

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 29, No. 14

130 Gerrard St. E., TORONTO, JULY 27, 1950

Whole Number 1470

Would It Be Christian To Drop Atomic Bombs on Moscow?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 23rd, 1950

(Electrically Recorded)

"And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

"And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."—Matt. 5:29, 30.

"Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

"Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

"And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."—Matt. 18:7-9.

IN HIS last high-priestly prayer, recorded in the seventeenth chapter of John, our Lord prayed concerning His own people: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil" (or from the evil one). We are in the world, whether we like it or not, and we cannot make our exit at our pleasure; but it is important that, being in it, we should not be of it, and that we should learn from the teaching of God's word how to relate ourselves to the world about us. I do not think that Christians should be as ostriches, who are said to put their head in the sand that they may not see their danger; we are to walk as children of light; we ought to have some knowledge of the nature,—to use a strong word, not the character, but the nature, of current events. We should have the spiritual discernment to recognize something of their moral quality, and in the midst of a crooked and perverse nation, to know how to hold forth the word of life. We are living in a very difficult day, and in a very dangerous day. No one knows what a day, or an hour, may bring forth. I do not say it is probable, but it would be quite within the bounds of possibility that, before we should meet here again next Sunday evening, the flame of war should be raging throughout the world. The whole world is as a vast tinder-box, a powder keg, full of material saturated with inflammable

elements, and nobody can tell when it will flare up and get entirely beyond human control.

It is quite possible for us to shut ourselves within a very narrow circle, and to refuse to observe the dangers of the day; but wise men will not so do. We are often referred to the Sermon on the Mount by the advocates of *laissez faire*, and the devotees of the *status quo*, as though the Sermon on the Mount recommended a policy of folded arms; or a hammock under a shady tree, as best suited to life's ideal posture; or a feather duster as the only justifiable weapon of defence. That is really a gross mis-interpretation of the Sermon on the Mount. Our Lord Jesus was the most consistent teacher and preacher who ever lived; He said, "I am the truth", and truth never quarrels with itself; truth is always in agreement with itself; and He who is *The Truth* has never uttered, in one place, or in one set of circumstances, principles at variance with the general teaching of His life. Here in the Sermon on the Mount we are told that the salt, when it has lost its savour, will not be preserved as an ornament, as a memento of former days, but it will be cast out, and trodden under the foot of men as a worthless thing. Certain courses, our Lord said in the Sermon on the Mount, will expose one to the danger of hell fire; fruitless trees are to be hewn down, and cast into the fire. The Sermon on the Mount, you remember,

closes with the simile of two houses—one built upon a rock, and one upon the sand. The one with but a sandy foundation, when the storm broke, the rains descended and the floods came, fell, and great was the fall thereof. It is important, not only in respect to our eternal salvation, but in respect to our attitude toward life in general here and now, that we should not build upon a sandy foundation. It is well that life should be so established, that when the rains descend and the floods come, our house will stand because it is founded upon the rock of truth.

The Practice of Moral Surgery.

Now our text recommends the practice of moral surgery. The principle is repeated in the eighteenth chapter of Matthew, as I have read to you, that if hand or foot should offend, they must be cut off, and cast from us: better to enter into life maimed than having two hands and two feet to be cast into everlasting fire. If the eye is an offence it should be plucked out; better to have but one eye than having two to be cast into everlasting fire. You remember that in that connection our Lord speaks of those who do but offend one of His little ones — their fate is to be so terrible that it were better that a millstone should be hanged about their neck, and that they should be drowned in the depths of the sea, than that they should so offend.

Making a Sound-Proof Castle of Their Theories

You know there have always been superficial theorists, who love to prattle about the virtues of pacificism. I do not mean such fifth columnists as, oh let us say, Tim Buck. I do not know him; I would not put him in jail, but if I had my way I would put him in an aeroplane, and with a good parachute drop him into Moscow, or in North Korea, where he belongs. Such a poisonous enemy of the state should not be permitted to cumber the ground of any free country. But I speak of those delightfully, placid souls, who speak as though they thought even Satan himself should be treated with charity. There are those who make a sound-proof castle of their theories, and shut themselves in from all troubles, like a preacher whose sermon I had reported a few years ago, just at the opening of the last war. He was announced to speak on "Why I am sure the church will not go through the Great Tribulation." I do not know where he lived, but some of us have seen tribulation enough already. However, I sent two stenographers to report his sermon, and I got the result and had it transcribed and put in type. I was going to print it in THE GOSPEL WITNESS, and then I thought I would not offend my readers with such drivel. It was just at the time when the German tanks were rolling through the Lowlands, and crushing the women and children beneath their treads, and blood was flowing into the ditches. In substantiation of his thesis he said, "I was sitting at the hotel table with my friend (referring to the pastor of the Church in which he was preaching) last evening, enjoying a good dinner, and I said to him; 'This isn't very much like the Great Tribulation is it?'" When I read that I said, "You idiot! If you were in Holland or in Belgium, and if you had seen your wife and family ground to pieces under the treads of the enemy's juggernaut, would you be so sure that you were not going to pass through any tribulation?" Yes, anyone can sit in a hotel dining room for a while, and put his feet under the table, and say "This is delightful," but only a fool

The Gospel Witness and Protestant Advocate

Published every Thursday for the propagation of the Evangelical principles of the Protestant Reformation and in defence of the faith once delivered to the Saints.
\$3.00 Per Year. Postpaid to any address. 10c Per Single Copy.

Editor

T. T. SHIELDS

Associate Editors

W. S. WHITCOMBE, M.A. (Tor.)

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

S. S. Lesson and Exchanges

"I am not ashamed of the gospel of Christ."—Romans 1:16.

Address Correspondence:

THE GOSPEL WITNESS

130 Gerrard Street-East, Toronto 2, Canada

Telephone RAndolph 7418

Registered Cable Address: Jarwitsem, Canada.

will talk like that. Better far that he should acquaint himself with happenings in the world, that he should be prepared for whatever may come.

o We Cannot Escape War

One may have to make war upon his own body. The Scripture says, "No man ever yet hated his own flesh, but nourisheth it, and cherisheth it." True. I do not want to part with an arm or a hand, or a foot, do you? I do not want to be a one-eyed man, to go through the rest of life seeing imperfectly. But if either of these precious members of our bodies should themselves become an offence and a menace to health, and to life, we must not stop short of war. "Cut it off and cast it from thee;" "Pluck it out, and cast it from thee." The fact is, you have to choose sometimes between the surgeon and the undertaker. My vote is for the surgeon, although I do not covet the operation of the lancet.

I.

Now just take these texts which I have read to you, and put them under the x-ray, and what do they mean? They mean that THE VERY BEST OF NEIGHBOURS MAY BECOME DANGEROUSLY OFFENSIVE. That is what the members of our bodies are — neighbours of the heart. They may be a threat to life itself, and in such case we must not hesitate to make war. I suppose there is nothing more important to any one of us than these members, the members of our body. This time last year I was preaching with two arms in casts, because I had broken my arms, and smashed my hand. It wasn't pleasant. When the surgeon one day, when I went to see him, thanked me for my co-operation, I said, "Man, what in the world do you mean, my 'co-operation'?" I said, "These are my arms. What else would I do but co-operate with your scientific skill to preserve them?" And yet, though no price could purchase one, "All that a man hath will he give for his life." You would part company with arms or legs or eyes, or anything, in order that life may be preserved.

We desire to be at peace with all men, do we not? I hope none of us are like an Irishman at the Donnybrook Fair. You heard of one who was accused of murder,

and when the skull of his victim was submitted as evidence to show how he had struck him with a shillelah, after-all the evidence was in, and the judge asked him if he had anything to say why sentence should not be pronounced. "Only this, your Lordship," he said, "what kind of a skull is that for any man to take to a fair?" There are people like that, they do not all belong to the Emerald Isle. But reasonable people desire to be at peace, and can say "amen" to the Scriptural admonition, "If it be possible, as much, as lieth in you, live peaceably with all men."

And we desire to live at peace with Russia. I am sure we do. In the beginning of this matter some years ago when I was away from home, scarcely knowing what it meant, I received a telegram, asking me if I would allow my name to be associated with those who favoured the best possible relations with the Soviet Republic. I wired back, "By all means." When I got home I found who they were. I never attended a meeting; I never went near them. But we all favoured that. The Statesmen of the world have favoured that. No free Nation on earth today desires war. I do not think any one of the free Nations has any program of aggrandizement. What can be the Russian aim? Dr. Schwarz told us last Sunday that at the end of World War Two Russia had in its orbit two hundred millions; today she has over eight hundred millions of people. What can she want? What can be the motive and the aim, but a lust for conquest and power? Somebody says Russia does not want war. No. A burglar breaks into your house at night—he doesn't want war. Not at all. He says, "Lie still, I won't hurt you." No. And he goes over to the bureau drawer, and opens the drawer; of course he doesn't want any trouble. He just helps himself, and as long as you let him help himself there will be no war. He doesn't want to stir anything up; he merely wants to possess himself of other people's property. And Russia is the world's number one burglar. If she were stealing land we wouldn't care so much; that might be important, but there is the gravest possible danger of the destruction of all our liberties, and the enslavement of the world.

I came home from my world tour last February positively afraid. I was in India, I visited some Government officials, crowned with their newly acquired authority, and I am afraid of India, and its hundreds of millions. That great Nation, that could be stirred to a policy of non-resistance by a fanatic like Gandhi, can be stirred to a policy of war, if given the right leadership. I was in Hong Kong, and saw what Japan had done, just almost within sight of Communist China; and in Singapore; and then in the Dutch East Indies and the Philippine Islands. Anybody could drop a match into that tinder box and set the world ablaze. Seventy-eight millions of people in Indonesia! I saw them, I talked with them. The most delightful, agreeable people in the world, in the morning, but turn your back, and they will stab you in the back. Terribly dangerous! Dr. McIntire, Mrs. McIntire and I got out of Bandoeng just about forty-eight hours before the shooting began there; we knew it was coming.

