

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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The Agnostic Weasel at the Divine Wisdom

The ignorance of Christian teaching in our modern world is appalling. Even those who write for our magazines and papers, and endeavour to set forth, or at least refer to, some Christian teaching, are just as apt as not to get it wrong. Such ignorance is nothing to be wondered at. An article in an English paper, based on documentary data, says:

"It is probably safe to say that in 1939 about one-tenth of our people were closely linked to the churches, while under half had some definite interest in a deity and a religious faith . . .

"There are few signs that the sirens have made more people turn to religion. There are no signs that new, previously Godless, people are praying more or thinking afresh about God in Coventry or Manchester."

When Atheism = Theism!

One result of the prevailing ignorance of Christian teaching is endless confusion in the use of even the simplest Christian terms. Those whom we call Modernists have deliberately fostered the practice of using orthodox language in an unorthodox sense, saying what, to them, means one thing, and to the average reader, means another, with the result that we have got to a stage where it is almost impossible to hold religious debate without first going through the tedious task of defining even the most elementary words.

A few years ago two American educationalists, one in the East and one in Chicago, held a debate, in an outstanding religious magazine, on whether or not there is a God. The Agnostic Easterner said, "No". The Modernist Chicagoan said, "Yes". They both meant the same thing: it was just a difference in language!

"Love is God"?

The News Chronicle of London, England, this winter, ran a series of articles on "God and the War". One was by Olaf Stapledon, psychologist, philosopher and author. He says:

"If 'Christianity' is a system of doctrines and institutions, we must have none of it."

He thinks that Christianity means partnership, comradeship, active community, and so he says:

"In this sense at least Love is God. And surely this should be enough to give us the faith and constancy for building our new world here on earth."

The Bible says, "God is love", but love is not God. Love is an attribute of God and a quality of the godlike. But love is only one of many divine attributes such as justice, righteousness and mercy.

"God" Without Personality

A later article in the same series entitled, "Science and Religion", by

the famous Julian Huxley, shows once more the deliberate fostering of the utmost confusion in the use of the term "God":

"The ordinary intelligent man who knows anything about science can no longer believe in miracles, or the Bible story of creation, or the idea of a personal God making the forces of nature do what He happens to want. The facts of religious conversion, inspiration, and the like, no longer seem to demand the personal intervention of a Deity, but can be understood rationally through our new knowledge about human psychology. . . .

"I believe that the overdue revolution in theology consists simply in this—in doing away with all idea of

"THE WONDROUS CROSS"

A Service of Praise, Friday, April 11th,
at 8 o'clock sharp, in

JARVIS STREET BAPTIST CHURCH

with Junior, Intermediate, and Senior Choirs of
ONE HUNDRED AND FIFTY VOICES

and great congregational singing

Organist: Mr. C. L. Penney.

Pianists: Miss Marion Melrose, L.T.C.M.
Miss Ruth Wicksey.

Arranged and directed by Mr. W. J. Hutchinson

Offering for comforts for our men in the Forces

personality of God, and also all idea of God being a power behind and in control of reality. "But what is left?" A great deal. God would still denote something very real indeed—the whole complex of material and spiritual forces by which we are surrounded, in so far as they interact with our religious sense. This complex is not just the forces of nature; nor is it only the sum of human ideals and moral laws. It is both of these, but it is these only as felt and organized by the human personality as a whole . . .

"God, in the sense in which I have used the term, is made by man, not man created by God."

Here is a scientist who would pose as an authority on religion, and in doing so would use the chief religious term almost entirely without religious content! Like the shell of an egg a weasel has sucked is his use of the term God.

We remember reading somewhere that the famous Albert Einstein was asked if he believed in God. He replied, somewhat, we suppose, in the vein of Huxley, "Yes, I believe in the God of Spinoza." Now Spinoza was a Pantheist. Neither he, nor his followers, believed in a personal God.

There is one God, the Father of our Lord Jesus Christ, and the Father of those who, by faith, receive the Saviour. God may be known only through His own self-revelation. That is found in the whole Bible, and particularly in the Christ Who is its central Theme.—B.

Ritualism

"At a recent conference in Toronto where clergy of the Anglican, United, Presbyterian, Baptist and Congregational communions were present, general satisfaction was expressed that handsome churches were replacing barn-like structures, and that ritual, adding dignity, was more noticeable in the services of denominations which had once eschewed it. . . . We are getting back to the beauties of ecclesiastical architecture and to some of the impressive ceremonial of an earlier Christian church."

We are assured, of course, that such ritualism, even that taken from "an earlier Christian church", which presumably means the Church of Rome, enters "without any surrender of principles". But does it? Is it not just that "surrender of principles" of the gospel which we, for lack of a better name, call Modernism, which has resulted in a spiritual deadness in the churches, for which they desire to make up by ritual? Of course things should "be done decently and in order". "Barn-like structures" are not particularly desirable! But after all, since "God is a spirit," His worship must be according to the full truth of His revelation of Himself in the Bible and it must also be "in spirit". We believers must be they who "worship by the Spirit of God".—B.

Dr. T. T. Shields

Our readers have learned, with regret, of the accident which befell the Editor of this paper, Rev. Dr. T. T. Shields, a week ago last Monday, in which he broke the upper bone of his left arm.

We are sorry to report that, though the best medical skill was called in, the first setting was not satisfactory, and so last Wednesday morning an operation was performed, the bone properly set, and a new and larger cast put on the patient. Two or three days later the Pastor returned to his own home, where he awaits, with all the fortitude he can muster, the day when he will be free to return to the full activity of that wide ministry for which he is outstandingly qualified.—B.

Jarvis Street Church

Last Sunday we had a large number of visitors in Jarvis Street Baptist Church, especially military men. Friends came from Rochester, N.Y.; Montreal, P.Q.; Ottawa, Springfield, Watford, Wingham, Windsor, Ontario; Prince Edward Island; Drumheller, Alta.; etc.

There was response to the invitation a week ago Sunday, and last Sunday both morning and evening. A week ago Sunday morning a young man was baptized, who is a student for the ministry. Last Sunday evening two young men from our Sunday morning Bible School thus followed the Lord.

The music last Sunday evening was particularly inspiring, both congregational singing, and the special numbers by the choir and its members.

Next Sunday evening will witness our monthly celebration of the Lord's Supper. It is earnestly hoped that as far as possible every member will be present.

We hear that the programme for our Good Friday Service of Praise with Junior, Intermediate, and Senior choirs, is something very fine. Out of town friends are invited to plan to be with us for what is always a great evening. But those coming should arrange to be here in good-time in order to secure seats.

Our Funds

We are grateful to the friends of our work, and readers of THE GOSPEL WITNESS in particular, for the way in which they have responded to our appeals for aid toward closing our books in the black rather than in the red. The increased mission of THE GOSPEL WITNESS in the present struggle against Catholicism and other enemies of freedom has, of course, increased the cost of publication. We are happy to report this cost has been fully met, and we have some balance on hand. We hasten to add that our expenses continue, and with our thanks, we express the hope that those who can, will help us constantly to increase the ministry of this paper which aims to be a real Gospel witness.

The absence of Dr. Shields from Jarvis St. Pulpit for a number of weeks has made us all the more anxious to close the books of the church with all accounts paid. This has not been easy, for Jarvis Street Church has a large programme, is devoting extra money to its Building Fund, and has continued liberal support to the home and foreign missionary work of the Union of Regular Baptist Churches of Ontario and Quebec. In addition, THE GOSPEL WITNESS is our responsibility. Now by tremendous effort on the part of members and friends, our needs have been met. We thank all the friends who have contributed, and pray the Lord's blessing upon them for it.

Throughout the financial year just ended, we are also pleased to report that the overdraft, which, for a number of years, has been due on account Toronto Baptist Seminary, has been substantially reduced. We are hoping for the day when the reduction will reach the vanishing point! Indeed an endowment would be much better still!

When at our Bible School conference Tuesday night we could announce that the church books had been closed properly, with true devotion we all sang, "Praise God from Whom all blessings flow."—B.

EXCERPT FROM ENGLISH LETTER

Farnborough, Hants,
England,

February 28th, 1941.

