with us to bless and protect. Our car lights failed us thirty miles from home. One of the lights that God caused to shine out of darkness in the beginning, the moon, shone in its fullness through this clear, cold sky to lighten our way safely home. Lesser lights may fail but not the Light of the World."—

G. B. Hicks.

FRENCH CANADIAN EVANGELIZATION

One of our pastors in the north who has the privilege of broadcasting by radio is in the habit of making use of his knowledge of French to proclaim the gospel to his many French-Canadian hearers. He recently received a letter from one of them in French, of which the following is a translation:

"Reverend Father:

"I listen attentively to your sermons by radio every Sunday evening. Please send me a Bible so that I may read it and learn the truth for myself. Thanking you in advance,

Yours truly,"

This pastor had distributed a number of New Testaments to those who have written in asking for them. Let us pray that the preached Word and the printed Word may be mightily blessed to the enlightenment of those who are still in darkness.

We also have before us a printed announcement of Mr. Brackstone's services in Kapuskasing, on the one side English, on the other side French. Kapuskasing is approximately 70% French-speaking, and we are happy to know that Mr. Brackstone is making an effort to reach a large number of French Roman Catholics in the town.

From still another centre in the north comes the following good news: "We continue to persevere in our work among the French Canadians. Our week-night meetings have specially prospered during the last few months, both in numbers and in interest. Yesterday afternoon we visited a family of three persons, a mother and two sons who at the present time are giving proof of interest in spiritual things. The mother especially is much concerned and is seeking the truth with great sincerity. She first heard the message in French by radio and later procured a Bible in order to follow our Scripture reading and meditation. Pray with us that this mother and two sons may come to know the Saviour Who alone can give true satisfaction. An elderly French-Canadian also comes regularly to our meetings and we earnestly pray for his salvation. There is also another couple who come and bring their brother-in-law. In this case, too may the miracle of conversion take place. For some time past we have been led to make special prayer for a true revival among the French Canadians and I believe that God is able to give it to us, for all things are possible for him who believes. Please join with us in fervent prayer to God to this end."

THANKS!

We send our grateful thanks to all contributors who helped us to close our GOSPEL WITNESS books once again with a balance.

Bible School Lesson Outline

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

Vol. 4 Second Quarter Lesson 17 April 28, 1940

THE TRANSFIGURATION OF CHRIST

Lesson Text: Matthew 17.

Golden Text: "This is my beloved Son, in whom I am well pleased; hear ye him"—Matthew 17:5.

I. The Transfiguration—verses 1-13. Read also Mk. 9:2-13; Lk. 9:27-36.

Our Lord had declared that some of the disciples would see the Son of man coming in His Kingdom (Matt. 16:28). It would seem that He was referring to the Transfiguration, which occurred about a week later, for at that time the chosen group of disciples were given a foregleam of the coming of Christ in power and great glory (Mk. 13:26; 14:62; 1 Pet. 5:1; 2 Pet. 1:16-19).

At one time Mount Tabor in Southern Galilee was identified as the Mount of Transfiguration, but more probably the incident took place on one of the ridges of Mount Hermon in the north, near Caesarea Philippi. At Caesarea, Peter made a confession of the Deity of Christ (Matt. 16:16); on the mountain Peter received confirmation of that fact.

The Lord took His disciples to a high mountain apart by themselves, while He prayed (Mk. 9:2; Lk. 9:28, 29). One must turn aside from the crowds to see visions of the Lord (Exod. 3:1, 3; Matt. 14:13, 23; Mk. 6:31). Mountains, which lift their heads in lofty grandeur to the heavens, are used in Scripture to symbolize the presence of God (Exod. 19:2, 3; Psa. 121:1, 2).

The Lord Jesus Christ, Who had laid aside the habiliments of His majesty when He came to earth for our redemption (Phil. 2:6-8), gave to the three favoured disciples "one transient gleam of loveliness divine". He granted them a fleeting glimpse of His essential glory, displaying the heavenly radiance of His majesty in anticipation of the full revelation of His glory (Matt. 24:30; John 17:5; Phil. 3:20, 21; Col. 3:4).

Christ was the central figure in this scene, as in all others. Moses and Elijah appeared with Him in glory; Moses as representing the law, and Elijah as representing the prophets, both of which testify of Christ (Lk. 16:16; 24:27, 44). Christ was the end of the law (Rom. 8:3; 10:4), and the testimony of Jesus is the spirit of prophecy (Rev. 19:10). They talked together of the "exodus" which Christ should accomplish at Jerusalem (Lk. 9:31). The cross must come before the crown.

