

The Gospel Witness and Protestant Advocate

Authorized as Second Class Mail, Post Office Department, Ottawa

Vol. 29, No. 23

130 Gerrard St. E., TORONTO, SEPTEMBER 28, 1950

Whole Number 1479

\$10,000.00 FOR THE SEMINARY

WE confess to finding great pleasure in publishing good news; and so we have delight in informing the friends of Toronto Baptist Seminary that we have recently received a gift of \$10,000.00 for the work of the Seminary. We publish this with the greater pleasure, because this donation is given the Seminary for a special reason, and a particular purpose.

Readers of this paper know by this time that JARVIS STREET CHURCH, TORONTO BAPTIST SEMINARY, and THE GOSPEL WITNESS, are unashamedly Baptist. We have fellowship with all our brethren who love our Lord in sincerity and in truth, and we are willing always to go with them just so far as they are in agreement with what we believe to be the plain teaching of Scripture. But where individuals, or churches, or denominations, depart from that which is unmistakably revealed, with all kindness we declare our purpose to walk in the old paths. Such a determination is not particularly popular to-day, but to pursue such a course is just as much a Christian duty now as it ever was.

A few weeks ago a gentleman expressed a desire to see us, and the President, and Vice-President, Rev. H. C. Slade, called upon him. He is a Baptist in the sense in which that term was historically used. He believes profoundly those great truths which Baptists have always believed, and proclaimed, and for the sake of which many have grievously suffered.

This gentleman has had much to do in years past in furthering the propagation of Baptist principles, and has had not a little to do in assisting to build Baptist churches. He does not live in Toronto, and we shall write nothing that could identify him, or his place of residence. But we publish this story with his consent, in the hope that it will move others to follow his example. When we called upon him he congratulated us on the stand TORONTO BAPTIST SEMINARY had recently taken, in which it manifested its determination to maintain the Seminary as a distinctively Baptist School.

The gentleman of whom we write, is a man of broad charity; but he is not an open-unionist, and he is not an open-membership Baptist. He holds that all believers should be baptized; that the Lord's Supper is a

church ordinance, and that according to the teaching of Scripture, baptism should precede participation therein. In taking that position he does not assume that the people called Baptists are better, or in any sense superior to others; but he takes that position because he feels that loyalty to the teaching of the Word of God compels him to do so.

When Mr. Slade and this writer waited upon him, he declared that he was just as much a Baptist as he had ever been, and he wanted to do something to assist in assuring a succession of ministers of the gospel who would be real, convinced, and uncompromising, Baptists. For this reason he proposed to give us securities to the value of \$10,000.00 as a permanent investment, the revenue from which, approximately \$450.00 a year, should be used to assist in the training of needy Baptist students.

The Fund is entrusted to the Trustees of TORONTO BAPTIST SEMINARY, to be used by them exclusively for that purpose, and only for the help of students who are studying in TORONTO BAPTIST SEMINARY.

We were the more encouraged because it was evident that our recent stand had inspired confidence in the Seminary as an institution established in Baptist principles, and an institution which, under trial, refused to be moved from that position.

We have no doubt there are many other Baptists "of like faith and order". We only wish that the seven thousand would not hide in Old Convention caves, where they are hidden "by fifties"—more or less.

Recently in one of our prayer meetings a member reported having received congratulations from a business man on the fact that he was a member of Jarvis Street Church. The business man in particular was also a Baptist, and he said to this brother, "Please assure Dr. Shields that there are still hundreds of people in the Old Convention who believe the Bible to be the Word of God, and whose trust for salvation is wholly in the atonement effected by the Lord Jesus Christ."

McMaster University having cut the last mooring lines, and put out to sea, without chart or compass, bound for any port to which the varying winds of Mod-

ernism may blow it, and with the churches of the Old Convention being increasingly manned by graduates of that Modernistic Institution, and with the virus of Undenominationalism widely affecting so-called "Independent" Baptists—if this state of things continues without interruption, in a few years there will be scarcely any Baptist testimony left in the land.

Speaking for Jarvis Street, we are not wholly "Independent": we are independent in the sense of being absolutely self-governing, but we are not independent of the Word of God. We confess ourselves to be the willing and happy bondslaves of the revelation of God in Christ. By that we will stand, and for that, if need be, we will die.

We rejoice to believe that there are many other Baptists like this generous benefactor of whom we write, and we say to them, without apology, "If you want to invest your money where you can be absolutely sure it will be used for the propagation of the doctrines of the gospel of grace, such as have been held, historically, by Baptists, you cannot do better than make an investment in TORONTO BAPTIST SEMINARY. Do not wait until you die: make it now. If you need the revenue from such an investment for yourself, you may still leave any given amount to the Seminary, retaining the right, as long as you live, to all the revenue therefrom, and the right to withdraw any part of that investment; but you can leave it to us in such a way that at your death, the ownership of that investment would be vested absolutely in TORONTO BAPTIST SEMINARY.

We think it may be profitable, in order that there may be no misunderstanding, to quote from the Indenture covering this bequest, part of Section 3, and the whole of Section 4, reading as follows:

3. But such aid shall be given to such student, or students, only while he, or they, is, or are, student, or students, in course in the Three-Year Theological Course, or in the Four-Year Divinity Course of TORONTO BAPTIST SEMINARY.

4. It is, however, hereby provided that any student taking advantage of the benefits of this Fund, and enrolling as a student for the Baptist ministry in TORONTO BAPTIST SEMINARY, at the end of the first year of his, or their, course, or before entering upon the second year of such course, shall be interrogated by the Faculty of the Seminary in respect to his, or their agreement with the Articles of Faith of TORONTO BAPTIST SEMINARY, as set out in Schedule "A" of this Indenture. And if, as a result of such interrogation, it should transpire that the student, or students, is not, or are not, in agreement with the Articles of the Baptist position aforesaid, and does not, or do not, propose to devote his life, or their lives, to the propagation of the principles there set out, he, or they, shall cease from that time to enjoy any benefit from this Fund.

This provision is designed to secure the carrying out of the purpose of the donor in establishing this Fund, and to prevent a student from taking advantage of the Fund beyond the first year, if it should transpire that he is not in agreement with the historic Baptist doctrinal position as set out in the Articles of Faith of TORONTO BAPTIST SEMINARY.

We are sure that genuine Baptists will rejoice in the information herein contained, and we trust that among them may be found some of the Lord's stewards, who will do likewise.

The management of TORONTO BAPTIST SEMINARY are most grateful for the help thus afforded by our generous friend.

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 7415

Registered Cable Address: Jarwitsem, Canada

THE VIRTUE OF STRAIGHTFORWARDNESS

WE turn to another interesting passage from the book of Proverbs: "Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left; remove thy foot from evil."

Any teaching of real value must always be directed to the individual. Institutions, organizations, corporations, can be what they ought to be only as the individuals comprising them are true, and righteous, men and women. There is a very general departure in our day from a recognition of the value of the individual. Trades Unions, and many Socialist organizations, have a tendency to exaggerate the importance of the mass, at the expense of the individual. Even churches have given themselves up to the teaching of various forms of Socialism, religious, and otherwise. If, and when, they seek to reform individuals and organizations, they direct their shafts at the mass, rather than at the individual. It still remains true that we are born one by one, and that is as true of twins and quadruplets as of individuals. A better church, a better society, a better organization of any kind, such as a better nation, or a better world, can be produced only by producing better individuals, better people.

Hence, our simple word is directed first to the individual reader, and it is an exhortation to every individual, in all manifestations, expressions, activities of life, to study to be straightforward: "Let thine eyes look right on, and let thine eyelids look straight before thee."

We have somewhere heard of two people, each of whom had a crossed eye, but each looked in a direction opposite to the other. Walking along the street they met in collision. One of them said, "Why don't you look where you are going?" to which the other replied, "Why don't you go where you are looking?" The highways of life are thronged with people who do not see straight, and

because of that, are continually coming into collision with each other.

We venture to suggest a few applications of this principle of the virtue of straightforwardness.

It is imperative that we should avoid the habit of double-mindedness. A double-minded man is mentally cross-eyed. The Scripture says, "a double-minded man is unstable in all his ways". One is to be pitied who is, physically, afflicted with a crossed eye. It is something he cannot help, unless, indeed, modern surgery has learned how to correct it. But double-mindedness can be corrected. We are admonished: "Keep thy heart with all diligence; for out of it are the issues of life".

We are further exhorted that every one be thoroughly persuaded in his own mind. Double-mindedness is a mental habit. It is caused by failure to think anything through to a conclusion; by the habit of living superficially; and running after every will-o-the-wisp that shows itself. We should take time to consider. We should make the mind a judicial court, where witnesses are examined, and evidence is weighed; where witnesses are cross-examined, and where one piece of evidence is studied in contrast with another; and all the faculties of the mind should be constituted a jury, and conscience should be set up as a judge. Thus we should discern between good and evil, and choose only that which is good, and thereafter "let thine eyes look right on, and let thine eyelids look straight before thee."

Straightforwardness of character is rooted in a mind of deep conviction, coupled with a resolute, indomitable, will. We reach conviction of truth by much study, and by clinical experimentation with the things we believe. There is a vast difference between prejudice and conviction. Prejudice is significant of a mental state, where matters have been prejudged without any consideration of evidence. The mind is thus "made up" in a given direction, often in utter disregard of facts. But the conviction of truth is the result of experimental testing, and of the acceptance only of that which is demonstrably true.

Then the character is formed by a will that is in invariable consonance with the convictions of the mind. What a delight it is to meet people of such straightforwardness of character! They know where they are going, and so does everyone else. They will not allow themselves to be "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." They have heeded the admonition: "Turn not to the right hand nor to the left: remove thy foot from evil". There never was one so straightforward as the Lord Jesus Christ. How undeviatingly He trod the path of divine appointment, and steadfastly set His face to go to Jerusalem! There are people who are like the wheels of Ezekiel's vision, who go every one straight forward, and turn not as they go.

All this involves the obligation of thinking straight. Few people know anything about that: they think in circles, or in fragments, like the old Canadian Northern Railway in the west, that went through to nowhere! "As (a man) thinketh in his heart, so is he."

