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

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The Jarvis Street Pulpit

HOW CAN CANADA WAKE UP OTTAWA?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 26th, 1940

(Stenographically Reported)

"We have heard with our ears, O God, our Fathers have told us, what work thou didst in their days, in the times of old.

"How thou didst drive out the heathen with thy hand, and plantedst them; how thou didst afflict the people, and cast them out.

"For they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a favour unto them."—Psalm 44:1-3.

Prayer Before the Sermon:

We would humble ourselves, O Lord our God, as we bow in Thy holy presence, for how dare we who are sinful men and women open our lips to address the Majesty of heaven? We have all sinned against Thee. Thou hast told us that there is none that doeth good, no not one. And yet we come with confidence this evening because Thou hast come to us in the likeness of sinful flesh. Thou hast appointed One as a Mediator between God and men, Who is both God and Man, and is, therefore such a Daysman as is able to lay His hand upon us both. We thank Thee for the great sacrifice which once in the end of the age our Lord Jesus offered, when He appeared to put away sin by the sacrifice of Himself. We thank Thee for the infinite value of the blood that flowed; that by that blood the price of our redemption was paid, so that now we rejoice in the fact that the blood of Jesus Christ God's Son cleanseth us from all sin.

We would come this evening confessing our need of that cleansing tide. There is not one within these walls who is not in need of Thee. There is no other way of approach to Thy holiness but through Him Who is the Way, the Truth, and the Life. Many of us have learned thus to come. We depend not upon forms and ceremonies, nor upon works of righteousness which we have done, but solely upon the merit of the Lord Jesus mediated to us through His Cross.

We thank Thee this evening once again for His Majesty the King whom Thou hast appointed to rule over us. We believe him to be God's man. We believe he is a godly man, that the fear of God is before his eyes. We thank Thee for this day when the people of the Empire, and of the world have come into Thy presence to pray.

The enemy have verily reproached Thy name. They have mocked at Thy Son; they have issued their challenge to the Most High. They have called their infamous leader who has descended to the lowest depths of infamy in the prosecution of his evil purposes, their saviour. We invoke Thine aid against them. We thank Thee, O Lord, that Thy resources are infinite. Thine armoury is thoroughly furnished.

Thine arsenals are full. Thou art well able, O Lord, to loose, to release Thy power against this evil nation.

This evening we join with millions of others to invoke Thine aid. Thou art the Lord of hosts. Thou hast Thyself said in Thy holy Word, Jehovah is a Man of war; Jehovah is His name. We pray that Thou wilt go forth with our armies, on land, and sea, and in the air. Direct every shaft to its proper target. Strengthen the arm, the nerves and the spirit, of all who are engaged in battle. O Lord, let the world know that Thou dost hear the prayers of Thy people! Millions have prayed, and are still praying the world around. Wilt Thou not make bare Thine almighty arm?

O Lord, what of to-morrow! . . . Oh that Thou wouldest make the world to know that Thou hast accepted the challenge of the blasphemer, and Thou hast gone forth to meet him, to destroy him.

We earnestly beseech Thee, O Lord, save Thy people! We invoke Thine aid, not alone for those who fight on the battlefield, but for those who keep watch at home, on the coast lines of England, in all places of responsibility. Be pleased, O Lord, to give Thine angels charge concerning them to keep them in all their ways.

Let Thy hand be upon the Prime Minister, and all his colleagues, that they may have wisdom from above. We pray especially for our King and Queen. Do Thou guard them. May their lives be precious in Thy sight! Keep them from all harm and danger. Give the King divine enlightenment in all his counsels.

And we would particularly this evening, O Lord, bring to Thee the commander-in-chief of the armed forces, General Weygand, and all officers and men of all ranks under him. Thou hast always a man for the task. We pray that Thou wilt be the supreme Director of our forces.

We have read this evening of how one angel destroyed a hundred and four score and five thousand of the armies of the enemy of Thy people who reproached the living God. Thou art able to do it to-day as Thou didst in that ancient

time. Even so, we pray for victory, not for peace alone. Let us not have peace until righteousness shall reign, and on the basis of righteousness and justice and truth, bring peace again to the earth.

Especially we pray for the refugees in Holland, Belgium, and France. Thou didst feed Thy people in the wilderness and refresh them with water out of the rock. Thou God of infinite resource, somehow or another succour these millions of refugees.

And we commend to Thy gracious care the women and children and the aged and sick in Great Britain. The women who share the rigours of war with their men, and, too, the wives and mothers at home with the children. Give to all the British and French and Allied people, undaunted hearts, indomitable wills, and nerves of steel.

Meanwhile, we pray that Thou wilt help us. We pray for the Government of our own country, for all in authority everywhere, that we may make the utmost effort of which we are capable, that so we may fulfil our charge, and do our duty in this dark hour.

Now near us, and as we give thought to these matters tonight we pray that Thou wilt enlighten our understandings and help us that we may see the truth and walk in Thy ways.

Forgive us all our sins, and answer our petitions because they are presented in the name of Jesus Christ our Lord, Amen.

I have read these verses, not as a text for exposition, but rather as a motto in harmony with the spirit in which we meet, the attitude we assume, fundamentally as a people, I trust, toward this conflict, that our trust is in God. We have invoked His aid, and to Him we have committed our cause.

What I shall have to say will not be an exposition of the verses I have read,—for what follows I take no text at all.

We are at this moment facing a crisis in world affairs which is without precedent in human history. I say, we are facing it. We must face it. It is impossible that we should escape from it; for there is no way or place by which or to which to escape even if we would.

The crisis we face is a moral and spiritual one. The issues involved transcend all national and international considerations; and, that being true, petty party principles or prejudices or personal interests should not only be obscured but utterly obliterated by its tremendous importance. Civilization is threatened with destruction; and Christianity with the vilest and fiercest persecution hell has ever devised. Hitlerism is barbaric and anti-Christian to the superlative degree. Surely there can be no two opinions among us on this, that no one of us could, under any circumstances, contemplate surrender or even submission, but to the last man and woman we must fight to a finish; that was the substance of the King's message on Friday, we must conquer or die.

My special purpose this evening is to consider what we may do to increase Canada's war effort to the extent of doing everything that it is humanly possible for Canada to do to assist the fighting forces to achieve victory.

I.

To make Canada's effort the greatest possible, IT MUST BE A UNITED EFFORT. What and how such an effort may be made, I shall try to suggest; but first of all I venture to say *we should avoid, as far as possible, anything that would promote disunion.*

Recently, a general election was held in Canada. During that election a great deal of bitterness was engendered; but I feel certain that people of all parties who voted in that election voted for the most vigorous possible prosecution of the war. The voters may have been

mistaken on one side or the other; but I am sure opposing votes showed only a difference of judgment, and no difference of motive or of aim.

Personally, I supported the Government. I did so, not because I felt satisfied with what had been done, but because I believed it was the best choice available. I may have been wrong. If so, I am quite ready to accept the blame for an erroneous judgment. It would be folly now to reopen the discussion of the election campaign beyond enquiring whether the confidence expressed in the Government by the vote of the country at that time is now being justified by the Government's action.

I frankly say I expected to see the Government go full speed ahead in its war effort immediately. It is now abundantly evident that Canada is not doing all that might be done. I am not in the least impressed by the Prime Minister's frequent assertion that the Ottawa Government is working in close collaboration with the Government in London, and doing all she is asked to do. Canada is a self-governing country. Authority for all that this country does resides in Ottawa as a deposit of the will of the people of this country; and however little or much this country may do, Britain may be depended upon to say, Thank you. John Bull will not be like Oliver Twist, and ask for more. It is not enough, however, that Canada should do only what she is asked to do. *There is only one safe and right position for Canada to take, and that is to act in the premises as though the issue of the war depended upon Canada alone; and therefore for her to determine that to the last Canadian citizen, and the last Canadian dollar, Canada will fight with every bit of her strength; to use General Weygand's expression, with "fierce energy"—and that, the utmost of which she is capable.*

The question I ask is, *Is she doing it?* I am willing to give the Government the benefit of the doubt thus far, to assume that it may be doing more than superficially appears; but that is not enough. *We cannot allow the Government to hide either accomplishment or default behind a veil of secrecy.* The enemy knows what we are not doing. We have a right to insist that every man and woman in this country should be allowed to do his or her best.

