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

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The Jarvis Street Pulpit

HELL'S RECEPTION TO HITLER AND HIS GANG

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 19th, 1940

(Stenographically Reported)

"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

"All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us?"

"Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee."—Isaiah 14:9-11.

Prayer before the Sermon

Thou hast taught us, O Lord, that there is but one way of approach to Thy throne, and that is through Him Who said, I am the way, the truth, and the life; no man cometh unto the Father, but by me. Therefore, we come in the name of Jesus Christ; and, with the confidence that through Him we shall have access by one Spirit unto the Father. Vouchsafe to each one of us, an experience of the ministry of Thy Spirit.

How blind we are! We know not what a day nor an hour may bring forth. We cannot see nor rightly appreciate the values of the present—how much less are we competent to form judgments of to-morrow! And therefore we know not how to pray, nor what to pray for, as we ought. We bless Thee that even in this, Thy grace aboundeth, and the Spirit maketh intercession for the saints according to the will of God. We thank Thee for One Who knoweth the mind of God, and Who is able to enlighten our understanding that we may be brought into agreement with the divine purpose, inspiring us to desire that which God has sovereignly purposed for us. So help us this evening that we may be submissive to the divine will, that as we pray and praise we may be made subject to the enabling power of Thy grace.

There are many before Thee this evening who are numbered among Thy bloodbought children, who have passed from death unto life, to whom Thou has given Thy priceless gift of life eternal. All such Thou hast made to be Thy children, heirs of God and joint-heirs with Christ. We thank Thee for our security in Him; for the inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation. We who thus have been taught by Thy Spirit to depend upon the efficacy of the precious blood are highly privileged in that Thou hast called us into fellowship with the great Intercessor, the Lord Jesus Christ. Thou hast made us, O Lord, Thy remembrancers, that we may take no rest—and give Thee no rest—until Thou shalt establish and make Thy name a praise in the earth.

We bless Thee this evening above everything for this spiritual inheritance, for this high and holy privilege of having been called the children of God. We thank Thee for the lesser blessings of life; for all temporal and material comforts; for peace and quietness in this land; for freedom to worship Thee as Thy Spirit leads us, and our consciences dictate. We are grateful for the land in which we live, and for the Empire to which we belong. We thank Thee for its history in which Thou hast been pleased to use it as a restraining power, as a bulwark against the ambitions of oppressors. Again and again Thou hast wrought through our armies, and mightily used our sailors on the sea; and we thank Thee for what we have heard of the help Thou hast given to those who fight in the upper air. Our hearts find rest in this, that Thy word still stands, that there is none like unto the God of Jeshurun, Who rideth upon the heaven in our help, and in His excellency on the sky.

This evening we commit to Thee in faith these instrumentalities of Thine, as we believe. Thou art a Great God. Hast Thou not called Thyself times without number the Lord of Hosts? Is it not written that the chariots of God are twenty thousand, even thousands of angels? Are not the winds weapons in Thine armoury? and the waves of the sea Thou dost employ to effect Thy purpose. We rejoice in Thy throne. Clouds and darkness are roundabout Thee; righteousness and judgment are the habitation of Thy Throne.

We pray for those whom Thou hast called to positions of responsibility in this dreadful hour; and we pray that as Thou hast helped our rulers in time past, Thou wilt do so still. We thank Thee for a God-fearing monarch who has called his Empire to prayer; and who recognizes that above all kings, there is the King of kings Who doeth as He will in the armies of heaven, and among the inhabitants of the earth, Whose hand none can stay, or say unto Him, What doest Thou? We pray Thy blessing upon their Majesties, the King and Queen, in this trying hour; upon the Government of Great Britain, the Prime Minister and all his colleagues; upon all the Governments of the Empire, and the rulers of all Allied and neutral countries. The Lord bless them all.

This evening we ask for Thy sustaining grace for all Thy children in this war-torn world, whether in the Empire, or in France, or in the countries under the heel of the oppressor, and even in enemy lands. If and when Thy children call upon Thee, do Thou hear them. Thou mighty Prince, thou Captain of the hosts of the Lord, wilt Thou break the power of the tyrant, we earnestly beseech Thee. Do with Hitler as Thou has done with others: put Thy bridle in his lips, and Thy hook in his jaw, and turn him back by the way by which he has come. Stand by those who, in hours of great crises, must make great decisions. Let their decisions be Thine. Be Thou the Master-Strategist and Tactician and Commander of all the armed forces of righteousness, and speedily bring us a just and righteous peace. Meanwhile, give to Thy people steadfastness of purpose, and courageous hearts, and resolute wills, and sacrificial spirits, that we may be ready, all of us, to do or die that truth and righteousness may survive and prevail.

We believe Thou wilt speak to us out of Thy Word. We thank Thee that in hours like this Thou does not leave us in uncertainty; but in times of national distress and world-shaking calamities, it is still true that Thou wilt keep him in perfect peace whose mind is stayed on Thee because he trusteth in Thee. May this be our blessed experience, so that though there be darkness roundabout us, there may be in our hearts the light of God, even as the children of Israel had light in their dwellings when Egypt was wrapped in the blackness of night. Bless us every one, and hasten the day when all hearts shall be turned again to Thee. May religious leaders in this country, and in England, be led to see how grievously we have wandered, how far Thy people, called by Thy name, have departed from Thee. If these terrible experiences can be used by Thee to lead them back to faith in God and His Word, then we will praise Thee.

We pray for the United States, for its great President, and for all the rulers of the American Republics. The Lord be gracious to them. Lead them in paths of righteousness, and make them to do what ought to be done. So glorify Thyself in all nations, and throughout the world. We present our petitions in the name of Jesus Christ our Lord. Amen.

IN one of his hymns, Isaac Watts—and I think he must have written it about this time of the year, says:

"Nature with open volume stands
To spread her Maker's praise abroad,
And every labour of His hands
Shows something worthy of a God."

And Nature does speak for God. The Bible plainly teaches that even His eternal power and Godhead may be learned from Nature's book, so that men everywhere are left without excuse.

It is not only in her outward form with verdure clad, by the valleys covered over with corn, and the pastures covered with flocks, and the hills adorned in a myriad hues, and the heavens bejewelled by a myriad stars, that Nature speaks for God; but by the operation of the laws of which these visible splendours are the witnesses, Nature bears witness to God. Winter comes, and the earth is stripped of all its beauty and bereft of all appearance of fruitfulness and life; and when the icy blasts sweep over sea and land, we sometimes ask ourselves whether it is possible that spring and summer can ever come back again.

But they do! And we know they will. One might easily assume that the beauties and pleasures of summer were ended for ever, but God has made a covenant with the earth, and by that covenant He has said: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." And in order that we may always remember this, He has said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do

set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."

It is by the unalterability of that covenant that we know that winter will pass, and the darkest night; that summer and the morning will come again.

There is in the world also a moral order, a moral constitution; and the laws of that moral order, which are just as inexorable as are the laws which operate in the physical universe, govern the sowing and the reaping in that moral sphere, and bring seedtime and harvest, summer and winter, day and night, in succession to each other, as regularly and as inevitably as in the physical world. The Word of God proclaims and defines and illustrates the moral sowing and reaping, the seedtime and harvest for men and for nations.

Many of you, I suppose, heard the Prime Minister's solemn speech this afternoon. Even as we sit here in the quiet and security of this house of prayer, the fiercest battle of all human history is raging. The Prime Minister said a very significant thing. He did not mention any nation by name, but said, "Side by side, unaided except by their kith and kin in the great Dominions and by the wide empires which rest beneath their shield, side by side the British and French people have advanced to rescue not only Europe, but mankind, from the foulest and most soul-destroying tyranny which has ever darkened and stained the pages of history."

I hope there were millions of people in the United States listening,—Oh hear it, ye Americans!—"Unaided" against the greatest tyranny the world has ever known.

