

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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"SIN REDISCOVERED"

Rev. Prof. W. H. WRIGHTON, Ph.D.

Under the above caption *Time* says:

"The religious book-of-the-year was published last week, and it puts sin right back in the spotlight. Its author: Union Seminary's Dr. Reinhold Niebuhr, high priest of Protestantism's young intellectuals. Its title: *The Nature and Destiny of Man*.

"Its significance: that America's most influential theologian is reversing the optimistic and rationalistic trend of Christian liberalism to lead his legions back to an almost medieval emphasis on the basic sinfulness of man."

The book is doubly interesting because 15 years ago Dr. Niebuhr was himself an outstanding exponent of the liberal credo he now seeks to discredit as opportunism, calling it "a religious accommodation to the prejudices of bourgeois culture."

"I confess," he wrote in *The Christian Century*, "that between Versailles and Munich I underwent a conversion which involved rejection of almost all the liberal theological ideals and ideas with which I first ventured forth. My first book contains almost all the windmills against which to-day I tilt."

In the light of history, especially from 1920 to 1940, he finds liberal optimism about the goodness of man untenable. Therefore he has set out to formulate a firmer faith in God based on much less faith in his fellow men.

"Modern Man," he says, "has an essentially easy conscience; and nothing gives the diverse and discordant notes of modern culture so much harmony as the unanimous opposition of modern man to Christian conceptions of the sinfulness of man. The idea that man is sinful at the very centre of his personality . . . is universally rejected. It is this rejection which has seemed to make the Christian gospel simply irrelevant to modern man."

Dr. Niebuhr's "conversion" is a sign of the times. In the easy '20's sin was becoming an archaism.

Calvin Coolidge's preacher was against it, but liberal clergymen were accepting the Platonic conception of sin, as ignorance, echoing the words of Socrates that no man knowingly does that which is wrong. The doctrine of progressive evolution had helped explain away the existence of evil in a God-made world; humanity seemed to be getting better and better; and righteousness was somehow just around the corner.

But in these chaotic '40's Dr. Niebuhr is not alone in doubting the goodness of man and the certainty of progress. To him sin is not ignorance, but pride and self-righteousness. He finds the good fully balanced by the evil in humanity, sees hope only if man admits his unworthiness and throws himself on God for help.

Convinced that modern civilization is bad and "careening at the present moment to almost certain destruction," he terms the assumption that evolution is tending ever upwards superficial and unwarranted, calls a halt to theology's capitulation to science.

Praise God that "America's most influential theologian" is placing real emphasis on "*the basic sinfulness of man*;" for the fact that man is "*sinful at the very centre of his personality*" is as old as the Bible—and as accurate.

In the days of Noah "God saw that the wickedness of man was great in the earth and that every imagination of his heart was only evil continually."

Again in the days of David the "Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God."

And this is what He found: "They are all gone aside, they are all together become filthy: there is none that doeth good, no not one."

The cry in the days of Isaiah was: "We are all as an unclean thing and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities like the wind have taken us away."

In Jeremiah's day the verdict was: "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?"

In New Testament times the Lord Jesus said: "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

So desperate is man's sinful condition before God that the Lord Jesus said: "*Ye must be born again*."

Reformation, education and legislation cannot be substituted for regeneration.

Dr. Niebuhr sees hope "only if man admits his unworthiness and throws himself on God for help."

Out of love to the world God has given His beloved Son, and also made Him "to be sin for us . . . that we might be made the righteousness of God in him."

We would that all theologians would place real emphasis on the "basic sinfulness of man", and continue doing so until man realized his true condition and placed faith in the Lord Jesus Christ, "who of God is made unto us wisdom and righteousness and sanctification and redemption."

Religious Conviction

It is easy to tolerate that toward which one is wholly indifferent. A deaf man hears no discords. A blind man sees no ugliness. What, in our day, is frequently called religious tolerance, is, in fact, the negation of religion. Who cares to contend about fairy tales or fables? A man who is himself profoundly convinced of his own identity, as the one who is named as a beneficiary in a large amount in somebody's will, is not likely to be indifferent to the interpretation of the will. He will analyze every sentence, and examine every word, in the conviction that he is the man the testator intended to benefit. If the Bible is a compendium of myths and fables, a record of obsolete ideas, and exploded fallacies, it contains nothing for which it is worth a reasonable man's while to contend. Hence a Salvation Army Commissioner, an Anglican Archbishop, a Presbyterian Moderator, and a Moderator of the United Church, with men of other religious professions, may sit at the head table and share in the adulation offered to a Roman Catholic Cardinal. If the "S.A." on the Commissioner's collar is the sign of a religion that differs only in name from that which is represented by the Cardinal's red hat; and if the flamboyant robes of the so-called "Prince of the Church" offer no challenge to the Archbishop, whose Prayer Book charges the Church of the Cardinal with idolatrous and blasphemous practices; and if these together are only variants of the same religion as is professed by the less ostentatious Presbyterian or United Churchman, then they may clap their hands together, and call that harmony which is merely a negation of all moral and spiritual agreement.

The so-called religious tolerance of our day is the most intolerant thing we know. Denying the supreme authority of the Bible, it is intolerant of all who believe it.

But such attitudes will not shake the faith, nor disturb the composure of those who having received the truth as it is in Christ Jesus, are grounded and settled, and cannot be moved away from the hope set before them in the gospel. Those who really believe the Bible, and have had a personal experience of the reality of the grace of God in Christ, must ever be utterly intolerant of all that is contrary thereto. For that reason the grace that teaches us to love all Modernists, inspires us with abhorrence of that which is called religious Moderism. And the grace which provides salvation "without money and without price" for the bankrupt sinner, teaches us to hate the diabolical chicanery which in the Roman Catholic system makes merchandise of the souls of men. Therefore, as long as we live we shall continue to be the uncompromising enemy of Roman Catholicism. We can no more tolerate Romanism than we can be tolerant of leprosy, or bubonic plague, or tuberculosis or cancer. We hate them all because there is death at the heart of them.

—T. T. S.

There are 3,200 different languages spoken in the world.

About National Unity

Nothing is more desirable in order to the effective prosecution of the war by Canada than that the people of this country should be united and present a solid front to the enemy. The chief offender against national unity is the present Government of Canada. It has proved, beyond all possibility of doubt that it is far more interested in Party advantage than it is in national unity. It treats the Opposition in Parliament almost with contempt. The real Premier of Canada, Mr. Lapointe, mocks at the smallness of the Opposition's number, notwithstanding they represent forty-six percent. of the people of this country. As Mr. Godbout says: "A little handful of French-Canadians led by M. Ernest Lapointe, dictated its will to the country". Another French-Canadian declares that French Canada made a great concession to national unity when it consented to Canada's participation in the war.

Now a bit of a storm has been raised by a writer in *Life*, who has charged Quebec with being "pro-Axis". *The Globe and Mail* seems to think it is contributing something to national unity when it attempts to deny the allegations of the author of the *Life* article. It makes rather an absurd claim that Quebec is being victimized by a somewhat vociferous minority. There cannot be any question that Mr. Ernest Lapointe is the political mouthpiece of the majority in Quebec. It was he who put Mr. Godbout in power in the local legislature. It was in the passage of that act which prohibited conscription for overseas service that Mr. Godbout says Mr. Lapointe and his handful of French-Canadians dictated their will to the country. It was Mr. Lapointe who said there should be no Union Government of any sort in Canada; that he would not have any part in it, nor would anybody else from Quebec. Mr. Godbout speaks with one voice in Quebec, and another in Ontario. Cardinal Villeneuve does the same. Everybody who knows anything about Quebec, and will tell the plain, unvarnished truth, must acknowledge that Quebec, to put it mildly, is only half-hearted in Canada's war effort. The enlistment figures from Quebec, their contribution to war services, their subscriptions to the war savings campaign, all prove the article in *Life*.

THE GOSPEL WITNESS from the beginning protested against the retention in Ottawa of a Vichy representative. He is still there, and it becomes more apparent every day that the men of Vichy are as much our enemies as the men of Berlin or of Rome.

We desire national unity; we would do anything to promote it. But it will never be promoted by such effusions as are found in the editorial columns of *The Globe and Mail*. We shall never effect national unity by denying the plain facts. The drill sergeant will make no contribution to military discipline who persistently shuts his eyes to the fact that is patent to everybody else, that a certain recruit is out of step with the rest of the company. The only way to correct such errors is to recognize them, acknowledge them, and address one's self to an attempt to improve them. It would not be so bad if Quebec were content simply to withhold her own contribution. But, not content with doing so, in devious ways she endeavours to hinder others, from doing their best.

