

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 Jarvis Street Pulpit

CAN WE PRAY FOR VICTORY FOR GODLESS RUSSIA OVER PAGAN GERMANY?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 29th, 1941

(Stenographically Reported)

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint."—Luke 18:1.

I shall not deal with the details of the parable of this chapter, given to inspire us to importunate prayer, but with the end, the purpose of the parable. It was designed to teach that men—not some men, but all men—"ought always to pray, and not to faint." When we face a conflict in which there is no difficulty in differentiating between righteousness and unrighteousness, right and wrong, darkness and light, good and evil, it is not difficult for us to relate ourselves to such an issue. We can with earnestness and assurance, make the issue of the conflict a subject of prayer. But I have no doubt that there are many devout minds just now greatly exercised over the present situation.

I remind you that prayer is much more than an act: prayer in the ultimate analysis is an attitude of the soul. We cannot pray without ceasing in the sense of ceaselessly uttering words, or perpetually assuming an attitude of prayer physically; but we can pray without ceasing if our souls are so attuned to the will of God that the whole life is brought into harmony with His revelation so far as we are able to understand it, so that the attitude of mind, our attitude toward everything, is in itself essentially a prayer.

Such an attitude as you take up, for instance, when you read the daily news. You take sides, you desire victory for one side or the other, success for one or the other. The very attitude of mind—if indeed you live in converse with the King—is in itself a supplication to High Heaven to give help and succour to the righteous.

It is a problem to know how to assume a right attitude in the present circumstances. I do not think we should allow ourselves to lose our historical perspective. There is much to be said for the contention that we should be

forward-looking men. At the same time, to-day, for men and nations, is the product of their yesterdays; and to-morrow will be the product of to-day. There is a continuity of life, and one cannot divorce himself from the past and declare that certain things should be forgotten, and that now we should face forward. It is true of men and of nations that "whatsoever a man soweth, that shall he also reap." The realm of law, where the will of God is done, is universal. The reign of law is universal; and law in the moral realm, in its operation, in its relation to cause and effect, is just as inexorable as it is in the physical and material realm. A man cannot divorce himself from his record: neither can a nation. We are, even as to our physical frame, our mental development and furnishings, the result of what we were yesterday and the day before. If we suffer, in all probability, we are ourselves to blame for much that has come upon us.

What shall be said of Russia? I do not think it is desirable that we should forget her bloody and predatory record. I have the authority of a very good example for my position. Mr. Churchill said, in announcing the British attitude, that no one had spoken in severer condemnation of Communism and all that it represents, than he; and that he had no intention or desire to unsay one word that he had uttered. Communism is a lawless system for which, so far as my judgment goes, no good word can possibly be spoken. Some of you can go back in memory to the record of the Czarist murders which occurred in connection with the termination of the Czarist régime. There is nothing more terrible in history than that. But since then Russia has written a record which tells, to use their own word, of the "liquidation" of millions of victims. Communism's way of dealing

with dissentients has been to murder them, no matter what position they occupied.

We must remember Russia's course in the present war, its attack upon Finland. Our sympathies during that conflict were wholly with Finland, not with Russia. We have to remember her ruthless absorption of the little Baltic states, Lithuania, Latvia and Esthonia. They were helpless, and were incorporated into the Soviet State. You remember her partition with her new enemy of helpless Poland, taking her share of the spoil. Furthermore, it seemed until recently that she had pursued a course of very earnest flirtation with Nazi Germany. Her attitude toward Rumania and Bulgaria, taking Bessarabia from Rumania and other portions from Bulgaria, cannot be commended.

Russia, officially, has no zeal for righteousness, no passion for human freedom, no love for Britain, or for the principles which Britain represents. Communism is evil, and only evil. It is Naziism and Fascism under another name, and is just as ugly and satanic as either of them. It was condemned by Mr. Churchill: it must be condemned by everyone whose mind is not evil.

Communism has been outlawed, properly, in Canada. The Communist party is an illegal organization: I hope there will be no relenting in respect to that official attitude. No one good thing can I think of to say in favour of Soviet Russia as represented by its Government. I think there is only one nation in the world to-day more to be condemned—and so far as my historical knowledge serves me, I would add that history preserves no record of any other than one nation which has a more lawless and bloody record than that of Russia—and that is Germany. Germany is more aggressive, more efficient, more dangerous. About one thing there can be no doubt, that while all nations—including our own—have much wickedness to their credit, no two nations of the world now existing, and no two nations in any history of the past, more richly merit or have merited the judgment of God, than Russia and Germany.

Years before the war I ventured to say that Europe was like a sick man who had three serious eruptions, boils if you like—a horrible figure—and that because of that, its temperature was high, and its fever had become a menace to the world. I said that one was Russia, one was Germany, and the other Italy—and that the temperature of Europe would never be reduced, and the political health of Europe never restored, until these three ugly boils had either broken themselves, or had been skilfully lanced. I still believe that is true. There can be no peace for the world until Communism and Naziism and Fascism—not one of them, but all three—are destroyed; and the world freed from their menace.

Yet it is well to remember that there is always a Noah to be found somewhere in a wicked world, always a Lot deserving of rescue from the wicked cities of the plain. Not all Russians are bad. Of the probable two hundred million Russians, there are from three to five million Communists who have taken that vast empire by the throat, and are ruling it with a rod of iron. The Russians themselves, though not Christians in our sense of the term, were for many years a very religious people. They were not Roman Catholics, acknowledging the supremacy of the Pope; but Greek Catholics having their own Patriarch, but acknowledging also the authority and leadership of the Patriarch of what was then Constantinople.