May I in conclusion express my continued pleasure at the steady stream of GOSPEL WITNESSES that find their way across the Atlantic despite enemy action. So far, I have missed only one copy. In these very busy days when attendance at the Lord's house is of necessity infrequent, I have almost come to feel myself a corresponding member of Jarvis Street.

The Jarvis Street Pulpit

"THE CUP OF BLESSING—THE COMMUNION OF THE BLOOD OF CHRIST"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, April 7th, 1940

(Stenographically Reported)

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—
I. Corinthians 10:16.

In the Old Testament divine truth is illustrated, represented, by many types and symbols. In the New Testament, the whole sweep of the gospel, that body of truth which is called the gospel, is illustrated by two pictures—and only two. The two New Testament ordinances symbolize the whole truth of the gospel, every aspect of it. There is nothing omitted from those two ordinances, baptism and the Lord's Supper. To preach either of them, to expound the spiritual significance of either, is to proclaim the gospel of salvation.

In the ordinance of baptism which you witnessed this evening, you have a symbolic representation of the death, and burial, and resurrection of Christ; and the New Testament tells us that that is what it is designed to be, a pictorial representation of the believer's union with Christ in death, and burial, and resurrection.

In the ordinance of the Lord's Supper, we are told that the life which is derived from Christ, must be sustained by Him; that that new life which comes from Heaven must be divinely nourished. The Scripture says that as often as we observe this ordinance we do "proclaim the Lord's death till he come". So that, if I endeavour this evening to expound to you the text I have announced, while I trust it may be helpful and edifying to believers, it may serve also at the same time clearly to set forth the way of salvation through Christ.

What are some of the ingredients in what is here called "the cup of blessing"? It is as a cup that is full of blessing. The Psalmist speaks of the "cup of salvation". This, in symbol, is the cup of salvation.

Let me clearly say at the outset that we are not sacramentarians. We do not believe that either baptism or the Lord's Supper confers any grace in itself, apart from the spiritual responsiveness of the one who observes it. Then it may mean much as a means of grace. But we are not saved by ceremonies, whether baptism or the Lord's Supper, but through faith alone.

I.

WHAT ARE THE INGREDIENTS OF THIS "CUP OF BLESSING"? I think I may say that one element in it is *the principle of reconciliation*. Reconciliation is more than atonement. It includes and involves atonement, satisfaction for sin, atonement on the ground of an adequate expiation of our guilt. That is all there, of course—and that is a blessing of inestimable value. But there is much more than mere—if I may be permitted so to say of that which is in itself of infinite value—there is much more than mere atonement in reconciliation. There is a doing away with all alienation and estrangement. There is a bringing together of the soul and its Maker, a reunion of man with God. That is the purpose of the Atonement, not

merely to forgive our sins, but to bring us back into full fellowship with God.

When the prodigal returned from the far country, his sins were freely and fully forgiven; but there was something more than forgiveness in his home-coming. He anticipated at first forgiveness for the past only, and a place in his father's house as a hired servant, that he might earn his own way. But he discovered that the father had a larger purpose for him than that. He received him, not only to his home, but to his heart; and all the separation of the intervening years was blotted out, all the odium, the opprobrium, all the shame and disgrace of it. That parenthesis of rebellion and prodigality—can I let that sentence stand? Yes, I think it will do—I say, that parenthesis of rebellion and prodigality, that period in which he was at enmity with his father, and entirely out of harmony with every standard of life which his father represented, was completely obliterated. He was brought back to his father's home and to his father's heart; and as he sat down at his father's table he wore the "best robe" that his father's grace, his father's wealth of grace, could provide. He had shoes on his feet; and as an advertisement to all the servants of the household of the absolute blotting out of all the past, and of the bringing back to heart and home of the erstwhile rebel, he had a ring on his hand. He was reconciled, once again a member of his father's family; and the fact of his long absence not only forgiven but expunged, obliterated. He was at home as though he had never been away. As he sat at the table and took a cup in that great feast which his father made for his welcoming, that cup was in very truth a "cup of blessing".

What meagre and impoverished conceptions of the work of grace—the vast majority of people who profess and call themselves Christians entertain! Mere cancellation of debt, at the most; mere escape from sin's consequences, at the best. That is but a fraction, an infinitesimal fraction—big as it is—of the divine purpose of grace. He came "to destroy the works of the devil", utterly to remove them, as though they had never been; and to bring us back to God again. And that, as an accomplished fact, is celebrated in the ordinance of the Supper. It is an element in the cup of blessing which we take, and we are able to sing:

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father! cry."

What a wonder of grace that is!

I name as a further ingredient in this cup of blessing what I shall call *a rejuvenescent principle, a quality that*

rejuvenates, that makes the old young. We sometimes sing, "There is power in the blood." So there is; and there is refreshment in this "cup of blessing". It is often as cold water from the spring to a thirsty soul—but it is vastly more than that. There is in it a quality that changes the nature.

Again I say, do not forget that I am speaking of that spiritual reality of which the cup is a symbol; not that there is anything in the cup of wine itself. It is but a symbol of the spiritual verities which lie behind it. With that in view, this cup has a rejuvenating power.

How many of us would like to be young again! How many of us long for the days of our youth, that we might begin life over again! Sometimes we look at children in their play, and those who are a little older but who still enjoy the carefree days of school time, and we envy them the privileges of youth, their ability to laugh and take life lightly and blithesomely. And sometimes we look sadly upon them and say, "You will grow older, and your backs will bend to the burden too by and by." And when we see one whose life is all but spent, who has dissipated his powers, who has lost his manhood, who is little better than a fragment of humanity, whom Begbie would have said was like a piece of broken earthenware—oh that such men might be made young again, turn back the tale of the years and begin all over again at life's morning!

But we cannot do that. Yes, we can! That is the blessing of this cup. To drink it is to become young again, for it has recreative power. It creates within us a new man; it puts within us the spirit of immortal youth; it gives to life, not merely a new aspect, but a new prospect; guilds all the future with hope; fills the man's mouth with laughter, and his tongue with singing, and enables him to say, "The Lord has done great things for us." Verily, He brings back the captivity of Jacob.

I have known many a man who, having come to know Christ in middle life, or in later years, has testified that he has lived more abundantly, richly, in five or ten years than in all the rest of his life before.

You remember in "Childe Harold", how Byron makes him say at one point,

"My days are in the yellow leaf,
The flowers and fruits of life are gone;
The worm, the canker, and the grief,
Are mine alone."

And in another place, describing his coming, and how he had grown old, changed in form, he says,

"Long-absent Harold reappears at last;
He of the breast which fain no more would feel,
Wrung with the wounds which kill not, but ne'er heal;
Yet Time, who changes all, had alter'd him
In soul and aspect as in age: years steal
Fire from the mind as vigour from the limb;
And life's enchanted cup but sparkles near the brim."

And that is true: man's cup but sparkles near the brim. But not so of this cup of blessing that has the secret and power of perennial youth within it. It makes the soul young again. There will be no old men in heaven, for all old men will be young again.

You remember the pathetic story of Barzillai, the great man who, when David was driven from his city during Absalom's rebellion, ministered to David with certain others in the wilderness? He was a man of great substance, of great wealth; and he went out to David and ministered to him of his substance as he lay at Mahanaim, carrying provisions for him and his followers. By and by the rebellion was subdued, and Absalom was slain,

and the people turned their hearts back to David and vied with one another to see who could do the most to bring the king back again.

As David was returning in triumph to Jerusalem, Barzillai, the aged man, went out to meet him, and to welcome him. David greeted him and said, "Come thou over with me, and I will feed thee with me in Jerusalem. You helped me, Barzillai; now it is my turn. You made me your guest: I will make you my guest. Come to the palace." The old man shook his head, I fancy, as he said, "How long have I to live, that I should go up with the king unto Jerusalem? I am this day fourscore years old: and can I discern between good and evil? can thy servant taste what I eat or what I drink? can I hear any more the voice of singing men and singing women? wherefore then should thy servant be yet a burden unto my lord the king? Thy servant will go a little way over Jordan with the king: and why should the king recompense it me with such a reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the grave of my father and of my mother."