We glory in the traditions of our race, and in the achievements of our forces, but who can tell the issue of this battle? Most solemnly I declare that I believe we can find greater comfort and greater assurance as to the ultimate issue of this dark hour from this most sure word of prophecy than can possibly be supplied to us by any mathematical estimate of any expert of the ultimate result. For a long time—oh, for a long time—preachers by the hundreds, and by the thousands, in Canada, in the United States, and in England, have been parroting the lies of Germany, mocking at the Word of God.

A lady said to me this morning, "I have lived in Toronto thirty-five years, and this is the first time I have heard you. But I have heard much about you"! That does not disturb me. I said to someone the other day about the lying propaganda that had been set afloat in respect to this church, "I know the original author of it, and he must have been a disciple of Dr. Goebbels." What has been our offence? That we have always believed the Book, that the Old Testament as well as the New is in-breathed by the Spirit of God, and that from Genesis to Revelation it is the word of God. People now are turning to the Old Testament, but it is no truer to-day than it was in peace time. The Book was made for days of trouble. It was written for the cloudy and dark day, and for the starless night.

The Bible says that the record of the absolute destruction of Sodom and Gomorrah was literal authentic history. Our Lord says that by implication. And equally, it is divinely-inspired prophecy; for they are set forth as an example "suffering the vengeance of eternal fire." Ninevah and Tyre and Sidon and Babylon—we have their histories, and the history of every one of them is a pro-

phesy and an illustration of what must inevitably come to pass to those who walk in the way of those sinners of ancient times.

I am not so expert as some of my brethren profess to be in their eschatological identifications, but I can identify principles; and I think that is what the prophecies of Scripture are, prophetic principles; they are the divine revelation of laws which have the might of God behind them, and which are as inexorable as gravitation.

Babylon, particularly and specifically, is a type and symbol. Babylon and Babel are one. It was at Babel, under the leadership of someone who wanted a place in the sun, that men came together and said, "Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name." And God came down to see what they were doing—as God will certainly come down to see what Hitler is doing. He confounded their tongues, and destroyed their tower; and they left off to build it.

There was an historical Babylon, which was in its day the greatest of all world-powers. It reached the height of its glory and influence in the days of Nebuchadnezzar the great king. There is another Babylon of which the Bible speaks, a mystical Babylon, a symbol of all that Babylon represented, and between the two there have been many ambitious men who have challenged the might of God.

The Bible, in the Old Testament and in the New, predicts in the plainest possible language the ultimate complete destruction of Babylon, and all that it symbolized. About that, there can be no question whatever; and I propose to show you this evening, from the Word of God, that if it be true that there is a God Whose throne is established in righteousness, if it be true that the Bible is the divinely inspired word of the living God, then we have the most up-to-date news of the war in the Book; and while I hesitate to prophesy ordinarily, in the sense of predicting, yet on the authority of God's Book, I think I am safe in saying that Hitler and all that he represents are already doomed and damned.

The chapter which I have read to you is an extraordinary one. It is almost an exact parallel to the sixteenth chapter of Luke, in which our Lord, in one of His discourses, draws the veil and gives us a picture of the life beyond, Lazarus in Abraham's bosom, and the rich man in hell and in torment. In this chapter the pen of inspiration promises the utter destruction of all tyrants, and then draws the veil and shows us the entrance of those tyrants into the life beyond.

The word "hell" used in our text is a translation of the word *sheol*, and it means not exclusively the abode of the wicked: it means the place of the dead, both the righteous and the unrighteous. Sometimes it is translated, grave; but taken in its connection here it is a counterpart of the New Testament description of hell itself. For I can conceive of no more terrible hell for anyone than that which is described by God Himself in this chapter.

It may be there is someone here who says, "I do not believe in hell." That, my friend, I remind you, will not extinguish the fires! "I do not believe in future retribution." If you do not, there is something wrong with your moral nature. I repeat what I have said before, if there were no hell—if that were conceivable—

there ought to be one created for Hitler's accommodation. It is the only kind of concentration camp that could be appropriate to the requirements of justice. Turning the pages of history and reading of all the iniquities which men have perpetuated,—if there were no day of reckoning, I should find it impossible to believe in any moral government of the universe.

Only last week a judge sentenced two men to the penitentiary for life, and another for fifteen years, and he said it required great restraint on his part not to pass sentence of death. But no one said the sentence was too severe, and one of the papers said there should have been a sentence of death. When I read it I said to myself, It was well for the guilty ones that he was the judge, and not I. I should have felt compelled to pass sentence of death. It was a heinous offence, and we must put a stop to that sort of thing. But we have heard a great deal of sentimental twaddle in these days from the pulpit and the press, approving the coddling of prisoners, and suggesting that after all, if a man plays the devil, there is probably something wrong with his glands! He needs a surgical operation! Some of them do, without an anaesthetic! Hitler certainly does! I hope you will not think I am harsh. I warned you this morning, that if you are nervous, you had better stay at home to-night.

I.

HERE IS A PROVERB OR TAUNTING SPEECH AGAINST THE DOOMED TYRANT. It literally means, a taunting speech which is to be taken up against a doomed tyrant, the king of Babylon, a type, a symbol, a prophetic example of all who later should walk in his ways.

He is spoken of as an oppressor. The speech begins by glorying, almost gloating over the fact that *the oppressor has ceased*. Take your concordance some day and look up the words "oppressor" and "oppression", and you will see that the Bible abounds with expressions of divine indignation against oppression and against oppressors. We have been saying, "It is none of our business what sort of government Germany has." We have said, "If they want to have a tyrant as their master, that is their affair." But it is some of God's business what sort of government there is in any country. He takes account of all oppression, and He has promised that He will "break the oppressor in pieces."

Has there ever been a greater oppressor than the one against whom we are doing battle to-day? I was glad to hear that the twenty-one American Republics had protested against the invasion of Holland and Belgium. I hope they will make their protest good. It is something for them to have expressed their attitude toward a world crime. They say, "We protest against it; we abhor it."

God long ago protested against what we are now fighting, and the Bible is full of the record of His protest. And not only so, but of His declaration of war against all oppressors. We know that God is on our side, and I venture to say that when the war is over, it will be some of our business what sort of government they have in Germany. Life under Naziism would be intolerable. Mr. Churchill said to-day: "I have received from the chiefs of the French Republic, and particularly from its indomitable Prime Minister, M. Reynaud, the most sacred

pledges that whatever happens they will fight to the end, be it bitter or be it glorious,—nay, if we fight to the end, it can only be glorious;” and, in turn, pledged Britain “never to surrender ourselves to shame and servitude whatever the cost and the agony may be.” The whole Empire will agree. We cannot submit to oppression, but must be willing to die rather than submit to the yoke of Hitlerism.

Observe also; *the exactress of gold, a golden city, was to cease.* It was the way of the kings of Babylon to rob their victims on a wholesale scale. You remember when Belshazzar held a feast for a thousand of his lords, he spread upon his banqueting table the golden vessels which he had taken from the house of God, stolen from another nation. I do not think there ever was a nation that has done so much of that as Germany. They did it in the last war. Every territory they overran they stripped of everything that could be taken away. They removed from Northern France millions and millions of dollars' worth of machinery, carried it to Germany, leaving France without facilities for reconstruction. They stole the gold from the banks of Austria and Czechoslovakia, and Hitler and Goebbels and Goering, if a thousandth part of what is reported is true, have furnished their own private houses with things they have stolen from their own people and from the treasuries of the nation.

What is the Nazi movement? You are horrified at the robbing of a bank when two or three men threaten others at the point of a revolver for a few thousand dollars. I say nothing new: I want to stir you up. Someone may say, “Do not get angry.” I want you to become angry. We ought to be flaming with indignation at the damnable oppressors. Canada would do well to become angry! Hitlerism represents the most colossal organization of robbers the world has ever known. “The exactness of gold, has ceased.” But the world's Chief-of-Police, if you please, the Generalissimo of all armies, the Lord of hosts, says, “I will stop you; I will arrest you; and will destroy you; and it shall be said, The exactress of gold has ceased.” Do not be disheartened. We are bound to succeed! No matter what the price we have to pay, the exactress of gold must cease.

