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

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WAR NEWS FROM AN ANCIENT BROADCASTING STATION

In these dark days when there are few news-carriers whose running is "like the running of Ahimaaz the son of Zadok", whose goodness it was assumed would ensure good tidings from his lips, and who seems so often to be outrun by Cush, one must have something to feed his soul upon. We need some news source, the messages from which will not be subject to correction and even reversal in a few hours. For this reason, I have recently turned on more than one occasion to a portion of the Old Testament which, I fear, few would regard as a high-powered broadcasting station issuing news with the authority of finality. For myself, after listening to the latest broadcast from Holland and England, I have turned the dial to the Book of Judges, only to hear the latest war news.

That interesting portion of Scripture obviously is not a record of consecutive chronologically reported events: it is rather a historical mirror, made up, in part, at least, of concurrent episodes occurring in the life of the various tribes of Israel at a time when they were an unintegrated aggregation of racial affinities. The history covers a period perhaps approximating two hundred years, more or less. That period was a time of intermittent conflict, sometimes between the tribes, and more frequently with their neighbours.

Such organized society as the tribes represented was in a state of flux. The distinctive character of much of the time seems to be described in the saying, several times repeated, with which the book closes: "In those days there was no king in Israel: every man did that which was right in his own eyes." Yet it is said of the earlier period recorded: "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them." Leader succeeded leader, and any peaceful, long-continued establishment of the people seemed impossible.

This tribal aggregation, it seems to me, is a miniature picture of a confused and recurrently warring world; and yet athwart this sky whose sun and stars are largely obscured by storm-clouds, a rainbow of indescribable splendour may be seen. God is in the book; for while it was so tragically true that there was no king in

Israel, the book unmistakably reveals the sovereign acts of a higher King Whose throne is established in the heavens, and Whose kingdom ruleth over all. We recommend a careful and frequent perusal of this book, to those who would see a bow in the cloud in the time of storm.

Every chapter and every verse challenges us, but we may begin by saying that it is descriptive of a time when even among the people of God religion was at a very low ebb. Nothing is said of the tabernacle or of regular and ordered worship; and only once is a high priest mentioned. The troubles that beset the people are attributed basically to the idolatrous practices which had excluded God.

No language could exaggerate the evil character of the enemy against whom we fight to-day, and nothing short of the utmost effort to destroy him will be worthy of us. Notwithstanding, we do well to dig a little deeper so as to uncover the roots of our trouble.

We have seen the so-called Christian world, even in our day, literally run away from God, so that the institutions and ordinances of religion are neglected, and divine authority is all but repudiated. We thought we had had enough war twenty years ago, but listen to this: "Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan; only that the generations of the children of Israel might know, to teach them war, at the least such as before knew nothing thereof: namely, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath. And they were to prove Israel by them, to know whether they would hearken unto the commandments of the Lord, which he commanded their fathers by the hand of Moses."

Or, let us take a long leap and listen to the song of Deborah: "They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel? My heart is toward the governors of Israel, that offered themselves willingly among the people." It was a time when the shield and the spear

had been laid aside, and a disarmed people had invited destruction. Notwithstanding, in the mercy of God "they fought from heaven; the stars in their courses fought against Sisera."

In the time of Gideon, a policy of non-resistance was threatening Israel with bankruptcy, and for seven years Midian had his own way. We are all familiar with the story of Gideon. Even he "threshed wheat by the winepress, to hide it from the Midianites". But by a ray of light from Heaven, Gideon learned that there must be another war, and that he must be its leader; and with men—as we should have supposed—few in number and ill-equipped, the tide was turned, and the Midianites fled for their lives.

There is nothing that succeeds like success, for they came from several tribes to help to pursue the fleeing enemy. We shall have plenty of friends when Hitler's power is broken. Indeed, some of our neutral friends will be likely to come in to help us as soon as they see the Midianites run; for when Midian had ceased to be a menace, the men of Ephraim said to Gideon, "Why hast thou served us thus, that thou calledst us not, when thou wantedst to fight with the Midianites?" The record says that "they did chide with him sharply"! But Gideon was more anxious to win the war than he was to have the credit of winning it, so he answered these dilatory heroes: "What have I done now in comparison of you? Is not the gleanings of the grapes of Ephraim better than the vintage of Abiezer? God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that."—Because he allowed them to think they had won the war.

But it seems to have been somewhat of a habit with Ephraim to come late to the war; and then rather petulantly to complain that so much had been done without him; for in the days of Jephthah, Ephraim made a similar protest, rather complaining that their neutrality had been too much taken for granted: "And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? We will burn thine house upon thee with fire. And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?"

And since that day it has often been necessary for those who "were at great strife with the children of Ammon" to put their lives in their hands and go and fight while Ephraim was making up his mind, seeming to be deaf to all appeals for help.

But returning to Gideon's day, we observe Ephraim was not the only belated neutral, for as Gideon continued his pursuit of Midian—war-weary, it is true—"faint, yet pursuing them", he said unto the men of Succoth, "Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian." Gideon was a wise man. He was not content to disperse the Midianites,

but was determined to capture Zebah and Zalmunna, who had been the leaders of the invasion of his country.

This must be a day of action, of furious fighting; but after a while it will be our job to capture Zebah and Zalmunna; to lay our hands upon the persons of Hitler and his fellow-demons.

We need not expect to get any help from Italy, or perhaps from other neutral nations, immediately. What I now write does not apply in any sense, in principle, to our great southern neighbour, the United States. They are, of course, in no immediate danger of attack from Hitler; and whatever explanation be offered for the neutrality of the United States, we still believe it is "the land of the brave and the free". But there are other neutrals like the princes of Succoth. Here is what they said to Gideon: "Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army? And Gideon said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers."

Gideon found other people also of the same temper as the princes of Succoth. Perhaps one can hardly blame small nations for being afraid, but here is the record: "And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him. And he spake also unto the men of Penuel, saying, When I come again in peace, I shall break down this tower."

The entire chapter of the eighth of Judges is full of suggestion respecting the psychology of neutrals in times of great danger.

There is one specially dark chapter in this history, stretching throughout the nineteenth and twentieth chapters of the book. It is a record of shocking, unspeakable evil that had been wrought in Gibeah. But this great evil had the effect of stirring the men of Israel as nothing else perhaps could have done—and this is the story:

And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house. But now this shall be the thing which we will do to Gibeah; we will go up by lot against it; and we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel. So all the men of Israel were gathered against the city, knit together as one man."

But united as they were, they lost battle after battle, each defeat bringing them still lower before the Lord—so that they won the last battle; and by the last battle, of course, they won the war. Surely the diabolism of Germany ought to unite the rest of the world against her. It ought to inspire a declaration of war on the part of all the Republics of North and South America. But whether or not, in the meantime, we shall probably have to "weep sore" before the Lord again and again, until we have thoroughly learned our lesson. Then we shall win the last battle—and with it, the war.

We have written this article to call attention to the inspired Book of Judges as a source of strength in this day of battle.

The Jarvis Street Pulpit

"THE LORD SAT AS KING AT THE FLOOD"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 12th, 1940

(Stenographically Reported)

"The Lord sitteth upon the flood; yea, the Lord sitteth King for ever."—Psalm 29:10.

"The Lord sat as King at the Flood." (Am. R. V.)

No genuine Christian can exclude the sufferings of the world from his view; and as Canadian and British subjects it is impossible even mentally to isolate ourselves from those perils to which our fellow-citizens are exposed. Nor does it seem to us that people of intelligence anywhere in this Western Hemisphere can allow themselves to suppose they are geographically secure from the horrors coming upon the rest of the world.

It is not an exaggeration to say that the peoples of the whole world have never been in graver peril than they are to-day. History affords numerous examples of human lawlessness, coupled with inhumanity and exercised with force; but never before perhaps has the world witnessed these things on so large a scale, and certainly they have never before had such enormous forces at their command. Fraud of every kind, deception, falsehood—these, alas, are common to human experience. But in the long history of this world "which lieth in the wicked one", it is certain that it has never before been submerged in such a deluge of lies.

