

The Gospel Witness

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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.
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THE PULPIT IN WAR TIME

The faithful preacher will keep always in mind the individual's need of salvation, and in all seasons and amid all circumstances, in peace and in war, he will cease not to teach and to preach Jesus Christ. The presentation of the gospel of salvation is the minister's first duty; he must endeavour so to preach that men will believe and be saved. But he must remember that conversion is only the beginning of the Christian life, and thereafter the new convert must be fed with the sincere milk of the Word, and by and by with strong meat.

The faithful Pastor will endeavour to keep himself informed of the circumstances of his people. Years ago we were a member of a Committee of a certain university before which, at the beginning of the Fall term, ministerial students came for questioning. It was the practice for the Chancellor, who was Chairman of the Committee, as each student came in, to call upon some member of the Committee to question him. Each Committee-member followed the order usually observed at an ordination service. He asked the student when he was converted, why he believed he was called to the ministry; and what were his doctrinal views.

To us, the procedure seemed very monotonous, and unsatisfactory; because what the Committee desired to learn was whether the student gave any evidence of having any natural qualification for the work of the ministry; and further, what progress he had made in practical work.

The Dean in Theology sat with the Chancellor, with a list of the students to be interrogated; and before a student was called in, usually gave a brief summary of his history, and his own opinion of the student's capability. At length the Dean, mentioning a certain name, said something like this: "I do not know what to make of this young man; we have been unable to do much with him. He seems determined to follow his own course in everything; and for myself, I have not much hope of his success."

The Dean, we may remark, was not a Pastor, had never been a Pastor; and could not possibly know anything, from personal experience, of the duties a Pastor is required to fulfil.

When this unpromising student came in, the Chancellor

asked this writer to question him. We took his conversion and call to the ministry, as well as his soundness in the faith, for granted; or, rather, we assumed there was a better way of discovering the truth in respect to these three matters than that which had been pursued. We questioned him after this fashion:

"How do you like preaching?"

"I enjoy it very much, sir."

"Do your people like the kind of preaching you enjoy?"

With a modest smile he replied, "It would be difficult to answer that question. I can only say that a good number of them are kind enough to say they are helped by my ministry."

"Where do you get your texts?"

"I know of only one Book, sir; I get my texts from the Bible."

"I assumed you would. Perhaps I ought to put the question another way: How do you get your texts? Have you any particular method by which you select your texts from time to time?"

He hesitated a moment, and then replied, "I really had not thought of that, sir, until you raised the question; but now that you ask me, on a moment's reflection, I think I can say I get my texts in the homes of the people."

"Do you mean to say that you allow the people to suggest your texts to you?"

"Oh no, not at all, sir. I feel that in my house-to-house visitation I should exercise a real ministry to the people. I never go about it lightly; I always try to find time for earnest prayer for my visitation, as I do for my preaching. When I call, I do not waste time discussing the weather or other unimportant matters; but endeavour at once to engage the person or persons visited in religious conversation. I try to find out what their relation to Christ is; and, if they are Christians, whether they have any particular difficulties or problems."

"And what response do you get from such a line of enquiry?"

"I generally find, sir, that people have their troubles—some of one sort, and some of another. They open their hearts to me: tell me of their doubts and fears, tell me their family troubles and their business problems. I try to meet their difficulties with quotations from Scripture. I endeavour to bring to bear upon all their compli-

cated situations the light and comfort of the Word of God."

"And do you feel that you accomplish much in this way?"

"Well, I cannot say how much I accomplish, but I think something is done, for very frequently the people say, 'I am glad you called; I see things in a different light now. I have been greatly helped by the Scriptures you have brought to my attention.' I always pray before I leave the house, commending them to God."

"But what has that to do with the selection of texts?"

"Well, just this. When I get home I pass these experiences in review, and try to find time again prayerfully to commend them all to God; and your question as to how I find my texts has brought this clearly to mind that invariably some text which I have quoted for the solution of somebody's problem during the afternoon comes into bold relief in my mind, and sometimes almost demands that I preach from it. And so it has occurred to me that these problems which have been named by the people upon whom I have called are probably typical, representative of problems which other people face; and so I take one of these texts and make it the basis of my morning message."

At this we enquired, "And do you mean to tell us that you take that precious time allotted for the sermon of a Sunday morning, and use it to answer these little bits of questions that have been put to you in the homes of the people? Is that your idea of the function of the pulpit?" We deliberately spoke with a touch of scorn and almost contempt, to see what he would say to that.

He replied, "Well, sir, I am only just beginning, I have very little experience; and perhaps I am wrong. But I have had the idea that it was part of a preacher's business to try to help the people to whom he preached, and by my visitation I learned something of the kind of help they needed, and I did my little best to supply it. Of course my preaching was very simple, and I never thought there was anything great about it; but that was not in my mind. I went to my pulpit with a prayer in my heart that God might use me to help somebody."

To this we answered further, "With what success have you met in your public ministry following that course?"

"Well, only this, that nearly always other people whom I have not visited, and of whose condition at the time I had no knowledge, have come to me and said, 'I am glad you spoke on that, Pastor. You answered a great many questions that were in my mind, and helped me to solve some very difficult problems. I received blessing this morning.'"