And to our straight thinking we must add straight planning. Whoever plans crooked things will be likely to walk crookedly, and act crookedly.

And to our planning we must add straightforward acting. In our walk, in all that we do, we should habitu-

ate ourselves to straightforwardness. It is proverbial that consistency is a "rare jewel". Notwithstanding, we should study to be consistent, to make our to-day agree with our yesterday, and our to-morrow to agree with our to-day. We say of some, that one can always know where such a person stands; yes, and where he walks, and where he will not stand, and where he will not walk. We have seen and observed the direction of his life, and we know that his eyes "look right on", and his eyelids look straight before him.

All this should especially be true of one's religious life. The path of the just is not a zig-zag road: we ought to know what we believe, religiously. We ought to believe only because we have reached definite convictions of truth. There will be in the growing Christian an increase of knowledge, a broadening of view, and an enlargement of life. But the soul that has learned to run with patience the race set before him, looking unto Jesus, will be sure to pursue a straight course; and that is imperative, if we would really make progress in the Christian life.

The principle should apply also to our associations. Two cannot walk together unless they be agreed. Two people cannot long keep step unless they are going in the same direction. It is well to part company with people who are always changing their place, and are ever learning, and never coming to a knowledge of the truth.

Let us listen to the wise man:

"Hear, O my son, and receive my sayings; and the years of thy life shall be many. I have taught thee in the way of wisdom; I have led thee in right paths. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble. Take fast hold of instruction; let her not go: keep her; for she is thy life. Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. For they sleep not, except they have done mischief; and their sleep is taken away, unless they cause some to fall. For they eat the bread of wickedness, and drink the wine of violence. But the path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness: they know not at what they stumble." If we would walk in a straight path, we must ponder the path of our feet—to use a colloquialism, we must "watch our step".

It is well that one should ask himself: In what direction is the path that I am now traversing, leading me? Is it, beyond all doubt, "the path of the just"? Only as we thus frequently review our journeyings, and ponder the path of our feet, can all our ways "be established".

We should apply this principle to our religious fellowships. With whom do we consort? To whose conversation do we expose our receptive minds? There are people who are, religiously, everything by turns, and nothing long. They sample all the churches in town. They run to every new religious restaurant that is opened. But the one who would look straight forward, cannot afford to keep such people company. We cannot afford to be here, and there, and everywhere. We must find the right path, and then steadfastly pursue it.

This principle applies to the matter of Christian service. Every true Christian has some work to do: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them".

Every true Christian is a member of the body of

Christ, for—"now hath God set the members every one of them in the body, as it hath pleased Him". The members of our bodies do not change places. The right hand is not the left, nor the left, the right. The eye is not the ear, nor the ear the tongue. Each member has its own proper place and function, and the body can really live a healthy life, and fulfil its function as every member of that body stays where God has put it.

We have heard of a man's applying for a situation and reporting the numerous places where he had worked, and the different kinds of work he had attempted to do. He told the man, to whom he was applying for a job, that he had had a great deal of experience. To which the man replied, "Yes; and you have had too much experience to be useful here". No employer wants a man who is continually getting a new job.

We should look straight forward to the job we have. We should stick to it—in the Sunday School, in the choir, as an usher, as a church member: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord".

A COLLEGE APPOINTMENT TERMINATED

Dr. Geoffrey Fisher (Archbishop of Canterbury) stated yesterday that views expressed by Dr. C. J. Wright, a tutor at St. Augustine's College, Canterbury, did not represent the belief of the Church of England. Dr. Wright was reported to have said at the Modern Churchmen's conference at Cambridge last week that Christian scholars lacked confidence in the statement of the Virgin Birth as historical fact.

The Archbishop pointed out that St. Augustine's College is not a missionary college of the Church of England, and that its temporary use to prepare prospective ordination candidates for matriculation and, in some cases, the London B.A. will come to an end this month preparatory to its becoming a central college for the Anglican communion for priest-students. The Archbishop added that Dr. Wright's appointment would finish with the ending of the interim use of the college and that he "in no way reflects the theological outlook of the future college, with which he will have no connection."

Dr. Fisher continued that Dr. Wright's statement about the Virgin Birth did not represent the mind of the present corporate body of St. Augustine's, of which he was not a member, or the mind of the Church of England, "which holds and proclaims the doctrine of the Virgin Birth as portrayed in Scripture and the Creed to be a fact of history."

(Dr. C. J. Wright, who was formerly a Methodist minister and chairman of the Manchester and Salford Free Church Federal Council, was ordained a priest of the Church of England in 1945. He was curate of St. Leonard's, Middleton, from 1945-6, curate-in-charge of Glynde (Sussex), 1946-7, and was appointed Rector of Kingston, Canterbury, in 1947.)

—*The Manchester Guardian*, August 25, 1950.

Oh that the love of Christ may burn all the love of the world out of your heart! Adieu. Never fear the bishop; let your eye be on the great Shepherd and Bishop of souls. He will make your way plain.

—GEORGE WHITEFIELD

REV. W. C. TOMPKINS CELEBRATES 10 YEARS OF MINISTRY AT FORT WILLIAM

ON Sunday, September 17th, Rev. W. C. Tompkins celebrated his 10th Anniversary as Pastor of Fundamental Baptist Church, Fort William. Besides the regular services on Sunday, three week night meetings were held in connection with this event, and it was the writer's happy privilege to be present and to minister at all these gatherings.

Tuesday evening was an occasion of special delight. Following the preaching service, the congregation retired to the basement of the church to enjoy a time of fellowship and refreshments bountifully provided by the ladies of the Church. It seemed to us that every member of the congregation remained to take some part in extending hearty felicitations to this devoted servant of Jesus Christ. As a token of their esteem and appreciation of his tireless ministry among them for the past 10 years, the members presented the Pastor with a substantial purse. Mrs. Tompkins, who is in the truest sense a helpmeet, was given a beautiful bouquet of flowers.

Just nine years ago we had the privilege of holding a week of meetings in Fort William and the transformation which has taken place since that time is nothing short of miraculous. In visiting the work at Fort William, one cannot but be impressed with two outstanding features, which ought to characterize every New Testament Church, namely, growth and quality. Mr. Tompkins is indeed a careful and wise master builder. He not only knows how to lengthen the cords but also to strengthen the stakes. His people are well taught in the Word of God and have cultivated a ravenous appetite for Gospel truth.

Through his radio ministry, which has been carried on without interruption for eight years, under the name, "Midweek Meditations" he covers an area of 200 miles and brings messages of salvation to thousands of people, who cannot be otherwise reached. The mail received in connection with this broadcast from people in the United States as well as Northern Ontario, shows that many are being helped spiritually and some are being saved. In some cases, Mr. Tompkins is the only pastor they know and they do not hesitate to address him by that worthy title. Recently, the church building was wired and throughout the month of September, every Sunday morning service has been broadcasted.

The Young People of the church are well trained in the Word and work of God and are of a calibre which might be coveted by any pastor. When we went up to the Studio for the Wednesday evening broadcast at 9.30, it was most inspiring to see not less than 30 of these young people, who had come to assist in the singing of the Gospel Hymns and to give prayerful support to the evangelistic message which was so ably preached by the Pastor.

GOSPEL WITNESS readers and friends will join in extending hearty congratulations to Mr. and Mrs. Tompkins, and will pray that their bow may long abide in strength to minister to the thousands of precious souls who live in the vast Lakehead.—H.C.S.

The Jarvis Street Pulpit

The Communist Blueprint for the Conquest of Canada

A Sermon by Dr. F. C. Schwarz, of Sydney, Australia

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 10th, 1950
(Electrically Recorded)

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever shall lose his life for my sake shall find it."
—Matthew 16:24, 25.

TO-NIGHT I have a subject that is not wholly pleasant, on which I must speak. Doubtless there will be those in this assembly who will say, "Why do you want to waste your time entering into political subjects? Why don't you preach the Gospel, and leave it at that? Allow politics to look after themselves?" Now the first thing I must say in reply to that is this: Communism is not politics. When I went to Geneva some of the European brethren were very nervous about the subject that had been allotted me for an address. The subject was, "Communism and the Bible." Communism is very close to various countries in Europe and rather understandably, some of the brethren were a little bit nervous, and thought, "Well, we never know when the Communists will be upon us, so it is perhaps a little indiscreet to speak on such a subject." So my subject was changed to "Totalitarianism and the Bible." The alleged reason for it was that Communism was a political party, and we did not wish to enter politics.

However, when I arrived at Geneva, I refused to speak on the allotted subject, on the grounds that I was not competent to speak upon it. There are many brands and varieties of totalitarianism in the world about which I know very little. Your own pastor had been allotted a subject dealing with one brand of totalitarianism, that was "Romanism and the Bible," and I endeavoured to point out that, while it was true that Communism had a political party, it was quite untrue to say that Communism is a political party. Generally speaking, a possession is not identified with the possessor. Communism possesses a political party, but in itself it is much more: it is a world philosophy of lust; it is atheism militant and unadorned; it is slavery of a viciousness never exceeded in the darkest ages of the earth; it possesses a doctrine of God, that God does not exist, but that He, or the idea of God is a product of the class struggle; it possesses a doctrine of man, that man is the creation of his economic environment; it possesses a doctrine of sin, that sin is the outworking of the capitalist system; it possesses a doctrine of redemption, that redemption is the fruit of the revolution, and the establishment of the dictatorship of the proletariat.

Anyone who contends that Communism is a political party is ignorant, backward, and dull. The political party is simply one of the instruments that Communism as a world force and philosophy is utilizing to achieve its desired ends. I ask you this, since when has it become unchristian to oppose atheism and infidelity? Since when has it been wrong to answer doctrines that debase

and blaspheme God and His cross? To-night I make no apologies for speaking on the subject of "Communism and its plans for the Internal Conquest of Canada," and I trust that when I finish it will serve as a challenge to everyone here to consider where they stand; to see the aligning of forces taking place in the world to-day, and to decide just where they are going to be in this great conflict.