This oppressor is described as “*smiting the people in his wrath with a continual stroke.*” I wish some ministerial associations of which I have read recently would invite me to preach to them! How they prate about love! How gentle and considerate they are of the poor Germans! But apparently they have little pity for their victims. What a scourge Germany has been! I have been reading recently—I do not know how many volumes I have on the last war; I read nearly everything published at the time. I have been re-reading the official reports, the official war records of all countries. We ought to remember the last war. I believe it is a solemn duty to remember.

In the Old Testament there are certain principles laid down for the governance of men, many of which have been incorporated into our own legal system. British jurisprudence is largely built upon the Mosaic economy. Whenever you see a truck going along with a flag on the end of a protruding object, or an excavation in the road with a fence around it, or with a red light at night, you may say, “The Bible told them to do that.” The Bible

says if you open a pit, and leave it unprotected, you are responsible for any accident that may follow. It also says, “If an ox gore a man or a woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.” The owner who allowed the vicious ox to live was responsible for whatever damage the beast did.

We let this wild beast go after the last war. We let that wild beast loose. We allowed him to continue on his murderous way.

I looked up some statistics to-day. The last war increased the total national debts of the nations involved from twenty-eight billion dollars to two hundred and fourteen billions; it effected a total loss of 240 billions. The army losses in killed on both sides was 8,163,318; and wounded 20,203,653; or a total casualty list of 28,377,271. In addition to these losses, the war killed 2,673,120 civilians. Total casualties for the war was 31,050,391. And we only fined him! And even then we did not make him pay the fine! It was said, “Poor Germany! They cannot pay it.” Do you not think the Germany that has rearmed at such enormous cost for the world's destruction, could have made reparations for the wrong she did in the last war? Said some minister from Brantford, “I could not use a bayonet on a man I am taught to love.” In his official report to the United States Secretary of State, dated September, 1917, Mr. Brand Whitlock says that at a certain place in Belgium 12 children under the age of 6 perished from the fire of the executioners, six of them as they lay in their mothers' arms: the child Fiévet, 3 weeks old; Maurice Bétemps, 11 months old; Nelly Pollet, 11 months old; Gilda Genon, 18 months old; Gilda Marshot, 2 years old; Clara Struvay, 2 years and 6 months. The pile of bodies comprised also many children from 6 to 14 years.” That is one short passage from his report on German atrocities. Women and children were lined up and shot or bayoneted! Well, Mr. Brantford preacher, if you cannot bayonet Hitler, lend me your gun!

I hate war. I hate everything that savours of war. But I should feel I was recreant to my trust, that something was sadly lacking in my moral constitution, if I did not hate such wickedness as is now flooding Europe more. And I say it now, because it will not be long before there will be more of these reverend sisters talking twaddle. Forgive the sarcasm! You would faint if I were to tell you how I feel. But many preachers of our day ought to wear petticoats. They do not know the gospel. Apparently they know nothing about “the severity of God,” the righteousness of God, the justice of God—and that is largely why the world is in its present confusion.

This tyrant smote the people in his wrath “with a continual stroke”. Dreadful! To the honour of some German soldiers be it said, they sickened at the task laid upon them by their officers; but many of them delighted in it. Here and there a man recoiled from the horror of it, but do not run away with the idea that this bestiality of Hitler and his crowd is new in Germany. Do not let anyone persuade you it was the Versailles Treaty

that produced Hitler. There was no Versailles Treaty to produce the Kaiser, or any of the other wholesale butchers of the last war. They were just as full of the devil, just as murderous as Hitler. Germany from the days of Frederick the Great down has been the world's greatest curse. There are some good Germans; But Germany as a nation is not fit to live, and ought not to be allowed to continue in its present form.

The despot of the text is described as *one who made the earth to tremble*. Is not that true to-day? Is it not amazing that the nearly five hundred millions of the British Empire, between one and two hundred millions of the French Empire—I do not know the exact population of Holland proper, but about seventy millions in the Dutch Empire, and Belgium, and Norway, and Poland,—indeed, all the earth trembles. Why? Because of one man. He has his associates, I know, but mainly because of one man.

That is a situation that ought not, that can not be allowed to continue. No man of that quality should be allowed to live anywhere on the earth. "Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners?" I heard a great address last week by the former Editor of *The London Times*, reminding us of some things that we all know but perhaps may not have thought of. Among other things, he said that the present action of Hitler might be construed as the act of a desperate man. Serious as it is, it has some bright aspects. He said that throughout Germany in the concentration camps there are literally hundreds of thousands of Germans as well as aliens, subjected to the rigours of the most dreadful sort of confinement, abuse and torment. He remarked that these must have hundreds of thousands of relatives in Germany. They are not saying anything, but one cannot assume that they are particularly friendly to the Hitler regime. And before the war he shed the blood of war in peace, and the relatives of his many victims, though they may not be pro-British are almost certainly anti-Hitler. Be that as it may, Hitler is like the villain of the text, of whom it is remarked *that he took prisoners, and "opened not the doors of the prison-house"*. He found special delight in chaining them, enslaving them. But has the world ever known a fouler tyranny than that of Hitler? He would put all mankind in chains if he could. *"And destroyed the cities thereof"*. We thought we had left such things behind; that now, even in war, armies would aim their attacks at "military objectives". But Babylon's love of wanton destruction of cities and civilian populations has reappeared.

But my text says that *the Lord will break the staff of the wicked, and the sceptre of the rulers*. That is a very simple word. I do not know what means He will employ, but the Lord will break the staff of the wicked, and destroy the sceptre of the rulers. **THE LORD HIMSELF WILL DO IT!**

Do you believe in God? I do not mean, believe in an abstract idea, but in a real God, a living God, a God Who is a factor in the affairs of individuals and nations, and Who has not laid His sceptre by, and who has declared He will whet His glittering sword, and that His hand will take hold on judgment? Then we have

His promise that He will break the staff of the wicked. Tanks and planes, and mines and submarines are nothing to Him.

That is a terrible story about the nearly three thousand tanks, which Germany is said to be using. However, we may hear that the French and British armies are between the tanks and the main German army before long. Whatever instrumentalities He may use, we may be sure, as He did in the last war, He will do in this, God will break the staff of the wicked. We may indeed claim the literal fulfilment of the promise, "Ye shall not go out with haste nor go by flight: for the Lord will go before you; and the God of Israel will be your reward."

II.

The text predicts—**THERE SHALL BE REJOICING ON EARTH BECAUSE OF THE FALL OF THIS TYRANT**—on earth and even in hell. *We ought not to rejoice over the fall of our personal enemies*. We must learn to distinguish between personal relations in which we must behave as Christians, and forgive and suffer; and our relations as members of the state and subject to those who bear not the sword in vain. We must not rejoice over the fall of our personal enemies, but can you tell me anything over which the earth would rejoice more to-night than the death of Hitler? That is a horrible thing to say, but it is true. There is nothing that could be reckoned as a greater blessing to this earth than that it should be said this man had ceased to be. Why? Because *only then can men be assured of their own security*. The cedars are represented as holding a concert of praise: "The fir trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down, no feller is come up against us."—Now they can grow and be at peace. That is how earth received the news of Babylon's fall.

I have conducted many funerals, and I have had to face some difficult situations on such occasions. There was nothing one could say. I have seen funerals at which the deceased's own family stood about the grave tearless. Everyone knew the widow would be happier as a widow than she could ever have been as a wife. It is tragic to the last degree when one is forced to recognize and acknowledge that a man has been a cumberer of the ground, and that his room is more welcome than his company. That is what is said here. When this tyrant is dead, when the Lord has swept Babylon "with the besom of destruction." It is said, "The whole earth is at rest, and is quiet." And that can never be true of this earth again, until Hitler and all his allies, with all they represent are utterly destroyed.

