

# The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
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Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.  
Registered Cable Address: Jarwitsem, Canada.

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## THE POPE AND PETAIN

In our issue of June 27th, we published a sermon entitled, "The Pope's Fine Italian Hand in Petain's Treachery." The sermon had a wide circulation, and although our first edition was larger than usual, we had to publish a second edition, and even in that underestimated the demand and have since issued a third edition.

We did not expect that everyone would agree. We have, however, heard very little criticism of the position there taken. Further confirmation of the argument of that sermon was contained in an article published in *The Globe and Mail*, Toronto, July 15th. The article was headed, "Vatican Lends Its Support To Petain Régime in France." Here is the article.

*Vatican City, July 15, (BUP).*—The Vatican has formally given its support to the new French totalitarian régime of Marshal Henri Philippe Petain, it was stated in authoritative Vatican quarters tonight.

The papal Nuncio to France, Monsignor Valerio Valeri, was said to have been instructed to support the Petain Government in its work of French reconstruction.

Pope Pius XII was said to be convinced that Marshal Petain and Vice-Premier Pierre Laval will work for the reconstruction of French national life in line with policies which will meet with approval of the Church.

At the same time authoritative Vatican quarters emphasized that the Holy See will give its support to the French Government in a fight against the spread of communism, atheism, materialism and against anti-religious and anti-clerical elements.

It was said, however, that the Vatican will refrain from any direct interest in French political problems.

We are not at all surprised that the Vatican should approve Petain's policies and endorse his Government. The Pope believes, the article tells us, that Petain and Laval "will work for the reconstruction of French national life in line with policies which will meet with approval of the Church." We are convinced that the present régime in France is the creature of the Vatican, that the collapse of Belgium and France was engineered through Mussolini and Franco. Petain and Weygand have both been described as "devout Catholics". It seems to us a practical certainty that Weygand was recalled from the East, and put in command of the French and British armies to complete the debacle.

While Weygand was flying over Belgium and France, as was supposed in London, with a view to re-forming the whole military situation, he was really engaged in preparing France for surrender to Mussolini and Hitler. We name Mussolini first for we are morally certain that he, through Franco and Petain, rather than Hitler, was the Vatican's agent in accomplishing the final wreck.

The despatch above quoted says that the Holy See "will give its support to the French Government in a fight against the spread of communism, atheism, materialism, and against anti-religious and anti-clerical elements." The first three objects of the Vatican's opposition ought, of course, to be opposed; but "anti-religious" and "anti-clerical" will mean merely all movements that are anti-Roman Catholic. It will not be long before Petain's régime will put an end to all religious liberty in France.

No one outside of Germany believes anything Hitler says. He is, like the one from whom he receives his inspiration, "a liar from the beginning". But he is not the only one. The last paragraph says:

"It was said, however, that the Vatican will refrain from any direct interest in French political problems."

If that were true, France would be the only country in the world where politics are not fouled by Vatican interference. Of course, the Vatican will disguise its hand, as the Vatican lives by fraud and deception.

The Roman Catholic Church is the greatest political force in the Dominion of Canada. It is definitely anti-British, and is the greatest of all hindrances to Canadian progress. Quebec is the ball and chain around Canada's ankle, and prevents her from rejoicing as a strong man to run a race. We shall be called many names, and denounced for our narrowness and bigotry for what we have written; but we are as certain as that two and two make four that as the "fifth column" in Spain was the Roman Catholic Church, so the most dangerous "fifth column" in Canada, in the British Empire, and in the United States, is the Church of Rome.

The Roman Catholic Church is the bitter, implacable, but satanically subtle enemy of civil and religious liberty in all nations. Some day it will clearly appear that the Pope of Rome is just as implacable a foe of the British Empire as Hitler himself.

## THE CHURCHES AND THE WAR

It is most distressing to observe how many churches seem to justify themselves in allowing the devil to have all his own way in the summertime. A few years ago the practice began of a couple of churches whose congregations were diminished in the summertime, uniting their forces for July and August; usually one month would be spent in one church, and the other in the other. Such unions were not evidence of increased charity, but of a growing indifference; and from all accounts, congregations were not increased by such unions.

This summer, in not a few cases in Toronto, churches are uniting in groups of three, and the three together, in some instances at least, manage to assemble little more than a corporal's guard. Nor is this the worst. This summer a number of churches have abandoned their evening service altogether. As we came down Jarvis Street Sunday evening, the church on the other end of our block was closed.

What is the reason for this? Surely the churches have a mission in war time. Have they no message of cheer and comfort in such a dark day as this? Where shall we place the responsibility, on the pulpit or the pew? We are convinced that the responsibility rests chiefly with the pulpit.

The other day we passed a baker's shop. There were shelves within, but they were empty. We did not observe anyone standing at the shop window: there was nothing to look at, nothing displayed that would invite one's appetite. We could not help thinking when passing that shop, that of all the shops we know, not one is less interesting than a baker's shop containing no bread, nothing but empty shelves.