Evil Men Must Be Restrained

What are we going to do with this thing? Just remain with hands down, while our erstwhile good neighbour turns to be a thief? There is just one thing to do with him — somehow or another he must be stopped.

Hence, our whole judicial system. You cannot have an organized society without force until you have a regenerate society, composed of regenerated people; you cannot have peace in an organized society without provision for the application of force. We are bound to have our policemen; we cannot discharge them, whatever comes. We would like to, and give the judges a long holiday, and throw open all the jails; but as long as there are men of evil disposition, they must be restrained in the interests of peace-loving people.

The same is true of war. You know it is not easy for most of us to take a world view of things. It is rather big, isn't it? But they have a saying about a "cross section" of things. You just get a section, study it in miniature, and know that the principles there disclosed are in operation in the larger sphere. War is a necessary evil. Somebody says, "War never settles anything." I agree. It doesn't settle anything absolutely, but it has often mitigated and averted the threatening horror; it has given us temporary release at least. To say that war never settles anything is just a half truth. Of course nothing is ever settled till it is settled right; but that can never be until all human hearts are changed, and God reigns supremely in the individual. Until that time we shall have a faulty society. Every society is a faulty one, except the Roman Catholic church, which claims to be "a perfect society", but even they need the threat of Purgatory and Hell to keep themselves perfect.

II.

Now this text RECOMMENDS INTOLERANCE OF EVIL. One may try the experiment of amelioration. Don't have your arm cut off if there is any way of saving it. If some major operation is recommended you had better have a consultation to see if any wiser man can recommend the avoidance of the operation. Try amelioration to the utmost limit of safety, but do not go too far. Save the member of your body, be it arm or foot or eye, or whatever it may be, but do not sacrifice the whole body to the member. That is the principle. There may be some alien element that gets into our bodies that cannot be suffered to continue; it may be a virus, or some kind of deadly poison; it may be gangrene, and at last the surgeon says, "We can wait no longer; we have reached the limit of forbearance; we must command this thing to stop, or we shall dig a grave." That principle runs all through life. My dear friends there is a vast difference between amelioration and appeasement. Amelioration is justifiable; appeasement never is. When a thing is identified, diagnosed as being evil, in-

BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships"	\$2.00
Beautifully bound in blue cloth with gilt letters; 280 pages.	
"The Plot That Failed"	2.00
Special Illustrated Number of Sept. 2825
"Russellism or Rutherfordism", 71 pages25
"The Papacy in the Light of Scripture", 26 pages25
"The Oxford Group Analyzed"05
"Does Killed in Action Mean Gone to Heaven?"05
"The Christian Attitude Toward Amusements"05
"The God of All Comfort"05

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada

curably evil, a malignant thing that has death at the heart of it, toleration becomes folly. You dare not tolerate it any longer. Then we must resort to extreme measures, and apply the knife.

III.

The question arises, WHAT METHOD OF SEVERANCE SHALL WE EMPLOY? An operation is necessary. Who is to perform it? What instruments shall he use? I am persuaded of this — that the free Nations of the world must find some way of stopping the further progress of this gangrene of Communism. It is a thing that threatens to enslave the world; it is something that has robbery and murder at its heart. The leaders and directors of this malignancy would not shrink from sacrificing the blood of millions. Stalin did it — reduced millions to starvation. They do not care.

Now no one recommends for this evil, I hope, a poultice of appeasement. There is no reason in this thing at all. We should be saved from a great deal of trouble if we, as Christians, could recognize that these movements are super-human, they are satanic in their origin, and in their direction and progress, and they cannot be stopped with reason.

I do not think there could be two opinions among us that sooner or later we shall be driven to resort to force. We have it in Korea today, and I haven't any doubt at all that that is a Soviet reconnaissance, feeling out the strength of resistance of the free Nations; putting them to the test to see how far they will suffer this thing to go. The United States is in it up to the eyes now. We are not standing aloof, but the United States today is just about where poor Britain was in 1940, when she stood alone, with this difference — that Britain stood alone with the thundering millions of Hitler just across the Channel. The United States takes the burden of this conflict to the enemy on the other side of the Pacific. That is the difference; but force in some way or another must be applied. The question is, how? A good surgeon will operate only when necessary, and a real statesman will always regard war as the last desperate resort of a nation that stands for righteousness. If there is any other way he will find it, but when there isn't, he will not hesitate to cut off the arm or pluck out the eye.

IV.

Then the question is, WHAT INSTRUMENTS SHALL THE SURGEON USE? I think he had better be allowed to choose his own, and if he has skill he will choose the most finely sharpened and effective instrument he has. No matter what instrument he uses, he cannot operate without blood. You cannot have war without blood. We have had what is called a "cold war", but it is breaking now into a very hot war.

I am sure the United States will not yield. If it requires all the powers of that great Nation, the Stars and Stripes will still fly. I am sure of that. I know enough of the spirit of Americans when they are aroused. They are just like ourselves, our own flesh and blood. You remember a cartoon in Punch at the beginning of the first war, when the Kaiser was getting very obstreperous, and British statesmanship was doing what it could to prevent a conflict, but it was breaking out here and there. John Bull was standing there in the cartoon, the perfect gentleman, with a silk hat, and saying, "Now, I wouldn't do that if I were you." And

then the enemy became still more aggressive, and gave John two or three good blows, and John just stepped back a little and said, "You know that ought not to be done, that isn't polite. I wouldn't do that if I were you." But the enemy tried again. "Well," said the gentleman, "if that is how you feel about it—" He took off his hat, and he removed his coat, he rolled up his sleeves. "Now," he said, "fire away." Very soon his foe was prostrate on the ground. John looked at him compassionately and said, "I told you not to provoke me, not to go too far." The cartoon would do just as well for Uncle Sam. He cannot recede, and when he lands an adequate force, with the co-operation of the United Nations, I hope, (I have never had very much confidence in it) and the Soviet-led Koreans are driven back home, and perhaps North Korea possessed, what will Stalin do? You have heard, have you not, of the problem of what will happen when an irresistible force collides with an immovable object? There will be some sort of a smash, and it won't be in Korea only that the fire will flare; if that comes, it will be in all Asia. I have been there, and I say, I came home afraid of the four hundred millions of China, and an equal number in India, and seventy-eight millions in Indonesia. Dr. McIntire and I, sounding out people here and there, united in our fear that there might be a world movement of the colored races against the whites. It will be a terrific conflict when that comes, with Russia pushing them on.

Time is an important factor in surgery. Any surgeon will tell you that. When the patient is on the operating table the surgeon must move swiftly. A physician told me of an operation by a certain surgeon. He had a very difficult operation to perform; the patient was on the operating table; beside him was his own nurse, whom he had trained, and who knew his every move. When he began the operation he never looked up. Instruments were put into his hand, and in a few minutes, what would have taken some surgeons an hour or so, he had finished his work. The incision was sewed up, and the patient was wheeled out of the operating room. The surgeon stood there with beads of perspiration on his brow, and the watching doctors said, "Where did you get that nurse, Doctor?" "Oh," he said, "I had to train her." He had trained her to know just exactly what instrument to put into his hand at every movement. War is a bloody business but the quicker it is brought to an end, the less blood will be shed.

Already We Have Used Terrible Weapons

We have had to resort to the use of terrible weapons — submarines, aeroplanes, guided rockets, four ton block-busters, all sorts of things. We have seen their destructive work in Germany, Holland, and in London. In the East, in the Philippine Islands and elsewhere, I have. Though peace reigned then it looked as though hell had certainly been let loose. It was a terrible thing. Shall we be denied the use of the most effective weapon? That is the question. I notice a lot of people writing to the papers and saying that the atomic bomb should not be used. The same argument may be employed against aeroplanes in general in war; the same argument may be used against submarines in war; the same argument may be used against guided-rockets and other missiles. These things are utterly terrible, as Dr. Schwarz technically explained last Sunday. But now we know that the world is very small. It doesn't take long to go from one place to another. I have done a good

deal of flying. I have flown right around the world. I got on at New York. "Our next stop," says the steward. "will be in Ireland," from Gander, eight hours. And then we hop across to Holland, after London, and then to Denmark, and to Norway, and to Sweden, and back to Amsterdam, and then to Geneva, and the courteous captain comes in to talk with his passengers: "Today the weather is fine; we shall cross the Alps at 21,000 feet." And so we go up and look down upon the Alps. What would Napoleon have given for an aeroplane! And then to Rome, where the Vatican is—with good conscience I could have dropped something there, had I been permitted — and then to Greece, and to Egypt, to Bombay and Delhi and Cawnpore and Calcutta, and Bangkok, Thailand, and Hong Kong, and the Philippine Islands, and Singapore, and then to Java in Indonesia, and by and by down the Islands into the north tip of Australia, to Darwin, and across the continent to Sydney, twenty-four hours from Batavia. And that night the Captain came in to me and said, "We are over four miles up. I'll call you, I want you to come into the cockpit to see the sun rise." And I did. I went at last all over Australia, and then overnight to New Zealand, across the Tasman Sea, then around to all the principal cities. Turning toward home, I left Auckland, "down under" in New Zealand, on Tuesday afternoon. From there we went to Fiji, and found it too hot to stay. Then to Canal Island, and to Honolulu. Dr. and Mrs. McIntire stopped there. When I proposed to go on, he said, "Man, you cannot stand it." I said, "I can. You old folks can stay, but I'm just a youngster, and I'm going on." So I went on the same plane to San Francisco, Seattle, made sharp connections at Vancouver and then had time to change into winter clothes, and then hopped over the Rockies to Toronto, and got here a little after noon Thursday. Of course we gained a day crossing the international date line: Over 10,000 miles. When you have flown over continents and islands like that in a matter of hours you have a feeling that the world somehow has shrunk, it is very small. Something that happens here will be registered the other side of the world within hours.