Then the earth shall sing. "They break forth into singing." I am certain of this, I here announce it: when Hitler falls, we will have a service of praise in this church! When Hitler falls—as fall he will—the whole civilized world will "break forth into singing."

III.

This story would not be complete without a further chapter; and the text supplies it: **THERE WILL BE REJOICING IN HELL**, in *sheol*, in the place of the dead. "Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations." Here is an unveiling of life

beyond the grave, and in the Old Testament. It describes a *state of consciousness*, it implies that the denizens of that lower world, hearing of the approaching advent of this new member, come to meet him. There is a real reception in hell. That is more than an apostrophe: it is what the Bible teaches, that there is a real reception in the place of the dead for one who has outstripped all others in his wickedness,—they are “stirred up”, “moved from beneath”, to meet him at his coming.

Hitler is fond of receptions, fond of triumphal processions. He likes to ride in triumph into the capital of a country he has trampled under his merciless heel. Men cry, “Heil Hitler.” I think it is sound exegesis; I protest there is nothing ingenious about my interpretation, but rather that I give you sound Bible teaching when I say that hell arranged a reception for the king of Babylon, and will do the same for everybody like him. But it will be a very different reception from the kind Hitler plans for himself!

It is not a state of unconsciousness that is here described. They were able to recognize this man, able to talk with him, able to talk to each other about him; a colloquy takes place between the spirits of the dead in the place of the dead. Here the tyrant is met at his coming; he is greeted by many of his victims, the kings of the earth and the chief ones, the men to whom he had shown no mercy, the chief ones of the countries he had impoverished and destroyed, the kings whom he had carried captive, like Zedekiah whose eyes he had put out. Now it is his turn, and hell is moved to meet him. All the kings of the earth that had to bow their knee and acknowledge his power, and were driven from light into darkness by his cruel and murderous hate—they meet and mock and taunt him at his coming.

The question is sometimes raised as to whether the fires of hell are literal flame or not. I do not care: I was assured long ago that through the grace of the Lord Jesus, I should not experience it. I beg you, my hearers, to make sure—give diligence to make your calling and election sure. But there is not a person here who does not know that there is a suffering that is far more intense than any physical suffering. That revelation of the unseen world by the Lord Jesus, when He described the rich man as being in hell, in torment, is a pre-resurrection scene. As yet that wicked spirit was not re-united with its body, the resurrection unto damnation had not yet taken place, for he had brothers still living on earth; and while his disincarnate spirit must have been incapable of physical suffering, yet he was tormented in some kind of flame worse than any literal fire—though I do not say that that may not be there too.

But here is something worse than any fire Hitler's incendiary bombs have kindled. Think of it: all these whom this tyrant had doomed are awaiting him in hell—and they will speak to him. They will not greet him in silence—and they will not shout, “Heil, Hitler.” Said they, “Art thou also become weak as we? art thou become like unto us? Where is the power you boasted of? Are you come down to our level? Have you had to lay aside all your pomp?” How they taunted him! How they mocked him! He has become the companion of worms. Worms! Worms over him, and worms under him! And it does not say that he is consumed by the worms. There is a place “where the worm dieth not,

and the fire is not quenched.” But to the level of worms, has this tyrant come, as all tyrants must.

IV.

Then HE IS LIKENED TO LUCIFER: “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations.” This probably is a reference to Satan, and to the angels which kept not their first estate but were cast down to hell. What an immeasurable, unimaginable descent!—“For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit.”

And thus always, by God's inexorable law, the proud are brought low, the ambitious are brought down to the sides of the pit. Can anyone believe that that universal law can fail to operate in the case of Hitler? What a descent! What a dive! The crash of one of Hitler's fastest bombers, from the highest altitude to earth's deepest pit, could be nothing in comparison. And nothing less than this, since God is on the throne, can befall this bloody tyrant.

Hitler has gloried in his successes. He has lied his way to victory in many cases without firing a shot. He has mocked at the weaknesses of the democracies, and at the folly of their leaders who have paid him the compliment of believing that he might occasionally tell the truth. But to all such deceptions, to all such diabolical tyrannies, my text predicts there must come a violent end.

The context promises that *he shall be denied even a decent burial*. I said just now that it does not say he is consumed with worms. This divine revelation of the future life says that the kings of the earth “lie in glory, every one in his own house”; that is, his own grave. Each was buried with honour by those who had regarded him as a king. But for this wild beast, no grave was prepared. Hell from beneath was moved to meet his doomed and damned spirit, but as for his accursed body, there was to be no grave for it: “Thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people.”

Do not be shocked when I say that the text seems to suggest that even the worms will not be able to stomach him. He is to be trodden under foot as an accursed carcase, not fit for decent burial. For this is the irresistible divine fiat: “The seed of evildoers shall never be renowned.”

I turn from all newspapers, and all newscasts, and all books on the war—though I read as many as I can of them—to the only Book, for my own comfort. I know that God forgives sinners, but the Bible does say, “There is a sin unto death! I do not say that he shall pray for it.” Again I may surprise you when I say that when I heard a young man last Sunday evening pray that Hitler might be converted and washed in the blood, I did not say; Amen. I am not praying for Hitler's con-

version. What I mean is this. He has set himself against God, against all religion, the likeliest human individual to the devil himself the world has ever seen; and if there has ever been in all the world's long history one who was utterly reprobate, threefold more a child of hell than any other, Hitler must be that man. And I believe that utter destruction in this life, and in the life to come the eternal judgment of a holy God, must fall upon him.

Yet I would remind you that *there is no escape for any one of us save through the death of Christ*. You and I have sinned enough to merit hell. You and I have sinned enough to deserve everlasting punishment from the presence of a holy God. And the only way by which that eternal judgment can be escaped is to accept the judgment which God has pronounced upon sin in the person of His Son, and see ourselves slain in Him, and to remember that,

"He, hell in hell laid low,
Made sin, He sin o'erthrew;
Bowed to the grave, destroyed it so,
And Death, by dying, slew."

And because of that, millions, believing have rejoiced to sing,

"There is a Fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

But as for those who defy the Almighty and aspire to becoming like the most High, it is written, "The wicked shall be turned into hell, and all the nations that forget God." And in respect to that, as to all other divine decrees, "The Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?" Wherefore comfort one another with these words. Amen.

SEVENTH-DAY ADVENTISM

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

Chapter IV

THE SEVENTH-DAY

(Continued)

Now according to the law the Sabbath was one of the feasts of the Lord, as also were the Passover, Pentecost, Tabernacles, etc. (Leviticus 23). On that day the shewbread was changed (Leviticus 24:5-8; 1 Chronicles 9:32), and special offerings were made (Numbers 28:9f).

The Sabbath was given to set a sign and seal upon Israel as the special people of God, so distinguishing them from other nations (Exodus 31:13-17; Ezekiel 20:12, 20; cf. Genesis 17:10f., quoted in Romans 4:11.) This sign of the covenant made by God with the Hebrews was kept through Old Testament history with more or less regularity. The breaking of it was a sign of spiritual declension (Amos 8:5; Lamentations 2:6); reformers restored its observance (e.g., Nehemiah 10:31; 13:15:22); and prophets pronounced blessings on those who consecrated the Sabbath to the Lord (e.g., Isaiah 58:13f.; 66:23; Jeremiah 17:19-27; Ezekiel 44:24). During the exile they stressed Sabbath observance as separating Israel from the heathen (e.g., Ezekiel 20:12-21; 22:26; 23:38).