Communism is not a vague, accidental system that doesn't know where it is going. What has come to pass in the world to-day is not the effect of an accident. On Friday night when I was speaking on the subject of "Communism and Church Infiltration" I received this most ludicrous note. This illustrates what blindness can operate in the human mind. Listen to it: "Dr. Shields—Kindly ascertain before Friday's lecture if Dr. Schwarz is clear about the difference between Stalin's political policy of limiting Communism to Russia and Trotsky's plan of World Communism." Is it possible that such blindness can exist in the world? Did the gentleman who wrote this never hear of Poland; never hear of Czechoslovakia; never hear of Roumania; never hear of Bulgaria; never hear of Yugoslavia; never hear of Greece, which suffered incredible torture in a dastardly civil war; never hear of Italy; never hear of France, never hear of China, where to-day four hundred and fifty million people are units or tools to be utilized by Stalin and Communism for any purpose that he desires. "Stalin's policy of limiting Communism to Russia!" It is incredible that such ignorance could prevail.

Just as Communism everywhere throughout the world to-day is on the march, so it is on the march here in Canada; and you know that this, and other countries of the world are threatened, not only from without, but also from within. The Word of God says to the Christian, "Ye are the salt of the earth, but if the salt have lost his savour, wherewith shall it be salted? It is henceforth good for nothing, but to be cast out, and to be trodden under foot of men."

To-night I here issue a challenge in the face of what we see coming to pass before our eyes. What manner of men and women ought we to be? Have we lost our savour? I want one thought to be dominant in your minds while I give this address, and that thought is, "Lord, what wouldst Thou have me to do?"

A World-Wide Communist Textbook

One of the most diabolically clever and vicious books ever printed is the worldwide Communist textbook, *Left-*

wing Communism and Infantile Disorder, written by Lenin in 1919 and 1920. It is a textbook in every Communist school throughout the world; it lays the basis of the entire Communist program and policy that has led it to its present state, so that it bestrides this narrow world like a colossus. Lenin, at the time of his writing, was dictator of Russia, a country convulsed by civil war, war without, war within, internal strife, rioting, starvation, famine, pestilence. There he was, going to bring order out of chaos, and yet he found time to write this book to give a directive to world Communism in the program that they should adopt. Another name to this book would be appropriate—it could be called, quite adequately "The Glory of Treachery," because in it Lenin sublimates the concept of treachery as the most important weapon in the Communist armoury to bring about their desired results. He was answering those Communists who contended that they ought to be honest; that they ought to let their policy be known and seek for support on that basis. He said, "What bourgeois nonsense! liberal bourgeois nonsense!" and he urged that they go out and infiltrate every existing organization, that they might utilize that organization for their own purpose, swing the leaders into their orbit, and then when they had utilized the organization and the leader as much as they could, when they had wrung from them every drop of juice, they are to be discarded, thrown aside like a garment that is worn out.

I told you some of this on Friday night, and to give you an idea of the tenor of the book, he urges in it that the Communist support the Labor Party in Great Britain, of whom the leader was Henderson. He said, "You go out as an acknowledged Communist to speak, and who would listen to you?" He said, "But you go out to speak for Mr. Henderson and you will have a crowd right away, and then you can utilize Mr. Henderson to secure your results." This is actually written in the book. I am not exaggerating when I say this. He said, "You ask me what do I mean by supporting Henderson." He said, "I will support Henderson in the same way as the hangman's rope supports the condemned man."

Five Steps—and the Hangman's Rope

Communist support throughout the world since that day has proven to be the hangman's rope on many occasions. However, in this book Lenin lays down the principle of the five steps by which the Communists are to take over and control industrially advanced nations. The five steps are these: *Firstly, infiltration of the trade unions; secondly, the utilizing of the trade unions to call an industrial strike.* An industrial strike is a strike called for better conditions, increased wages, lower working hours, increased holidays, paid pensions, etc. *Thirdly, the transformation of the industrial strike into a political strike,* and the Communists define a political strike as one aimed at creating such conditions as chaos, unemployment, hunger, malnutrition, bitterness, class hatred, that the spirit in time will be ripe for a revolution. Hence the third step is the transformation of the industrial strike into a political strike.

The fourth step is *the issuing of the political strike in armed insurrection,* and the fifth step is after the armed insurrection the resultant chaos and slaughter, *the utilization of the positions of trade union leadership to establish the Communist dictatorship,* or what is known as the dictatorship of the proletariat.

So the five-fold program laid down by Lenin is infiltration of trade unions, the calling of an industrial strike, the transformation of the industrial strike into a political strike, issuing the political strike in armed insurrection, then utilizing trade union power to establish the Communist dictatorship.

Rehearsal of Communist Plan in Australia

Last year in the country of Australia, of which I am proud to be a citizen, we saw a detailed rehearsal of this Communist program. We saw it carried through until we had a rehearsal for the very armed insurrection. We saw the Communists go within an ace of destroying and then capturing the entire country. It is appropriate that we should learn lessons from what happens in each country, that we may consider our future activities, that we may consider what our duty as Christians is in such matters, that we can see what call God has for us in the circumstances.

Communists in Australia a Small Minority

The Communists in our country are a minority, they are a small minority. They are so small and insignificant that many people say, "Well, they are not a vital force, why worry about them?" Whenever we have an election the Communist candidates—are always soundly beaten. In our country a candidate has to put in a deposit when he is nominated for the election. He must secure one-fifth of the votes of the winning candidate or he loses that deposit. At all Australian elections the Communists nominate a large number of candidates, but it is a great day of rejoicing for the party when one of them even saves his deposit. So therefore, you might say, "Why worry about them? They are very small."

Less Than One Per Thousand

To give you an idea of how small they are—the Communist membership is between seven and eight thousand in a population of eight million. Less than one per thousand people of the Australian people are Communists, yet this minority, following the blueprint laid down by Lenin, went within an ace, as I said before, of capturing the country; and I personally heard Dixon, the president of the Communist party of Australia, say in the open forum of Sydney that they expect to take over the country within five years.

Trade Unions Officered by Self-Proclaimed Communists

In the first step laid down by Lenin the Communists in our country have been very successful. Although less than one per thousand of the population, our trade unions are officered by self-proclaimed Communists to a considerable extent. *Over thirty percent of Australian trade unions have, not alleged, but officially proclaimed Communists as their leaders.* These unions include the basic industries on which the entire economy of the country depends. They include the coal-mining industry, the waterfront industry, the seamen's union, the workers in heavy industry—steel manufacture, heavy metals, known as the "Federated Iron Workers' Union," and various other industries, even in New South Wales including the School Teachers' Federation. So the Communists have infiltrated the trade unions to the position where they control the coal-mining industry, which is basic to our entire economy, the waterfront union, the dockers, the "longshoremen" I think you call them, the seamen's union, the workers in steel and heavy industries, as well as quite a variety of other unions.

Now the policy of the coal-miners' union, or of its Communist control is this—that Australia must suffer from a chronic coal shortage. Thus they will not allow any industry, any public utility to conserve stocks of coal. Coal mined to-day is used, not to-morrow, but to-day. Consequently, if a coal strike is threatened, before it comes to pass, rationing of gas, upon which most of our cities depend for cooking facilities, comes into operation; rationing of electricity, on which we depend for light, for heat, for cooking, on the part of those who do not use gas. Rationing of public transport becomes immediately effective, because of the very threat of a coal strike.

Last year in the middle of winter, about July, the coldest period of the year, the Communist-controlled executive of the mine workers' union of Australia called a strike. In Australia we have mechanisms, conciliation and arbitration courts, which consider and adjudicate upon claims advanced by workers. Workers' representatives are always present on these courts. The coal miners' claims were before these courts, but before a decision could be given the Communist controlled executive called the strike. It was an industrial strike; they were striking for an increase in wages of one pound per week. That is only \$3.00 in your money, not much is it? But quite a bit in ours. A thirty-five hour per week working week, long service leave . . . It was a group of industrial claims upon which they began to strike. The Government in power was a Labor Government, a Socialist Government, a Government of Labor's representatives. And the Government took unusual steps, because they realized that if this coal strike could be continued for one month Sydney, with one and one-half million people, would be without gas, cooking facilities, without electricity, heating facilities, without transport, without food, without water, without sanitation; all ordered Government would break down; we would be in the most desperate and chaotic condition imaginable.

Union Officials Go to Jail—Communists Go Free

And so the Government did this—they proclaimed a state of emergency; they froze the trade union funds retrospectively, an unheard of action, and they put the army into the coal mines. The leaders of the Communist-controlled union had withdrawn large sums of money from the bank to serve as strike pay to their members, and to keep the strike in operation. The Secretary and President of the mine-workers' federation, the waterfront workers' federation, and the federated iron workers, and the Communist party were called before the arbitration court, and they were ordered to surrender the money that they had withdrawn to the court. The trade union Secretary refused. They were sentenced to jail for six months, the President and Secretary of the mine-workers, the waterfront workers, the federated iron workers went to jail. However, when the officers of the Communist party came before the court, and everyone was anticipating a most heroic stand, there was great surprise when they meekly surrendered the money they had withdrawn, and left the court free men. *In their own Journal they saved their faces, and explained the reason for this by saying that had the leaders of the Communist party been sent to jail the strike would have been decapitated!* The leaders of the unions concerned could go to jail. That didn't make any difference to the conduct of the strike, but they themselves said that if the leaders of

the Communist party had gone to jail the strike would have been decapitated. Who was leading the strike? On their own confession, who was leading?

The First Two Steps Taken

And so we have seen the first two steps of the program—infiltration of the trade unions and industrial strike. Now the industrial strike becomes a political strike. I mean not at getting benefits for the workers, but I mean at causing hardship and suffering and chaos. We had hardship and suffering and chaos. In the middle of winter one bulb and one bulb alone was allowed on at night. No heating appliances of any make whatsoever were allowed, except on a Doctor's prescription. Cooking was allowed for one hour in the morning and one hour in the evening, and the gas was turned off at other times. Hospitals everywhere had to close down their operating theatres, to cease accepting patients. They could not carry on. A considerable number of elderly people died, were gassed, in effect were murdered, because they would ignore the restrictions and go to bed with their gas fire on in the room. When the hour was up the gas would be turned off; they would be in bed asleep; and then, while they were still in bed the gas would be turned on again, and we had a large number of cases of elderly people, living in rooms by themselves, who were gassed and died as a direct result of the coal strike.