I am not particularly interested to know how many million dollars a day Canada is spending. We have all learned by experience that it is quite possible to spend a great deal of money for a very little. The armed forces of the Empire just now are in the most imperative need of planes and tanks and guns and munitions, as well as of food supplies—and they are in need also of men.

It is sometimes said that Britain is not asking for men. The simple fact is, she has conscripted all her men, and all her women. There is not one exempt. She has called to the colours, in her armed forces, two to three million men already. Does anyone say that one division is enough? That she does not need any more men? She may not have asked for them, but she needs them. The population of this country is about one-quarter that of the British Isles, and *unless and until we are doing at least one quarter as much as Britain herself is doing, we ought not only to be dissatisfied, but utterly ashamed.*

If it be true that we have only sixteen tanks of a

more or less antiquated order available even for practice purposes in this country, then the Government should be unsparingly censured for such defect. If it be true that after all the talk of making Canada the principal air-training centre for the Empire, we are promising to supply only one hundred and sixty-nine trained pilots by next November, again we and the Government ought to be ashamed of the acknowledgment. It is not enough.

I read but recently of a young pilot officer who went to England at his own expense in January, and was commissioned as a pilot officer in April. I do not need to be taken into governmental confidence to know certain things. I know personally that hundreds of young men in this country are eating their hearts out because they are not given an opportunity to enlist. We have one division overseas; another in training; and we are promised that a third will be raised. I read last week a discussion of the constitution of the third division, in Parliament, where the units should be found, how it should be arranged! Fifteen thousand men! France has eight million, and Germany perhaps even more. I read that discussion as far as my patience would allow me. It was piffing stuff, worthy the discussion of a third-rate Ladies' Aid Society of a back-country lodge! *If the Minister of Defense needs every Tom, Dick, and Harry, to tell him how to get a unit from his neighbourhood, if he has no greater ability than that, he ought to be removed immediately, and somebody put in his place who knows how to organize men.* (Loud applause.)

To equal the effort of Newfoundland, we ought now to have five hundred thousand men under arms; and I am positive there are far more than five hundred thousand men physically fit, who are ready voluntarily to enlist if they are given the chance. Mr. King said the Canadian people, and not Parliament, are the supreme authority in this country. Then let the supreme authority be heard on this matter.

In the extremity of the hour, it is nothing short of a governmental crime for a man or woman who is able to work, to be left in idleness. Proper initiative and energy and organizing ability could, within a couple of weeks, put this entire country, from the Atlantic to the Pacific, on a war footing—I mean, in the sense of having assigned everyone a position in which he or she could at least be in training for some useful sort of war service. No building with four walls and a roof in which machinery could be put up, should be allowed to be idle. Machinists of every sort ought to be impressed into service for the production of the mechanized implements of warfare we need.

In one of our airplane factories not far from Toronto, a young man was working as a sheet-metal worker, and very often had but an hour and a half for a day's work. He said to the man over him, "What next? What next?" "That is all." Until at last the foreman said, "Fill out the day; make it do for the day." The young man said, "I will not put in a day's wages for an hour and a half's work." And he walked out. And that was in a place where they are making airplanes that are indispensable to the prosecution of the war in which we are engaged. It is a disgrace to the country.

What I say will be reported and printed, and I shall send the Prime Minister a copy.

Everything should, of course, be done carefully and

with a minimum of waste; but, subject to that consideration, no expense should be spared in the achievement of our purpose. Better a thousand times that we should pay taxes to the utmost limit for the rest of our lives that we may live—and die—in the enjoyment of our British liberties, than that through a false economy we should allow ourselves to become German slaves. (Applause.)

HOW, THEN, IS SUCH EFFORT TO BE MADE? I repeat, *by avoiding everything that would make for disunion, and by actually grasping at everything that will tend to unite us.* Nothing will be gained by stirring up personal animosities, by denouncing one party or another, or one leader or the other. Let us reserve all our hatred for the enemy.

I say, all our hatred. *I stand in this Christian pulpit and offer no apology for saying it. I should question my relationship to Christ, I should question my own moral integrity, and even my right to a place in decent, ordered, society, if I did not hate Hitler and his gang, and all that they stand for, with the intensest hatred of which my soul is capable. I hate them as I hate the devil and hell; for I am sure they are the agents of both of them. And in reaction from that, I am prepared to love, or at least agree with, anyone who will help me fight them; to make every kind of allowance, to forget all grievances, all differences, and join as one in this fight.*

I turn then to Ottawa, and venture to say that nothing will be gained by the Government's taking a defensive attitude beyond the clearest and most convincing statement of fact. If the facts are not what they ought to be, let there be an acknowledgment of error. I mean that the Government must be more concerned to defend the country than to defend itself. In the earlier stages—and before war began—I was as critical of the Chamberlain régime as anyone. As soon as war began, I believed it necessary to support the Government. But when a situation emerged in the Old Country of such a critical character as that which was occasioned by the Norwegian affair, Mr. Chamberlain recognized that Britain must fight with her last ounce of energy, and that she must be absolutely united to do so.

Nothing in Mr. Chamberlain's career was more heroic, more splendid, than when with deep emotion he told the Empire that he recognized the necessity for such a union, and that when he found it was impossible under his leadership, but saw clearly that it might be possible under the leadership of another, he had tendered his resignation to His Majesty. I believe that with that statement, Mr. Chamberlain established himself in the hearts of the people as he had never been able to do before.

In France Daladier stepped aside for Monsieur Paul Reynaud. In the regrettable disaster that occurred by the breaking of the Germans through the French lines, the French Premier frankly acknowledged that it was the result of a great mistake. He did not say that the military authorities had been working in close collaboration with each other. Nothing of the sort! And by his acknowledgment of the mistake, he did more to restore confidence and to unite France behind the new leader, than could have been done in any other way.

I do not suggest that the present Prime Minister of Canada is incapable of the leadership Canada requires;

but I do say that in the light of that which has transpired of recent weeks, the Prime Minister ought—and must supply leadership of a different and more aggressive quality; or else, in the same way as a change was effected in Britain he should be required to step aside and give the reins to other hands. (Loud and prolonged applause.) It is my opinion that if Mr. King, with his immense majority in Parliament, would put the interest of the state, and of the Empire, and of the world at large, before all party considerations, and call into his Cabinet representatives of every shade of political opinion, after the British pattern, and present a Government that is representative of all the people—so representative that the Speaker should have to declare that the position of Leader of the Opposition had ceased, for the reason there was no opposition—he would take the course which the people of this country demand.

If certain newspapers wedded to the past, insist that that is what we were offered in the last election, I answer that if it had been, I should have voted for it with all my heart. A government does not become a union government by calling it "National." Any government holding office by reason of its having a majority in Parliament is a "National" government. It can be a "union" government only when it is representative of every party, and of all shades of political opinion, represented in the House of Commons.

Such a government ought to be formed—and it ought to be formed at once—and the whole administration should be reorganized in the light of the present emergency. *No party should be allowed to prevent it; and no one part of this country—be it British Columbia, or Alberta, or Saskatchewan, or Manitoba, or Ontario, or the Maritimes, or Quebec—should be allowed to hold us back from such a united effort, and drag this country down to destruction.* Such extreme measures must often be taken in war-time as only a government representative of all the people and not only of a party having a majority, can take.

II.

Let me now state CERTAIN REASONS WHY I BELIEVE SUCH ACTION SHOULD BE TAKEN IMMEDIATELY.

The first is that *the armed forces need, and will continue to need, replenishment in men and material—and this country is abundantly able to supply both.* Shame on us if we fail to do our utmost.

