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

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BEHIND THE SCENES IN EUROPE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 16th, 1940

(Stenographically Reported)

"If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you:

"But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

"Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

"And all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal."—Judges 9:19, 20; 56, 57.

Our Lord enunciated what is at once one of the simplest and one of the profoundest of the principles operative in human life, and in the divine government of things, when He said, "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Which is only another way of saying that in the moral as well as in the material world, everything brings forth after its kind. Principles as well as persons reproduce themselves "after their kind". They bring forth according to their own essential nature. So it comes to pass that to-day is the child of yesterday, the present is the fruit of the past, the news of to-day is the inevitable product of the history of years that are gone. Which means that we are never wholly divorced from the past, and that the germ of the future is with us to-day; therefore life is much more than an aggregation of time units, a record of days and of years: it is rather a chain of related events. Yet, as in the text I quoted, not an endless chain which would of necessity perpetuate the sins and wrongs of yesterday; but a chain that reaches its last link, and begins again, as by the economy of the divine Husbandman, the tree that brings forth evil fruit is hewn down and cast into the fire.

This is the hope of the world, this is the mercy of the

intervention of God in the affairs of men, that He sovereignly finishes the transgression and makes an end of sin. He cuts it short in righteousness, because a short work will the Lord make upon the earth.

That is the historical philosophy of the Deluge, of the destruction of Sodom and Gomorrah, the history of Nineveh and Tyre, and of the empires and kingdoms of the past that have ceased to be, because God has a way of cutting down evil trees, and casting them into the fire. The judgments of God are often slower than His mercies, but both proceed from the same principles of truth and righteousness. Thus it is often necessary for the believer to rest in the Lord, and to wait patiently for Him, until He shall bring forth his righteousness as the light, and his judgment as the noonday.

I have stood, as perhaps you have, in the waiting-room of a very large manufacturing concern, within which workmen who were highly skilled technicians, were employed upon difficult tasks. I have seen a sign on a door, "Positively no admittance." I could hear the hum of wheels, perhaps the stroke of hammers; and I knew that something was going on behind that door, but being untrained in the sciences there applied, I was not permitted to observe their application by the operation of those who worked. But I could wait outside, and in that waiting-room I have seen samples of the finished product of the skilled work within—plans, charts of things in process of construction, illustrating the principles upon

which they were made; and though I could not see the workmen at work, I could see what they had done when the job was finished.

The Bible is like that waiting-room. God very often excludes the human understanding from His workshop, and for the time being we cannot see what God is doing.

"God moves in a mysterious way
His wonders to perform."

We may be the instruments of the divine power, not knowing it; or, knowing it, not knowing exactly the part we play:

"The threads our hands in blindness spin
No self-determined plan weaves in;
The shuttles of the unseen powers
Work out a pattern not as ours."

But God is always at work. His sphere of industry is always throbbing with divine activity, and though we cannot always see exactly what He is doing, we may know He is doing something. The Bible gives us samples of what He has done when the job was finished, and it holds them up for our careful inspection and admiration.

The story from which my text is taken is one of them. As I have so often said to you, these historical portions of Scripture are far more than the chronological records of events: they lead us into the philosophy of things, and show us why certain things in days gone by, came to pass. And on the ground of what God has done, we may reasonably assure ourselves that God will do similar things to-day. As the end of the chapter shows God to be supreme, and righteousness triumphant, so we may be sure it will be when God has finished, if I may without irreverence say it, the job He has now in hand.

So far, the war in Europe is not going to please us. It has not proceeded as we should have desired—certainly not as we have asked. In Europe, events move too swiftly: in America, they move too slowly; and one is driven to enquire whether God has laid His sceptre by, whether indeed He has abdicated the throne of His holiness.

Israel had had many days of trouble, and one long day is recorded in the Book of Judges when "there was no king in Israel, but every man did that which was right in his own eyes." There was a period of political confusion, worse than confusion, absolute chaos. The nation seemed to have lost its stamina; it no longer contended against the foe. The Midianites and the Amalekites were in the ascendancy, and Israel for some time did not attempt to withstand their encroachments, until the Lord raised up a man called Gideon. Gideon does not appear at first to have been a very heroic figure. He is first introduced to us as threshing his wheat by the wine-press "to hide it from the Midianites". It had become the practice for Israel to plough, to sow their fields, and about the time of harvest the Midianites invaded the land and reaped their fields without so much as saying, "By your leave." Israel seems to have accepted that order of things as the inevitable programme: "And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them." Gideon was pursuing the usual course, threshing his wheat with a view to hiding it from the Midianites, apparently without thought of disputing their right to possess the fruit of his toil, when the angel of the Lord came to him and said, "The Lord is with thee, thou mighty man of valour."

I rather think Gideon looked about to find the man to whom the angel spoke. It never occurred to him that he could deserve such a designation. You are familiar with the story of how Gideon prepared to meet the Midianites, first with thirty thousand, and ultimately with only a tenth of that number; and of how the Lord gave him a great victory. After the Midianites began to run, Gideon had plenty of allies. They were ready to throw off their neutrality then and join in the chase—particularly the Ephraimites. They always waited until the battle was turned, and then came in.

There are never wanting brave warriors to pursue a fleeing foe, and win the war.