We find it difficult to understand how ministers of the gospel can regard their task so lightly, when in England people in factories and all war industries, are working twelve hours a day, and all such establishments are running twenty-four hours a day seven days a week; when millions of men in the Mother Country are standing on guard day and night—it seems outrageous that ministers of the gospel should close their churches as though there were nothing to do.

We deplore the prevalence of exaggeration in estimating religious assemblies. It has seemed to us that some men appear to have no conscience in reporting the numbers in their congregations. We know of one church which when occupied by another body, seated eight hundred and fifty people. Some adjustments have since been made which would enlarge the seating capacity by perhaps another hundred and fifty; but that church commonly reports over the radio a congregation of two thousand. When the Pastor goes away, it is even larger. Someone sent us a clipping from a Boston paper, in which the pastor reported this "great" church's congregation consisted of twenty-two hundred every Sunday.

We have no sympathy whatever with that kind of thing. The church we refer to is, we believe, always full, full to capacity; but its capacity is not much more than half what it is reported. We should like to see all churches where the gospel is preached, where God is worshipped in sincerity and in truth, crowded to the doors.

It is not often we say much about Jarvis Street, and we write as we do now simply because we believe there never was a greater opportunity for a Christian church to play its part in ministering to the souls of men than

in our day. Jarvis Street pulpit lays no claim to special gifts; our only boast is that in season and out of season we endeavour to preach the Word. And at this very time when two and three churches are uniting—and some dispensing with their evening services—Jarvis Street is not merely filled, but crowded. Extra chairs are used at practically every evening service.

That does not mean that Jarvis Street pulpit is particularly attractive; but it does indicate that multitudes of people are hungry for the Word of God; and that at a time like this they feel a special need for its comfort.

The Jarvis Street Saturday prayer meeting, where we meet for nothing but prayer, has a larger company than can be found assembled as representing three large churches in at least one place. The Tuesday night workers' conference has a company of people twice or three times the size of many evening congregations of supposedly large churches. The Thursday night preaching service has crowded out Greenway Hall. Some weeks ago we used a hundred and twenty-eight chairs, and by actual count we had a congregation of more than five hundred people. A minister whom we invited to the platform to leave an extra seat for someone else, expressed the view there must have been a thousand present. So when we say over five hundred, we mean the company that would usually be called a thousand, but it was not a thousand; but a little over five hundred. Then we moved to the main auditorium for the next week, but closed the gallery. The Thursday evening congregation crowded the area of the church, and then the gallery was opened for a few. Last Thursday the rain descended in torrents. It was the sort of rain as is described as "coming down in sheets." We confess that on the way to the service, we had the feeling that we might have been better in Greenway Hall; but, while the area was not crowded, it was practically full, there were very few empty seats even on that rainy night.

We refer to these things to suggest that they indicate that people are hungry for the Word of God; and we believe if churches and ministers could get back to the old position occupied by nearly all churches before the apostasy which we call Modernism set in, and once again declare that they are "not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth", a new day would dawn.

## Bible School Lesson Outline

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

Vol. 4 Third Quarter Lesson 30 July 28th, 1940

### THE RESURRECTION OF CHRIST

Lesson Text: Matthew 28.

Golden Text: "He is not here: for he is risen, as he said"—Matthew 28:6.

I. The Comfort of the Resurrection—verses 1 to 10.  
Read also Mk. 16:1-11; Lk. 24:1-12; John 20:1-18.

The women whose lives had been devoted to the cause of Christ were last at the open grave and first at the empty tomb. Along with Mary Magdalene (Matt. 27:56, 61) went Mary, the mother of James the less and Joses (Matt. 27:56; Mk. 15:40), Salome (Mk. 16:1), Joanna and others (Lk. 24:10). They brought spices with which to anoint the body, if there should be an opportunity (Lk. 24:1). How little they thought that they would have the joy of offering a tribute of love to the living Christ!

(Continued on page 8, column 2)

# The Jarvis Street Pulpit

## THE INVINCIBLE AVIATOR PAR EXCELLENCE

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

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

(Stenographically Reported)

"There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky."—Deuteronomy 33:26.

Viewing the present stage of development in world affairs, we have much reason to rejoice—albeit, we must "rejoice with trembling." I say, we have great reason to rejoice. We mourn the collapse and enslavement of so many nations. We would have prevented it had it been possible; but it now appears that the fall of France was inevitable from the beginning. A nation politically so corrupt could not possibly stand under such external pressure as that to which it was subjected.

Job expounded a great natural law which has application to nations as well as to individuals; to nations in general, and I think to France in particular. Said he, "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant." It was said of Judah at a time of great national danger and deterioration, "The remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward." We may rejoice that a remnant of the French people has escaped; and that a still larger remnant within France itself, though it has not escaped the tyranny of the Nazis, has escaped without doubt the political corruption which has brought its leaders down; and we may entertain the hope that the remnant that has escaped will yet "take root downward, and bear fruit upward"; and perhaps the heroic leadership of General DeGaulle may providentially supply "the scent of water" in response to which the stock of France will bud so that the tender branch thereof shall not cease.