By this time the whole Committee were all attention; even the Dean in Theology looked as though he thought he might possibly have been mistaken in his estimate of this young man. We concluded our questioning by saying,

"Young man, no matter how long, how varied, or conspicuous your ministry may become, I would venture humbly to counsel you to pursue the course you have been pursuing; that sort of preaching is real preaching. It is the kind of preaching tempted and troubled men and women need."

When he had withdrawn, the Committee immediately voted to put him in ministerial class one, and the Dean in Theology said "I must confess I was entirely mistaken in my estimate of that young man." The reason was that some of his questioners had but an imperfect conception of the true function of the pastoral office. Oh

that we could hear the great Shepherd of the sheep speaking ever more clearly, "Feed my lambs; feed my sheep!"

What an argument is here for young preachers before their duties are so multiplied as to render it practically impossible, to do house-to-house pastoral visitation! It is the only way by which a man can learn how people live, and what they need.

And now in a few sentences, we make application of this principle to the question, What is the pulpit's function in war time? Surely there is not a home in Canada or the Empire that is unaffected by the war. It is part of our very life. The minister should not be a news-commentator; but in relation to all the circumstances of the war he ought to be able so to expound the Word of God as to throw light upon it, that so his ministry shall be in accord with the great admonition: "Comfort ye, comfort ye my people, saith your God. Speak he comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned."

BRITISH ISRAELISM

We are always suspicious of any cult which seeks to bolster its authority by the loud claims of its advocates to superior intellectualism and scholarship. Usually it is wise to examine the credentials of such alleged super-oracles. The "loud-speaker" of the Midway as a rule, has no concord with the "still small voice" of revealed truth.

The following letter appeared in *The Globe & Mail* Toronto, a few days ago. We reprint it here for readers who may have missed it.

Challenges Lecturer's Credentials

To the Editor of The Globe and Mail:

Please allow me a little space in which to clear the name of a noble British institution recently misrepresented in several cities of Canada. I refer to the Palestine Exploration Fund, an organization which for seventy-five years has led the world in the field of Biblical archaeology.

On or about April 20 last *The Globe and Mail* carried a paid advertisement in one or more issues calling attention to public lectures on archaeology and related Biblical subjects to be delivered in Massey Hall on April 21-23 by a certain Mr. J. O. Kinnaman under the auspices of the British-Israel World Federation. Mr. Kinnaman was expressly described therein as official lecturer for the Palestine Exploration Fund in America; thereby his name and utterances were invested with the weight and honour of that grand old institution. He was also announced as a celebrated archaeologist and as the holder of M.A., D.D., and Ph. D. degrees. He was currently described to the public in news items, but not in your paper as I recall it, as a Dean of Madison College (Tennessee), and as one of two surviving members of the party which, under the leadership of the late Howard Carter, opened the tomb of Tutankhamen.

Quite obviously your paper acted in good faith when it published the notices in question. I doubt not that the British-Israelites did likewise, their only sin being that of credulity, if a sin that is. However, I am now able to produce documentary evidence for what I suspected as soon as I saw the announcements. Mr. Kinnaman is by no means what his sponsors took him for. To substantiate my assertions I enclose herewith copies of letters from organizations and individuals of unimpeachable knowledge and veracity. I do not deem it necessary to publish them, but I am sure that you should see them before publishing this.

Mr. Kinnaman had no right whatever to use the name of the Palestine Exploration Fund, the central committee of which repudiates him emphatically. He has posed as a representative of the fund for at least three years. At last, only a few months ago he did apply for status but was rejected. He is utterly unknown to those intimately acquainted with

(Continued on page 8, column 1)

The Jarvis Street Pulpit

"QUENCHED THE VIOLENCE OF FIRE"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 28th, 1940

(Stenographically Reported)

"Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego. Then they brought these men before the king.

"Nebuchadnezzar spake and said unto them, Is it true, O Shadrach, Meshach, and Abednego, do not ye serve my gods, nor worship the golden image which I have set up?

"Now if ye be ready that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of musick, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?

"Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter.

"If it be so, our God whom we serve is able to deliver us out of thine hand, O king.

"But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Daniel 3:13-18.

We have read in Thy holy Word, O God, that Thou art seeking men and women to worship Thee. Thou hast bidden such as come to Thee to remember that Thou art a Spirit, and must therefore be worshipped, not with forms or ceremonies, but in spirit and in truth. Therefore, O Lord, we invoke the aid of Thy Holy Spirit. We are nothing of ourselves. We have no competence whatever to address Thy throne. We need the Heavenly Fire to inspire our prayer that our praise and our worship and our petitions which ascend to Thee may be such as first come down from Thee; for it all is of grace, and it is of Thy grace that we are enabled to do anything in a way that can be acceptable to Thee. Vouchsafe us Thy Spirit, that we may know Him Who is the Truth.

We would regard Him as the supreme revelation of truth in respect to everything that can come within our purview. He is our Standard, our Norm; therefore, O Lord, we worship in Him. Through Him we have learned that we are sinners, and that we have need of the cleansing blood. Therefore we pray that our faith this evening may be in the atoning Sacrifice. We thank Thee for such an High Priest Who has entered into Heaven itself, not with blood of others, but with His own blood, and Who there appears in the presence of God for us. Therefore, O Lord, we address Thee in the name of our great Advocate, Jesus Christ the righteous.