Gideon by his prowess secured for Israel forty years of peace. Under his strong hand, order was restored. The surrounding enemies had been brought into subjection, and Israel had enjoyed a period of forty years of prosperity. Gideon left behind him a numerous progeny, no less than seventy sons. The youngest of them was named Jotham, and one was called Abimelech, the son of a maidservant. When Gideon was dead, Abimelech sought to make himself ruler over Israel. He went to his mother's people, the men of Shechem, and asked them whether they would prefer—being translated into modern terms—a democracy or a totalitarian government: "Which would you rather have, seventy men to reign over you, or only one? Why not elect me your Fuehrer? I will reign over you."

The men of Shechem were like some foolish people in certain electoral constituencies who think they are particularly honoured if one whom they have elected to Parliament receives an official position. It is said of the men of Shechem that "their hearts inclined to follow Abimelech"; for they said, "He is our brother." There must have been among them a Thyssen who gave Adolf a lot of money, for with such money "Abimelech hired vain and light persons which followed him."

Immediately Abimelech "liquidated" his rivals. "He went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal being three score and ten persons, upon one stone: notwithstanding yet Jotham the youngest son of Jerubbaal was left; for he hid himself." Hitler's cold-blooded murder of his rivals in his infamous 1934 "blood purge" was not exactly a new thing: Abimelech did the same. Thus Abimelech became Israel's king. After that his youngest brother, his half-brother Jotham, stood in the top of Mount Gerizim—the best broadcasting station then available, and addressed Israel in a parable, a parable of the trees:

"The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? And the trees said to the fig tree, Come thou, and reign over us. But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us"—and the bramble said, "Put the crown right there; my head has been waiting for it for a long time."

I have often seen that happen in a deliberative assembly, in a church business meeting or a Convention,

when several talented, qualified people have declined nomination for office, some simple soul rises and makes a perfectly absurd nomination and the bramble invariably accepts. The bramble said, "If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon." That is a fine picture, with apologies to the bramble, of Adolf Hitler!

Then follows the word of my-text. Jotham said, "Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands; (for my father fought for you, and adventured his life far, and delivered you out of the hand of Midian: and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother;) if ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you: but if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech." If the Abimelech-Shechem axis was founded in righteousness Jotham expressed the hope there should be mutual rejoicing, if not, that mutual destruction should ensue. And when the story is fully told, that is exactly what had come to pass: they destroyed each other; the curse of Jotham fell upon them both. The parable scarcely needs interpretation.

I.

Let us look at the principles underlying. Here is A RULERSHIP FOUNDED IN INIQUITY WHICH IS TEMPORARILY SUCCESSFUL. Abimelech was not a man to be treated lightly; he was endowed with certain qualities of leadership, and he secured first of all the approval and endorsement of his own people. He began with a small circle, obtained money, and bribed a number to be his followers. Then he went out on a "blood purge", and slew all his competitors.

That is an easy way out of a difficulty. We do not do that in democratic states. We believe all classes have a right to express their opinions. Abimelech, once he secured power, had no regard for the people's interest, and murdered in cold blood those who challenged his supremacy. It may be said that such methods cannot prosper. Not always, nor for long; but they do for a while. Abimelech's course was similar to Hitler's. You remember in nineteen-thirty-four that cold-blooded murder of the former Chancellor of Germany, of Captain Roehm and a great many others? It is strange that anyone should ever have believed that such an one as Hitler was qualified to rule in a civilized state. It is strange that the governments of Europe did not immediately set themselves in opposition to him. But Hitler, like Abimelech, succeeds for a while. Abimelech won to his side many people of substance, and for a while it seemed as though everything fell into his hands.

An initial advantage always falls to the man who "bringeth wicked devices to pass." It has been asked, "What was the British Intelligence doing? Why did they not report what was going on in Holland and Belgium?" They were neutral countries, and we were supposed to mind our own business. The police may be suspicious

that someone is going to commit a crime, but they cannot arrest a man on suspicion. The man who initiates evil—please keep this in mind—whether it be the common burglar, or a murderer, or the man of larger calibre like Mussolini or Hitler, always, in the nature of the case, has an initial advantage over the forces of law and order.

The sons of Gideon were outclassed by this wicked man, Abimelech, who, having laid his plans in secret, sprang suddenly upon his victims before they had a chance to defend themselves. And of course he won in the beginning. "I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and, lo, he was not: yea, I sought him, but he could not be found."

II.

THESE EVIL MACHINATIONS WERE NEVER EXEMPT FROM A VERY REAL DIVINE SUPERVISION. God was not inactive in those days, although He was invisible. God often works invisibly. God was not to be seen, but He was working.

God often works anonymously too. Did you read that story of the anonymous Tommy who said he got a great kick out of risking his life? There were a company of men in a cellar at Dunkirk, imprisoned, and he got them out. Brought them coffee and I know not what else. He seemed to be a super-man; he released eighty-one, and disappeared. When they got back to England, they advertised for their anonymous deliverer. At last he was found, alive, and ready for another adventure. He said, "It was nothing. I just get a kick out of that sort of thing." Would it be irreverent for me to say that God finds special pleasure in what He does anonymously? How often He comes to the cellars and cells of our lives and delivers us! The iron gate opens of its own accord, and we are brought out into the city, and "wist not that it was true which was done." I dare to believe that God is similarly working in Europe to-day, though we cannot see Him.

