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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 Jarvis Street Pulpit

THE RELIGIOUS SIGNIFICANCE OF THE GROWING UNITY OF
BRITAIN AND THE UNITED STATES

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 22nd, 1940

(Stenographically Reported)

"And he (Joab) said, If the Syrians be too strong for me, then thou shalt help me:
but if the children of Ammon be too strong for thee, then I will come and help thee."—
II. Samuel 10:11.

I heard Mr. Wickham Steed, one-time Editor of *The London Times*, in a recent broadcast, tell of "a very religious man", who, when asked what he thought of the prospect of the war, replied, "If only I were as sure of heaven as I am of Britain's victory, I should be a happy man."

It is imperative that we should be sure of both—and there is no reason why we should not be absolutely certain of both. This morning we sang,—

"Lord, how delightful 'tis to see
A whole assembly worship Thee!
At once they sing, at once they pray;
They hear of heaven, and learn the way."

That is the matter of which we must be supremely concerned always—and that, I think you will bear me witness, invariably is the theme of this pulpit. We have but one subject, a subject of many aspects and of many applications, and that is Jesus Christ and Him crucified, and all the principles which flow from that tremendous truth.

In the last war, as in this, I found some people who suggested that I spoke too frequently about the war. I wonder what people in London are thinking of just now? Are they thinking of the war occasionally? They are thinking of it twenty-four hours of every day, and seven days of every week. It is impossible for them to think of anything which would exclude consideration of the war.

Churches seem to be especially marked as the targets of the enemy. I saw an account of the wrecking and

burning of Christ Church, Westminster Bridge Road, the church of which Dr. F. B. Meyer was Pastor; and which was served for some years by Rev. John MacNeill who for a while was Pastor of Cooke's Presbyterian Church of this city. The original church was made famous by the great ministry of Rowland Hill. When that church was bombed there were no less than five hundred people taking refuge in its basement. Only last night I saw a pictorial representation of the ruin wrought in the neighbourhood of *The Elephant and Castle*, a neighbourhood I know well. There are six or seven streets running into that centre. *The Elephant and Castle* is the name of a public house which stands on a little island toward which the streets run from many directions. A stone's throw from the centre of that thoroughfare stands the great Metropolitan Tabernacle where C. H. Spurgeon exercised his worldwide ministry, which blessed the world.

Those churches exist, as this church exists, for the preaching of Jesus Christ and Him crucified. But what are they to do in circumstances like these? The people, when that bomb fell, were not in their accustomed pews, but in the basement hiding from the enemy. Recently I read that a staff of watchers has been organized at Westminster Abbey, organized from the regular staff of the Abbey, clergymen and others. They take their turn on the roof of the Abbey, even when services are in progress, listening for the enemy, so that they may be able to warn the worshippers below. In England to-day, clergymen of the English Church and ministers of all

denominations are enlisted in the Home Guard and in the various branches of the A.R.P. services. I wish I were there. I think I should learn at long last how to use a rifle. I can promise you I would have a place in one of those services, and should consider it no desecration of the Lord's day if I were required to leave my pulpit and take my rifle and watch for the enemy.

There are isolationists in the United States who imagine that the Atlantic Ocean is only a moat—a little wider than ordinary moats—behind which, as a kind of liquid Maginot Line, they may safely hide. We have in Quebec some Canadian isolationists who, if they were able, would keep Canada entirely out of the war; as though it were none of our business. I cannot subscribe to that point of view; and I propose to try to tell you this evening once again something of the religious implications of the tremendous struggle in which the world is now engaged.

I confess frankly and openly—and without the slightest apology—using the current English phrase, that I am “all out” for the war. If you are able to think of anything apart from the war, without relation to the war, you have learned a secret that has escaped me. I am bound to relate my faith to these tremendous happenings. The God Whom I worship, while He is the God of the Sunday School, the God of our quiet Sunday evening services, the God Whom religious people worship in their places of assembly, He is also a great King above all gods; and He is described in His Word as “the King of nations”. It is said that in His sight “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. . . . It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.” Ours is a great God. I cannot conceive of God as being concerned exclusively in my personal salvation and unconcerned about the fate of millions of people many of whom have never heard the gospel, and multitudes of whom are likely to be cut off before they have heard it; while multitudes of others, worshippers like ourselves, must hide in dens and caves of the earth to save themselves and their children from the barbarous Huns.

The God Whom I worship is related to all these things, and if I am to maintain my faith, if I am to trust Him, to pray to Him, I must know that the One Who is my Saviour and Who is given all authority in heaven and on earth—has authority over Hitler and Mussolini and Stalin and all the hosts of darkness on earth and in hell.

I fear there are still many Canadians who do not yet realize the terrific potentialities of this war. They do not see the proportions of this world-conflagration. Many are not half awake to their own peril. What are the facts? Mr. Whitcombe read to you this evening a biblical account of the revelation of that beast, whoever he may be, undoubtedly the same as the lawless one of Thessalonians, the Antichrist. It was a terrible picture. It is not a chapter one can read with any elation, or with any degree of comfort; but it is a divine revelation of a terrible reality, that at some time or another is to obtain in this world.