We have come to learn something of the solidarity of the human race. Dr. Schwarz told us last Sunday that the Lord "hath made of one blood all nations of men for to dwell on all the face of the earth." The world is very much like a human body. We are all in need of each other. We need India, we need China, we need Russia, we need the countries of Europe — they all have their contribution to make. Somewhere in Europe, I forget where it was, where we were plagued with Customs and Exchange officers, there was the son of an Indian maharaja, combining his honeymoon with a business trip. I almost coveted when he took out his Express Orders, and they said, "How much money have you got?" He took them out—ten dollars, a hundred dollars, no, books of thousand dollar bills. I do not know how much he had. Then they wanted to examine his baggage to see if he was taking anything out. He was only a little fellow, and he stood back and said, "What do you want to examine my baggage for? What have you got that I haven't got? Why should I want to take anything from here to where I live? We have everything." Yes, we need India, we need China, and so far as the world itself is concerned, one country cannot say to another country, "We have no need of you," nor can that country say to us, "We have no need of you." We

are bound together in the bundle of life. What shall we do then if some member of this world society has become gangrenous? What are we going to do? Are we to let the poison spread through all the world? If we cannot do anything else, we shall have to choose between two evils. Better a maimed world than a world enslaved and poisoned in all its blood with the virus of Communism.

I read a letter in one of our Toronto papers just last week which was very much to my mind. I wondered for a moment what the author was driving at, and at last he said he thought the world's stock-pile of atomic bombs should be divided fairly among the United Nations, and Russia's share should be delivered with precision from a height of thirty thousand feet. I thought it was well said. I should not have the slightest hesitation, were I in any Governmental authority, and had the power to do so, to take from my surgical kit the keenest and most effective weapon or instrument I could get, and use it. I wish they would drop nearly all the bombs they have on Moscow and Vladivostok, and North Korea, if necessary. They might save one or two for the Vatican, because we shall have the same trouble there that we are having with Russia; the ideology of both are precisely the same — rule by hierarchy, enslavement of the multitude, obedience compelled by force. I do not see anything to do but stand against it, do you? So far as I have any influence I shall exert it in that direction, however terrible it may be.

V.

But before I close let me make A FURTHER AND MORE IMPORTANT APPLICATION OF THE PRINCIPLE. Is there some man here who is not a Christian? Why are you not a Christian? I will tell you why. Because your hand or your foot offends you, or your eye; because there is something that stands between you and God. What will you do about it? Cut it off! Pluck it out! Better for thee to enter into life maimed than having two hands, two feet, and two eyes, to be cast into everlasting fire. Let us repent, and believe the Gospel. Have done with that poisonous, murderous thing that would bring you down, a reeking criminal, to the lowest depths of the bottomless pit. Let the great Surgeon operate. Best of all when He operates there is no analogy between His operation and that of anybody else. He will take away the evil arm or the evil leg, and He will give you a new one, and it won't be a wooden one. He will take out the offending eye, and give you the light of life. None but Jesus can do helpless sinners good. None but Jesus can save this wicked world from everlasting destruction. Let us pray.

Oh Lord, give us eyes to see, and grace to act, in view of the truly terrible menace of evil in our own lives, in our own nation, in the world at large. Help us that we may not acquiesce in the conditions of evil which obtain, but give us grace that we may fight the good fight of faith, for Thy Name's sake. Amen.

HIS PEACE FOR YOU

His peace for you is perfect,
His pardon for you is complete,
His strength for you is everlasting,
His supply for you is inexhaustible,
His love for you is infinite.

Between us and heaven or hell there is only life, which is the frailest thing in the world. —BLAISE PASCAL

The Enemies, The Prayer, The Promise, The Victory

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, July 9th, 1950

(Stenographically Reported)

"Then upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, came the Spirit of the Lord in the midst of the congregation. And he said, Harken ye, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat, Thus saith the Lord unto you, Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.

"To-morrow go ye down against them: behold, they come up by the cliff of Ziz; and ye shall find them at the end of the brook, before the wilderness of Jeruel.

"Ye shall not need to fight in this battle: set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem: fear not, nor be dismayed; to-morrow go out against them: for the Lord will be with you.

"And Jehoshaphat bowed his head with his face to the ground, and all Judah and the inhabitants of Jerusalem fell before the Lord, worshipping the Lord.

"And the Levites, of the children of the Kohathites, and of the children of the Korhites, stood up to praise the Lord God of Israel with a loud voice on high."

—2 Chronicles 20:14-19.

THERE is, I believe, no warrant either in reason or in revelation for the doctrine of pacificism. Life in all spheres of existence is really a struggle for existence.

One street east of where I live there was a beautiful avenue of trees—the trees met overhead. I always enjoyed driving up through that leafy glade. Last summer a blight attacked a number of the trees, and they lost their leaves. I supposed it was a temporary thing, and that they would put on their spring verdure again when spring should return, but to my dismay I observed that they did not recover, and the blight, whatever it was, had spread itself to both sides of the street, and the trees stand now without a leaf, stark and dead. Even the bark is dropping from their trunks. Those trees were pacifists! They did not fight the blight, whatever it was, and it killed them.

The Prime Minister, whose utterances, I think, in these matters seem to be fraught with great wisdom, and it is a blissful relief from the colourful vapourings we used to hear from the same quarter by someone else. Only last week in the West he said something to the effect that we have learned at great cost the impossibility of appeasing evil. There is only one thing to do with it, and that is to fight it.

Now the war drums are beating again, and while it may seem to some but a small matter, I venture to think that we are facing a very grave situation. It was my privilege, not very long ago, to be in the Far East—not in Korea itself, but in Hong Kong, Singapore, the Philippine Islands, and Indonesia, where there are millions of people who may be used by this horde of Communists sweeping down from the North. I met the head of the United Nations in Bandoeng, a city of Java, and he said, (he was a British officer) "If you have any influence, any voice at all in Australia, wake the people up and try to tell them the grave menace of these seventy-six million Indonesians that have been cut loose from Dutch control, and are setting up housekeeping for themselves." I noticed not long after that, in that same country there was a company of men going from Bandoeng to Djokjakarta, a comparatively short distance (I flew it several times), who were murdered, and the man with whom I had the conversation was one of them.

Now it is well for us to be prepared for such things

as this. The Bible is the story of the wars of the Lord from Genesis to Revelation. There is no pacificism there, and we must fight, and fight the good fight of faith.

I want this morning especially to narrow the compass of our consideration to think more particularly of *those enemies which assail us as Christians*. The Bible, in history and prophecy, is full of wars, and it is well that Christians always should face the fact that it is no easy thing to follow the Lamb whithersoever He goeth.

This Chapter tells the story of the assembling of three enemies—the children of Ammon and of Moab and of Mount Seir, or the children of Esau. The children of Lot and of Esau they were, who gathered together in a vast multitude against Jerusalem. And Jehoshaphat felt that it was quite impossible for him to meet this great multitude of the enemy, and so he set himself to seek the Lord. He spread the whole case before the Lord, he summoned all the people to prayer, and all Judah and Jerusalem gathered and had a great time in prayer. And as they prayed the Spirit of the Lord came upon one of the prophets, and I have read to you the message which he delivered, saying: "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." And when they received that promise Jehoshaphat worshipped, and all the people bowed in worship before God. Then all the singers, the Kohathites, and the Levites, and the Korhites "stood up to praise the Lord God of Israel with a loud voice on high." They didn't mourn, they didn't complain, they were not filled with fear, but filled with praise, although they had nothing to go on but the bare promise of the Lord that He would undertake their case. That is the subject for our consideration this morning.

I.

I begin by pointing out to you that we have here THE STORY OF A GOOD KING WHO FACES AN EVIL CONFEDERACY, a number of Nations gathered together against him for no apparent cause, except for their natural antipathy toward the people of Israel, and their lust for conquest.

Now I venture to remark that *goodness of any kind must always fight for survival*. You must not suppose that if you are good you will have a pacific life. We have been studying, as the announcement said this morning, the Acts of the Apostles, and certainly in that apos-

tolitic era those early Christians were good people, and they did good deeds—healed the man at the gate of the Temple called Beautiful; healed multitudes in the streets—but the more good they did the more opposition was presented to them; and if you want to have an easy time, remember “Broad is the way that leadeth to destruction, and many there be which go in thereat.” You can drift with the tide, and you will be like the man who fell from a twenty-five storey building—when he reached about the thirteenth storey he cried to someone looking anxiously out of the window: “I’m all right so far,” and so he was, until he struck bottom! And those who take the broad and easy road may go for a long time and feel they are “all right so far,” but it is the end of the road, it is the precipice at the conclusion, the bottomless pit beyond that should give them pause. But goodness, entering by the narrow gate, must be prepared always to fight for survival.

I must call your attention to *the character of this enemy*. They were not heathen people; they were not pagans; they knew much about Jehovah. The Ammonites and the Moabites were the children of Lot, by his own daughters; they were illegitimates, and yet they had Hebrew blood in them. The children of Mount Seir were not pagans, they were the descendants of Esau, and also had the blood of Abraham in them. And these were the people who gathered together against the good king Jehoshaphat and all the children of Judah and of Israel.

We also may expect to meet with *our greatest opposition from those who ought to know better*. They are not pagans; it is not as though they knew nothing at all about the Lord. In our day we face, if we would do the Lord service, what I may venture to call “religious illegitimates,” such as the World Council for instance, a misled aggregation, some orthodox, some evangelicals who do not know any better, the Greek Orthodox church, the Unitarians, everybody who has appropriated the Christian name and claimed to belong to the spiritual Israel. And yet they are the bitterest opponents of the Gospel—men like Oxenham, Dr. McKay, Visser ‘t Hooft, and all the rest of their leaders—I do not know one of them who is true to the Gospel of Jesus Christ. They profess, of course, to believe it; they believe the Bible in spots; they use it as a textbook and select such texts as may suit their convenience, but Oxenham (I drop the Bishop) is on record in one of his books as expressing approval of the alleged saying of a little boy who asked his father if he did not think Jehovah was a dirty bully! Oxenham thinks so, too. Men like that in positions of Christian leadership, and occupying our pulpits in Toronto today, are not friends of that Gospel which “is the power of God unto salvation to every one that believeth.”