We thank Thee that Thou hast unveiled Thy glory to our view in His person, and that Thou hast given in Thy holy Word a record of Thy Son Whom we have seen coming out of the unknown, and stepping down the centuries through the millenia, until at last He discloses Himself as the God-man at Bethlehem, and Calvary, and Olivet. We worship Thee in Him.

We want to be better men and women. We desire to be conformed more perfectly to the image of Christ, and to learn how and to be enabled to put off the old man, and to put on the new. We would be established in the truth that we may be rooted and built up in Him. Therefore instruct us out of Thy Word this evening. May the principles of the Book become woven into the fibre of our being, so that by a divine instinct wrought in us by the indwelling Truth, we may come to know that which is right and true, and to make choice always of that which is pleasing in Thy sight.

Look upon this congregation this evening. We thank Thee for One Who is able to discern the thoughts and intents of the heart. We thank Thee that we come to One Who has such a personal knowledge of us that what things we have need of are known before we ask Thee—indeed, we do not know what to ask for. This evening we submit not alone to Thy power, nor yet only to Thy wealth of grace, but to that element in Thy grace, which is the infinite wisdom of our God. We dare to believe that since He is, and since all power is His, all must ultimately be well.

Look upon any here who have heard of Thee with the hear-

ing of the ear, but the eyes of whose heart have never yet beheld Thee. What wonders of glory await their understanding! Give any such a clear view of the Lamb of God that so this evening they may know that in taking away the sin of the world, He has taken away their sin.

We bring the nations before Thy throne. Who is sufficient for a day like this? Who has knowledge and wisdom for an understanding of all the events of our time? How therefore can we pray? We can but pray as Thou didst teach us, Thy will be done on earth as it is done in heaven. And as we thus pray, we rejoice that Thine is the kingdom, the power, and the glory, forever. We can and do pray that Thou wilt break the power of the oppressor; that Thou wilt defeat the armies of the alien; that Thou wilt energize every arm engaged in the cause of righteousness; that Thou wilt enlighten the understanding of all those whose responsibility it is to make choice for us in these grave days.

We earnestly pray for the King and Queen; the Government of Britain, of Northern Ireland, and throughout all the Commonwealths of the Empire. Thou didst in his day give to Solomon such wisdom as no man had possessed before him; so make Thy servants wise in this day; even those who may not know Thee personally, Thou canst sovereignly employ as Thine instruments to effect Thy righteous purposes in the world.

To this end, do Thou help us in the study of Thy Word, that we may learn a little more out of Thy Book, and be better fitted to meet the exigencies of life. We pray that our hearts may be fixed in Thee, that it may be said of us, He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. So may it be with every one of us, for Jesus Christ's sake, Amen.

One is often amazed at the resiliency and resourcefulness of our moral natures. Under the shock of certain occurrences we have been stunned almost to the extent of insensibility, but we have recovered; and have regarded what we then thought an unprecedented, unparalleled tragedy as a minor disaster. We have been compelled so to regard it because we have had to endure so many greater calamities.

We may not hope that Hitler's sentence of extermination has been remitted, but we are justified in allowing ourselves to be somewhat cheerful even though we are only reprieved. Altogether so far, I think the war is not going badly. Do you ever listen to Mr. Wickham Steed?—a long time Editor of *The London Times*, and now, I believe, among other occupations, professor of history at London University? He said a very interest-

ing thing Friday evening. He had received a letter from an unknown correspondent in Kenya. This correspondent told how an officer had instructed some of his men how to behave themselves when the Italian airplanes came over. Among others, he told a native driver of a 'bus, whose duty it was to transport troops from one place to another, what he should do when Mussolini's airmen were heard.

The 'bus-driver was to stop his 'bus and disembark his passengers, and get down into the nearest ditch. Having received his instructions, he asked the officer, "Would there be any objection, sir, to my going back to my place in the 'bus?" "No", said the officer, "if you want to. But why go back to your place in the bus." "The Italians are such rotten shots, and there might be a snake in the ditch."

Of course you have all heard of the German prisoner who was incensed at the audacity of the British for taking him prisoner—and still more angry for transporting him to Canada. A little while before the ship reached these shores, he dived out of a porthole, and was lost. A sailor who related the incident shrugged his shoulders—a British sailor, of course—and said, "Oh well, 'e scuttled 'isself; that's what 'e done."

In that saying the sailor epitomized the life-story of all evil-doers from the beginning of human history until now. They all scuttle themselves; and when the war is over—if indeed Hitler should be worth any kind of monument—I think no more appropriate epitaph could express the significance of his life this saying of the gallant British tar, "'e scuttled 'isself; that's what 'e done." For that, beyond all peradventure, is what he is just now busily engaged in doing.

I notice in a despatch from Rome, and from a paper that is described as "a Catholic newspaper", that President Roosevelt has recently made a great mistake. This paper editorially says that President Roosevelt's speech accepting the Democratic nomination for a third term, was so "explosive" that it "compromised all possibility that he might become a peacemaker between Great Britain and the Axis powers"! I am certain that President Roosevelt never aspired to such a position, and I am equally sure that the British Empire will need no such peacemaker. The newspaper said further that the President's address was made on the very eve of "the humanitarian and sincere words of Hitler", and threw oil on the flame of war. It will become clearer as events develop that the Vatican had much to do with the collapse of France and other nations that have fallen under the Hitler yoke. Think of any paper acknowledging affiliation with any form of religion describing Hitler's speech as "humanitarian and sincere"! If that be so, if there be any honorary degree recognizing a man's exceptional humanitarianism, such a degree might be conferred upon Hitler and the devil at the same time.