The old man said in effect, "Thank you; but it comes too late for me. I am too old." There was no cup in David's house that could make Barzillai young. But this cup does. It makes us young again. And the record says, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." We commemorate the fact that He is coming again, and He bids us come to Him to Jerusalem—and we shall not have to complain, like Barzillai, that we have no capacity for the enjoyment of the felicities of heaven; for this cup will make us for ever young, and give us a capacity for all that is in reserve for us "in the ages to come".

That is why we are saved by grace, that "in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." There can be no end to this feast, and I am sure that while there are a great many things for which we have to praise God here, when the feast of the marriage supper is set, we shall have to say to the divine Bridegroom, "Thou hast kept the good wine until now." It is always better on before.

There is another *elixir vitae*, the elixir of life. The old alchemists sought to transmute baser metals into gold, and others tried to find the secret of life eternal, to defeat death, so that a man might live on and on. They never found it, but we have. In this cup of blessing there is that element.

Why do I say that? Because it is the "new covenant". Is there anything we need in this world more to-day than security? No one feels we have any here. A man has a little money, and he is afraid of his life to invest it for fear he will lose it. If he has a job, he is always afraid of what will happen to-morrow, lest he should lose that. There seems to be very little security on earth. That is a word that is often on the lips of our statesmen. They say we must have a peace that will guarantee our security. We do not want to be always menaced by the threat of war and destruction.

This cup is the "new" covenant. To drink it, my dear friends, means that it seals our everlasting union with the Father. Indeed, the cup of salvation confers the priceless boon of eternal life. What wonder then that it is a "cup of blessing" that we bless, a cup for which we give thanks to God, that He has brought us into His banqueting house where His banner over us is love?

II.

But what is the meaning of this strange saying, "IS IT NOT THE COMMUNION OF THE BLOOD OF CHRIST?" What can that mean? Communion of the blood of Christ! I doubt not many sermons have been preached on this text, but I have never read one, never heard one. What does it mean? "The communion of the blood of Christ!"

The word *communion* means participation, fellowship. The same word is in several places translated, fellowship. What does it mean?

There are a great many people who have no "communion (with) the blood of Christ", multitudes of people who call themselves Christians who do not believe in the blood of Christ, do not believe in salvation through the blood of Christ. That is the bugbear of Modernism. That is the one great principle against which the carnal mind protests. I do not think there is anything the devil hates more than the blood of Christ. I would be willing always to stake a man's orthodoxy upon his attitude toward the blood—no matter what his name, or denomination to which he belongs, or what church, if he can really say without reservation:

"There is a fountain filled with blood
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains.

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away",

men of faith can give him the hand of fellowship. Men holding that view may differ on some minor matters, but I tell you that is the foundation of all truly Christian fellowship, communion with the blood of Christ. If you are not right there, believe me, you are wrong everywhere. You cannot be right if you are not right there.

Of course, *it means agreement*. I think it means at least this, acquiescence in the justice of its flowing. Do you believe that the blood of Christ was necessary to your salvation? I quoted Cowper as he referred to the dying thief. Do you remember what that thief said to the impenitent thief as he railed upon Christ? He said, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." "Justly"! He said, "I deserve the cross. I deserve all that the cross means." Do you? Can you say, "In the same condemnation," but "justly"? Therefore do you acquiesce in this doctrine that the blood of Christ had to flow in order that you might be saved? When you sing it, do you mean it?

Many of our hymns are sounder biblically than a great many modern sermons. Can you sing it?—

"Alas, and did my Saviour bleed,
And did my Sovereign die?
Would He devout that sacred head
For such a worm as I?

"Was it for crimes that I have done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree!"

Can you say it? Do you acquiesce in that great truth? Have you therefore fellowship, or communion, with the blood of Christ?

I wish I could particularize, but I must not. What does it mean to have communion with the blood of Christ? What does it mean but to yield my heart and my intellect

to an acceptance of the substitutionary sacrifice of the Incarnate God? To give myself wholly to God's plan of redemption, so as to be as persuaded as God Himself, that there was no other way but the cross, and to see in the blood of Christ all the virtues, all the graces, all the powers, of Deity flowing for my redemption; and to agree to it, and to rejoice in it intellectually, affectionally, in every way, summoning all that is within me to adore the God Who has provided such a way of salvation as that.

Thus, my dear friends, to see that when Jesus went to the cross, it was the Son of God Who died; to see that when the blood flowed from His five wounds, it was the blood of Deity, the lifetime of God Himself, the very life of God laid down for my life, His blood for my blood—to be given up to that is a faint picture of what it means to have communion with the blood of Christ.

How strange that people observe this ordinance who do not believe it at all, who have never had a glimpse of the truth that "God was in Christ, reconciling the world unto himself", making a mere ceremony of it. What sacrilege! What mockery! What almost blasphemy, to take that cup under such conditions! What mockery, I say, unless indeed "the cup of blessing which we bless" is really for us "the communion of the blood of Christ"!

That is *the worthiness of participation to which the Bible refers*—not self-confidence, self-righteousness. It is the reverse of that. It is when we feel there is no chance for us, no ground upon which we may stand, no argument we can produce, no plea we can offer, for admission to the divine presence apart from the blood of Christ. When we come by the new and living Way which He has consecrated for evermore, that is His flesh, the veil of the temple rent in twain from the top to the bottom that we might have access to God; when we feel we are poor sinners and nothing at all, but Jesus Christ is our all in all, that is the worthiness that makes it justifiable for us to take this cup of blessing in our hand.

III.

"THE BREAD WHICH WE BREAK, IS IT NOT THE COMMUNION OF THE BODY OF CHRIST?" What does that mean? That we feed upon heavenly Bread? Yes. That He is the Bread of life which we take, and thereby live? Yes; it is all that, but it is more than that. It is not merely eating the Bread that we may live. "Is it not the communion of the body of Christ?" What does that mean, "communion of the body of Christ"?

There are many here this evening who have used that term as descriptive of this ordinance hundreds of times without really stopping to ask what it means. "Is it not?" It is as though He would have us think for ourselves. "Come now, you take that bread and break it, what are you doing? Is it not the communion of the body of Christ?" "The God of our Lord Jesus Christ, the Father of glory . . . gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." There is not only the cross in this ordinance: there is the resurrection. It is the communion of the body of Christ, the unbroken body of Christ. Wounded? Yes, but a bone of Him was not broken. It is an absolutely complete body, of which He is the exalted Head, and in the life of which or of whom, every one of the members, even to the humblest, constantly, abidingly, participates. And as we take the bread, it is a recognition of that fact. It means communion with the great Head of the church.

Did He not say, "This do in remembrance of me. Keep me everlastingly in mind"? It is the communion of the body of Christ with its Head.

Yes, and the communion of every member of that body with all other members. What a picture of unity a living body is! Can you think of any other figure that will more accurately represent a spiritual unity than that which the Scripture employs when it speaks of us as the body of Christ, and "members in particular"? You remember how it says in the Psalms, "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." Our great High Priest is *the* Christ. But the Christ is not the Head only, but the whole body. We are members of *the* Christ, and we share in His anointing; and "the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." It is like the precious ointment upon Aaron's head that ran down to the skirts of his garment, so that every believer shares in that glorious anointing, and is a partaker of that unity.

These bodies of ours!—I often wish I knew something about medical science. I do not know much as a scientist: I know a little as an empiricist—because I occasionally have aches and pains as you have; and every member connected with every member by an infinitely sensitive nervous system, shares in the distress of ailing members. You cannot touch one member but every member knows it. "Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." The body of Christ, the body of His elect people, those who are redeemed by blood and regenerated by the power of His Spirit, and brought into living union with Christ—the body of Christ is one, of all colours, of all nations, of all races, of all names; and as we take the bread, it is "the communion of the body of Christ", all members together, participating in the life of the Head, and sharing each other's griefs and gladnesses—one in Christ Jesus.

What a privilege to have such a Table to come to, such a banqueting-house to which we are welcome! This is the whole story of grace: "He brought me to the banqueting house, and his banner over me was love."