The Industrial Strike Becomes a Political Strike

So the strike becomes, not an industrial strike, but a political strike. I mean at creating hardship and bitterness and chaos and destitution. What is the next step? The next step is armed insurrection. We didn't have the armed insurrection, but we had the rehearsal for it. The Communists only regarded this as a rehearsal, the real thing is to come next time. When the Secretary of the Waterside Workers' Federation was committed to jail for contempt of court, agitation on the waterfront took place, and from the waterfront came marching, in their thousands, in protest marching through the streets the waterfront workers. The rehearsal, the bringing of the workers on the streets—although it didn't issue in armed insurrection, you can see how it was working up to it, the practice of which the Communists always think, of bringing the workers on to the streets and on to the barricades for the armed insurrection.

The Strike Continues

Of course, the next step is this: the strike continues for months; industry everywhere comes to a standstill; vast numbers of workers are unemployed; hardships stalk the land everywhere; there is no coal; chaos comes to pass, and street fighting breaks out; the revolution takes place. From the resulting chaos what power will be able to establish order? Who will be able to establish order? Only that power which can get the coal, which can get the miners back to work, and so; after the revolution, through their control of the trade union position, the Communist party then arms to establish the dictatorship of the proletariat, or what is really the dictatorship of the Communist party.

One More Question

There is one more question that doubtless is in your mind, and that is this—How did it all finish? what caused it to fail? It failed only by a veritable hair's

breadth, and it failed because the Communists were not as yet in control of one key union in Australia. You often hear it said that, provided the bulk of the membership of an organization is loyal, the fact that the leadership is a bit extreme does not matter very much. You had better do some re-thinking. In Australia the railways are all nationalized, and the railway workers are embraced in what is known as the Australian Railway Union. Now the two most populous states of Australia are Victoria and New South Wales. They are contiguous, the people are racially the same, economically the same, religiously the same; they live in the same types of houses, eat the same food; there is no difference whatsoever. In Victoria the Victoria branch of the Australian Railway Union supported the strike, refused to transport the coal mined by the army, stood with the Communists in every detail. The New South Wales branch of the Australian Railway Union repudiated the Communists, supported the Government, transported the coal mined by the army, and were instrumental in breaking the strike. *The only difference between the Railway Union in New South Wales and in Victoria is that in Victoria the Secretary was Jackie Brown, a Communist, and in New South Wales Jackie Ferguson, an anti-Communist.*

The Character of Officials Important in Hour of Crisis

When the hour of crisis comes, when the plight of the Nation must be settled within a few days, or a week or two, the vast bulk of the Union membership is helpless, *where all the decisions, at the critical moment when they are important, are made by the executive membership, and every trade union in Australia acted as a reflection of the political standing of its leadership and nothing else. Every Union with a Communist Secretary supported the Communists, and every one without one opposed them.* How important leadership is!

The Position in Canada

I do not know what the position is in Canada. Possibly the conditions here are not quite so open as they are in our own country. The hand of the Communists might not be so easily seen, so easily observed, but you have heard the story, and you can see the potentialities yourself, applying this blueprint of Lenin's, that a very small minority, provided they are disciplined, instructed, loyal and fanatical—they are quite able to destroy an entire country, and to capture it for their own evil purposes.

How Do They Do It?

Now the next question is this—How on earth do they do it? *What gives this almost diabolical strength to a mere handful of people, the Communists?* I have no doubt whatsoever that Communism is of satanic inspiration and power; nevertheless, from the human angle there are many things that we can understand, and to us as Christians they represent a tremendous challenge. The first thing is this: The Communists are a *group of faithful believers*. We have here, not a large group, but a compact group; every single one of them fundamentally believing in their creed, in every paragraph of that creed, and no deviation, even by a hair's breadth is allowed from that position of conviction, faith and belief. So first of all the Communists represent people of conviction—

Communist Standard of Self-Sacrifice

Secondly, the Communists represent a standard of

self-sacrifice that should make Christians turn green with envy. It is a fact that very few church members would be allowed to join the Communist party if they wanted to. Lenin had a slogan—"Fewer, but Better," and the tremendous demands that they place on their membership are such that most Christians, used to the usual Church complacency, would not be prepared to yield to. Church members think that they are entitled to a considerable amount of home life, to personal liberty and freedom, and entertainment; but the Communists do not recognize the rights of their members to private lives; they demand that they take up their cross daily to serve the Communist party.

A Striking Illustration

Allow me to give you an illustration: Twelve months ago I journeyed south from Sydney to address a men's meeting on Communism. It was a meeting of men in a Methodist Church, and after the meeting one of the men came to me and said: "Some months ago in our Christian Endeavour Society we were to have a debate on Communism, and as I had to speak on it I thought I had better find out something about it." It was a peculiar weakness he had, he thought he needed to find out something about a subject before assuming to be an authority on it. Most people are free from any such inhibitions. However, he said, "I thought I had better find out something about it, so I went up to Sydney and went to the Pioneer Book Store," which is the Communist Book Store in Sydney. He said, "I said to the girl there 'I want to find out something about Communism; what books would you recommend?' She said, 'We are having a meeting to-night, why don't you come along?' He said, 'I'm sorry, I cannot come along; I promised my wife that I would take her to the movies.' She said, 'Oh, the movies! I, used to like them very much, too, but since I joined the Communist party three years ago I have been so busy studying philosophy, attending meetings, distributing literature, that I have never had time to go the movies once.'" Do you note the preference? Do you note the precedence? "I have been so busy studying philosophy, and engaged in various activities, that I have never had time for entertainment once."

When I was at the Brisbane General Hospital the Union for the workers there was the Australian Workers' Union, militantly anti-communist in its leadership. However the representative of the men at the hospital was a warder called King, the leading Communist of the hospital. Now the men had not elected King because he was a Communist. They didn't care if he was an octogenarian, a unionist, a nudist—what he was, they didn't care. They elected him because he was a good representative of their local interests, and they knew that whatever the trouble was they could call on King, and he would go in and fight with the management, and fight on their behalf. Every evening when they received their pay he would go to the end of the desk, and if any of them had a complaint, in King went like a shot to contend for them, and he would work faithfully on their behalf, so that he would be elected to the position of leadership. And then, working at a higher level, divorced from the immediate union problems he would be able to destroy their standard, and bring about the revolution and the conditions at which the Communists aimed. But the reason for their control is their self-sacrifice, their industry, their work.

The Courage of Communists

Then there is a third thing about them, and that is their courage. Whatever you say about the Communists, they are not cowards; they demand courage. Just over a month ago a debate was arranged between myself and Philip Frankville, chairman of the Communist party of Maryland, in the University of Maryland, and the people said, "You are not going to debate the Communists, are you? There might be a riot, anything might happen." I always replied to them: "My danger is as nothing compared with the risk that Philip Frankville is running; if he is prepared to take that risk, why shouldn't I?" The folk who were angry in general, the feeling of bitterness and of hatred was directed, not against me, but against my opponent. Nevertheless, he was prepared to come out and brave it, and run the risk, knowing that he was quite apt to be manhandled by the crowd. They are courageous, and because of these three facets of faith, industry, self-sacrifice and courage, they are standing athwart the world, and it looks very likely that their madman's goal might shortly come to pass.

What is the Answer?

Now what is the answer? What is the challenge? We see a segregation taking place among the people of the world; we find different groups forming. Notwithstanding, we have the vast mass indifferent, ignorant, pleasure-loving, bestial, apathetic, and out of that mass various groups are forming themselves. Here we have the Communist, compact, fanatical, indoctrinated, faithful, industrious, sacrificial, courageous; over there the opposite power with very many similarities; we have a militant group of Roman Catholics; and then we have the vast body of apostate Protestants, so decadent and so cowardly that it is hardly able to awake out of its slothful sleep and realize what is coming to pass. There are two attitudes you can take. One is this—you can run before the storm; you can say, "I had better keep my mouth shut; the Communists might come into power and I do not want to be on their black list," and so you can cower in your coward's castle; you can hang your head and await the inevitable that is coming upon you. Or you can in all this see the outworking of the Divine plan, and hear the message that God has for you, saying in the face of these terrible things, "I am calling out a people for my own name; I am calling those who will be true to me, who will enlist on my side, who will bring the very generosity and nobility and courage of their natures and give them as a free-will offering at My feet."

Christ Is Calling

Christ, too, is calling to-night! calling to those who will be the salt of the earth; calling to those who will manifest faith, self-sacrifice, courage, and present again to the world in its dire need the Gospel in all its glory, the wonder of the sacrificial death of Jesus Christ.

God Has a Plan for the World

Now God has a plan for the world. The Bible predicts a state of affairs in the world that must inevitably come to pass. Nevertheless, there is a message that God has for us. You remember when the angel came to Abraham and told him that the destruction of Sodom was to come to pass, Abraham said, "If we can find fifty righteous will not God spare that city?" And the

angel said, "Yes, if we can find fifty righteous, for their sake God will spare the city." Then Abraham came down to forty-five, forty, thirty, twenty, ten, and the angel said, "If we can find ten righteous God will spare the city of Sodom." The ten righteous were not to be found; there were not ten righteous with their hearts toward God, and so Lot and his wife had to flee before the destruction by fire that was to come upon Sodom. And as it was in the days of Sodom and Gomorrah, so shall it be in the days of the coming of the Son of Man. To-night, before the angel of God, dare we put the question to Him. If we can find a hundred righteous will God spare for a time the destruction that threatens? And who can tell, to-night if we are prepared to come right out to God and promise, if we are prepared to bring to the Lord of Glory that full-fledged sacrifice and courage that He demands, God may still stay His hand, turn back the tide, and we Christians may become the salt of the earth for our day and generation. Who can tell? To-night the battle lines are forming, the bugle sound is summoning all to the battle. The question is, on whose side will you be found? Faith, sacrifice, courage! Will you enlist for Jesus? Will you say, "Lord Jesus, you can count on me. I am going to come out of my slothfulness, carelessness and indifference, I am going to be a soldier and fight for the King, one of those who, before the angel of God, can be counted among the righteous, that maybe yet God will turn His hand in this hour of destiny."