Furthermore, it should be done because *the people of this country are eager to enlist in any kind of war service they are capable of rendering.* Hundreds of thousands of men, I am positive, are eager to enlist for active service in all arms. I read recently of two Canadian flying officers who had received the Distinguished Flying Cross. Both of them poor, they had hitch-hiked their way to the Coast. They had crossed to England in a cattle-boat; they had been accepted for service in the Royal Air Force in England, having found no opportunity to enlist in this country. They paid their own way by their labour, for the privilege—and that is the spirit, I believe, of the vast majority of the men of this country. And the government must be made to understand that.

I think it ought to be done, too, *for the sake of the effect it would have upon the morale of the people of*

Britain, who sorely need encouragement, and not discouragement. Already that land is exerting itself to the utmost, and a large transfusion of Canadian blood, by sending to England, increased forces, would do much to maintain the morale of our overseas people.

Furthermore, it should be done *for the sake of the effect it would have upon public opinion in the United States.* What is the use of our being critical of American neutrality if any considerable part of this country is, so far as its effort is concerned, practically neutral in respect to the war? We shall have thousands of American tourists in this country this summer. Let them hear the wheels of industry humming. Let them see khaki-clad men in training. Let them see a whole country geared to the utmost for war. Nothing would do more to impress the United States than for it to be evident to all that Canada herself recognizes that we are engaged in a life-and-death struggle.

Another reason is that *nothing would so tend to bring all subversive elements in the country into the open.* Only when complete unity of action is determined upon will opposition to that action reveal itself.

And we need to do something to discover these subversive elements. We have the appalling examples of Austria, and Poland, and Czechoslovakia, and Norway and Belgium, and even France, to teach us. Beyond all question, the enemy is within our gates in large numbers. Had I the authority, I would intern every man and woman in this country of German birth, and not a few others of German origin. Mere naturalization should not protect them. And if among them there should be Germans who really love this country, and who really desire an Allied victory, they would not object to such restrictions as are necessary to secure that victory, even though it should impose some temporary disability or inconvenience upon them.

Canada should recognize that she is at war, and for the duration of the war *she should not tolerate anyone who has the least sympathy with Germany.* Such persons ought not to be at large.

III.

HOW, THEN, CAN SUCH OBJECTS BE ACHIEVED?

First, *through press and platform, let the government be made aware of popular sentiment in this country.* Let the people become articulate. *If then any considerations of party, or of prestige, or of racial prejudice, or reserve, should stand in the way of such an accomplishment, all who have any voice at all should raise it until the voice of a united Canada is heard in such volume at Ottawa as to compel recognition.*

I will take second place to no man living in my loyalty to the Word of God, and in a recognition of the fact that it is my supreme duty to preach the gospel; but had a religious service been in progress in this church two years ago when the fire started, I should have been a fool had I remained on my platform and said to the people, "Be perfectly calm; wait until I have finished the sermon; never mind the fire." Our first business then was to put out that fire, and had I been on this platform and so remained, I should have been burned to a crisp.

And we shall all be burned to a crisp if we do not win the war. There would be an end to all preaching

of the gospel if Hitler should rule this country. Therefore I say, it is no desecration of the Sabbath, and no departure from service to holy things, *if in an emergency every pulpit in this country should speak as with one voice, demanding that the government do more, and more, and more, until there is not a man or woman left unemployed in some sort of war service in this whole country. Meetings should be held everywhere, week-days and Sundays; until, like the sound of many waters, the thunderous demand of the whole Canadian people should compel a unification and acceleration of our efforts to win the war.*

Much has been said in time past about conscription. So far as the man-power of this country is concerned, I am persuaded, as I have said, that there are hundreds of thousands of men waiting to enlist without conscription. But Britain adopted conscription at the outset of the war, and now she has conscripted everything and everybody, every man, woman, and every bit of property and every shilling of funds. Let the same be done here. But let the Canadian public begin by conscripting the government and the Prime Minister, if necessary. I do not believe, if such a measure and on that scale, were adopted in Canada, there would be any serious opposition. *There would be serious opposition to a mere conscription measure which would conscript man-power alone, and for the army alone.* But I believe that every man and woman in this country, and every bit of property, and every dollar of wealth, should be conscripted by the government; and the whole country enlisted in the war. I believe that to any such measure as that, the whole country would give a ready assent; but it cannot be done without a government that is representative of all parties.

Senator Meighen said that he would accept the most menial position if only he could help on in the war. I hope we should all be ready to do so. For myself, I will do anything of which I am capable, I care not what it is. I will follow any leader who will really lead. Someone must lead. Someone must direct the affairs of this country. If we have not the necessary leadership in Ottawa, it must be found—it should be found at once.

This day has been set aside as a day of prayer. This church believes in prayer. We did not wait for a royal proclamation, but, like many other churches, we have been in prayer ever since the war began. Notwithstanding, we welcome this day that is set apart throughout the Empire as a day of intercession.

Was not your heart moved when you heard the King speak? Were your eyes dry? Mine were not. I remembered how Hitler had challenged us; how he was teaching the youth of Germany that Jesus of Nazareth was a disreputable Jew who died a shameful death upon a cross, and that their true saviour is their great fuhrer, Adolf Hitler. Nothing more blasphemous was ever written than is written into the text-books of Germany, and taught to the youth of that country; and when I heard the King urging the people to pray to the God of our fathers by Whom, when they had prayed in time past, they had been heard,—I was deeply stirred.

But why did I not ask you to spend the whole time in prayer instead of addressing you thus? Because I believe in Oliver Cromwell's maxim, "Trust in God, and keep your powder dry." It is sacrilege, it is little short

of blasphemy, to say we trust in God unless we do keep our powder dry. I do not think God will hear the prayers of Canada for blessing upon the Armed Forces in the theatre of war unless there be a resolution on our part and action too, to make every necessary sacrifice, even to the last drop of our blood.

Years ago I knew an old man who was a missionary to the sailors on the Welland Canal, whom everybody affectionately called, "Father Bone". He continued his labours, visiting the ships as they passed through the Canal, until he was far past the four-score mile-stone. But a year or so before he laid down his burdens, an assistant was appointed; and he and his assistant had spent one hot day climbing on and off the ships as they passed through the locks, talking with the men, and preaching Christ to them. When the day was over, they wended their way homeward, and the old man said to his assistant, "Well, brother, I think we have done the very best we could to-day. We have worked from morning to evening to the limit of our strength, and I think we can now go home and pray. You remember on Carmel, when Elijah summoned all the prophets of Baal, he did something before he prayed. He restored the altar of Israel that had been broken down; he placed wood upon the altar, and a sacrifice upon the wood—and after that, he prayed that God would send the fire, and accept the challenge that the God that answered by fire, should be God." Then said Mr. Bone, "You know, brother, there are some people who talk much about praying. They ask God to send the fire—but there is neither altar, nor wood, nor sacrifice, of their preparation upon which the fire may fall."

So, my dear friends, if we are to be heard in heaven, God's dwelling-place, now that the enemy is thundering at the gates, we do well, first for ourselves individually, to restore the broken altar, to put wood upon the altar and sacrifice upon the wood, and then ask God to send the fire. And so nationally, if we would have God answer our prayers, we need, as a people, to repent and turn to God, to give Him again His first place in our national life.

I have here a speech delivered in the Senate on Wednesday of last week, by Senator Hughes, which the Senator kindly sent me. Senator Hughes is a Roman Catholic. In his speech in the Senate on Wednesday he criticized a book by Dr. Thomas Mann, entitled, "The Coming Victory of Democracy", which he said was enthusiastically reviewed in nearly all the English-speaking newspapers of Canada. And then he refers to *The Ottawa Journal* in particular in these words:

"The *Ottawa Journal* was most eulogistic of this book, and this caused me to read it. From my point of view, there were many defects in it, but the greatest defect was its practical ignoring of God in His dealings with mankind, and its studied elimination of all idea of Jesus Christ and His teaching in regard to the affairs of this world. Dr. Mann practically put the form of government called 'Democracy' in God's place by saying in effect that if all nations adopted that form the troubles of the world would be solved.