COMMITTEES

Dr. Shields has often remarked that many Baptist churches seem to have been organized for their own destruction. Many of them, to be sure, are crippled by committees. When a church commits itself to some committees, it seems to be about to commit suicide! We have often thought of Spurgeon's limitation of the ideal committee to three, with two sick! Of course, there are splendid exceptions, such as the Jarvis Street Church Building Committee. In fact in this church useless committees are not to be found!

It was with this in mind, then, that we specially appreciated the quotation given by a speaker in the programme "Britain Speaks" from Old London Tuesday night. He said that on the wall of the home of a prominent Aberdonian hung this—shall we call it?—motto:

"A Committee is a contrivance by which people who separately cannot take any collective action, collectively decide that no collective action can be taken."

HERESY AND INTOLERANCE

Despite all seeming to the contrary, intolerance is the very *raison d'être* of the Church of Rome. We have the confirmation of the authoritative *Catholic Encyclopedia* for this. On page 768 of Volume 14, we read:

"The [Catholic] church's legislation on heresy and heretics is often reproached with cruelty and intolerance. *Intolerant it is; in fact its raison d'être is intolerance of doctrines subversive of the faith.*"

Admitting that the death penalty for heresy "due to changed conditions has fallen into *abeyance*", but never revoked, it continues:

"Apostasy and heresy are, as criminal rebellions against God, far more serious crimes than high treason, murder, or adultery. But, according to *Rom. XIII, 11 seq.*, the secular authorities have the right to punish, especially grave crimes, with death, consequently, "heretics may not only be excommunicated but also justly (*juste*) put to death"—St. Thomas, II, II, Q. XI, 93."

As to the Catholic Church's claim to exercise her right to punish heretics, the same *Catholic Encyclopedia* says (page 766, Vol. 14):

"If therefore the Catholic church also claims the right of dogmatic intolerance with regard to her teaching, it is unjust to reproach her for exercising this right. . . . *As the true God can tolerate no strange gods, the true church of Christ can tolerate no strange churches besides herself, or, what amounts to the same, she can recognize none as theoretically justified.*"

Our cherished American principle of religious tolerance for all means nothing in face of the following (page 262, Vol. 7):

"Toleration came in only when [Catholic] faith went out; lenient measures were resorted to only where the power to apply more severe measures was wanting."

The Converted Catholic for March, 1941.

Liquor

Bad and all as the liquor situation is in Ontario, there is one good feature about it, namely, that by and large we are delivered from liquor advertising. Newspapers and magazines published in this province are forbidden this source of revenue, and so the public is relieved of the advertisements which disfigure magazines published, for instance, in Montreal.

It is to be regretted, however, that there appears to be a growing disregard for the spirit of the Ontario prohibition, at least so it seems to this writer.

Another remarkable thing is the way in which such liquor interests try to appear exceedingly patriotic. We noticed a few blocks from here, for instance, a large sign advertising this kind of ale, and that kind of beer, underneath which was another sign, though not so large, urging the purchase of War Savings Certificates, with the slogan: "Your Savings—His Ammunition." We have no figures before us, but we are sure that the amount of money being wasted in Ontario alone—did we say wasted? We should have said worse than wasted!—would go far toward Ontario's share of Canada's part in the cost of the War.—B.

F.D.R.

"Across the River from President Roosevelt's Hyde Park estate, Father Divine's haven at Krum Elbow flaunts two neon signs. One announces 'Peace'; the other, lit only when Father Divine is there, consists merely of the initials 'F.D.R.' This means, the caretaker explains, 'Father Divine in Residence.'"

ANTI-SEMITISM

Yesterday, To-day, To-morrow

A Lecture Delivered in Jarvis Street Baptist Church, Thursday Evening, February 26th, 1941

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

(Part I.)

"The Scum of the Nations"

"And the Jews?—they are at the bottom of all the troubles in the world to-day." So said Ludendorff, the German master militarist, he who, when the German army overran Poland in World War I., signed the proclamation offering the Jews liberty and full civil rights, but he who, after the War, tried to drive the Jews from the professions. That is anti-Semitism. A 1923 dispatch from Riga begins, "The annual pogrom season is continuing". That is anti-Semitism in its worst form. Official antagonism to the Jews on the part of those arch-Americans the Klu Klux Klan; two words in black capitals over a Toronto lake shore bathing house, "Gentiles only"—that is anti-Semitism. A lecturer in one of our schools of science said to me of some teachers: "The rule for Jews is, Thou shalt not pass; I never allow a Jew one more mark than I can help." He thinks it peculiar that they will not stay by themselves, but want to mix with "white men". That attitude is anti-Semitism.

Yes, technically anti-Semitism was a political movement in Germany last century; more of that anon: but the *Dictionary of Religion and Ethics*, edited by Shailer Matthews and Gerold B. Smith, says it began with Antiochus Epiphanes¹; this, too, we shall question presently. Anyway, we seem justified in defining anti-Semitism as antipathy to Jews.

To-day is the growth of yesterday, and to-morrow, the fruit of to-day. We shall divide our subject, then, into three parts—the orthodox number for preachers!—and think of anti-Semitism of *yesterday*, of *to-day*, and of *to-morrow*.

I.

First, YESTERDAY. What has history to show us of the beginnings, causes and results of the feelings against the Jews? Henry Ford, in spite of his sad experience with anti-Semitic propaganda in the *Dearborn Independent* some years ago, may say that history is "bunk"; the Greek proverb is nearer the truth: "History is philosophy teaching by example".

The First Anti-Semite

Consider THE ANCIENT EAST.

The first anti-Semite in a large way was a Pharaoh, king of Egypt. The Hebrews were becoming too numerous, in the event of a war they might not be loyal. There must be a pogrom of the innocents, and a burden of taskmasters, "work-chasers", as the Septuagint vividly calls them.

It is a long way from the Exodus to the Fall of Samaria before Sargon of Assyria in 721 B.C., but there is the first definitely recorded removal of large numbers of the Hebrews from their own land. In 586 B.C. Nebuch-

¹ Died 164 B.C.

adrezzar of Babylon destroyed Jerusalem, and thousands more left "the land of glory" for a far country.

From the Persian period comes the "inside story" of court intrigue recounted in the book of Esther. Surely it requires little historical imagination to see beneath the plot of Haman, "the Jews' enemy", dislike for the scattered and captive people to whom Esther the Beautiful would not at first admit that she belonged.

In that fifth century before Christ the Jews who lived about six hundred miles up the Nile, had a temple at Elephantiné, as modern discovery of some of their correspondence has shown; but another "Jews' enemy", one Waidrang, vented his hate in its destruction.

A worse enemy of the Jews was he whom the historical I. Maccabees describes as "a sinful root";² Antiochus, "the God Manifest". IV. Maccabees represents him as asking Eleazer, an old priest and lawyer, to

"do away with your humbug of reasoning, and take up a disposition that suits your age, and be a philosopher of the truth of the expedient";³

that is, in effect: "Give over the worship of the Lord, accept Hellenism and its culture, and so enable me to consolidate the Seleucid Empire." What a strong hold the Jews' religion had upon them, the martyrs of that period have born witness. Judas the Hammer struck well for the God of his fathers.

When Pompey became for the Romans "our hero of Jerusalem" in 63 B.C., many Jews were taken to Rome. At least, that is Philo's story. Cicero tells us, incidentally, that a large number were already there. Was it business that drew them, as it did others to Egypt and Greece?

The Decapolis of trans-Jordan had its "main object, anti-Semitism", "designed", as the league was, "to maintain Graeco-Roman life and institutions on foreign soil", and so using its power "not only against the Jew across the Jordan, but against Semites from any quarter."⁴ The Philistine Pentapolis was an earlier anti-Semitic league.⁵

At the fall of Jerusalem in 70 A.D. the Jewish nation suffered incomparably. According to Josephus more than "1,100,000 perished by famine and the sword", and more than 90,000 were sold as slaves who were under 17 years of age. It was then that Jews in large numbers were found in Europe. Emperor Hadrian, in the year 135 A.D., well nigh completed the work of blotting the Jews out of Palestine. These people had now lost their temple, city and state. They have never regained them.

"The Capital of Most Countries"

IN THE ROMAN WORLD Israel, then, was widely spread, though thousands in Babylonia were outside the rule of

² 1:10. ³ 5:11.