Some years ago, perhaps ten, I met representatives of Russian Baptists in my office. We spent a day together—officials of the Baptist Convention, from the entire territory of the Russian Soviet. We talked through two interpreters, and I learned something of their calibre. I wish we had the same type of people in our churches here. I wish that our people were cast in the same heroic mould. Nearly all of those men later paid for their testimony with their lives; and one when here had a wound through his cheek where he had been shot by a guard, notwithstanding his passport, as he crossed the frontier. They told me there were about two hundred thousand Evangelical Christians whom they knew in Soviet Russia; and I have no doubt that in that vast territory, there are many of the Lord's own elect, a remnant according to the election of grace, whom you and I would love could we know them, and for whom we would have no difficulty in praying ceaselessly.

There are millions of Russians who need deliverance from the enslavement of Communism. I am not of those who say we have no quarrel with Germans. Whether you have or not, I have. I believe that vast numbers of German people are about as bad as they can be. Mr. Churchill said that some of them might be curable, and the rest of them are killable. It was a very accurate classification.

A very gentlemanly man came forward and expressed his appreciation of the fellowship of the hour, following one of our services before the war. He told me he was a business man from Germany, that he belonged to the people called Brethren. I asked him of Germany, and he said, "Please do not ask me, nor require an answer; but when you pray, do not forget to pray for us." I have no doubt that notwithstanding the wickedness of Germany, that that man was typical of some of the Lord's own dear saints, washed in the blood, who speak the German tongue.

Naziism is as evil as Communism. There can be no justification of or apology for it. Hitler is as evil as Stalin, and perhaps more so. If there can be degrees of blackness, of foulness, or malignancy, perhaps it may be said without hyperbole that Hitler more nearly resembles his father the devil than any man who ever lived. There can be nothing but utter reprobation for Hitler and Hitlerism.

Nor must we forget Italy. I listened to the Pope's broadcast to-day. It was not clear, but he dispensed his benediction—and began with the people of Italy and his "dear Rome", which represented the centre of Christianity and of Christian culture; and gave his benediction to the Italian people whose record showed they had a marvellous mission in the earth. Take it for what it is worth! The small Balkan states, evil as they are, really had no choice individually. Rumania, Bulgaria—what could they do against the hordes of Hitler? Their wickedness consisted in this that they thought of themselves, and failed to think of others; they failed to unite as they might have done for mutual protection. But Italy had no excuse. "Jackal" Mussolini is every bit as bad as Hitler or Stalin. There are three men who have forfeited all right to live on the earth. The blood of millions lies upon the souls of all of them.

Mussolini is less dangerous—he is a jackal. A jackal does not kill for itself: it follows some other beast of prey and feeds on the fragments that remain. That is why Mussolini is called a jackal.

Nor must we forget in our world survey, if we are going to pray, the attitude of Japan. Whatever may be said of her people, her rulers are not one whit better than the rulers of Russia and Germany and Italy. Her war on China is of the same spirit; and I think we may well consider Japan another nation ripening for judgment. Did you listen as I read the lesson this evening? (Isaiah 24.) Our present day newspaper correspondents could not describe the world as Isaiah described it. It is a description of the whole earth—shaking, rent asunder, made desolate by the wickedness of men.

What shall we say of Vichy? The action of Pétain and Darlan is not that of men acting under duress. Their collaboration with Germany is much to their own taste. Mr. Churchill said he would unsay no word he had said about Communism: I will unsay no word I have said about Pétain and his régime. They are beyond all possibility of doubt the instruments and dupes of the Vatican, and do the Vatican's deadly work in the world to-day. We are now at war with Vichy. No diplomatic relations are maintained between Britain and Vichy—but the Vichy representative continues in Canada. We have a Canadian Vichy in Quebec. My offence has been that I declared the Pope has a Fifth Column in every country on earth. So he has. The diplomatic representatives of the Vatican are in every country, and they are now Vatican citizens, given citizenship in a neutral state, there to observe whatever is done, and to report whatever is said.

I do not know what Mr. King and his Government will say of me. Mr. King in Calgary last week said the introduction of conscription would destroy national unity. Why? Upon what terms have we this so-called national unity? My answer is, the absolute and abject surrender of the present Government to the Roman Catholic Hierarchy of Quebec. We have in Ottawa, to all intents and purposes, a Roman Catholic minority Government; and we are told that the majority must not rule in this country. If it does, it will "destroy national unity". Like some indulgent father who has a wicked little imp that bears his name and is his son, who generally threatens to upset the peace of the household, and in order that the house may have a semblance of peace, father lets this little imp have his own way all the time. That is what we are doing in Canada, and we shall pay an awful price for it.

The Russian Government is not the only one I have difficulty in praying for! Surely we need not only a day of prayer, but years of penitence in Canada. Russia is openly and avowedly and officially godless: Canada is very, very far from being godly. Do not let us be pharisaical and think we are pretty good. Britain is courageous and grand. I am not only a Britisher: I am an Englishman by birth. And I say advisedly—though Mr. Churchill said the other day it is not the time to moralize about the follies of the past—from a religious point of view we do need to keep our eyes clearly open to that aspect of things. We have brought all this trouble upon ourselves. Britain has brought this trouble upon herself. If I had been Prime Minister it would not have happened! I would have cut Hitler's head off long ago. He never would have occupied the Rhineland. He never would have had a chance.