Let no one misunderstand our disagreement with *The Globe and Mail*. We scan its editorial page every morning, because once in a while it says something that is really good.—T. T. S.

A Recruiting Campaign

The whole Dominion, including a minority in Quebec, will have been thrilled by the Government's new move. Colonel Ralston has inaugurated what he acknowledges is the first recruiting campaign of the war. Why, when the widely scattered armies of the Empire are starving for men, a recruiting campaign should have been so long delayed, it is difficult to understand. However, the doors are now open for men to enter the armed forces, and they need no longer expect to have them slammed in their faces as they have been for so long.

There is talk of conscription. That, of course, is the only fair principle. We believe that in the last analysis a war of this magnitude can no more successfully be fought on a principle of voluntary military service than such a war can be paid for by any system of voluntary contributions instead of universal taxation. It is everybody's war, and everybody ought to be pressed into the service, old and young, men, women, and children, so far as it is possible for anyone to help. While we believe conscription is the only just method, Mr. Lapointe and his little handful of French-Canadians so far have vetoed it, and have said, "It shall not be." What shall we do about it?

We recall that in the last war Lord Derby was head of the recruiting work in Britain, and he once declared, we remember, that no man could reasonably find fault with an established method of doing things until he had done the best possible to make that method a success. Therefore, Lord Derby argued at that time: "We must do the best possible with our voluntary system, and if that should fail, then resort to conscription."

Let everybody do the very best possible to support the Department of Defence in raising the thirty-two thousand men called for. - And as we do it, let us be ashamed that our objective is not ten times the thirty-two thousand.

We do not know all the details of the methods to be employed. We fear a good many who have so often been "turned down" may, perhaps, have to have their enthusiasm rekindled. We should like to hear the bands playing. We should like to see marching men processioning along our streets. We should like to see some military enthusiasm developed. And if men are to be challenged to put the interests of country first, and to subordinate all other considerations to the one purpose of winning the war, we shall perhaps need men who are able to generate a little enthusiasm to help in recruiting. For ourselves we shall be glad to do anything in our power, as we have been doing right from the beginning of the war, to put men into the armed forces.

If the voluntary principle should fail, then we believe at last this country will not continue to allow a little handful of Canadians, led by Mr. Lapointe, to dictate its will to the country. If the so-called Mother Church wants to keep her children at home, and does nothing to encourage them to enlist, then let us go on without them.
—T. T. S.

Jarvis Street Church

The last two Sundays have been times of blessing in Jarvis Street Baptist Church. A week ago several responded to the invitation and at the Lord's Supper some new members were received. Last Sunday there was further response. In the evening a man was baptized. There is a spirit of faith among our people.

Dr. Shields to Preach (D.V.) May Twenty-Fifth

The Pastor announces that he hopes to be able to occupy his pulpit morning and evening, May 25th. This will combine the second anniversary of the opening of the new building, and the thirty-first anniversary of the beginning of his pastorate in Jarvis St. Church. He will speak Sunday morning on "Thirty One Years of Miracle and Mercy." The evening subject will be announced later.

Last year at his thirtieth anniversary, an anniversary offering was taken for the Building Fund, which amounted to just a little short of fifteen hundred dollars; that is, the total offering averaged nearly fifty dollars for each of the thirty years. There is very much more money in circulation this year than there was last year. Thousands more are employed this year than were this time last year, and we hope the offering this year will be even better than last year. If GOSPEL WITNESS readers and all others will really go to work with a will, it may be made an offering of thirty-one hundred dollars, one hundred dollars for each of the thirty-one years, all to go to the Building Fund. We are happy that the regular contributions to the Building Fund provide for interest and for the retirement of some thousands each year of our principal indebtedness. But every extra thousand dollars we can take off the principal will save us fifty dollars of interest.

On that Anniversary Sunday all the plate collections, as well as all special offerings, will be devoted to the Building Fund. Members of the Church, we understand, will receive a communication with an envelope from the Deacons of the Church, inviting the entire membership to make the best possible "over and above" anniversary thankoffering to the Building Fund.

It is possible that many of our GOSPEL WITNESS readers, among whom are many new friends, would like to have a share in maintaining the testimony of Jarvis St. in this way. If so, send in your contribution at the earliest possible date, marking it for the reduction of principal for the Building Fund. Please understand, not one cent of the special offering on that day will go for interest: it will be devoted to the reduction of principal. Talk about it to your friends. Get others to help, if you can. Above all, pray much about it, and let us have the biggest special offering we have ever had in our history.

The Pastor expects to get out of his plaster-of-Paris prison this week, but his physician advises against his attempting to preach before the twenty-fifth. The pastor confesses that he is not only counting the days, but the hours that must intervene before he gets back into harness again. Let us pray that it may be a day of mighty spiritual power, of conversion of sinners, and grace abounding toward all saints.—T. T. S.

Although the Maritime provinces have all reduced the hours for the sale of liquor, the trend in Ontario is in the opposite direction. Fresh evidence of this is seen in the order received by the local liquor store staff to keep open an hour later on Saturday evenings. Notwithstanding the millions of profit made last year out of the liquor business, the Hepburn Government is apparently not yet satisfied.—*Barris Examiner*, April 24, 1941.

A. V. Alexander, ruler of the King's Navy, is a former Baptist preacher.

THE POPE INTIMIDATED

(The following article was written in French in the French-Canadian Protestant weekly *L'Aurore*, from which it is translated. All French-Canadians do not take the stupendous claims of the Pope seriously, as this article shows.)

What is the Pope doing during these painfully anxious hours? He, too, submits to censorship and that means that he is no longer the sole master in his own city, and that he cannot say nor do what he wishes. Mussolini keeps watch over him, muzzles him. At the present moment we have a feeble, intimidated papacy without diplomatic authority.

No politics at the Vatican! Very well, then, but the present struggle is not limited to a question of mere politics; a principle enters into it which is religious and moral, an intellectual ideal. For that reason the Vatican ought to take its place in the first line of defence, to assume the task of the head and say on what side all its adepts ought to take their place.

But, do you say, he is already doing much in that direction and you do not realize it? That is possible. His speeches, however, seem to move only a few individuals.

Roosevelt speaks: the whole world hangs on his words; His Majesty King George speaks: the entire world listens; Adolph speaks: the whole world discusses; Il Duce speaks: the entire world laughs and makes fun; the Pope speaks: the whole world has a bored air. The monotony of these interminably pious exhortations which come forth: nations live at peace with one another . . . Peace? . . . peace . . .

No corrections, no discussion of programmes, no reasons given for the adoption or the rejection of such and such an opinion. Which cause to defend? Which leader to follow? . . . Nothing of that.

His Holiness limits himself to paraphrasing the great general principles of Christianity. Each one is free to draw from it the particular lesson which may proceed from it. This indirect method of teaching by deduction has the advantage that one can say almost anything he wishes, without compromising himself too much. But it convinces no one.

It is the method of those who like to veil their thought, who do not wish to go straight to their goal, but prefer to trim their sails. It is the method of the timid, of those who fear to put their foot in it.

At the beginning of hostilities, the Vatican had already told us that the Holy See did not favour one form of government more than another; that it would accept any form of government ON CONDITION THAT . . . On what condition? *On condition that it works!* Well, agreed, but what system ought we to adopt in order that it work?

It is said that it is man who is evil, not the system. Doubtless if mankind were good, man could lift himself above systems, but that does not change the fact that there are political systems which restrain the rising tide more than others.

Public opinion needs to be enlightened on this point, to wit: which system of government offers us the best guarantees of justice and peace, the democratic system or the totalitarian system as it is interpreted by the Axis powers?

We should like to have a clear, precise answer from the Pope on this point.

"Peace! . . . peace? . . ." Everybody wants peace, but what kind of peace? The peace of the Huns or that of cordial understanding? The peace of the slave or that of the free man?

"Peace? . . . peace? . . ." But it is necessary to settle that peace on the field of battle. We shall not have it without the aid of heaven nor without the supreme effort of nations. To that end we must unite all our forces, organize crusades, form public opinion, create a resistance against totalitarianism by an enlightened criticism. And finally we must take the offensive and attack the enemy by all possible means. Do we see the Pope on this practical side of affairs?