Practically all Europe is now under the heel, and subject to the will of, one man who presents the nearest

likeness to Antichrist this world has ever seen. If and when he comes, he will make war with the saints, and the saints will have to think of that war whether they like it or not—and they will have to think about it all the time. Europe is a black section of the earth. There the progress of civilization has been blotted out, and we are thrown back to the dark ages of barbarism. Unless it be in Switzerland and Sweden, I think there is not a spot in Europe to-day where religious liberty is not ended. In Spain, France, Belgium, Holland, Norway, Czechoslovakia, Austria, Rumania, Germany herself, there is no liberty left. In Rumania, the last to fall under the power of Hitler, although it is still nominally under Antonescu, a decree has been issued by the dictator to the effect that all who are not Roman Catholics will be regarded as having no religion—and Baptists were especially mentioned. I say, apart from Switzerland and Sweden, there is no liberty—and even these countries live in hourly terror of what may come upon them.

There is no hope of any religious contribution to this conflict from Yugoslavia or Turkey or Greece. Whatever side they take—expediency may turn them to one side or the other—they are none of them of our sort. In European Russia you have a godless nation, openly, avowedly godless, training its children in school to believe and to declare that there is no God. Asiatic Russia is the same. If you go the other side of the world, to the Far East, you find there China fighting a life-and-death struggle—under a Christian leader. Fighting with whom? The great pagan power of the East, Japan, now threatening to absorb the Dutch East Indian Empire and what remains of the Asiatic possessions of the French Empire.

What have you in South America? It would not be an exaggeration to say that in all the South American Republics the Roman Catholic religion—and Roman Catholicism at its worst, its blackest—is predominantly the religion of the country.

When you have thus viewed Europe and Asia and South America, what is there left in this world? Merely the British Empire and the United States of America. There is no hope of a restoration of the world's liberties from any other peoples than these. In the last war we had France on our side, and Belgium under the leadership of the heroic Albert; we had Italy at our side—for what she was worth.

Do not forget either that in the beginning of the last war, vast Russia was on our side; and furthermore, China, with her four hundred millions, was on our side; and Japan, with the greatest navy in the East, was on our side. Nearly all the South American Republics were nominally on our side as belligerents. What have we to-day? Nothing. Britain stands alone against the world's darkness at the present moment. And all that, mark you, not at the end of four or five years of war, but after only one year of war.

Who would have believed at the beginning of the war that France and Belgium and Holland and Norway would have collapsed—Denmark too—before the advance of the enemy? And that we should be left alone to face the forces of darkness, single-handed? What I point out is that this is a religious war, whether you recognize it or not. It is a war between the forces of darkness and the

forces of light; it is a war between the devil on one side and God on the other.

What hope is there of the future if Britain must stand alone to the end? The British defenses, I have little doubt, will so stand as to withstand the shock of the enemy. Mr. Churchill said, "If necessary, we will fight on for years; and if necessary, alone." And I venture to say that though all the world should combine against us, there has never been, in all history, a fortress that for so long a time, withstood the utmost efforts to subdue it as Britain will stand if need be against the whole world.

But how long must we stand? Must we be forever standing at arms? If we are to do nothing but simply defend the shores of Britain, then the infant of days of our day will be an old old man before the war is over. If Hitler is beaten on our shores, and his hosts are drowned in the channel as the Egyptians were drowned in the Red Sea, it will be physically impossible for Britain afterward to subdue and re-organize and reconstruct the whole of Europe single-handed.

There are people who read only the news of the day. They do not look into the future; they have got but a glimpse of the terror of the days in which we live; and the menace by which we are at this moment overshadowed. I do not say that there is any immediate probability of our having to defend our own shores—I do not think there is. But is Canada, too, to stand at arms for a generation? Are the other Dominions? Are we to be an Empire at war for a generation because left to our own resources?

What if Britain, winning the victory on her own shores, were then to invade the Continent? What would she find? What would she find in France? Forty millions of people unarmed and bankrupt, stripped of everything. What would she find in Belgium? A lesser number, but the same situation. In Holland and Denmark, in all Europe? Nothing but a desert, a wilderness, a whole continent utterly bankrupt. And famine and pestilence will inevitably follow in the wake of the sword. If Hitler were defeated to-day, and driven back, Europe would be little better than a hospital full of sick and starving patients. Who is going to reconstruct it? How is this appalling situation to be met? Britain has vast resources, but even her resources are not without limit.