Why was he allowed to go on? Because the people of Britain had forsaken God, and the Word of God. I tell you if Governments had been directed and controlled

by the principles of the Book, there would have been no pacificism in England. It was because of this damnable Modernism that possesses our colleges, our theological schools of training, our educational institutions of all sorts, by perverting the gospel, and making God—not my God, but theirs—an indulgent grandfather who knows nothing about justice, by denying the cross and the absolute essentiality of expiation as a foundation of peace with God—denying these things, it affected the attitude of governments. Students of universities passed resolutions saying they would never fight. Poor young fools! They have redeemed their folly by enlisting and splendidly fighting in the air force.

There is a gentleman in Vancouver who went up and down England, crying "Peace! Peace", when there was no peace. The leaders of the Catholic Church, of the Anglo-Catholic group, of the Anglican Church, and of the Free Churches, cut the foundation from beneath all governments by their damnable heresies, creating a public opinion which disarmed Britain. Someone told me last week he received a letter from my native city of Bristol telling of seeing a procession a mile long, vehicles of one sort and another taking victims of one air raid to the cemetery. Why? Because we turned away from God and His Word—and we are still doing it. We have no grounds of our own righteousness on which to pray, in Britain or Canada.

What of the United States? Twice I have heard Dorothy Thompson describe the "Lend-Lease Bill" as being an act of generosity. I do not so consider it. If their thesis is correct, that the war is theirs as well as ours, if the end of the war is to maintain the four freedoms of which the President speaks, if he is correct in saying what he says, that every move of the American Government is nothing more than an act of defense for the American people—that may be political expediency to put it that way—where is the generosity? The United States, like ourselves, have very much of which to repent. When we come to view the nations of the world in the light of God's holy Word, I can find nothing of which any of us can justly be proud.

How then shall we pray? We have the highest authority for contending that *men ought to pray*. That means you—not some men, not preachers, church members, professing Christians, but men generally. The Son of man, Who was also the Son of God, said all men ought to pray. Do you pray? Do you pray? I do not mean, in church. Are you a praying man? Are you a praying woman? Do you pray? Everyone ought to pray. It is a sin not to pray. It is spiritual suicide not to pray. Every man ought to pray just as every man ought to breathe—and every man must pray if he would live spiritually, just as every man must breathe to live physically.

Our Lord Jesus said, "Men ought *always* to pray." There must be a way to pray, no matter what the circumstances. He excepts nothing. Mr. Churchill said, "All men *sometimes* pray." Our Lord said, "All men ought *always* to pray." However dark and complicated the situation, we ought to pray about it all the time.

Not only about every *thing*, but *all the time*. Our whole life ought to be a prayer. We ought so to live in the kitchen, in the office, in the workshop, on the street, in school—wherever we are, we ought so to live that the very attitude of the soul is a prayer to Almighty God for help. We ought to be living thus by prayer all the time.

We ought to pray for ourselves, that we may be saved. We used to have about sixty-five Russians in the membership of this church. The missionary who worked among them was a prince of a man by the name of Rev. John Kolesnikoff. He was the very embodiment of the Grand Duke Nicholas and the Patriarch of Constantinople, one of the handsomest beings I ever saw. He was an inspiration to see as well as to hear. God help the nation that can produce a man like John Kolesnikoff. His wife was a woman of like spirit. They used to take Russians into their home, to try to lead them to Christ; they prayed for them, witnessed to them.

Among these was a man for whom Mrs. Kolesnikoff had long prayed. One day she witnessed to him afresh, and urged upon him the claims of Christ. He would not yield, but asked her to continue praying for him. "Oh no"; said that wise woman, "I shall pray for you no longer." "What! You pray for me no longer?" "No!" "Please continue to pray for me." No! I might pray on for years; but you will never be converted until you pray for yourself. It is not my prayer that will save you. 'Whosoever calleth upon the name of the Lord shall be saved.' The man was staggered, and suddenly said, "Then I am going to begin to pray now." He prayed the publican's prayer, and was immediately converted.

"Men ought always to pray", and above everything else they ought to pray for themselves. Your father prayed for you? But he is gone. Your mother prayed for you? She is no longer here. You will never be saved, my dear friend, until you pray for yourself. Pray here and now; lift your heart to God and pray, "God, be merciful to me a sinner." For ourselves? Ah yes; and for all men, and all nations. We are so admonished in the Word of God.

This word tells us that *fainting is inexcusable*. Someone is downcast to-night, despondent, almost in despair. You have said, "I feel like giving up everything. If you knew my circumstances, you would justify me in saying it." No; I should not. Listen! "Men ought always to pray, and not to faint." You have no right to faint. Your life is no harder than that of many others. You would find a thousand reasons for thanksgiving if you looked for them. It is natural to faint. I have felt like it often. There is no man or woman here who has not felt that he or she would like to lie down and give up the battle—individually and nationally.

You would not be very critical of people in Britain if they were to take that attitude, when whole sections have been laid waste, and thousands of lives taken. You would not blame them for quitting and saying, "What is the use?" But they are not saying it. Thank God, they are not saying it. They say, "Thumbs up!" I do not know where that saying originated, but I know what it means. It means: keep up your spirits; never faint; go on, and on, and on—as long as there is breath in your body. That is scriptural.

It is natural to faint, but it is not necessary. There is a solution for all the problems of life if we can only find it. Our Lord Himself, Who was often weary and troubled but Who never fainted, has put His ban upon that business of fainting; because there is always Someone to Whom we can pray. The cure for fainting is praying. Don't faint, but pray. *No one is excluded from that privilege*. Men ought to pray because they may. Men ought to pray because there is Someone to

hear them: "O thou that hearest prayer, unto thee shall all flesh come." That is the message of the Bible. There is always a way of continuing, of being importunate.