He is preparing, they say, an encyclical against Communism. (But let us put aside the detested doctrine of the Reds. The imminent danger is not there. It is here in your house, all around you. The great enemy is at your doors. You see him at work in conquered Europe. He is demolishing your churches, destroying your altars, driving out your priests, devastating your schools and hospitals, pillaging your homes,

torpedoing convoys of children, and you are not seized with a holy anger. Peace! . . . peace! . . . you say!

Where are your ancient threats, your proclamations *Urbi and Orbi* which made people and kings tremble. You used to harry to the death the heretics and infidels. You used to fill up prisons and galleys with men and women whose sole crime was to read the Word of God and not to pray with you and in your manner.

Ah! you used to be filled with zeal then, a mistaken zeal. Today the greatest enemy of Christianity, (Nazism and Fascism) is before you, and you appear to bid it welcome.

The press announced these last few days that some several hundred Italian officers, emissaries of Il Duce at Basle, came to ask your blessing. You gave it, it appears, and "added your praise".

You! Blessing the associates of bandits! I bless them as Catholics, you say . . . And what about the praise?

Surely if Pius XII has done what he is reported to have done, he must be spineless (avoir la trempe "molle").

The Pope, as a Pope, has strong faith, they say, though as a man he might have his weaknesses as all other mortals.

It seems to me that a strong faith changes human weaknesses into the strength which removes mountains. "When I am weak," said the Apostle, "then I am strong".

If you, Holy Father, were an ordinary man, one would expect from you only ordinary things. But behold you are a superman, an extraordinary being, like to apostles and prophets, and one expects you, like them, to do extraordinary things. In their day David, Elijah, Gideon, Joshua, did marvels. Elijah did not go up to Carmel under ecclesiastical control!

You have Vesuvius near you. Invite all the Axis prophets of Baal and their clique to a conference at the foot of the mountain. Then, a breath from your mouth and . . . crack! There it goes . . . The volcano erupts. And of all this gang of greedy bandits there remains only their fossils buried in the lava under the cinders, that in the days to come, during the golden age, will be shown in museums in the coming millennium as rare specimens of bygone ages.

Ah! if I were Pope! It is a good thing that I am not, you say. Well, perhaps it is better.

In any case, our good Pius XII fears Benito and still much more Der Fuehrer. He fears the Gestapo, the Black Shirts, the prison, Gethsemane, the Cross. (I do not blame him for it.) But he is not much like St. Peter . . . Still less like the Master.

On his high throne, decorated with gold, ermine, and fine linen, he awaits his deliverance from that heretical England that his predecessors have so often cursed. And these much-cursed Protestants, are they now your friends . . . your protectors . . . your liberators? Where sits the wind now?

But our war is not a religious war, you say. Catholics and Protestants are on the same side. I know it. These ancient evils were introduced here only to prove once more the truth of that philosophy of history which teaches us that through the centuries there runs a chain which has never been broken: a chain of the imminent justice in affairs, progressively advancing by constant human effort, from better to best, from age to age. Its slow rise toward the heights in spite of retrogression goes on in the face of the stupidity of men, and in spite of all barriers that one can put in its way.

That means victory for us in the present fight, victory of progressive democracy over the barbarous, retrograde system of the Middle Ages to which some would force us to return.

Dr. Gambrell on Gumption

Once Dr. J. B. Gambrell was addressing a Christian assembly in the North, made up largely of those whose religious outlook had been moulded more in the canons of formal learning than might be true of a representative Christian assemblage in the South. Several times in the address Dr. Gambrell used the word "gumption", and a young man in the audience was moved to rise and ask: "Will the gentleman from the South tell us what he means by gumption?" Dr. Gambrell answered kindly: "Gumption is that which, if you rub two drops of it on a dog's nose, will keep him from barking up the wrong tree."—*Western Recorder*.

The Jarvis Street Pulpit

NOT PROPAGANDA, BUT TRUTH

A Sermon by Rev. W. Gordon Brown, M.A.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 11th, 1941

"If it were not so, I would have told you."—John 14:2.

The devil's Mickey Mouse, as the Czechs well call Herr Goebbels, has become a world symbol of propaganda. The spirit of falsehood, which values truth only when it serves one's ends, is another proof of the ancient statement that "the whole world lieth in the wicked one."

But what saith the Lord? "I will make justice the line, and righteousness the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place." These words of God, spoken through Isaiah some seven hundred years before Christ, have had many fulfillments; but supremely do they come to pass in the ministry of God's Son, for He is the Line of justice, the Plummet of righteousness. Because He sits at the right hand of Power, the hail—I think this time it will be a rain of bullets and bombs—will sweep away Goebbels' refuge of lies; and the waters, this time, I believe, of the world's rising indignation, shall overflow his hiding-place. How important then it is that you and I, in all this welter of untruth, should have a firm stand, should know the truth, love the truth, do the truth, and speak the truth; and so should shine as the stars, holding fast and holding forth the word of life!

The lies of to-day are not all political lies. Falsehood has invaded the realm of religion. Truth, to many, is not absolute but relative; not really so, but more or less an approximation to fact. And so morals are thought of as merely the fashion, changing with the times, just as the shape and angle of ladies' hats change with the years! And the result? Agnosticism in pulpit, platform, and press; and the decay of morals among the people who say with the ancients: "Let us eat, drink, and be merry, for to-morrow we die."

The purpose of the Christian church is that it should be the foundation, the pillar and ground of truth. The church can be that only as it rests on the Rock of truth, the sure Foundation, the tried Stone Which God has laid in Zion. Here "he that believeth shall not be in haste" to change his position, for he will have found the stability of fact, and the force of knowledge in the Christ Whom he has come to trust.

But how is it that we can trust Christ? Millions do, however imperfectly. In Him they believe as in no one else. We Christians, especially we of the old school, say they are right. We rejoice in *the assurance of His knowledge*; we feel *the comfort of our faith*. But does He really know? And have we a right to be comforted? Hear His simple words that show this assurance, and offer this comfort: "If it were not so, I would have told you."

I.

These are words of utter assurance, words that come from full knowledge, words that are perfectly frank, words that we must believe. We may accept THE ASSURANCE OF HIS KNOWLEDGE. He really knows. No implication could be plainer than that which He professes when He states: "If it were not so, I would have told you."

1. So we have the assurance of His knowledge *about God*. Indeed, it is God, and the work of God, and the way to God, that He is talking about in this section so familiar to us all. "Believe in God", He says. He refers to "my Father's house". He says He is going there, and that there is a way we may all go.

Our Lord Jesus *assumes* God. He does not attempt to prove His existence: He accepts it as an axiom, as a self-evident truth. Oh, He could have discoursed in philosophic language on the proofs of the existence of God, but we should not have been half so satisfied as we are with the way He assumes Him. You see, you cannot find God at the end of a logical syllogism. He is not the conclusion of a major premise and a minor one. But people do believe, almost by instinct; and because they do, and because the people to whom Jesus Christ was speaking did supremely believe in one God, the only true God, and because that which had brought them to such a creed was a divine preparation for Himself, our Lord Jesus assumed the fact of God.

He saw Him in nature. It was God Who sent the rain for good men and bad. It was God Who painted the lilies, and arrayed them more beautifully than Solomon, with all his resources, ever could array himself. It was God Who fed the birds even if they did not have storehouses, and Who cared for the odd sparrow that fell limp on the ground.

If Jesus Christ saw in God in nature, He heard Him in revelation. The first two chapters of Genesis tell how man was made: "Male and female made he them." Jesus quoted that from the writings of the Law; and He took that story as true. He referred to one of the less known Psalms, and said of the people for whom it was written that unto them "the word of God came". Indeed, He put His imprimatur upon the whole Old Testament. Moses gave laws; David wrote psalms, even number one hundred and ten, the critics to the contrary. Isaiah talked of Christ. Even the second part of the prophecy was the word of Isaiah, the critics again to the contrary. The Old Testament was the mind of God, and so of divine authority.

Assuming God in nature and in revelation, Jesus *communed* with Him.

He did so in prayer. Prayer was the habit of His life, no doubt, but now and again—and I rather think it is in connection with special crises in His ministry—we are told He went aside to pray, sometimes very early in the morning, before the rest of men were astir. In some ways it is the most lovely of His prayers, though it is the shortest recorded, when He cries as He lies prostrate beneath the moon-lit olive trees, in the Arabic of His childhood and manhood, "Abba, Father, . . . not my will, but thine be done."