Mr. Chamberlain probably understated rather than overstated the case when he put the responsibility for present world-conditions upon one man, and called Hitler "a wild beast". Last week as we met here, the British Government was being subjected to what Mr. Winston Churchill in his reply described as "a cataract" of criticism. It is the privilege of democratic peoples to indulge in unlimited criticism of each other; and by such criticism governments have often been restrained from foolish courses and directed into the ways of wisdom. One who has, however, any memory of Britain's recent political history will find it somewhat difficult to be patient with some of the criticisms directed against the Government's war efforts—not so much because of the character of the criticism itself as with the source whence it came. There are people who seem to be destitute of any faculty of penetration, and seem to be quite incapable of recognizing danger, until the principles they have tolerated, and in some cases, defended, stalk red-handed through the land. The pacificism of the Labour Party in England, and their blind assumption that Britain could afford to disarm herself, created the situation which the Baldwin and Chamberlain Governments inherited. One cannot but marvel at the restraint of the representatives of the Government. They might so easily and justly have charged the Labour Party with responsibility for the situation against which the representatives of that party now complain. Had British Labour wholly had its way there would have been nothing at all to prevent Germany invading England.

But that principle of criticism is not confined to the political realm. Every religious leader knows that criti-

cism of the best efforts which sincere men may devise, invariably comes from those who do nothing but criticize. These things, however, have their place in the economy of life; and are perhaps something like the hornets in Canaan which were used to drive out the Hivites, the Canaanites, and the Hittites, "lest the land become desolate, and the beast of the field multiply against thee." Thus often a gracious Providence uses a lesser evil to prevent a greater one.

From the earliest days of the present war, speaking of the ceaseless vigilance of the Navy, Mr. Churchill said that many of the precautions taken by the Admiralty might ultimately prove to have been unnecessary, but that they would have to continue to the end of the war taking such precautions because they could not afford to take risks. On that principle, the violently belligerent tone of Italy's press of recent weeks could not be ignored. It might be but a ruse, but the War Cabinet and the Admiralty evidently decided that it would be wiser to have too many ships in the Mediterranean than too few! Doubtless what has now taken place in the invasion of Holland and Belgium and Luxemburg was known by the Government to be imminent. It is, of course, the Government's first responsibility to defend Britain's own shores, and surely everyone will recognize now the necessity for the withdrawal from Central Norway—for which the Chamberlain Government was so severely criticized.

I received last week a cartoon from the columns of the *Columbus Despatch*, Ohio, representing Mr. Chamberlain skipping over stepping-stones from Norway to England, as the cartoonist said, "from one storm right into another", and expressing the wish that he had a spare umbrella. Such criticism from anyone in the United States is contemptible to the last degree. It would be braver to face a storm with only an umbrella than to stay indoors for fear of getting one's feet wet because they were already cold.

How few people there are who realize anything of the burden of Empire which must rest upon the responsible statesmen of Britain! That burden is as wide as the world. Units of the British fleet must keep watch and ward in all the seven seas. Japan's notification to the Powers that she would oppose any change in the *status quo* of the Dutch East Indies is only an excuse published in advance for attacking them should opportunity occur. Enemies of all that the British Empire represents are on the watch everywhere like vultures waiting for death. For that reason, no vulnerable spot of this world-wide Empire can be left unprotected. It was for that reason, as I intimated last week events would probably demonstrate, that the Government could not afford to allow Norway to monopolize too large a force.

And now at last the day of horror has come. The storm we have anticipated has broken, and the world is witnessing another exhibition of the utter lawlessness of Germany. We in Canada are also at war. At least one division of Canadian troops is overseas, and a second division is in training. During the last election I supported the King Government as what I believed to be the best of two choices. I still believe it was the best—although I am by no means satisfied with the government's war effort. Premier King sent a telegram to Mr. Chamberlain, expressing appreciation of him, and of the privilege of working with him; and a further cable to Premier Churchill, assuring him of Canada's support. And all that was well. But we would venture to suggest to Mr. King that the war is not going to be won by telegrams. Of course, Britain will say, Thank you, for whatever Canada sends; and will ask for nothing. It must be Canada's part to show initiative and enterprise in her war-effort, and not to wait until she is asked. In view of the present situation—and indeed, in view of what every person of ordinary perception must have foreseen was coming—*anything short of Canada's utmost effort on the part of both the Government and the people would amount to criminal negligence.*

Notwithstanding the speed of preparation which Britain's present tremendous war-effort demonstrates, it was judged to be not fast enough, and therefore Britain effected a change in her leadership. Surely Canada could do more than she is doing. Not a man in this country, old or young, should be permitted to be idle. We could—and we ought—to do far more.

President Roosevelt's speech of last Friday had much in it that is encouraging. The American isolationists will do well to note the President's suggestions that such immunity as they enjoy is "mystic" in character. President Roosevelt expressed the conviction that all the American Republics would defend themselves against such aggressions as Europe now is suffering from. But on which side of the moat we call the Atlantic will they defend American liberties? That, of course, is for the United States and other powers to decide. We cannot but believe, however, that it would be much easier and much less expensive to defend their liberties on the European than on the American side of the Atlantic moat.

The United States President expressed his "anger" at recent events in Europe. That was a strong word on the lips of a responsible statesman; and I have little doubt that Mr. Roosevelt is not at all neutral in sentiment, and that he spoke for the people of that great country when he expressed his "anger". What the United States will do is their own affair; but if only that great Republic and all the American Republics, could agree to cast off their neutrality and together to declare war upon Hitler, they would probably not need to send a man to Europe. And if this Western Hemisphere could cast its whole moral and material weight on the side of righteousness, what a day that would be!

However, we may rest in this assurance that God is never neutral where evil is concerned: "The eyes of the Lord are upon the righteous, and his ears are open unto their cry. The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth. The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. The Lord is nigh unto

them that are of a broken heart; and saveth such as be of a contrite spirit. Many are the afflictions of the righteous: but the Lord delivereth him out of them all."

God is at war; and we are at war against the same iniquity. Governments may fall, thrones may totter, empires may be crushed or crumble to decay; but for ever and always "God sitteth as King at the Flood"—for so the American Revised Version renders our text. That Version has it, "The Lord sat as King at the Flood."

This Psalm depicts the glory of the bow that is in the cloud in the day of storm; when the winds rage, and the waters roar, and the thunders peal, and lightnings cleave the sky. To the spiritually sensitive soul, all this is but the echo of the music of the voice of the Lord. This Psalm, indeed, is a picture of a storm:

"Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness. The voice of the Lord is upon the waters: the God of glory thundereth: the Lord is upon many waters. The voice of the Lord is powerful; the voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars; yea, the Lord breaketh the cedars of Lebanon. He maketh them also to skip like a calf; Lebanon and Sirion like a young unicorn. The voice of the Lord divideth the flames of fire. The voice of the Lord maketh the hinds to calve, and discovereth the forests: and in his temple doth every one speak of his glory. The Lord sitteth upon the flood; yea, the Lord sitteth King for ever. The Lord will give strength unto his people; the Lord will bless his people with peace."

If you have ever been at sea, or in the forest, or on the mountain, in a time of storm, you will be able readily to understand and to appreciate the picture sketched by the pen of inspiration in this Psalm: "In his temple everything saith, Glory." When the fountains of the great deep are broken up, and the four winds are loosed, and the waters rage, and the thunders roar, and the lightnings flash—what follows after the storm? The flood. The translators of the revised version evidently identified this verse with the Deluge; they capitalize the word, Flood: "The Lord sat", in that dark and dreadful day, "as King at the Flood."

I.

Let us look at the text, HISTORICALLY, first of all, that we may see something of its significance. *What was the Deluge?* It was iniquity at the flood; self-will in rebellion, the carnal mind—all the powers of darkness, principalities and powers, a confederacy of men and devils; iniquity at its utmost; sin at its highest point; wickedness at the flood! And the Lord? "The Lord sat as King at the Flood": the throne of His holiness unshaken, His sceptre unbroken, His power undiminished, His honour untarnished, His glory unsullied—"King at the Flood"! A day of darkness and of judgment? Yes. A day when sin was punished, when God's power was revealed, when His justice was vindicated. And then? "The Lord sat as King at the Flood." For it was a time of Love's manifestation too, a day when mercy was exercised, when grace triumphed, a type and prophecy of the whole program of redemption: "Grace sat as King at the Flood."