Our Lord enunciated a great principle in His high priestly prayer when He said, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." We should like to be "evacuated"—that is a word much used now—we should like to be lifted out of our troubles, and, looking at them from a safe distance, say, "Thank God we are out of that." There are some people who fondly imagine they are going to be "evacuated" from a certain great tribulation. That is seldom God's way. He oftener leaves His people in trouble, and saves them, not out of it, but in it.

When the Hebrew children were cast into the furnace of fire, the Lord did not extinguish the fire: He made them immune to the flame, so that there was not even the smell of fire on them. He went with them into the furnace, and observers saw the form of a Fourth, and the form of the Fourth was like unto the Son of God.

When Daniel was cast into the den of lions, there were many people, I have no doubt, who prayed for him, and perhaps prayed that the Lord would not let him be cast into the den. That prayer was not answered as they expected. Then they perhaps prayed that the Lord would kill the lions—but they still lived. But He did send His angel to shut the lions' mouths. He did not save Daniel from the den of lions, but He saved him in it. And it is often His way to do so. He may be doing it now. He did not destroy the enemy absolutely, but He delivered three

hundred and thirty-five thousand out of the hell of Dunkirk.

Have you given God thanks for that? I do not believe there is a miracle recorded in the Bible that was more real and definitely the work of God than the delivery of the British Expeditionary Force from Belgium. Why are we not praising Him for it? "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" He has not struck the enemy with His thunderbolt, but so far, dear friends, He has saved us from any irreparable disaster.

Have you thought of that? Comparatively few of our ships have been sunk. The power of the British Navy to-day is greater than when the war began: hundreds of thousands of tons have been added to our shipping by the fleets of Norway and Holland and Belgium. There is no shortage of food in Britain to-day. God has been working miracles all the time. It is true, He has not yet destroyed the power of Germany, but He has delivered us from any great disaster. We have retired before the enemy; we have lost Paris temporarily; but that does not settle the war! I think we have every reason, from the teaching of God's Word, to believe that although we cannot see exactly what God is doing, He is doing something.

III.

Perhaps it will help us to study THE METHOD OF DIVINE RETRIBUTION, the means God employs for victory ultimately as illustrated in this case.

Look at Jotham's principle. He said, "If this alliance, this Abimelech-Shechemite axis is based in righteousness, if you have done right, then rejoice in your king, and let him rejoice in you. If you have not, there is in Abimelech an element that will destroy the men of Shechem; and there is in the men of Shechem an element that will destroy Abimelech. You will at last fight each other, and mutually destroy each other."

Let us see how it happened. It was an unholy alliance to begin with: it was founded in unrighteousness. So is Hitler's alliance with Mussolini; and Mussolini's with Hitler. We need not discuss that. There could not be a viler partnership. I had a letter last week from a friend in Alabama, enclosing some pages from their daily paper, and a number of interesting cartoons as representative of that section of American opinion. You could not find anything more to your liking in any British paper. It was not only definitely pro-Aly, but openly declared that the only thing America could honourably do was immediately to declare war against Germany. Included was a cartoon in which Hitler was represented as receiving a degree. He was robed in college gown and cap—with forked tail protruding from beneath the gown. A trap-door, labelled "University of Sub-Down-Underology", and the devil himself handed Hitler his diploma on the end of a long three-pronged fork, "Master in Hellology." As the devil put his head above the trap-door for the ceremony he had a clothes-pin on his nose! And he greeted his student Adolf with the words, "Take it from me son, you got me beat all to hell and gone." That was an American view of things—and it was not bad. I did not feel there was anything sacrilegious about it; for such is the indescribably vile thing we are fighting.

How was the collapse of the alliance of our text brought about? "When Abimelech had reigned three years over Israel, then God sent an evil spirit between Abimelech

and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech." Germany has been trying to separate Britain and France, but here the Lord says, "I do not like that axis; I am going to break it up." He sent an evil spirit between Abimelech and his allies; and the men who had put him where he was, the men of Shechem, dealt treacherously with Abimelech.

There is a law that no man or nation can escape: "Whatsoever a man soweth, that shall he also reap." "With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." Hitler has thrived on treachery; by the basest treachery the world has ever known, he has come to his present position of power. He has murdered his closest friends the moment they differed from him. I do not know that history provides a record of any more heinous offence than that of Leopold of Belgium. I do not think there is any doubt that it was deliberately planned in advance; that Leopold sent out an SOS call for help in order to entice the French and British armies into Belgium, only at last to betray them. And Hitler won his success in Holland and Belgium by treachery. Mark my words—nay, the principle of God's Word—AS SURELY AS HE HAS TRIUMPHED BY TREACHERY, BY TREACHERY A THOUSAND TIMES WORSE THAN HE HAS EVER KNOWN HE WILL ULTIMATELY BE DESTROYED. I have no doubt that Hitler and Mussolini will destroy each other before the end of the day. Fire will come out from each of them to destroy the other. Based upon a foundation of lies, there can be no mutual trust; partners in deception can never trust each other. The man who bribes another man to lie, can never hope himself to be believed. Just as incompatible chemical elements put together, are bound so to react upon each other, as to make coherence in a solid mass impossible, so a partnership like that of Hitler and Mussolini, by the very nature of its constituents is doomed to destruction. It cannot last long. It is contrary to the very nature of things that it should. We cannot at the moment see how it will be dissolved, but that it will be, there can be no reasonable doubt.