What shall we pray for Russia in this present situation? We ought to pray that we may be able to pray. Keep yourself right; keep your own spiritual vision clear; see that you read your newspaper in the light of God's Word. The Bible is the most authoritative commentary on the war. The principles of the Book will tell you what to expect to-morrow. One page from the Book is worth all the commentators have ever said about it. Pray that we may be able to pray.

The difficulties of prayer are nearly always subjective rather than objective. The difficulty is not in the object for which we pray. Let the heart be right, the soul attuned to the Infinite; let a man be possessed by the Spirit of God, and he will always find it possible to pray no matter what his circumstances. And you can pray just now. Pray for all nations—for Canada, for the Empire; that we may fight, not merely with clenched fist, but with the strength of both our arms. Fighting with the ends of our fingers is no good: we ought to be fighting with all there is of us. Then Mr. King would not have to be making apologies, nor be always on the defensive—if Canada were on the offensive. Let us pray it may be so. We are not half doing our duty.

Pray that we may fight with clean hands. Only such will go up into the hill of the Lord. We can well pray against Hitler. I pray for his utter destruction. I would fain pray that God would open the resources of Nature's arsenal and let loose her thunderbolts upon that fiend from the pit, destroy him and all there is of him, utterly blot him out from the earth, as He did at the Deluge, and Sodom and Gomorrah.

Pray for ourselves; for the deliverance of the enslaved of Europe, and for the deliverance of the enslaved of Germany. I am not condoning Naziism; but I pray for the remnant according to the election of grace. Should I meet a German after the war and find him to be a devout Christian, who in the midst of darkness and great terror, had been trusting the Lord and praying for deliverance, I should like to be able to take him by the hand and say, "I did not know you, but there never was a day that I did not pray for you, that God would sustain you." God's judgment shall come, and that every mouth may be stopped, and all the world may become guilty before God, He has His witnesses in Germany as well as other nations. And we ought to pray for them.

Can we pray that Russia may so triumph over Germany as to take her place? I cannot. I do not want any such victory as that for Russia. I do not believe God will give it. We may pray that God may use Russia and Germany for their mutual punishment. He will. That is God's way very often. He said to His people, "The Lord shall fight for you, and ye shall hold your peace." He made their enemies quarrel among themselves until at last in the valley of Berachah, after they had prayed, the Lord set their enemies one against the other—"and they were three days in gathering of the spoil, it was so much."

We can pray that Russia may prove sufficiently powerful to break Germany, consume his resources, and render him impotent to resist the forces of justice which pursue him. We may pray that thus God may again use wicked men to subdue and destroy each other.

We may pray that through this conflict the enslaving power of the Soviet may be so weakened that two hundred million slaves may be able to liberate themselves. This may be God's way to bring about a liberating revolution in Russia—and Germany.

I want to speak a moment on the wisdom of Mr. Churchill's leadership in this matter. Had he been a weaker man he might not have dared say, "We take our stand with Russia; anyone who will help us destroy the world's greatest curse is our ally. That does not mean that we approve of Russia's political system." We may pray she may be successful in utterly breaking the power of Hitlerism. If Mr. Churchill had not thus spoken, many would have asked, Which side shall we take? Mr. Churchill said, "We take this side; come on in." I thanked God when I heard it. That does not mean that we condone what Russia is, or what she has done; but surely we can pray that the lesser of two gigantic evils may be used to destroy the greater.

I can see a possibility of advantage in the moral support of the democracies which may disabuse the Russian mind of prejudice against so-called Capitalist countries. We did not ask Russia to help us, but when she was attacked we said, "That is our enemy; we will help you." "What! Britain and America help Russia? We thought they were our enemies." We are the enemies of the Soviet system, but not of her people. Who knows but it may open the door, and make Russia and Germany, after the war, the greatest missionary fields in the world.

And even if Hitler does triumph over Russia, it may be at such a price as will turn to our advantage. I hope Russia will deal him such blows as it will take him a long time to recover from them. Certainly she will help exhaust his resources of ammunition and supplies of all sorts.

Think for a moment of how China has weakened Japan. In my blindness—as you perhaps in yours—I prayed that China might speedily triumph over Japan. God did not answer. China retired, and Japan pursued—and has been kept so busy she is nearly impotent to do anything in Asia but talk. China has rendered Japan almost impotent to turn her attention to the United States. China! Napoleon once said of China, "There sleeps a giant; let him sleep." Japan wakened him up, and to Japan's sorrow.

Who knows what this conflict will do for the Christianization of Asia in time to come? Russia may take the backbone out of Hitler, and so enfeeble him as to render him unable successfully to attack us. You prayed for victory over Hitler, but you never dreamed of asking the Lord to turn two hundred million Russians on him. You said, "Russia is our enemy." You do not know what resources God has, nor what arrows the divine Captain has still in His quiver. Now that Hitler commits this, perhaps his first colossal folly, I have a picture of him—trying to police a nation of two hundred million! Napoleon was asked if he had ever laid plans for landing an army in England, and he replied, "Yes; but I could never lay a successful plan for getting it out again." Russia was Napoleon's undoing, and it may be Hitler's undoing.

That does not mean we must do less, but that is the thing for which I feel I can pray. It was my offence to say we ought to have in Canada an army of five hundred thousand men in training against the day of reckoning

in Europe. If now we could spare some millions from England, reinforced by some millions of men from the United States—which we ought to have done, and should have done if it had not been for the worst Government that ever blighted this country. I have no respect for any of them—if we had done it, now that the Russians are coming down from the north, and Germany is engaged there, if our bombing squadrons could be followed by land armies to invade Europe, Belgium and France and Holland would be released to fight on our side, and drive Hitler where he belongs.