In prayer He communed with God, and in private life. At the age of twelve we have His first known words, and they reveal His mind, "Did you not know that I must be in the things of my Father?" God, to Him, was "my

Father"; and He lived "in the things of my Father"—in His house and in His business.

He communed with God in His public teaching. His words to the multitude were the mind of the Eternal. The inside teaching that He gave to His disciples was the heart of the Father, such teaching as we have in this chapter—I suppose to saints everywhere the sweetest passage of all the loveliness of the New Testament.

The God Whom Jesus assumed, and with Whom He communed, He also *revealed*. At the close of His earthly ministry He could say to the Father with perfect confidence, "I have given them thy word." The Jews had asked for a sign, and Jesus had refused it; but the spirit of the Pharisees was later seen even in the disciples when Philip said: "Lord, show us the Father, and it is enough for us." If God were only power, you might show Him in a storm, or an earthquake or an eclipse; but because power is but one of His attributes, He cannot be shown to the eye of flesh. Said Jesus, with a touch of disappointment, if I may speak of Him so humanly: "Have I been so long a time with you, and have you not known me, do you not personally understand me, Philip? The one who has seen me, and does see me, has seen and does see the Father."

Christ shows us the Father. He is, in His own person, the revelation of God. Power? He heals the sick, cleanses the lepers, raises the dead; and when killed Himself, rises triumphant. Holiness? He was holy, in the definition of Scripture, "harmless,"—that is unmixed with evil—"undefiled, separate from sinners". None of the evil of this world touched Him. There was in Him the apartness of the divine nature. Love? His reception of the children and His blessing upon them, His kindness to the suffering, His cheer to the sorrowing—these are the works of love. The Pharisees objected that He ate with sinners; but He said that the Father, like Himself, was concerned for sinners, and that He rejoiced more over one sinner that repented than over ninety and nine just persons that needed no repentance. You know, when they crucified Him, they really put Him in the right place, between two men whom even the world counted as great sinners! The very position of the cross is an evidence of the love of God as seen in Christ, and that cross in all its aspects reveals the power, the holiness, and the love of the Father.

2. The assurance of His knowledge about God should make us sure of God Whom He knows, and sure *about heaven*. Yes, He really knows about the life to come.

But is it *real*? Or is it merely wishful thinking, a longing for what you have not, and cannot get? A happy life beyond is against appearance. The skeptic says, "Who knows whether the spirit of man goes upward, and the spirit of the beast goes downward to the earth?" The sight of death is against any hope of life beyond.

Yet that is not the only thing to consider. There are arguments for another life, but they seem insecure. You remember Socrates and the circle of friends who sat with him just before he drank the hemlock that ended his days, according to the sentence of the Athenian court? He discoursed eloquently on the possibility of another life, but his discourse was all on a question. It might be, or might not be a fact. And his most brilliant disciple, Plato, puts it this way:

"One must do one of two things (in reference to the question of a future state): either learn how the case stands, or find out; or if these are impossible, taking the best and least easily refuted of human opinions, and em-

barking on it as on a raft, sail perilously through life; unless one could more securely and less perilously sail upon a stronger vessel or some divine word."

Who wants a raft on which to sail out into the unknown? We want a liner. We want a divine word; and here it is, "In my Father's house are many mansions: if it were not so, I would have told you." It is a real place. It is another life beyond the veil. Death is not the end.

But is it *desirable*? What is the other life like? Most men have believed in it, but the ancients of the Semitic world thought of it as a ghostly and ghastly existence. When a man died he was "gathered to his fathers"; but the fathers were like bats clinging to the roof of a cave. Shall we have darkness or semi-darkness? Weakness? Being, and no more? O no! "In my Father's house are many mansions." God has a home. Indeed, it is a great palace. He lives there Himself, and there are many apartments for all His children. It is a lovely place because it is the house of "the King, eternal, immortal, invisible, the only wise God".

When my father was contemplating death and that with joy, he asked what I thought it would be like on the other side; and then he quoted some hymn that spoke of the flowers. The German mystic, Jacob Behmen lisped, "Open the door and let in some of that music." He was hearing the heavenly choir already. And we shall be busy too. We shall rest from our labours, but our works shall follow with us.

"She dropped her shuttle; the loom stood still,
The weaver slept in the golden grey.
Dear heart, she will finish her web again
In the golden light of another day."

But is it *adequate*? Is it just for the patriarchs and prophets and apostles? Or is there room for you and me? Some years ago at the beginning of the school year, the principal of a school at Sitka, Alaska, received a telegram from a native boy, enquiring, "Is there room for me? James." The boy could not be identified. Somewhere in Alaska this boy hungered for an education, and pleaded, "Is there room for me?" I suppose that is your question and mine. And here is the answer, "In my Father's house are many mansions". There is plenty of room, room for everyone who wants to come. The words were addressed to the eleven apostles, but they come to you and me just as truly, and quite as clearly. This revelation of God and the better land comes to us with power because we have the assurance of Christ's knowledge, "If it were not so, I would have told you.

II.

The assurance of His knowledge brings THE COMFORT OF OUR FAITH.

The thing that led to the discussion in John fourteen was apparently the word of Christ when He said: "Where I am going, you cannot come." The disciples had been with Jesus for months now, and they wanted to stay with Him. But He said, "You cannot come."

Of course, He had told them that Judas would betray Him, and Judas had gone out into the night. He told Peter that he would deny Him. Peter did not think he would, but Jesus Christ said that before the roosters crowed twice, he would deny Him thrice. But I suppose the thing that worried them most was this matter of Christ's absence, the separation there involved. Their life was bound up with Him. They had cut home ties; they had let business go; they had been separated from the joys and sorrows of their people; they had renounced,

it seemed, the religious standing they had in the community. They left all for Jesus. Now He said He was going to leave, and that they could not go with Him. But with the assurance of His knowledge, He shows them the comfort of faith: "Do not let your minds be upset; believe in God, and in me believe."

They may be other things that worry us. The world is so wicked. The war is so terrible. Perhaps it seems that Christ is so far away. Sometimes it is the disappointment that those who profess to love Christ cause us, and the dark shadow they cast upon His name and honour. But we have the comfort of our faith. We may believe in Him.

The farmer had explained to seven-year-old Audrey and her mother that the chicken which now hung in the barn dead and dishevelled, was there because "somethin' 'ad worried it." The walk home was spent in deep thought, and then came the question: "But, Mummy, whatever could the chicken have had to think about to make it so worried?" At times we have plenty to think about, to worry us, sometimes nearly to death! But here is our comfort.

We have the comfort of faith in the permanence of Christ. He said, "Believe in God, and in me believe." Believe in me the way you believe in God. The Creator and Preserver of the universe abides, and so do I." Before this, when Jesus had said that the Son of man must be lifted up, the crowd of Jews had objected: "We have heard out of the law that Christ abideth for ever." They thought He would abide on the earth once He had come. Not on the earth, but forever He abides.

No saint abides, no apostle. They pass on. In the Honduras a missionary says:

"One day on the trail we met a man with a 'saint' in a box. He was gathering contributions for a fiesta in his town. Upon being asked who the saint was, he replied, 'The Virgin Mother of the Child.' 'And who is the Child?' we queried. The question gave him pause. Finally he was forced to admit, 'I don't know.'"

What a pity, because Mary does not abide! Mary is gone. But Christ abides. Never do we read, "Believe in Mary." Ever do we read, "Believe in me."

"The healing of His seamless dress
Is by our beds of pain,
We touch Him in life's throng and press,
And we are whole again."

The comfort of our faith is in the future life. "Believe in me", He says. But how could they when He was going away? "In my Father's house are many mansions: if it were not so, I would have told you; for I go to prepare a place for you." He would not really be absent: He would just be home with the Father and working for them. And they, trusting Him, and trusting the Father, would have fellowship with Heaven. O the pull of the eternal world! And the more you have there, the greater the pull!

When the times are out of joint, and the world is very wicked, when business losses and home troubles overtake us, when the body fails and death appears, here is the comfort of our faith, the blessed life beyond:

"If the path I travel leads me to the cross,
If the way Thou chooseth leads to pain and loss,
Let the compensation daily, hourly, be
Shadowless communion, blessed Lord, with Thee."

"If there's less of earth-joy, give, Lord, more of Heaven;
Let the Spirit praise Thee, though the heart be riven;
If sweet earthly ties, Lord, break at Thy decree,
Let the tie that binds us closer, sweeter be."