"A little later *The Journal* had a well written editorial under the caption, 'Are We Losing the Essentials?' This caused me to write to that newspaper a letter saying that the eulogies which Dr. Mann's

book had received from the English-speaking newspapers of Canada were the best possible proof that we had already, in large measure, lost the greatest of the essentials, namely, explicit belief in the Deity of the Lord Jesus Christ. The Journal published this letter, but deleted from it all reference to Jesus as God. I then wrote another letter, complaining of the deletion. This The Journal refused to publish, but courteously returned me the manuscript with the following written explanation:

Ottawa, Canada,
May 4, 1939.

'Hon. J. J. Hughes,
The Senate,
Ottawa.

'Dear Sir:

'The Journal asks to be excused from printing the enclosed. It does not wish to get into a religious controversy. The reference made in your first letter to which you refer was deleted because Dr. Mann is a Jew.'

"So it amounts to this. In the opinion of The Ottawa Journal, reference to Jesus Christ as God would be likely to evoke opposition and start a religious controversy, and might offend Dr. Mann and others. If a choice had to be made between Jesus Christ and Dr. Mann, Jesus had to take second place. If this is not a fairly pronounced form of Hitlerism and Stalinism, I should like to know what it is. One thing I do know: if the Bible be true, this thing is not Christianity. Now, *The Ottawa Journal* is a sane, respectable, well-conducted, secular newspaper, as newspapers go, and in my view is a good representative of the English-speaking secular press and of the public opinion of Canada in most non-political matters. And this is supposed to be a Christian country in the twentieth century!"

Senator Hughes was right in insisting that Jesus Christ is God, and that He is the Way, the Truth, and the Life; and that if we are really going to pray, we must come to God through Him, for no man cometh unto the Father but by Him. But while *The Ottawa Journal's* attitude is true to any extent in the life of any country, that the honour of Jesus Christ our Lord is to be subordinated to the feelings of Dr. Mann, or any other Jew, or any other person, there is surely need for repentance and return to God.

So I say, in that religious sense, that spiritual sense, *let Canada rebuild her altar, and put wood and sacrifice upon the altar, and call upon God to send the fire.*

And further, *in a national sense*, if we are to expect God's blessing upon our effort, *it must be no half-hearted effort.* Let the national altar of our devotion to God and country be restored. Let every man and woman bring some wood for the fire. Let all the people, everyone, contribute something to the sacrifice. And if and when we thus do the utmost of which we are capable, we then pray, the God Who answered by fire long ago, will answer by fire again. He will answer by fire on the fields of France and Flanders, using His own instrumentalities, such instrumentalities as we offer as a medium for the expression of His power. The fire from heaven will fall thus upon all the enemies of unrighteousness, and God will give such a victory as will glorify Him in all the earth.

WHAT OUGHT TO BE DONE WITH GERMAN SPIES IN CANADA

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

Preached in Jarvis St. Baptist Church, Toronto
Sunday Morning, May 26th, 1940.

(Stenographically reported)

"He that is not with me is against me."—Matthew 12:30.

Prayer before the Sermon

We come this morning, O Lord, to the Mercy Seat, because Thou hast commanded us to come. Thou hast told us that the door is opened into Thy presence, through a new and living way which our Lord Jesus has consecrated for evermore. By that way, the way of the cross, the way of the sprinkled blood; we come this morning to pray. We bow in Thy presence with millions of our fellow subjects throughout the Empire. We come at Thy call; and we rejoice to come, too, because we have been requested to come by him whom Thou hast appointed, we believe, the King of these Dominions.

We thank Thee that we are able, this morning, so sincerely, unitedly, and heartily, to seek Thy blessing upon the King, that he has so abundantly given us cause to sing with heart and voice, God Save the King. We thank Thee for a King who fears God; who recognizes and acknowledges that only the Most High can help us. And this morning we ask for him the richest of Thy benedictions.

Look upon the peoples of this Empire. We have read this morning from Thy Word of one inspired of the Holy Ghost who sought Thy face, and who recognized that there is no man that sinneth not; and that, therefore, Thy people, those who are called by Thy name, must frequently turn again to Thee, and confess their sins. We acknowledge Thy good hand upon us in all the commonwealths of the Empire. Notwithstanding, we confess that it is of Thy mercy that we are not consumed; and, although we have not sinned against Germany, nor against other nations in this instance, yet there is not one of us who has not sinned against Thee. Therefore on this day of prayer, when the thoughts of millions will be turned toward Thyself, may multitudes be made to consider their personal relationship to Thee, that there may be real repentance and faith engendered in the hearts of these millions of supplicants.

Forgive us every one our trespasses. Forgive us that we have so frequently walked in our own ways. We have sought so often to do our own wills, and we have walked in our own counsels, and in the sight of our own eyes, instead of hearing Thy Word, and trying to do Thy will. Oh Lord, how grievously have Thy professed people, the churches of all names, sinned against Thee! Thy Word has been set aside. Men have sought in its place their own carnal wisdom, their own reasoning, and because of this we have been brought to this present state of confusion. Not because of any sin against Germany, but because we have so grievously, every one of us, sinned against Thee in that we have not given Thee the first place in our thought, and in our national life.

We pray to-day that Thou wilt give special wisdom to the various governments of the Empire, in our own land, and in all the Dominions, in India and in the Colonies. And especially, O Lord, in London may Thy presence in the councils of State be sought and recognized. For the Prime Minister, in these days of great responsibility, we pray. We thank Thee for the unity of the people. We thank Thee that Thou hast awakened the people to the common danger. May those who rule have the wisdom which is from above, and then it will be first pure, and only after that will it be peaceable.

We beseech Thee, O Lord, to command our armies, the armed forces of the Empire. Again and again of ancient time Thine unseen hand has been stretched forth in the cause of truth and righteousness. Therefore we pray that in this conflict Thou wilt plan the campaign; order all things according to Thy will.

For the commanders of the forces we pray that courage and wisdom and ability to make quick decisions, may be theirs. Especially do we command General Weygand to Thee, that he may be Thine instrument, if it pleases Thee, to turn back the armies of the aliens.

Gird our air men for their perilous flights, every one of

them. We thank Thee for their valour, for their splendid ability. Bless and use them still. Hast Thou not made the clouds Thy chariot? Dost Thou not walk upon the wings of the wind? Be with them in the upper air. Give them energy and may their lives be precious in Thy sight.

For all who go down to the sea in ships, and do business in great waters we ask Thine aid, especially for our naval forces in the East, the Mediterranean, the North Sea, and the Channel, for all who keep watch along the coast lines; for the mothers and their children, and for all who stand guard at night: for all these we pray, that in England and here and throughout the Empire, we may be a united people striving together in the cause of righteousness.

Over and above all that, O Lord, since Thou art the Lord of hosts, give us the help of the armies of the sky. We are sure Thou hast done so in days gone by. Thy Word is full of the records of Thine interventions, when Thou hast made bare Thine arm, when Thou hast unsheathed Thy glittering sword, and Thy hand has taken hold upon judgment. Arise, O Lord God, let Thine enemies be scattered! As Thou didst go before the armies of Joshua, so do Thou come as Captain of the host of the Lord, and destroy the forces of evil, and give us, we pray Thee, a speedy victory.

We remember, O Lord, especially to-day, how the enemy has challenged Thee, how Hitler has mocked at the God and Father of our Lord Jesus Christ! how he has set himself in direct opposition to God Himself! O Lord God, accept this challenge, and show that Thou art God, that beside Thee there is none else. Have pity upon Thine own great Name, for Thine own honour's sake, that men may praise Thee throughout the world! Give victory, overwhelming and complete, to righteousness. Pour upon Thy people everywhere to-day the spirit of grace and of supplication. May we not be content to pray only when we are bowed in the house of prayer, but help us O Lord, that we may find Thee so real that we may pray without ceasing.

And especially do we pray for the souls of those who fight. May their souls be saved! May they know what it is personally, to rejoice in the favour of God through Jesus Christ!

To this end wilt Thou inspire all those who preach the gospel at home and abroad, and especially those who minister to our armed forces. Oh that the chaplains may all be men of God who themselves know the joyful sound, and know how to preach the word of grace to those who need it!