I suppose most of you have had knowledge of some form of illness overtaking someone within the circle of your acquaintance, which was said to be due to a streptococcus germ. A physician friend of mine told me that something like six hundred varieties of the *genus* streptococcus had been identified. Nearly all of these bacteria are exceedingly dangerous, but some are more virulent than others—and some are most deadly. What is it? A bacterial organism which divides always in one direction, and in their multiplication very often re-

main attached and form a kind of chain; hence the designation which means a twisted seed.

There is a moral streptococcus family. They are not always exactly alike, but a common poison of varied degrees of virulence is inherent in all of them. There is a moral toxemia. There are thoughts, and ideas, and concepts, which poison the mind, and pollute the whole stream of life. There is a moral septicemia that sometimes seems to affect the brain, and leads men and nations at last to "scuttle" themselves.

You are familiar with the story of the text. Nebuchadnezzar, the greatest of all monarchs of his time, walked in his palace, and surveying his great city, said, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" He had earlier conceived the idea of giving some visible form to his greatness. He fashioned a great image of gold, and issued a decree that at the sound of various instruments of music all people and nations and languages within the scope of his domain should fall down and worship what he repeatedly described as "the golden image that I have set up".

The majority of the people throughout his kingdom did as they were told. Nebuchadnezzar, in effect, arbitrarily required that all people subject to his sway should give the salute and cry, "Heil, Nebuchadnezzar"! But there were three men who refused to do so, and their reply forms my text. It represents, in principle, the only safeguard against this human tendency to scuttle oneself. All the most mighty men of Nebuchadnezzar's kingdom were enlisted to cast these three men, distinguished in the kingdom—for Daniel had spoken for them, and they had been made presidents of various provinces—into the furnace. They were perfectly passive in the hands of the king, yet he commissioned his mightiest men to take them, to bind them, and to cast them into the furnace of fire. He gave instruction that they were to heat the furnace to a temperature seven times hotter than it was wont to be heated. The heat was so intense that the great men of Nebuchadnezzar's kingdom, in casting Shadrach, Meshach, and Abednego, into the "burning fiery furnace"—in the very act of doing so, "scuttled" themselves. They perished in the flames.

I hope to show you that these principles which have wrought in other individuals and other nations are operative in the world today, and we shall endeavour to identify them. You can seldom hope, except by some kind of accident, to discover a remedy for any disease until you have been able to discover and isolate its cause. That is the scientific method of procedure.

I.

The history before us records THE INSTITUTION OF A CONSCIENCELESS WORSHIP, a worship that had no moral content, that was entirely divorced from all ethical considerations or sanctions.

The golden image symbolized Babylonian rule, it was representative of certain intangible, imponderable elements in human life like the streptococcus germ, that work for human destruction. It was a symbol of paganism at its acme; it involved the elimination of all moral considerations, the dethronement of conscience, the demoralizing of human life, of the whole man. Nothing less than that was what Nebuchadnezzar demanded of those who were subject to his rule; and nothing less

than that is demanded of those who are summoned to submit to the evil thing we are fighting to-day.

Let me point out to you that this tendency in human life shows itself often in an *intellectualism that is divorced, not only from religion, but from simple morality*. It is quite possible to make a god of science. I do not speak of science without respect. Nor do I refer merely to "science falsely so-called;" but to science actual and real which may be said to represent a body of truth which men have discovered and demonstrated to be true by rational means; and which considered as a whole may be regarded as the sum of objective human knowledge.

The human mind can do wonders. The airplanes of our day, the instruments of destruction of all sorts, the methods of transportation: all these things speak of human achievement. Mr. Whitcombe told me last night of an interesting experience he had in flying over the Rockies, carrying the very atmosphere with him into an atmospheric stratum that would not permit one to breathe without an artificial supply of oxygen, while flying on the wings of the wind. It represents a marvellous achievement and we should be simpletons if we were to discount it, or the thousand other wonders it parallels.

What men have achieved is remarkable enough, but how disposed we are to worship the product of our own brain, "the golden image that I have set up". There are men who boast of being self-made men—who most ardently and sincerely worship their maker! In our day we are perhaps more than ever subject to the temptation, to magnify human accomplishments, instead of the works of God, and thus to worship the creature more than the Creator.

One can make a god of philosophy, and of the results of the explorations and the assumptions of reason. Men have a way of making the mind a ship with engine and rudder, but no compass or polestar—a volitional being without directional aim, thus reducing the soul to an impulsive subjectivism without objective authority.

Was there ever a day when the nations seemed more like ships without chart or compass? They are going around in circles, because men have conceived a way of life themselves, and navigate an uncharted sea without divine help. I once heard it remarked that the philosopher is like a blind man looking in a dark room for a black cat that isn't there. To the vague notions of men, scholasticism in many forms, call it science or philosophy, something men have produced of themselves, and for themselves, some sort of image "that I have set up," it is demanded that we bow down and worship. That is Hitlerism in essence. Hitlerism is the culmination of generations of such thinking.