There arose a man called Gaal to lead the Shechemites against Abimelech. He said, "Would to God this people were under my hand! Then would I remove Abimelech." To Abimelech he said, "Increase thine army, and come out." Abimelech still had some henchmen, among them Mayor Zebul. He sent messengers to Abimelech—Zebul was chief of Abimelech's Gestapo! He told Abimelech that treason was planned against him. Gaal went up and stood at the entering of the city, and Abimelech rose up, and when Gaal saw the people he said to Zebul, "Behold, there came people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men." (Oh, how often have we been scornfully told that our morbid imaginations were seeing shadows of mountains as if they were men!) To make a long story short, Gaal who had been temporarily successful, was defeated; and it seemed as though Abimelech must altogether prevail. He went up against the city with all his power and destroyed it. He took Paris! It seemed as though nothing could stop him. Then, flushed with victory, he attacked the tower of Shechem where men and women had sought shelter. He burned it with fire, and a thousand of them were destroyed. Then he went on to the next city. I suppose Hitler is on his way now! "Then went Abimelech to Thebez, and encamped against

Thebez, and took it." An entire city. Hitler will soon be on his way to Thebez.

But within the city there was a strong tower. Thither all the men and women of the city fled. They shut the gates, and gat them up to the top of the tower. Abimelech was at the last fortress; if he destroyed this tower, he would be completely victorious. So confident of success was he that he led the forces himself. And a woman looked over the top of the tower! I wonder how we are going to win this war? You must have disciplined man power, but woe-betide the Germans who try to do battle with some of the women of England, if indeed they get there! This woman took a millstone, she looked over the top and waited until Abimelech was in the right place—and she let it go, "and all to brake his skull." Talk about your American "bomb-sights"? They could not be more accurate nor deadly than that woman's aim. Abimelech saw it was the end of his day, and he said to his armourbearer, "Draw thy sword, and slay me, that men say not of me, a woman slew him." But she did! And this woman with her millstone, and Jael with her hammer and nail, are symbols of womankind when enraged by unrighteousness.

I do not say it facetiously, although millstones have gone out of fashion, a woman with an empty soup-kettle, when there is no soup, may yet crack the skull of Hitler. Do not let us suppose that the war is won by Hitler because Paris has been abandoned. What is left of the French army, tired as it is, is still fighting, reinforced by British units. Whether they have the equipment sufficient to withstand the foe, I do not know; but all facetiousness aside, an empty soup-kettle in the hands of the women of Germany will crack the skull of Hitler at last. Napoléon was right when he said that an army travels on its stomach. Abimelech was on the eve of his final victory. He said, "Just that tower, and I am master of all"! But that is where he met his Waterloo. A millstone dropped by a woman in utter disregard of military precision and practice did it.

Then the Bible very simply says as the conclusion of the whole matter, "Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren: and all the evil of the men of Shechem did God render upon their heads: and upon them came the curse of Jotham the son of Jerubbaal."

God rendered Abimelech's wickedness upon his own head by a millstone heaved from the top of a tower by the strong arms of a woman! We may not see it clearly now, but if we have faith, we may be sure that behind the shadows God is keeping watch over His own; and by the mutually devouring fury of their respective jealousies Abimelech and Shechem will at last help to destroy each other. Gangsters usually cooperate with each other in their robberies, until they begin to divide the spoils. And that applies not only to Hitler and Mussolini, but to their aids as well. God can make the wrath of men and devils to praise Him, and will do so again for our national deliverance.

"Blind unbelief is sure to err
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

Let us trust Him. Let us believe in Him in the dark night, and in the darkest hour of the darkest night; for the morning—His morning of victory—must and will come.

CANADA AND THE WAR

In our view, Canada's war effort so far has been nothing for any of us to be proud of. It has been very far short of what we could have done, and what we ought to have done. No war programme could be too big for us. Anything short of Canada's absolute utmost effort is not enough. We welcome therefore the announcement of the new Government programme for the conscription of all men from nineteen to forty-five for home defense, and extension of voluntary enlistment for overseas service, and the virtual conscription of all the resources of the country for Canada's war effort.

This is the very least that Canada can reasonably do; and what is proposed should be done at once and with the utmost vigour. For the Government to take such authority from Parliament is not enough: it should exercise it to the utmost in the prosecution of the war.

But why limit the application of conscription to the purpose of home defense? What if General Wolfe had stipulated that his military activities should be restricted to home defense? There could then have been no Canada such as we now know it. Or what if Britain were to label the British Navy, "For use in home defense only"? What would happen to Canada in such an event? What protection could we possibly have against Hitler and his hordes if Britain did not use her Navy for something more than home defense?

But who insists upon the restricted application of conscription to home defense? Had the Government applied the principle of conscription generally for military service in defense of the Empire anywhere, would there have been opposition? And if so, from what quarter would the opposition come? We know pretty well where it would not come: it would not come from British Columbia, or Alberta, or Saskatchewan, or Manitoba, or Ontario, or Prince Edward Island, or New Brunswick, or Nova Scotia. There is only one province in this Dominion that would raise objection, and that would be the Province of Quebec.

