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## The Jarvis Street Pulpit

# Is Eisenhower Another Chamberlain, and Korea Another Czechoslovakia, To Be Thrown to the Wolves?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 21st, 1953

(Electrically Recorded)

"And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people."—I. Kings 20:42.

### Prayer Before the Sermon, by Dr. John Wilmot

We come now to Thee, O Lord, Who wast when here below the very Speaker of the words which we have now read in one another's hearing. Thou art exalted in order to give repentance and remission of sins. We come to Thee and request that to each one of us, out of Thy free and abundant grace, despite our unworthiness and our negligence and our ingratitude, and all the evil that has marked us and marks us still, Thou wilt bestow upon us these invaluable graces, that we may be found ultimately like unto those who build upon Thee, the only Rock, who have become wise unto salvation, and whose faith entereth into that within the veil, whither Thou hast gone for us.

Thou Who didst become, according to Divine design, and in fulfilment of all the preparation made in the teaching of Moses and the prophets, and all the religious ritual of the people whom Thou didst call for this very purpose, Thou Thyself, Thou Who didst descend on Sinai and give Thy rigorous law to Moses for the people, through which they should come to know their own condemnation, and their own need, and their own ignorance, and their own folly — Thou didst become the Rock smitten. So Thou art the Rock of ages cleft for sinners. And Thou didst rise again from the dead, and the foundation was rendered immovable and steadfast for time and eternity. Oh, may we be enabled by faith to build upon Thee, the Rock.

Thou art the Saviour of sinners, hear our cry we beseech Thee, and give to us each a true penitence and a genuine

faith. We come to worship Thee, O Lord, for Thou art our God, as well as our Saviour; indeed, only as Thou art our God canst Thou be our Saviour. We worship Thee; we would bring to Thee in this hour homage and adoration. We would confess to Thee, not only our need, but our sense of gratitude for the many gifts of Thy grace, gifts that are uncountable and invaluable, which have continued to come to us with such regularity, and many a time, without our recognition of them, that Thou art the Giver. All is showered down upon us because Thou didst purchase all at the price of the shedding of Thy precious blood, for all the gifts of God are comprehended in that gift which Thou madest of Thyself.

We thank Thee, O God our Saviour, Thou Lord Jesus Christ, that Thou art the King, the King of Nations. This evening we reflect, our thoughts go back, go back to those awful days through which Thou didst bring us. We reflect because our minds are thus directed to think backwards, and to recall by the very anticipation of listening to the further word of warning this evening, at another time of international crisis. Oh, how we needed Thee, and how Thou didst come to our aid, how Thou didst exercise Thy sovereign Providence in many miraculous deliverances when the enemy's missiles were dropping all around us, when buildings were shattered, when bodies seemed to be dissolved into ashes in a moment, when souls without warning were ushered into eternity. How we prayed, how did we call upon Thy Name! Yet, O Lord, how failing, how faulty, how foolish still to now ignore the lessons which Thou wouldst have had us learn in the bitterness of such experience.

O Thou King of Nations, Who hast already shown through history Thy long forbearing with them; Who didst even give to the proud hearted Nebuchadnezzar repentance, and call him to obedience to the God of Heaven if but this might be for him a lengthening of his tranquility; how Thou didst send Jonah to a pagan city, and when she repented didst spare her another century of existence: Thou God of Nations, these things are written in Thy Word for our learning. May we learn the lessons.

Be pleased, therefore, to intervene for the nations in this present time. Thou art still our Refuge in the day of trouble. Though the mountains and the hills depart Thou remainest, and our shelter is in Thee. Our appeal is unto Thee, and our expectation is from Thee. We triumph, we glory in Thy Name, and particularly in the great prospect of Thy return to claim the kingdoms for Thine own, and to bring in a glorious eternal new creation; when all shall worship Thee for ever and ever.

Accept us, O Lord, in the merits which belong to Thee, having been acquired by Thee for us. In Thy Name we ask it, Amen.

I HAVE often said to you that these historical Books of Scripture are vastly more than inspired chronicles of events. You will have noticed I suppose how very frequently things are described as having been done "in the sight of the Lord". David said of his great sin, "Against thee, thee only, have I sinned, and done this evil in thy sight." The Bible is written to show us how human life and character appear, not by human standards, but how they appear in the sight of God. Hence, we have in these historical portions a philosophy of history, telling us not only the things that came to pass, but why they came to pass, what were the root causes of the harvest which men reaped.