We had a desolating experience of a depression in Canada; they knew something about it in Britain too; and in spite of all the efforts of Britain and of Canada, and of the other Commonwealths of the Empire, with the Indian Empire beside—in spite of all their taxations, there are now budget deficits every year to the tune of millions. Thus the world will be mortgaged up to the eyes for generations to come. Just now, Britain is paying it all, every dollar of it. We have received nothing from the United States that we have not had to pay for in hard cash. I know it is a heroic stand, and I never was prouder of being an Englishman than I am to-night; but at the same time, brave as our people are, they are not supermen; there is a limit to the endurance of flesh and blood. One man of intimate knowledge of the facts gives it as his opinion that Russia could not stand up against Germany if Germany were free to attack with her full strength; and if Japan were to subdue China, and Germany were able to free herself to attack Russia, you

would have in Europe and Asia more than a thousand million people arrayed against Britain—how could we stand?

That is not only possible, but unless God intervenes—as I think He will—it is probable; at least it is not beyond the bounds of possibility. In these suggestions I have not exaggerated the possibilities.

The salvation of the world from this modern deluge of barbarism depends primarily upon the British Empire, and ultimately upon the British Empire and the United States standing together for the freedom of the world. I am not thinking of the immediate battle of London, or of the battle of Britain: I am trying to keep in mind that which will have to be done after that battle is over. Nor have I begun to think of it during the war: I thought of it before Munich, in the days of the Abyssinian atrocities. Only blind men were unaware that a tide of lawlessness was rising in the world, which, swollen by ever-multiplying tributaries of discontent, promised to increase to Noachian proportions until the tops of the highest hills of civilization should be covered.

The American isolationist is very trying to one's patience; but so are the isolationists of Québec. I refer to them only to show that there are large sections of our population trained in isolationism of one sort or another, as the Roman Catholics of Quebec; and others, made so by their political prejudices, in the United States. It takes a good while for such people on both sides of the border to learn the truth.

But there are signs—and I think they have a profoundly religious significance—of a gradual coming together of the British Empire and the United States. You cannot fuse millions overnight, especially when they are democratic countries, and have to think things through before they reach their conclusions.

One sign is the fact that with a Presidential election immediately in the offing, *both parties have adopted a similar foreign policy*. Why did both parties adopt it? Doubtless from a conviction of its righteousness, but also because they believe it represents the mind of the nation. Both are decidedly pro-British, because they know that no party with any other foreign policy would stand the shadow of a chance of election in the United States.

The amendment of the Neutrality Law was another sign of the gradual drift in the trend of public opinion. Then the exchange of fifty destroyers for British naval bases looked as though the American alarm-clock at last had gone off, and they were beginning to think that they had better look to their own defense by "keeping the war out of doors", as President Roosevelt said, by fighting it away from home. I am sure we all welcomed that arrangement.

There is also the recent announcement of a similar offer which had been made some time ago to the United States in respect to our Gibraltar of the Far East, Singapore. Not that it should be given up to the United States, but that the United States navy should have a common use of it with ours, so that her ships might put in there for repair and refueling, or whatever they might need. That is something, showing that the old prejudices, so potent even in our day, the aftermath of the Revolutionary War and perpetuated by their school books, are dying down, and that the United States is coming to recognize

that we are fighting their battle. The tone of the American press is becoming increasingly pro-British as the war proceeds. The utterances of their public men, like General Pershing, General McArthur, and others, who declare that it is not our war any more than it is their war; and that they ought to be in it at once, all point to a coming together of these two great peoples.

There is a movement—I do not know how influential, but it must have a great deal of money behind it—which has commanded whole-page advertisements in the principal United States daily papers, published by a collection of Americans, actually proposing a political union of the United States and Great Britain.

At the time of the death of the late King George V. I was on my way, being ill, to Florida. When in Florida I discovered that in that city there were memorial services held—not by British or Canadians only, but by Americans, expressing their admiration for the great and good King; and one paper said something to this effect, "If at the time of the Revolution, King George V or one of his spirit had been on the throne, instead of the man who was there, in all probability there would have been no United States of America."

All these things, I say, are indications of a coming together of these two peoples. I read yesterday an editorial from *The Cleveland Plain Dealer*, in our morning paper. A Canadian would scarcely have dared to say it. Shall I read it to you? (From the congregation, "Yes! Yes!")

The United States and the War (From the Cleveland Plain Dealer)

There are two ways to look at anything, including the present war, as it affects America.

One way is always the selfish, and the other the unselfish way.

This difference has been constant throughout the history of the individual and also throughout the history of the various races of men.

The selfish person says, as did Cain after murdering Abel, "Am I my brother's keeper?" The unselfish man says, "If my brother is in trouble I will help him."

It is America's disgrace that when the British people are in mortal combat with Hitler, the modern Genghis Khan, who, like his predecessor, specializes in butchering civilian populations — America continues about its business as usual.

America debates about whether R. or W. should be elected President. America is even concerned about the world series.

We of Cleveland want our team to win the baseball race, but at the same time it may not be out of order to call attention to the fact that here is a greater, grislier, grimmer, more poignant world series now going on in Britain.