The comfort of our faith is in the coming of the Spirit. The Lord Jesus said He would not leave us orphans, He would send the Comforter, that is, the Advocate, the Defender, the Pleader. They thought they would miss Jesus. They would not know whom to ask the truth. But the Paraclete would be the Spirit of truth. They thought the Lord would be absent, but He said, "I will come to you in the Spirit."

When Christ was glorified, the Spirit came. What did He do? What does He do? He came to do three things: first, to bring Christ's words to their remembrance. It is to this that we must trace the inspiration of our Gospels. Second, to testify of Him. It is to this we owe the explanations about the person of Christ, His cross, His resurrection, and His coming again, that we find in the Epistles and the Apocalypse. Third, to guide into all truth. This is the origin of our New Testament. Where else do you find the truth about God?

And the Holy Spirit comes to everyone who believes, to remind him of Christ, to make Him real, to give an understanding of things spiritual.

Would you have the assurance of His knowledge? Would you enjoy the comfort of our faith? There is only one way. Jesus said, "I am the way." He is the truth. That is, the revelation of the divine mind. He is the life. That is, the communication of God to the souls of men. And so He is the only way to God.

He is the divine Way. God is the goal. Jesus Christ says, "I am the way." Can you imagine any man saying that? Can any mere human say, "He who has seen me has seen the Father"? Of course not. The relation of Christ to God is more than mere morality. It is not just the perfection of His goodness He means. If in seeing Christ you see the Father, He is of the divine essence. He is God.

That is why His one life can save the world. A lad once asked his father how the death of one person could save a whole world. The father took him to the farmyard, and asked: "Whose life is worth most, that horse's, that fowl's, or yours?" "Mine," answered the boy. "Which is worth most, your life, or the lives of a thousand such creatures?" "Mine." "Why?" "Because I belong to a higher species." Christ belongs to the highest realm. He is God. Thus one drop of His blood is price enough for the salvation of all souls.

So He is the saving Way. We all could go to the Father's house if it were not for sin. Because sin was upon us all, the Son of God came "to put away sin by the sacrifice of himself." At the cross the justice of God was satisfied, and the mercy of God flowed free.

Thus He is the victorious Way. He said, "I will come again and take you to myself." The Saviour Who died and rose is the Victor—and the Victor for you and me. We may have fellowship with Him now, for "truly our fellowship is with the Father, and with his Son Jesus Christ." By Him we may have victory over death, its sting removed, its terrors vanquished, its nature merely going home.

By Him at last will be victory in the world. When He left His disciples, He came again in His Spirit at Pentecost. He takes every believer at death to Himself. But there will be a final coming, a glorious return when the kingdoms of this world shall become, in reality, the kingdoms of our Lord and of His Christ. Hallelujah! We are on the winning side. In view of this we may have peace even in war.

If Christ is the Way, you had better take that Way. Trust yourself to Him. "If it were not so, I would have told you", He says about God and the future life. There is no one else in this world who knows. There is no one else you can believe. There is no one else who can give the comfort of faith. It is Christ or chaos. Make it Christ.

The Defence of the Gospel

Sometimes a certain party will say with an air of finality: "We do not need to defend the gospel; all we need to do is to preach it. The truth will defend itself." Well, as to its character the truth needs no defence. But the idea that we are not to defend the truth as against the misrepresentations and attacks of errorists is not well taken.

When Americanism is attacked, it is not enough simply to proclaim the doctrine of Americanism. We must also combat anti-Americanism and expose its fallacies and dangers.

When moral codes and sanctions are attacked, clean people are not only to contend for morality, but also against immorality.

If our homes are attacked, we shall not only stand for our homes, but against the traducers and attackers.

When the gospel or other Biblical truth is proclaimed and error comes along with its misinterpretations and misrepresentations, the minds of people must be cleared of these things and fortified against error that the truth may have unhindered sway. God and His truth are not weak and need no defence in themselves, but God has ordained that we not only stand for Him and His truth but also against their enemies.

Paul commended the Philippians for their fellowship with him "in the defence and confirmation of the gospel" and said that he was "set for the defence of the gospel," as well as commissioned to preach it (Phil. 1:7, 17). "Striving together for the faith of the gospel" with his fellow Christians, he both proclaimed the truth of God and defended it against the errorists (Phil. 1:27).

Instead of just oozing "sweetness" in the presence of error, as worldlings demand of the preacher, there were occasions when the apostle was "bold in our God to speak unto you the gospel of God with much contention" (conflict) (I Thess. 2:2). This could mean inward or outward conflict or both. At Thessalonica it meant both—he stood for the gospel and against its opposers. Sometimes it is sufficient just to declare the truth; there are other times when it must be preached and its traducers definitely opposed and their fallacies exposed. God's minister must be ready for either course. In no case should personal animosity be the issue or the governing spirit, but the truth of God in the love of God.

Concerning certain rabid legalists who opposed the gospel of grace and taught that a mixture of grace and works was necessary for salvation Paul said: "Whose mouths must be stopped" (Titus 1:10, 11). How could that be done? It could not (and cannot) be done by simply preaching the truth and spraying the exponents of error with religious perfume. The truth itself had to be positively and compassionately proclaimed and the false teachings of the errorists had to be definitely exposed. "The defence of the gospel" was necessary. We are to "contend earnestly for the faith" (Jude 3).

We are to "contend earnestly" for the faith. The Greek is *epagoniz-esthai-epi-agonize*—and it is the strongest word in any language, as far as I know, to express intensity of struggle. It occurs in the New Testament only here. We are to *agonize* to enter the strait gate, but we are to *epi-agonize* for "the faith once for all delivered unto the saints." This, then, is the supreme struggle for our existence. It is more important that "the faith" be maintained than anything else, yea, than even our own salvation as individuals. We are to *agonize* for the latter but to *epi-agonize* for the former.

We are not to let error alone; we are to attack it with all our force and contend against it with all our strength. Of course we must use no wrong means or methods, but our whole power should be exerted against error and in favour of the faith. The oft-quoted utterance of Gamaliel has done great harm: "Let them alone; for if this counsel or this

work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." There is not a heresy but has sought shelter behind this utterance. And it is quoted as if it were Scripture and therefore binding. Luke, by inspiration, simply tells us that Gamaliel said this, but nowhere is it intimated that the saying was right. All that the Bible is responsible for is that Gamaliel did say it. Many things are quoted in the Bible that are not Scripture at all. We are told what the devil said on certain occasions, but never is a statement of the devil endorsed. Neither is this statement of Gamaliel approved. Men do not argue in such fashion about the practical affairs of life. A farmer does not let weeds alone on the plea that "if they be of man they will come to nought, while if they be of God, I cannot destroy them, lest haply I be found even to fight against God." When the yellow fever appeared in New Orleans, the medical authorities did not accept Gamalielism and say: "Let it alone, for if it be of man it will come to nought, but if it be of God we cannot check it, lest haply we be found even to fight against God." Such superlative nonsense is tolerated only in the matters of highest importance; only in religion. All that weeds can do is to prevent a crop. All that yellow fever can do is to destroy life; while error destroys the soul. Hence while we are to contend against all that is hurtful, we are to *epi-agonize* against error.—T. T. Eaton, in *Faith and the Faith*.

So there is to be the clear, positive, compassionate, loving proclamation of the truth itself. But that is not all. There must also be on occasion the *defence* of the truth against heresy and heretics. Indeed, is one really loyal to the truth until he is ready to contend for it against the traducers, ready to suffer and die for it if necessary? A part of the obligation of the Lord's ministers and churches is to "Preach the word." But there is a companion obligation, "Reprove, rebuke, exhort with all longsuffering and doctrine." The man who is too cowardly to do it is not fully loyal to the truth, if he has any real loyalty to it at all.

The New Testament minister is commissioned to "preach the word" and is also "set for the defence of the gospel." He is not to sit on the fence with the gospel! The language is "set for the defence of the gospel." And surely, the preaching and the defending are both desperately needed to-day! Are the Lord's ministers ready for it? Are the Lord's churches ready to support them in it? Many, perhaps the most of them, are. The rest of them ought to be.—*Baptist and Reflector*.

TRACTS

"Scripture for Seekers and Soul Winners"

Good tracts are sometimes a problem, though their use in Christian witness is a necessity. For years Jarvis Street Baptist Church has made a practice of presenting each enquirer with a copy of a booklet entitled, *Scripture for Seekers and Soul Winners*, compiled by our pastor, Dr. T. T. Shields. Here fifteen pages are filled with the word of God in answer to the two basic questions: first, What must I do to be saved? and second, What must I do when I am saved? These Scriptures are arranged by topics for ready reference and for the clear presentation of the subjects. Of course, under the second question the matter of Christian baptism is presented scripturally. Every passage in the New Testament is listed.