The same is true of that with which perhaps we are more familiar, the worship of mammon, of material things—materialism itself as a philosophy of life, or as a practical rule of life. A conference was held recently at Havana, a Pan-American conference, when an endeavour was made to unite the various American republics in a common front against this European plague that, like the flu of a generation ago, threatens the destruction of whole nations. Some discussed these matters on a high moral plane, which had to do with the freedom of life, soul-liberty, the great fundamentals of life in a free country; but Argentina said, "Wait a minute. What are we going to get out of this? What profit? What markets? What increase of

our wealth?" A crassly materialistic view, although perhaps not wholly unnecessary.

How many people there are who yield to that temptation of allowing material interests to regulate their lives, while setting aside conscience and all moral considerations. For instance, these soul-destroyers, the liquor people. You cannot conceive of men who make millions out of that business having any care for the souls of men. They do not care if all the world goes to hell so long as they get their money. That is materialism.

So is it in many other forms—the men and women who, like Iscariot, are ever ready to say, "What will you give me? What is there in it for me? That is setting up the tangible, ponderable things of life, the things that can be tasted, and handled, and weighed, and measured and valued in dollars and cents—or in pounds, shillings and pence, as though they collectively were the final criterion. The man who asks such a question, who sets up for himself or others a golden image before which people, if they are to live, must prostrate themselves, has missed the significance of life altogether.

So also may it be said of *the devotee of ambition of one sort or another*. A man may not set his heart upon "all the kingdoms of the world, and the glory of them": he may be ambitious only to get a few of them. But it recurs in the history of the past with almost monotonous regularity: men arise who conceive an ambition to rule, to boss someone. When in Vancouver some years ago, on holiday, I saw some men clearing a tract of land in North Vancouver. The workmen were Hindus, giants every one of them; not a man was under six feet, and proportionately built. We think we are fairly well set up sometimes: most of us are a lot of midgets who do not know what a human can be until we have seen men like that. They worked well, piling great logs up in readiness for burning.

Among those giants was one man who, when there was a jam in the logs, would put his head under a log which might be a foot or fourteen inches in diameter, just as he had seen the elephants do—and lift it into place. There was a man watching them intently, and I said, "Are you interested in these men?" "Yes; they are my men." "Where did you find that man?" I asked, pointing to the super-giant. "Isn't he a wonder?" he said. I said I had never seen any man like him: talk about a man working like a horse; he worked like a team of elephants. "I pay him twenty-five cents a day extra for being boss!" the man said. "That is all?" "Yes; and he is satisfied. He gets the rest of his compensation from being boss."

How many people are willing to be boss for twenty-five cents extra—indeed some people would pay twenty-five cents a day for the privilege, if only they may appear as a man of authority. It is the old story of "the kingdoms of this world and the glory of them." No man did ever yield to that who did not fall down and worship the devil.

And it leads always to one thing, *the worship of force*. "Submit—or else." You have heard that phrase: "Or else"—dash! Conquest, rulership, to be obtained by force, entirely divorced from moral considerations, irrespective of questions of right and wrong.

That is the present situation. We are asked to bow down to a god of violence, to submit to a rule of force, and to recognize might as right.

II.

Envious enemies of these three Hebrews INVOKED A

RUTHLESS DECREE, that they who would not fall down, and worship, should be cast into a furnace of fire. That is all we are offered to-day: "Submit to me, or I will annihilate you." This is not new. Men have faced it before. Such threats, in principle, are what upset many students in college and university. There are a few young men who learn to think, but most of them are like wax gramophone records. While the professor talks, they expose their minds to his views, and that is the end of their thinking. How are they taught? How are they turned off the track? "You will worship this idol of ours, divorced from the Bible, or we will throw you into the fire." I have known hundreds of students who shut their Bibles, turned away from their mothers' God, because their professors laughed them out of believing it; and because they had not the courage to face the fire, and to say, "Call me a fool if you like, but I will think and believe for myself." Ridicule, threats of one sort or another, have been the weapons which have driven the Bible from many a pulpit, and driven Christ in too large a measure from the churches. "Be up-to-date, and accept this, or else we will singe you, we will burn you up."

I remember a young fellow some years ago in a certain college who told me of one of his professors' coming into his room and seeing on his table his Bible open where he had been reading, and a volume of Spurgeon's sermons—the greatest preacher the world has ever known, at whose feet men like W. E. Gladstone, Lord Shaftsbury, Ruskin and others, counted it an honour to sit. This midget of a professor said to the student, "Do you read that stuff?" "Yes, sir." "If you go on that way you will not know any more than the Pastor of Jarvis Street Church." That is not new of course: "That it spread no further . . . let us straitly threaten them. Worship the image or be cast into the burning fiery furnace."

The fires of poverty sometimes constitute a real furnace. A young man comes to me and says, "I am engaged in what I consider is not a legitimate business. I am not happy about it—but then, it is a job. If I do not keep it, what shall I do?" I have yet to see a man who refused to bow down to any golden image that men have set up, left in the lurch by the God Whom they have trusted. A student at our Seminary who was filling in time with a butcher, said to me, "Here is an advertisement of the shop where I work. Cuts of meat are advertised at so much: they are not there; we do not supply them. And not only that, my employer has a way of falsifying his scales." I said, "But his scales must be subject to inspection?" "Yes; but he manages that. People get cheaper cuts of meat than advertised, and they do not get full weight. I am expected to assist in this dishonesty, what ought I to do?" I replied, "I would tell him. Tell him why you are leaving—and tell him in such a way that he will understand. And I would tell him also that I would see that his scales are property inspected."