And we are not there fighting on the English side, as we should be.

The world series being played on British ground to-day may well determine the history of the human race for 500 years. In fact, it may decide whether we relapse to the medieval jungle law of Genghis Khan and his modern counterpart, Hitler, or go forward to a fairer, greener, freer world.

Everything in the long run depends on America.

America's disgrace consists principally of the fact that since we chose the wrong road in 1919 we have played a conspicuously unadmirable role in the councils of the nations.

We ran out on the League of Nations. We tried to collect the money the Allies "hired."

In these actions we justified pretty conclusively the Continental view of us as Uncle Shylock. But this was not all.

The nations of Europe, looking at us, while one international outrage was piled upon another and we did nothing, finally came to envisage us as a country lout who walked down a rural lane, and, hearing a woman in distress, said to himself, "I ought to go to her assistance, but if I did I might get my thumb bruised."

No, this unchivalrous America we have described is not the real America.

Talk to the people in the cities, the villages and the peaceful countryside. Talk to them enough and you will discover that the heart of America still beats soundly and that ultimately even the politicians will hear it.

It beats so soundly that when we read of the mad slaughter of British women and children and babes in the womb we shall cease contenting ourselves with pious speeches and eloquent editorials about the bravery of Shakespeare's England and go to war on their side.

And what a day of reckoning there will come then—when we really draw our broadsword for the principles of liberty, which were given their best expression at Runnymede, where Magna Carta was signed in 1215, on a little island named England, off the coast of Europe, at the same time that Genghis Khan, Hitler's prototype, was piling the slaughtered dead of medieval cities into pyramids as high as Ghizeh.

How long, O Lord, how long, must this go on before our America awakes?

Not long, we fondly believe. The rosy-fingered dawn encrimsons the eastern sky. And the day of deliverance, oft prayed for, long delayed, will, in the deliberate democratic way, arrive at last.

I believe that is the voice of America, that that is the voice that ultimately will make itself heard. There are some who cannot wait for that hour. Already many American young men are wearing the King's uniform in England; and they are coming over by the hundreds to join our Air Force because they believe it is their fight.

That is the heart of America. The lovers of freedom in the United States will at last make themselves heard. My own judgment, although I am not a prophet, is that the United States will be fighting at our side before very long. All signs point that way. The God-fearing people of the United States will answer God's call.

Here were two men, brothers, Joab and Abishai; and Joab said, "If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will come and help thee. We will sign a mutual defensive and offensive campaign. We will help each other, whoever may need the help." I believe that time will come with the British and American peoples, and that it will not be long.

It ought to be so, for we are predominantly of the same race. We are not all Anglo-Saxons here, but most of the people in Canada have become Anglicized and fused into one nation. The same is true in the United States. There is nothing that perpetuates differences like difference of language; and nothing breaks down national and racial distinctions like oneness of language. Americans are our folks. I have spent much time in the United States, and I do not see much difference between them and ourselves. In all the great matters of life, they speak as we speak; they think as we think; and they have largely the same racial history as we have. They are our people. As Kipling would say, they are "sons of the blood", of the same race, the same stock; and we ought to be standing together.

I cannot see there is much likelihood of there ever being a political reunion. Perhaps it is not desirable. We say of Canada, quoting Kipling again:

"Daughter am I in my mother's house,
But mistress in my own."

That is as it should be; Canada is in the war of her own choice because, it is the Motherland. And while "The Blood endures" we could not withhold our help from the Motherland, "that our house stand together, and the pillars do not fall."

Moreover, while there are minor differences, we have the same political heritage. There is a distinctiveness about British and American civilization that is to be traced direct to the Bible. America would never have been America if the Pilgrim fathers had not brought the Bible with them. It is possible so to dwell on the future as to forget the present; it is possible to dwell so much in the past as to neglect the future. We ought to maintain our historical perspective, and remember the hole whence we were dug, and the rock whence we were hewn.

What are the distinctive principles of their civilization and ours? One outstanding thing about truly democratic countries is the value which that concept of life puts upon the individual. That is peculiar to us. "A man's a man for a' that." He is one, an individual, a separate entity, a man who has a soul, a man who is responsible to God; and therefore all legislation fundamentally must give security to the individual. The political philosophy of the British Commonwealths and of the United States of America is a philosophy of individualism. The state exists for my protection; the laws are made for my welfare—they are not meant to cramp me, but that I may be safe, that no one may harm me. Because I am an individual, the state recognizes that I am worth something.

Nazi-ism, Fascism, Communism, these political ideologies, as they call them—I hate the word; of Moscow, and Berlin, and Rome, are one. In their conception, the individual is subordinated to the State. The individual exists for the state—hence, in that view, a million individuals may justly be slaughtered in the interests of the state. The British and American conception is that the state exists for the individual, and that its only reason for existence is to preserve the life and minister to the welfare of its individual citizens.