But you may find the *same principle arrayed against you among pseudo-evangelicals*, and there you may meet with the children of Moab and Ammon, and the children of Mount Seir, and you will often find your greatest opposition as Christians from people of that sort.

Furthermore: *our greatest difficulties often arise from our former charities*. If it had not been for Abraham’s intercession for Lot, Lot would have perished in the overthrow of Sodom and Gomorrah. He owed his very life to Abraham, the father of the faithful, and if Lot had died there had been no children of Ammon, and no children of Moab. They were the evil progeny of an illegitimate union, notwithstanding they had something

of the blood of Abraham in their veins. And so you will often find it today. A friend of mine I remember, who encountered great difficulty in his battle for the faith, referring to certain people one time who had turned in opposition, and he said, “I do not see why they should be my enemies, I don’t remember having done anything for them.” But it seems to be a rule of life—the more you do for people the surer you are to incur their enmity by and by. I remember when Gandhi (who ought to have been put in jail and kept in jail all his life) was stirring up trouble in India the late Sir William Mulock remarked, “It is about time Britain had trouble in India, for there seems to be something in human nature which leads them at last always to turn ferociously upon their benefactors.” I saw it this last year in Egypt and in India, and we are going to pay a terrific price in time to come for Gandhism, and Socialism in England; and a combination of Romanism and Socialism in the Netherlands, which has let loose this flood of Communism upon the Far East. These arsonists, like looters, hope to reap something out of the wreck which they promote.

Now there is another thing. Sometimes *our difficulties come chiefly from some act of obedience to Divine Providence in days that are past*. That seems to be an utter contradiction, doesn’t it? But when Israel left Egypt and were en route to Palestine, they were not permitted to invade (although they were competent to do it at that time) the land of Moab nor the land of the Ammonites, nor the children of Mount Seir. The Lord said, “You must make a circuitous route and leave them alone,” and they left them alone; they did as the Lord told them to do, and in time to come, the very people whom they had mercifully spared in their triumphal march became their bitter foes. Sometimes you look back over the years, and you say, “Well, I can see that this is the direct result of something that happened back there, but really, I thought I was doing the right thing when I did it.” I thought I was doing the right thing when we fed a lot of students; I thought I was doing the right thing when we raised money to educate them, but some of them turned out to be Ammonites and Moabites and the children of Mount Seir. But you will find that, every one of you, in your own life in one way or another. And as you look back you may say, “I do not understand that, I sought the Lord’s guidance, and I thought I was doing as I was directed, and now as a result of it, see what I’ve got, see what I have to face.” Well, my dear friends, let us do the Lord’s will as we understand it; no matter what the consequences may be. Let us do it at the time and the Lord will look after the consequences, whether the consequences be immediate, or whether we may have to face them remotely as Jehoshaphat did on this occasion.

You generally find that *when you are brought into Jehoshaphat’s situation you are face to face, not with a few, but with a multitude*. It is amazing how opposition to the truth multiplies, like locusts, like the army worm, overnight! Those that could have been crushed without effort grow to a great multitude of difficulties, and you have to say at last, “I have no strength to meet them at all.”

II.

Now THIS GOOD KING SPREAD ALL HIS TROUBLES BEFORE THE LORD: “Jehoshaphat feared, and set himself to seek the Lord.” There are some people who haven’t sense enough to be afraid. They vain-gloriously boast that

they can meet anything. But the fact is, life is full of obstacles too great for us to surmount, we are often faced with enemies that we cannot overcome; and it is not the part of a coward carefully to estimate the strength of the foe; and that, of course, is especially so in the spiritual realm, where we fight "against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"; he is indeed some sort of a simpleton who isn't afraid of them, for there is not one of us who will not go down before them unless we get Divine help. Therefore if you are face to face with some problem in life today which has a spiritual aspect, and you dimly discern the figures of the Ammonites, the Moabites and the children of Mount Seir, you will be wise to be afraid. You know our Lord taught us that the wise king going to meet an adversary will sit down first and count the cost "whether he be able with ten thousand to meet him that cometh against him with twenty thousand." He is not a wise man who will run into the teeth of impossibilities. That is the difference between courage and foolhardiness; and it is only a foolhardy thing to set ourselves against foes against whom we have no might whatsoever. We may, therefore, as well emulate the example of Jehoshaphat and say, "Frankly, I am afraid, and I am going to set myself to seek the Lord."

And it is a good thing to let other people know that you are afraid; it is a good thing to get all the people and the children of Jerusalem to pray, because they have to face the difficulties as well as you, and a concert of prayer is often the way to victory. "If two of you shall agree . . ." I am glad the Lord didn't say three; He said two. And it couldn't be more than one and less than two could it? . . . "where two or three are gathered together in my name, there am I in the midst of them." "Two or three"—not necessarily a multitude. But we ought to invoke the fellowship of other people who know how to pray, and in the midst of difficulties pray together.

So ought the church of Christ to do at all times, and especially in times like these. I mean even in material affairs; who knows what may break upon us within the next few weeks. We hope for the best, but we do not know, we do not know what troubles are around the corner. We may have a multitude of difficulties to face before long, and we had better be fortified against that hour. I do not say there will be—there may be.

Jehoshaphat found inspiration in the record of the Divine faithfulness. He said, "Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever?" It is well for us—you do not need to go to books; I know I don't; some things I read in books may be true and they may not, but I know something of the things that have come into my own experience, and so do you. And if we reflect we can say, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice." We are prone to forget the deliverances of our yesterdays, and meet the difficulties of to-day with murmuring and complaint, instead of casting them upon the Lord.

Then, *Jehoshaphat reminded the Lord of that episode in Israel's past.* He said, "Thou wouldest not let Israel invade . . ." "Thou saidst to us 'thou shalt not invade the land of the Moabites and the Ammonites, and the children of Mount Seir.' We did as we were told, and

now," he said, "this is our reward." The Lord said, "I will look after that Jehoshaphat; you did as you were commanded; Israel did as she was commanded long ago, and the responsibility for the consequences of that act of obedience are mine, I will look after them." Oh, I have said it often. A young man came to me and, contemplating a certain course, he said, "What will be the consequences to me if I do thus and so?" I said, "I haven't the remotest idea. I can only tell you that if you do right God will look after the consequences; if you do wrong you will look after the consequences yourself. Now take your choice."

When the centuries had passed, it was now almost ancient history to Israel. "This is our war," said Jehoshaphat. Sometimes it is pretty hard to take, isn't it? You say, "I needn't have had this if I had done otherwise." You did what was right didn't you? "Yes." Never mind, don't worry about it. You did what was right, so leave it with the Lord.

III.

Now let us see what followed. *THE GOOD KING RECEIVED A PROMISE OF DIVINE HELP.* When he had spread his difficulties before the Lord the Spirit of the Lord came upon one of the prophets, and he said, "Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's." You see how prayer is answered with a vital promise. Prayer always makes the word of God, and invariably brings a flaming promise before our minds. We also have to do that in other matters. We employ the expert, don't we, perhaps a physician, and say, "Doctor, what next?" Maybe a lawyer, and you say, "What next?" But you put the case in his hands—that is exactly what Jehoshaphat did, and the Lord said, "I have your case; I will look after it, and in future remember, the battle, as far as this battle is concerned, is not yours but God's."

God always espouses the cause of those who have made His will their choice. He always does, dear friends, to use a colloquialism—He never "lets us down"; He always stands by if we but do His will. Of course, He is more than the greatest multitude; that is a mere commonplace to say "one man with God is a majority." You need not be afraid of people. We read it this morning—"If God be for us, who can be against us?" The main thing for us is to see that God is for us. Somebody remarked to Abraham Lincoln during the Civil War: "Mr. President, I hope God is on our side," and Lincoln replied, "I am not concerned about that; the only thing that concerns me is that we should be on God's side." Let us make Him our choice, and if we have done that, all will be well.

So in this particular case, in this battle—sometimes it needs spiritual discernment; sometimes the word may be given. "Speak unto the children of Israel that they go forward." Sometimes they are told to "set the battle in array." But not in this case; there are times when you cannot do that, and it is folly to attempt it. "Ye shall not need to fight in this battle; set yourselves . . ." What then? "stand ye still, and see the salvation of the Lord with you." Now that is sometimes a difficult thing, but oh it is delightful when God comes, to see Him do the fighting. I have seen it in this church; twenty-nine years ago when it seemed that everything was mobilized against us; there wasn't a thing we could do. It was in the old building, and I can see that meeting. I shall never forget it. Years later I met with a man

in Houston, Texas, who was a judge, and he referred to that meeting. He said, "I was present." I said, "You were?" "Yes," he said, "I was in the gallery. I was visiting in Toronto, and was at the King Edward Hotel. I saw about this meeting, and I determined, being a Baptist, that I would be there, so I went and sat in the gallery. When the chairman asked all non-members to retire I made up my mind I wasn't going to, so I got down on my face where nobody could see me, and I looked through the gallery rail, and I saw it all. And," he said, "Dr. Shields it was the mightiest manifestation of the supernatural I have ever seen in my life." It was! There wouldn't be any Jarvis Street here now if it hadn't been for that; this place would be up for sale, like some other places around here. But I saw God come in that night. I do not know that I ever thought of the figure mentioned in Scripture more than once, where God speaks of "making bare" His arm, like a man rolling up his sleeves to be free to fight the enemy. I do not exaggerate when I say that the people here assembled with their millions of money (there were several of them) were all on one side, and I saw God come in and, with clenched fist, smite them: They dispersed, and went out. We had nothing to do, but "stand still, and see the salvation of the Lord." During a lull in the proceedings, I went back into the parlour, and there was a little bit of humanity, an Anglican woman, who had been with us in our meetings for prayer. When the non-members were asked to withdraw, I believe led of the Spirit she accepted the issue. She went back and she stood on the platform there, and assembled the people, and when I went back that room was crowded with people of all Denominations on their knees, and under the leadership of an Anglican woman, praying for victory! While prayer was being made God came in and we saw the salvation of the Lord.

We need, I say, discernment to know just what to do. But sometimes there is nothing you can do but just simply wait and see God work.