That student came back and said, "I did as you advised me." "What happened?" "Oh, he kicked me out." "That is fine. You hadn't a job anyway: you were only unwillingly assisting a thief. Look to the Lord, and He will find you a job." Within a week he said, "I am in again; well placed—at exactly twice the wages." It is not always the Lord doubles a man's wages; but I point out to you that it is not only the Prime Minister or men in exalted positions, but it is every man and woman in the everyday affairs of life who must face the principles these men faced, and choose whether they will put God or

something else first. Now we are all threatened with absolute annihilation unless we sacrifice everything that is worth living for, and submit to the devil.

III.

THESE MEN HAD BEEN DIVINELY ENLIGHTENED AND ENABLED RIGHTLY TO APPRAISE THE VALUES OF LIFE. They said, as Paul later said, "An idol is nothing at all." It may be that the necessity of making a choice led them to a clearer view of life's values. They had to weigh things, and reach a decision.

I have an idea that the war, terrible as it is, will yet tend in some measure to the enrichment of many. It is a kind of chastisement which is "not joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." And if now we face the difficulties of our time as Christian people, resolved to get the best out of them, we shall be enabled to make a new appraisal of life's values. These men said, "There is the image. Suppose we bow down and worship? We should thus save our lives, but to what purpose? There could be nothing left worth living for. Conscience would be gone, reason stultified, judgment perverted. We should never be able to regain our self-respect. Better a thousand times to be burned to ashes in Nebuchadnezzar's furnace than live meanly by submitting to him."

That is the attitude we must assume in the present emergency. I have tried to imagine what Pétain, and Weygand, and some of the rest of them think now. France, beloved France, heroic France, France that has given the world so much of value, is now gone; officially she is morally, spiritually bankrupt, nothing is left. Why? Because they bowed down to Hitler. Do you want to do that? It is not in British blood even to think of it.

The fire was nothing compared to the infamy which was the only alternative. A truly realistic view of life will lead us to welcome heartily all that Hitler and his hordes could do to us rather than even in our thought for a fraction of a second to yield to his dominance. Perhaps the war will have such a salutary effect, as to make us all ready to welcome Hitler's worst rather than sell our souls to the devil.

IV.

Here is THE RESOLUTION OF FAITH AND A GOOD CONSCIENCE.

Conviction makes a ready tongue. I like these men's answer. Said this ancient Hitler, "What will you do about it?" They instantly replied, "We are not careful to answer thee in this matter." They were as careless in their speech as President Roosevelt or Mr. Churchill! For the simple reason that they were men who had settled forever their attitude toward the matter at issue.

Do you believe the Bible? "That all depends." Thank you; I have your answer. You do not. Do you believe the Genesis account of creation? "Well, that is not a question that can be categorically answered, yes or no." Thank you, sir; you do not believe it. Do you believe that Jesus Christ is the Son of God. "Yes, in a certain sense." You do not believe in Him. When the truth has entered into a man's soul, and has established itself as a conviction, as an integral part of him, he is never careful to answer such questions. Whoever sanctifies the Lord God in his heart, will be ready always to give an answer to every man who asks him a reason for the hope that is in him, with meekness and fear. Hence

these men were not careful to answer the king in this matter. If Nebuchadnezzar had said, "Will you take until to-morrow to think it over", they would have answered, "We do not need until to-morrow." "Will you take a few hours?" "We do not need a few hours." "Will you take some time?" "We need no time at all. We have our answer ready now." When the lines are so clearly drawn, we ought to be instantly ready with our answer. When one knows the truth, and knows what righteousness is, in respect to any matter he will not stop to count the cost, but will take his stand at once.

So of the merits of the present conflict. We have reached the end of all argument. The man who does not know that the image that Hitler has set us is of the devil is either a knave or a fool. I shall not quarrel with you if you relegate him to either category.

They were sure of the ultimate invincibility of righteousness. They said, "You think we are afraid? Oh no! Our God whom we serve is able to deliver us out of the burning fiery furnace; and he will deliver us out of thy hand." I cannot tolerate people who still conjecture, "If Britain should be overwhelmed?" There is no "if" about it. I feel it would be treason even to contemplate such a possibility. Even the possibility of defeat should not so much as be mentioned among us!

Righteousness and truth in the end of the day are bound to be victorious. We need not be careful to answer, and, if need be, we shall welcome the interim experience of the fire.

V.

THE FINAL ISSUE OF SUCH INSENSATE HATE IS PREDETERMINED. I say "insensate" for there is no sense in it. Hitler's temper will kill any man or nation. Into such a pit or furnace the instigators must at last inevitably fall themselves. All history attests the truth of this. Napoleon, on one occasion said: "Alexander, Charlemagne, and myself established empires, but upon what did we erect the creations of our genius?" He answered himself: "Upon force." And added, "Jesus Christ alone established His empire upon love; and at this hour countless millions will die for Him."

Have you considered what must follow Hitler's attempt to build an empire by force, upon hatred? One might as well hope safely to build a blast furnace upon kegs of gunpowder. It is bound to explode and collapse. He is building something that will scuttle himself in the end.