We heard the British broadcast, referring to the heartening messages from the various Commonwealths, make mention of a message from the Canadian Prime Minister, assuring the Motherland that Canada, like Britain, will fight on—and that was well. But in to-day's broadcast nothing was said about Canada's having decided upon conscription for home defense. There was nothing particularly cheering for Britons in such an announcement as that. However, handicapped as every Government is by the incubus of Quebec, the Government is probably going as far as would be possible. The fact is, however, no conscription for home defense is necessary. Hundreds of thousands more men would volunteer than the Government would enroll. It seems to us the Government should assume, for practical purposes, the possibility of the happening of the very worst, and call up immediately as many hundreds of thousands of men as can be trained and equipped.

If the estimate of two and a half million Canadian eligibles be a correct one, with the deduction of physical defectives and others required for essential services one would suppose at least a million men would be available. If that be so, all classes should successively be called up, and trained and equipped as speedily as possible; for we are certain that if such trained man-power were mobilized in Canada, if an emergency should arise somewhere in the Empire beyond the Dominion's boundaries, public

opinion in Canada would compel the despatch of such forces as were needed and were available.

But why only another forty thousand for overseas service? It seems that Canada has produced few men of vision, who can see an emergency in advance of its actual development. But we shall perhaps have to be satisfied with small mercies, and be thankful that at long last the Government is proposing to put some vigour into the war effort. In these pages for years we have mourned—and even groaned—over the blindness and folly of British foreign policy. Now that the bombs are falling, John Bull and his family seem to be waking up; and as usual Father gets downstairs and about his work long in advance of his sons. We shall never complain of the Government's attempting too much, or requiring too much of the people: our constant lament is that too little is being done.

FRANCE FOR THE MOMENT OVERWHELMED

As we write, it has not been reported what terms Hitler will demand for an armistice, but we think we know without waiting to be told. France will be required first, to dig her own grave as a nation by the surrender of every element of national honour and self-respect; and then to sign her own death warrant by the surrender of all her resources.

There can be nothing but admiration for the superb spirit of the French nation. It is their land that has been ravaged by the same ruthless murderers three times within seventy years. Successive French Governments, without doubt, have made colossal blunders; perhaps almost equal in number and magnitude to the blunders made by successive British Governments. The country that has suffered the dominance of the men who have directed the foreign and defensive policies of Great Britain—and of Canada, can offer no just criticism of any folly committed by France.

To this writer, British foreign and defense policy has been an unrelieved nightmare for ten years and more. We have said it again and again in these pages. But for our geographical position, however, Britain and Canada—and we suppose all the other Dominions—would be just as helpless in the face of Hitler's armoured columns as France has proved to be. Britons and Canadians must remember that they are entitled to no credit for the waters that wash the shores of Britain and stretch for some thousands of miles between Germany and this Continent.

Doubtless there were Quislings and Leopolds in France, but we must remember that Britain had her Mosley and others, and Canada her Arcand and his followers. We ought to have known and understood, and prevented all this, of course! Yes, we all ought to have done so. But it has ever been true that while men sleep the enemy sows tares; and even the most skilful, watchful, and industrious gardener will tell you that a cut-worm can secretly destroy a valuable plant in a single night.

We have many friends in France and Belgium and Holland and Norway. Unfortunately, we cannot now reach them by mail. But if we could—and when we can we should and shall present our profoundest admiration for the spirit of the patriots of these countries. Of one thing we are sure: Hitler can never destroy the spirit of these peoples, and they and we shall some day triumph over him.

CRUCIFIXION AND RESURRECTION

The darkest hour of the world's history was not occasioned by the ascendancy of the Austrian Hitler. The earth's blackest hour was when midday was turned to the blackness of midnight, as Incarnate Righteousness and Truth and Goodness and Mercy and Justice and Faithfulness was crucified upon a cross. That was an hour in which absolute Holiness and absolute evil, heaven and hell, God and the devil, met in battle; and it seemed as though the devil were completely victorious.

We can understand somewhat of the blackness of despair which must have wrapped the spirit of the disciples when God's best Gift to the world expired. But let us never for a moment lose sight of the fact that on the third day He rose again. The crucifixion and resurrection of Incarnate Deity have no complete parallel in all history, for the reason that He Who was dead and is alive forevermore, was and is God. But there is a parallel to be observed in human history thus far, that all the virtues which were incarnate in Him, in succeeding ages have been repeatedly crucified—and just as often they have risen again.

We enter into the deepest fellowship with the people of Holland and Belgium and France, and of Norway too, who in defense of what they believed to be right have suffered a real crucifixion. But we are sure the morning of resurrection is nigh at hand for all of them. So therefore must we hold fast the profession of our faith in a sovereign and holy God without wavering, in the confidence that God will yet arise, and His enemies shall be scattered. Meanwhile we rest in the assurance that when the wicked are cut off, we shall see it.

SEMINARY MEN ON SUMMER FIELDS

We regret an error in the list of summer fields manned by our Seminary students published two weeks ago. The correction is this: Mr. B. D. Wallace and Mr. J. Dobson are working at Malvern Gospel Church, just east of the city. We may add that the Baptist pastor of the Congregational-Christian Churches at and near Ringwood, Ontario, after graduating from another school, enrolled with us in January and expects to continue.—W.G.B.