⁴ J. McKee Adams, *Biblical Backgrounds*, pp. 82, 830.

⁵ *Ib.*, p. 152. The five cities were Gaza, Ashkelon, Ashdod, Gath and Ekron.

the Imperial City. Herod Agrippa wrote Emperor Caligula that "Jerusalem is the capital, not only of Judea, but most countries."

Thus spread abroad, the Hebrews had no little influence. They are said to have supplied the funds with which Caesar made himself master of the word.⁸ There were a million in Egypt. No wonder they had large control of the corn market. Poppaea, first mistress, later wife of Nero, was a Jewess.

In many ways the Jews got on amicably with the *goyim*. Among the best seats in a theatre at Miletus was the inscription "Place of the Jews, also called 'God-Fearing'." The masses who would consult magicians at Rome, found them numerous in the Circus Maximus, many of them Jews (or Jewesses) who would use the sacred name YHWH in their spells.

"Stupidity", "Cowardice", "Atheism"

But withal there was no little hate of the Jews. Horace mildly scorned them,⁷ but Tacitus called them a "filthy race,"⁸ Seneca, an "accursed" one.⁹ Certain Stoics, Apion and others¹⁰ wrote books against them. Juvenal's *Satire*¹¹ scorned those

"who whiled away,

Sacred to sloth, each seventh revolving day."

People said they were "haters of strangers", "inhospitable"; yes, and "atheists"—not that they were without a god, but without the gods. It was widely circulated that they worshipped an ass's head. A papyrus reads, "Now, do you watch out for the Jews."¹²

What change of status of the Jews did the so-called CHRISTIANIZATION OF THE EMPIRE make? Not a little in an empire where full civil rights and membership in the Christian Church were synonymous. John Chrysostom¹³ "trounced the Jews in matchless rhetoric." Cyril of Alexandria¹⁴ was responsible for terrible Jewish massacres in his city. In the sixth century we find ecclesiastical leaders urging the people against the followers of Moses. But on the whole the Jews seem to have lived in comparative quiet till the time of the Crusades.

Ravens Lambs!

This will be a good point at which to remind ourselves, however we explain it, that religious liberty is quite a modern thing, in practice at least. Old Latimer,¹⁵ greatest preacher of the English Reformation, jokingly said that the faggots that burned him would light a candle in England that would not be put out, but that same great man had approved the burning of Anabaptists. Jeremy Taylor¹⁶ might write on *Liberty of Prophesying*, but it was a liberty only for those who believed the Apostles' Creed. Cotton Mather¹⁷ called the founders of the Massachusetts Bay Colony "the unspotted lambs of the Lord", but those "lambs" could prove "ravens wolves", and jail, fine and beat those who would not agree with their particular brand of religious liberty!

But to return to the Jews, the event which brought down vengeance on their unshielded heads, was that long train of disasters, based on a foolish reverence for shrines, commonly known as THE CRUSADES. When the

eloquent soldier pilgrim Peter the Hermit¹⁸ aroused the emotions of Europe with his fervid oratory, the people said: "But why march against the Saracens and wrest from them the grave of Christ, when the very murderers of the Lord are in our midst?" In their first attacks the crowd was content with "baptizing" the Jews, but soon the pouring of water was replaced by the shedding of blood. (It is only fair to record that Bernard of Clairvaux,¹⁹ though he preached the Second Crusade and the righteousness of slaying the Saracens, did advocate the defence of the Jews.) Centuries of oppression and carnage began, of which we are still reaping the bitter fruits. The Crusades were the occasion, but the real causes were

"the hostility of the church, the separate organization of the Jews, and their wealth; a religious, a social, and an economical reason."²⁰

Christian Blood For the Passover?

Consider *the oppressions* to which Israel was subjected. The Jews generally were not allowed to hold land, a fact which had tremendous influence upon their character. In the twelfth century the rumour was common, so common that one Papal Bull denying it was issued fifteen times, that Jews murdered Christians and used their blood in the Passover and medicine. The Fourth Lateran Council of 1215 demanded that all Jews wear distinctive dress,—a demoralizing regulation. The Council of Basle in 1431 added restriction from the Universities—Jews are almost proverbially keen for education,—enforcement of segregation in ghettos, and institution of conversional sermons. Pope Pius V. in 1566 forbade any trade that would bring Jews into contact with "Christians" except the buying of old clothes. The rag man could not have even the bones and the bottles!

Conversional sermons! Yes, with compulsory attendance, for had He not said, "Compel them to come in"? Browning quotes a "Diary by the Bishop's Secretary, 1661," telling how "a crumb at least from (the church's) conspicuous table here in Rome, should be, though but once yearly, cast to the famishing dogs, under-trampled and bespitten-upon beneath the feet of the guests", and how they were "maternally brought—nay, . . . hailed, as it were, by the head and hair, and against their obstinate hearts, to partake of the heavenly grace." Then Browning imagines what the Jews said:

"Higgledy piggledy, packed we lie,
Rats in a hamper, swine in a sty,
Wasps in a bottle, frogs in a sieve,
Worms in a carcass, fleas in a sleeve.
Hist! square shoulders, settle your thumbs
And buzz for the bishop—here he comes.

"Bow, wow, wow—a bone for the dog!
I liken his Grace to an acorned hog. . . ."

"Groan all together now, whee—hee—hee!
It's a-work, it's a-work, ah, woe is me!
It began, when a herd of us, picked and placed,
Were spurred through the Corso, stripped to the waist;
Jew-brutes, with sweat and blood well spent
To usher in worthily Christian Lent.

"It grew, when the hangman entered our bounds,
Yelled, pricked us out to his church like hounds.
It got to a pitch, when the hand indeed
Which gutted my purse, would throttle my creed.
And it overflows, when, to even the odd,
Men I helped to their sins, help me to their God."

⁸ Wm. Dallmann, *Paul*, p. 59.

⁷ *Satire* I. iv. v; etc.

⁹ *Taeterrima gens*.

¹⁰ *Apud* Augustine, *City of God*, 6.10, *scleratissimas gentis*.

¹¹ *As* Manetho, Apolonius Molon, Lysimachus and Chaeremon.

¹² No. 14.

¹³ *Berliner Griechische Unkunden*, 1079.

¹⁴ Died 407 A.D.

¹⁵ Died 1555.

¹⁶ Died 1728.

¹⁴ Died 444 A.D.

¹⁶ Died about 1667.

¹⁸ Died 1115.

¹⁹ Died 1158.

²⁰ J. W. Parkes, *The Jew and His Neighbour*, p. 70.

Perhaps a little about the relation of THE VARIOUS IMPORTANT NATIONS to the history of this persecution will be in order.

Persecute and Perish!

Let us begin with *Spain*, for here from the 10th to the 13th centuries was the greatest Jewish civilization, cherishing knowledge for its own sake, translating Aristotle from the Arabic, and so on. In "Christian" Spain the Jews gained prominence. Ferdinand and Isabella had a Jew as minister of the exchequer. But with the fresh enthusiasm for uniformity, the Jews must turn or burn, become Romans or roamers. Massacres began in 1391. Many Jews accepted the form of the Catholic religion, but it was feared that they secretly practised the rites of Judaism; and so in 1480 the Inquisition was founded to prevent this. One Simon Morata wrote about 1500:

"I am an old man and, though my palsied fingers tremble, I feel stronger as I commence to write. I have not long to live now, for soon they will cast my dismembered and aching body to the flames."

By 1492 the Jews were expelled. Some went north to Amsterdam and Hamburg. They assisted the rise of the towns in the 16th century. Most, however, went east and south. Many who landed in the north of Africa, were murdered for the jewels which they were supposed to have swallowed! Consequent upon the loss of this one-tenth of Spain's population came her decline. Frederick the Great said, "No nation ever persecuted the Jews and prospered."