Much as we deplore the disaster that has fallen upon these nations, we may find in the present situation some compensations. Greatly as Britain has been maligned by those who have envied her her pre-eminence among the nations, it must be admitted that she has borne—and has been required to bear—much more than her own share of "the white man's burden." Very often she has had to give first concern to other interests than her own.

Years ago I was on the Pacific Coast for a holiday, preaching. In the congregation I saw a British tar, and later spoke to him. I learned he was a petty officer on board a ship that was in harbour. He invited me to visit the ship the next day, and I went out in a launch to visit the warship. He received me at the gangway, and showed me over the ship. I asked him what they were doing there, and he replied, "Policing these waters, looking after our (British) interests." I said, "Where do you come from?" "From Plymouth, sir." "Are you married?" "Yes, I have a wife and one little son." "How long are you away from home?" "We are three years on com-

mission, sir, but I happen to be filling out the time of another beside my own, so that I shall be away from home five years." "Does your wife complain?" "Oh no, sir. It is a sailor's life, and I was a sailor when we married; we had a clear understanding of what it would involve." "It is a bit hard to be so long away from home, is it not?" "Perhaps so, but it is a matter of duty, sir."

As I took my boat back to shore, I said to myself, It does not seem fair to me that the great Dominion of Canada should enjoy the protection of the British Navy and not contribute one copper to its upkeep.

Prime Minister Churchill said this afternoon, that even as recently as one month ago our first and special effort was to keep our main army in France; that all regular troops, our output of munitions, and a large part of our air force had to be sent to France and maintained in action; but that now we have it all at home. Now for the first time we may look after ourselves. The army is at home; the Navy and the Air Force, also, have now a larger freedom of action.

And that is something. We can rejoice because, as the Prime Minister said, we have a larger merchant tonnage under our flag to-day in spite of the submarines than we had at the beginning of the war; and in addition to that, we have a large tonnage of foreign ships that are under our control belonging to the governments of the nations that have been overrun by Germany, but whose Governments have not submitted to her rule. The Royal Navy at the end of ten months of war is mightier in itself than it was when the war began, notwithstanding all the assaults of the enemy—and in addition, a very large part of the French fleet is now at the service of the British Navy should it be necessary to employ it. The Prime Minister assured us there is no shortage of food supply; but a larger reserve than Britain has ever had before.

Our Air Force has destroyed five enemy planes for every one it has lost; and if that be so when the enemy is numerically so superior, I wonder what the balance will be when we have overtaken the numerical deficit? As Mr. Churchill said, "We hope to do better in the future."

I read an interesting story last week of a lady in Toronto who is hostess to two or three English children. She took them with her when she went shopping, and finding no place to park her car conveniently, she said, "We will drive around the block, and probably find a place." As she drove off, one little chap in the back seat said to the others, "What a rotten waste of petrol!" And what "a rotten waste of oil" it is for the Royal Navy to have to chase the Italian fleet all over the Mediterranean!

Italy alleges that the Mediterranean is her sea. If she owns it, if the Mediterranean is *mare nostrum*, why is she afraid to use it?

But with all that, we must rejoice with trembling. We do not know what new terrors the fiendish ingenuity of the Nazis is preparing for us, but as Mr. Churchill said, London itself could devour a mighty army before it could be destroyed; and that we would rather see all London, and all England, laid in ashes than submit to the Nazi rule. A million and a half in the regular army guards Britain's shores; a thousand armed ships patrol the seas. Another million armed men, a large proportion of whom are trained veterans of the last war, stand behind in the Home Guard.

I hope Senator Pittman, Chairman of the Foreign Relations Committee of the United States Senate was listening! He recently advised us to yield Britain, and get away while it was possible, and fight Germany from overseas! Little do they understand the spirit of Britain or of the Empire. Hitler has not conquered Britain yet, and I am certain that he never will.

But we may especially rejoice because of the truth of the text I have read to you. Oh that we could hear the voice of the Lord "that divideth the flames of fire, that shaketh the wilderness," that we could hear when "the God of glory thundereth"! Listen to the majestic music of it! "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." It sounds like the trumpet blast of an invincible Conqueror. Only we must be sure that He is speaking to us, that the help here referred to is available to us. Oh for the discernment of the Spirit for all of us, to perceive; and the tongue of an angel to describe the majesty and glory here revealed!

I believe God is our Ally; and if He is, all is well. "If God be for us, who can be against us?" That is the direction of my enquiry, for the reassurance of our hearts, that we may leave this place with the full assurance of faith.

#### I.

God is first of all described as THE INCOMPARABLE GOD, THE ONE AND ONLY GOD. We hear little about God in our day. But we must think of Him; we must hear Him; we must come into right relation to Him. Our text summons us to think of God, to think of God Himself of Whom it is said, "There is none like unto (him)." We read a great deal about Hitler and Goering, and of all the leaders of the enemy forces. We hear much about those who have capitulated in the surrendered territory, and of those who still carry on the fight from across the seas. We hear a great deal about our own Governments here and in Australia, New Zealand, India, Africa, and particularly of activities in the chief theatre of war in Britain. But how little do we hear of God!