UNION NEWS

ORDINATION

At the call of the Mount Pleasant Road Baptist Church, Toronto, an ordination council convened last Thursday and unanimously voted to ordain Pastor John Cunningham. Our brother gave a fine account of his conversion and call to the ministry, paying special tribute to the influences which in turn were used to shape his decisions, a godly home where the Word was read, the ministry of the Mount Pleasant Church in which he was brought up, and finally the course at Toronto Baptist Seminary. The doctrinal statement of the candidate was one of the best it has ever been our privilege to hear. It was logically thought out and well delivered, yet obviously not a digest slavishly compiled from the works of others. Rev. Alex. Thompson, the Moderator, who was for a number of years Mr. Cunningham's pastor, delivered the ordination sermon. Rev. W. G. Brown of Toronto Baptist Seminary gave the charge to the candidate, and Rev. F. Roblin gave him the hand of fellowship. Rev. D. Macgregor led in the ordination prayer. Rev. Frank Wellington was clerk of the council.

Mr. Cunningham for several years was pastor of the Scotch Line Church, before spending nearly four years as pioneer pastor in the north at Kirlsland Lake. He is now to take up the work at Bethany Baptist Church, Winnipeg, where the prayers and good wishes of all will follow him and Mrs. Cunningham.—W.S.W.

WESTERN ONTARIO

On the 24th of May a Young People's Rally was held in Campbell Avenue Baptist Church, Windsor, and we had a great time together. The speaker for the day was Rev. W. Ford of Maranatha Baptist Church, Detroit, and his messages were such that they will be remembered for some time to come. The weatherman gave us a real disappointment and it simply poured all day. However, a goodly number came out for the afternoon and in the evening the church was nicely filled. Our next meeting of the Western Ontario Association will be held in Wheatley on July 25th.

Sunday in the Essex Church was the greatest day that I have had since coming here. Beginning in the Bible School in the morning and going on through to the evening service prayer was the keynote. The evening service taxed the building to capacity and extra seats had to be brought in to accommodate the crowd. It was a joy to have the pastor and some of the members of Calvary Church, Windsor, with us, and at the conclusion the pastor, Mr. Melville, baptized six new converts. Our mile of pennies has caught on and during May we received 213 feet toward our mortgage. Our objective is one-quarter mile by Christmas, and at the rate we are going it should be all in.

In Wheatley things are moving, and I believe Mr. Ralph Bate, student of Toronto Baptist Seminary, is going to be a real help. I have been down each evening except last Friday and the numbers have steadily risen. One evening we had fifty-two in and it was really raining. Mr. Bate has been to every home in Wheatley and from what I can gather he is going to be well liked. Last night being Monday I did not expect that there would be many out, but we had forty-five which is very good for Wheatley.—J. Hunter.

ORILLIA

Sunday, May 12th, was the twelfth anniversary of the coming of Rev. John Byers to Orillia, and the Bethel Baptist Church was filled to capacity morning and evening. Eight adults put on Christ in baptism preceding the presentation of the gospel message in the evening. A special church bulletin said: "The people of Bethel Church were rejoicing in a special way on Sunday for all that God has been pleased to do for them throughout the past twelve years, and in gratitude to Him for His abundant blessings they brought large thankofferings to the house of God for the maintenance of the work. Through the sacrificial gifts of the Lord's people the building fund debt had been reduced to \$1,100 some time ago, and at the close of the day on Sunday it was announced that more than half of this outstanding obligation had been cleared off by the free will offerings of the people."

WITH OUR BRETHERN IN FRANCE

The following news is taken from a letter written on the 13th of May just after the news of the invasion of the Low Countries had reached Mr. Dubarry, who was then visiting our churches in Switzerland after a trip which included the churches in Alsace and in the Franco-Swiss frontier. Mr. Dubarry did not write the letter for publication, but as a personal note to Mr. Frey to provide him with the latest news from the churches. In view of the intense interest in the work of our churches under the heavy cloud of war, we venture to give the following translation of some of it.

"My dear Friend:

A few lines of news written in haste.

Mulhouse: Happy meetings that lasted two days. Everything continues to go well. It is agreed that in case of evacuation the Pastor will make his way to one of our other churches.

Montbéliard: An excellent impression of the help of our Brother Hemmert, a member of our church in Alsace, who has received his discharge from the army on account of physical disability.

Buhler is in an officers' training school in the centre of France. He has just passed successful examinations and will continue in the school for perhaps five months more. His ministry was greatly appreciated at Bienne, and there are many doors now open on the field.

Mobilization: All of the men capable of bearing arms have been called up and one perceives great gaps in the ranks of all of our churches, even in Switzerland, but there is no discouragement and all the Swiss are of an admirable spirit in complete sympathy with us. Mr. Rufi, one of the lay preachers who assisted Mr. Frey, hopes to be changed to a

unit nearer his home church. Pastor Weber will be given the privilege of three days' leave each week, if the international situation does not become worse. At Court and Tramelan everything continues to go well. In France also the last news from everywhere is good.