Where did that conception originate? "How much then is a man better than a sheep!" Who said that? When some people advocated a religion of theory, when religious doctrinaires, argued that a man should not be healed on the Sabbath day, the Lord Jesus said, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep?" It was the Lord Jesus Christ Who said that. The principles of His gospel laid the foundations of the British Empire and of the United States of America. Our whole jurisprudence is founded on the Mosaic economy—as interpreted by the New Testament.

Again our Lord said, "The sabbath was made for man, and not man for the sabbath." In other words He said, "The law was made for the individual, and the individual does not exist merely for the sake of magnifying the law." That principle runs through all the matchless parables of our Lord; the woman who swept the house until she found the one lost piece of money; the shepherd that had ninety-nine sheep, but left them all and went after that one lost sheep until he found it; the father, with his great house and all his supplies, unhappy until the one last son came home. That is the teaching that

made these democracies. As a matter of fact, the first democracy, the first Christian democracy, was the New Testament Church.

The New Testament Church was not a hierarchy: it was a democracy. It was exactly the opposite of the Roman Catholic conception of the church. So it is today. A New Testament Church is an association of individuals gathered together, in fellowship, and cooperating with each other for the furtherance of the gospel of Jesus Christ. It was because men had studied the Bible, because men had learned from the teaching of the Word of God, that the human race began with an individual; and that God, in all the long history of the race, never lost sight of the individual, that democracies based on the rights of the individual came into being. The teaching of Jesus Christ always laid stress upon the individual: "He calleth his sheep by name."

And out of that comes this other principle, that Jesus Christ died for every individual is taught in the Scripture; hence we must be saved individually; as individuals we must be born again. "So then every one of us shall give account of himself to God." The biblical principle of individual's value and responsibility is the basis of democracy.

The opposite of that is a philosophy of collectivism, where the individual is lost, merged in the mass. All his rights are subordinated to the state.

Out of the democratic concept comes the great doctrine of civil and religious liberty. Civil liberty? Yes, the right to think and to act as you like; to be wrong perhaps, but the right to be wrong. And the right to be free religiously; the right of assembly; freedom of speech; freedom of conscience; freedom to worship God as conscience dictates.

Why do I preach on the war? As a minister of Christ, if we lost the war, I should no longer be able to preach the gospel of Christ; I should not be allowed to do so. If we lost the war, you would no longer be permitted to hear the gospel of Christ. A Nazi-ized religion is all that is tolerated in Germany, a paganized Christianity in Rome; hence that doctrine which is so precious to us all, freedom of conscience, is in jeopardy; it is at issue in this conflict. It has fallen by the way in Spain, France, Belgium, Holland—in all the countries now under the heel of the oppressor.

These great principles are cherished as heartily by our American neighbours as they are by ourselves. They are individualists—emphatically so. They stand for personal liberty both in civil and religious matters. The United States and the British Empire are practically the only free countries left on earth that are now standing for these things. There is liberty in China where Japan has not set its mark, but even that is very uncertain.

And all this because our religion is the same. You cannot call the roll of the religious heroes of the last three centuries or so without calling the roll of the outstanding Christian leaders of the United States and putting them side by side with the religious leaders of Britain. They believed the same Bible; they preached the same gospel; they trusted the same Saviour; they obeyed the same Lord. I grant you that all men have not faith, either there or here, or in Britain. I grant you that those who have faith need constantly to pray, "Lord, increase our faith." And that the most spiritual man in the world needs to be more spiritual, and the

most devoted disciple of Jesus Christ needs a deeper and stronger devotion. But I speak of the underlying, fundamental, principles which direct the affairs of these great democracies.

We have the same entail of language and literature. I know that in some places there is a difference between English and American, but on the other hand, you can understand almost any brand of Americanism better than you can understand some English dialects. Were you ever in Yorkshire? Or were you ever down "Zomerzet" way? Really, sometimes even in England you need to ask as politely as you can what is intended by some strange jargon. (Voice: "What about Scotland?") That is beyond me. That is the land of the Gaelic. I have never tried to imitate the Scotch dialects.

But you know what I mean when I speak of a similarity of language. The English language is—well, it is just the English language. It is the most difficult language in the world. It is the most lawless thing called English, but when all allowances are made for these irregularities you and I speak the finest language in the world. What a language! What literature! I suppose Mr. Brown might have an argument with me. He would probably insist that Greek is the most precise of all languages. But we have all that is good in Greek and Latin and all the other languages in English—and it is the most respectable mongrel that ever came into the world.

But I say, what a literature we have! And America's is ours, and ours is theirs. It is our common heritage, the track along which the minds of both peoples have travelled through all the centuries; and there are no two peoples so well able to understand each other as the United States and Britain. What Joab said, we can say: "If Germany be too much for you, I will come and help you; and if Japan is too much for me, you come and help me; but we will fight the common battle together, and stand together for the same great principles."