Here then is a good tract to distribute to the unsaved and the newly converted. Here, too, is a good memory course for the would-be soul winner: let him memorize the Scriptures quoted with the reference for each. Our new edition is of size to slip into a business envelope.

In order to help others spread the message of life and of obedience, we are offering these tracts for sale at 2 for 5c, 25c a dozen, \$2.00 a hundred, postpaid. Send your order for a supply to Jarvis Street Baptist Church, 130 Gerrard St., Toronto, 2, Ontario, to-day.—B.

The head of a prominent theological college which all its friends think to be outstandingly Protestant, said recently at a gathering of ministers that Pope Leo XIII ought to be included in the church calendar among the "saints"!

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 III.)

Now what of TO-MORROW? What is the solution of this complex and perplexing problem? That is a hard question, and needs a Solomon to answer it, but we may venture a suggestion or two.

"Moses" Become "Mosley"

To begin with, ASSIMILATION is evidently not the solution. Judging from his history, the Jew, like the Hebrew prophet the sea-monster swallowed, cannot be digested. Intoxicated with European culture, German Jews have tried to be Germans, but the Nazis soon found out who were Aryans and who were not. In this country Jews may change a syllable of the name Moses and get Mosley, or alter a couple of letters in another name and get Gordon, but they are still Jews. The big business Jew I mentioned said to me: "I am an American. Judaism to me is not a nationality, only a religion." But he also said, "Hitler makes the Hebrew Jew-conscious." If we may believe Ludwig Lewisohn, himself also a Jew,

"our assimilationist may never think a Jewish thought or read a Jewish book. In the essential character of all his passions as well as his actions he remains a Jew. . . . The cause of modern anti-Semitism is assimilation, the occasion of modern anti-Semitism is war."

If assimilation is not the solution, is PALESTINE? In part, most certainly.

Israel has always shown some degree of homesickness. They would not "forget thee, O Jerusalem".⁴¹ At the end of the Passover, they say: "We eat this Passover here, next year in Jerusalem." The Marranos of Portugal, 5,000 families of Jews, have been in the Roman Church since 1500; but when Portugal a few years ago granted religious liberty, a large group of them asked the Jerusalem rabbinate for readmission to the Jewish faith, saying, "We . . . never cease speaking of our return to Jerusalem."

The turning point for the history of Palestine to-day is, of course, the Balfour Declaration of 1917, for the granting of which a Jewish war scientist influenced Britain. Ben Samuel wrote in 1920:

"Half in hope, half in fear,
Stood Israel by San Remo's gate,
Thither summoned to appear
For decision of his fate.

"Joy and gladness fills the earth.
Every heart thrills through and through:
Israel has received re-birth,
The World to itself proves true."

Since then much has been done to reestablish "the land of Israel". In 1918 there were some 60,000 Jews in Palestine. At the end of 1938 there was an estimated native population of 1,435,285, with some 999,000 Moslems and 411,000 Jews.⁴² In 1926 there were 13,910 reg-

istered immigrants, but the Depression and its financial stringency—or was it "stingency"?—for a time reduced that. Egged on by outside anti-British influence ("Palestine has become the front door to the East"), the Arabs fought a civil war against further Jewish immigration. But in 1935 there were 64,147 registered immigrants; in 1936, 31,671; in 1937, 12,475; and in 1938 (the latest date for which figures are as yet available), 15,263.⁴³ Of this last, 5,952 were Jews from Germany and Austria, and 3,108 from Poland.⁴⁴ It is estimated that between 1922 and 1938 the Jews increased through immigration by 261,079.⁴⁵

The Blossoming Wilderness

The accomplishments of the last few years have been amazing transformations, and parts like the Plain of Esdralon, that were almost a desert waste, have been made to "blossom as the rose". King George V. Jubilee Forest is a million cedar, cypress, etc., planted on the hills of Nazareth. Before this war we could buy Jaffa oranges in Toronto, and I must say I liked them better than Sunkist of the same price. Between 1922 and 1938 the production of vegetables in Palestine rose from 13,681 tons to 109,082; and that of melons, from 20,210 to 114,805 tons.⁴⁶

But only a small part of the land has been transformed. Industry, electric power from old Jordan, and building of a fine harbour at Haifa (now too small), and other things have kept pace with agriculture. In 1938 the Government of Palestine had a surplus of £2,400,839.⁴⁷

Nor has the cultural element been neglected. Think of the effect of the reviving of the Hebrew language. Yiddish, akin to German, was the tongue of nine-tenths of Jewry; but Eliezer (Perlman) ben Yehudah, for twenty years looked upon as crazy, did not die in 1922 until he had seen—and heard—his dream, Hebrew as the spoken tongue of his people there. Education from the primary grades right up through the University on Mount Scopus⁴⁸ is carried on in what was once to the Jews what Latin is to the Romanist.

But what has the re-conquest of Palestine done for Jewry outside of the Holy Land? Much. It offers, providing the Arab-Jew differences are settled, a unifying bond for the Hebrews of the world. It gives them a voice

⁴¹ *Ib.*, p. III.

⁴² *Ib.*, p. 329.

⁴³ *Ib.*, p. III. Compare F. E. Clark, *In Christ's Own Country*, p. 14, published in 1914, "the present decadent condition of Palestine".

⁴⁴ *Blue Book*, p. 287.

⁴⁵ With a school age (5-15) population of Moslems and some others of 248,000, there were of all ages 63,550 pupils; but for the Jews, with school age population of 68,000, there were 74,403 pupils in 1938 (*ib.*, p. 454).

⁴⁶ "It is only seldom that an Arab girl goes to school; the boys, as far as they can go to school at all, soon cease, because they are required to work at home." (L. Farago, *Palestine on the Eve*, p. 150.)

⁴⁷ "The Jews are thirty per cent. of the Palestine population. They pay seventy per cent. of the taxes. They possess ninety per cent. of the culture." (*The Church Times*, March 3, 1939.)

⁴¹ Psalm 137:5.

⁴² *Palestine Blue Book*, 1938, p. 328.

among the nations through their official Zionist Organization. It has provided at least a hope for Jews who are hopelessly down-trodden in Poland, Germany and elsewhere, for here is a place where, in time, they may become, as they are nowhere else, a self-determining people.

But the Zionist ideal presents many limitations. For one thing, to buy back the land, for most of it a few Arabs own, is very costly. Then, even if the Jews owned all of it and used all that is usable, a conservative estimate of the possibilities of Palestine without Trans-Jordania is that it would support not more than three million people (the present population totals about half that), and there are seventeen million Jews in the world to-day.

A New Day?

No, for these and other reasons, Palestine offers only a partial solution of anti-Semitism. The final one, when it comes, must be SPIRITUAL.

Among the last words of the Lord Jesus are these of significance:

"Jerusalem shall be trodden down by nations till the opportunities of the nations be completed",¹⁰

and that word is taken up by Paul in Romans, where speaking of the relation of national Israel to the Gospel of the grace of God, he says:

"Partial callousness has come to Israel until the fulness of the nations come in, and thus all Israel shall be saved."

"For if the casting off of them be the reconciliation of the world, what will the reception be if not life from the dead?"¹¹

Is there a curse upon the Jews? Their history looks like it. But if our interpretation of these Scriptures be right, the curse will be lifted. Are we seeing the beginnings of this new day in our time? A new Jerusalem has been planned and is being built. Over half of the population of Jerusalem is now Jewish. Furthermore, there is a manifest change in the Jews' attitude toward Jesus. Most Jews are now ashamed of the infamous *Toldoth Jeshu*, the Talmudic birth story of Jesus, which even Thomas Hardy descended so low as to use. There is a *Life of Jesus* in Hebrew by Rabbi Klausner. The Jewish novelist, Sholem Asch, has recently published a novel based on the life of *The Nazarene*, offering splendid background, though the writer has his own axe to grind. Voices may now be heard, even among the orthodox, acknowledging that He was the greatest of the Jews. I repeat the question: Are these the first-glimmerings of the dawn of a new day?

Dr. R. H. Glover, the well-informed author of *World-Wide Missions*, says,¹² "The Jew has become a factor of prime importance in every civilized nation." Yes, and he is bound to be a tremendous force for good or evil. A Chassid rabbi prayed thus: "O Lord of the world, redeem Israel; and if Thou wilt not, redeem the Gentiles." We may pray: "O Lord of the world, redeem Israel and redeem the Gentiles, Amen."