"Liver of Blaspheming Jew"

Some Jews who turned their faces north found an asylum in *England*. Scott's *Ivanhoe* pictures "the despised Jew" in Isaac of York, and he makes that beautiful character, Rebecca, said to be based on that of a Jewess Scott met in Philadelphia, say to the knight *Ivanhoe*:

"The sound of the trumpet wakes Judea no longer, and her despised children are now but the unresisting victims of hostile and military oppression."²¹

Indeed in "merry England" between 500 and 1500 men and their wives and children perished in a rising in York about that time (12th century). In the 13th century King John gave the Jews charters, in return, of course, for their services to him. The king had the Jews to furnish money with which to fight the barons. Greatly reduced by the exactions put upon them, the Jews were finally expelled by England in 1290, and not allowed in again till the time of Charles II. The feeling against them may be seen in Shakespeare's *Macbeth*, where the witches

"Round about the cauldron go;
In the poisoned entrails throw" . . .

that they may make it

"For a charm of powerful trouble,
Like a hell-broth boil and bubble."

Among the "poisoned entrails" is

"Liver of blaspheming Jew!"²²

The "blaspheming Jew" was not granted citizenship till the year of the first Reform Bill, 1832.

After frightful sufferings the Jews were finally expelled from *France* in 1394, and kept out for four hundred years.

"Burn the Synagogues,"—Luther

Germany is "the classical land of anti-Semitism". When

²¹ Collin's edition, p. 300.

²² Act IV., Scene 1.

the Flagellants, those "morbid fanatics" of the 13th and 14th centuries, walked, stripped to the waist, scourging themselves for their sins, to penance of their own trickling blood they added virtue, they thought, by plundering and murdering the Jews of Frankfort and other places. In 1336 two knights, one of whom believed he had orders direct from Heaven to visit the sufferings of Christ upon the Jews, led 5,000 peasants in massacring all the Jews they could find in Rhineland, Alsace and Swabia. When the Black Death put one quarter of Europe in their graves, the Jews were to be blamed. Had not these *bêtes noires* poisoned the wells and springs? And was not the poison a mixture of Christian hearts with the wafer stolen from the churches? Did not Jewish doctors in Spain deliberately spread the plague? Luther at first was favourable to God's ancient people, but later, in his book *The Jews and Their Lies*, he advised that their synagogues be destroyed, their rabbis prohibited teaching, and their wealth confiscated.

Nordic vs. Jew

It was after the Franco-Prussian War that an attempt was made to give anti-Semitism a philosophic basis. In 1873 Wilhelm Marr's book, *The Victory of Judaism over Germanism*, appeared. H. S. Chamberlain fanned the flame of the new anti-Semitism by attempting to prove that the last kingdom of Israel was not Jews at all, but an alien tribe, destroying the high civilization of Israel, and in his day still at its work of devastation. It was said that a Nordic hated a Jew by instinct, a peculiar psychology which many otherwise sensible people seem to hold to-day, even in Canada.

But the anti-Semitism of the 25 years before 1900 was followed by a golden age for German Jewry from 1900 to 1918. Assimilation was the order of the day. Many Jews would out-German the Germans. 12,000 died in World War I. on the side of the Huns, but when that war was lost to the Allies, the old *bête noir* was to blame—the Jews had weakened the nation, 600,000 had ruined 60,000,000. And so Hitler and the Nazis, and their motto, "Let us destroy Jewry", and the story of their excesses so recent, so constant, so "thorough" that we need not review them here.²³ Enough to quote this popular Nazi song:

"When the Storm Trooper goes to fight,
Then is he filled with courage;
And when the Jew-blood spurts from the knife,
Ha! then it goes better still."²⁴

²³ Only last week it was reported that 1,000 Jews had been taken to Poland from a city that once had a large Jewish population, Vienna. 4,000 more were taken there last October. Nazis are fulfilling their promise that not a Jew should be left in Vienna.

²⁴ "Wenn her Sturmsoldat in die Schlacht rein zieht, ja dann hat er frohen Mut;
Und wenn das Judenblut vom Messer pritzt, ha dann geht's noch mal so gut."

We give one horrible example of Gestapo methods with Jews from Jan Valtin, *Out of the Night*:

"I saw the guards bring in a Jew. He was a small man about 40, with a round fat face and astonished eyes. They kicked him into cell 27, opposite mine.

"They ordered him to take off his trousers. He complied, trembling like a leaf. Suddenly one of the troopers put his arm around the Jew's throat and held him. The other guard, swinging his rubber truncheon, struck well-aimed blows . . . The Jew fell to the floor, writhing feebly. Both troopers spat in his face.

"One of the two, a blond, keen-eyed boy of 22, entered my cell. "Did you see what happened to the Hebrew?" he asked excitedly.

"Yes, I saw it."
"That silly swine. . . . The hound! The abominable cur!"
"Hour after hour, that evening, men stamped in and out of cell 27. It was as if every guard in the camp had come to visit the Jew. Curses, blows, cruel laughter and spells of hoarse whimpering came from cell 27.

"During the night the victim died.
"Next morning his naked, mangled corpse was exhibited in the prison yard. Then, while the other prisoners were ordered to watch, the Jewish prisoners were made to roll the corpse from one side of the yard to the other, shouting: 'I am a race polluter!'"

Jews went to Poland in search of freedom, yet anything but freedom they found. In Vilna before this war might be seen Polish efforts to starve the Jews into utter degradation. The classical joke is that the Polish Jew lives on wind. Yet Poland's industry was largely controlled by Jews till its recent Aryanization by German occupation.

In the 19th century the bulk of European Jewry was in Russia, where they were confined to specified provinces, were not allowed to live in the villages, and had to maintain themselves mostly by petty peddling and vending alcohol. In 1881 pogroms began in the south of Russia, and continued at intervals till recent years in the Ukraine. The Jew-killing caused as many as could to escape to the big towns of western Europe or to America, where the influx of large numbers of Jews of the poorest classes increased general dislike of Jewry. It was the Soviets who gave the Jews complete civil equality. Naturally! when some of their leaders were renegade Jews, like Trotsky and Marx back of him. A friend who had lived in the U.S.S.R. sang me a snatch of a popular song that told of the good times they had at Solomon's house now that he had a job in the government.

"Eternal Aliens"

To review the history of the Jews is to stand in amazement and horror. Every other nation that has been so scattered, has disappeared. But there are the Jews today more numerous than ever, and still separate. Sure, there has been racial intermixture, so that a Jew from Bokhara appearing in Jerusalem looks like a Mongolian when he stops at the wailing wall to repeat the lament of Jeremiah; and yet, according to Hebrew Max Radin, "racial admixture has never taken place on a large scale at any time,"²⁸ so that the Jew is still a Jew. He is waterproof, the Red Sea could not drown him; he is fireproof, the burning fiery furnace could not even scorch him. That popular writer on philosophy, Will Durant, has a section on "The Odyssey of the Jews", of which he asks:

"What drama could rival the grandeur of these sufferings, the variety of these scenes, and the glory and the justice of this fulfilment? What fiction could match the romance of this reality?"²⁹

Milman, in his *History of the Jews* declares:

"Their perpetuity, their national immortality, is at once the most curious problem to the political inquirer; to the religious man a subject of profound and awful admiration."

Without land, without armies, without power, it is a wonder that they are here, for they are nowhere wanted. I recall a cartoon of an old, white-whiskered Jew looking at the globe, held in his hand, and saying, "No place for me!" "Eternal aliens", "people of the weary feet", the Jews are ubiquitous.

²⁸ *The Jews among the Greeks and Romans.*

²⁹ *The History of Philosophy*, pp. 1611.

(To be continued.)

Lord Haw-Haw

Hitler's Lord Haw-Haw is William Joyce who, according to Mr. L. Morrison, feature writer of New York's newspaper *P.M.*, was educated in Jesuit schools where he was indoctrinated with his hatred of Protestant England.—*The Converted Catholic* for March, 1941.

God's Acre

Many of our readers will have heard of the plan called "God's Acre". (This has nothing to do with "the potter's field"!) It is a method by which many rural churches in the United States are succeeding in the difficult task of raising the necessary funds to carry on their work.

Back in Old Testament times, the children of Israel were commanded to offer the firstfruits of the increase of their land to the Lord. The firstfruit offering was, no doubt, a symbolic dedication of the whole crop to the Lord to Whom they owed it. Somewhat similar to the idea of firstfruits is the plan now called "God's Acre".