And these two peoples are characterized by the same devotion to the arts of peace. We are not fighters. We do not want to fight. Do you? I do not. I have a reputation for being a fighter, but I do not know why? I think it is most unjust! Of course, I believe in defending my own household religiously, denominationally; and when the burglar comes into my denominational house to take this Bible, my most precious treasure, away, I say, Not while I live; I will fight to the last drop of blood for it. If that is being a fighter, I am a fighter. That is the British way. All we ask is to be let alone, to worship God, to go about our daily task, to pursue the arts of peace. We are not naturally warriors. Neither are the people of the United States. But we can fight fairly well, as Britain is now proving, as Americans have always proved, when attacked.

Conscription for military service? Why should we maintain a great standing army of millions in times of peace? We are not going to threaten anyone. We are a nation of "shopkeepers". Napoleon said that with a sneer. We are shopkeepers, but let anyone try to rob our shops and see what will happen. The United States is the same. You cannot persuade a democratic country to militarize itself all at once; but the fact that the United States has now adopted a conscription bill while not at war, which will ultimately effect over sixteen million men, is an eloquent sign of the times. The

United States is now awake to the peril of the hour. They do not want, but they can fight if they must; and they will when challenged at last.

We suffer the disadvantages of our system, and of the principles for which we stand; but we enjoy at the same time the advantages of a moral invincibility. You cannot treat lightly the man who stands in his own doorway to fight for his own home. I verily believe there is, in spite of prevailing worldliness and sin, much vital godliness both in the United States and the British Empire. There are multitudes of people under the Stars and Stripes and under the Union Jack the world around who are now thinking of God as they have not thought of Him before. My hope is that it may bring us at last a religious revival. Victory is necessary, not merely in England, but on the Continent of Europe; a reconstruction both of Europe and of Asia is absolutely indispensable to any peaceful, orderly existence in this world. To fail would mean the loss of all human rights; but if we win—as win we shall—it will be together, and it will not be long before the two flags are intertwined again, and we shall be singing each other's national anthems together.

I hope you will come when we sing them together in this church, and this prophesy is fulfilled. When that day comes, there will be a new hope spring up in the hearts of war-weary men, the world over.

That that day may be hastened, let those of us who are Christians, who know the joyful sound, and put our trust in God, who know the way to the mercy-seat, and who have experienced the efficacy of prayer in the name of Jesus Christ, rededicate ourselves to Him and to His service; and let those who have heard the Gospel but have not personally received Him, receive Him now, that together we may stand in church and state for the great principles of the Gospel by which men are made free; for "whom the Son maketh free he is free indeed".

FOOD FOR BODY AND SOUL

By Mrs. Oscar Richer, Kapuskasing

We often have transients stop here and ask for a lunch, and usually they get two parcels. One is food, and the other is a New Testament and tracts, if I have any. In every case these are accompanied with a sermon. I had a very interesting case this summer. Two young men from Quebec City came to my door one Sunday morning. They asked for a lunch, and I told them to wait. From their talk I gathered they were serious young men, and only one could speak English. When the lunch was ready I said, "In this parcel is food for your bodies, and in this one is food for your souls". They looked at me with blank faces, and I proceeded with a sermon. I watched them go away and to my surprise they sat down about one hundred feet from the house, and before looking at their lunch they started to read. Then one would read while the other ate, and vice versa. Seeing their interest, I sent word to them that if they wanted to know more I would be glad to have them call at the house about 2 p.m. They readily accepted and true to their word they came back. We had a grand time. They stayed all afternoon, and also for tea, and the Bible was all we discussed. They told us that in Quebec the people are falling away in disgust from the Romish church, and not knowing where to turn just stay home and lose faith in everything.

I have not seen these men since, but I have heard of them indirectly. Some one met them and asked them what was that book they carried in their shirt breast pocket. They answered that was a New Testament they had gotten at a place where they stopped for a lunch, and now they were through with the Catholic Church. I hope by that that they are saved. Another church member has started handing out the double helping, too, and she has also had several good opportunities to spread the gospel. I often laugh to myself.

Cardinal Villeneuve can keep his padlock law, the Lord isn't stopped. He sends the people to Ontario to get the Word, if they can't get it in Quebec.

We had a lovely time at our association last week, and I hope the Lord will bless the house to house canvassing that was done. This past association recalled many lovely memories of the Convention I attended in Toronto last year."

Recognition of the Churchill Church

At the call of the brethren at Churchill a number of delegates and friends from neighbouring churches met in council to recognize this newly organized group of believers. Rev. W. Gordon Brown was elected Moderator of the council, and led in the examination of the church's statement of faith and the history of its growth. The work owes its origin to a consecrated business man, Mr. S. Brandon of Tottenham, who, seeing the lack of a gospel testimony in the community, began a Sunday School in a little hall near where the present building now stands. Gospel meetings were also conducted, and a number accepted Christ. Under the leadership of Pastor Grahame Reeve, now with the Army Medical Corps, the fine church building was erected in which the council met. It comes close to the ideal for a country church, and best of all it is entirely free of debt. This is in a large part due to the munificence of Mr. Brandon, from whom a letter was read making over the entire property to the local church. In addition to this gift, the friends there have contributed largely in time and money to the erection of the building.