The text means, then, in principle, that *the Lord is equal to every emergency.* It means that God never fails

at the crisis. It means that when human and satanic powers have reached the acme, the utmost, of their expression, that over and above it all, God sits as King at the flood. What a great truth that is! How much we all have need of it to-day!

But *the Deluge of Noah's day was but typical of a still greater flood.* I confess to a feeling of impatience with the too-general modern interpretation of the cross, as though it were something that belonged to Palestine; as though it marked the death of a man, of a man who was an idealist, who lived somewhat in advance of his time, who taught and exemplified principles not understood, and who paid the price of his devotion to high purpose. What a caricature of the Cross! The Cross was of long preparation. It was ordained before the foundations of the world. It was God's preparation for a flood. No one sees the Cross, or understands its significance, who sees only the Roman soldiers, the rabble crowd. The greatest of all battles was fought at the place called Calvary. There hell launched its "blitzkreig". Hordes issued from the pit; principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places, unleashed their powers against one Person. He knew the significance of it all, for He had said, "The prince of this world cometh . . . the prince of this world is judged."

But, in that dark hour when the enemy came in like a flood, when billows of evil broke impotently upon the Cross, as the heavens put on sackcloth, and the constellations formed in funeral procession, and the sun exchanged at noon his wonted bridal vestments for the mourning robes of night—in that blackest of all hours, of all history, when the iniquity of the world overwhelmed Him as a flood, triumphantly He cried, "It is finished"; and as men and angels discerned the writing, "This is the King", "the Lord sat as King at the Flood!"

It was a day of judgment. There the prince of this world was judged. There judgment was passed upon all evil, and ultimately victory over all evil was potentially secured. It is no exaggeration to say that the damnable deeds of Hitler and his ilk were so judged at the cross as to make their ultimate adequate punishment inevitable.

But it was *a day of grace also*, for He Who was slain for our offences, was raised again for our justification. All that the ark typified found its realization in the survival by resurrection of the indestructible and unconquerable Man. And so at the Cross specifically, uniquely, everlastingly, "the Lord sat as King at the flood; yea, the Lord sitteth King for ever." And so, hourly, out of this present welter of sin and of death which seems to threaten the world, though in the darkness we may not discern His form, and, benumbed with fear, may not feel the touch of His hand, it remains true, in spite of all that the newspapers may say, the Lord sitteth King at the flood.

There is still another view of the historical aspect of the principle of the text, and that is that *it is historically true in Christian experience*, in respect to those floods of moral evil which threaten to engulf the soul. When an overwhelming sense of guilt comes upon the soul; when iniquity within rises as a flood, and when the soul is all but in despair of deliverance—even at that moment, in innumerable instances, the Lord has sat King at the flood.

I know, of course, that there have been times in the

experience of all of us when we had no consciousness of guilt; when there seemed to be no prospect of a flood; when the soul was very much like nature clad in her ermine robes of winter, when the man boasted of his goodness, and was proud of his own righteousness; when in his frigid soul there was no response to the bright beams of the Sun of righteousness which shone upon him; but when at last such an one is brought by grace under the direct beams of the Sun of righteousness, and his frigid nature is thawed out, and he is made aware of his guilt, it rises like a great flood that threatens to overwhelm him, then he can sing with McChyne:

"When free grace awoke me, by light from on high,
Then legal fears shook me, I trembled to die;
No refuge, no safety, in self could I see;
'Jehovah Tsidkenu' my Saviour must be."

And He has so proved Himself to us. We have found Him King at the flood.

That is true *in respect to the power of sin, too.* When the iniquity of our heels, as the Psalmist has it, doth compass us about, when sin asserts its power, and claims the dominance over the life; when selfishness, and ambition, and worldliness, and every element in human life that is alien to God—when these, like so many swollen tributaries, pour their volume into the channel of the enfeebled will, and like a roaring flood have threatened to sweep us away from our confidence in Christ, from our allegiance to Him, from our place of service; and we were almost carried away, when our feet were almost gone, and our steps had well-nigh slipped—what happened then? "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." "The Lord sat as King at the Flood."

The Lord does sit as King at the flood. "Yea, the Lord sitteth King for ever." In the hour of stress and temptation when it seems as though the enemy has commanded all the imps of the pit, in agreement with the principle followed by the king of Syria when he instructed all his bowmen to train their arrows, not upon small and great, but upon one man only, I have no doubt you have all felt as though the powers of darkness were concentrated upon you. The arrows of the wicked were flying thick and fast about you, and it seemed as though you were going to be overwhelmed with a flood of temptation and trial, with satanic power, until, like Jehoshaphat, in the midst of the surging mass you cried out, and immediately the Lord appeared as King at the flood. When you had recovered yourself, recovered your breath, so to speak, and you viewed that experience in a very brief perspective, you were able to understand the Psalmist when he said, "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us: then they had swallowed us up quick, when their wrath was kindled against us: then the waters had overwhelmed us, the stream had gone over our soul: then the proud waters had gone over our soul." But because the "Lord sat as King at the flood" we were delivered.

II.

But let us see now for a moment HOW GOD EXERCISES HIS SOVEREIGN POWER AT THE FLOOD. He often displays *a sovereignty independent of all human instrumentalities.*

He uses the powers of nature supernaturally and superlatively. He did so at the Deluge. It was both natural and supernatural. He did so at the Red Sea. The record of Israel's deliverance there is one of miracle. Notwithstanding, the east wind and the waves of the sea were as much a part of the miracle as Aaron's rod.

The resurrection of Christ is the supreme example of divine interposition in human affairs. That was the miracle of all miracles, which makes all miracles credible, and ensures to all who trust in God the exercise in their behalf of a sovereign, supernatural power. Men speak much in these days of "Christian" civilization. President Roosevelt employed the phrase in his address last Friday. But what does it mean? Do we mean a civilization that is based on Christian ethics? To use the new—and already hackneyed word—do we mean by "Christian civilization" a quality of organized society which is the product of Christian "ideology"? In so far as that is intended, such civilization is not in any true sense, "Christian." Properly understood, our civilization is the by-product of Christianity; and Christianity is a religion of supernaturalism. It postulates not only the possibility or probability of divine intervention in human affairs: it specifically and uniquely promises it. And it is by the exercise of that supernatural power, often anonymously exercised, as we observed in our study of the book of Esther last Sunday, in the councils and counsels of church and state, as in the lives of individuals, civilization has been cleansed of barbaric influences, and lifted to a plane at least of humanitarian recognition of the mutuality of human rights.

And in these days of airplanes and tanks and anti-aircraft guns, and Maginot and I know not how many other lines, in these days of submarines and "fifth columns" and lying propaganda, what chance have righteousness and truth to survive if it be not true that still literally and forever "the Lord sitteth upon the flood, yea, the Lord sitteth King forever"? If this be not true, we intercede with God in behalf of our armed forces in vain; but if it be true—and it is true beyond all peradventure—then over and above all the efforts of stricken Poland, and battered Finland and Norway, and suffering Holland and Belgium, with all their armed forces; and over and above the organized might of the British and French Empires, above, and more to be sought, and more to be depended upon than all these, is the favour of Him Who sitteth King at the flood.

I would remind you, however, that *in the exercise of His sovereign power, God is pleased frequently to employ human instrumentalities*. As the plan of the ark of Noah's day was perfected in heaven, its construction also might have been effected by angelic artisans; but God chose to use Noah. God always reserves someone from being carried away by popular acclaim. Noah was a preacher of righteousness, and Lot vexed his righteous soul. And in times of religious declension God always reserves for Himself, the seven thousand who do not bow their knee to Baal. For the challenge of every Carmel He finds an Elijah to answer it.