There is an interesting story behind my text. Benhadad the king of Syria sent to the king of Israel and said, "Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine." And the king of Israel answered and said, "My lord, O king, according to thy saying, I am thine, and all that I have." The king of Israel was not prepared to fight for the maintenance of his own property. Then Benhadad sent messengers again, saying, "Thus speaketh Benhadad, saying, Although I have sent unto thee, saying; Thou shalt deliver me thy silver, and thy gold, and thy wives, and thy children; yet I will send my servants unto thee tomorrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away." "We will come and help ourselves to all that you have." Then the king of Israel thought this man must surely be seeking mischief! I should think so!

I will not detain you with the plans for the battle, and how the elders and the people determined that they would resist to the utmost, and who was to fight the battle and who was to command it. But they fought, and they won. Now the war is over. But the prophet said, "You haven't done yet; they will be back again next year," next Convention! That is Modernism. That is the pattern of the aggressions of evil in every sphere of life. So the prophet said, "Prepare another army." And he did. The Syrians said, "Their gods are gods of the hills." "We will change the terrain; we will fight them elsewhere." And God accepted the challenge, and said, "I will show you that I can fight anywhere, hills or valleys." And so the second battle was fought a year later, and again they were victorious.

Then this arrogant king of Syria said, "We have heard that the kings of Israel are merciful kings. We will put

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ropes on our heads, and we will try to negotiate a truce." So they came, and when the king of Israel heard of it he was greatly delighted. They reported what Benhadad had said, and the king of Israel called his enemy "My brother". They reported it, and said, "There is no fight in him. Why he actually said, 'My brother Benhadad.'" And so they met. And the king of Israel invited him up into his chariot, and they went for a ride together. How often I have seen that in the battle for the Book, where men have melted before such an approach.

But however, after they had betaken themselves from the scene of conflict immediately, and were on their way home, they saw a man by the wayside with his head bandaged. He looked as though he had been in the thick of the fight. He called the attention of the king, and said, "I was in the fight, and there was delivered a prisoner to me to take care of. He was in my custody, and I was told that should I let him go my life would be for his life. And while thy servant was busy here and there he was gone." The king said, "Thyself hast decided it. You passed judgment upon yourself." Then he tore from him the disguise, and the king saw that he was one of the prophets. He addressed him in these words: "Because thou hast let go out of thy hand a man whom I appointed for utter destruction, therefore thy life shall go for his life, and thy people for his people."

This Book, my dear friends, is a record of cases of judgment which have come before the Supreme Court of the Universe, and it sets out the Court's findings, for there is a continuous judgment in process. Some men's sins go before unto judgment, and some men's they follow after. You will recall how our Lord enumerated some of the nations which God had brought to judgment for their sins. He spoke of Tyre and Sidon, and of Nineveh, the capital of the great Assyrian, and ultimately the united Babylonian Empire. He spoke of Sodom and Gomorrah, and said they were set forth as examples, suffering the vengeance of eternal fire. And of the cities in which He had wrought His mighty works

He said, "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." The difference between this Book — there are two differences — and other historical records, are, first of all of course, that it is absolutely true to historical fact; it is a factual history. And the other is that it is written by Divine inspiration, as things appear to the eye of God. But there are many other pages of history, if they were similarly written and Providentially superintended, that would show just as clearly instances of Divine intervention as we find in this Book. Dr. Wilmot referred in his prayer to the miraculous visitations in Britain and elsewhere during the great war. God is still God, and showed Himself so to be. But there are times when men and nations are brought to judgment.

"There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune;  
Omitted, all the voyage of their lives  
Is bound in shallows and in miseries."

Though we do not always know it we come to the crossroads, and so do nations, when, if our ears were properly attuned to Divine voices, if we had Heaven's wavelength, and if we were adjusted to catch it, we should hear God saying, as we heard in the sermon this morning, "This is the way; walk ye in it." Very often it is a case of now or never.

#### The Napoleonic Wars

History abounds with instances of this. In the great Napoleonic wars you will remember William Pitt the younger, who died at forty-seven, spent half his life as premier of Great Britain, standing out sometimes almost alone against the tyrant Napoleon. I read recently an oration delivered in the House of Commons by Fox in sharp criticism of Premier Pitt for refusing to negotiate with Bonaparte. He said, "We have had this promised victory, but still war goes on." Then I turned to Pitt's rejoinder in the House of Commons, and among other things he said this: "I do indeed consider the French Revolution as the severest trial which the visitation of Providence has ever yet inflicted upon the nations of the earth. But I cannot help reflecting with satisfaction that this country, even under such trial, has not only been exempted from those calamities which have covered almost every other part of Europe, but appears to have been reserved as a refuge and asylum to those who fled from its persecution, as a barrier to oppose its progress, and perhaps — how prophetic he was! — ultimately as an instrument to deliver the world from the crimes and miseries which have attended it."