I was glad to hear the Prime Minister speak this afternoon of the help of God, what he hoped Britain would accomplish with the help of God. We are thrilled by the exploits of our brave men of the air, of the navy, and of our land forces; but it is imperative that we should think of the one and only invincible Ally, One of Whom we may be sure that He will never surrender, and never be defeated.

Religion has become to many a mere system of ethics, a way of life, a philosophy of comfortable existence, a theory of the right and wrong of things in the abstract,

unrelated to the great God Who is over all. We must think of God, of the person of God for there is — "none like unto God."

That is true in the *absolute sense*. Our Oxford Group friends talk about the "four absolutes." What nonsense! That ought to show us that they have little relation to the culture of Oxford, or they would know the meaning of the word. "Absolute!" It is the biggest, the strongest, word in our language. There is but one Absolute. All moral qualities reside in Him in an absolute degree. "There is none like unto the God of Jeshurun."

That is the message of the whole Book. "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Because of that, *He cannot be comprehended or imagined*. How can I tell you about God? I have never seen Him, you have never seen Him. Not exclusively there, but in the fortieth chapter of Isaiah, when He has described the greatness of His power, He says, "The nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. All nations before him are as nothing; and they are counted to him less than nothing, and vanity." Then He speaks of the little men who try to make a god for themselves, "The workman melteth a graven image—he that is so impoverished that he hath no oblation chooseth a tree that will not rot," — and when thus He has spoken of the impotence of man-made gods in contrast with His own greatness and glory, He issues this challenge, "To whom then will ye liken me? or shall I be equal saith the Holy One?" We cannot imagine Him; we cannot draw a picture of Him; hence whenever men have tried to imagine what God is like, they have always "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." There is not much evolution there! That is the product of man's imagination when he tries to conceive of God: he drags Him down to the level of the reptile world. In view of man's depraved imagination it is little wonder that so many forget Him: we can find no likeness for Him, for His moral excellencies, His matchless wisdom, His infinite power, His grace abounding.

*Only as He is pleased to reveal Himself can we ever know Him*, only as He gives us a picture of Himself. "No man hath seen God at any time"—scientist, philosopher, sage, nor seer, no one, but—"the only begotten Son; which is in the bosom of the Father, he hath declared him." We are to conceive of God in terms of His own self-disclosure. That is why some of us hold to this Book as a drowning man to a lifebuoy. We can know nothing of God save what He tells us of Himself.

#### II.

THIS INCOMPARABLE GOD ASSUMES A RELATIVE TITLE: He is the "God of Jeshurun." The critics used to tell us that Israel conceived of God as a tribal God. I do not know where they found it: it is not in the Bible. But He is the peculiar possession and protector of His own people. He does come into relationship with men; and here He calls himself "the God of Jeshurun."

What does it mean? He is *the God of a righteous people*; for this—the name implies. God does not set His righteousness aside; He will not ally Himself with an unrighteous cause; He is *the God of Jeshurun*. I said

just now that we do not know what Hitler and his aides are preparing for us; and the Bible says we do not know what this righteous God is preparing for us, for "since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways." This God of Jeshurun comes forth from His place to meet those who work righteousness, and for them He has prepared what no human imagination can possibly conceive.

It means *they are a peculiarly blessed people*: "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Saved, shielded, avenged, vindicated, victorious! Verily. "Happy is that people whose God is the Lord." He is far more to us than all our airplanes, and all our armies, and the Royal Navy, put together. When Elisha, the prophet of the Lord, was dying, the king of Israel as he saw the man of God slipping away, recalled how he had brought to him the promises of Jehovah by which he had been nerved to battle again and again, how he had expounded to him the plans of the Heavenly Strategist, and by obedience to which he had defeated his enemy again and again—when the prophet was dying the king exclaimed, "My father, my father, the chariot of Israel, and the horsemen thereof." Our God, let us recognize the fact, is more to us than all our armed forces, important as they are. "There is none like unto the God of Jeshurun." I say, therefore, they are a peculiarly blessed people whose God is Jehovah of hosts.

### III.

But still more specifically, HIS INCOMPARABILITY IS DISPLAYED IN THE HELP HE GIVES TO HIS PEOPLE. Read your Bible and see how frequently prophet after prophet contrasts Jehovah with the gods of the heathen: "Their idols are silver and gold, the work of men's hands. They have mouths, but they speak not: eyes have they, but they see not: they have ears, but they hear not: noses have they, but they smell not: they have hands, but they handle not: feet have they, but they walk not: neither speak they through their throat." But this God is vital, volitional, initiative, and here He is described as stooping from the height of His holiness to the help of Jeshurun, His people called by His name. Do you believe God helps?