Meantime, and to this I would have you specially give attention for but a moment: *They Did Not Escape the Furnace of Fire.* God may not save us out of the furnace. We may, in this great trial, have to pass through such a furnace of affliction as the Empire has never known. But read the story of how the king came the next morning and, looking into the burning fiery furnace, called someone and said: "Did not we cast three men bound into the furnace?" Bound! Bound! Did you hear it?—"Three men BOUND." "Lo, I see four men LOOSE, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God."

What did the furnace do to them? It burned their bands away, and made them freer than they had ever been. Some kind of furnace seems to be indispensable to freedom. Intellectually, morally, spiritually, socially, nationally, invariably men are freed from their fetters by the flame. I believe we are going to have a freer Empire. I believe that many evils will be corrected. Whoever shuns the furnace shackles his soul. "They that observe lying vanities forsake their own mercy."

The all-important thing is that *in the midst of it all, we should enjoy the presence and favour of the Son of God.* Are you praying for that? Is that, in your view, the supreme matter? It were presumption to expect victory without God. These men must have been consumed but for the divine presence with them in the fire. *What a testimony they gave to the unbelieving Nebuchadnezzar!* When Lord Halifax exhorted the people of the Empire to pray, he told the story of a little Yorkshire village where they have established a "sixth column". They pledged themselves that they would find a few minutes every day to go into the house of God and pray. Berlin replied, "We shall find a way to deal with praying people"! Oh yes; Nebuchadnezzar thought he had found a way to deal with these praying men. Daniel's enemies thought the best thing to do with a praying man was to cast him to the lions. But God knew how to deal with a praying man. Berlin may mock at praying people; but at that point they have much less sense than the devil, for it is undoubtedly still true, that "Satan trembles when he sees the weakest saint upon his knees."

How much more would he tremble to see a nation on its knees.

God will find a way of dealing with praying people too! And what a blessing it would be if, while Hitler and his chiefs are no longer amenable to truth—if the common people of Germany, vicious as they have become from long teaching, should look at that fiery furnace in Britain and say, "We thought to annihilate them, but there they are loose; freer than ever, walking whither they will amid the flames of our blitzkrieg, because God is with them. Let us too get back to God!" It is conceivable that God might use the war to bring about a great revival.

At all events, *in the end God was magnified.*

The three Hebrews came out of the fire. They not only survived the fire, but emerged free even from the smell of it. It may be we shall really lose nothing by the war, but those things which otherwise would have enslaved and strangled us. At all events *when these men came out of the fire they were promoted; their prestige and power were augmented by the flames.* I would not offend the susceptibilities of any of my American friends, but I tell you frankly that it is my sincere hope that we may be able to win the war without any American troops going across the sea. In any event they say they are not going, and personally I do not want them to go. *We are left alone now; and when the war is won, and when Britain comes out of the furnace, there will be no doubt in the mind of the world as to who won the war. The old flag—it has always been a good one—will be worth more than ever.*

God sometimes gives to an individual or a nation the honour of being His instrument for good in the world; and if by His grace we must pass through the furnace, when we come out, it will be something to be a Britisher! I never was ashamed of it: I have a feeling I shall be prouder still after the war.

Nebuchadnezzar promoted the three men who defied him. In reality the fire promoted them. So may Britain's interests be enlarged and enriched by the war. As we pray for victory, victory on the basis of righteousness, let us have this larger conception of the possibilities of this world disaster in our minds; for remember there is nothing this world needs as it needs God; and as only God could deliver these men out of the furnace, so only

God can deliver us out of the fire, and bring peace once more to the world. But He can; and I believe He will.

"When He folds the cloud about Him,
Firm within it stands, His throne;
Wherefore should His children doubt Him,—
Those to whom His love is known?
God is with us,
We are never left alone."

BRITISH ISRAELISM

(Continued from page 2, column 2)

the late Mr. Howard Carter's famous expedition or associated with him in it, as was Mr. H. E. Winlock of the Metropolitan Museum in New York. Nor was he a Dean at Madison College. According to official communications from that college his position there was so casual and temporary that his credentials were not even investigated. He has not been re-elected for next year. His pose as Dean of History was merely affectation.

And what of the degrees? When Mr. Kinnaman went to Madison College, apparently in 1937, he listed his academic honours as follows: An A.B. degree from Tri-State College, an M.A. from Benton Harbor College, a Ph. D. from the University of Rome, a D.D. and a potential Ph. D. (soon to have been conferred) from Temple University, a past-deanship and a past-presidency from Benton Harbor College, and a past-presidency from Cox College, Atlanta. I omit several allusions to brief periods of study in which no degrees were said to have been earned.

Now Benton Harbor College, long since closed, never conferred any M.A. degrees; in fact it was a preparatory school. Nor was Mr. Kinnaman ever Dean or president of the school. Far from giving or preparing to give him any degrees, Temple University has no record of him at all. He was never president of Cox College in Atlanta; indeed the college was not open during several of the years he claims to have been there. As for the Ph. D. from Rome, I am naturally unable to investigate it now; but if it were genuine why fake another from Temple University in 1937? The A.B. from Tri-State College in Indiana is the only small feather left in his plume. And Tri-State is not an accredited college, although it might have been so once. Incidentally, nobody has ever heard of Mr. Kinnaman as an archaeologist. It would seem therefore that he has been quite a romancer, first and last.