I have no difficulty in praying that God will give success to Russian arms, and bless everyone and everything that is engaged to break the power of Hitler. It helps us to pray if we can see clearly what the issues are; and the one great issue before the world is the destruction of Hitler and Hitlerism—and I will work with everyone who will help with that job.

Let us pray.

We thank Thee, O Lord, for the clear light of Thy Word when we are surrounded with darkness, and our minds are beclouded, when every city is like the city of which we have read this evening, a city of confusion. When Thy clear light shines, how surely Thou does show us the path of life.

We pray Thee to bless us, to bless every arm that is lifted against this colossal evil that threatens the liberties of the world. We pray Thee, O Lord, to destroy Hitler and Hitlerism and all his aides. The lightnings are at Thy command, earthquakes obey Thee. If it can be that by some supernatural means Thou wouldst intervene and show Thyself strong in behalf of those who fear Thee, we shall praise Thee. We pray that it may be so. If not, make us strong for the conflict. Bless those who fight this night, even those who do not know Thee. Use them for the destruction of this German power in Thine own way.

How shall we pray but to ask that Thy will may be done? While we think of our little day, Thou art looking to the future, and Thou seest the end from the beginning. Among the millions of Europe are men and women for whom Christ died, and somehow out of all we believe Thou wilt open the gates that the righteous nations may go in, and that salvation will God appoint for walls and bulwarks. Meanwhile, we trust in the Lord Jehovah, for in the Lord Jehovah is everlasting strength. Send us good news, good news that God is on the warpath, and that victory for righteousness is manifestly on the way. We ask it in the name of Jesus Christ our Lord. Amen.

Telegraphic Greetings From Sudbury

During the editor's absence we publish the following telegram sent him by the Fifth Annual Conference of Union churches of Northern Ontario and Quebec.

Dr. T. T. Shields,
Toronto,
Canada.

Meeting at Sudbury in our Fifth Annual Conference of Union Churches of Northern Ontario and Quebec: we think frequently and gratefully of your ever-widening influence even on these farflung frontiers of constant warfare. Your fearless and faithful exposure of the cankerous workings of the camouflaged enemy against which we must ever contend in the North has been a real benefit to us all, and forecasts the deliverance of many who still grope in pagan darkness. With united prayers for your continued usefulness we send these greetings as to the man to whom we owe most, and for whom we wish the best of God's rich blessings.

Signed on behalf of the whole Northern Fellowship,
JOHN R. BOYD.

The Pope to the World

Last Sunday the spiritual "father" of 300,000,000 spoke from Vatican City in Italian, and an official of the Vatican read an English translation. This was carried on the Canadian Broadcasting Corporation network from 5.03-5.30 Sunday afternoon.

According to opinion, it was the saddest, gloomiest speech we have had from the present head of the Roman Catholic Church. Perhaps he was helping to prepare "the faithful" for a long war.

He made pointed reference to the way in which in the present world the innocent suffer. As Canadians look west to Asia or east to Europe, such affliction of the innocent stands out among the present horrors. But we should have felt much more keenly with "the holy father" if the long record of the papacy were clear and clean in this matter. On the contrary, the blood of untold millions of innocent victims of papal aggressions and persecutions still cries from the ground against Rome. Nor need we to go back to medieval or reformation history for such unholiness. Did not the papacy bless Italy in its utterly unjustifiable conquest of the innocent Abyssinians? Was not the same "holy office" deeply involved in Franco's bloody revolution in Spain? He who bemoans the suffering of the innocent, ought not to be one who causes it!

Of course, in a discussion of suffering in the world the Pope treated us to what we should expect from Romish doctrine, the idea that such suffering is an expiation or atonement offered to God by the sufferers, though they be innocent of those things for which they suffer. Here, as ever, the Roman Church shows its complete ignorance of the fundamental doctrine of salvation according to the New Testament—grace. The death of our Lord Jesus Christ was the one complete sacrifice and oblation offered to God the Judge for the sins of men. The atonement for the sins of the individual is a finished work. "It is finished," the Saviour cried. No suffering that you or I could endure, would suffice to atone for our least sin, for sin's consequences, like the God against Whom all sin is committed, are infinite. There is chastisement for the erring child of God, there is "the refiner's fire" to bring the soul nearer to the Lord's image. Yes, and there is such a thing as judgment of nations, and that in the life that now is. God does use one nation, even a wicked one, to punish another. But the suffering of the individual is not an atonement offered to God either for his own sin or for the sins of another.

"Christ hath for sin atonement made,
We are redeemed, the price is paid.
What a wonderful Saviour!"—B.

Dominion Day

This week we celebrated Dominion Day, and thanked God we lived in the Dominion of Canada.

The name Dominion is referred to Psalm 72:8:

"He shall have dominion also from sea to sea,
And from the river unto the ends of the earth."

Of course, "the river" *par excellence* to the writer of that psalm was the Euphrates. But the verse is appropriate enough of our great land—from the Atlantic to the Pacific, and from the mighty St. Lawrence to the northern ends of the world. The word applies geographically.

But the emphasis of our Dominion text is on the spiritual. Psalm 78 is a royal psalm, originally a prayer for the ruler of ancient Israel, well applied to the ruler of all, the Lord Jesus Christ, as we use it in our hymns. Has King Jesus dominion over this land? O that He were personally acknowledged by all our people! O that the principles of His revelation shared a larger place in our counsels of state! We may translate the text in another way, and pray again:

"May He have dominion from sea to sea,
And from the river unto the ends of the earth."—B.