Now bless us in this morning hour. Help us that as we turn to Thy Word we may receive instruction therefrom. We ask it in the name of Jesus Christ our Lord. Amen.

For many years now in certain spheres of human thought it has been quite common to find men who boast that they never take sides. They are never for nor against anything, nor anybody. Affecting a superior air, they boast that they are accustomed to take the middle of the road. The middle-of-the-road driver is always a very dangerous man. It is always safer to take one side or the other. But there are people with whom there is no black and no white, no east and no west, neither north nor south. You could not get them to commit themselves on anything: they are never cold, they are never hot—they are lukewarm. I remember sitting at a table in a restaurant some years ago with a blind woman, a woman of fine culture, and strong opinions, and very pronounced convictions, too. She spoke critically of a certain man. I did not know him. I said, "Are you sure about him?" "Oh, yes", she said, "he never commits himself to anything. I cannot stand that." Then she went on: "I like my tea strong, and I like it hot! I like people to have conviction, and to have courage enough to express their convictions."

The disposition to be neutral toward great issues has displayed itself in nearly all walks of life, except, of course, where people's personal interests are concerned. If they are collecting a bill they are not of double-mind: they are quite sure there are one hundred cents to the dollar, and sixteen ounces to the pound. They are very

pronounced where their own personal interests are concerned, but in other matters they know neither black nor white, but a whitey-black, a kind of grey. They are not colour-blind, but they prefer neutral shades!

It may not be wholly without profit that the world generally has been shocked out of its smug complacency; awakened from the assumption that we could drift along, and drift safely without chart or compass or hand upon the helm. In matters that face us to-day it is necessary that we should not be guided by prejudice, much less by our passions. What course we take should be taken in obedience to principles, principles which can be justified as of the very essence of truth.

I.

Our Lord tells us that any such attitude toward Him is impossible. He says that so far as He is concerned men must be reckoned to be "for" Him, or "against" Him. So I begin with a brief exposition of that principle that is fundamental to everything. IN RESPECT TO THE PERSON OF CHRIST, AND TO THE PRINCIPLES OF HIS TEACHING, NEUTRALITY IS AN IMPOSSIBILITY, and any attempt at it is nothing short of sin.

A Christian should put his loyalty to Christ beyond all question, beyond all possibility of doubt. For anyone to have to ask whether or not you are a Christian, if indeed you profess so to be, is in itself a terrible indictment. We ought to live, we ought so to conduct ourselves, we ought to be so positively and openly committed to loyalty to Christ and His truth in all realms as to make it unnecessary for anybody ever to ask what we are. What are you? Are you a Christian? Does your wife know it? Do your children know it? Do your fellow-workmen know it? Do all the people with whom you have contact in any realm of life know it? Is your Christian character so pronounced, so clearly defined that it constitutes a veritable testimony, clear and unmistakable, so that everyone knows exactly where you stand? You are not afraid to be called a British citizen. So should we not be afraid to be called Christians. Where Christ is concerned, the honour of His name, His Word, the interests of His kingdom, there is absolutely no room for neutrality. We must place our position beyond possibility of doubt.

And the same should be true respecting His Word. What is your attitude toward the Bible? "Well, that all depends—!" If that is your answer, I know where you are. The man who really believes God's Word, who knows that it is the truth, is not afraid, openly, unreservedly, and finally, to commit himself absolutely to it.

That has been the churches' weakness. The people in the pew have not known where the preacher was going—whether he was seeking to expound God's Word, or to insinuate a doubt as to its reliability. I would not go to a neutral church. I am a citizen of the kingdom of heaven, and I will hold no converse or fellowship with its enemies; and I am compelled to recognize everyone who professes to be neutral as nothing less than an enemy in disguise. Let us be definite. If you believe the Bible, if you believe the things of God, commit yourself to them. Let everyone know it. If you are opposed, let that be known, and we shall know where to place you. Do not try to take neutral ground, for any attempt at neutrality in these matters must be construed as opposition.

II.

So then a NON-COMMITTAL ATTITUDE TOWARD MORAL PRINCIPLES IN THE VERY NATURE OF THE CASE IMPUGNS

A MAN'S LOYALTY TO TRUTH. I am not speaking of doubtful matters. We must not accept things without proof: "Prove all things." But when once the truth has been established in respect to any matter, there can be thereafter only one attitude that a decent man can take toward it. Where right has been established, where a cause has been shown to be right, then we must be "for" it; otherwise we are "against" it; thus our character will be manifest. An undeclared attitude in respect to questions of moral principle justly puts a man under suspicion.

III.

Therefore having laid that down as a principle, I come to THE APPLICATION OF IT IN THE PRESENT SITUATION.

The issues involved in this great conflict in respect to which His Majesty the King has called us all this day to prayer, are very clearly defined, and they transcend all racial and national considerations. *Hitlerism is only evil.* I do not believe that ever in the world's history hell itself has vomited its poison more copiously than to-day. And every man's attitude toward this matter should be not only settled in his own mind, but he should be outspoken about it. I say deliberately, whether a man be one of the seventy-five ministers of the United Church who issued the anti-war manifesto, or a crack-brained professor in the University, or a half-baked student, whoever he may be, *any man, or woman, who attempts to make any apology, or to offer any justification for Hitler or Hitlerism, ought to be put either in a lunatic asylum or in jail.* Such a person ought not to be at large, whoever he is, whether he was born in Britain or in Germany, whether he is a disciple of Hitler, Stalin or of Mussolini. In this time of national peril there is no room in this country for neutrality. Every decent man ought to be ready to make his attitude known—I do not say merely every Christian man! I have already said that; but any man who lays claim to ordinary morality ought in this country, and under this flag, to declare himself as an inveterate enemy of Hitler. And if he does not, he is not a decent man.

Germany and Germans are identified with Hitler. I have never had the slightest sympathy with people who have said that we were at war with Hitler, and not with Germans. In my own mind I have been at war with Hitler and with Germany and with Germans ever since the last War. I have never doubted that the peace conference of Versailles was nothing more than an extension of the Armistice. If you read the history of Germany for the last one hundred years you will find that it has been a plague. No other nation in the world has done so much to load the nations with the burden of armaments as has Germany. The whole world has had to prepare to defend itself against this nation of robbers and murderers.

I know that the Lord has His elect people everywhere, but my dear friends, the Germany of the Kaiser produced the same fiendishness that Hitler has produced. The record of the last war was nearly as black as this; it was characterized by the same inhumanity, the same unspeakable bestiality everywhere. And there was no Versailles Treaty to produce it, no economic injustice imposed upon Germany could be blamed for it. On the contrary, it was a time when Germany was hailed as the most intellectual country in the world. I met it in this church. When I came here thirty years ago, whoever ventured to suggest that it was possible that a man

might be educated, that he might not be wholly devoid of culture, even if he had not chosen to complete his education in Germany—that man put himself without the pale of educated people! No man was really worth listening to who had not a degree—like some tin can in his wife's kitchen—"made in Germany"! Fools that we were! No: I cannot say "we". It may sound a bit priggish, but I am compelled to say that I always protested the assumption of German cultural superiority. You wonder—some of you who do not belong to this church—at the record of this church. Dr. Shields is said to be a "fighting man". I am! I fought Germanism before I ever came to this church. I protested everywhere that this holocaust would come, that this accursed nation was hurling its assault at the very foundation of all authority, of civilization itself. But the university professors said, "Oh, the Germans are a race of cultured people!" Germany prospered in trade, and was welcomed everywhere—and even then she was planning our destruction, and has lied her way through to her present position of power. Germans—I won't say Germany, but Germans—have shown themselves capable of a treachery almost unknown to human history. I do not believe Britishers could even be compelled to commit the crimes in which Germans delight.

(A VOICE) I would not want to be a Britisher if they did!

DR. SHIELDS: Nor should I!

No British soldier at the wheel of a tank would deliberately drive it over the prostrate forms of women and children, as they sought refuge from the bombs falling from the sky. It is not in our breed to do it—it never was done!