Choose Ye This Day

Choose ye this day whom ye will serve. You cannot be neutral. There is going to be no easy ground, where you can just stand and be comfortable with your family. You are going to choose one side or the other, and if you do not make a choice you will be forced to the wall. To-night I plead with you in the name of Christ to choose Jesus, enroll under His banner, make Him the Captain of your lives, that He may be King of Kings and Lord of Lords, that wherever the army of Jesus advances, there among its ranks you may be found. I wonder who to-night is going to have the courage to boldly commit themselves, come out of their indifference, fears and doubts, get up and boldly say, "Come what may, I will go with Thee whithersoever Thou goest."

Let us pray:

If any man will come after me let him deny himself, take up his cross daily and follow me. Ye are not in the dark that ye should be ignorant of the times and the seasons. Lord the issues are so plain, the alternatives facing us are so clear. Grant us the courage to make our decision, that we will enlist without reservation, wholeheartedly and utterly in the army of our Lord Jesus Christ: Grant it, gracious Lord for Thy glory. Amen.

"MORE THAN CONQUEROR"

To be more than conqueror is to be on the top of your wealth and not beneath it; to be on the top of your poverty and not beneath it; to be on the top of your joy and not beneath it; to be on the top of your sorrow and not beneath it; to be on the top of your disappointment and not beneath it. To be more than conqueror is to be on top of the old serpent, and, as Browning says, to stand upon him and to feel him wriggle beneath your feet! The real conqueror, the only one worthy of that royal name, is he who makes every circumstance his subject, permitting no circumstance to be the lord and master of his soul. He is "more than conqueror."

—J. H. JOWETT

"IF A MAN DIE, SHALL HE LIVE AGAIN?"

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

Preached in Jarvis Street Baptist Church, Toronto, on a Sunday Evening
(Stenographically Reported)

"If a man die, shall he live again?"—Job 14:14

Prayer before the Sermon.

O Lord our God, many of us rejoice in the prospect of some day being brought by Thy grace to enjoy the felicity of that golden city of which we have been singing. We thank Thee that Thou hast not left us in darkness in respect to the life beyond, but that Thou hast brought life and immortality to light through the gospel. In Him Who is the Light of the world we have learned something of the meaning of life, for He has come that He might give us life, and that He might give it to us in still more abundant measure. We thank Thee for the life that is hid with Christ in God, and which some day, when He shall be manifested, shall be manifested with Him in glory.

For what we have tasted of Thy graciousness we render Thee humble and hearty thanks. Many of us here this evening rejoice with a joy that is unspeakable and full of glory because it has pleased Thee to bring us from strangerhood and natural alienation from the things of God, into fellowship with Thyself, and into membership of the household of faith. We thank Thee for the spirit of adoption which Thou hast put in our hearts, whereby Thou hast taught us to cry, Abba, Father. How we thank Thee that Thou art not to us a remote Force; a mere Something to the power of which we are all subject, but that Thou art our heavenly Father; for Thou hast taught us so to pray, saying, When ye pray, say, Our Father Who art in heaven.

Thus do a company of Thy children, washed in the precious blood, quickened by the Spirit of God, come into Thy holy presence, that we may address Thee, that we may give unto Thee the glory that is due unto Thy name, that we may worship Thee, Father, Son, and Holy Ghost, in Thy glorious sanctuary, even in Him Who is our Saviour and our Hope.

May the Lord draw near to us this evening! We would meditate upon the things of old. We desire to be transported in the Spirit into the heavenly places. Help us that we may be receptive to the truth, that we may be responsive to the ministry of the Spirit of Truth. We come to meditate upon things that are beyond our natural understanding, because they are beyond our natural perception, for eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love Him. O Thou great Teacher, we are shut up to Thy ministry—

"Come, Holy Spirit, heavenly Dove,
With all Thy quickening powers;
Come, shed abroad a Saviour's love,
And that will kindle ours."

Speak to us, out of Thy word. Grant, we beseech Thee, that such as are heirs of glory through faith in Christ, may be led this evening to rejoice in the prospect—yea, in the possession of the earnest of that inheritance which is incorruptible, and undefiled, and that fadeth not away, which is reserved in heaven for those who are kept by the power of God through faith unto salvation, ready to be revealed in the last time.

There are some in Thy presence this evening who are still in spiritual darkness, who have not yet seen Jesus with the eye of faith. They have heard of Him as a character of history, they have heard His name spoken by those who are His friends, and perhaps they have heard it blasphemed by those who are His foes; but they have no personal experience of the fellowship of the living Saviour. Spiritual things are remote from their understanding. Only Thou canst convey, canst communicate light to them. We pray that this evening there may be a turning of heart to Thee on the part of many who have come into this place still in darkness.

Grant us now in this quiet hour a sense of Thy presence. We come to Thee, O Lord, with thanksgiving for the multitude of Thy mercies. We thank Thee as individuals, as Christian men and women, and as citizens of this country. We bless Thee that though there has been much depression of spirit, yet Thou hast granted us these last years to see the continuance of peace. We look back to the day when the dogs of war were abroad, when we heard the voice of Rachel crying for her children, who would not be comforted because they were not. We remember the days of mourning, and of tears, and of the thick darkness. O God, we thank Thee for emergence from that, and for the peace which has since obtained.

May we not be forgetful of the price paid for our liberty! May we not be ungrateful as we cherish the memory of those who, for our sakes, waxed valiant in fight and turned to flight the armies of the alien! We think of many who worshipped here, whose names are inscribed in our memories, and, in many cases, of whose gracious Christian characters we cherish always the happiest recollection.

Speak to us in these days of remembrance. Forbid that we should become careless, that we should lightly regard even our earthly inheritance so dearly purchased, defended at such tremendous cost. Bless, we pray Thee, those who still bear the wounds of war. We think of many such in hospitals, some having lost their sight; others suffering permanent disability through loss of limb; some, alas! having lost even their reason. We think of widows who mourn even to this day because the chair is empty, of children now grown to young manhood and young womanhood who have never known a father's care. Lovingly we commend them all to Thee, and pray that Thy great grace may be upon them all.

Bless those in authority over us in this land, and in the Empire to which we belong. We thank Thee for giving us godly rulers. We thank Thee for the Throne that is, untarnished, and for the Crown so worthily worn. Bless their gracious Majesties. Bless the Prime Minister of Great Britain and the government he leads, and the governments of all dominions, especially of this, our own land. We know not what Thou art doing in the world about us, to what Thou art leading; but we pray that by Thy grace those of us who know the name of the Lord may be kept in humility and dependence upon Thee, ready to do the day's duty, to fulfil the appointed task, to be found busy in the Master's service if indeed in our day the white horse and his Rider should come down the skies.

Bless us in our meditation this evening. Prepare us for the life that is to come. Wean us away from these evanescent, vanishing, worthless, things, that so we may be taught that divine wisdom that will enable us to invest our all in heavenly things, and to lay up for ourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. Give us a sense of Thy presence. Shed light upon the sacred page, we pray Thee, and send us from this place with praise and adoration in our hearts for Father, Son, and Holy Ghost, Amen.

I ASK you this evening to try to begin with me as though we were ourselves asking the question of the text, and as though we had found no satisfactory answer to it. Let us try to put aside, for a moment, our assumption, and take the point of view of men and women who do not share the Christian hope, who perhaps do not believe in the Book, to whom, therefore, it has brought no message.

The Apostle Paul reasoned in the synagogues. He disputed with those who did not know the truth, or who held

the truth in unrighteousness, or who knew the truth but whom it profited not. The Christian religion is eminently reasonable. There is nothing contrary to sound reason in it: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." I affirm that one may hold the verities of the Christian faith, and, at the same time, be of a sound mind. If that be so, then the truth of the Christian revelation has nothing to fear from the fullest discussion; and when it is brought even into the court of reason itself, while it will be found to transcend reason, it will never be contrary thereto.

The postulate of a future life must be challenging to all of us. No thoughtful man can have failed to ask himself the question of our text, "If a man die, shall he live again?" Death is not an unusual thing. We see the grim reaper at work on every hand, and we all know that, unless there be some special visitation — to which I may allude in a moment — as a matter of course, inevitably, every one of us here this evening must die. "Here have we no continuing city." That is self-evident. We live in houses built by men who have passed on. We cross bridges that were thrown across the stream sometimes at the expense of human life. We enjoy the benefits of civilization which have been purchased for us at a cost of blood. It is scarcely an exaggeration to say what has been said before, that the very earth upon which we walk sounds hollow to our tread, so full is it of the graves of those who have departed.

I suppose at this particular time our thought naturally turns to that dark period of a few years ago when Death held high carnival everywhere. It seems but yesterday, and sometimes I am startled when I reflect that another generation has arisen that had no personal experience of the war.

A year or so ago I was in Chicago on Armistice Day, waiting in the station at the eleven o'clock hour, when suddenly the large waiting-room was filled with a company of young men and women, chiefly young men, from the adjoining offices. At the eleven o'clock hour they bowed their heads in silence, as did millions of others throughout the world. A friend with whom I was standing remarked, "Look at those young men. Reflect upon their age. There is scarcely one of them old enough distinctly to remember the days of the war." At that time they were children who had since grown to the estate of young manhood, and that fearful tragedy was to them but a scar on the page of history, of which they had had no experience.

But some of us remember it. Over on that far tablet there are approximately three hundred names, every one of them connected with this place of worship. They went out from us with not a single conscript among them. On this bronze tablet are the names of forty-one who never returned. I trust we shall not, as citizens, be negligent in our day in respect to those who have suffered more than we have. Remember that for most of us, the war is over; but for some it is still a present reality, they carry the scars, the wounds of it, and even the pain of it, to this day. When we think of the countless millions of orphans and widows who suffered by that fearful scourge, one is staggered at the contemplation of so colossal a tragedy.