In the inter-biblical period the Jews came to observe the Sabbath very strictly. Proof of this is found in the fact that when Ptolemy I. Soter (322-285 B.C.) invaded Palestine, he captured Jerusalem on a Sabbath when the Jews would offer no resistance. Josephus quotes a heathen who calls this "their unseasonable superstition" (*Antiquities of the Jews*, 12.1). The writer of 1 Maccabees tells how in the wars of Antiochus IV. Epiphanes (175-164 B.C.) against the Jews, some did not resist an attack occurring on the Sabbath and died in their "simplicity"; whereupon Matthias and his brothers took counsel not to act thus again lest all be destroyed (2:31-41). The Jews of the Dispersion made the Sabbath widely known by their observance. Tacitus, the Roman historian, charged "the filthy race", as he called them, with sloth therefor, as did Juvenal the satirist and Seneca the philosopher.

Amidst rising Jewish legalism Jesus Christ was born. What was our Lord's attitude toward the Sabbath? He honoured the divine law by keeping it, using the day for rest and worship. It was His custom to attend the synagogues and to preach there (e.g., Luke 4:16). Yet the Gospels are frequent in their references to His Sabbath controversies with the Pharisees, which, indeed, did much to bring about His final condemnation to death. To understand these we must remember into what a tangle the "hedge" of regulations which they had placed around the law, had brought Sabbath observance. The rabbis had enlarged on the Mosaic prohibitions of work on the Sabbath, and had divided the principal kinds of work (called *avoth*, "fathers") under thirty-nine different heads, and the lesser forms of labour (called *toledoth*, "descendants") they had listed at great length. Here are a few examples: a broken bone could not be set on the Sabbath; one must not even use a gargle; only a transgressor would write even two Hebrew letters; no sealed document could be opened; if a handkerchief were dropped, it must not be picked up; a woman could not even "have a pin in their dress" (A. Edersheim, *Life and Times of Jesus the Messiah*, 1906, II., p. 781, where much detail is given). Strange to say,—or is it strange?—the rabbis composed a book called *Eruvin* ("mixtures"), containing rules and regulations by which they got round the other rules! Truly, in their estimation man was made for the Sabbath (Mark 2:27). But further, the rabbis believed the Sabbath had prevailed "in all its strictness, from eternity, throughout the universe. All the rabbinical precepts respecting it had been revealed to Jacob from the originals on the tablets of heaven. Even in hell the lost had rest from their torments on its sacred hours, and the waters of Bethesda might be troubled on other days, but were still and unmoved on this" (G. Geikie, *The Life and Words of Christ*, 1880, p. 450). Now it was against all this pettifoggery that Jesus protested. The divine law He would observe, but not "the commandments of men" (Matthew 15:9; from Isaiah 29:13; cf. Colossians 2:22; Titus 1:14).

Seventh-Day Adventists seek to impress the teachings of Jesus to show that He expected His followers ever to observe the Sabbath. In reference to the destruction of Jerusalem, for instance, He told those who heard him to pray that their flight might not be on the Sabbath (Matthew 24:20). A very natural explanation of this passage, however, is found in the fact that Jewish Christ-

(Continued on page 9).

THE EDITOR'S THIRTIETH ANNIVERSARY BUILDING FUND OFFERING

This paper will not reach many of our readers until the 24th of May, and many more will receive it at a still later date. We have appealed for the offering named above, and write this note merely to say that though your offering does not reach us on the 24th, it will not be too late whenever you are able to send it.

STEADY!

The war news, to the ordinary observer, is not at present particularly cheering. At its best, it represents a grave crisis in world affairs, and at its worst it is graver still. But victory is never snatched from defeat by anyone in a panic.

There is in the news nothing to indicate any kind of trembling on the part of Britain, either her Government or her people. If any people in the world should be afraid, outside the lands actually invaded, it might well be the British. The Belgian and French populations, so far as they are able, have withdrawn from places of special danger; but the courageous spirit that sustains these outraged peoples is marvellous in the extreme. If therefore there is nothing that could be described as fear and trembling on the part of these people who stand directly in the path of Hitler's Juggernaut, how inexcusable anything approaching panic or even excessive nervousness on the part of people on this continent must be.

The feeling that should chiefly possess Canadians is one of shame that Canada is not doing more to meet the emergency. We shall have more to say on that point later. But at least we can make this contribution: we can show courageous hearts and steady nerves in the crisis.

We feel indignant at some of the Toronto papers. The headline on the first edition of a morning paper last night, and even its modification in the later morning edition, was inexcusable. The B.E.F. is not "trapped", nor is it "cut off". Whatever the future may hold, it will be time enough to speak in such terms when the thing has actually happened. If such headlines could do anything to stir the Canadian Government and people to greater action, they might be justifiable, but certainly the news to date does not justify such headlines.

But even this is as nothing compared to the tone of newscasts from the United States. How many are issued by the German propaganda machine, we do not know; but many of them are worse than the yellowest journalism at its worst. We suggest to our readers that if they have not good nerves, they would be wiser to confine themselves to official reports, and then to give their imaginations an extended vacation, and resolve that while preparing for the worst, we must hope for the best.

For ourselves, we gratefully testify that the sanest and most discerning interpreter of the news is Mr. John Collingwood Reid, who is heard over CFRB nightly at ten-fifty. We do not know him, but he seems to us to have more sense than all the rest of the newscasters on this continent put together. We should say we have heard nothing from any of our Canadian newscasters worthy of complaint.

We are by no means proud of Canada's war effort—we might have done more. But at least we are doing something. And many of these American broadcasts, which we are constrained to believe, misrepresent the heart of America as certainly as they exaggerate even the darkest

facts, are to us insolent to the last degree. Let us not allow Hitler's aides to serve his purpose to any degree by permitting ourselves to be disturbed by these journalistic exemplifications of the psychology of "Mein Kampf".

IN THE MEANTIME

This war has been full of surprises. We must admit that Germany has kept some of her secrets well. There may be other surprises in store on both sides. A steel-pointed spear, made of wood, though it be of the toughest fibre, though it cannot be turned at the point, may conceivably be broken somewhere between the spearhead and the hand that drives it forward.

Victory has often been snatched from the jaws of defeat as David rescued a lamb from the jaws of a lion. There is a story in the Bible of one called Asahel who was "light of foot as a wild roe, and Asahel pursued after Abner; and in going he turned not to the right hand nor to the left from following Abner." Asahel "refused to turn aside; wherefore Abner with the hinder end of the spear smote him under the fifth rib, that the spear came out behind him." The lesson is that Asahel's speed was his destruction. Only time can tell whether this shall prove to be true also of Hitler.

We have the utmost confidence that God is overruling affairs in Europe, and that in fighting as we do, we are on His side. It has often been part of the divine strategy to stand aside for a while and let the wicked prosper. Standing on the farther side of the Red Sea more than half a million men of Israel beside their women and children, all of them unarmed, may have expected that the sea would close behind them as soon as they had reached the farther shore. They may indeed have wondered that the valley through the water should have remained to permit Pharaoh's horses and chariots to enter in hot pursuit. But God had a better plan than putting Israel on one side of the sea and the Egyptians on the other: God's plan was to put Israel on dry land, and the Egyptians at the bottom of the sea!

Not a few such examples come to mind, but we name the supreme illustration of this principle. Satan was very clever, and effected a master stroke when he entered into Judas. Judas was very wicked, and played the fool when he betrayed his Lord. But let us not forget the conjunction of the two principles. Respecting Jesus of Nazareth, it was said: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." And so the parachutists in Holland; and the failure to destroy the bridge at Rotterdam; the error in the disposition of the French troops to which Premier Raynaud referred; and the further failure of neglecting to destroy certain bridges, may all be included in principle in the category of offences "which must needs come". But none of these things are permitted to affect the ultimate victorious issue.

Therefore let us still believe in God, and in His sovereign power; and, so believing, let us continually pray—not only on the appointed day: let us not pray as one who in a time of need writes a letter to a long-neglected friend as though one letter could make amends for years of silence. Rather let us regard Heaven as our Base of supplies; and determine that nothing shall be allowed to destroy our line of communication. Then at last we are sure there must be victory.