I hope, Mr. Editor, that this letter will not only vindicate the good name of the P.E.F., but that it will also serve as a warning to the public against the folly of accepting just any "fly by night" speaker as an "authority" or anything whatever unless he has been certified by reputable scholars—of which Canada suffers no lack.

I should add, also, that Mr. Kinnaman shows no inclination to correspond with me.

Professor of Theology,
N. H. Parker,
McMaster University.

Bible School Lesson Outline

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

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RAHAB AND THE SPIES

Lesson Text: Joshua 2.

Golden Text: "For the Lord your God, he is God in heaven above, and in earth beneath."—Joshua 2:11.

I. The Reconnoitering of Jericho—verses 1 to 11.

The Book of Joshua is a record of the military exploits of God's people as they were gaining possession of the land of Canaan. Jericho was the first important centre to be attacked, and Joshua sent two scouts from Shittim on a reconnaissance mission (Num. 13:1-3). Shittim, also called Abel-Shittim, was approximately fifteen miles from Jericho, the Jordan River flowing mid-way between the two cities (Num. 25:1).

The scouts were received in peace by a woman described as Rahab the harlot. She was a heathen Canaanitish woman,

who had been brought up in the midst of ignorance, superstition, idolatry and sin, such as characterized that race. We are not told whether or not she had abandoned her wicked practices by this time, but one would be inclined to think so, because of the commendation given to her because of her faith (Heb. 11:31).

The servant of the Lord is not exempt from difficulty and suffering, even when carrying on His work. Someone laid information against the Jewish scouts, and the King of Jericho was determined to find them. Yet, the Lord delivered them out of trouble (Psa. 32:7; 50:15; 91:15).

Lying was as common among the heathen nations as unchastity. Their moral standards were low. Rahab's falsehood is not endorsed when it is recorded here without comment (Compare 2 Sam. 17:19, 20). The Bible is a Divinely-inspired Book, giving a true record of people as they are, the evil as well as the good. God is holy, and of purer eyes than to behold iniquity (Hab. 1:13); lying lips are an abomination to Him (Prov. 12:22; Acts 5:4).

The Lord used Rahab as His instrument at this time, in spite of her sin (Jer. 27:6). How marvellous is His grace in giving to faulty men and women the honour of carrying out His will (2 Cor. 4:7)! If the Lord were to confine Himself to using perfect instruments for His work, that work could not be assigned to human beings.

Rahab had heard of Jehovah and the power which He had exercised on behalf of His people (Exod. 14:21; Num. 21:21-25). Moreover, the spies, or scouts as we should call them, had told her of the Lord's promise to the Jews concerning Canaan, and she believed them, saying, "I know that the Lord hath given you the land." The simple faith which she exercised in believing the word of the Lord entitles her to a place among the heroes of faith. She also provided for the needs of the scouts, and protected them, taking their part against the King of her own country. She braved difficulty and danger in order to further their cause. When she received the spies in peace, Rahab illustrated justification by faith before God; when she dismissed the spies in safety, she illustrated justification by works before men (Heb. 11:31; Jas. 2:25).

Let us hope that the tribute she paid to Jehovah as the God of heaven and earth was a personal testimony from her heart, and not merely the repetition of what she had heard about Him (Gen. 14:19, 22; Deut. 4:39). It pays to make the Lord our choice, no matter what the cost (Josh. 24:15; Ruth 1:16).

II. The Reward of Rahab—verses 12 to 21.

Rahab's faith was rewarded in that she was promised safety when Jericho should be captured (Josh. 6:17, 23-25; Heb. 11:7; 2 Pet. 2:7). The word of the Lord has gone forth that judgment will fall upon the wicked, but that He will save those who put their trust in Him (Psa. 37:40; 107:19; Acts 17:30, 31).

The promise given to the woman of Canaan was accompanied by a solemn covenant. Our God has bound Himself by covenant that He will deliver the believer from condemnation (Heb. 6:16-20).

The cord of scarlet hue which had been used to save the scouts from their enemies was chosen as the token of the covenant. The blood of Christ, which is the symbol of our deliverance, is also the sign of the covenant of grace (Exod. 12:13; Matt. 26:28; Heb. 9:20; Rev. 1:5).

Rahab's desire for the safety of her loved ones is commendable (1 Sam. 20:14-17; John 1:41; Rom. 9:3; 10:1). Provision was made for them, but each must abide by the conditions set forth. The unbelieving members of a household are sanctified by the presence of believers in their midst (1 Cor. 7:14), but each must exercise personal faith in the Lord Jesus to be saved (Acts 16:31, 32).

As soon as the spies had departed, Rahab immediately bound the scarlet cord in the window. She was taking no chances. In these days people seem prone to neglect eternal matters, forgetting that there is danger in delay (2 Cor. 6:2; Heb. 2:1-3; 3:7, 8).

III. The Return of the Scouts—verses 22 to 24.

The scouts brought back a good report of their experiences. The report was encouraging to all because it was given by men who had firm assurance that God would grant them victory over their enemies (Num. 14:6-9). The Canaanites were already conquered in spirit (verses 10; Deut. 7:17, 18; 20:3, 4).