Now let me say this: people of German birth and particularly those who have been subject to Nazi influence, may justly be suspected, every one of them. I would make no exceptions. I see Von Rintelen is under arrest. I have his book on my desk. He was the master spy in the last war. He was discovered and arrested by the British Naval Secret Service. Then he became pro-British, and ever since then he has been lauding the British to the skies, and predicting that we should win the war. In his book there is an introduction written by a British admiral, who had become a warm personal friend of his. This Admiral Hall was in command of the Naval Secret Service. His letter begins, "My dear Rintelen", and expresses his warm regard for him, and refers to the fact that in the exercise of his duty in the last war it had been necessary for him to effect his arrest. But now that is all wiped out. Rintelen is under arrest. And yet this man who has for nearly twenty years been enjoying the hospitality of Britain, is now behind prison bars.

Some one may say we must not be unjust. If I were in Germany, a man of British birth, and of Canadian citizenship, and a German policeman were to come to my house and say, "We think you would be safer behind bars"—most likely they would say, "You would be safer under the sod"—if they were to arrest me because they feared I might have British sympathies, and might aid and abet my own country, I should have no ground of complaint. I should think they were fools if they did not arrest me. I should not expect to be allowed to walk the streets of Berlin, or of Hamburg, or Munich, or anywhere else just now, unsuspected. Not at all!

Now do not mistake, I am not afraid of any "Fifth column" in Canada, nor of any parachutists. If they

should come, I think we should have a few marksmen here who would, with or without the Government's encouragement, soon be out hunting. We have a lot of men in Canada who are like the Boers. They were not soldiers, but they knew how to shoot. I remember reading a story of a Boer going out hunting. He took in his belt two cartridges. He was going out hunting ducks. His companion said, "You have only two cartridges?" "Well, I want only two ducks!"

I read reports of the United States training a home guard. I do not think there will be much need of them, except to prevent sabotage, for the reason that I am as sure as that I am standing here, that Britain and France will prevail, cost what it may. We are going to win. It were treason to imagine the contrary. But just because it is possible for a secret enemy to do infinite damage to our industry, to our systems of transportation, to retard our war effort in a thousand ways, enemy sympathizers ought not to be at large. I think that every German should be put where he cannot possibly do any harm. We do not need to set up concentration camps after the German pattern. I do not believe in the reversal of the British principle, that every man should be presumed to be innocent until he is proved guilty: but if I had my way, to use the technical term, I would detain every German, without any exception at all, as "a material witness". Treat him well but put him where he cannot treat us ill—for the duration. It is absurd that we should allow potential or even possible enemies to be at large.

I do not believe in private police: I believe in properly constituted law and order, but I do believe, on the other hand that knowledge may come to you or to me which may have escaped the police. My counsel to you in the presence of Germans, or anyone else for that matter, is to have acute ears, and inactive tongues. Listen to everything, and say nothing. Particularly if you have letters from the men at the front, unless you are sure that it will not do any damage—even though it has passed the censor—keep it to yourself. I have already done a little of that myself. I don't know with what success. I have already reported certain cases to the police, and I will do it again if I have anything to report.

At the outbreak of the war I had a man speaking here one Thursday night. He came from Latvia. He had been in Berlin at the time of the burning of the Synagogues. He was going to tell us about it, and I had so announced. There were more people than Greenway Hall could comfortably accommodate, and so our janitors were bringing in chairs. One of our janitors was at the door opening on the courtyard, about nine o'clock, when a man came up the driveway. He was not drunk; he was perfectly sober. He said to the janitor: "Is Shields speaking about Germany to-night?" He said "No; there is another man from Europe who is speaking. Who are you?" Just at that minute this man whipped out a piece of iron pipe, or a billy, or something of the sort, and struck the janitor in the face, and then ran. We found the janitor a bit stunned, blood streaming down his face. "Just a crank!" one of the policemen said. I said, "Just a crank," but the kind of a crank who ought to be in jail."

There is no doubt about it that here and in the United States, Germany is as hard at work as she has been elsewhere. Do not be panicky, but any time you hear about anything like that, you had better report it to the police; or, come and report it to me, and I will pass it

on. I am not afraid of Germany. I am not afraid of Hitler. One of the things I mourn is that he is so far away that I cannot hit him—and *that is wholly Christian!*

Now what about ourselves in relation to these great principles? Fifth columnists! Judas Iscariot was a fifth columnist. The devil has always done his deadliest work by that means. Let us see to it that as Christian men and women we are definitely, openly, committed to loyalty to Christ. And then as Canadian citizens, let us equally be committed up to the hilt to this cause in which we are engaged, and pray God's blessing upon it.

WHY TWO SERMONS

Sunday was observed in Jarvis Street, as in churches throughout the Empire, as a day of special prayer for the success of our Arms. As the sermon of the morning and of the evening related to Canada's war effort, we have thought it well to print both, with a view to doing all that is possible toward the winning of the war.

KING LEOPOLD'S SURRENDER

Broadly speaking, there are three sources of knowledge open to us all: history, observation, and experience. And these three storehouses of information are filled with parallelisms and precedents, which perhaps are our best teachers.

It is well for us all that, as the Preacher observed, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us." Were it otherwise, we might all be numbered with such as are "ever learning, and never able to come to the knowledge of the truth."

The principles inhering in these propositions should enable us to orient ourselves toward every-day occurrences. It is painfully true, however, that some of the events of the day so shock us by their sudden impact that for the moment we are unable to draw upon the sources of instruction we have named, for an interpretation. Thus it comes to pass that only in the light of our proverbial "second thoughts" are we able to observe the truth of another proverbial saying that "history repeats itself".

For these reasons, it is well, so far as it may be possible, from day to day, to await the clearer perspective of to-morrow before attempting anything like a settled judgment.

The surrender of the Belgian armies to the Germans, by the Belgian king, probably shocked the world far more than we were shocked, even in our uncalloused days, by news of the sinking of the *Titanic*. Notwithstanding it has been said that the King's action was "without precedent in history", we are able to recall many small-scale parallelisms from our own experience and observation; and it may be that it is scarcely true to say that it is without historical precedent.

The Leopolds we have known were preachers who, after the comradeship of the great war, dissolved the mutual defense-agreement, as did Leopold. They became coldly neutral in respect to disputes with the old enemy where the same questions were at issue as had provoked war before.

Then our Leopold determined upon an "independent" course, stipulating that he would personally command his own army:—to which no one had ever objected. Our Leopold also refused all proposals for staff conferences, on the ground that it might put him under suspicion—that it would expose him to the suspicion of an enemy that was planning his utter destruction, as he was planning ours!

But as soon as the enemy's bolt was launched, he sent out an SOS for aid to his old allies who, reckless of their own safety, went to his assistance. But he proved to be a true Ephraimite: "The children of Ephraim, being armed, and carrying bows, turned back in the day of battle." And on the eve of a great offensive campaign, our Leopold withdrew from the battle-field, and surrendered to the foe.

We have passed through it all. We have felt the shock of it. And though we suffered much by the surrender to the enemy of a strategically important part of the field, we did not lose the war. Hallelujah!

The Apostle Paul was a good soldier of Jesus Christ, and a warrior who gave place to the enemy, "no, not for a moment." But he was often "in perils among false brethren". No man, or movement, or nation, which stands uncompromisingly for that which is right, can safely expect that all who first respond to the call to arms will faithfully continue to the end of the war. The Demases who "love this present world"—by which we are to understand, those who have no perspective, who think little of to-morrow because they are so absorbed by the exigencies of to-day—such will be sure to "forsake" those who are determined to fight a good fight, to finish their course, to keep the faith, and to inherit a crown of righteousness.

But as the Apostle Paul was not defeated, nor greatly hindered in his course by such defections, so shall we not be if we steadfastly set our faces, like a Greater than Paul, to go to our Jerusalem, with its Gethsemane and Calvary. For though He was betrayed by one, denied by another, and forsaken by all, He fought through to ultimate victory; and the grave which His enemies had planned for Him, is now empty!