Thus William Pitt argued against holding any conferences or attempting any negotiation with the tyrant, on the principle that you cannot possibly compromise with evil. The thing was wrong, it was unrighteous; it was inimical in a thousand respects to human welfare, and therefore it was beyond the province of any morally minded man to retain any suggestion that a conference should be held with a view to finding a middle way of settlement. What a blessing to the world we had a man like Pitt in authority. You remember the story, how at last — I love to recount it and repeat it — when Napoleon jumped into his carriage — I was particularly interested in examining the very carriage in France last year — to drive to Waterloo; he said to his officers, "I am going

to measure myself with this Wellington." Up to that time all his victories had been won, such as had been won, against other generals than Wellington, and all such victories as Wellington had won had been accomplished under the leadership of his subordinates in the Peninsular war. But now the two champions are to meet. And when Wellington saw that the day was his, that the battle was won, he lowered his glasses, and with great emotion he said, "Thank God I have met him at last." God has a way of raising up men like Pitt and Wellington in such troublous times as those of the French Revolution to stand for righteousness against all the aggression of evil.

It may be that some of you will say, "Are you not rather presumptuous to attempt to discuss a matter of this sort which is engaging the thought of the statesmen of the world, and especially to differ from them?" All our papers are condemning Syngman Rhee, the English papers equally, the whole American press is denouncing the erstwhile ally of the United Nations, the President of Korea. You say perhaps to me, "How dare you presume to discuss the matter?" Let me tell you why I do.

I remember the discussions we had in 1938 when our services were held in Massey Hall, and today I asked Miss Lindsay to assemble for me from the index the addresses and articles I had written against it, that I might show you that when all the world was acclaiming Neville Chamberlain as the world's peace-maker I ventured to denounce him as the world's greatest scourge. And I was right, and the press of the world, and the British multitudes that acclaimed him for his supposed triumph at Munich, and for having brought peace in our time — I ventured to say in Massey Hall at that time that Neville Chamberlain had written the blackest chapter in British history. So he had. Frankly, I scarcely slept for three or four months. It seemed to me that our British statesmen must surely have taken leave of their senses.

Czecho-Slovakia was our ally. It had been an integral part of the old Austrian Empire, the Empire of the Hapsburgs. In the first great war the Czechs rebelled, and came over to our side. They are among the most skilled people in Europe; their products are amazing in their variety and their perfection. They had an army, when Neville Chamberlain went to Munich, of more than a million of the most thoroughly trained men in Europe, standing at arms. They had in Czecho-Slovakia the Skoda armament works, the largest in the world except Krupps in Germany, surpassing anything we had in Britain or in the United States. And Chamberlain threw Czecho-Slovakia to the wolves, and entered into a compact with Hitler by which Hitler was given carte blanche in that country.

I ventured to say at the time that by that act he had destroyed the confidence of all the lesser nations of Europe in Britain and in her word of honour. I did not know at the time that in the House of Commons Mr. Churchill said precisely the same thing almost amid the hisses of the British legislators. But what happened? We lost Belgium, we lost Czecho-Slovakia, we lost Bulgaria, and Roumania, and Jugo-Slavia, we had already lost Italy — we lost everything in Europe because, by an inexorable logic, the nations of Europe said that Britain, who had played the part of the world's big brother, who had been the policeman of the world for centuries, keeping order everywhere, notwithstanding we had entered

into covenant with her as her protector. The Czecho-Slovakian republic had been set up after the first great war, it was one of the newly-formed nations, and the President of that republic was the renowned Benes, not the one who was alleged to have committed suicide, who I doubt not was thrown from a window and murdered, but his brother who preceded him, who was not only a Christian in a nominal sense, but a man who was really born again, who knew the Lord as one who was saved by His precious blood.

But that great people, for the sake of "peace in our time", were sacrificed. Of course Hitler took full advantage of it. I was going to read you some extracts, but you will have to take my word for it, only because I have not time. Here is one of the lesser volumes of THE GOSPEL WITNESS, and it is full of it. While the world was ringing with the praises of Neville Chamberlain, I warned against the fruits of our perfidy. I ventured to say then and I say it again now, that while the world was applauding Chamberlain, I declared he was leading us to disaster. History is repeating itself, in the almost universal condemnation of Syngman Rhee.