It works after this fashion: A farmer who cannot contribute much in cash, because his cash income is small (The average cash income of farmers in Canada, who form 30% of our population, is \$259.00 per year.) sets aside an acre, a field, several rows, or some portion at least, of his farm for the Lord. He gives his labour, cultivates and harvests the crop, and then donates the sale price to the church. Where young people, for instance, have not land of their own, the use of an acre may be itself donated to some young man who will work it. In certain cases groups of people work a piece of land together. Women may give the money obtained from the eggs laid on Sunday, or, that brought by the sale of butter from cream obtained from one cow which has been dedicated to the Lord. Children may be given a small pig which they will tend and fatten for market. Of course, the plan is capable of endless expansion and variation.

By its use a number of struggling country churches have ceased to be home mission causes; have paid off existing debts on church property; have erected new churches or new parsonages; and have helped to make life a little more tolerable for the pastors who are over them in the Lord.—B.

Failure of Nazi Anti-Semitism

It is a known fact that in all Nazi-occupied territory, with the single exception of Poland, anti-Semitic propaganda has failed dismally despite the pressure of the Nazi super-efficient propaganda machine aided by the military machine. The Czechs, the Danes, the Norwegians, the Dutch, the Belgians, the French, all stubbornly refuse to be influenced by the Nazi anti-Jewish drives, and all resist passively the introduction of anti-Jewish laws and regulations. In all the occupied countries the segregation of Jewish professional men and business enterprises is ignored; a Jewish sign on a shop is often a signal for a rush of buyers. Jews are secretly provided with food and other rationed articles of which they are officially deprived. In the greater part of Nazi-occupied Europe there is more sympathy for the Jews now than ever before. In fact, the most frequent grievance of the Nazi press in Germany is that the conquered populations are not co-operating in the regulation of the Jewish problem. (A recent article in the *Schwarze Korps* complained bitterly that even the notorious Quisling is not a good anti-Semite.)—*The Nation*, New York.

Divorce Not Needed!

In the United States, with the separate States having their own marriage and divorce laws, any man may—theoretically—go right out and get himself as many strictly legal wives as he wants, provided that he doesn't desire more than 48.

There's no question of bigamy connected with this amazing situation. So mixed up are the divorce laws of the various States that to-day it is not only possible, but actually extant, for a man to be married to more than one wife at a time—and legally.

—Theodore A. Apstein in *Legal Chatter*, Baltimore.

German Airman

His hair was fair as summer sun,
His eyes were azure blue;
And he was purest swine and brute
At less than twenty-two.

—Pierre Lecoc.

UNION NEWS

Rev. W. S. Whitcombe, Secretary
Western Ontario

Last week's WITNESS told of the burning of the Essex Church mortgage. Those who have had experience in the handling of such dangerous parchments know that it requires a high spiritual temperature to neutralize their deadly effect by transforming them into harmless ashes. The spiritual atmosphere of the Essex Church is charged with power, and the financial effort made to wipe out the mortgage is only one indication among many of the progress that is being made in the work of the Lord. It was a high privilege for the Secretary to share this fellowship with Pastor John Hunter and his fine church.

Windsor

A joint meeting of Campbell Avenue and Calvary Churches was held in the building of the latter to hear the illustrated lecture on our Western work. There was a fine attendance and an enthusiastic reception given to the message. It is indeed encouraging to know that these churches in Windsor are at work ministering the Word in this thriving border city.

Chatham

It is always a benediction to visit the Chatham Church and its beloved pastor, Rev. E. C. Wood. Here an appreciative and thoughtful audience followed with deep interest the facts and figures given by the Secretary regarding Roman Catholic aims and accomplishments in Canada.

Friends of Mr. Wood—we know there are many—will be glad to learn that he has made a speedy recovery from his illness and is now carrying on all his usual duties. During Pastor Wood's enforced absence from the pulpit, Deacon Forsyth ministered the Word ably and acceptably. At one of the services an announcement was made that a love offering would be taken to help defray the pastor's hospital expenses. With no further urging a purse of more than one hundred dollars was made up and presented to Mr. Wood. Happy pastor! Happy people! Little wonder there was a speedy recovery, for "a merry heart doeth good like medicine".

Wilkesport

Rev. E. C. Wood began a series of revival meetings in Wilkesport Baptist Church, of which Rev. H. G. Hindry is Pastor, on Sunday, March 30th, which will continue for two weeks. Remember them in prayer.

Services of Intercession at Bethel, Orillia

At Bethel Baptist Church the whole of the services, both morning and evening, were devoted to prayer and intercession. Services opened with the singing of the old familiar militant hymn, "Hold the Fort," after which Pastor Byers and the congregation read responsively the 124th, 125th and 126th Psalms. The meeting was then thrown open for congregational prayer, when the spirit of prayer descended in a mighty way and dozens of men and women, without any hiatus, prayed fervently for victory for the arms of Britain and her Allies. In the evening the service commenced with a prayer service at 6 o'clock when upwards of forty people turned out. The service in the main auditorium at 7 o'clock was a replica of the morning service. Again "Hold the Fort" was rendered in militant fashion and the hymn, "Stand Up, Stand Up For Jesus," awoke a fervour that was not to be denied. The pastor simply read the text from the Gospel of John: "If ye abide in me, and my words abide in you, ye shall ask what you will". Again the congregation took the words literally and a veritable wave of prayer broke all over the congregation, as men and women, with emotion-laden voices and an inspired fervour, pleaded with God Almighty for victory for our Empire, urging the promises and the finished work of atonement on Calvary's cross. As one was heard to remark: "It was a great day at Bethel" (March 23rd).

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AMONG OURSELVES

Devoted to Activities and Interests of Former Students of
TORONTO BAPTIST SEMINARY

To Rev. John and Mrs. Boyd of Sudbury, Ontario, on March 30th, the gift of a daughter.

Miss Aileen Helene Elaine Chandelier (class of 1930) was married last Saturday in the vestry of Jarvis Street Church to Flight Sergeant Alexander McLellan, R.C.A.F., now stationed at Fingal, Ontario.

"The Lord has been very good to us, this winter especially. We rather dreaded the long dreary days, so we tried to put as many meetings into the week as we could. When weather permits, we average ten meetings a week, and it has helped a lot to keep busy. Besides our regular prayer meeting and Bible study nights, we join another fellow at Skaneateles (Skinny Atlas!) in a Bible study, and also in a high school class for our students. Then we have had an opportunity to speak over the local radio station once a month. There is a monthly conference we are in fellowship with, and the young people have a meeting once a month, with about seven evangelical churches taking part.

"The Christians seem to be growing in grace, and we have six who have made profession of faith. We hope to baptize some of them soon. Last year we doubled our missionary giving over the year before, and seem to be doing well this year so far. Many of our people are of English descent, so we took up an offering and sent it to 'Jim' Hunter of the 'Tely'.

"The weather is our biggest enemy at this time of year, but we do what we can. My car is stalled down the road, my little boy is marooned with one of our families, and I hardly can see across the road for snow. The wind is terrific. Even the snow plow has quit, and I am all alone with my studies.

"One day you caught me wearing a B2 pin, and asked if B2 was all the grade I could make. Well, D4 is my rating for the U.S. army. That crash was my conceit falling down! I wish we could get some of that boasted U.S. speed going on the Aid to Britain. So many times I have wished that I could join up in a regiment that would get into the fight before it is all over. American opinion is changing, and the report of German warships in U.S. waters will wake some of us up. Sen. Wheeler seems to want an Iron Cross, like Lindbergh and Ford. Democracy has its drawbacks! . . .

"May the good Doctor continue to improve! How you do pound home the fact that 'A little handful of French-Canadians led by M. Ernest Lapointe' etc.! That is the way to fix them.

"My little boy is growing fast and showing much interest in the Scriptures."—A personal letter from Rev. Adam Galt, Rose Hill, N.Y.

"We enjoy the work in proportion as we live here in constant communion with our Lord. Things are quite encouraging, and we look for greater things to come."—A letter from another of our graduates in a small pastorate.