No such story, however, can be written of His betrayer. Thirty pieces of silver have a very limited purchasing power. They never bought comfort or peace for any man, but only a plot in the potters' field. Neither France nor Belgium will ever erect a monument to King Leopold III. Suspend judgment? Yes, perhaps. But we are fairly safe in accepting the judgment of the four Cabinet Ministers who opposed Leopold to the end.

However hard-pressed he was, he knew that the British Expeditionary Forces and a section of the French Army had risked everything to go to his aid. And he knew also that his surrender would expose the Allied Armies in Belgium to the danger of destruction. Yet he treacherously surrendered, and so far as he was concerned, made the utmost contribution of which he was capable, to a final victory for Hitler.

We are glad he was not called *Albert*. *Leopold* fits him better. He is in the true succession of another Leopold of Belgium of infamous memory. But we may safely leave Leopold to the tender mercies of his new master, and to the judgment of his own conscience; for on Leopold's to-morrow he will most certainly be made to exclaim, "I have sinned, in that I have betrayed the innocent blood."

SEVENTH-DAY ADVENTISM

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

Chapter IV.

THE SEVENTH-DAY

(Concluded)

When we pass from the New Testament to the history immediately thereafter; it is abundantly clear that Gentile Christians did not confuse the Sabbath and the Lord's Day, but that they met together on Sunday. There are other references that could be given, but the following are quite sufficient to prove our point.

On his way from his bishopric in Antioch to martyrdom in Rome, Ignatius wrote a number of letters to churches in Asia Minor about 110 A.D. To the Magnesians he said: "Those who conducted their lives by old practices have come to newness of hope, no longer keeping the Sabbath but living according to the Lord's (Day), in which also our life rose through Him and His death" (9:1).

The younger Pliny, propraetor in Asia Minor, wrote in 112 to Trajan about the Christians in his district who "were wont, on a stated day (stato die) to meet together before it was light, and to sing a hymn to Christ, as a god, alternately", and so on. (This letter is given in full in the back of Whiston's popular edition of Josephus.)

The so-called *Epistle of Barnabas* (c. 100 A.D.) discussing the relation of Christians to the Old Testament, discusses the Sabbath, and says in concluding: "Wherefore we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead" (15:9).

The Teaching of the Twelve Apostles, as it calls itself (between 90 and 160 A.D.; c.f. above), enjoins the Christians: "Every Lord's (Day) of the Lord, being gathered together, break bread and give thanks, having confessed before your trespasses in order that your sacrifices may be pure" (16:1).

Justin Martyr, in his first *Apology* to the Emperor and the Roman people (c. 140 A.D.), plainly says: "And on the day called that of the sun there takes place an assembly of all those who dwell in cities or country places, and the memoirs of the apostles and the compositions of the prophets are read as time allows. . . . And on the day of the sun in common we all hold our assembly, since it is (the) first day, on which God, changing the darkness and the matter, made the world, and Jesus Christ our Saviour on the same day from the dead rose; for on the (day) before Kronos' (Saturn's, i.e., Saturday) they crucified Him and on the day after Kronos' (Saturn's), which is the day of the sun, having appeared to His apostles and disciples, He taught these things which we have set forth above also for your inspection" (chapter 67). Again, in his *Dialogue with Trypho, a Jew*, he ventures to accept Jewish along with Gentile believers, provided that they do not induce them "either to be circumcised like themselves, or to keep the Sabbath, or to observe any other such ceremonies" (chapter 67 compare 36).

The Epistle to Diognetus (anonymous, between 150 and 200 A.D.) speaks in no uncertain terms on this subject: "As to the finical (practices of the Jews) concerning foods and their superstition about the Sabbaths and their bragging of circumcision, and the dissimulation of their fasting and new moons, I do not think that you need

to learn from me that they are laughable and worthy of no account" (chapter 4).

Eusebius quotes Dionysius, Bishop of Corinth, as having written (about 170 A.D.) to the Bishop of Rome: "To-day we have passed the Lord's holy day, in which we read your epistle" (i.e., that of Clement to the Corinthians; *Ecclesiastical History*, IV., 23).

Tertullian (second and third centuries) refers to us Christians "to whom Sabbaths are strange." We have the Lord's day (*On Idolatry* 14).

Other testimonies could be added to the same purport, but why multiply patristic references? Enough have been brought forward to prove that the Christians who carried on the apostolic tradition, celebrated Sunday as the day on which Christ rose, and that they in no way confused this with the Sabbath.

It is not our purpose to trace the growth of sabbatarianism in the Christian Church. (That is done, for instance, in J. A. Hessey, *Sunday*, Bampton Lectures for 1860). But we do affirm that confusion between Sabbath and Sunday is a late invention, unsupported by Scripture, and a snare of which we ought to steer clear.

The Reformers saw this. Luther held that Thursday would do just as well as Sunday and that the latter was not the Sabbath. Calvin in Geneva attended a play and played bowles after church on Sunday. Somewhat later, John Bunyan is quoted as saying: "The holy Sabbath is done away. The Sabbath is gone to the grave with the Old Testament."

Upon whom, then, does the responsibility rest for what is called "the Christian Sabbath"? Upon the Scotch Presbyterians and the Puritans. The lengths to which they went in an attempt to foist Sabbath regulations upon those who would worship on the Lord's Day, were they not so tragic, would be quite comic. "Acts of the kirk" in the early seventeenth century condemned nine millers to public penitence and a fine of forty shillings each for working their mills on the Lord's Day. The same penalty was later imposed on a farmer for "loading corn on a Sabbath evening". Public repentance was required even for "carrying water from the loch", or "playing bogle about the stacks", or "drinking a chapon of ale" on the holy day. Later in the same century two lovers in New England were accused and tried "for sitting together on the Lord's day under an apple-tree in Goodman Chapman's orchard". One unfortunate woman was fined ten shillings for hanging out her washing on the Sabbath. According to the New Haven code even death might be exacted for "profanation of the Lord's day . . . proudly, and with a high hand"! These old Puritans were godly men, who loved the Lord and His Word; but when that is said, we must admit that their attitude on the Sabbath question has mothered almost endless confusion on this subject.

What we need is a return to the teachings of Scripture, a fresh emphasis on its central doctrine of grace. Seventh-Day Adventists are under law. Let us preach grace. Only thereby can we meet adequately the menace of their movement.

By way of *summary*, then, we note the following: The Sabbath was instituted by God for the children of Israel at the time of the giving of the manna, and recorded for them on the tables of stone as a sign between the Lord and His earthly people. The Lord Jesus, as under the law, observed the Sabbath faithfully. When the Gospel

went out to those who had not been under the Mosaic law, Paul was the champion of freedom, and with him the Jerusalem church concurred: Gentiles were not to be brought under the law, they were not commanded to keep the Sabbath. On the other hand, there is every reason to believe that from the first Sunday when Christ rose, till this year of our Lord, Christians have remembered the first day of the week as the Lord's Day, on which our Divine Master rose from the dead.

For Christians it is not so much a day of rest as a day of service. Our observance of it is based on no Bible command,—the New Testament is not a book of rules but of principles,—but on apostolic custom confirmed in post-apostolic times. In Christ we have been freed from the yoke of bondage, we stand fast in His liberty. Yet "let every man be fully persuaded in his own mind", and let him act "according to love" lest good be blasphemed (Romans 14:5, 15f.).

Notes to Chapter IV.

The view that the Sabbath was distinctly a Jewish institution, given to Israel in the wilderness and abolished at the end of the old age, has been set forth. Many scholars might be quoted to support this view, among them the late Dr. A. T. Robertson, noted New Testament scholar of Louisville, Kentucky, and his successor, Dr. W. Hersey Davis.

On the other hand it must be said that a quite different view obtains in many orthodox Christian circles. The Presbyterian divines of Westminster long ago declared the Sabbath was changed to the first day of the week, and that it will continue to the end of the world as the Christian Sabbath (*Confession of Faith*, article 21). A. Cruden, in his popular *Concordance*, has a note to the same effect. Bishop Daniel Wilson, a century ago, wrote on *The Lord's Day*, to show that the Sabbath was instituted in Eden, confirmed to Moses as a moral law, continued by Christ, "transferred by divine authority from the seventh to the first day of the week, or Lord's day", and so "the observation of the Christian Sabbath is a most sacred compact" for all Christians. The great American Baptist theologian, Dr. A. H. Strong, called it heresy to deny that the Lord's Day is the Sabbath (*Systematic Theology*, 1912, p. 896). To him the Sabbath was of perpetual obligation (*ib.*, p. 408).