Ours is a *sovereignly independent God*. We surround men with constitutions. The judge on the bench consults his book; the lawyer quotes the statute to him, and the judge must deliver judgment within the limitations of the law. Sometimes you hear a judge say, "I wish I could do so-and-so, but I am bound by the statute; I must administer the law as it stands."

What sort of God is ours? To what law is He subject? How is the exercise of His judicial powers restricted, if at all? Under what circumstances does our God, if I may say so without irreverence, operate? Marshal Pétain has a new constitution. I suppose it was "made in Germany." He is to be the mouthpiece of someone. Though supposed to be a dictator, you may be sure he is dictated to. The popular idea of God that has obtained over these many years, and that accounts for empty churches and

forsaken prayer meetings, and great masses of people professing and calling themselves Christians but who have no personal, recognizable God at all, is that such God as there may be has imprisoned Himself within the constitution of His own universe; that He has bound Himself, and limited Himself by laws that have proceeded from Himself; and that, subject to those laws, we can expect God to help us only within the framework of the complicated system of natural law. So they say! They assume that when the Bible says that God steps outside of that, it cannot be true. They do not believe in the supernatural, they do not believe in miracles, they do not believe that God ever interferes.

If that were so, I would not invite you to a prayer meeting to pray. It were useless to ask God to do something that He cannot do. How is His illimitable domain constituted? The constitution is but a transcript of His own holy nature, and while He is in harmony with His created universe, He is therefore sovereignly independent of it. What can He do? He can do anything He chooses "after the counsel of his own will": Therein lies the constitution of the universe. The God Whom I proclaim to you this evening is the only Person in the whole universe Who is a law unto Himself; and because He is essentially and eternally holy, His law is holy, and His commandment holy, just, and good.

But, blessed be His name, He can interfere. I remember reading at the time of the investigation of the Lindbergh kidnaping case, that certain police representatives of different police districts came to the Lindbergh home, accompanied by civil engineers who surveyed the home in which the Lindberghs lived, to discover whether the nursery from which the child was stolen came under the jurisdiction of one police precinct or another! Paradoxical as it may sound, such legal bondage can spell only lawlessness. There are people who would strike a line through human life, and tell us that God is shut up to certain dimensions, to legal limitations. That is not the revelation of God in the Bible. "There is none like unto the God of Jeshurun" Who actually comes to our help. God respects no morally enslaving neutrality, but sovereignly boards the devil's *Altmark* for our help and deliverance.

Ours is an *interfering God*! That is a simple statement, but I beg you to ponder it. He will break into the most desperate situation, and will help. There is a man in Ireland of whom you may have heard: his name is de Valera. There are some people outside insane asylums who ought to be inside—and he is one. But he has now condescended to enter into a defensive pact with the British Government, by the terms of which no British soldier must set foot in Eire—as he is pleased to call it: I still call it Southern Ireland, because I will not call it what de Valera calls it!—unless and until Ireland is actually invaded. That is my justification for saying he ought to be in an asylum. That is what Leopold did, and Holland. "A stitch in time saves nine," and prevention is better than cure." Let us be careful how we think of God. "For as much then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device"; neither ought we to think of God as imprisoned within slow, imperceptible evolutionary processes defined by "man's device", which would as effectively prevent the God of Jeshurun from being "a very present help in time of trouble", as de Valera's pact will prevent the immedi-

ate help of British forces. No such circumscription of God is revealed in the Scripture. Our God does actually come to the help of His people; and the Bible from Genesis to Revelation, on every page, is a record of divine interpositions. The Bible is given us to tell us that we have a God, who, if we ask Him, will actually help us. That being so, we may well pray to Him.

#### IV.

Very particularly—and still more particularly—His UNIQUENESS IS DISPLAYED IN THE MEANS HE EMPLOYS FOR THE HELP OF HIS PEOPLE. There is none like Him in Himself; there is none like Him in His relationship to a righteous people; there is none like Him in the fact that He stands always ready to help His people; but especially there is none like Him because He "rides upon the heaven in thy help, and in his excellency on the sky." That was easily understood in the time it was written. There were no airplanes then, people did not expect military assistance by way of the clouds. They might have received help over the sea and on land, but none from the air. That was a sphere which man had not then invaded, and certainly had not mastered. But will you tell me that that is out of date now? Oh no! Men can now ascend above the clouds, and reach what they call the stratosphere. I read recently of the capture somewhere of a German book, written for the instruction of aviators, telling them what to do in great altitudes, and how to meet all the vicissitudes of their trade in the air. It was said to be so valuable that it has been translated for the instruction of our own aviators.

When men reach an altitude beyond a certain range they must make use of stored oxygen. We have read of aviators outreaching that limit, and becoming unconscious in their planes. Ah yes, even in the air there is a very definite limitation to human ability; but still it remains true that "there is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky."