Christianity! What is it? It is something which has survived ten thousand floods. Call the roll of the noble army of martyrs, of the great reformers, of the holy church throughout all ages, and you are but naming the instruments which God has been pleased sovereignly to employ to prove Himself King at the flood.

And the same has been true of great national, international, and world crises, in what we blindly call the "secular" realm. If the conscienceless, brutal evolutionary hypothesis of the survival of the fittest were true, the population of the earth should consist only of a few Hitlers. How does it come to pass that "most of the people of the world", as President Roosevelt said last Friday, desire the opposite of that which the totalitarian powers promise? How has what we call "civilization" developed and survived? Why is the wealth of the world, and the major part of the population of the world, subject to democratic principles of government? Was there any human architect of national destinies who planned it all? Why did the barbarians of past ages not succeed in perpetuating themselves forever? Why the demise of great conquerors, and the dissolution and disappearance of vast empires?

God has often used men who did not know Him for His own purposes. I do not believe such great characters as Drake, and Cromwell, and Washington, and Nelson, and Wellington; and, in the last war, such men as Clemenceau, and Lloyd George; and in the present crisis, such men as the exigencies of the hour have produced in the nations which stand for world-freedom—Churchill is the latest exemplification of the principle—I say, I do not believe that these great characters can be explained on biological grounds. It is ever true that "a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land" because a King reigns in righteousness, and Jehovah sits King at the flood.

So, then, *we may often see the hand of our wonder-working God in the exploits of men whom we hail as heroes, who seem in stress of circumstances to be supernaturally endowed and empowered.*

During the days when David kept himself close because of Saul the son of Kish, valiant men rallied to his standard, and the sons of Gad who were captains of the host came to Jordan "in the first month, when it had overflowed all his banks", when Jordan was at the flood. Did they remind themselves of the history of the past, and of a day when Israel crossed the swollen Jordan "dry shod" because God miraculously exercised His power directly upon the waters of Jordan? And did they, on the strength of that historic precedent, say one to another, "Let us hold a prayer meeting, and ask God to dry up the waters of the Jordan so that we may cross without wetting our feet, and so fight on the other side?"

I am not irreverent when I say they did not allow themselves to become guilty of such blasphemy. It is said of these heroic sons of Gad: "These are they that went over Jordan in the first month, when it had overflowed all his banks; and they put to flight all them of the valleys, both toward the east, and toward the west."

Nor was it the less a miracle that God made different material subject to His sovereign power on this occasion. Instead of dividing the flood, He made men to conquer the flood—and in both cases He sat "as King at the Flood". And what He has done, He will do again. Indeed, it seems to me that that is the greatest of all miracles, when God is pleased sovereignly to employ men to do His will. So does He, by His grace, enable men to face the storm, and outride the flood; and as He has thus been pleased to exercise His power for the preservation of our liberties in times past, whether it now be in the

flooded areas of Holland, or the various rivers with which all the belligerents will have to contend, or the mighty ocean wave in the Mediterranean, the Atlantic, or the North Sea, we may be sure that He will always sit "King at the flood; yea, the Lord sitteth King for ever."

III.

And WHAT OF THE WORLD'S TO-MORROW? How about ourselves? And those who bravely face the storm in England or on the Continent? I believe it is quite germane to this discussion for me to quote Newton:

"Be gone, unbelief, my Saviour is near,
And for my relief shall shortly appear;
By prayer, let me wrestle, and He will perform,
With Christ in the vessel, I smile at the storm."

I have been studying maps and trying to refresh my memory, and as I recall, even in this dreadful sweep upon Holland and Belgium, and Luxemburg, notwithstanding his mechanized forces, and his great air force, the enemy has not made anything like the progress he made in the same time in the last Great War. We shall see the hand of God ere long. We may be almost terrified by the peals of war's thunder. This is the first time in which a visible enemy has ever descended upon us from the clouds. The enemy now flies low, and drops his parachutists from a height of two or three hundred feet. That is a new experience, to receive such visitations from the clouds.

But what of it? The other day I heard a man calling his dog, a little wire-haired terrier, and he called him, "Cavu". The man was an aviator, and was caring for the dog of another aviator. When I heard the name I said, "Where did you dig up a name like that?" "Oh" said he, "that is an aviation term." I asked what it meant, and he repeated, "C-a-v-u; *ceiling and visibility unlimited.*" And to the eye of faith "ceiling and visibility" are always unlimited, for,

"E'en our mirkiest storm-cloud
Is by a rainbow spanned;
Caught by the glory dwelling
In Immanuel's land."

"But what about the last days", someone will ask. A letter from a very highly respected correspondent in California, whose eschatological views have always seemed to me to be sane and balanced, said: "The times are so strange, one cannot help sometimes wondering whether Hitler may not really be the lawless one?" I had read that letter but an hour or so before, when I heard Mr. Chamberlain speak with such emotion of "this wild beast that has sprung upon us from his lair." I must confess I am not expert at eschatological identifications. I believe that if and when a personal anti-christ comes, we shall at least be able to identify his features from the advance notices given us in the Scripture. And Hitler with every passing day seems to display some new resemblance to the scriptural delineation.

But what if I could go all the way with those who insist that the coming of such an one is prophetically certain and is still in the future? What then? Terrible as that situation must be, it will only be the darkest hour before the dawn. And this great text would still apply. Indeed, I believe it is prophetically intended that it shall apply to the darkest hour, and the greatest flood the human imagination can conceive, or the powers of hell can make actual; and even then when that storm of the twenty-ninth Psalm breaks, "everyone in His temple,"

the world, and the universe of which it is part, "shall cry, Glory." And, when He shall come with clouds, when every eye shall see Him and they also who pierced Him, and all kindreds of the earth shall wail because of Him, the multitude of the redeemed, beholding Him, shall exclaim, "The Lord sitteth King at the flood; yea, the Lord sitteth King for ever."

Hallelujah! The Lord God Omnipotent reigneth.

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!"

SEVENTH-DAY ADVENTISM

By Rev. W. Gordon Brown, M.A.

Chapter IV.

THE SEVENTH DAY

We have briefly discussed Adventism, now let us discuss the seventh day. We seek an answer to the question, Ought Christians to keep the Sabbath? Frankly, there is much confusion among believers about this matter. In order to set forth the Scripture teaching on the subject we shall first define the term Sabbath; next, set forth the Seventh-Day Adventists' position on the Sabbath; then discuss the origin of the Sabbath, the history of its observance throughout the Old Testament, and the attitude of Christ and the apostles toward it; finally, we shall show the origin of, and authority for, the observance of the Lord's Day in Scripture and in church history. May the Spirit of the Lord guide us into the truth of the matter.

THE TERM SABBATH (Hebrew *shabbath*, Greek *sabbaton*) is derived from a verb (*shavath*) meaning "to cease", "to desist", "to rest" (Brown, Driver and Briggs, *Hebrew-English Lexicon of the Old Testament*, 1907, pp. 991f.). Others claim that this verb means "to be complete", "to be whole", and that the idea of "rest" is secondary. The Hebrew *shabbaton* is a further derived noun.) The ancients celebrated the full moon, and the Babylonians called this *shabattu*, but it was not a weekly cycle nor a day of rest. In the Old Testament, however, the usual use of the word "sabbath" is for the seventh day of the week. ("The seventh day we speak of as sabbath", Josephus.) We say usual, for "sabbath" is also used in the Bible of a week of seven days (e.g., Luke 18:12); besides, it is used for such a special day as the day of atonement (e.g., Leviticus 16:29-31). Furthermore, one year in seven was to be for the land a "sabbath" (e.g., Leviticus 25:4; 2 Chronicles 36:21). Yet the usual use of "Sabbath" is of a day of rest (Exodus 34:21), but that rest is for worship and the day is holy (35:2).

In this age the seventh day is religiously observed by Jews (The League of Nations got permission for Jewish minorities in the Balkans to keep the Sabbath unmolested.) Seventh-Day Adventists, and, if any be left, Seventh-Day Baptists. Jews, of course, are still in the old age, but these Seventh-Day Adventists claim to be in the new, and yet keep the Sabbath.