CASE OF PASTOR NIEMOELLER

Reports from Berlin, passed through Nazi censorship, that Rev. Martin Niemoeller, imprisoned leader of Protestant opposition to Hitlerism, had embraced the Roman Catholic religion, startled many until his wife and friends gave it a direct denial. These insisted that "he still held the beliefs for which he had been in prison for the past three and one-half years". Pastor Niemoeller is leader of the 3,000 Evangelical Protestant pastors in Germany who refuse to pray for a Hitler victory and who, as a consequence, have sacrificed their support from the Hitler régime. The Catholic church in Germany is allied to National Socialism by Concordat and its priests receive their support from the state. Roman Catholic bishops parade with the Swastika and have publicly prayed for and supported Hitler's armies.

Whatever be the source of this report about the recanting of Pastor Niemoeller, there runs through it all an indication that he would regain his liberty if he became a Roman Catholic. According to a wireless dispatch from Berlin to the New York Times of Feb. 4, Pastor Niemoeller's followers "stated emphatically that their leader, even if released, would not think of recanting, and under no circumstances would he misuse his religious orders to obtain liberty."—The Converted Catholic for March, 1941.

Bible School Lesson Outline

Vol. 5 First Quarter Lesson 15 April 13, 1941

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

THE RISEN CHRIST

Lesson Text: Matthew 28.

Golden Text: "But now is Christ risen from the dead, and become the first-fruits of them that slept"—1 Cor. 15:20.

Parallel Passages: Mark 16:1-18; Lk. 24:1-49; John 20:1-23.

I. The Risen Christ and the Women—verses 1 to 10.

Late on the Sabbath Day as it began to dawn toward the first day of the week the two Marys made their way to the sepulchre of their Lord. This day was indeed "the end of the Sabbaths" for the Christian, since it marked the end of the celebration of the seventh day as the token of God's rest after the old creation (Deut. 5:12-15), and it signified the institution of the first day of the week as a memorial of God's rest in the new creation (1 Cor. 16:2; Heb. 1:5; Rev. 1:5, 10).

Mary Magdalene loved the Lord because He had delivered her from bondage to the evil spirits (Matt. 27:56, 61; Lk. 8:2). The Scripture does not say that she had been an immoral woman, as is popularly supposed. "The other Mary" was probably Mary, the mother of James the Less and of Joses (Matt. 27:56; Mk. 15:40).

The resurrection of Christ, as also His death, was accompanied by an earthquake, the physical counterpart of the tremendous heavenly events (Matt. 27:51). The power of God as displayed in the resurrection of Christ from the dead is the measure of His power available for every Christian (Eph. 1:19, 20; Phil. 3:10).

The angels ever counted it a joy to minister to the Lord Jesus (Matt. 4:11; 26:53; Lk. 22:43; Heb. 1:6), and to be His messengers. Gladly did the angel of the Lord roll away the stone, and guard that sacred spot formerly watched by hostile soldiers.

The angel's word of comfort was based upon the certain knowledge that Christ had risen from the dead. The empty grave offered indisputable evidence of that event, which is one of the best authenticated facts of history. As we seek to comfort men and women who sorrow, we can go to them with this positive message, the message of truth (Acts 2:32; 1 Cor. 15:3-7).

Strength, cheer and courage may be derived from contemplating the place where the Lord lay. As we visit in thought the cross and the tomb we see abundant evidences of the Lord's grace and sovereign power. His resurrection is the pledge of the forgiveness of our sins (Eph. 2:4-7), the receipt of our redemption (Rom. 4:25), the assurance of our new life in Christ (Rom. 6:4-10; Col. 3:1) and the earnest of our resurrection (Rom. 8:11; 1 Cor. 15:20-23).

The disciples had not believed the word of the Lord that He would die and rise again (Mk. 8:31; 9:31; 10:32-34; John 20:9), so that, although they had been His intimate associates, they were not the first to receive the news that He had risen from the dead. The secret of the Lord is with those who trust Him fully.

The women departed quickly to spread abroad the joyful news. The need of the world is great; let there be no delay and no dallying on our part (1 Sam. 21:8). Let us hasten to tell men that Christ has died for them, that He has arisen and that He is alive for evermore (Acts 3:13-15; 2 Cor. 5:18-20; Rev. 1:17, 18)! We are commanded to go, to go quickly, to go and "disciple" the nations (verses 7, 10, 19). If we tarry, false messages will be broadcast (verse 15).

Christ Himself met the women as they went forth on their mission; He reveals Himself to those who obey Him. The one who seeks to bring blessing to others will find his own soul refreshed (Prov. 11:25; Eccl. 11:1; Matt. 7:2; Mk. 9:41; Lk. 6:38).

The salutation of Christ, "O joy!" or in modern idiom, "Cheerio!" (Matt. 9:2; 14:27; John 16:33; Acts 23:11), and "Fear not" (verse 5; Matt. 10:31; Lk. 12:32), calmed the troubled hearts of the mourners. His words can give us peace, no matter how dark the circumstances may be (John 14:27; 20:19).

II. The Risen Christ and the Watch—verses 11 to 15.

The resurrection of Christ rendered ineffective all human opposition to His power (Acts 2:22-24).

"Vainly they watch His bed—
Jesus my Saviour!
Vainly they seal the dead—
Jesus my Lord!"

The soldiers, whose duty it was to prevent any disorder and frustrate any effort to tamper with the body of the Lord Jesus, had been struck senseless by the power of God (verse 4; Matt. 27:65, 66; John 18:6). They could not give a clear account of what had happened. They made their report first of all to the chief priests rather than to the Roman authorities, possibly because the priests had engaged them, or because they counted upon the sympathetic support and intervention of these enemies of Christ. Under ordinary circumstances the sentence of death would have been imposed upon a guard guilty of carelessness while on duty.

The chief priests and elders in council felt bound to offer to the people some explanation of the empty tomb. For them to admit the resurrection of Christ would be to acknowledge that His word had been fulfilled and that He was what He claimed to be, the Son of God. So they circulated as true the suggestion which they had themselves previously made; namely, that the disciples of Christ had stolen the body (Matt. 27:63, 64). How stupid to suppose that men would believe that the Roman guards had been asleep! How wicked to discredit the word and work of Christ, and to offer bribes to the guards to circulate a lie! This was foolish, untrue and unholy propaganda.

III. The Risen Christ and the World—verses 16 to 20.

By appointment Christ met the eleven disciples in Galilee, the scene of His former gracious ministry (Matt. 26:32). With the memory of His power and love as shown in His life, as well as His power and love as exhibited in His death and resurrection, they were sent forth on a new mission, with a new message and with new power (Mk. 16:15-20; Lk. 24:46-48; John 20:21; Acts 1:1-3, 8).

All the foes of Christ had been potentially vanquished; the battle for supremacy between the heavenly and the Satanic forces had been won (Col. 2:15). Christ has all authority in heaven as the eternal Son of God (John 5:21-23), and all authority on earth as the Son of man, the Creator, the Redeemer (John 5:26, 27; Acts 17:31; Rev. 4:11; 11:15).

The eleven were commissioned to "disciple" the nations, to baptize and to teach them. If they went forth in His name He would surely be with them all the days, even unto the end of the age (Exod. 33:14; Joshua 1:9).

Pope Blesses Birds of Prey

Father Lanphier and Father Battle are constantly telling us over the Catholic Hour broadcast by the Radio League of St. Michael that Roman Catholics are praying and working for British victory, yet these Reverend Fathers owe supreme allegiance on earth to one whom they call His Holiness and believe to be the vicegerent of Christ.

For the past years, though without their expected success, the Japanese have fought a war of aggression against China. They are now breathing out threatenings and slaughter against all who oppose their plans of a new order in Asia under Nipponese leadership. They wish, when the British Empire and the Dutch are engaged in a European war, to gobble up their possessions in the far East.

Now on the CBC news broadcast Wednesday noon, we are told of the hour's audience Foreign Minister Matsuoko had in Rome with the Pope. (It was on April 1st, of course, that he had audience with the falling Mussolini and his unpleasant son-in-law!) Afterwards the Pope said:

"I have said the apostolic blessing to your dear far off country."

Will Father Lanphier or Father Battle, or whatever Father broadcasts next Sunday, please explain the apostolic blessing upon the eastern vulture?—B.