What puny creatures we are! How proud we are of our little achievements! We can anticipate somewhat of the directions of the winds; we can, by telegraphic communication, learn something of the approach of atmospheric disturbances far away. I heard of a man walking a ship in peace time in the Mediterranean one beautiful moonlight night, when there was not a cloud in the sky, turning to a companion and remarking, "We are going to have rain presently." "It does not look like it." "No but I heard it rain." He had heard it by radio in a certain district, heard the rain fall; and he knew it was coming in their direction. That is now a commonplace of human knowledge.

We can hear the thunder, but are impotent to silence it; neither can we chain the lightning. Man cannot stay the progress of the wind: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth." But the God of Jeshurun knows, "For he looketh to the ends of the earth, and seeth under the whole heaven; to make the weight for the winds; and he weigheth the waters by measure. When he made a decree for the rain, and a way for the lightning of the thunder: then did he see it, and declare it; he prepared it, yea, and searched it out. And unto man he said, Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding."

My submission is that the Scripture is true to the established facts of the natural world. The critics would say that certain sayings of Scripture are not necessarily true to fact, mere figures of speech. There is no figure of speech employed in the Holy Book, by inspiration of the Holy Ghost, that is not absolutely true to the facts of the realm to which that figure belongs. The critics tell us to get the religious message of the Bible, and that it makes no difference whether it is historically or scientifically true or not.

One Sunday morning many years ago I related a story of a brakeman who had told me that on one of his runs he had frequently to drop off the rear of his train and set a switch. At night he was accustomed to judge the speed of the train by the frequency of the engine's exhaust. One dark night when it was very dark he leaned out to listen to the engine as it slowed down. He could see nothing—there were no lights; and when he thought the engine had reduced its speed sufficiently for it to be safe, he dropped off the back of the train. He narrowly escaped death, because he had forgotten that the train was being drawn by a compound engine, which used its steam twice; and instead of exhausting twice to every revolution of the wheels, it exhausted only once to every revolution. Hence the train was going twice as fast as he supposed.

I do not remember what application I made of it, but at the close of the sermon one of my men, a keen man who always listened appreciatively, but critically, came to me and said, "I caught you this morning, Pastor." "You did?" "Yes." "What did I say?" "About that compound engine. That could not happen. You are mistaken there, for there is no such engine as you described." "Are you sure?" "Quite sure." "All right," I said, "go and ask someone who knows, and tell me the result." He came to me a week or so later and said, "I must apologize, Pastor, for what I said about your illustration of that engine." "How did you find out?" "I went to the Superintendent of the locomotive department of one of the railways, and he said you were right, that while their road had none of them in use, such engines were in use on a certain American line running through Canada." I said, "Mr. So-and-So, when I began my ministry, my father, who was also a preacher, told me never to preach about what I did not know: my sermons would be too long!"

If the Bible were wrong in one particular, it could not be the word of truth to me. It is never wrong. When it was written in that ancient day, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky," I know it was true, and is still true; and all the meteorologists, if they know their science, will have to admit it is true. "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Oh that we had someone who could outstrip the altitudes obtainable by the enemy, and ride above him. We have! He is the Aviator *par excellence*. He rides on the heaven, and He holds the four winds in His hands. He releases them at His pleasure; He commands the lightnings and the thunders; earthquakes obey His will; and this sovereignly independent God of ours, to Whose resources there are no limitations whatsoever, awaits our call, riding upon the heaven in our help. We may therefore pray, "Bow Thy heavens, O Lord, and come down: touch the mountains, and they shall smoke. Cast forth

lightning, and scatter them: Shoot out Thine arrows, and destroy them. Send Thine hand from above; rid me and deliver me out of great waters, from the land of strange children; whose mouth speaketh vanity, and their right-hand is a right-hand of falsehood."

If men would hear the word of God, they would learn that that is what the Bible is telling us all the time. For example: when He delivered Israel, when He brought His people out of Egypt, what did He? In the Old Testament the exodus was the standard miracle. There were others; but that is cited as the supreme manifestation of divine power. Israel were always directed to a consideration of what the Lord did with a mighty hand, and outstretched arm when He delivered them out of the house of bondage, and from the power of the world's greatest king.

The exodus was a miracle. You know that in preparation, God showed Himself again and again as a God Who could break in upon human affairs to reveal His power. Then at last the winds and the waves obeyed Him, and the sea divided, and Israel walked through on dry land. I expect Hitler would like to have that power! I rather think he would like to dry up the English Channel! He cannot do it—but God could; and He did wrap it in fog; He did make its ordinarily rough waters as calm as the proverbial millpond. I say that our God is the God of miracles. He made a path through the sea for Israel of ancient time; and equally, by the exercise of supernatural power, He sustained them in the wilderness. "He brought them out, that he might bring them in": the miraculous passage of the Red Sea was a guarantee of the miraculous passage of the Jordan. In other words, the miracle of the Red Sea was a prophecy and guarantee of all other miracles that might be necessary to bring them in; and in the interim He sent them bread and flesh from heaven, and water out of the rock.