What did it mean? What has it accomplished? It is no wonder that in that harvest time of Death, people should have turned their thoughts to the future. How often have I stood at Victoria Station, London, when the

ambulance trains came in, when long processions of ambulances came to carry the wounded to hospitals! Never shall I forget going over the fields of France just behind the armies, and before the dead were buried, seeing them by the hundred, slain for some purpose, and in order to preserve for us our liberty as British citizens.

Death has not taken a holiday since then. We do not see his operations on quite so large a scale, but he is still busy. How many have been taken from our fellowship! There is scarcely a pew on the ground floor from which someone has not gone to heaven. More than twenty-one years is a long time—not so long as some men have had in one place, but it is long enough to see a long procession leave these earthly shores to sail in the direction of Jerusalem the golden.

What about the future? "If a man die, shall he live again?"

We are interested in the affairs of nations, but, after all, what are all these things when life is viewed in its proper perspective? What are they all in comparison with the principle involved in this ancient question? When it is all over, when the business man has left his office, when the statesman has laid his duties by, and the sovereign has put off his regal robes and surrendered his sceptre—when it is all over, shall he live again? Is there anything beyond this fleeting, evanescent life? Is there anything abiding? And, if there is, is there any way of knowing it? Is there any way of being absolutely sure?

That is the important thing. I want no perhaps or peradventure in this realm. It is important—it is imperative—that we should know; or, otherwise, that we should know that we cannot know, that we may not cherish a false hope, and find ourselves of all men most miserable.

I.

Let us remember, then, in asking this question, and contemplating the various sources from which we may possibly find an authoritative answer, that **SPECIAL SKILL IN A PARTICULAR ART OR SCIENCE, DOES NOT NECESSARILY MAKE A MAN COMPETENT TO ANSWER A QUESTION LIKE THIS WITH AUTHORITY.** Sir Oliver Lodge was a great scientist, and in his particular realm his opinions are entitled to real respect because he has pursued his investigations into the secrets of nature, and from his own personal observation and experimentation has come to know that certain things are true, even demonstrably so. He has proved the truth of them. But he is not necessarily, because of that, an authority on the future life.

Sir Arthur Conan Doyle was a great novelist. He wrote with fascinating interest, and he, in his novels, unravelled many intricate problems. I could be a detective myself, however, if I first of all created the mystery to be solved. The problem is to solve the secrets that belong to someone else. But Sir Arthur Conan Doyle, great as he was, first as a physician, and later as a novelist, had no special competence because of that to discuss the question here asked, "If a man die, shall he live again?" On the ground of his personal observation and experience, he knew no more than others.

Mr. Edison has also passed, and the papers have been full of reports of his alleged views of the future life. It may be interesting to know the opinions of a great man in respect to anything. We meet each other day by day, and when some question is uppermost in the popular mind,

I suppose it is quite natural to say one to the other, "What do you think of so-and-so?" I have been asked by a score of people what I think of the British election. I do not suppose it is of much importance what I think! I do not suppose it would be worth while printing it—and perhaps your opinion would have no more value than mine. But it is interesting to exchange opinions on matters of public interest, and it is perhaps well to do so. But, after all, we do but express our opinions.

Thus I am interested in what is said about Mr. Edison's view, or the view of any other scientist or man of letters. But when he has expressed his view, it is nothing more than an opinion. Skill in one particular thing does not necessarily qualify a man as an authority in other matters.

A little while ago Colonel Lindbergh flew across the Atlantic. But when he flew across the Atlantic, with nothing at that time to his credit beyond the living of a wholesome life, and that one single achievement, I read that, in view of his exploit, it was to be regretted that he was too young to be nominated for the Presidency of the United States. If positions of that sort are merely to be handed around in honour of a man's distinction in some one field, I suppose it does not make much difference who the man is; but if it affords an opportunity for service, then it requires a man who has competence for the task.

So we are told again and again what great men think about the future life. It does not matter what they think, for the simple and sufficient reason that they have no competence to speak authoritatively on a subject concerning which they have no personal knowledge.

I grant you that when it becomes evident that a man has a large mental capacity, we may safely argue from that that if he has addressed himself to one particular task, if he chooses to become a specialist in one direction, it may prove that he has ability to become a master in some other science. But let him master it first. And no matter how massive his intellect, how keen his powers may be, he has no special faculty for the discernment of the truth in respect to the future.

One of the newspapers once asked many ministers what they thought of Mr. Edison's view of the future life. They came and asked me. Who can answer this question in a sentence? I confess myself afraid of newspaper men and questions of this sort because, frequently, many of them do not understand what is involved. It requires a column to answer their question, instead of a sentence or two. But some of the ministers told them what they thought about the future. I regard the opinions of my brother-ministers with the profoundest respect regarding matters about which they know. But my opinion on the future life would not be worth the breath it takes to express it, because I have not been there, and I know nothing about it. Even religious leaders are not, of themselves, and by virtue of the fact that they may have had some intellectual discipline in consideration of religious matters, qualified to be guides for eternity. You have not only to dismiss your scientists and philosophers, but your religious leaders, and turn in another direction to find an answer to this question, "If a man die, shall he live again?"

II

Consider WHAT QUALIFICATIONS A PERSON MUST POSSESS IN ORDER TO BE ABLE TO ANSWER A QUESTION LIKE THIS, "If

a man die, shall he live again?" I am not impressed if you bring me a man's college record, and tell me that he has I know not how many degrees, that he has written a great many books, that he is a man of vast erudition. I am glad to hear it all, but mere learning does not qualify a man for this, because the question of the soul and its destiny is something that requires a special faculty. A man must be possessed—if indeed a man could be qualified to answer this question—a *man must be possessed of a spiritual faculty, a faculty for discernment of things of the spiritual world, and the faculty properly to appraise their value.*

Let me follow a man into his laboratory, an anatomist for instance, as he dissects a body. I say, "Did you find the soul there? You can tell us all about the body, about our physical structure; but did you ever use a microscope that could discover the soul?" I stood here with a friend one day beside the casket of one woman we had both loved, who had just passed beyond. The man with whom I stood was son-in-law of the person whose body lay in the casket. He came in the quiet of an afternoon the day before the funeral, and looking at the silent form said, "What a marvellous difference there is between life and death. When once life has departed, whatever life is, instinctively we feel there is a great change."

Can you tell me of anybody who can see a human soul, under the microscope, or by other means? How are we to answer that question? The man lives, and he dies. If you were to speak merely of physical dissolution, of the death, not of a man, but of an animal—there is such a thing as animal life—even that cannot be discovered. "The life of the flesh is in the blood." Very well, take the blood into your laboratory and analyze it, and find me the life. You cannot perceive it. Who knows anything about the soul?

But is there such an entity as a soul? In addressing you, I use the term, "I." What do I mean—my body? You tell me of your experiences: whence you came, whither you are going, how you are, or something else relating to yourself. What do you mean by "yourself"? What do I mean? Certainly not our bodies. There are things we know that we cannot explain. We know that the "earthly house of this tabernacle" is only a tabernacle, and that there is something within that does not perish with the dissolution of the tabernacle. "If a man die, shall he live again?"

But let us assume a man to be possessed of that special faculty which could discern and identify a soul—what then? It is not the soul here that we are talking about: it is the soul hereafter; it is not the soul as its presence may be consciously felt in a living, breathing, body: it is the soul after it has departed. "If a man die, shall he live again?" That is the question. If, I say, one were possessed of such a faculty, would he not require, in addition to that, *some opportunity for its exercise?* He would of himself have to travel to that bourn from which no traveller returns, there to pursue his investigations in the land to which the soul has departed, there to discover whether, having left the body, it was still living.

Can you tell me of anybody who ever had such an opportunity? What if, for the sake of argument, we were to admit the reality of this religious occultism to which our spiritualist friends lay claim? Suppose it were possible to see beyond the material, and to peer into the future—what then? Should we not require, in order to

receive an authoritative answer to this question, a *man who had had a demonstrable experience of the reality of the things of which he speaks?* Who wants to listen to the rapping of a table, to all the vagaries of Spiritism, or to stake his hope for the future on such puerile nonsense? We must have something more certain than that.

If I go down to the Union Station and take the first train that pulls out, I may board the wrong train, in which case I might miss an engagement, but it would not be a very important matter whether I arrived at Windsor or Montreal. If I were to live long enough, I might come back. But in such matters we are all careful to obtain information from one qualified to give it, in order to make sure of travelling in the right direction. But how much more careful ought we to be to put our spiritual destiny beyond doubt!

By that test, I know of no one who can answer the question. Do you? I know of no book on the subject apart from one Book of which I shall speak in a moment. I do not know of any scholar who is able to say, "We shall live again." If Mr. Edison thought we shall, as he apparently did, I am thankful that, in that matter, he appeared to have sense as he had great intellectual capacity in other matters. But when all is said and done, he only expressed an opinion that is of no value to us.

In that ancient day Job asked a question which related to a realm beyond to which men could not go and return, and whose secrets they could not discover for themselves, nor disclose to their fellows. "Shall he live again?" I may have my opinion; but I cannot prove anything for myself.

III

My dear friends, there are those who wonder why we are so insistent upon a certain matter, and we are told we ought to be more liberal.

On this matter we are down to the last match—the very last match. That is why some of us would contend for it to the very death: we cannot afford to let it slip. If that be taken from us, we are in darkness indeed.

You know what that last match is? My principle is this, that IN RESPECT TO THE FUTURE LIFE WE ARE DEPENDENT UPON A DIVINE REVELATION. Unless Somebody shall come to us from across the river and tell us that there is another life, and tell us something of the conditions that obtain there, we shall never be able to find out for ourselves.

I read last night of an interview between a reporter and an English professor, wherein the latter expressed the hope that some day we should be able to get our electric signals through the roof of the world, and reach Mars or some of the other planets. I am not sure they speak our language or whether, indeed, the inhabitants have any kinship with us; if, indeed, they are inhabited. I apprehend that there would be some difficulty if signals could be exchanged.

But that would be as nothing in comparison with the problem of communicating with the other world, and unless Somebody comes to us from that other life I see no chance of success, because, with all human history open to our inspection, we cannot find in all the records a single instance in which any man has been competent to answer this question, "If a man die, shall he live again?"