IV.

So I come to my last point, and it is this: THE GOOD KING PRAISES THE LORD IN ADVANCE OF THE VICTORY. He received only a promise from the Lord, no sign at all, but invisible to the natural eye; the Lord said, "I am here; I will fight; you stand still and see me do it." And when Jehoshaphat received that promise he fell down before the Lord, worshipping, and all the people followed suit, and they bowed in worship. But the enemy were there just as real as ever, just as menacing as ever, multitudes overwhelmingly superior to these people who prayed and who now began to praise! And then Jehoshaphat did a remarkable thing; I think I must read it to you: "And they rose early in the morning, and went forth into the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, O Judah, and ye inhabitants of Jerusalem; believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." And now listen—"And when he had consulted with the people, he appointed singers unto the Lord, and that should praise the beauty of holiness, as they went out before the army, and to say, Praise the Lord, for his mercy endureth for ever." Did you ever anywhere else read of such an extraordinary thing as that? Instead of sending tanks they sent the choir, and musical instruments of all sorts. Think of a band leading an army into battle! You never heard of it, did you?

That is what happened here. What had they to praise the Lord for? What had they to sing about? *Nothing, but that they had received the Lord's promise that He had undertaken their case.* When God gives us a promise, it is time to begin praising Him.

Now see *what happened as soon as they took God at His word.* It is said, "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten." As soon as they began to sing and to praise the Lord God began to fight.

But *how did He do it?* Did He send a company of angels? No; here is what happened: "For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another." Haven't you seen that occur? When evil men have conspired to effect a certain object, and it seemed as though they were going to succeed; you couldn't do anything about it, but just stand and say, "I will see what the Lord will do." And as you stood still, by and by you began to see that there was a battle out there, and instead of fighting you they began to fight each other, and they fought it out, like the Kilkenny cats, till there were none of them left. Next Sunday morning I think I will tell you what followed;—no, Dr. Schwarz will be here—it will be two weeks, July 23rd. I'll anticipate it thus far to say that when they had thus destroyed each other the children of Judah, instead of having to fight, went out into the wilderness and it took them three whole days to gather the spoils. What they feared would be an overwhelming disaster was the greatest blessing that ever came to them; they found it in the valley of Berachah, the valley of blessing, all because they prayed, and all because they believed the word of God, and believing the word of God praised God in advance for what He was going to do.

"Judge not the Lord by feeble sense,
But trust Him for His grace;
Behind a frowning Providence
He wears a smiling face.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

Let us trust Him. Let us pray:

O Lord, we thank Thee for the promise of blessing. Already Thou hast blessed us with all spiritual blessings in heavenly places in Christ; already Thou hast given to us exceeding great and precious promises, that by these we might become partakers of the Divine nature. Give us, O Lord, that victorious faith which will laugh at impossibilities, and cry, It shall be done. Help us ever to remember that this is the victory which overcometh the world, even our faith. Amen.

When nations are to perish in their sins,
'Tis in the church the leprosy begins:
The priest, whose office is, with zeal sincere,
To watch the fountain and preserve it clear,
Carelessly nods and sleeps upon the brink,
While others poison what the flock must drink;
Or, waking at the call of lust alone,
Infuses lies and errors of his own:
His unsuspecting sheep believe it pure,
And, tainted by the very means of cure,
Catch from each other a contagious spot,
The foul forerunner of a general rot.

—COWPER.

THE EDITOR'S-SISTER GOES HOME

JUST past midnight July 14th, the Editor's sister, Miss Margaret M. Shields, departed to be with Christ, which is far better. She had been in ill health for some little time, and we could not desire her to return. Notwithstanding, it is impossible for any of us to prepare for death. We sometimes say when one ends the pilgrim journey that it was expected, and to the one departed it is a relief. But there is such a gulf between life and death that it seems impossible, however long the departure has been anticipated, to be wholly prepared for it, and when at last the weary spirit rests, the late days of weakness and suffering are obscured by the memory of years of fellowship and active service. It was so in this case.

It is probable that this Editor owes his life to the ministry of the one now departed. We have been told that when the little boy was at death's door with some kind of fever, and there seemed to be no hope, his sister, but a little girl, knelt at the bedside; put her arms about him, and seemed to infuse new strength and life. Soon, we are told, the little boy dropped off into a natural sleep, and from that moment began to recover.

But how much we all owe to the quiet ministries of people whose names have never been blazoned in the newspapers, but who have been content quietly to serve. It is said of David that when he had served his own generation, by the will of God he fell on sleep.

Margaret, in earlier years, had been faithful as a Sunday School teacher, and in the work of the church generally. Her life was one of quiet service and helpfulness to everybody. She had two brothers in the ministry who followed in their father's footsteps, the Rev. E. E. Shields, of Niagara Falls, and this Editor; and no one was ever more interested in their careers than she. What intercessions in their behalf rose to the Throne, only God and the angels know. She and our surviving sister were inseparable companions for many years, scarcely having a thought apart. Now that she is gone, the one remaining, Ethel, we have no doubt, will find life inexpressibly lonely.

But these things come to us all, they cannot be avoided, and sooner or later we have to answer the Ferry-Man's call, and cross the silent river into the land beyond.

Margaret's funeral service was conducted by her Pastor, the Rev. C. J. Loney, of whose church, Stanley Ave., Hamilton, she and Ethel had long been members. Mr. Loney bore warm tribute to her faithfulness as a church member, and to her Christian character, as a quietly serving disciple of Christ. We shall not soon forget Mr. Loney's very sympathetic message on "The Garden Grave." He was assisted in the conduct of the service by the Rev. John Byers, Pastor of Victoria Avenue Baptist Church, Hamilton. We felt that in Mr. Byer's prayer we were lifted to the Heavenly places, and the tree of life which grows in the midst of the Paradise of God seemed to be not very far away.

The frail body was laid to rest in the Hamilton cemetery, there to await the shout of the archangel, and the trump of God.

What a blessing there is in the Christian hope! At such times one feels especially the upholding of Divine grace, as we rejoice in the assurance of the perpetuity

of life, and the certainty of the resumption of holy and happy fellowships in the tearless and shadowless life beyond.

"For those we love within the veil,
Who once were comrades of our way,
We thank Thee, Lord; for they have won
To cloudless day;

"And life for them is life indeed,
The splendid goal of earth's straight race;
And where no shadows intervene
They see Thy face.

"Not as we knew them any more,
Tollworn, and sad with burdened care,
Erect, clear-eyed, upon their brows
Thy Name they bear.

"Free from the fret of mortal years,
And knowing now Thy perfect will,
With quickened sense and heightened joy,
They serve Thee still.

"O fuller, sweeter is that life,
And larger, ampler is the air.
Eye cannot see nor heart conceive
The glory there;

"Nor know to what high purpose Thou
Dost yet employ their ripened powers,
Nor how at Thy behest they touch
This life of ours.

"There are no tears within their eyes;
With love they keep perpetual tryst;
And praise and work and rest are one
With Thee, O Christ."

HOW LUTHER PREACHED

When I preach, I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church above forty; but I have an eye to the multitude of young people, children, and servants, of whom are more than two thousand. I preach to those, directing myself to them that have need thereof. Will not the rest hear me? The door stands open unto them; they may be gone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the church, and produce great disquietness and discord; for they will needs teach high things touching matters of state, thereby aiming at praise and honor; they will please the worldly wise, and meantime neglect the simple and common multitude.

An upright, godly, and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stills her child, dandles and plays with it, presenting it with milk from her own breast, and needing neither malmsey nor muscadine for it. In such sort should also preachers carry themselves, teaching and preaching plainly, that the simple and unlearned may conceive and comprehend, and retain what they say. When they come to me, to Melancthon, and to Dr. Pomer, etc., let them show their cunning, how learned they be; they shall be well put to their trumps. But to sprinkle out Hebrew, Greek, and Latin in their public sermons, savors merely of show, according with neither time nor place.

—MARTIN LUTHER.

PROTECTION

Though no friend, no man be with thee, fear nothing!
Thy God is here.

"Underneath are the everlasting arms." What child of God was ever permitted to fall lower than God's "underneath"?—Anonymous.

THE POPE'S PUPPET GETS A THRONE INSTEAD OF A GALLOWS

OUR caption refers to Leopold of Belgium, one of the worst traitors of history. After World War One, a few days after the signing of the Armistice, we went from Mons to Brussels, to witness the return of King Albert, the valiant leader of his people, to his Capitol, from which he had been exiled for over four years, leading his armies in the field.

When King Albert made choice of his course, and decided to oppose Germany, *Punch* had a cartoon, in which it represented the then Kaiser somewhat we think in the guise of Satan, offering the kingdoms of this world, and the glory of them, saying to King Albert, "You see, by your folly you have lost all," to which the valiant King replied, "Not my soul, sire."

We saw King Albert acclaimed by the multitudes in his capitol city, in November 1918, as he and his wife rode on white chargers, followed by his children on horseback, at the head of the Allied armies, that is to say, units of the Allied armies, as he returned to his capitol city. He was received by his people with joy unspeakable and full of glory. They were prepared in vast numbers to make every kind of noise that could be instrumentally produced, but instead, a great silence fell upon the throng. One could see that tears were streaming from the eyes of hundreds, as the King, admired by all, rode between the almost worshipping ranks of his faithful subjects:

We suppose that Leopold, his son, was one of the members of his family who rode behind King Albert on that occasion, but what a contrast! Leopold sacrificed everything to save himself, but really lost his soul. He was exiled from his kingdom, and has only just now returned by the will of a bare majority of his subjects.

Why has Leopold been returned? The Papacy did everything in its power to defeat the allied Nations. It used Von Papen in Germany; it used Laval, Pétain and Weygand in France; it used Mussolini in Italy, and of course Hitler in Germany, and very especially it used Leopold in Belgium; just as it offered every possible opposition to Canada's participation in the war in this country; and as it had endeavoured by every means in its power to keep the United States out of the war, in the hope that Britain would be destroyed.