Brussels: I am wondering if our friends Pastor and Mrs. Gross will not quit the city. At Croix-Lille, only a few kilometers from the Franco-Belgian border, our friends there may have to undergo much suffering in the days to come.

War: The last German blow confirms the assurance of the justice of our cause and the unanimous determination of our nation to meet the threat. Every decent person must now see clearly the true German spirit. Never has there been a more audacious, immoral, perfidious and brutal assault against everything Christian in our modern civilization. Only one reaction can result, that which calls up the entire police force of the nations.

Our friend Pastor Guedj must now be more exposed to danger. His wife continues to suffer much from ill health. Colombe continues to be ministered to by our friend Mr. Bonijoly from Nîmes. You will be glad to know that I am entirely recovered from my recent sickness, and in good condition for my heavy tasks. Madam Dubarry is slowly recovering. The friends over there are ever in my thoughts, and I ask you to express to all of them my heartiest greetings. My best wishes for your trip in the United States, the news of which interests me most deeply. Please excuse my haste and believe me to be your devoted friend,

R. Dubarry"

Dr. Shields at Briscoe St., London

Most pastorates are too short. Some years ago it was reckoned that the average length of pastorate in the country to the south of us was two years. Blessed is the church with an able and godly pastor who stays put.

Outstanding in our Union is the example of its president, Dr. T. T. Shields. Recently we celebrated the thirtieth anniversary of his pastorate in Jarvis Street Baptist Church. In the heart of Toronto he has maintained and established a testimony whose line has gone forth to the ends of the earth.

A number of pastors of our Union, even of our younger men, have stayed twice the length of the Methodist pastorate of a few years ago. Among these is Rev. Robert Guthrie. This week he is celebrating the eighth anniversary of his pastorate of Briscoe Street Baptist Church, London, Ontario.

On Monday evening his own pastor Dr. Shields was the guest preacher at Briscoe Street. The church was more than packed, not only with Briscoe Street people but with many friends from Central Baptist Church and from out of town. A delegation was present from Courtland. Nor were they disappointed. In his usual strong, biblical and animated style the preacher expounded the principles of the divine government of the world which faith now sees and eyes will yet behold operating in this war-torn world of ours. It was a great night.—W.G.B.

Bible School Lesson Outline

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

Vol. 4 Second Quarter Lesson 26 June 30th, 1940

THE LAST SUPPER

Lesson Text: Matthew 26:1-35.

Golden Text: "For this is my blood of the new testament, which is shed for many for the remission of sins."—Matthew 26:28.

I. Prediction of the Crucifixion of Christ—verses 1 to 5. Read also Mk. 14:1, 2; Lk. 22:1, 2.

Not until the teaching ministry of Christ was nearly completed did His priestly ministry commence. He had come to reveal to men their God (Matt. 11:27; John 1:18), and their sin (John 15:22), and to teach them the way of life (John 6:68, 69; 10:10; 14:5, 6) and peace (John 14:27; 16:33). For three years He had been training the Twelve to be His ambassadors.

The personnel, place of meeting and plan of the conspiracy against Christ seem very strange to us. It was not a band

of bandits, but the official leaders of religion who gathered in the palace of the High Priest. The principles of justice and truth were forgotten as they plotted to take by subtlety and kill the Son of man. Yet, they could have no power against Him save as He gave them permission (John 10:17, 18; 19:10, 11); He was Sovereign God as well as Perfect Man.

The conspirators considered the Feast of the Passover a dangerous time for their cruel work because of the presence in Jerusalem of crowds of Christ's followers (John 11:55-57). Yet Christ predicted that this would be the very time of His betrayal. Judas was the human agent to bring this to pass.

II. Preparation for the Burial of Christ—verses 6 to 13. Read also Mk. 14:3-9; John 12:1-8.

Simon the former leper was doubtless grateful to the Lord for the healing bestowed upon him. By comparing the two accounts we learn that Mary, the sister of Martha and Lazarus, was the one who showed her love and devotion to the Lord by pouring the precious ointment upon His head and upon His feet (Lk. 10:39). This incident must not be confused with the anointing of Christ by a sinful woman in the home of Simon the Pharisee (Lk. 7:36-50).

Following the lead of Judas the disciples adopted a mercenary attitude toward the action of Mary. To them everything was to be judged by its commercial value, whereas the precious things which Mary's gift symbolized—love, loyalty, honour, faith—cannot be purchased. Waste? How valuable her offering appeared in the eyes of her Lord, so soon to be denied, betrayed and forsaken! How valuable to Mary herself, whose heart was blessed by the knowledge of the Lord's appreciation! How valuable a testimony to the disciples and to all who would learn of her love, which was to be memorialized in the Gospel record! Provided our Lord approves our deeds (Col. 3:17), we can afford to disregard the censure of His enemies.

It would seem that Mary anointed Christ in token of her faith in His word that He would die, and that He would rise again. The record does not include the name of Mary of Bethany among the women who took spices to the grave of Christ (Mk. 16:1; Lk. 23:55, 56; 24:1). But whether explaining Mary's motive or using her act to enforce the truth, Christ interprets the anointing as an anointing unto His burial.

Ointment was poured upon the head and person of the High Priest in the ceremony of consecration (Exod. 29:7; Psa. 133:2). Mary's act speaks to us of the consecration of Christ the High Priest, Who offered Himself as a sin-offering by the power of the eternal Spirit (Heb. 9:13, 14).