Are there not many here who could testify from their own experience, that they have had some experience of that wonder-working power and would so testify to God's praise? I have been through the Red Sea. I have eaten manna and quail, and drunk water out of the rock. That is to say, God has done for many of us and will do for all who call upon Him, what men cannot do for themselves, and what no one else can do for them.

Here is a bit of history that is especially interesting, and is quite germane to my discussion. It is true: it is in the Book: "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel."

When the fate of an empire was in the balance, it is recorded of Wellington that he said, "Would God that night or Blucher would come"; and on the other side, Napoleon, apostrophizing the sun as he saw it going down in crimson glow, said, "What would not I give for the power of Joshua this day to retard thy flight for one short hour!" But for the want of the power and ability

to lengthen his day, Napoleon was overwhelmed and his empire destroyed. But our God, the God of miracles, can do whatsoever may be necessary to do in order to achieve victory.

## V.

And it is all gathered up in THE RECORD OF THE LIFE OF OUR MIRACLE-WORKING LORD. All that was written in the Old Testament was epitomized in Him Who was the Word made flesh. He is forever the Great Intervention! Supernaturally He was born, supernaturally He wrought, supernaturally He died, supernaturally He was raised from the dead. In the New Testament the resurrection of Christ takes the place of the resurrection of a nation from the sea, as the outstanding, stupendous, majestic, incomparable, unequalled demonstration of the power of this incomparable God. "He that hath seen me, hath seen the Father"; and we must still think of Him as the One Who can still the storm and multiply the loaves, and cast out devils. *All this He does in co-operation with a righteous people.* I am not a British Israelite. In my view that interpretation of history is without justification in the Word of God. It ministers to our natural pride, I know. If we are British, we are not because of that, racially superior to other people. Let Hitler and his gang monopolize that view. It is utterly un-Christian. He "hath made of one blood all nations of men for to dwell on all the face of the earth." Do not boast of your racial superiority. I was born in England; but honesty compels me to admit that some of the poorest specimens of humanity I have ever met in my life were born in the same country. I grant you that Britain has produced great men—and also some of the worst men who ever walked the earth. Henry VIII. was an Englishman! Let us free our minds of the idea that by virtue of a natural birth and of our racial origin, we are a peculiar people, specially favoured of God; and that therefore we can be sure God is going to help us, because of the blood that flows in our veins.

The idea of racial superiority is not scriptural; but I am prepared to admit, that taken as a whole, there is some evidence of superiority in the history of the British people. Britons have a passion for freedom. We are not comfortable in straitjackets. Mr. Churchill, immediately after France's collapse, said we would endeavour to maintain contact with the French people through the iron bars of their prison. We do not take kindly to iron bars. I hope it is true that "Britons never shall be slaves." We shall endeavour to maintain our own and the world's liberties.

Our American friends forget that the United States of America was founded by British people; that it was British people who laid the foundations of liberty in this hemisphere, because they would not submit to the tyranny of a German king. Indeed the most eloquent defenders of the American Revolution were found in Britain. Edmund Burke, was one, and Lord Chatham, father of Pitt the Younger, another. Lord Chatham got out of bed—what might well have been his death-bed—that he might make his protest in the House of Lords against those measures which provoked the American Revolution. He and Burke gloried in the spirit which refused to submit to the injustices that it was proposed to put upon the American colonies. Lord Chatham said that had he known he would die making his speech, he would use his last breath to speak against such tyranny as

was proposed. It was Britain that made the United States: it was German influence that provoked the American Revolution.

At the time of the death of the late lamented King George V. I was in Florida. I read there an editorial in which an American said—and I think it was in *The Wall Street Journal*—something to this effect, that if George V. had been on the throne at the time of the American Revolution, in all probability there would have been no United States of America—that from an American paper.

British people have not always been free. We are fond of harking back to *Magna Charta* and *habeas corpus*. But we do well to remember that there have been periods in British history when the principles these acts represent were in suspension. Have you ever been to the Tower of London? Have you seen the evidences of cruelty, of tyranny of the most violent sort that characterized some of the rulers of Britain? Has anyone any apology for that bloody murderer, Henry VIII. who, when he got tired of a wife, cut her head off? What made England? When was freedom born? It was born of this Book. It was by the promulgation and ultimate ascendancy of the revealed principles of this Bible that people become imbued with a passion for individual liberty for freedom of the soul to worship God. It could be historically demonstrated that the free democracies of America and of Great Britain and of the Dominions were all born of the inspiration of the Bible.

If we lose our freedom and revert to bondage, if all that is noble, and grand, and glorious in British history should suffer eclipse, as it has now in France, it will not be because of the might of Hitler, primarily, but because of our departure from God. He is the God of Jeshurun, the God of a righteous people. Only as the Word of God is restored to its place in the hearts of the people, and in our churches, and people are taught once again to believe and obey the principles of the Bible can there be wrought into our national fabric that righteousness which exalteth a nation.