Let us, then, set forth THE SEVENTH-DAY ADVENTIST POSITION. "We believe that the seventh-day Sabbath was instituted at the end of the creation of the world in six literal days; that it is a memorial of creation, and a sign of re-creation, or redemption; that it is a vital part

of the moral law, the Ten Commandments; that it is essentially a spiritual institution; that God intended it to be observed in all ages by all men; that Christ and His apostles always, both before and after the crucifixion, observed the seventh-day Sabbath, and therefore it is the rest day of all Christians" (A. L. Baker, pamphlet on *What Do Seventh-Day Adventists Believe?* p. 6). So Genesis 2:2 is taken to mean that God gave man the Sabbath at creation. The Sabbath and marriage are the "two survivals of Edenic life" (C. B. Haynes, *From Sabbath to Sunday*, 1928, p. 17). There has been absolutely no change in that law since it was given in Eden, for God is unchangeable (C. L. Taylor, *The Marked Bible*, 1922, p. 123; so *Bible Footlights*, 1924, p. 153). "The hours between sunset Friday night and sunset Saturday night are holy time" (Leviticus 23:32)" (C. B. Haynes, *op. cit.*, p. 15). (We pause to ask, What about the lands where there is no sunset for months? How would the people ever get their work done? Further we ask, Why do Adventists break the law by lighting a fire on the Sabbath (Exodus 35:3).)

Holding such to be the origin of the Sabbath, Seventh-Day Adventists believe that the Sabbath law is irrevocable, and that the Sabbath is for the whole human race, not for the Jews only (Mark 2:27). Hence the fourth commandment is to be observed literally in all ages. Indeed, "Seventh-Day Adventism has a remarkable picture called 'The Sabbath Seal' in one of its books. Of course there is a halo round it, and cherubim kneeling, one cherub on either side of it. In the centre is the English text of the fourth commandment, surrounded by the words, 'The Lord, Creator of heaven and earth and sea.' John is supposed to see this." (Cf. Mrs. White's "vision" above.) Indeed, obedience to the Sabbath law has always been, and especially in "the last days of time" is, "the test of obedience, the sign of loyalty" (C. L. Taylor, *op. cit.*, p. 123; M. C. Wilcox, *The Lord's Day the Test of the Ages*, revised ed., 1931).

How came most Christians, then, to keep Sunday and not Saturday? The Seventh-Day Adventists say that this is an evil brought in by the Roman Catholic Church. They are fond of quoting the edict issued by Emperor Constantine in 321 A.D.: "Constantine, Emperor Augustus, to Helphidius: On the venerable day of the sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in agriculture may freely and lawfully continue their pursuits; because it often happens that another day is not so suitable for grain sowing or for vine planting; lest by neglecting the proper time for such operations, the bounty of heaven should be lost." This is thought to prove that Constantine changed the Sabbath from Saturday to Sunday. (Note, however, that the word "Sabbath" is not used, neither is "Lord's Day" used, but the terms is "the old astrological and heathen title, *Dies Solis* (Sunday), familiar to all his subjects, so that the law was as applicable to the worshippers of Hercules, Apollo, and Mithras, as to the Christians. There is no reference whatever in his law either to the fourth commandment or to the resurrection of Christ" (P. Schaff, *History of the Christian Church*, 1884 ed., III., p. 380).) Adventists remind us that the Council of Laodicea, held in 364 A.D., decreed that Christians should not rest on the seventh day but prefer Sunday. (The Pope did not receive his title till 440 A.D., so that it is quite wrong to say, as is

often done, that the Pope changed the Sabbath.) They like to quote a Catholic catechism in which it is said that the reason why Romanists observe Sunday instead of Saturday, is that the Church at that Council "transferred the solemnity from Saturday to Sunday". This all is taken to be a fulfilment of Daniel 7:25, where it is said that one whom they think to be antichrist should "think to change times and laws". Hence, "when men in the light of God's message reject God's day, and accept as their badge of allegiance the Sunday as enforced by the beast and his image, they receive the mark of the beast" (C. L. Taylor, *op. cit.*, p. 118, in which book all we have quoted is in italics). Incidentally it is interesting to observe that Seventh-Day Adventists are tremendously opposed to the calendar proposed by the League of Nations, in which there would be a blank day in the year. They say "the most distinctive feature of the proposed calendar is the breaking of the weekly cycle" (F. D. Nichol, *The Story of a Lost Day*, 1930, p. 93). They hold that in the new earth which Scripture promises, "the blessed seventh-day Sabbath will be observed by the nations of the saved. Isaiah 66:23" (C. B. Haynes, *op. cit.*, p. 13).

Having set forth the Adventist position on the Sabbath we come to examine THE real TEACHING OF SCRIPTURE on the point. When did the observance of the Sabbath begin? How was it followed throughout the Old Testament? What was the attitude of Christ and the apostles? Why do most Christians observe Sunday as the Lord's Day? These questions we must answer now.

As to the origin of the Sabbath, it is true that Genesis 2:2f., describing the "rest" by which God rejoiced in His creation, declares that the seventh day was blessed and sanctified, but from Genesis 2 to Exodus 16 we find no reference to the Sabbath. Remind yourself of how long was the patriarchal period, and of the much history which is given us of the divine dealings with men of faith in it. Is it possible that the seventh day was observed for thousands of years as a memorial of creation and a weekly period of worship, without one clear statement to that effect obtaining a place in sacred history? The references which some would force to meet this point are Genesis 4:3 mg.; 7:4, 10; 8:10, 12; 29:27f., cf. Judges 14:12; but while the number seven occurs, "Sabbath" is not mentioned, nor a regular period of worship described. A quotation from Tertullian, an early Latin church father, will impress this point: "In short, let them teach us, as we have already premised, that Adam observed the Sabbath; or that Abel, when offering God a holy victim, pleased Him by a religious reverence for the Sabbath; or that Enoch, when translated, had been a keeper of the Sabbath; or that Noah the ark-builder observed, on account of the deluge, an immense Sabbath; or that Abraham, in observance of the Sabbath, offered Isaac his son; or that Melchizedek in his priesthood received the law of the Sabbath" (*Ante-Nicene Fathers*, III., p. 155).

It is true that in Genesis 2:2f. the Hebrew does use the verb *shavath*, but it does not use the noun "sabbath"; and, as we have seen, the verb may mean simply that when God had brought His work to an end, He desisted from it. (The Septuagint does not use *sabbaton* here, nor the Vulgate, *sabbatum*.) Be it further noted that this Scripture does not say that God hallowed the Sabbath for unfallen man nor for his immediate descendants to observe religiously (cf. Hebrews 4:4 and context).

At the end of the patriarchal age the children of Israel were in Egypt. Will anyone contend that their taskmasters there let them devote one day to ease? Nor have we any proof that they kept the Sabbath till their wilderness journey.

One ought to observe carefully, then, the connection in which the keeping of the Sabbath is introduced in Scripture, for that is the key to the question. The first time the noun "sabbath" occurs is Exodus 16:23, literally, "Sabbatizing of sabbath of holiness to the Lord (is) tomorrow". Therefore, the Israelites must gather enough manna on the sixth day to last over the seventh (vv. 25ff.). Here for the first time do we hear "that the people rested on the seventh day" (v. 30). All that is in Exodus 16, but it is not till we come to Exodus 19 that the Israelites reach Mount Sinai. There Moses receives the "ten words" (Deuteronomy 10:4) on the two tables of stone. Commandment number four enjoins the keeping of the seventh day for rest and worship, and links it up with God's rest after creation (Exodus 20:8-11). When these ten commandments are repeated by Moses some forty years later, the keeping of the Sabbath is directly linked with the deliverance from Egypt: On the seventh day all servants must be given rest, and the Israelite must remember that he once was a slave in Egypt, and that the Lord brought him out; "therefore the Lord your God commanded you to observe the sabbath day" (Deuteronomy 5:14f.; cf. 6:20-25). Long after, Nehemiah recorded for us a prayer of the Levites of his day, in which they blessed God because "upon Mount Sinai . . . the sabbath of Thy holiness Thou didst make known unto them" (9:13f.). This statement strongly confirms the view that Israel got the Sabbath with the giving of the manna.