¹⁰ Luke 21:24.

¹² Revised edition, p. 329.

¹¹ 11:25, 26, 15.

The New Testament, to be followed by the Old, in a modern English revision of the work of the exiled priests at Douai and Reims in the sixteenth century, has now been issued in the States. "Tidings" becomes "news", "the Holy Ghost" is called "the Holy Spirit", and "Whence therefore hath he all these things?" appears as "Then where did he get all this?"

Vicariate Apostolic Incorporated

Hon. L. COTE moved the second reading of Bill C2, an Act to incorporate the Roman Catholic Episcopal Corporation of James Bay.

He said: Honourable senators, this is a Bill to incorporate the Right Reverend Henri Belleau and his successors as a corporation sole, under the name of The Roman Catholic Episcopal Corporation of James Bay. It appears that the jurisdiction of the Right Reverend Henri Belleau, who is Vicar Apostolic of the Vicariate Apostolic of James Bay, extends over two provinces; hence the necessity of seeking incorporation by Act of Parliament. When the Bill is read a second time, I shall move that it be referred to the Standing Committee on Miscellaneous Private Bills.

Right Hon. Mr. MEIGHEN: As I am not on the Private Bills Committee, I should like to mention a point or two here. I presume this Bill is in the same form as many others of a similar character, but one thing in it struck me as rather peculiar. The church dignitary to whom the honourable gentleman refers is himself incorporated, and his successors in that office succeed him as the incorporated person from time to time. The corporation, which consists of one man, is entitled to become the owner of certain assets, the only restriction being that the real estate assets must not have an annual income value of over \$50,000. The thing that struck me as rather odd was that although it is clearly contemplated that these assets would be of great value and importance, they may be disposed of by the one incorporated person, with the consent in writing of two clergymen chosen by himself. That may be the method usually adopted, but it does seem to me somewhat peculiar to include it in legislation. We compel the incorporated person to consult two clergymen before disposing of real estate, but these clergymen he may choose himself. That is not much of a check. Another odd feature is that the Bill does not define what is meant by a "clergyman." I should think that under the present wording the incorporated person could call in a clergyman of the United Church.

Hon. Mr. COTE: Honourable senators, I can assure the right honourable gentleman that the Bill is in the form usually followed in such cases. I am conversant with a great many of the Acts incorporating dioceses in Ontario, for instance, and all these, whether passed before Confederation, by the late Province of Canada, or afterwards, by the Legislature of Ontario, are in virtually the same words as these, and the provisions for the disposal of property are likewise virtually the same in all. The real purpose of incorporating the Archbishop of a diocese as a corporation sole is to give him by statute the corporate status which in England a bishop or the holder of a certain position in the church has at common law, the right of succession in law. He is given the right to hold lands, to sue and be sued, and so on; in short, all the rights of a corporation. In order to avoid the trouble and inconvenience of having to transfer to his successor, upon the death of a holder of a see, the property held by him in trust for the diocese, this means has been adopted by our legislatures almost from time immemorial. If the expression "clergyman" needs clarification, no doubt the members of the Miscellaneous Private Bills Committee will look after that.

Hon. Mr. DANDURAND: I did not have an opportunity of studying the Bill closely. I relied upon the statement that it had been examined by our late Law Clerk, Mr. O'Connor, and given his approval.

The motion was agreed to, and the Bill was read the second time.—*The Debates of the Senate*, April, 1941.

BAPTISTS AND DEMOCRACY

"Baptists and all other democratic religious bodies have a very great stake in the preservation of democracy and in the making of a democratic world. This is not to be sought as a primary objective, but must always be kept in the circumference of our thought and effort as a by-product, a concomitant, of our fundamental programme of evangelization and Christianization. A genuinely democratic environment is most favourable for the growth and progress of free church bodies; and their growth in numbers and in power, and the progress of their doctrines and ideals, make for democracy throughout the world."—Dr. Gaines S. Dobbins in *Can a Religious Democracy Survive?*

Hess the Great Question Mark

To millions of people around the world the name Hess has become a question mark. Nobody knows what to believe. There seems to be a disposition at least to hope that his sudden appearance in Scotland indicates some break in the Nazi Party. We doubt whether this is true. One man's guess is as good as another's, and this is our guess of one of the possibilities: Germany recognizes that Goebbels' lie factory cannot produce anything that can deceive the British people. In other words, the verbal lie has worn out; and so it may be they decided to drop a lie incarnate from the clouds. If Hess be the fanatical disciple of Hitler he has been represented, and if he has not changed, he might be willing to risk his liberty and his life by taking this astonishing flight to enemy country, and then professing to reveal all the plans of Germany.

It would be dangerous to believe anything Hess says. It is our opinion that the wisest course would be to lock him up safely, and forget him, but to have some few men of discernment about him who would carefully watch for any undesigned and involuntary revelations he might make. But anything he says about Hitler and his gang ought to be disbelieved unless and until it could be corroborated by indisputable proof from elsewhere. This is our guess. You may take it or leave it.—T. T. S.

NEWS OF CHURCHES

Union of Regular Baptist Churches of Ontario and Quebec
337 Jarvis Street, Toronto, 2, Canada.

REV. W. S. WHITCOMBE, *Secretary*.

More News from Norland

In a letter dated May 5th, Pastor F. Vaughan writes: "We have often read of how the Lord has assisted other pastors in their building programmes. We never doubted these testimonies of His liberality, and now from practical experience we are able to witness similarly. The Lord is opening His hand to us in a wonderful way. Just after I had posted your letter last Monday, a gentleman and his wife called in. I had met them once before, about two years ago. This man occupies a prominent position in the Canadian General Electric, and had previously informed me by mail that he wished to have a part in the installation of the electrical equipment in our new building. He told me last Monday that he wished to have the privilege of doing the whole electrical job. He promised to supply at his own expense all equipment, fixtures and wiring material, and as if that was not enough, he promised to pay the electricians for the work of installation. You, I am sure, and others will rejoice with us in this splendid and valuable contribution."

Memorial Tablet Unveiled at Central Baptist London

One of the outstanding features of the Easter Sunday evening service was the emplacement of a giant silk Union Jack, which will remain permanently in the auditorium, and the unveiling of a bronze tablet to Mabel Buckingham Dallimore, for whom the flag is a memorial. Mrs. Dallimore was a charter member of Central Baptist Church, the wife of Arthur Dallimore, and the mother of Mrs. James Lind and Rev. Arnold Dallimore of Orangeville.

Temple Baptist, Sarnia

"We most assuredly had a grand time last Monday night acting as hosts to the Briscoe Street Young People's Society from London. There were thirty of them who made the trip and in all there were about seventy at the meeting. They put on a splendid meeting for us with special singing, musical numbers, with a scriptural contest and a fine message from Miss Olive Martin. Everyone was happy and could not help but enjoy the full and interesting programme. Of course, we

must not neglect to mention the fine social time we had together afterward when the young ladies of Temple served sandwiches and cakes and coffee. Now we are looking forward to visiting London on the 24th of May."—*Temple Tidings*.

Among Ourselves

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

Rev. Chas. McGrath has resigned the pastorate of Norwood Baptist Church, Edmonton, after a successful ministry in which a number were added to the church and congregation, and the debt upon the building substantially reduced.

Mr. Bert Cockburn is to address the international convention of Kiwanis Clubs in Atlanta, Georgia, next month. He and Mr. Brockington are the only Canadian speakers. Mr. Cockburn will do some supply preaching while in Georgia. Mrs. Cockburn will accompany her husband.

In a personal letter from Pastor D. S. Dinnick, Maple Grove Baptist Church, is the following: "Yesterday a lady of seventy years found the Saviour. What a joy it was to lead her to the Saviour! How humbled I was before Him for this joyful experience!"—B.

"Jehovah's Witnesses"

A recent writer in the *Toronto Globe and Mail* apropos of "Jehovah's Witness" says that they "are not pro-German nor in any way opposed to carrying on the war".

They are not pro-German. 6,000 of their number languish in Hitler's concentration camps. But they are "opposed to carrying on the war". Russellites, as they used to be called, are pacifists. Further, they are opposed to all government as Satanic. It is just for this opposition to the war that they are rightly suppressed for the duration. Yet they continue to circulate their literature surreptitiously. For instance, this office received two copies of their paper *Consolation* which had been unfolded and wrapped inside a comic magazine to be sent through the customs. Again, one of our members received two of Rutherford's address in a pamphlet put into the service box last week.—B.