The Bible professes to be the word of God. It is of no use to say that it does not claim to be that: that is exactly what every page implies; from Genesis to Revelation

it tells us of one Person. The Book is full of His presence, with the glory of His person. He came out of the spirit world, and wrapped Himself in human flesh; and this is what He said, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." He is the only Match—nay, He is more than that: He is the Light of the world. If we have Jesus then we are in no trouble, we have no problem in respect to the future. If what He says is true, then the Bible is true; and if the Bible is true, then God has sent us Somebody from across the river. He has come out of that unknown world into this to tell us all about it.

Do you wonder why we insist upon the Deity of Christ? upon the truth of His resurrection? Do you not see that it is all of a piece? that we must accept it all on His terms, and must believe that He is what He said He was, that He did actually come down from heaven, and came into the world, that He left the world, and went back to the Father, leaving us instructions that we might follow after Him? My brethren, apart from Christ, we are of all men most miserable.

You recall that masterly argument in the fifteenth chapter of first Corinthians?—how the Apostle Paul makes the truth of the resurrection the key-stone of the arch of divine revelation? He argues that if Christ did really rise from the dead, then His resurrection attests the truth of His testimony, and stamps His whole revelation of God for what it is. But he said, "If Christ be not raised, if He went into the grave and did not come out of it again, if He did not prove Himself to be superior to death and the grave, if He did not prove that He is the one Hope for which the world has waited, and the one Answer to this age-long question, "If a man die, shall he live again"—if He be not that, then," said he, "we are of all men most miserable. We have cherished a false hope, and there is no life beyond." But He is that! Blessed be His name, we know Him to be such.

IV

I close with this very simple observation, that if Jesus Christ be the only One Who can speak to us on this subject then HE IS THE ONLY ONE WHO CAN, WITH AUTHORITY, DEFINE THE TERMS UPON WHICH WE CAN DWELL IN PEACE IN THE LIFE THAT IS TO COME. Certain preachers may tell you that we are all bound for heaven—Jesus Christ did not say so. Certain preachers may tell you that when you die you will all go to heaven—Jesus Christ did not say so. You know that if you were to import certain plants from a tropical country, and expose them to the rigors of this climate, they could not live. They might flourish for a week or so in the hottest weather, but they would soon decline and wither away.

Our Lord came from another world, and He says there is nothing in that other world that has affinity with our sinful flesh. That is the argument. He says that that which "is born of the flesh is flesh," and that "flesh and blood cannot inherit the kingdom of God." He says the only way by which we can be at home in that spirit-world is to be born of the Spirit. You say, "I do not think so-and-so," or, "I think this or that." It makes no difference what you think, or do not think. "But my preacher says"—it makes no difference what your preacher says. Take what Jesus Christ says; He is the only One Who knows. He came from heaven, and He went back to heaven, and He ought to know what obtains there.

Is it not folly for anybody to set his opinions against

the authoritative word of our Lord? He says that these natures of ours have to be changed by a Breath from above, so that we may be made new creatures, and brought into harmony, with that other world. He says the only way our sins, our moral infirmity, can be removed is through His precious blood. You say, "I do not like the doctrine of the blood"? Whether you like it or not, that is the price of the ticket, that is the way you will make this journey; and if you do not make it that way, you will not make it at all. All the churches, and preachers, and philosophers and scientists, to the contrary notwithstanding, the word of the only One Who can tell you about it says, "The way of the cross leads home." There is no other way.

How simple it all is! He promises thus to change our natures, to equip us for that other life. And then He promises to gather us thither: "Come unto me, all ye that labour and are heavy laden, and I will give you rest"; "I am the way, the truth, and the life: no man cometh unto the Father, but by me." And that other great word—oh, the greatness of it! You know it, do you? No; you do not. You have repeated it. I do not know it; nobody knows it. But here it is—Genesis to Revelation all packed into one verse: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Jerusalem the golden is in prospect for all who will simply believe. May God save us every one for His name's sake, Amen.

SEMINARY ACTIVITIES

By W. S. Whitcombe

The Opening of Seminary

ON Monday, September 25, Toronto Baptist Seminary officially commenced another school year with the registration of students at half past two in the afternoon. In the evening the students and faculty enjoyed an informal "get-together" in the Seminary building. There is always a thrill about returning to the classrooms, greeting old friends and new, and rejoicing in the Lord's blessing upon the various student fields. And now, down to work once again, praying that the blessing of the Lord may be ours in unusual measure this year.

The Dining-Room

A number of the senior students met with the writer on Friday last and made arrangements for the continuance of the Dining-Room on a co-operative basis. We noted with delight that the pantry shelves had already begun to wear a look of plenty, and we hear that there are more provisions on the way from other churches. Our heartiest thanks to those that have already contributed and to those who intend to do so. We can assure them both of the need and of our warmest appreciation.

A Missionary Graduate in Africa

Miss Joan-Jackson who spent last year studying French in Paris to prepare for missionary work in French Africa now writes from Nigeria to say that she is at present engaged in language study in Miango. Apart from exercising her professional skill in nursing a child who had an emergency operation and one malaria case, she has devoted herself exclusively to language study. In a month's time she hopes to go to her station at Tsibiri under the Sudan Interior Mission. Miss Jackson writes:

This is a beautiful location on a plateau and there are

hills around us and huge rock formations. There are tiny native villages scattered all around. I have visited several now and have been in their tiny huts with only a mud bed and perhaps a stool.

You will be busy preparing for another Seminary term. May the Lord abundantly bless your activities there. I shan't receive THE GOSPEL WITNESS for a while on account of the rail strike, but am anxious to hear how the students did on their summer fields.

A Wedding in Paris

Mr. Guy Appéré, one of our student-professors of French of last year, writes to say that he has been in Normandy for a week or so, holding a series of meetings, two a day. Rev. W. H. Frey, another of our student-professors, now pastor at Tramelan in Switzerland, preceded him as guest speaker in Normandy and Mr. Appéré writes that "We had twenty-four hours of a good time talking about . . . Canada!" We do not know whether they sang one of the favourite songs of our *soirées françaises*, but in view of their topic of conversation it might have been appropriate: "Aucun séjour n'est plus beau que ma Normandie!"

A personal letter from Mr. Wilfred Bauman, his fellow-graduate, gives an interesting account of the wedding of Mr. Guy Appéré and Mlle Claude Lemaire in Paris. Mr. Bauman writes:

After the bridal breakfast we went over to the town hall to have the mayor pronounce them man and wife. They do things differently over here. Give me the Canadian style. (Editorial note: It is all yours to have and to hold!) Then we went to the church. The wedding party is not made up like ours. If you want to call bridesmaid and best man as we do, Cécille, the bride's sister, was the one and I the other. Consequently, I was called on to say a few words at the church service. It was really a time of fellowship. The groom's mother, Mme Appéré, sang a solo and his aunt and uncle a duet. Then Raymond Touche, one of the young men of the Colombes Church, gave a message. After the service we came here to Guy's parents, though the new house, replacing the one destroyed by enemy action during the war, is not yet finished. Many friends mingled and had lunch. Yesterday morning I went to the Colombes Church, a suburb of Paris, of which Rev. Emile Guedj is pastor.

Last week-end both these graduates of last year's class attended the Pastors' Conference at Mulhouse, Alsace, where another Seminary man, Rev. Frédéric M. Buhler is the able and efficient pastor. Of this conference we hope to have an account later on.

Student Pastorates

A number of our students will be going out each week-end to preach in various churches as student-pastors. It is an excellent spiritual tonic for future ministers but one that makes large demands on the physical and mental resources of our men. Among more distant fields, Mr. Huser looks forward to returning occasionally to Sudbury, nearly three hundred miles away, and Mr. Burton to Iron Bridge, still farther away, a few times in the course of the term. Those with charges nearer at hand will be going out to preach more regularly.

Scarcely had Pius IX proclaimed his infallibility when war broke out between France and Prussia, the temporal authority of Rome disappeared, and the Pope retired into the Vatican. One cannot help wondering, in the present state of world affairs, what may be the sequel to this second affirmation of the infallible magisterium of the successor of St. Peter.

—The Manchester Guardian, August 25, 1950.

LIQUOR ADVERTISEMENTS

WE have often wondered how many millions of dollars the liquor industry in America annually spends on advertising. The figures would no doubt be astronomical in size, though not so large as the profits that flow from the sale of strong drink. From the purely technical point of view, we are compelled to admit that most of the displays of various sorts sponsored by the brewing companies and associations are cleverly conceived and executed. At our Toronto Exhibition, among the finest horses exhibited in the heavier classes were a well-known breed that is almost as closely associated with a certain brand of beer as the rock of Gibraltar is with a well-known American insurance company. In neither case, however, has exclusive monopoly been granted one company or the other! The finest motor trucks that ply our highways belong to the liquor interests and are much more palatial and luxurious than their older counterparts the brewer's horses. One company advertises that its drivers are instructed to stop and help any motorist in trouble on the road. And this is certainly appropriate in view of the very large proportion of accidents that are caused by the attempt to mix alcohol and gasoline. It would be still more effective in the prevention of accidents if the liquor trucks were kept off the highways entirely so that there would be no men behind the wheel whose senses had been befuddled by the effects of alcohol.

Then in magazines and on bill boards there are various series of announcements, smartly styled and beautifully executed in several colours, that depict the natural resources of this Dominion, or that exhort Canadians to welcome their American neighbours and make them wish to return. Almost the only avenue of "public service" that has not been exploited by liquor advertising is a slogan exhorting people to "Go to Church." Perhaps this too will come if Protestant churches progress a little more along the road of conciliation toward this destructive traffic. In magazines from the United States a series of coloured pictures portrays various home scenes of festive activities in which the drinking of beer occupies a prominent, not to say an obtrusive, place. The accompanying slogan assures the reader that such things "belong" to the American home.