SEVENTH-DAY ADVENTISM

(Continued from page 7)

ians, Christian believers but still loyal Jews (Acts 21:20; etc.), continued to observe the Sabbath laws until the destruction of Jerusalem and of localism in 70 A.D. It was that fulfilment of dreadful prophecy which put an end to the temple ritual and much that went with it.

We ought to remember, then, that Jesus was a Jew, and lived under the law (Luke 2:21-24, 41; Romans 15:8; Galatians 4:4). We ought also to observe—and here the argument from silence has unusual force—that Jesus did not command His followers to observe the Sabbath. He commissioned His apostles to preach and teach, and gave to them power to bind and loose, that is in rabbinical phrase, to put laws into force or to annul them (Matthew 16:19; 18:18). For further light, then, on the question of religiously observing the seventh day or the first day or any other day, we must look to the apostolic writings, which rightly follow the Gospels.

What, then, was the attitude of the apostles of our Lord Jesus Christ toward the keeping of the Sabbath? Frankly, as Jews they observed the Sabbath (cf. above). Apparently, when the Epistle of James was written (probably c. 48 A.D.), Christian Jews had not yet ceased to worship in the synagogue (James 2:2 R.V.). When Paul went out to the Gentile world on his missionary tours, the order of his preaching was to the Jew first. In almost every city into which he entered he found Jewish synagogues (cf. Acts 15:21; cf. also Josephus: "There is not a single town among Greeks or barbarians or anywhere else, not a single nation to which the observance of the Sabbath as it exists among us has not penetrated"—*Against Apion* 2.40). In them he preached the Gospel at Antioch of Pisidia (Acts 13:14), Thessalonica (Acts 17:1f.), Athens (17:16f.), Corinth (Acts 18:14), Ephesus (18:19; 19:8), etc. Inasmuch as the Jews observed the Sabbath and came together on that day for worship and instruction, Paul would have been utterly lacking in the true instincts of the missionary to have missed this golden opportunity to preach Jesus as the Messiah to the Jews and proselytes.

But things were different with the Gentiles. They had not long been accustomed to divide time into cycles of seven days, much less meet on the seventh day of the week for religious worship. What did the Sabbath mean but Judaism to the Gentiles without the law? To be sure, the Judaizers taught that Gentile Christians must come under the law, and the Council of Jerusalem (49 A.D.) was held specifically to settle this important matter (Acts 15; cf. Romans 4). It did. The decision of that council as to the relation of the Gentiles to the law is final and binding. Was the yoke of the law to be placed upon the Gentiles? Certainly not. Let us grasp this clearly. There are times when the argument from silence bears no weight, but there are other times when it is quite conclusive. Here silence as to Sabbath observance is conclusive. The Gentiles were not required by the Council of Jerusalem that settled the question of their relation to the law, to keep the Sabbath, any more than they were required to receive the Jewish rite of circumcision. Thus the Christian Church, nearly nineteen hundred years ago, decided against our modern Seventh-Day Adventists, and that with the mind of the Spirit (Acts 15:28).

The reason for this decision was that the law was

passing away. On the first of the two tables of stone given to Moses the Sabbath law was inscribed as commandment number four; but Paul, by inspiration, very boldly said that law written on tables of stone was being done away (2 Corinthians 3:11). Therefore, according to this Scripture, the Sabbath was being done away. What use is it for Seventh-Day Adventists to try to revive it? They will say that we ought carefully to distinguish between the moral and the ceremonial law, and others will agree with them that commandment number four is both ceremonial and moral; but where, pray, is this distinction stated in Scripture? "Such distinction is never explicitly made in Scripture, neither is it ever assumed . . . Hence . . . throughout all his writings, the Apostle asserts the freedom of the Christian from the law of Moses in its totality, making no distinctions between ceremonial and moral" (C. F. Hogg and W. E. Vine, *The Epistle to the Galatians*, 1922, p. 88).

The letter of Paul which most hotly contends for Christian freedom from the law is that to the Galatians. Here Paul's meaning as to the observance of the Sabbath is not to be mistaken. He fears that those who would keep "days and months and seasons and years" are fruitless labour for him (4:10f.). Notice the epithets which he hurls at Judaistic Sabbath-keeping and the like: babyish, beginners', binding, bilious, beggarly, backsliding (vv. 1-9). The Judaizers of that day, like the Seventh-Day Adventists of ours, were zealous enough, but not well (v. 17).

Adventists will tell us that the Redeemer "consented to die in the sinner's stead, that by a life of obedience man might escape the penalty of the law." (Mrs. E. G. White, *Signs of the Times*, April, 1940). "Christ saves His people from their sins (Matthew 1:21) by making it possible for them to keep" the ten commandments (C. F. Bollman, pamphlet on *What Do Seventh-Day Adventists Believe?* pp. 9-11). Paul says that Christ came to free us from the law (Galatians 3:10, 13, 19, 23f.; 5:1, 4; etc.).

In the letter to the Romans Paul carefully discusses questions of conscience. His words ought to be specially noted by anyone who is inclined to sabbatize: to him the observance or non-observance of particular days is a matter of absolute indifference in itself (14:5f.); indeed, he teaches that to the strong Christian every day is alike, and that believers ought not to judge one another in this regard (vv. 10-13, cf. vv. 3f.). This last command Adventists break when they say that those who have received Sabbath teaching and do not accept it, hereby take upon themselves the mark of the beast (see above)! "I therefore infer," says the great commentator Dean H. Alford, "that sabbatical obligation to keep any day, whether seventh or first, was not recognized in apostolic times" (*The Greek Testament*, third ed., 1857, p. 426, italics his).

But as if Galatians and Romans were not clear enough, since they do not use the word Sabbath, although they do speak of keeping days, the great apostle in one of his later epistles uses the name Sabbath to denounce its observance by Gentiles. Declaring that Christ is the divine fulness, and so that believers have been with Him circumcised, buried, raised and made alive, Paul further shows that they have been freed from "decrees", and made triumphant over them (Colossians 2:14).

What follows? The believer must not let anyone

judge him in the matter of eating or drinking or in that of a feast day or a new moon or Sabbaths. These are only shadows, and Christ Himself is the reality. The mind that would insist on them is that of the flesh, which does not hold rightly the headship of Christ (vv. 16-18). With Christ believers died, so as to be separated from these elements of the world. Why, then, ought they, as living in the world, to be subject to decrees that forbid this or that on ceremonial grounds (vv. 20-22)? This passage should be studied in detail, but the point we here insist on, is that Paul actually denounced keeping of Sabbaths (v. 16,—a verse reiterated again and again by the Fathers). The word Sabbath is used fifty-nine times in the New Testament, ten of these in Acts (once with the sense of "week", 20:7), and only two in the epistles; of these two one bears the sense of "week" (1 Corinthians 16:2), so that the passage before us is the only Scripture where the word Sabbath, in the sense of a day to be observed, is mentioned in the epistles. How much more force, then, do we find in the fact that the only time when Sabbaths are mentioned in the twenty-one epistles of the New Testament, believers are forbidden to be bound by them! (*Sabbatismos* "keeping of Sabbath", is mentioned in Hebrews 4:9; see next paragraph.)

Seventh-Day Adventists seek to escape this home thrust by saying that Paul meant that the believer "did not need to observe its seven annual Sabbaths (Leviticus 23:4, 24, 32), all of which were to be kept in addition to or 'beside the Sabbaths of the Lord' (Leviticus 23:38). . . . This passage has no reference at all to the seventh-day Sabbath of the Lord" (C. B. Haynes, *op. cit.*, p. 30). Well, who would ever have thought of such an explanation by simply reading the Scripture? Notice that in the passage "feast" is mentioned separately from "Sabbaths"; we read, "feast or new moon or Sabbaths". In the following passages the Sabbath and the new moon are mentioned together, and that in such a way as to show that Sabbath in this combination means the weekly observance: 2 Kings 4:23; 1 Chronicles 23:31; Isaiah 1:13; Ezekiel 45:17; 46:1, 3; Hosea 2:11; Amos 8:5; cf. Numbers 28:9, 11. Furthermore this passage in Colossians should be compared with the ones quoted from Galatians and Romans; then the meaning will be certainly apparent. We conclude that Paul, the apostle to the Gentiles (Galatians 2:9; Romans 11:13; 15:16), taught Gentile converts not to keep the Sabbath.