So I say our invincibility depends upon our relationship to God. I am as proud of our airmen as you are. I think that our airmen are winning over the German aviators, for one reason, because the majority of them are of clean blood and in exuberant health: their physical prowess is the fruit of their moral superiority over the products of a morally inferior Germany. Win we shall—but God must win the war for us. He is the Champion. He is the one invincible Warrior. Let us do our part wherever we are called to serve, men and women. And I mean Quebec as well as Ontario. But over and above all our direct war effort remember that through Jesus Christ alone can you come into fellowship with this God of Jeshurun. Be unceasing in your prayer. Though men may never recognize your contribution, the Father Who seeth in secret will some day reward you openly.

"E'en now their vanguard gathers,  
E'en now we face the fray—  
As Thou didst help our fathers,  
Help Thou our host today!  
Fulfilled of signs and wonders,  
In life, in death made clear—  
Jehovah of the Thunders,  
Lord God of Battles, hear!"

(Continued from page 2, column 2)

No bar of human making could confine the Son of God, the Lord of Life! He burst the bonds of sin, death and the grave, and came forth in glorious victory (Acts 2:24; 1 Cor. 15:54-58; Rev. 1:18). Once more an earthquake was the physical accompaniment of Divine intervention (Matt. 24:29; 27:51), and once more the members of a Roman guard were stunned by a manifestation of Deity (John 18:6).

This Resurrection Day ushered in a new era, and the first day of the week was henceforth to be kept as a holy day of worship by the Christians (Acts 20:7; 1 Cor. 16:2; Rev. 1:10). The Sabbath had been a memorial of the rest of creation (Exod. 31:17; Heb. 4), while the Lord's Day symbolizes the rest of redemption.

It would seem that two angels in dazzling raiment watched by the empty sepulchre (Lk. 24:4, 5), one being the spokesman. They were seen at various places at various times during that day. Their ministry of comfort involved informing and instructing the frightened women. The body of Christ no longer reposed in the place of death; He Who had died was now gloriously alive, for death could no longer have any dominion over Him (Rom. 6:9, 10). The angel wisely connected the resurrection of Christ with His own word, thus giving Scriptural ground for the truth which they would impart. In His resurrection, as in His death, Christ was fulfilling the Divine program of the ages, as determined by the Father (1 Cor. 15:3, 4).

The two-fold charge "Come — Go" is characteristic of the commission given to us as servants of the Lord (verses 18, 19; Matt. 11:28, 29; Mk. 1:17).

The Scriptures speak of five appearances of Christ on the day of the resurrection: to Mary Magdalene alone (Mk. 16:9; John 20: 11-17); to the group of women (verses 9, 10; Lk. 24:10); to the two disciples on the way to Emmaus (Mk. 16:12; Lk. 24:13-32); to Simon Peter (Lk. 24:34); to the ten apostles and others (Mk. 16:14; Lk. 24:36-43; John 20:19-24).

Matt. 26:32; is thought by some to be the occasion of Christ's meeting with the five hundred brethren (1 Cor. 15:6).

The resurrection of Christ was God's pledge to us as to the past; the redemption price has been paid, and our justification secured (Rom. 4:25). It is God's guarantee to us for the present that His power avails to raise us, to new life (John 5:24, 25; Eph. 2:1; 5:14), and to enable us to live day by day in a manner pleasing to Him (Rom. 6:4, 5; 8:11-13; Eph. 1:19, 20; Col. 3:1). It is also God's token to us for the future that all who are Christ's will one day share His immortality and incorruptibility (John 11:25, 26; 1 Cor. 15:12-23). The resurrection of Christ is God's assurance to the unsaved that their sins will be judged (Acts 17:31).

## II. The Council and the Resurrection—verses 11 to 15.

The Roman guards had not yet been called off duty, so that some of them would be remaining at the tomb while the others went to the chief priests. They did not report to the civil authorities, but to the Jewish Council, thinking perhaps that the religious leaders would understand their story of the earthquake and the angels more readily than the Roman chiefs would.

The guards were bribed to circulate a false report concerning the empty grave. This excuse as suggested by the Sanhedrin was most unreasonable, but the fact that it gained credence and was believed at least until the middle of the first century when the Gospel of Matthew was written (verse 15), illustrates how ready people are to believe anything except the truth. Propaganda flourished even in that day.

## III. The Commission After the Resurrection—verses 16 to 20. Read also Mk. 16:15-18.

For forty days after His resurrection Christ appeared among His followers, showing Himself alive after His passion "by many infallible proofs" (Acts 1:3). At the close of that period He gave them final instructions concerning the ministry to be carried on by His servants until the end of the age.

Assured of His universal power and authority, they were to go forth and make disciples of all nations, baptizing them, and teaching them the Word of God which they themselves had learned and obeyed (Acts 1:8; 2 Tim. 2:2). Obedience to this commission would be accompanied by an experimental knowledge of the presence of the Living Saviour in their midst (Matt. 18:20). Christ then blessed them, and ascended into heaven (Mk. 16:19, 20; Lk. 24:50-53; Acts 1:9-11).