What authority have we for saying that Leopold was such a traitor? We have the highest authority that can be found anywhere. We quote Winston Churchill, "Their Finest Hour."

"In the early hours of the 28th, the Belgian army surrendered. Lord Gort had intimation of this only one hour before the event, but the collapse had been foreseen three days earlier, and in one fashion or another the gap was plugged. I announced this event to the House in far more moderate terms than those M. Reynaud had thought it right to use:

"The House will be aware that the King of the Belgians yesterday sent a plenipotentiary to the German Command asking for a suspension of arms on the Belgian front. The British and French Governments instructed their generals immediately to dissociate themselves from this procedure, and to persevere in the operations in which they are now engaged. However, the German Command has agreed to the Belgian proposals and the Belgian Army ceased to resist the enemy's will at four o'clock this morning.

"I have no intention of suggesting to the House that we should attempt at this moment to pass judgment upon the action of the King of the Belgians in his capacity as Commander-in-Chief of the Belgian Army. This army has fought very bravely and has both suffered and inflicted heavy losses. The Belgian Government has dissociated itself from the action of the King, and, declaring itself to be the only legal Government of Belgium, has formally announced its resolve to continue the war at the side of the Allies.

"Concern was expressed by the French Government that my reference to King Leopold's action was in sharp contrast to that of M. Reynaud. I thought it my duty, when speaking in the House on June 4, after a careful examination of the fuller facts then available, and in justice not only to our French Ally, but also to the Belgian Government now in London, to state the truth in plain terms.

"At the last moment when Belgium was already invaded, King Leopold called upon us to come to his aid, and even at the last moment we came. He and his brave, efficient Army, nearly half a million strong, guarded our left flank and thus kept open our only line of retreat to the sea. Suddenly, without prior consultation, with the least possible notice, without the advice of his Ministers and upon his own personal act, he sent a plenipotentiary to the German Command, surrendered his Army, and exposed our whole flank and means of retreat."

—*Their Finest Hour*, by Winston Churchill, pp. 95-96.

But how does it come to pass that Leopold is now brought back from exile in Switzerland to take the Throne? He was met at the airport by a little group, but the Press reports say there was not a handclap or a cheer to greet him. He has been brought back by the Roman Catholic party in Belgium. He is today what he was at the time he surrendered his Army, and betrayed both his people and their allies. He is a puppet of the Pope. Of those who were tried at Nuremberg and sentenced to death, and ultimately hanged, not one was more guilty than Leopold of Belgium. He ought to have stood with them. No more contemptible figure has appeared on the page of history in many a day.

It would be well now to watch Belgium. The Opposition declares the end is not yet, and there may be grave disorders in that divided country. But whether or no, we may be sure that Leopold has returned to Belgium to do the will of the Papacy, with the assistance of the Catholic party in that country.

When will the world, particularly the Protestant world, awake to a recognition of the fact that the Papacy is the world's Number One mischief maker?

THIS IS QUEBEC

THE daily press reports another attack by eggs and over-ripe fruit, and we know not what else, by a small-sized mob upon Baptist street preachers at La Sarre. In this case they went a little farther, and the press says that they were roughly handled by the crowd. As usual, the police were there, stood idly by witnessing the assault, and then, instead of arresting the Roman Catholic persecutors, they arrested the preachers and put them in jail.

But this is Quebec; and unless something is done, before many years have passed we shall have the same conditions throughout the Dominion.

AMONG THE CHURCHES AND MISSIONS

PRIMARILY, it was our intention to print what we chose to call "A Mid-Summer Bulletin". The design of this bulletin was to give news of the work being done by the churches and missions in fellowship with the Emergency Missionary and Educational Committee of the Union of Regular Baptist Churches.

We are grateful, however, that through the generosity of the editor, Dr. Shields, we have been permitted to give our news much wider and better circulation by having it printed in THE GOSPEL WITNESS.

It is known to many that the major part of the missionary programme previously carried on by the Union of Regular Baptist Churches, is now being solely supported by the Emergency Missionary and Educational Committee. Our financial obligations are, therefore, large; but in order to help make possible the work being done by Rev. J. Knight of Jamaica, Dr. Dubarry of France, and the men who labour on our Home Mission and French-Canadian Fields, the ministers and churches of our committee accept the responsibility with delight, and trust God to meet the needs. No missionaries, anywhere in God's great vineyard, are more worthy of our support than the noble and sacrificial men who serve under our Committee.

We share the news printed below with our readers, in the hope that we may further stimulate interest and prayer in the work, which God has entrusted to our care.

Contributions, large or small, for this missionary work, from either individual friends or churches, will be promptly acknowledged with an official receipt which can be used for income tax purposes. All cheques ought to be made out to "The Emergency Missionary and Educational Committee of the Union" and mailed to:

337 Jarvis St.,
Toronto.

H. C. SLADE.

New Ventures at Fort William

The progress of the work at Fort William, under the able and wise leadership of Rev. W. C. Tompkins, is nothing short of amazing. When Mr. Tompkins went to Fort William, Fundamental Baptist Church was about ready to "fold up"; now, after ten years of aggressive ministry, it has become one of the most thriving churches in our Fellowship. Below, we print Mr. Tompkins' report:

"I suppose it is with us as it is with the ordinary family; nothing spectacular, just the usual number of incidents to keep life from becoming too monotonous, and evidences of a healthy growth in all departments.

"Some were converted, and baptized, and received into membership at the June Communion Service. The young converts are showing marked eagerness to go on with the Lord; others are inquiring the way to Zion with their faces turned thitherward; while there are those who will, we trust, be shortly baptized.

"Prayer-meetings are well supported; and the Bible School, though decreased in numbers during the summer, continues with unabated zeal. At the recent annual Sunday School picnic, about two hundred and twenty-five sat down to supper.

"The radio-ministry, now in its three hundred

and eightieth week for Midweek Meditations (thirty minutes), and in its tenth year of Friday Morning Devotions (fifteen minutes), continues to sound out the word of God throughout this region.

"We have, also, completed a long-standing desire to wire the church for direct-broadcasts so that, in September, we shall be taking our turn, along with other churches here, in broadcasting the Sunday morning services, for that month.

"Vacation Bible School is scheduled for from July 24th to August 4th, inclusive. Plans are afoot to make this the best yet in reaching others for Christ, and in instructing those already contacted.

"Another new venture, begun last week, is the holding of open-air services immediately after the Sunday evening services at Boulevard Lake, a much frequented summer-resort in Port Arthur. We pray this will be used of God to reach many.

"A regular meeting is also held for the Ukrainian-speaking folk of this district.

"The young people go every two weeks, the year round, to hold a service on Sundays at the Mental Home; and once a month, to the Fort-William Manor. Along with this, are occasional services at the sanatorium, and trips to summer camps for witnessing.

"It will be seen that there is enough to do and plenty of opportunity to lift up Christ."

A Forward Movement at Calvary, Ottawa

News comes to us from Mr. J. S. Fraser, Chairman of the Deacons' Board, of the blessing enjoyed by Calvary Church, Ottawa, under the Biblical ministry and spiritual leadership of Rev. Geo. Olley, the pastor.

The services are better attended than they have been for some time, and new faces are continually seen at both Sunday services. Besides the usual Wednesday evening prayer-meeting, which has grown in numbers and interest, two other meetings for prayer are being held each week.

A tract band, composed mostly of young people, go out into the surrounding district every second Tuesday night. As a result, a number have come to the services and have heard the word of God.

An open-air meeting is held at the close of the Sunday evening services on the church lawn. It is known that many Roman Catholics, who live in that district, are listening to the singing of hymns and to the testimonies given by God's people.

Surely this part of the Capital City is being well worked; and, as God's word will not return unto Him void, definite works of grace in the hearts of the people can be expected.

In his letter, Mr. Fraser makes the following comment:

"The memory of Dr. Shields' visit here, some weeks ago, and the sermon he preached is still fresh in our minds. Our prayer is that he may be spared for many years to continue the work which God has called him to do."

Dalesville and Brownsburg

On Sunday, July 16th, Messrs. Guy Appéré and Wilfred Bauman, en route to France via Quebec, visited the churches at Dalesville and Brownsburg.

The work of the French Bible Mission, with its enormous programme in France, Belgium, and Switzerland, was clearly and strongly set before the people of both churches.

Mr. Appéré returns, after his four years' course at the T.B.S., to take up permanent work with this mission. Mr. Wilfred Bauman will also be working in fellowship with the F.B.M., but goes as a missionary of the Emergency Committee of the Union of Regular Baptist Churches.

In a recent letter Mr. Hicks, the pastor, tells of the large number of children who are attending the D.V.B.S. which is now in progress.

Blessing at Sault Ste. Marie

First Baptist Church, Sault Ste. Marie, is, undoubtedly, one of the greatest missionary churches in the Union of Regular Baptist Churches. The Lord continues to honour the preaching of His word through His servant, the pastor, Rev. D. Macgregor. On a recent Sunday, four were baptized on profession of faith in Christ.

T.B.S. Graduate at Work

Pastor Bert Oatley-Willis of Essex, reports:

"I am happy to be able to say that we are not slipping behind. Since arriving, I have been able to engage in a canvass of the town; the canvass is by no means complete at present. This has resulted in getting some strangers, who have been neglected—having had no pastor to visit them—in to the services. I have found this visiting quite a blessing to my own soul, coupled with the fact that I have been received kindly in most of the homes visited. We pray that these who are coming will, ere long, meet the One Who died for them.

"Our Sunday School picnic on July 1st was, despite local counter-attractions, a marked success. Both the Tilbury and Essex Baptist Churches joined us for this event at Kingsville. This closer fellowship, we have been having, has been a mutual blessing. Next Wednesday, we shall join again at a meeting in Essex to be addressed by Mr. Guy Appéré, as he presents to us the work of the French Bible Mission.

"The work at New Canaan, which is associated with the Essex Church, is encouraging. The average attendance is fifty-five; our accommodation is too small. The New Canaan folk have quite a missionary outlook, and recently voted that 25 percent of the work revenue be devoted to our Home Mission Programme.