Rev. Stanley Wellington of New Toronto gave the right hand of fellowship to the faithful pastor of the flock, Rev. Matthew Doherty. Rev. W. S. Whitcombe gave the charge to the church. Dr. T. T. Shields, pastor of Jarvis Street Church, of which both Mr. and Mrs. Brandon were members, preached the sermon for the occasion. We cannot attempt a resumé of the message here, but must content ourselves with saying that it was a great sermon—one of the finest we have ever heard this great preacher deliver. This alone was worth the trip to Churchill, and it will long be spoken of in the history of this church which we pray may be one of great fruitfulness.—W.

THIRTEENTH ANNUAL CONVENTION

OCTOBER 8, 9, 10

Regular Baptists are not superstitious, hence we anticipate with much joy our Thirteenth Annual Convention to be held in Jarvis Street Church, Toronto. Last year's meetings were a means of spiritual uplift to those who attended; the success of the year we have just completed owes much of its impetus to the good start we received in the 1939 Convention. We would urge all our friends to be much in prayer for the coming meetings. An attractive programme has been prepared. We have profited by the manner in which last year's programme developed in the natural course of the sessions and have given prominence to several features of last year that proved to be of special interest and blessing. Among these is the discussion on the relation of giving to the spiritual life of the church. All who attended the similar session of last year were unanimous in agreeing that this was one of the highest points of the entire Convention. We shall also look forward with special interest to hearing from Mrs. Oscar Richer, who wrote the article, "Bread for Body and Soul", in this number of THE GOSPEL WITNESS. All have followed closely Miss Boyd's work in Quebec, but until now she has not been free to share the Convention with us. We shall welcome her to this Convention, knowing that her wide experience in French Canada will shed much light on conditions in this little known section of the Dominion.

The first session on Tuesday afternoon, "Our Message in Wartime", will be keenly anticipated by all. The Board specially instructed the programme committee to draft the President for the first and last evenings of the Convention. We are thus assured of two great messages for the opening and the closing meetings, and we are confident that the friends and delegates will come to the Convention praying that these meetings, and all the others in between, may be seasons of refreshing for all.—W.

CONVENTION PROGRAMME

PRE-CONVENTION MEETINGS

MONDAY, OCTOBER 7th

2.00 p.m.—Meeting of the Executive Board of the Union.

TUESDAY, OCTOBER 8th

11.00 a.m.—Registration of Messengers.

2.30 p.m.—Our Message in Wartime:

Rev. W. W. Fleischer in the Chair.

1. A Call to Repentance and Prayer
by Rev. E. C. Wood.

2. A Message of Encouragement
by Rev. J. Byers

CONVENTION SESSIONS

TUESDAY EVENING

7.45—Song Service led by Mr. W. J. Hutchinson.

8.00—Opening of Convention—Rev. H. C. Slade in the Chair.

Adoption of Tentative Constitution.

Appointment of Committee on Nominations.

Presidential Address by Dr. T. T. Shields:

"The Mission of the Churches of the Union."

WEDNESDAY, OCTOBER 9th

Morning

9.30—Prayer and Praise Service led by Pastor W. R. Slade.

10.00—Home Missions—Rev. H. C. Slade in the Chair.

"What the Home Mission Programme of the Union has helped me to do in my church."

Rev. J. R. Boyd—Sudbury.

Rev. R. E. J. Brackstone—Kapuskasung.

Western Missions—Rev. W. S. Whitcombe.

"The Relation of Giving to Spiritual Life in the Church."

Led by Rev. R. D. Guthrie.

Afternoon

2.00—Prayer and Praise Service led by Rev. Chas. Hardie.

Rev. W. S. Whitcombe in the Chair.

2.30—News from our French Brethren—Mr. W. H. Frey.

"Ought we to Evangelize French Canadian Roman Catholics?"

Miss L. M. Boyd—Timmins.

Mrs. O. Richer—Kapuskasung.

Evening

7.30—Prayer and Praise Service led by Rev. Matthew Doherty.

Dr. Shields, in the Chair.

8.00—Addresses: "A New Testament Missionary Programme."

Rev. J. R. Armstrong.

Rev. H. C. Slade.

THURSDAY, OCTOBER 10th**Morning**

9.30—Prayer and Praise Service led by Rev. Stanley Wellington.

Rev. H. C. Slade in the Chair.

10.00—Annual Report of Board and Budget Recommendations.

Election of Officers.

Afternoon

2.00—Prayer and Praise Service led by Rev. H. G. Hindry.

2.30—Toronto Baptist Seminary Session—Rev. W. Brown in the Chair.