III. Proposal for the Betrayal of Christ—verses 14 to 16. Read also Mk. 14:10, 11; Lk. 22:3-6.

Mary was to be remembered for her unique devotion to Christ, but the name of Judas was to become the synonym for base treachery. In heartless fashion he who was a thief and kept the bag (John 12:6) bargained with the enemies of Christ, saying, "What will ye give me, and I will deliver him unto you?" The word "I" is emphatic in the Greek. They agreed upon the paltry sum of thirty shekels, approximately \$18, the amount stated as compensation for a servant (Exod. 21:32; Zech. 11:12, 13); Phil. 2:7). It was not in the power of Judas to sell the priceless Son of God, but in the nefarious transaction he sold his own soul to Satan to perform his will (Lk. 22:3; John 13:2, 27; Acts 5:3).

Judas was one of the twelve, and like the others had been chosen by Christ (John 6:70; 13:18). Judas was a free moral agent with the liberty of independent choice, and he was responsible for his actions. He chose to put himself into the power of Satan, and he sinned, as the Lord knew he would sin (John 6:64, 71; 13:11). The fact that the betrayal of the Lord was one of the links in the chain of circumstances surrounding the redemption wrought by Christ does not excuse the guilt of Judas (verse 24). Scripture clearly teaches the parallel principles of Divine sovereignty and human responsibility.

IV. Portrayal of the Death of Christ—verses 17 to 25. Read also Mk. 14:12-21; Lk. 22:7-18.

The Passover Meal was followed by the Feast of Unleavened Bread, which lasted for eight days (Exod. 12:14-20; Lev. 23:5-8). The one term included the other, and the whole Festival was described by either title, the Passover or Unleavened Bread (Lk. 22:11; John 18:28). There are those who think that Christ and His disciples partook of the Pass-

over Meal on the day before the appointed day (Lk. 22:15), and that He was crucified on the Passover Day, fulfilling the type in the matter of time, as in other details.

The Lord knows those who are willing and ready to serve Him (Matt. 21:2, 3; 2 Tim. 2:19). The unnamed owner of the house, possibly the father of John Mark, showed to the disciples a large upper room, furnished, which was ready for the Master's use (Acts 1:13). Our Lord had but to ask, and the gift was gladly given. Are we all similarly at the Lord's disposal?

The Passover lamb typified the Saviour, Who died as our Substitute (1 Cor. 5:7). When the atoning death of Christ is appropriated by the individual believer, God undertakes to provide safety for him from the wrath and condemnation of sin: "When I see the blood, I will pass over you" (Exod. 12:13; John 5:24; Rom. 5:1). The details of the First Passover (Exod. 12) will furnish many illustrations of the truth of salvation by grace through faith in Christ.

In order that the Scripture might be fulfilled, it was at the table that the identity of the betrayer was disclosed (Psa. 41:9; Mk. 14:18; Lk. 22:21-23; John 13:18-26).

V. Perpetuation of the Memory of Christ—verses 26 to 35. Read also Mk. 14:22-31; Lk. 22:19, 20, 31-34; 1 Cor. 11:23-26.

It is significant that Christ should have partaken of this last Passover Supper, and afterward should have instituted the Lord's Supper. Between them these two ordinances cover the whole age from the Exodus to the Return of Christ, both being memorials of redemption, portraying the great central fact of the substitutionary death of Christ on the cross. The Passover, as an Old Testament Feast, looked forward to Christ's crucifixion, whereas the Lord's Supper, as one of the two Church ordinances, looks backward to Christ's death and forward to His Second Coming.

The bread represents the body of Christ, given on behalf of men. Bread is sometimes called "the staff of life" as being an almost indispensable food. Christ likened Himself to the manna, saying that He was the Bread sent down from heaven to give life unto the world (John 6:32-35, 48-58). The supernatural life which Christ bestows must be maintained by spiritual food. Let us feed on Him in our hearts and be thankful, as we remember Him.

Wine resembles blood in its redness of colour. The life of the flesh is in the blood (Lev. 17:11), hence the wine of the Lord's Supper reminds us of the life of Christ, which was lived for us, and which was surrendered for us (Rom. 8:32; Gal. 1:4; Heb. 9:26). Since death occurs when a quantity of blood, in which the life principle resides, is lost, blood is the symbol of death (1 John 1:7), and especially of violent death (Gen. 4:10; Lk. 11:51). We have been redeemed by the precious blood of Christ, the token of His death (1 Pet. 1:19; Rev. 1:5). In Old Testament times a covenant was ratified by blood, and the New Covenant between God and Christ, whereby the believing sinner is pardoned and purified, has been made effective by the sacrifice of Christ (Exod. 24:8; Heb. 9:18-22; 13:20; 1 Pet. 1:2).

The grapes were put under pressure and crushed to produce the wine, and for this reason wine, and even the cup containing it, became tokens of suffering (Matt. 20:22, 23; 26:39) and of judgment (Isa. 63:1-3; Rev. 14:10; 16:19). Christ drank the cup of woe for us, that He might offer to us the cup of blessing (Psa. 23:5; 1 Cor. 10:16).

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