(Chapter to be continued next week.)

THE EDITOR'S THIRTIETH ANNIVERSARY SUNDAY

The Editor of this paper began his pastorate in Jarvis Street Church, May 15th, 1910. The services of last Sunday therefore completed thirty years—a long period in any life, and long in the pastorate of one church. At both morning and evening service Deacon S. C. McKee, in behalf of the Deacons and the membership of the church, read the following address, which was presented in illuminated form:

DR. T. T. SHIELDS

Beloved Pastor of Jarvis Street Baptist Church, Toronto.

Again we praise our glorious Lord for His gift of a true shepherd to this redeemed flock. Through thirty years you have faithfully, tenderly, and fearlessly proclaimed the doctrines of grace, rebuking sin, and pointing to the Lamb of God.

This workshop of the Holy Spirit, this host of young people, this body of believers, are the fruit of your labour. You have resisted Modernism, and we have a Union of Evangelical Baptists, and a Seminary sending out ambassadors of Christ over this and other lands. THE GOSPEL WITNESS interprets our times, strengthens the saints, inspires a multitude of preachers, and circles the globe with the Word of power.

May the years ahead crown the past with that glory which shines more and more unto the perfect day!

On behalf of the Church:

George Greenway
Charles Brownlow
J. E. Jennings
Robert Downing
S. C. McKee

W. J. Thompson
W. Gordon Brown
Wm. S. Whitcombe
Thomas Kear
Violet Stoakley

The Pastor replied briefly, expressing his grateful appreciation of the fellowship of the church through so many years, and his happiness in the unity of the Spirit in the bond of peace which so strikingly obtains throughout the whole church.

At the morning service we were especially favoured by having with us as our preacher, Rev. John Muntz of New Jersey, a friend of the Pastor of many years' standing. Mr. Muntz delivered an able and inspiring sermon on First Timothy one: one, "The Lord Jesus Christ is our hope." At the evening service we were favoured with the presence of Dr. P. W. Philpott, formerly of Moody Church, Chicago, another friend of the Pastor of long standing. Mr. Muntz read the Scriptures, Dr. Philpott led in prayer; the ordinance of baptism was administered, and the sermon appearing in this issue was preached.

Following the evening service some hundreds of friends from Cooke's Presbyterian Church, with their Pastor Rev. Wm. Thomas, joined us for a united service of intercession. The Cooke's Church friends were unable to get in until the first congregation was dismissed, and those leaving made room. The united prayer service was conducted by Rev. Wm. Thomas, and dismissed at ten o'clock.

TUESDAY

On Tuesday evening, at the Workers' Conference, Greenway Hall was filled, and the Superintendent of the Sunday School, Mr. W. J. Hutchinson, in behalf of the Sunday School Staff and the School, read the following address, and presented the Pastor with a luxurious reading chair and lamp for his vestry:

Jarvis St. Baptist Bible School, Toronto.

May 14th, 1940.

Dear Dr. Shields:

It is our privilege and pleasure as Officers and Teachers of the various Departments of Jarvis St. Baptist Bible School, together with the members of the Adult and Young People's Departments, to offer to you our heartiest and sincerest congratulations on the occasion of the Thirtieth Anniversary of your pastorate of Jarvis St. Church. We do so with a deep sense of gratitude to God that He has been pleased to spare you to us for such a long period, and unitedly pray that it may be His will and plan for you to remain with us for many more years.

You will never know this side of eternity all that you have meant to thousands of children and young people during these years. We thank God for the multitudes which, under your sound, evangelical, ministry, have been brought to a definite knowledge of the saving grace of our Lord and Saviour, Jesus Christ, and built up in their most holy faith. Many have in the course of time moved elsewhere, and to-day are witnessing for Christ in various parts of the world; while others are bearing their testimony here in the homeland, not only as Christian workers and leaders, but by the living of consistent Christian lives, wherever their lot is cast.

But on this occasion we especially desire to take this opportunity to express to you as Teachers, Officers, and members of the Adult and Young People's Departments, our great thankfulness to God for your sound, divinely inspired exposition of the Word of God, as you have instructed us week by week for many years, in the preparation of the lesson for the coming Sunday, thus enabling us to present it in such a manner to our scholars as to lead them to accept Christ as Saviour, and later to make public confession of faith at the church services. We are delighted to record that some who were led to Christ even in the Primary Departments of the School many years ago, are to-day among our most valued Teachers and workers in the School.

And better still, you have taught us all to "search the

Scriptures" for ourselves; and under the guidance of the Holy Spirit we believe and are assured that this has fortified us against the many false doctrines prevalent in the religious world to-day, and has further enabled us to be "always ready to give an answer to every man for the hope that is in us". Consequently, we have learned to know and love the BOOK as never before.

We realize that the success of the present Jarvis St. Bible School is due, primarily, to your inspired leadership and magnificent example at all times. No necessary task has been too great, nor too trivial, for you to undertake in the interest of the School, and your consistent efforts and unselfish labours are a constant rebuke to us, for you have always asked less of anyone than you were willing to do yourself at any time. The present beautiful and commodious building in which we meet each week is a permanent monument to your able leadership, and shows the real concern you had for our welfare and comfort and convenience.

In conclusion we would take this further opportunity of assuring you of our unfailing loyalty to you, and ask your kind acceptance of the accompanying gift, which, after all, is but a small expression of the love and affection we all hold for you.

Signed on behalf of Jarvis St. Baptist Bible School.

Mrs. C. W. Ames,
Superintendent, Beginners' Dept.
Mrs. Wm. Sutherland,
Superintendent, Primary Dept.
Thomas Kear,
Superintendent, Junior Dept.
John W. Hennessey,
Superintendent, Intermediate Dept.
John Kennedy,
Superintendent, Young People's Dept.
J. M. Coghill,
Superintendent, Adult Dept.
W. J. Hutchinson,
General Superintendent.
Georgina Lindsay,
General Secretary.

Brief messages were delivered by the Superintendents of all Departments, whose names were signed to the address. Dr. Shields replied, expressing his appreciation of the fellowship and splendid co-operation of the great Sunday School staff.

SETTLEMENTS AND STUDENT PASTORATES

Toronto Baptist Seminary, May, 1940.

We print below a list of pastorates taken by graduates and students of Toronto Baptist Seminary this spring. Where a man has completed his work in the Seminary, he is called pastor; where a man will return, D.V., for further studies another school year, while still carrying on his field, he is called student-pastor; and where one is engaged only for the summer recess, he is called summer-pastor. The lady student listed will do Sunday School work in neglected areas.—W.G.B.

Avoca, Quebec—Summer-pastor N. E. Fockler.
Black Lake, Ontario—Pastor B. D. Wallace, Assistant to Rev. J. Boyd.
French Bible Mission (deputation work in the United States)—Student-Pastor W. H. Frey.
Kenora, Ontario—Student-Missionary Miss M. Smith.
Kirkland Lake, Ontario—Summer-Pastor V. J. Lehman.
Lachute, Quebec—Pastor H. Charlton.
Long Branch, Ontario—Mr. J. Dobson, Assistant to Rev. B. Jeffery.
Maple Grove, Ontario—Pastor D. S. Dinnick.
Snowden, Montreal, Quebec—Pastor H. C. Wilkins.
The Gore, Quebec—Pastor A. E. Hewson.
Wheatley, Ontario—Summer-Pastor R. A. Bate.

VISITING AMONG OUR CHURCHES

Visiting among our churches one hears and sees many matters of interest to readers of THE GOSPEL WITNESS. We venture to pass on a few bits of news for their encouragement and prayer interest.

Rev. D. Sinclair has recently begun the work of pastor at Alton Baptist Church, after several years of aggressive evangelism in Chesley and Kimberley, Ontario.

In spite of the lack of a building of their own, the brethren at Chatham, under the leadership of Rev. E. C. Wood, are doing a steadily progressive work. A week ago Sunday morning the Bible School attendance was about 125, including a fine group of young men. One who knows the pastor intimately remarked to us: "Mr. Wood is the most unselfish man I ever knew." During the summer months he regularly conducts six services each Sunday.