"A Review of the achievement of the thirteen years of the Seminary's History."

Lance-Corporal Hume Wilkins and Rev. J. Fullard will lead in a discussion of this topic which will later be thrown open for general discussion.

Evening

7.30—Prayer and Praise Service led by Pastor Frank Vaughan.

8.00—Reports of Committees—W. W. Fleischer in the Chair.

Address: Dr. T. T. Shields, President of the Convention.

The regular Thursday evening addresses on the latest war news reviewed in the light of Scripture have been very largely attended during this first year of the war, and it will be a special privilege for Convention delegates and visitors to share in this meeting at the final session of the Convention.

Bible School Lesson Outline

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

Vol. 4 Fourth Quarter Lesson 40 October 6th, 1940

THE CITIES OF REFUGE

Lesson Text: Joshua 20.

Golden Text: "God is our refuge and strength, a very present help in trouble"—Psalm 46:1.

I. The Refuge—Promised—verses 1 to 6.

While the children of Israel were still in the wilderness, the Lord had made provision for the varied needs of their life in the land of promise. The explicit instructions which were given to Moses regarding the sustenance and shelter of the people in later times are manifestations of God's foreknowledge and His love (Exod. 21:13; Num. 35:6, 9-15; Deut. 19:1-10). The Lord knows the path to be trodden by His children, and He has anticipated every requirement of their pilgrim journey (Psa. 1:6; 34:22; Isa. 65:24). Life and light, guidance and grace come from Him.

The souls of men are in imminent peril, and we, too, have a safe refuge to which we may flee when the avenger of blood is pursuing us. Goaded by Satan, our relentless foe who would hound us to death, we may turn to our Saviour, Who will give us a place, that we may dwell with Him (Prov. 18:10; John 14:2, 3; 17:15; 24).

The cities of refuge were under the control of the Levites, the priests. The manslayer who fled from his avenger must stand at the entrance to the city until the elders had made some pronouncement in his case. Only by their consent and in their name would protection be extended to him. Christ is the Door; only through Him have we the right to enter into the city of life (John 10:7-9; 14:5, 6; Rev. 22:14).

Only those whose sin was unintentional might secure refuge in one of the cities. Our Saviour gives pardon and safety even to those guilty of presumptuous sin, provided they are penitent (Isa. 1:18; Matt. 9:13).

The one in need of shelter would be safe only during the life-time of the High Priest then in office (Num. 35:25-28). When the High Priest died, the manslayer must return to his own house, and resume his former precarious existence. In contrast to such temporary relief, the salvation which Christ offers is eternal, since He, our High Priest, is no longer subject to death, but lives eternally (Rom. 6:9, 10; Heb. 7:16, 23-25).

The elders of the city gave the manslayer a preliminary hearing when they admitted him, but he must later stand before the congregation for judgment (Num. 35:12, 24). The sinner whom Christ has received need not fear a later sentence of condemnation (John 5:24; 6:27; Rom. 8:1-3). His sins have already been dealt with, and put away from the Father's sight (II Cor. 5:17-21).

II The Refuge Provided—verses 7 to 9.

Joshua and the elders of Israel appointed, sanctified (verse 7, margin) or set apart the cities of refuge. They were severed from all other cities of Israel (Deut. 4:41). The Lord Jesus Christ was separated unto God that He might purchase our redemption (Heb. 10:19-22).

A sufficient number of cities was provided; three on the east of Jordan, and three in the land (Deut. 4:41-43; 19:7-9); the grace of God is abundant and free (Rom. 5:20, 21; I Tim. 1:14).

The names of the cities chosen are significant, each one illustrating some aspect of the salvation which is in Christ. Kedesh was the holy place (Josh. 21:32; Heb. 7:26); Shechem, the place of the shoulder, where burdens are carried (Josh. 21:21; Matt. 11:28-30); Hebron, the place of fellowship (Josh. 21:13; I John 1:3); Bezer the inaccessible, the place of defence (Josh. 21:36; Psa. 62:6); Ramoth-Gilead, the heights of testimony (Josh. 21:38; I John 3:19); Golan the captive, the place of sacred servitude (Josh. 21:27; Rom. 6:18, 22).

The cities of refuge were free to all—the Israelite, the stranger and the sojourner (Num. 35:13-16). The coasts were to be divided and a thoroughfare prepared, that no one who wished to find the way need miss it (Deut. 19:3; Isa. 35:8). Whosoever will may come to Christ; the way is open (Rev. 21:6; 22:17).

Although provision had been made for the safety of all in danger, only those who availed themselves of the protection offered would be sheltered. By fleeing to one of these cities they might live and not die (Deut. 4:42). The Lord does not desire the death of a sinner, but rather that he should turn from his wickedness and live (Ezek. 33:11; I Tim. 2:4). Let us urge men everywhere to repent, and flee from the wrath of the Lamb, while yet there is time.

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