(Moses was actually present (Jude 9), as foreshadowing those who shall be raised from the dead when Christ comes again, while Elijah was like those living believers who shall be instantly transformed into the image of the Lord (John 11:25, 26; 1 Cor. 15:51-53; 1 Thess. 4:16, 17; 1 John 3:2).

Peter acted as spokesman in expressing the wish that the vision might remain. It is good to contemplate the glories of heaven, but it is also good to communicate such Divine truths to needy souls. The impulsive, warm-hearted Peter would have the Saviour remain on the mountain, rather than proceed to Jerusalem to die (Matt. 16:21, 22; Lk. 9:51). Moreover, Peter erred in his thought of giving to Moses and Elijah honour equal to that of Christ. Christ dwells forever in splendid isolation, for He alone is perfect. The Lamb is all the glory of Immanuel's land.

The Shekinah cloud, the token of the presence of God, appeared above (Exod. 33:9; 1 Kings 8:10, 11), and the voice of God attested His pleasure in the Son of His love (Matt. 3:17; John 12:28). The disciples were to hear and to heed the message of God's prophet (Deut. 18:15).

The disciples would have hastened to tell others of the wonders they had seen had not Christ warned them. The curious and the hostile would not at that time have understood the sacred vision.

The disciples were doubtless firm in their conviction that Christ was the Messiah, but they experienced difficulty in

connecting the fact of His presence with the prophetic word concerning the preparatory mission of Elijah (Mal. 4:5). The prophecy had been at least partially fulfilled in the ministry of John the Baptist, who had come in the spirit and power of Elijah (Matt. 11:12-15; Lk. 1:17).

II. The Triumph—verses 14 to 23. Read also Mk. 9:14-32; Lk. 9:37-45.

The scene in the valley contrasted strongly with the scene on the mountain. The disciples, who had enjoyed fellowship with Christ alone, must now face the multitude. Their eyes, still dazzled by glory, must now look upon a pitiful sight. They had witnessed a demonstration of the power of God, but before them was an evidence of the power of Satan and the impotence of man. They had listened to the inspiring conversation of the saints, but now their ears were to be harassed by the harsh questionings of the scribes (Mk. 9:14). Life is ever thus. Exaltation is followed closely by humiliation; inspiration by desperation. We cannot stay upon the heights where all is calm. We must go down into the valley where we find sorrow and sin. Yet, the Lord would teach us that the power received in communion with Him is to be expended for the blessing of others. Study and service must be properly combined. Let us wait upon the Lord to renew our strength, and then go forth to do exploits in His name.

Whereas the disciples were weak, Christ was strong. The healing of the demon-possessed boy demonstrated His power over Satan. At His coming He will utterly destroy the works of Satan (Gen. 3:15; Heb. 2:14, 15; 1 John 3:8; Rev. 20:10).

The disciples did well to enquire of the Lord the reason for their failure. He is ever willing to give wisdom to those who ask in faith (Jas. 1:5). Faith is the secret of triumph (Matt. 21:21, 22; Mk. 11:23, 24; Lk. 17:6; 1 John 5:4, 5), but they had been faithless and prayerless, hence powerless.

The Saviour had previously spoken of His coming death, but the disciples had not perceived the import of His words. As now He gave further details of His suffering at the hands of His own, they were grieved; but again the record tells us that they did not understand, and were afraid to ask the meaning of these strange sayings (Mk. 9:32; Lk. 2:50; 18:34; John 12:16).

III. The Tribute—verses 24 to 27.

The Lord knew the question which the tax-collectors addressed to Peter, and He also knew where the money was to be obtained. He is omniscient as well as omnipotent.

Christ was greater than the temple (2 Chron. 6:18; Matt. 12:6), and as the Lord and Master of the temple, the Owner of heaven and earth (Gen. 14:19), He was not under obligation to pay the poll tax of one half-shekel (about thirty cents) for the temple (Exod. 30:11-16). Yet He would not give His enemies the chance to accuse Him of disobeying the law (Matt. 12:10).

Our Lord condescended to give us an example of duty to the civil government. They who share in the protection and benefits of government should share also in its burdens and responsibilities (Rom. 13:1-7).

Christ identified Himself with us when He said "Give unto them for me and thee". It was an illustration of His atonement on our behalf.

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