One difficulty with this view is that of finding scriptural proof for the change of day. Daniel Wilson held that "the particular day not being of the essence of the law, it is silently introduced" (*op. cit.*, reprint of the 3rd ed., 1913, p. 129). The best Dr. J. A. Broadus, in his great *Commentary on Matthew*, can say is: "The day appears to have been changed by the apostles from the seventh to the first day of the week, as that on which Christ rose" (p. 261, italics mine).

Anyone who will take the trouble to look up the references in the comprehensive general index of *The Ante-Nicene Fathers* will be convinced that there was no confusion between the Mosaic Sabbath and the Christian Lord's day for the first three centuries of the Christian era at least.

Sabbatarian writers seem to neglect the plain apostolic teaching in Romans, Galatians and Colossians. It was in the spirit of the apostle of grace that Origen declared: "To the perfect Christian . . . all his days are the Lord's, and he is always keeping the Lord's day" (*Against Celsus* 8.22).

Bible School Lesson Outline

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CHRIST REBUKES THE PHARISEES

Lesson Text: Matthew 23.

Golden Text: "Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted."—Matthew 23:12.

Teachers of younger scholars would find it profitable to select some of the main principles of this chapter, and illustrate them with reference to other portions of Scripture. For example, our Lord here teaches the heinousness of sin, and the grievous results which will surely follow, if one continues in open defiance of God's word. Our Lord also pronounces a solemn warning against hypocrisy and pride, and thus indirectly exhorts His disciples to sincerity and humility.

I. The Description of the Pharisees—verses 1 to 12. Read also Mk. 12:38-40; Lk. 20:45-47.

In the presence of a great multitude our Lord portrayed to His disciples the faults of the scribes and Pharisees. The scribes and Pharisees were the national leaders of the Jews, and in that sense might be accounted as the successors of Moses. Obedience should be rendered to them, since the leaders were supposed to know the law of the Lord, to do it, and to teach it (Ezra 7:10). The scribes recorded the law, and the Pharisees taught it, but neither party obeyed it. Hence, the people were advised to follow the instruction of their leaders, but not their example. The true leader will be able to say, "Do as I do", as well as "Do as I say" (John 13:15; 1 Cor. 4:16; 11:1; Phil. 3:17; 1 Thess. 1:6; 1 Pet. 2:21; 5:3). Let us beware lest our actions neutralize the effect of our words (Rom. 2:21, 22).

The scribes and Pharisees were quick to lay upon the shoulders of the people the responsibility of obedience to their commands, but they showed no disposition to help them to be obedient (Lk. 11:46). We must ourselves feel the burden of the sins of others (Rom. 9:2, 3; 10:1; 15:1; Gal. 6:2). It is the need that we make our own that we can help. Our Lord taught men their duty, but His commands included also enabling power. He gave men new hearts that they should desire to do His will (Phil. 2:12, 13; Heb. 8:10).

The Pharisees performed good deeds that they might win the praise of men (Matt. 5:16; 6:1-5). They wished to have the reputation for piety without paying the price. They glorified in their phylacteries and the borders of blue on their garments (Num. 15:38). The word "phylacteries" means "things to observe". The phylactery was a strip of leather to which was attached a small box containing a copy of Deut. 6:4-8. The band was fastened around the head so that the box rested in the middle of the forehead. A similar strip was placed around the left arm. The Pharisees thought they were obeying the instructions of Exod. 13:9-16 and Deut. 6:8, but it was all done for show. They were proud of their position of leadership, and made much of the distinctions of dress and treatment which marked them off from the common people (Lk. 18:11).

The scribes and Pharisees wished to be called by high-sounding names. They coveted the honour which belongs only to God. He is the supreme authority in every realm, the Great One, the Teacher, the Heavenly Father (Matt. 7:11; John 13:13; 1 Tim. 1:17).

Such pride will not avail before God. In His Kingdom service is the gateway to greatness (Matt. 20:25-28; Mk. 9:35), and humility is the condition of promotion (Isa. 57:15; Matt. 5:8; 18:4; Lk. 14:11; 18:14).

II. The Denunciation of the Pharisees—verses 13 to 33. Read also Lk. 11:42-48.

Christ had spoken strongly to the disciples concerning the Jewish leaders, but when addressing the scribes and Pharisees directly, He spoke still more strongly, uttering scathing words of rebuke. He pronounced eight woes against them, each one directed against some form of the hypocrisy of which they were guilty. The servant of the Lord should be sincere and genuine (1 Cor. 5:8; 2 Cor. 1:12; Tit. 2:7).

It is a serious offense for a so-called leader to hinder people,

rather than help them. Such men are doubly guilty, for they not only reject the Lord themselves, but they also prevent others from accepting Him (Matt. 5:19; 18:6; Lk. 11:52). Unconverted preachers are a stumbling block to their people.

Throughout the ages many deeds of oppression and cruelty have been performed in the name of religion. In vain do men seek to cover up evil conduct by religious observances. The condemnation of an unscrupulous leader will be greater than that of his followers, because his privileges are greater (Jas. 3:1).

The scribes and Pharisees were ignorant guides (Mal. 2:8; Matt. 15:14; Rom. 2:19, 20). They interpreted the law according to their traditions, adding niceties and fine distinctions of their own making, which they considered to be equally as authoritative as the original commands (Matt. 15:3-9; Mk. 7:8, 9, 13). They were ritualists, whose precepts were filled with inconsistencies (Matt. 5:33-37).

The scribes and the Pharisees kept only part of the law (Jas. 2:10). Like modern critics they considered that they had the right to say which sections of the Word of God were authoritative. They set themselves up as judges, whereas the Word itself is the judge (Heb. 4:12). They scrupulously adhered to the commands concerning formalities, but utterly ignored the greater matters of mercy, faith and judgment (Matt. 9:13; 12:7).

Our Lord taught that ceremonial purity is not of such great moment as spiritual purity (1 Sam. 15:22; Matt. 15:11). The scribes and Pharisees disregarded the necessity of holiness of heart when they covered their uncleanness with a veneer of respectability. They wished only to appear righteous before men (Matt. 5:8).

While pretending to pay respect to the prophets who had been slain in times of old, the scribes and Pharisees were in reality the successors of their fathers in the same crime of persecution (Lk. 11:47, 48; Acts 7:51, 52). Christ spoke ironically when He told them to fill up the measure of their fathers. They were taking advantage of the Lord's patience, but in the meantime their sins were piling up, and when the measure should be complete, the wrath of the Lord would be visited upon them (Rom. 2:4; 1 Thess. 2:15, 16).

III. The Desolation of Jerusalem—verses 34 to 39. Read also Lk. 11:49-51; 13:34, 35.

The opposition to the Lord's prophets, messengers and true scribes (Matt. 13:52), which had characterized official Jewry and its leaders in the past, would continue in the future (Matt. 5:11, 12). But in spite of its sin, Christ loved Jerusalem (Lk. 19:41-44), and would gladly have extended His forgiving and protecting grace to the people, had they been willing (Isa. 54:7-10; Hab. 3:2). However, they turned from Him.

When sinners refuse to receive Christ, He is compelled to turn away, and leave them to their own resources (Psa. 81:11-13; Rom. 1:24, 28). "Your house", He says, "is left unto you desolate." He can no longer speak of the temple as "my house" or "my Father's house" (Matt. 21:23; John 2:16). The words of the Lord proved sadly true, for Jerusalem was destroyed by the Roman armies in 70 A.D.

The Lord's last word to Jerusalem was one of hope. They would see Him again at His Second Coming, and the faithful remnant would welcome Him as their Messiah (Psa. 118:26).

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