At Essex Baptist Church Rev. John Hunter has succeeded Rev. J. Fullard. On the Sunday just referred to, the Sunday School was 127. This taxed the Sunday School accommodation to the full. The church has an old mortgage, and a campaign has been begun to pay it off. For this a mile—or is it two miles?—of coppers will be collected. The first Sunday on which they were turned in, 82 feet arrived.

Rev. John Hunter has offered his help to the Regular Baptist Church at Wheatley, now without a pastor, and will assist Student-Pastor R. A. Bate, who has gone there for the summer.

Temple Baptist Church, Sarnia, seems to have about as many adherents as members. Under the winsome personality and strong preaching of Rev. W. H. MacBain, the membership of this church is bound to grow.

Under Rev. J. H. Watt's ministry the Baptist Churches in Courtright and Wilkesport were greatly revived, and the interest has been maintained by the present pastor, Rev. H. G. Hindry. On a recent Sunday morning at Courtright four publicly professed their faith in Christ.

Under Rev. F. W. Dyson, the former Ambassador Baptist Church, Windsor, has moved to another building, which was purchased on very favourable terms. Conversions have been constant and interest is strong. The church is now called Campbell Avenue Baptist Church.

Shenstone Memorial Baptist Church, Brantford, where Rev. A. C. Whitcombe is pastor, is pressing forward in their regular programme, laying strong emphasis upon Bible School work.

The brethren of Briscoe Street Baptist Church, London, Rev. R. D. Guthrie pastor, are going forward in the service of the Lord. The visit of Rev. H. C. Slade, who spent in all several days with the Briscoe saints, proved to be an abiding blessing. A brother in another church remarked after his visit to them that Mr. Slade was just like an apostle.

Rev. J. K. Yalland is a long-term man, and for all such we heartily praise God. He has been pastor of Springfield and Brownville Churches now for nine years; and at the close of the last annual meeting in Springfield, the man who has been superintendent of the Sunday School since 1908, remarked that the church was never in better condition. Last Sunday morning, in spite of an epidemic of mumps, there was an attendance of 110. The church has recently been neatly redecorated, and so has the building at Brownville. In spite of the decease of a number of elderly members in Brownville in recent years, under the vigorous pastorate of Mr. Yalland this village church has maintained a fine work.

The membership in the Baptist Church at Hespeler is now about 150, and under the leadership of Rev. J. R. Armstrong the missionary interest has greatly increased.

Pastor Arnold A. Dallimore, of Olivet Baptist Church, Westport, has recently been called to the pastorate of Orangeville Baptist Church.

After Rev. J. H. Watt became pastor of the Bethel Baptist Church, St. Catharines, the Sunday School for the first time passed the 100 mark. Recently the attendance reached 162. This taxes the accommodation beyond all reason, and the brethren are now letting a contract to put a full basement under the church, at a cost of \$1,200.00, \$400.00 of which is already in hand. Among recent conversions, one that brought great joy to the pastor's heart was that of a brother, the last member of his family to profess faith in the Lord Jesus Christ.—W. Gordon Brown.

OPINION OF WORLD-WAR AMERICAN GENERAL

Probably no one knew what American participation in the World War meant more than General Pershing who commanded the American armies. It would be well if all Americans would read what General Pershing has said. The United States came into the war early in 1917. The war closed in 1918, and at that time the American army had not one heavy field piece on the other side of the sea nor a single airplane that could get off the ground. Her soldiers were transported in British ships.

In this statement General Pershing confirms what this writer heard from the head of the Munitions Department, London. The United States has learned much since then, and is turning out some of the best airplanes made anywhere in the world. But it takes a good while to get ready for a war. The United States had made no preparation when she came in last time. In her state of unpreparedness she would not have dared to declare war upon Germany had not the broad Atlantic stretched between her and the foe, and the armies of the Allies held the line while the United States was getting ready. But even then the war ended before they were ready. They made a great contribution to the winning of the war. As a military factor, their contribution was substantial, but the value of American participation was chiefly moral: it put behind the Allies an inexhaustible supply of man power, enabling Marshal Foch to use his reserves.

The capitals in the article which follows—which is taken from *The Globe and Mail*, Toronto, of May 15th—are our own. We have emphasized the paragraph that our readers may be impressed with the heart of General Pershing's statement.

"Allies Protected Us Once, We Must Not Delay Now" —Pershing

Washington, May 14 (BUP).—General John J. Pershing, commander of the American expeditionary forces during the Great War, tonight described the United States as "in practically the same condition" of unpreparedness as it was in 1917 and called for prompt expansion of national defense.

"None of us," he said, "can tell when we may become involved in the struggle now raging with such tremendous fury in Europe."

The 79-year-old retired General revealed his views in a formal statement issued through his aide, Colonel George Adamson, five hours after he returned to the capital from Hot Springs, Ark., where he had undergone a physical check-up. He had spent the winter at Tucson, Ariz.

"In my opinion," he said, "the very life of this republic depends on the energy and determination with which our people undertake a task of placing the United States in a state of thorough preparation in both men and equipment."

"THE TIME FACTOR SHOULD BE THE DOMINANT CONSIDERATION. IN 1917 I SAILED FOR EUROPE WITH NOTHING MATERIAL AVAILABLE OTHER THAN THE WILL TO DO AND A HASTY PLAN AS THE BASIS FOR DOING IT. THE ALLIES PROTECTED US DURING MORE THAN A YEAR OF PREPARATION. THEY PROVIDED US WITH THE MATERIAL."

"Today the situation is different. This great country must, within itself be prepared for whatever instant action is required for our security. We must not delay longer in our preparations."

"Defense appropriations by Congress have been a step in the right direction, he said, but they have fallen far short of necessities."

"Every energy in this country should be devoted to the idea of putting the United States in a condition of thorough preparedness against the possibility of war," he said.

ONTARIO NEWS

COURTLAND.—An Evangelistic Campaign is being carried on in the Courtland Baptist Church from May 6th to 24th. On May 24th they are inviting all Union friends to attend

the services. At 2.30 in the afternoon Rev. J. Scott will speak. At 5.30 there will be a time of fellowship around a basket lunch picnic, when the church will supply tea, coffee and milk. In the evening at 7.30 a great evangelistic service will close the campaign. Courtland is midway between Delhi and Tillsonburg on No. 3 Highway. They are arranging seating space for those who come from a distance, and billets will also be available for those who do not wish to drive home after the evening service. "Try our country hospitality", they invite.

MINER'S BAY AND NORLAND.—The following letter from Rev. Frank Vaughan is a tonic. It was always a spiritual uplift to hear Brother Vaughan lead in prayer when he was with us at Jarvis Street Church. It is like a trip to the spiritual highlands to visit Brother Vaughan on his field, as the writer and several other pastors did last fall. We trust that a number who read this splendid account will send us some help that we may pass on to Brother Vaughan and his fellow labourers to help erect the church building at Norland.

May 13, 1940.

Dear Brother Whitcombe:

I began to write you a week ago, but there was so much on hand to be done that I was forced to lay it aside. It is encouraging to read of the progress and success of other students and pastors, and I count it a great privilege to add a little along the same line.

I completed three years on this field at the end of March. They were three strenuous years. During that time a work which was regarded by many here on the field as being beyond redemption, has been revived, miraculously supported, a lot purchased and parsonage built, and not one cent of indebtedness.

In such a work as this a person must labour much and wait patiently for results. Already we have told of a young girl who took a definite stand for Christ just before Christmas. Since that time she has been most faithful in attendance at Sunday School, preaching services, and prayer meetings, and the joy of the Lord beams from her face. Since this conversion we have received word from a person who moved away from Norland, and since moving has definitely accepted the Lord Jesus Christ as her personal Saviour. Here are her words just a few days after her decision: "Well, Mrs. Vaughan, I have good news to tell you, at least I feel that it is good. I went to church the last two Sundays. The first Sunday our minister spoke on 'Judas', and last Sunday on 'Sins of Saints', and I surely am convicted that everything between me and my God is all right. I know God has come into my heart to stay. After all these years of being a church member has meant nothing until last Sunday in church. But Mrs. Vaughan, I have been trying to find God for a long time just through the example Mr. Vaughan has set. I really don't think I would have ever found Him if I hadn't met you people and associated with you both. But I am not afraid any more, for I know everything is all right now. 'I feel now I want to be baptized and join with your church some time in the near future.' Knowing this woman as one of the finest characters we have met, we had no difficulty in regarding this as a genuine testimony. She has since visited us and told of the wonderful transformation that the Lord has brought about in her whole life.