Canadian Editor to Speak at Quarryville

With Dr. T. T. Shields, pastor of the Jarvis Street Baptist Church of Toronto, Canada, and editor of THE GOSPEL WITNESS, as special speaker, the Fifth Annual Quarryville Bible Conference will open Saturday, June 28th, on the 13-acre grounds of the Faith Orthodox Presbyterian Church of Quarryville, Pa.

Listing ten ministers of The Orthodox Presbyterian Church on its faculty, the nine-day conference limits its registration to one hundred and fifty, according to a bulletin issued recently by the conference association. Three study hours are scheduled for the mornings, while organized recreation and an elective music appreciation class occupy the afternoons. Morning devotions and evening vespers are part of the programme, and the evening popular evangelistic services are followed by a camp-fire meeting.

Special popular services addressed by Dr. Shields are arranged for July 4th. Visitors for the day are welcome, according to the Rev. Franklin S. Dymess, executive director of the conference.

—The Presbyterian Guardian, June 25, 1941.

Mormonism

According to a report, Elmira, Ontario, has been invaded by the Salt Lake Mormons. They are distributing, for instance, their pamphlet by Elder Penrose on "Rays of Living Light".

These followers of Joseph Smith accept him as a genuine latter-day prophet. They also accept his *Book of Mormon*, the doziest book you ever dozed over, and another bookful of his wordy pronouncements called *Doctrine and Covenants*. Among their beliefs are the following blasphemies: God is material, spirit being a rarer kind of matter; there are many gods, of whom Jehovah is one; He has a harem in heaven; Adam was God and Eve was one of His wives! We are sorry to stain these pages with things which ought not to be mentioned if it were not for the fact that they are believed by zealots who have now spread to the number of more than 600,000.

Mr. W. D. Clarke and I once had a long conversation with two Mormon "elders". The matter of the Mormon view of God came up. Said I: "You believe that God is so many feet high, and so thick, and if one got near enough, he could shake hands with Him?" They agreed that they did. "You believe that there are many gods?" "Yes." I reminded them that the Bible says there is only one God. Their "explanation" was that there is only one God with Whom we have to do, that is Jehovah, but there are other gods beyond Him. Then Friend Clarke quoted the Epistle to the Hebrews: "Since he could swear by no greater, he swore by himself". That came as a solar plexus blow. The "elder" would have to look it up! We hope he did.

Mormonism is heathenism. It is the Mohammedanism of the West.—B.

"They have cast fire into Thy Sanctuary"

Spurgeon's Tabernacle Again Wrecked by Fire

(Last week "The Gospel Witness" promised a full account of the Nazi bombing and later burning of the world-famous Spurgeon's Tabernacle of London, England, a place hallowed by the memory and preaching of the one whom the Editor estimates to have been the greatest preacher since the apostles. The account is taken from "The Christian Herald" of June 19, 1941. The sympathy of Jarvis Street Church, sermons by whose pastor "The Christian Herald" often prints, calling him the Canadian Spurgeon, goes out with that of a host of other believers to those who have thus lost their historic church home.—B.)

Christian people all over the world will be sorry to learn that Spurgeon's Tabernacle, which suffered considerable damage during the heavy air raids on London last autumn, has now been reduced to a shell by a devastating fire caused by enemy action.

In a neighbourhood where many warehouses, shops and private dwellings have collapsed into undignified heaps of rubble, this magnificent building stands with its walls and galleries stripped naked of all its furnishings and of every particle of inflammable material. It is a fine tribute to the workmanship and the materials used by the builders, Messrs. Higgs and Hill, Ltd., that the structure of this famous sanctuary stands erect, having survived two fires within the last fifty years.

As many will remember, the original Tabernacle was destroyed by fire in 1898. On that occasion everything perished except the front of the building, with its massive Corinthian pillars, and the walls. The roof, galleries and floor collapsed and everything in the basement shared in the ruin.

This time, although the roof has gone, the galleries with their supporting pillars remain and the floor of the main auditorium has survived, so that the lecture hall and the school-room, which are semi-basement, have suffered comparatively little damage.

If, as is hoped, the surveyors report that the surviving superstructure is safe, it should be possible, in the course of a few weeks, to resume the services in the lecture hall, and then, after the war, possibly with certain modifications in design, to restore the main building to its former splendour.

The second Tabernacle was opened for public worship in 1900, during the ministry of the Rev. Thomas Spurgeon, the son of its famous founder, who held the pastorate for thirteen years and was followed for a short period by the Rev. Archibald G. Brown. . . .

The church has suffered very considerably since the war began through the curtailment of its activities by reason of the evacuation of large numbers of its officers and members, but the spirit of loyalty and devotion remains, and in spite of all the difficulties and discouragements there is a strong determination to keep the flag flying.

The church members have been deeply touched by the magnificent gift of \$500 received just before this last calamity overtook them, from Dr. G. W. Truett, on behalf of the First Baptist Church of Dallas, Texas, U.S.A., toward the restoration of the building. This and other expressions of sympathy cause them to feel that the church, which, through its famous pastor, helped so many in all parts of the world, will not be forgotten in its time of adversity.

As I stood amid the ruins the other day I recalled many of the great occasions when the Tabernacle has been crowded with people listening to the Word of God and joining in the singing of His praises, or hanging upon the words of testimony from His servants from lands across the sea. Most of the famous preachers of the last fifty years have occupied its pulpit, and hundreds have been led to a knowledge of the Saviour within its sacred walls, and its members are determined to work and pray and give so that the light of this famous Gospel Lighthouse will not be extinguished.