"We are anticipating blessing during our D.V.B.S. in August when Miss Orrett and Miss Newman come to us, and pray that many young lives will be touched."

Hundreds Hear the Word of God at Harriston

Following the repossession of their church property, the folk at Harriston have been kept busy putting the finishing touches on their new building.

Pews had to be fixed, a cement floor laid in the basement, and considerable painting and varnishing done throughout.

By the assistance of every member, some of whom must have worked early and late, most of this onerous task was accomplished in time for the opening services on July 5th. An account of this celebration, and of the large crowd which gathered for the occasion, appeared in last week's issue of THE GOSPEL WITNESS.

A fine opportunity was presented to preach the word of God on July 12th. Rev. G. Adams, the pastor of

Bethany Baptist Church, was asked to be one of the speakers at the Orangemen's celebration. By the aid of a public address system, actually hundreds were contacted with the message of the Gospel.

The Daily Vacation Bible School, which is now being held, began with a registration of about sixty children. It is expected that the number will greatly increase as the school continues.

Mitchell Square Celebrates Forty-fourth Anniversary

Student Pastor Russell Cherry reports good times at Mitchell Square.

After forty-four years of faithful witness, this church continues to stand as a beacon for God in the heart of a large country community. At the Anniversary Services held a few weeks ago, the auditorium was packed to capacity for the morning service, and almost filled again at night. Rev. and Mrs. Walter Crone, from Peterborough, ministered in word and song with great acceptance. It is expected that several will be following their Lord in baptism, shortly, at which time a beautiful painting, donated by Mr. and Mrs. Shellswell, will be placed in the baptistry of the church.

Since Mr. Cherry has been able to give full time to the field, attendances, especially in the Bible School, have considerably increased.

Gateway to the North

Previous to the holding of a two-day conference in North Bay, the latter part of June, the whole city was covered with leaflets; and personal invitations to attend the meetings were given to every person contacted. Doubtless this accounts, somewhat, for the many strangers who attended the two evening services in the High School Auditorium when Dr. Shields was the preacher.

Some interested people were discovered through this city-wide effort and, in order to follow up these contacts, Pastor Geo. Stephens and the people of this newly-formed church are, at present, busily engaged in a house-to-house visitation campaign.

Readers are asked to pray that, through this means, there may be given an opportunity to present Jesus Christ to many who would not otherwise hear about Him.

Courtland and Delhi

The colonization scheme of the Roman Catholic Church has brought, literally, thousands of Roman Catholics from Belgium, and other parts of Europe to the tobacco areas of Western Ontario. As a result, Roman Catholic churches are being built all over the district from Simcoe to Essex, while English-speaking people are gradually moving out and Protestant churches, one after the other, are closing up.

Instead of throwing up their hands in despair, as many are doing, the people of Union Baptist Church, Courtland, are preparing to enlarge their testimony.

With their usual alertness under the leadership of Mr. Oatley-Willis, last year, and this year with Mr. John Eseppe as their pastor, they view this situation as a great foreign missionary field dropped on their very doorstep, and are doing everything within their power to meet the challenge. Delhi has been selected as a centre in which to begin, and out from which they will work to reach other communities.

A suitable building, strategically located in the town, was purchased by one of the Courtland members, and

for some months a Sunday School and a thriving children's work have been carried on.

Now with the help of Student Don Melville on weekends, they are commencing to hold open-air meetings on Saturday evenings in the heart of the town, and regular preaching services on Sunday.

The first services held in the building proved very successful, and through the open-air meetings many have been reached with the Gospel.

The work at Courtland, itself, is in a healthy state. Mr. Eseppi reports good attendances and through the D.V.B.S., conducted by Miss Doris Orrett and Miss Marion Veit, a number have professed faith in Christ as Saviour. Exceptional interest is being shown by the Young People in the lectures on "Personal Evangelism" given on Friday evenings.

Church Organized at Ironbridge

Student-Pastor Kenneth Burton writes:

"The attendance at the preaching service continues to exceed the forty mark, for which we give thanks to the Lord. Two weeks ago, the small body of believers here organized themselves into a New Testament church. We pray that this step may strengthen the witness, which we seek to bear for our Saviour, in this place.

"Definite plans have been made to conduct a D.V.B.S. during the first two weeks of August; we trust that we may, by this effort, gain entrance into new homes.

"We covet your prayers for the work here."

Good News From Malartic

Daily Vacation Bible School is carried on by many of our churches to great advantage. Besides the spiritual profit derived from it, by both teachers and pupils, many new children are contacted and, by this means, become regular attendants at Bible School.

When Rev. Yvon Hurtubise wrote from Malartic, they were in the midst of their D.V.B.S. The number attending has far exceeded their highest expectation. They anticipated and prepared for about forty-five, which was the total attendance last year; but to their utter surprise and amazement, eighty-three have registered, and their average attendance has been seventy-five. Twenty-three of these children come from a place called Malartic Goldfields, a mining settlement eight miles out of town, and are brought in each morning by truck. A number of French Roman Catholic children from the town are also attending. Mr. Hurtubise believes that the Lord is speaking to a number of these children and feels certain that, before the meetings close, some of them will be saved.

The open-air meetings held on Saturday evenings have been, so far, a great success. Crowds ranging up to one hundred have been listening intently to the message of salvation as it has been presented in this way. Some have remained afterwards to talk; others have requested New Testaments.

The real worth of such meetings can only be fully appreciated by those who know what it means to live and attempt Christian work in a predominantly French-Canadian Roman Catholic town. We wish all our readers could visit places like Malartic in North-Western Quebec and see the situation for themselves.

Neighbouring towns and districts are also being visited following a "tract" campaign carried on from Sudbury. Visitation work is done in connection with

the French Broadcast from Kirkland Lake as well, by which, we are sure, thousands are being reached weekly with the message of Life. Mr. Hurtubise rejoiced to hear from a recent French-Canadian convert who went to work in the bush some miles away. He requested three New Testaments to give to some of the men to whom he had been witnessing!

Miss June Armstrong, a student at T.B.S., who went to assist Mr. and Mrs. Hurtubise for the summer, is being used effectively in making a house-to-house canvass of the whole town. Many will recall that it was through this method that the work in Malartic was actually begun about six years ago. Although Miss Armstrong found conversing in French a bit difficult at first, she is now enjoying it and finds many not in the least antagonistic, but quite ready to listen. In order to search the Scriptures for themselves, several have requested New Testaments.

Kirkland Lake Flourishes Again

Following a major strike in the gold mines which resulted in a large exodus of people, Kirkland Lake, during the early part of the Second World War, was reduced to a "ghost town". We rejoice to learn that it has again become the thriving centre it once was, and that the Gospel work, so faithfully begun by Rev. J. B. Cunningham, now of Calgary, and maintained so well by Rev. W. H. Frey, now pastor in Tramelan, Switzerland, has been revived. Besides a few of the original members who never left the town, they are blessed with quite a number of new ones. Most of these, such as Dean Sharpe, a graduate of T.B.S., are very active in the Lord's service, and already considerable progress has been made.

A few weeks ago, Mr. G. Aceti of Timmins was asked to come down to preach and to give leadership to this young cause. Mr. Aceti was, for over fifteen years, an honoured deacon of the First Baptist Church, Timmins, and for about the same number of years, Superintendent of the Bible School. During this time, the Sunday School at Timmins had an average attendance of three hundred and fifty, sometimes going over the four hundred mark. He was converted to Jesus Christ from Roman Catholicism in 1926 and, ever since, has been one of the most sincere and zealous Christian workers we have met. From the very outset, the Lord blessed his ministry at Kirkland Lake. In his own words, Mr. Aceti tells the story of his first two Sundays on this field. He writes as follows:

"Last Sunday, July 2nd, at the evening service, five adults responded to the invitation to obey the Lord in the ordinance of baptism; plans have been made—Lord willing—to hold a Baptismal Service on Friday evening, July 14th, when Rev. J. R. Boyd is expected to officiate and administer this ordinance. (Six followed their Lord in baptism last Friday.—H.C.S.)

"My house-to-house visitation, last week, produced encouraging results; some, who had not been at the services for years, were with us on Sunday evening, July 2nd.

"We had two services at Heaslip, thirty miles from Kirkland Lake. Forty-two people were present on Sunday afternoon, July 2nd, at 1.30 p.m., which was an open session of the Bible School there; at a prayer-meeting on Monday evening, July 3rd, thirty-seven were present."

Under the present leadership, we predict great things for the work at Kirkland Lake.

WANDERING THOUGHT

"Bringing into captivity every thought to the obedience of Christ."—2 Cor. 10:5.

All our thoughts are continually wandering from God: we think nothing about him: God is not in all our thoughts; we are, one and all, as the Apostle observes, "without God in the world." We think of what we love; but we do not love God; therefore, we think not of him. Or, if we are now and then constrained to think of him for a time, yet, as we have no pleasure therein, nay, rather, as these thoughts are not only insipid, but distasteful and irksome to us, we drive them out as soon as we can, and return to what we love to think of. So that the world, and the things of the world,—what we shall eat, what we shall drink, what we shall put on, what we shall see, what we shall hear, what we shall gain,—how we shall please our senses or our imaginations,—takes up all our time, and engrosses all our thought. So long, therefore, as we love the world; that is so long as we are in our natural state; all our thoughts from morning to evening, are no other than wandering thoughts.

But many times we are not only "without God in the world," but also fighting against him; as there is in every man by nature a "carnal mind which is enmity against God": no wonder, therefore, that men abound with unbelieving thoughts; either saying in their hearts, "There is no God," or questioning, if not denying, his power, or wisdom, his mercy, or justice or holiness: No wonder that they so often doubt of his providence, at least of its extending to all events; or that, even though they allow it, they still entertain murmuring or repining thoughts. Nearly related to these, and frequently connected with them, are proud and vain imaginations. Again: sometimes they are taken up with angry, malicious or revengeful thoughts; at other times with airy scenes of pleasure, whether of sense or imagination; whereby the earthy sensual mind becomes more earthy and sensual still. Now by all these they make flat war with God; these are wandering thoughts of the highest kind.