Then there are other cases where people have been brought to have a new interest in the things of God. An old Methodist called to see me the other day. He said, "I wish you would pray for me and my family. We have tried to live a good clean life, but I wish you would remember us in prayer. You come to our home, you read the Scripture, explain it, and have prayer, and we have been helped." Thus, Brother Whitcombe, our efforts are taking effect, and we are confident that the Lord is working with many others which will be evident in due time.

With these things in view, it is our desire to establish a home base, a church here at Norland, from which we may reach out more effectively into the outlying communities. We have already started to get things ready for building. Last week one member and I quarried out a large quantity of stone for the building of the foundation, and most of what we got has already been hauled to the lot. Other members are helping in other ways. One who already donated much toward the parsonage has over twenty logs of basswood ready for us to draw to the mill. Another has eighteen large logs of hemlock cut for us. These will furnish sufficient material for the whole framework of the building, the joists,

studding, plates and rafters. And then in addition we have over 3,400 feet of seasoned lumber which was cut last summer, which will be suitable for sheeting. This also was all donated. Beside this, the people on this poor field have given money averaging over a dollar a week through the winter for the erection of this much needed building. These things show that the people here are really interested in seeing this work go forward, and it would be much appreciated if others could give us some financial assistance at this time, and thus enable us to raise up this house of worship to the glory of God.

In closing, you will be interested to know how the work has been going during the winter. The following figures speak for themselves. The average Sunday School attendance since last October has been 27 per week. The average weekly attendance at the preaching services is 87.

I must conclude, and wish you much blessing in Him.

Sincerely yours in Christ,

FRANK E. VAUGHAN.

P.S. THE GOSPEL WITNESSES are much appreciated here. So many have spoken of the blessing and help and wonderful enlightenment they have received from its pages.—F.V.

Bible School Lesson Outline

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

Vol. 4 Second Quarter Lesson 21 May 26th, 1940

THE ENTRY OF CHRIST INTO JERUSALEM

Lesson Text: Matthew 21:1-32.

Golden Text: "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."—Matthew 21:9.

For Reading: Matthew 21:33-46.

I. Celebrating the Triumph—verses 1 to 11. Read also Mk. 11:1-10; Lk. 19:29-38.

We have now come to the account of the events of Passion Week, as the last week of our Lord's earthly life is called. Christ's entry into Jerusalem was a triumph, as far as He was concerned, but a tragedy for the Jews and for the Romans. God had been working out His purpose in redemption in spite of the opposition of Satanic forces. Christ was now marching in triumph toward the culminating point of the Divine will for Him and for the world, His death, resurrection and glorification. He was a step nearer victory over the seed of the serpent (Gen. 3:15; John 12:31; Rom. 16:20; Heb. 2:14, 15).

The unbelieving Jews, on the other hand, were facing the tragedy of a lost opportunity. They did not recognize or welcome their Redeemer and King, but scornfully spurned Him (Lk. 19:41-44). Their house would soon be left unto them desolate (Psa. 69:25; Micah 3:12; Matt. 23:37-39; Lk. 13:34, 35), and their nation would pay a terrible price for their rejection of the Saviour (Matt. 27:25; Acts 2:23).

The hostile Romans seemed to be having their own way. It was their hour and the power of darkness (Lk. 22:53). The Saviour would soon put Himself into their hands (John 10:18; 19:10, 11), and they would be guilty of the irrevocable step of crucifying the holy Son of God.

Many were the exhibitions of Kingly power on that day. Our Lord displayed Divine omniscience when He foretold the details of place, circumstances and conversation in connection with the finding of the ass. He then demonstrated His right to use each of the animals which He had created (Psa. 50:10). He can do what He will with His own (Matt. 20:15; Rom. 9:20, 21). Our Lord may also command His subjects, for "obedience is the bond of rule". His disciples did as Jesus had commanded them (John 15:10, 14).

Our Lord has supreme power over the affairs of nations and men. He shapes all events according to His own will (Eph. 1:11), and history is but the outward manifestation of prophecy. Christ entered into Jerusalem according to the Scriptures (Zech. 9:9).

All the emblems of that royal procession were significant as being representations of Deity, clothed with humanity; the lowliness which characterized Christ as the son of man, the

palms of victory (Rev. 7:9), the untamed colt (Rev. 19:11), and the praises of the crowd (Rev. 19:6). Carried away with excitement and temporary enthusiasm, the people now cried "Hosanna!" although they would soon shout "Crucify Him!" (Matt. 27:23).

The question asked by the onlookers "Who is this?" has been repeated by the multitudes ever since that day. The destiny of each man depends upon his attitude to the Lord Jesus Christ (Matt. 22:42). To many He is simply Jesus, the prophet of Nazareth of Galilee, but to countless millions He is Jesus the Christ, the Son of the living God, the Saviour (Matt. 16:13-17).

II. Cleansing the Temple—verses 12 to 17. Read also Mk. 11:15-19; Lk. 19:45-47.

This is the second occasion on which the Lord cleansed the temple. He had done so at the very beginning of His ministry (John 2:13-17).

The people were guilty of defiling the sacred precincts of the temple. The custom of selling such animals of sacrifice as lambs and doves had been commenced evidently for the convenience of worshippers from a distance. But the unseemly practices of bargaining and graft, which had grown out of this custom, were a disgrace in that holy place. The place of prayer (Isa. 56:7) had become a shelter for thieves (Jer. 7:11).

The house of the Lord is the place where His honour dwelleth (Psa. 26:8). Nothing should be done in His House which would cause reproach to Him. Worldly practices or programmes should have no place in the church of God (1 Tim. 3:15). It should be the home of praise, preaching and salvation.

The meek and lowly Jesus was yet strong to rebuke sin (Matt. 23:13, 14, 23, 25-33). Men are prone to disregard or condone sin, but in His holiness God cannot endure it, but must ever oppose its present and power. If we give ourselves to Him, Christ will cleanse the human temples of our bodies from every defilement (1 Cor. 6:19, 20; 2 Cor. 7:1).

III. Cursing the Tree—verses 18 to 22. Read also Mk. 11:12-14, 20-24.

The withering of the fig tree was not caused through sudden impatience such as a man would exhibit. Our Lord acted in a decided and deliberate manner. They tell us that the blossom buds of figs appear before the leaves are fully developed. Although the time for the figs to be ripe had not yet arrived when our Lord passed by that way, the fruit should by that time have been in evidence.

Our Lord would remind us of the solemn principle that whatsoever does not fulfil the purpose for which it was created is in danger of being destroyed (Matt. 13:12; John 15:2, 6). The fruitless trees encumber the ground, causing loss to its master and hindrance of light, nourishment and life to others (Lk. 13:6-9).

The sudden blight upon the fig tree provided a lesson in faith for the disciples. Simple trust in the word of the Lord is necessary, if we would know the joy of answered prayer (Mk. 11:24; 1 John 5:14, 15).

The destruction of the fig tree illustrates also the punishment meted out to the Jewish race for their national sin against Christ. Christ the Husbandman had cared for them, and looked now for them to bring forth the fruits of true repentance and faith (Psa. 80:8-19; Isa. 5:1-7). He found only the leaves of empty profession (Matt. 15:7, 8).

PASTOR'S 30th ANNIVERSARY BUILDING FUND OFFERING MAY 24th

New Building Occupied One Year May 28th.

Seminary Completed 13 Years in May.

The Gospel Witness Began 19th Volume.

The Pastor Completed 30th Year in Jarvis St. Church
May 15th.