But there "remains a keeping of Sabbath for the people of God" (Hebrews 4:9). It is typified by the seventh-day rest of creation (Genesis 2:2). The writer of the Epistle to the Hebrews shows us that it is a rest of soul, where one's works are laid aside, a rest reserved for the people of God. Joshua did not bring Israel into it, for it was again spoken of by David (Psalm 95:7, 8, 11). Now we may enter it by faith, although we shall fully attain to it only in that blessed state where earth's "broken arc" is heaven's "perfect round" (Hebrews 4:1-11). Be it noted that this passage has nothing to say about the observance of a weekly Sabbath. That belonged to the externals of the law, this rest obtains in the heart.

In speaking of the New Testament attitude toward the Sabbath, we ought to remember that of the ten commandments nine are repeated in the New Testament, and the only one which is not therein reinforced by repetition is number four, the Sabbath law. Surely, such a

silence is significant, and the more so when it is added to the plain New Testament teaching set forth above.

Having shown that the Sabbath has been abolished, we come now to consider THE LORD'S DAY. What is its origin, its authority, and its observance?

Modern Christians, unlike ancient ones, need to be reminded that Sunday is the weekly anniversary of the resurrection of our Saviour. He rose from the dead on "the first day of the week" (Mark 16:9; cf. Matthew 28:1ff.; Luke 24:1f.; John 20:1—all four Gospels). In interpreting this phrase it should be remembered that the way the Jews counted the days was: "one of Sabbath (week)", "two of Sabbath" and on to "five of Sabbath", then "Preparation" (Mark 15:42), and then "Sabbath". (Mohammedans, although they observe Friday, still number the days of the week similarly. The Quakers, among themselves called Friends, also numbered the days of the week.) It was early that Sunday morning when the Lord Jesus left the tomb. There were five appearances given on the day of His resurrection, the fifth that evening (John 20:19ff.). The next epiphany was one week later (John 20:26ff.). Four weeks later still came the Feast of Pentecost and the descent of the Holy Spirit. These things the hymn writer had in mind when he wrote of the Lord's Day:

"On thee at the creation
The light first had its birth;
On thee for our salvation
Christ rose from depths of earth;
On thee our Lord victorious
The Spirit sent from heaven;
And thus on thee most glorious
A triple light was given."

(Chr. Wordsworth).

It is difficult to imagine a single Sunday coming round without the growing band of believers specially remembering that that was the day on which their Lord rose triumphant. As the Gospel spread into the heathen world, Gentile Christians, too, began to remember this day. Writing from Ephesus to the Corinthian church, Paul told them on the first day of the week to perform the religious duty of laying aside money for the collection being made for the poor (1 Corinthians 16:2; 55 or 56 A.D.). The next year Paul visited the band of believers at Troas, and met with them on the first day of the week (Acts 20:7).

Adventists try to break the force of this last passage by maintaining that since the meeting was really on Sunday night, Sunday was over, having ended at sundown (cf. above). On this point, commentators are divided, but it is sufficient to note that here in the Gentile world, which divided days from midnight to midnight, rather than from sundown to sundown as the Hebrews did, we are told that on the first day of the week believers met together to break bread, and that on that occasion Paul discoursed to them. The natural implication of the passage is that this was the usual day for believers to meet to break bread. Neither this reference nor any other in the New Testament suggests that Gentile believers, with apostolic sanction, kept the Sabbath.

In fact, one Scripture at least, when interpreted in the light of the recorded history that follows it, surely contradicts sabbatarianism: in Revelation 1:10 the aged apostle John dates the revelation given him by saying that (literally), "I came to be in the Spirit on the im-

perial day" (1:10). Here, about the year 95 A.D., probably the last book of the New Testament to be written, speaks of a day called "the imperial day". (The adjective which the Authorized Version translates "Lord's" occurs in the New Testament again only in 1 Corinthians 11:20.) In using this term the apostle may imply a reference to the popular cult of Emperor worship. Inscriptions have shown that in Egypt and Asia Minor at the time, a certain day was set aside as Emperor's day. Possibly in protest, the Christians celebrated the first day of the week as their "emperor's day" (A. Deissmann, *Light from the Ancient East*, 1910, pp. 363f.). Some interpret Revelation 1:10 to refer to what is often called "the day of the Lord" (cf. 6:17; 16:14). We must maintain, however, that for centuries after the Apocalypse was penned no commentator took the reference here to be to other than the first day of the week. (Patristic references are given in *The Expositor's Greek Testament*, 1910, in loc.) True, Seventh-Day Adventists say that the reference here is to the Saturday Sabbath (e.g., M. C. Wilcox, *The Lord's Day the Test of the Ages*, 1931 ed.), but all the early Church Fathers, who understood apostolic customs much better than we, are against them. Among them "it was universally understood to denote Sunday" (H. Cremer, *Lexicon*, 1878, p. 385). Against the sabbatarians also is the very naming of the day which has come down to us: *kuriake* "imperial", the very word used in Revelation 1:10, is modern Greek for Sunday; the Latin of it is *dies Dominici* which passed into the Italian *domenica*, Spanish *domingo*, and French *dimanche*, in English the "Lord's Day". The few references in the New Testament, then, to the first day of the week show that Christians thought of it as the day of the Saviour's resurrection.

(Continued next week)

NEWS FROM FRANCE AND BELGIUM

From Rev. Geo. Guyot, of Paris

We publish below extracts from two letters recently received. The first is from Rev. Geo. Guyot of Paris. "We have just enjoyed the great privilege of having our two sons and our son-in-law all at home together. The oldest obtained ten days leave, the youngest five days, and my son-in-law twenty-four hours only. Only the latter has been already at the front. By the grace of God and the working of the Spirit my oldest son has experienced a spiritual change that has made of him a true child of God, which he was not until now. What a defeat for the enemy that this war should have brought such a happy result!"

From Pastor Gross, of Brussels

A letter from Pastor Gross of Brussels, Belgium, dated April 17, 1940, was received here the day the Germans invaded Belgium. He says in part: "All our friends in Brussels are joining me in sending you our best friendly greetings. Best souvenir to Dr. and Mrs. Shields. Remembrance to the Baumans. We are about to renew our open air campaign where you enjoyed so much a meeting a certain Sunday as we, ourselves, enjoyed your messages at our services. Our position here now, as a church, is rather a difficult one, but we toil on and on, maintaining the work and bearing as faithful and active a "témoignage" (witness) as we can with God's help."

From Pastor Wecker

We have just received a letter from Mr. Wecker, dated April 23rd. Mr. Wecker is Pastor of the Church of _____, of which church Mr. Buhler used to be a member before coming to Canada.

... As to the war, it is necessary for us to have from time to time visits from German aeroplanes, which, of course, are

well received by the anti-aircraft guns. This is to remind us that we are at war. . . . I think as does Dr. Shields, that one should make real colonies out of Germany, and treat them as they have treated those poor Czechs, and Poles.

. . . I just stopped typing for a few minutes to look out of the window and listen to the cannon and the anti-aircraft guns who just welcomed those who had done better to stay where they belonged.

. . . I again stopped typing to listen to the cannon. We are very much encouraged here. I never saw so many people at church in recent time.

Just this afternoon a lady was converted in my own home. It is the second since the few days I have moved into my new home.

. . . I again stopped typing to listen to the cannon. You would be amazed to see how little we are disturbed by it. One goes to the window to see some extraordinary thing, and would rather be disappointed if he should not see anything. What a "funny animal" man is!