J. McLaren.

Thus Mr. J. McLaren, the Secretary of "The Tabernacle," tells the latter history of the building which has been so closely connected with *The Christian Herald* for many years.

The story of its beginning is as thrilling as the end of the second Tabernacle is tragic.

When, under the pastorate of Mr. C. H. Spurgeon, the enlarged New Park Street Chapel was still found to be too

small to accommodate the crowds who came to hear the Word of God proclaimed by this young man, he said something would have to be done to find a place of worship large enough to take those who wanted to hear. "A suitable place must be found," he said, "or I shall resign my pastorate and become an evangelist, vicar of all the hedgerows. We must get a place where those who want to hear the Gospel can be accommodated."

A Tabernacle Building Committee was formed and its first meeting held in June, 1856. Contributions flowed in until in March, 1857, the total received or promised was £4,500.

Twenty-four gentlemen at first constituted the Building Committee, and received plans of a building which would accommodate 5,000 persons. Some of them thought a church costing over £22,000 was far too ambitious, and when there was only £6,000 in hand, many demurred. Mr. Spurgeon suggested that these should retire, and this left twelve men who carried on with plans and collections.

Once again Mr. Spurgeon called them together and asked for a report of progress, and found two-thirds of them faint-hearted. These were also invited to retire, and having done so, Mr. Spurgeon locked the door, and made known to the four remaining members the gratifying fact that he had had the necessary money to build the Tabernacle lent free of interest. It was agreed that the matter be kept a secret.

How this money came to be lent to Mr. Spurgeon he gave in one of his reports. "I was riding on an omnibus through the Borough one day, when a man driving a cart came alongside the bus and called to me: 'Young Spurgeon, if you want to hear something good, you had better come down and ride with me.' Not being struck with the man's appearance, still I got down and rode with him. 'How much have you got toward your Tab?' he presently asked. 'About £10,000,' I said. 'How much more will you require?' 'About £22,000.' He drove straight to his house and shop, a mean-looking place. There we alighted and went into his parlour, where, to my utter astonishment, he counted out to me in cheques, gold, notes and securities £22,000. 'Here is the amount. All I shall give you is £50. The rest I lend. When you have collected it, pay me back. If you never collect it, I will never trouble you, but I know you will!'"

Mr. Spurgeon added: "I did collect it, and paid him back every penny. It was fun to see the faces of friends every time a contract was completed. All I had to do was to go to my safe and take the money out and pay it. Some of them laughingly suggested that I had discovered a gold-mine."

Preaching up and down the country, the young pastor, never forgetting his aim of soul-winning, raised nearly £11,254 out of a total expenditure of £31,332.

The first service in the new building was a prayer meeting attended by over 1,000 persons on March 18, 1861. Mr. Spurgeon preached his first sermon there on Monday afternoon, March 25th, from the text: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ"; and since that day there has gone forth from that pulpit the message of redeeming love which has brought comfort and blessing to countless thousands who have gathered within the walls of the Metropolitan Tabernacle. These have come not only from Baptist churches, but from practically every section of the Christian Church, for "Spurgeon's Tabernacle" has been the rendezvous of many happy and inspiring gatherings for believers in London.

Souvenir photographs of Spurgeon's Tabernacle in sets of three, post-card size, can be purchased at 1s. 3d. per set post free from Spurgeon's Colportage Association, Elephant Road, London, S.E.17.

Bible School Lesson Outline

Vol. 5 Third Quarter Lesson 28 July 13, 1941

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

THE CHILDHOOD OF SAMUEL

Lesson Text: 1 Samuel 2.

Golden Text: "Them that honour me I will honour, and they that despise me shall be lightly esteemed."—1 Samuel 2:30.

I. The Gratitude of a Mother—verses 1 to 11.

The Lord had answered Hannah's prayer and given her a son, thus vindicating her before her enemies. Her heart overflowed with joy and gratitude. Because of her obedience the Spirit of the Lord came upon her, inspiring her to sing this prophetic song of thanksgiving (Lk. 1:46-55, 67-79).

Hannah praised the Lord because of what He was. He had revealed Himself to her as a God of holiness, justice and mercy (Exod. 15:11; Psa. 19:9; 36:6; 97:12; 106:1, 2), having all knowledge and all power (Psa. 21:13; 37:12-15; 62:11, 12; Rom. 11:33-36). He was her Rock and her Salvation (Exod. 15:2; Deut. 32:31; Psa. 18:5; 62:1, 2).

Hannah also praised the Lord for His wondrous works. He is Sovereign in all His ways, exalting the humble and humbling the exalted (Deut. 32:36-39; Psa. 75:6, 7; 113:7, 8; Lk. 1:51-53; 14:11). He is the supreme Ruler of the universe, and yet He regards the lowliest of His children (Psa. 113:4-6; 138:6; 147:3-6; Isa. 40:26-29). He is the Shepherd of His flock, as well as their Creator (Psa. 24:1, 2; 121:3). His government is just; one day wickedness will be overthrown, and His Anointed will be the Judge of the whole earth (Psa. 2:1-9; 96:10, 13; 98:9).

II. The Graft of Sons—verses 12 to 17.

One would not expect to find worshippers of Belial among the priesthood of the tabernacle of God (Deut. 13:12-14; 1 Sam. 1:3). The sons of Eli lived near the tabernacle of God, but they lived far away from the God of the tabernacle. Physical proximity to holy people, places or things cannot make one holy (Hagg. 2:12), for no place is safe from the encroachments of wickedness (1 Cor. 10:12). The crowds thronged the Saviour, but only the one who touched Him by faith was healed and saved (Lk. 4:25-27; 8:43-48).