Falling Star Fatalities

How unfortunate it is that those nine Eskimo murders were over an interpretation of the New Testament relative to the second coming of Christ! The Eskimos read that at that time "stars will fall from heaven". Last February they saw a falling star. Differing interpretation led to one man being shot in the back, another shot by a bullet through the window of his igloo, and a young girl being clubbed to death by her brother.

"Another Eskimo woman believed Christ was due to arrive immediately after the flash of the star faded and led a multitude before her, without their clothes, on to the ice of Hudson Bay. They froze to death."

Two men and a woman now await trial for murder at Moose Factory. They are said to be unconcerned and happy!—B.

Mr. Eliot Janeway said some peculiar things in *Life* the other day, but here is what he says about Quebec:

"The timid, unimaginative Mackenzie King Government continues to be blackmailed by the crudely pro-Axis-French-Canadian minority, an ideal Nazi Fifth Column . . . Ottawa's job is to declare independence from the Axis transmission belt in French Quebec."

No wonder Quebec's premier was so upset he made a speech in reply in the legislature. He claimed Quebec is quite loyal and is doing her part nobly.

America's War Department has appropriated \$12,816,880 to build 604 chapels in posts, camps and stations throughout the nation, for Protestants, Catholics and Jews, each to seat 400, each to have an electric organ. There is one chaplain for each 1,200 men.

Bible School Lesson Outline

Vol. 5 Second Quarter Lesson 21 May 25, 1941

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

THE RESURRECTION OF CHRIST

Lesson Text: Mark 16.

Golden Text: "Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him"—Mark 16:6.

Parallel passages: Matt. 28; Lk. 24; John 20.

I. The Comfort of The Resurrection—verses 1 to 8.

Scripture teaches that Christian women have a ministry to perform for the Lord (Acts 21:9; Rom. 16:1-4; Phil. 4:3). Faithful women offered Christ hospitality, gifts, sympathy and affection as He went about Galilee. Among them were Mary Magdalene (Lk. 8:1-3), Mary the mother of James (Matt. 27:55, 56; Mk. 15:40), and Salome. These devoted ones were last at His cross (Mk. 15:40, 41), but first at His tomb (Mk. 15:47), and Mary Magdalene was honoured by being the first mortal to whom the Lord appeared in his resurrection body (verse 9).

What a natural touch is given to the sacred history of this event by the mention of the forgetfulness of the women! In their eager haste to present their offerings of spices they had not stopped to consider the barrier in their way (Mk. 15:46). In true love there is an element of abandonment, a holy recklessness which, like the flood tide, will not brook delay or disappointment. All our thoughts and energies should be unified and controlled by our personal love to the Lord Jesus Christ.

The angel commented on the women's search for the Saviour. Blessed are they who seek Him with full heart, for they shall surely find Him (Isa. 55:6; Jer. 29:13; Acts 17:27).

What great comfort the angel's message gave to the anxious, sorrowing women! The fearful and the anxious may take new courage, for their Lord has destroyed the power of their foe (Heb. 2:14, 15). The sinner may rejoice in the comfort of sins forgiven, for Christ met the claims of the law, and deprived Satan and sin of their power to enthrall the one who will put his trust in the risen, living Saviour (Rom. 10: 8, 9; 1 Cor. 15: 56, 57). The sorrowing find consolation in the hope that their loved ones in Christ shall rise again, since He has vanquished death (Rom. 6: 9, 10; 1 Thess. 4: 13-18; Rev. 1:18). He is the Resurrection and the Life (John 11:25, 26). Let us with joy draw near the empty grave and behold the place where the Victor once was laid.

Having loved His own, the Saviour loved them unto the end (John 13:1). Peter, the disciple who had denied his Lord, but who had repented of his sin, received a special token of his Master's grace, mercy and love (Mk. 14:66-72; John 21: 15-17). But for the personal invitation to join the Master in Galilee, Peter might have thought that he could no longer be classed as a disciple. The Saviour calls all His wandering children to return to Him, for He will abundantly pardon (Isa. 55:7; Jer. 3:12, 13, 22).

II. The Conviction of The Resurrection—verses 9 to 14.

It was important that the related events of the actual death and bodily resurrection of Christ should be well established, and for this reason the Scriptures give clear and indisputable proof of these two truths. Evidence of the death of Christ was demanded before Pilate released the body for burial, and this is recorded (John 19:31-35). The proof of the fact of His resurrection is equally convincing (Acts 1:3; 13:30, 31; 1 Cor. 15:1-8).

At least five appearances of Christ are recorded as occurring on the day of His resurrection: (1) to Mary Magdalene (verses 9-11; John 20:11-18); (2) to other women (Matt. 28:9, 10); (3) to the two disciples on the way to Emmaus (verses 12, 13; Lk. 24:13-32); (4) to Simon Peter (Lk. 24:34; 1 Cor. 15:5); (5) to the disciples except Thomas (verse 14; Lk. 24:36-43; John 20:19-25). The term "the eleven" (verse 14) is used as a collective term for the disciples and does

not imply that exactly eleven persons were present. Thomas was absent, and Judas was no longer with them, so that only ten of the original twelve were there. Other believers may have been with the ten disciples at this time.

Subsequently to the day of His resurrection from the dead our Lord appeared on at least five occasions during His forty-day sojourn on the earth: (1) to the disciples on the following Sunday when Thomas was present (John 20:25-29); (2) to the seven disciples beside the Sea of Galilee (John 21:4-14); (3) to over five hundred in Galilee (1 Cor. 15:6); (4) to James (1 Cor. 15:7); (5) to all the apostles (verse 19; Matt. 28:16-20; Acts 1:3-12; 1 Cor. 15:7).

In this day of unbelief many are prone to say that it does not matter whether or not Christ actually rose from the dead. But upon this fact our Lord based the validity of His claim to be the Son of God (Acts 13:32-37; Rom. 1:3, 4). "He is risen, even as he said" (Matt. 28:6). Had the body of Christ remained in the tomb, we should not have been able to trust any of His words or works (Acts 17:31; 1 Cor. 15:14-19). God raised Him from the dead to prove to all that the sacrifice of His Son had been accepted (Rom. 8:33, 34), to give men a token of His power (Acts 2:22-27; Eph. 1:19, 20; Phil. 3:10), to assure them of the possibility of the resurrection of the spirits of believers now (John 5:25-29; Rom. 6:4, 5, 8; Eph. 2:1), and of their bodies at the coming of Christ (Rom. 8:11, 23; 1 Cor. 15:20-23, 51-57; 1 Thess. 4:13, 14).

III. The Command after The Resurrection—verses 15 to 18.

The disciples who had witnessed the raising of Christ from the dead were sent forth to proclaim the glad news to the whole world (Matt. 28:18-20; Acts 1:8). In fact, one of the qualifications of an apostle was his personal conviction and experience of the resurrection (Lk. 24:46-48; Acts 1:21, 22; 1 Cor. 15:8). We who trust in a living, powerful, ever-present Saviour should hasten to tell others about Him.

The Holy Spirit also witnessed to these things (Acts 5:32). Inasmuch as the believers were to be energized by the Holy Spirit, Who came among them in power after Christ had ascended into heaven, they would be able to perform exploits (John 14:12; Acts 4:33). Some of the gifts of the Holy Spirit seem to have been designed to give miraculous testimony to the truth of the gospel in the early apostolic days, but they were apparently withdrawn later, when the testimony was established (Compare 1 Cor. 12:28-30 with Eph. 4:7-11).

IV. The Climax of The Resurrection—verses 19, 20.

The ascension of Christ into heaven showed that His work on earth had been completed (John 16:16-28; Acts 1:9; Eph. 1:19-23; 4:10; 1 Tim. 3:16; Heb. 1:3). The climax of His resurrection came when He was received up into heaven (Acts 2:32, 33; 5:30, 31).

In the purpose of God those who have identified themselves with Christ in His death, burial and resurrection are regarded as having ascended with Him into the heavenlies, where He remains as our Representative (Rom. 8:16, 17, 28-30; Eph. 1:10, 11; 2:4-6). He ever liveth to make intercession for us at the Father's right hand, and one day He will come for us and receive us unto Himself (John 14:3; Heb. 7:16, 23-25). We shall then be with Him for ever more (1 Thess. 4:17; 5:10; Rev. 22:3-5).

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