FRENCH RED CROSS WORK

Mr. Dubarry has written in response to our inquiry about the need of supplies and comforts for French soldiers and evacuees: "I regret exceedingly to have left you so long without a reply. Until now, however, no soldiers have lacked any necessities, but from now on Canadian co-operation would be most welcome. The best plan, I think, would be to send all the supplies to me, taking special care to write the address clearly and accurately, putting no correspondence in the parcels. It is wise to discover the cheapest method of transportation. I shall distribute them with all the care that this good will so richly deserves. Please express my warmest gratitude to all."

Mr. Dubarry does not suggest any further details to guide the ladies of our churches in this great work, doubtless knowing their past experience and the instructions supplied by our own Red Cross will be sufficient. A few additional words of explanation as to the present situation of our French Baptist Churches will be helpful in making clear their need. All the able-bodied men of all our churches, French, Belgian, and Swiss, are mobilized. The French soldiers receive only a few cents a day, and their families are allowed much less than that given to dependants of Canadian soldiers. There is therefore great need for additional comforts, while the churches and individuals in them have less money than usual to meet these extra responsibilities of war time.

With the commencement of active fighting on a large scale, the suffering of wounded men will require special attention. The larger number of our churches are in or near the regions which have already been affected by fighting, or are threatened by it. Brussels has fallen into the hands of the enemy, and with it our church there. The faithful brethren and sisters who remain there now are cut off from our effective aid, but doubtless some of them were able to flee the city to points in France such as Lille or Paris. These churches will need help from Canada to take care of these refugees. How much do material comforts given in the name of Christ count for at such a time as this! Many evacuees from the large cities, Paris and Lyon, for example, where other churches are located, will probably be forced to leave home hastily with only the barest necessities with which to start life afresh in a new place. The great city of Strasbourg in Alsace was totally evacuated at the beginning of the war and now those that are left, the women and children, and the aged men, will doubtless be quitting the other centres where our churches are located, Ste. Marie aux Mines, Mulhouse, and Wittenheim. The great suffering and anxiety caused by these large scale migrations, perhaps now carried on in the fear of enemy action, can be greatly mitigated by the labours of Canadian women. We therefore send out this urgent appeal to our churches, suggesting that the pastors urge all the ladies in their churches to do their utmost to supply the necessities of our brethren in Europe, and to do it *quickly*. Parcels may be sent directly to:

REV. ROBERT DUBARRY,
9, rue des Bénédictins,
Nîmes, (Gard) France.

Or the Union office will be happy to forward material sent to it.—W. S. W.

Bible School Lesson Outline

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

Vol. 4 Second Quarter Lesson 22 June 2, 1940

THE WEDDING GARMENT

Lesson Text: Matthew 22:1-22.

Golden Text: "Come; for all things are now ready."—Luke 14:17.

For Reading: Matthew 22:23-46.

I. Furnishing the Feast—verses 1 to 14. Read also Lk. 14:16-24.

The parable of the wedding feast, like that of the husbandman (Matt. 21:33-41), was spoken against the chief priests and Pharisees. Our Lord frequently chose this method of revealing the essence of their sin, which consisted in their rejection of Him as their Messiah (Matt. 21:42-46). At the same time He clarified the terms and results of the Gospel. Those who throw themselves upon the mercy of the Lord will be humbled and broken in spirit, but they will be saved and finally exalted, but those who reject the Christ of God will be crushed (Isa. 8:14, 15; Matt. 21:44; 1 Pet. 2:7, 8).

The King Himself prepared the wedding feast. Salvation is entirely of Divine origin. God conceived it, planned it, and executed it, according to His own will (Jonah 2:9; Eph. 1:9, 10; 2:4-10).

The feast was a marriage feast in honour of the King's son. Believers have been called into vital union with the Lord Jesus Christ as His Bride (Isa. 54:5; Matt. 25:1; 2 Cor. 11:2; Eph. 5:30-32; Rev. 21:2, 9). A wedding feast is a time of joy, and the consummation of the union of Christ and His Church will be accompanied by a joy such as this world can never know (John 16:22; 1 Pet. 1:8; Rev. 19:7, 9).

The King sent forth servants to call the guests to the marriage supper. Our Lord has been pleased to delegate to His servants the task of inviting the guests to the marriage feast of the Lamb (Isa. 55:1; Matt. 28:19, 20; Rev. 22:17).

The guests who had first been called to the feast disregarded the regal invitation. Displaying an utter disrespect for the King they began to make excuses (Lk. 14:18-20). Their minds and their hearts were pre-occupied with their own property, possessions and activities. Moreover, they cruelly treated those who had been sent by the King to convey the message of grace. It is clear that our Lord was referring to the bitter and hostile attitude of the Jewish leaders toward Himself and His prophets (Matt. 21:35-38; 23:29-35; Lk. 13:34). In due time they would be punished for their cruel rejection of Christ. They who will not accept the Lord's overtures of grace will be visited with His wrath (Matt. 10:11-15; 21:41; John 3:36). He is the Saviour of those who believe, but the Judge of those who will not believe.

The wedding feast had been prepared, and it was imperative that it be furnished with guests. Since the Jews, who had been the first to receive invitations, did not choose to accept, the doors of mercy were thrown wide open to the Gentiles (Matt. 8:11, 12; 21:43; Lk. 14:24; Acts 13:46 Rom. 11:11; Eph. 2:11-16). And yet there is room!

The Lord's servants are to use gentle compunction to bring the guests to the feast prepared for them (Gen. 19:16; Lk. 14:23). They are to follow the example of the Good Shepherd, who seeks for His sheep until He finds them (Lk. 15:4-6, 9, 32).

This parable illustrates the mixture of good and evil in the Kingdom of heaven (Compare Matt. 13:30, 38, 47, 48). The sphere of Christian profession includes many who bear only the external resemblance to the true believers. In God's own time the false will be separated from the true. Some of the guests are good, but others are bad, and only the good may remain. Some appear at the wedding meal who have not complied with the King's instruction. One would not accept the robes of righteousness which the King had provided for His guests (Isa. 61:10; Rev. 19:8), but chose rather to present himself wearing the garment of his own supposed

good works (Isa. 64:6; Rom. 10:2, 3). This man was without excuse; he stood condemned and speechless before the King (Rom. 1:20; 2:1; 3:4, 19). All who dare to approach the King's house except in the manner which He has prescribed will be severely punished. They despise His mercy and insult His grace (Rom. 2:4, 5; Heb. 10:28, 29).

Although many are called, few are chosen (Matt. 20:16), for all who are invited to the Lord's house will not take Him at His word. Redemption is potential for all, but effectual only for those who believe (1 Tim. 2:4; 4:10). Christ died for all, but only those who trust in His work on their behalf are saved (1 John 2:2; 4:14, 15; 5:11, 12).

II. Foiling the Foe—verses 15 to 22. Read also Mk. 12:13-17; Lk. 20:20-26.

The foe who is disguised as a friend is the most dangerous one to meet. They say that a snake will fascinate its victim before striking. The Pharisees sought by specious words of flattery to cover up their evil designs against the Saviour. They spoke more truly than they knew when they praised the truth of the person and message of Christ (John 1:17; 8:14-16; 14:6; 19:35), and the impartiality of His judgment (Deut. 10:17; Acts 10:34; Rom. 2:11; Gal. 2:6).

The question asked by the Pharisees was calculated to cause the Saviour to incriminate Himself when He answered. If He should say that it was lawful to give tribute to Caesar, the Pharisees would accuse Him of being a traitor to the Jewish national ideals and aspirations. If He should say that such tribute was unlawful, the followers of Herod who were present would declare Him guilty of disloyalty to the civil government.

Our Lord perceived their craftiness (Lk. 20:23) and refused to be entangled in their trap. He gave a reply to which neither party could offer objection. There should be no conflict between the religious and the civil authorities. Christ pointed out the necessity of doing our duty to God, and our duty to the country (Rom. 13:1, 7). The Pharisees and Herodians, surprised, silenced and speechless, departed from Him.

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