Why is God not in all the thoughts, in any of the thoughts of the natural man? For a plain reason: be he rich or poor, learned or unlearned, he is an Atheist; (though not vulgarly so-called;) he neither knows nor loves God. Why are his thoughts continually wandering after the world? Because he is an idolator. He does not indeed worship an image, or bow down to the stock of a tree; yet he is sunk into equally damnable idolatry; he loves; that is, worships the world. He seeks happiness in the things that are seen, in the pleasures that perish in the using. Why is it that his thoughts are perpetually wandering from the very end of his being, the knowledge of God in Christ? Because he is an unbeliever; because he has no faith; or, at least no more than a devil. So all these wandering thoughts easily and naturally spring from that evil root of unbelief.

—JOHN WESLEY.

All systems of morality are fine, but the Gospel alone has exhibited a complete assemblage of the principles of morality, divested of all absurdity. It is not composed, like your creed, of a few commonplace sentences put into bad verse. Do you wish to see that which is really sublime? Repeat the Lord's Prayer.—NAPOLEON I

EVANGELICAL RELIGION

the religion, that is to say, of faith, as distinct from the religion of works; the religion which, despairing of self, casts all its hope on God, as opposed to the religion which, in a greater or less degree, trusts in itself; in a word—since religion in its very nature is dependence on God—religion in the purity of its conception, as over against a quasi-religious moralism.

—BENJAMIN B. WARFIELD.

HOLD FAST

Hold fast to the Bible as the anchor to our liberties; write its precepts on your hearts and practice them in your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this BOOK we must look as our guide for the future.

—U. S. GRANT.

Do not be ruled by the multitude: God is greater than the multitude. Do not say, "I am only a little grain of sand, how could I resist this little rising storm which is blowing about the dust of which I am only a speck?" Imperceptible little grain of sand, you have the weight of a rock, that is to say all the weight of the truth, on this ground which the hurricane is blowing away.

—Alexandre Vinet.

Bible School Lesson Outline

Vol. 15 Third Quarter Lesson 6 August 6, 1950

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

THE PROPHET'S PRAYER

Lesson Text: Habakkuk 3:1-6, 17-19.

Golden Text: "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."—Hab. 3:2.

I. Blessing for the Present: verses 1, 2.

The prophet Habakkuk, burdened because of the sin of his people, received a vision of the Lord in all His power and glory (Hab. 1). It was given him to see the chastisement which would come upon his people at the hand of the Babylonians, who would in turn be punished for their iniquities. He called upon the people to bow in silence before the Lord (Hab. 2). Habakkuk's prophecy ends with a hymn of prayer and praise to Jehovah (Hab. 3).

That this hymn of praise was intended for public worship is clear from the opening and closing verses and the direction "Selah". The designation "upon Shigionoth" (v. 1) seems to mean "after the manner of elegies", denoting the character of the music, although these words may signify "on account of sins of ignorance", or "for voluntary transgressions", and if so, would refer to the subject matter of the ode. Directions are also given concerning the musical instruments to be used as accompaniment (v. 19). The word "Selah" (vv. 3, 9, 13), used frequently in the Psalms, is probably best taken as a musical sign, found at the end of sections, and marking a rest or pause which serves to emphasize the preceding thought.

The prophet was overcome by the prospect of the Lord's greatness and power; he was seized with trembling fear. Such is ever the effect of seeing God in His holiness (Ezek. 1:28; Mk. 16:8; Acts 9:3-6; Rev. 1:17); we realize our own sin and insignificance (Job. 40:4; 42:5, 6; Isa. 6:5; Lk. 5:8).

But a transforming vision of God, while humbling in its effects, lifts us to new heights of holy aspiration. Habakkuk prayed fervently for revival blessing (Psa. 60:1; 80:3; 85:6; Jer. 31:18; Lam. 5:21). Inspired by the Holy Spirit, he had caught a glimpse of final and full deliverance for his people, but he yearned for a visitation of God upon them during these present weary years of exile and distress (Psa. 138:7;

Isa. 57:15; Hos. 6:2; 14:7). The Lord's work will ultimately be fully established and His Church will triumph at last (Matt. 16:18), but we need His power in a special way "in the midst of the years" during the long tedious fight against sin, when there is no crisis to stimulate heroic endeavour, and when there is great danger of fainting, coldness and careless drifting (Isa. 35:3, 4; 40:29-31; Lk. 18:1; 21:34; 1 Cor. 15:58; 16:13; Gal. 6:9; Rev. 3:15-19). The middle years present peculiar temptations, for the first enthusiasm of youth has largely passed, and the tranquility and settled wisdom of age have not yet been attained.

The revelation of complete deliverance for the Israelites had been disclosed to the prophet, but he longed for the Lord to make known His presence with them in the midst of the present adverse circumstances which threatened to overwhelm them. Habakkuk accepted the disclosure that wrath would be poured upon his people's foes, but he prayed that mercy might be the portion of God's own children (Psa. 23:6; 33:22; 100:5), even as He had promised (Psa. 89:21-33).

II. Praise for the Past: verses 3-6.

The prophet was encouraged to pray for revival blessing when he remembered the tokens of God's power and grace, given in past years.

God revealed Himself to Israel at Mount Sinai when He gave the law to Moses (Exod. 19:9, 16-22). Teman, the country south of Judea and near Edom, where Mount Paran was situated, was near Mount Sinai and is thus closely associated with that name, which stands for the revelation of power, might and holiness (Deut. 33:2, 3; Judg. 5:4). The glory of God covered the heavens and the earth (Job. 37:21; Psa. 68:7, 8; 77:18-20). God's glory was as the sun, and horns or bright beams, as it were, emanated from His hand (Psa. 18:7-15). The glory of God veiled or hid His power, so that it was not clearly revealed (Exod. 24:15-17; 33:18-23; Psa. 104:2; Isa. 45:15).

The Lord sent forth pestilences as instruments of His wrath to punish His people's foes (1 Sam. 5:9, 11), manifesting also His grace to His own. In His triumph He is represented as measuring the earth (Isa. 40:12). He subdued all peoples and nations (Psa. 47:3; 1 Cor. 15:28; Heb. 2:8). Even the everlasting hills, symbols of endurance (Gen. 49:26), were shattered at His presence (Judg. 5:5; Psa. 97:5; Isa. 64:1-3; Nah. 1:5), for He alone is eternal (Deut. 33:27; Psa. 90:2; John 1:1; 1 Tim. 1:17).

III. Grace for the Future: verses 17-19.

After contemplating the coming of the Lord as Saviour and Deliverer of His people (vv. 7-16), the prophet Habakkuk

gave utterance to his sublime confidence in God. In spite of present distress or future calamity, he was possessed of full assurance in the Lord's protecting and preserving care (Matt. 6:25-34; Phil. 4:11, 12).

Since the Jews were originally an agricultural and pastoral people, their prosperity would be measured in terms of their chief natural products—figs, grapes, olives and grain, and of their flocks and herds. Habakkuk confidently declared that although all natural resources should fail, he would still rejoice in the Lord and in His salvation (Psa. 9:13, 14; 13:1-6; Lk. 1:47; Phil. 3:1; 4:4).

The prophet did not rely upon man for his strength, but upon God (Exod. 15:2; Psa. 18:1, 2; 28:7), Who would enable him to leap as does the fleet and graceful hind, escaping from its foes (2 Sam. 22:30). He would dwell victoriously upon the safe and lofty heights, no longer confined to the valleys of defeat and disaster.

Thus did Habakkuk address the Lord with mingled prayer and praise, adoring Him as he besought a new manifestation of the Lord's power and grace to suit the present need (2 Chron. 20:20-22, 26).

FOR YOUNGER SCHOLARS:

Show how dependent we are upon God for our daily food (Matt. 6:11). He sends the showers, sunshine, heat and cold to make the grain grow, from which bread is made (Isa. 55:10). Without Him no animal could live or grow to provide meat for us. When millions are starving, God has given us plenty. To Him we owe all we have, and we should give Him our grateful thanks (Psa. 136:25, 26). But God is greater than all the things which He creates and provides. Should all else or all others fail, He will never leave or forsake those who put their trust in Him (Josh. 1:5; Isa. 4:10; Heb. 13:5). Our hopes are set upon Him, and not upon His gifts.

DAILY BIBLE READINGS

- July 31—Revive Us Again Psa. 85.
- Aug. 1—Renew Our Days Lam. 1.
- Aug. 2—Turn Us Again Psa. 80.
- Aug. 3—Turn Thou Me Jer. 31:18-21.
- Aug. 4—Turn Thyself to Us Psa. 60.
- Aug. 5—Thou Wilt Revive Me Psa. 138.
- Aug. 6—They Shall Revive Hos. 14.

SUGGESTED HYMNS

Revive Thy work, O Lord! God is here, and that to bless. O Lord, Thy work revive. Hear us, O Saviour, while we pray. There shall be showers of blessing. My God, I have found.

THE GOSPEL WITNESS,
130 Gerrard Street East,
Toronto 2, Ontario, Canada

ORDER FORM

Enclosed find \$..... to be applied as follows:—

- A subscription to *The Gospel Witness* \$3.00
- The Plot That Failed* \$2.00
- Renewal of subscription to *The Gospel Witness* .. \$3.00
- Other Little Ships* \$2.00
- The Priest, The Woman and The Confessional* \$1.00

NAME

STREET

CITY OR TOWN PROVINCE

The following books are offered as premiums to subscribers to **THE GOSPEL WITNESS**. Check the one you wish to receive:

- 1. *The Papacy, in the Light of Scripture*, by Dr. T. T. Shields.
- 2. *The Greatest Fight in the World*, by Rev. Chas. H. Spurgeon.
- 3. *Russellism, or Rutherfordism (Jehovah's Witnesses)*, by Dr. T. T. Shields.

NOTE:—If cheque is used other than drawn on a Toronto Bank, 15c exchange should be added.
U.S.A. subscribers kindly do not use Postal Notes.