There is still another series of liquor advertisements that we venture to suggest to the artists and copy-writers who prepare these "ads", and to those who pay for them. The illustrative material for them would not be more expensive than the cost of a good news photographer or of a moving picture camera, and they would have the signal advantage of being drawn from real life rather than from the in-existent realm of fancy. Anyone who wishes, and a good many who do not wish it, may see the truthful advertisements of the wealthy liquor industry at closing time near any one of the multitudinous "beer-parlours" scattered throughout our great cities. Last Saturday evening, while getting "gassed up", the writer was an unwilling witness of a small part of the stream of human wreckage that poured out of an adjoining tavern, the sordid and forgotten tale race of the river of men and money that flows into the mighty mills of the brewers and distillers. First to attract my attention were a rather smartly dressed couple that came out of the side door, talking rather loudly and separated from each other by some distance, obviously on none too good terms. With some difficulty they boarded a bus, and as it took them off, we could not forbear wondering what sort of

home it would be with two persons in such a state of body and mind.

The next victim to make his exit was an elderly man, perhaps nearing the allotted span of life, still in his working clothes though it was long past the usual working hours. He staggered toward a taxi with uncertain steps, was assisted into it by the somewhat dubious though sympathetic driver, to whom he gave the name of his street and promptly slumped down and fell asleep on the seat. A pleasant sort of person to have at home, minus a good part of his week's wages!

Again the door opened and three younger men emerged, hilarious in a maudlin sort of way, with clothes badly rumpled and hair dishevelled, clinging to each other for mutual support until, finding that there was not enough stability among the trio to hold them up, they all leaned against a post. A fourth one joined them and by-standers frantically signalled a passing cab to come to their rescue. The driver braved a red light and came along the wrong side of the street to rescue them, though he finally refused to take more than two of them in his car, and even they did not appear to be too sure of where they wanted to go. We shall not attempt to describe the women that we saw coming out in various stages of inebriation from the same little "hotel" that is only the size of a private residence and though a hotel in name by authority of this province, in reality an old-fashioned bar under new name.

What a hateful thing the liquor traffic is! How foolish are its unfortunate victims who impoverish themselves and embitter their own existence to enrich others. And how utterly misleading and dishonest is the import of all the clever advertising of those who profiteer at the expense of the bodies and the souls of their fellow men.

—W.S.W.

THE SERVANT IN HIS MASTER'S PRESENCE

In the East, servants always stand in the presence of their master, watching his hand. The Queen of Sheba said to Solomon, "Happy are these thy servants, which stand continually before thee and hear thy wisdom." So it is said of the angels that "they do always behold the face of my Father which is in heaven." "Even when most engaged in the service of the saints, they feel under His all-seeing, holy, living eye. So ought faithful ministers to feel. They should feel constantly in His presence, under His soul-piercing, gently guiding, holy, living eye. "I will guide thee with mine eye." "The eyes of the Lord are over the righteous." Ah! how often we feel we are before man. Then all power withers, and we become weak as other men; but oh! how sweet to feel in the presence of God, as if there were no eye on us but God's. In prayer, how sweet to feel before Him; to kneel at His footstool, and to put our hand upon the mercy-seat — no curtain, no veil, no cloud between the soul and God! in preaching, how sweet to say, like Elijah, when he stood before Ahab, "I stand before the Lord God of Israel." To stand at His feet, in His family, in His pavilion, oh believers, it is then we get above the billows! The applause of men, the rage and contempt of men, then pass by us like the idle wind which we regard not.

—ROBERT MURRAY MCCHEYNE.

Bible School Lesson Outline

Vol. 15 Fourth Quarter Lesson 2 October 8, 1950

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

THE MESSAGE OF REBUKE AND ENCOURAGEMENT

Lesson Text: Haggai 1.

Golden Text: "Then spake Haggai the Lord's messenger in the Lord's message unto the people, saying, I am with you, saith the Lord."—Haggai 1:13.

INTRODUCTION:

The Book of Haggai seems to be a long distance from the Book of Ezra, so far as its situation in the Bible is concerned, but yet it refers to the same era and the same events.

The work of rebuilding the temple, commenced under favourable auspices, had been effectually hindered through the opposition of the Jews' powerful foes. When a new monarch, Darius, came to the throne of Persia, the Jews might have obtained permission immediately to proceed with the building, had they so desired, but they had become careless and indifferent. They spent their time building splendid homes for themselves, with no regard or interest in the house of God. In love the Lord chastened them, and when signs of repentance appeared, He sent His prophets Haggai and Zechariah to rouse them from their selfishness (Ezra 5:1; 6:14). Haggai preceded Zechariah by about two months (Hagg. 1:1; Zech. 1:1).

The Prophecy of Haggai consists of four discourses: (1) Chap. 1; (2) Chap. 2:1-9; (3) Chap. 2:10-19; (4) Chap. 2:20-23.

EXPOSITION:

I. The Occasion: verses 1, 2.

The name Haggai means "My Feast" and may have been given to him in anticipation of the joy which would be experienced by the liberated exiles. He had probably come to Jerusalem with the first party of returning captives under Joshua and Zerubbabel.

At the opportune moment the word of the Lord came to the Jews by the mouth of Haggai. Our Saviour never leaves Himself without a witness, and He loved His people too much to allow them to drift away entirely from His plan and purpose for them. In times of darkness God speaks to His own believing ones through His chosen instruments (Exod. 6:1-8; 2 Kings 19:1-7).

God's message was sent primarily to the leaders, that they in turn might pass it on to the people. Joshua the High Priest was the religious leader, and Zerubbabel the Prince was the civil leader (Ezra 3:2). Leaders have a great responsibility before God. They must themselves be in fellowship with the Lord, then receive His message and faithfully proclaim it to those placed in their charge (Ezra 7:10; Ezek. 33:7; Mk. 3:14, 15).

The people excused themselves for their failure to commence rebuilding the temple by saying that the opportune time had not yet arrived. It is possible that they applied the prophecy of 70 years to the temple, as well as to the captivity, alleging that it was then only the 68th year (Jer. 25:11, 12; 29:10). It may be, however, that they were using the well-worn excuse that the time was not propitious. The Lord's work is frequently set aside on the ground that the circumstances do not seem to be favourable, or that the weather is too hot or too cold (2 Tim. 4:2). The spirit of indifference and neglect is difficult to combat (Amos 6:1; Zech. 1:15; Lk. 21:34; Rev. 3:15, 16).

II. The Oration: verses 3-11.

This was a time for activity; it was no time for selfish leisure. It was a time to build the house of the Lord; it was no time to build mansions for their own enjoyment (1 Tim. 6:17-19; Jas. 5:1-5). A characteristic of this age is that men are lovers of pleasure rather than lovers of God (2 Tim. 3:4).

The Lord through His prophet counselled the Jews to consider their ways, to ponder the path of their feet (Psa. 119:59; Prov. 4:26). This is the first step in repentance (Lk. 15:17). While going their own way they had been

very active, but they had accomplished nothing (Deut. 28:38; Isa. 5:10; Amos 5:11; Mic. 6:15; Zeph. 1:13). They had spent labour and money without profit, as though putting money into a bag with holes (Isa. 55:2; Zech. 8:10). Nor did they find satisfaction, for peace and joy come only to those who do the will of God. They must get busy and build the temple, as the Lord had commanded (Rom. 13:11-14; Eph. 5:14). Thus would they bring glory to the name of the Lord (Neh. 2:17, 18; Hagg. 2:9).

The hand of God had been upon them in chastening because of their disobedience (Lev. 26:18-20; Psa. 107:17). They did not take to heart that all was waste where the glorious temple should have been standing, but they had been content that their own homes were intact. Therefore God had withheld the rain and the dew, that His people might again remember Him (Rev. 2:5; 3:2, 3; 3:19). National calamities should teach us the folly of forgetting God, to Whom we owe all that we are and have.

III. The Obedience: verses 12-15.

The Jews recognized the words spoken by Haggai their prophet as the utterance of the voice of God (Mk. 1:2, 3). It would be well if people would realize that the messages brought by true servants of the Lord from His Word set forth the messages of the Lord Himself (Acts 10:33; 1 Thess. 2:13). When we receive God's message through His messenger, we disobey at our peril (Heb. 2:1-4; 12:25).

Zerubbabel and Joshua set an example of obedience and were followed by the faithful remnant (1 Cor. 11:1). Blessing comes to all who obey the word of the Lord promptly and fully (Psa. 81:13-16).

The people feared God; that is, they revered, honoured and loved Him. As they hearkened to the word of God, they realized their sin, repented and turned to the Lord (Isa. 55:7). Then, and then only did they receive the gracious assurance of the Lord's presence in their midst (Zeph. 3:17; Hagg. 2:4).

Repentance in this case involved conviction of the sins of lethargy, idleness and selfishness, also a hatred of these sins, a determination to bestir themselves, and an active participation in the work assigned. God by His Spirit through the messages of the prophet stirred up the leaders, and they in turn spurred on the people to new endeavours. In these days of laxity, let not our hands be weary or our hearts faint, but let us arise and build for the honour of the name of the Lord (Isa. 35:3; Heb. 12:12-13).

FOR YOUNGER SCHOLARS:

A high regard for the Lord will result in regard for the Lord's house. Teach the children to reverence the Lord and His church.

Show pupils the necessity of listening carefully to the word of the living God as spoken to them through the Bible, their teachers and ministers. The word of the Lord must at all times be obeyed, no matter how or through whom it reaches us.

DAILY BIBLE READINGS

Oct. 2—Rebuke for Indolence	Amos 6.
Oct. 3—Rebuke for Indifference	Rev. 3:14-22.
Oct. 4—Rebuke for Selfishness	Deut. 8:10-20.
Oct. 5—Rebuke for Disobedience	Psa. 81.
Oct. 6—Encouragement Through the Voice of God	Isa. 43.
Oct. 7—Encouragement Through His Presence	Isa. 41:8-14.
Oct. 8—Encouragement Through His Spirit	Zech. 4.

SUGGESTED HYMNS

How firm a foundation. To the work. Break Thou the bread of life. Go, labour on. Work for the night is coming. Rise up, O men of God.

GOSPEL WITNESS PUBLICATIONS

(Reprints)

"The Antichrist—His Portrait and History". By Baron Porcell	.50
"The Greatest Fight in the World", by C. H. Spurgeon. 64 pages	.25
"Blakeney's Popery in Its Social Aspect", 312 pages	1.00

The Gospel Witness

130 Gerrard Street East, Toronto 2 - Canada