Eli was a good man, but that did not guarantee the character of his sons (2 Chron. 32:32, 33; 33:1, 2). In spite of Eli's splendid example and instruction they turned away from his God. Each individual has the right of choice and must be held responsible before God for his own conduct (Ezek. 18:9-13, 20). Boys and girls should honour and obey their parents in the Lord, and give heed to their instruction (Prov. 10:1; 13:1; Eph. 6:1-3).

It was the duty of the priests to receive the sacrificial animals from the people, to burn the Lord's portion, to wave other portions, and then cause the portions for themselves and the offerer to be sodden or cooked (Lev. 7:29-34; Deut. 18:3-5). These wicked priests were not satisfied with the shoulder and breast to which they were entitled. They seized whatever they could reach with their forks, even before the meat was cooked. They did not wait for it to be offered or waved before the Lord. In violating the sanctity of the offerings they sinned against their fellow-men, and also against God (Mal. 2:7, 8; Heb. 10:29). They were selfish, sensual, impious and immoral (verse 22).

III. The Grace of a Child—verses 18 to 21.

In contrast to the wicked sons of Eli, the child Samuel ministered before the Lord in the tabernacle (verse 11; 1 Sam. 1:11, 25-28). His duties would not be heavy, consisting perhaps of playing the cymbals, tending and lighting the lamps.

Samuel wore an ephod, as did David (2 Sam. 6:14), the linen vestment worn at first only by the high priests and later by the ordinary priests (Exod. 28:4, 6-8; 1 Sam. 22:18). Each year his mother brought him a little coat, the token of her unceasing love and continued prayer. It is a source of strength to those who labour in the Lord's work to know that loved ones and friends are praying for them (1 Sam. 12:23; 2 Cor. 1:11; Eph. 6:18-20; Phil. 1:19).

Hannah's faithfulness to God was abundantly rewarded (Job 42:12, 13). She was blessed by the gift of three sons and two daughters. God will not be debtor to any man (Matt. 6:33; 10:32, 33).

IV. The Grief of a Father—verses 22 to 36.

Samuel grew in favour with God, and he had a good report among men (Lk. 2:40, 52), while the sons of Eli increased in disfavour with God and in ill report before men. Hannah rejoiced in her son, but Eli was made sorrowful by his sons.

Eli remonstrated with Hophni and Phinehas for their evil conduct, but they disregarded his warnings. They had continued so long in their wickedness that punishment was inevitable (Gal. 6:7; 8). When men sin against one another, harmonious relationships can be established through the courts of justice; and when men sin against God, fellowship may be established or restored through the mediation of the Lord Jesus Christ (Job 9:32, 33; 16:21; 1 Tim. 1:15; 2:5; 1 John 2:1, 2). Verse 25 will furnish a good text for a Gospel message.

When Eli's warning to his sons failed to produce the desired result, God sent His prophet to predict their punishment. In spite of the honour which the Lord had bestowed upon the house of Aaron, Eli had not honoured God. He was evidently partly to blame for the wickedness of his sons. Stern measures should have been taken, and authority exercised. Possibly he had not wished to humiliate his sons before the people by deposing them from their high station; he considered their comfort rather than the glory of God (John 5:44).

The sentence of death was to follow as a result of their sin (Rom. 6:23). Also, the whole house would suffer debasement, poverty, defeat and distress. But mercy would season justice (Psa. 103:8-10; Isa. 54:8; Hab. 3:2). Eli's sons had been faithless and disobedient, but God would raise up a priest who would be both faithful and obedient. The prophecy found partial fulfilment in Samuel and Zadok, but it also looked forward to the coming of Christ, the merciful and faithful High Priest (1 Kings 2:27, 35; Heb. 2:17; 3:1-6; 4:15, 16). The house of Eli was insecure, but the house of God would be sure and everlasting (1 Sam. 25:28; 2 Sam. 7:13, 16, 25-29; Lk. 1:32, 33).

NEWS OF CHURCHES

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

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

Special Meetings at Long Branch

Long Branch Church and the people of Tenth Street Baptist Mission were greatly blessed by the inspiring ministry of Brother R. D. Guthrie of London in an evangelistic campaign held from May 26th to June 8th. The messages were of the highest order, combining real Biblical teaching with a forceful personal appeal to the hearts of all. The attendances were very gratifying every night. Many strangers were touched and unsaved reached. This campaign was greatly beneficial to both Long Branch and New Toronto in a number of ways. A complete canvass of both constituencies was made with splendid results in prospects. The Christians also were deeply blessed and refreshed. Last but not least, four made profession of acceptance of Christ as Saviour and two backsliders were restored to fellowship with Christ and the church. Amongst those who were saved were two for whom we had for some time been praying.—S.W.

Jarvis St. Choir at Maple Hill Church

On the evening of Friday, June 20th, the people of the Maple Hill Church enjoyed a grand evening as hosts of the Choir of Jarvis St. Church. The service of praise and worship led by the Choir, under the direction of Mr. W. J. Hutchinson was inspiring to everyone present. Each selection was a gospel message and delivered so that the listeners derived real blessing from it. Master Billy McQuoid with his Scripture recitation and his singing brought a special appeal.

After the service the Choir, which numbered about fifty, remained for refreshments and fellowship with the Maple Hill people. Mr. Hutchinson, as usual, provided most of the amusement!—E.A.M.

Two more were recently baptized at the Snowden Church.