Who are these men who have escaped from custody? Anti-Reds, who, like the Czechs in World War I, refused to fight longer in the Red Army, and forsook and would have fought on our side, but were taken prisoners and held by the United Nations. Then at last, weary of this senseless attempt to negotiate with the devil, Syngman Rhee, rightly as I believe, said, "Let those prisoners go." And twenty-five or twenty-six thousands of them went, and what happened? The American Marines fired on them — those men who had turned their back upon the enemy, and at great cost, risking their lives to cross over to our side. When at last they asserted themselves to gain their liberties the American Marines shot down as many as they could reach. I am not blaming the Americans; they did as they were told. Had it been Canadian guards, or British guards, I suppose they would have received possibly the same order, and would have executed it.

Now they propose to divide Korea, just as they divided Czecho-Slovakia. Let me remind you Americans who are here that the great Civil War in the United States was not fought primarily to emancipate the slaves. It was fought for the preservation of the Union. Lincoln and his government denied the right of the Southern States to secede, and they fought it out. The emancipation of the negroes, desirable as it was, was only incidental. The war was fought to maintain the unity of the United States. If I were speaking to a congregation of Americans of the Southern States, and I were to ask them, "Do you now, in the perspective of history, believe that Lincoln was right in preserving the unity of the United States, and making it as it now is, the richest and the most powerful nation upon earth?" I am sure they would all reply in the affirmative. It would not have been so maintained had it not been that Abraham Lincoln, a man who loved righteousness and hated iniquity, had put the cause of righteousness first, and fought for the preservation of the unity of his country. I believe if I were to put that question to people of the Southern States today, with few exceptions they would say, "Lincoln was right, and we are glad he succeeded."

Now they would carve Korea in two, and Syngman Rhee says, "No." Mr. Chamberlain was perfectly sure of his ground, and so were some others.

Let me pause here to remind you how Mussolini invaded Ethiopia. Sir Samuel Hoare was Foreign Secretary in the British government, and the infamous Pierre Laval, as he later proved to be, was Premier of France. Soon after Hoare went over to where he belonged, to the Roman Catholic church, but Hoare and Laval had entered into a conspiracy to give Ethiopia to Italy and to the pope. Hoare was driven from office by the protests that arose, and later, as you all know, Laval disclosed his true character, and after the war he was executed as a traitor to his own country, France. But Chamberlain thought he was right; I have no doubt he was sincere and thought he was doing right; he said so. I remember as a boy there was a saying, when anybody made a very positive assertion, and was quite sure that they could not be wrong, I have heard it said a hundred times, "I will eat my hat if it is not true." That is what Neville Chamberlain said: "I will eat my hat if my policies do not succeed." I have here an article on that — I will give you the date of it — it was March 30th, 1939, when this leading article in THE GOSPEL WITNESS appeared. It will not trouble you to read it, but merely to tell you that I suggested that some generous person engaged in the manufacture of hats should offer Mr. Chamberlain the product of his whole hat factory, for he would need them all.

I recall hearing later his pathetic remark: "I sought to avoid war." I believe he did; I believe he was perfectly sincere. I am not blaming him; he did as well as he could. "I sought to avoid war, but when I found that was impossible I endeavoured to fight it with all my might." The pity was he hadn't any might. He saw at once that the thing was too big for him. He ought to have seen it long before.

Then a man who had been despised and rejected by the politicians of his day, who was head and shoulders, and had been for two generations at least, above all the statesmen of the world, — the whole country turned to one man: they called upon Churchill. Did you ever read this in the Scripture? "A man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." That is God's way of doing always — not a committee, not even a government. He lays His Providential hand upon someone, and there appears perhaps out of the almost unknown A MAN! And the world at once takes stock of his dimensions.

Well, we Britishers stood alone. The seed sown by Neville Chamberlain bore fruit. I ventured to say — it is in the book — that Neville Chamberlain was in the way of becoming the architect of the disintegration of the British Empire. And he came very nearly doing it. The present world confusion has grown out of Chamberlain's mistake, his breach of faith.

What do we see now? There was a man called Douglas McArthur who fought as a soldier. You remember his immortal words: "I shall come back." And he did. Dr. McIntire and I have been over most of that area. He came back, he subdued the enemy in the islands of the Pacific, and he recaptured the Philippines. I stayed in the hotel which had been his headquarters. He conquered Japan, and brought peace to all Asia except Korea.

What of Russia? Why all this trouble with Russia? I am going to send a copy of this address to President Eisenhower, and see that he gets it personally, whether he reads it or not. Who brought all this upon the world? The zonal arrangements for the occupation of Germany

were made before the armies reached Berlin. The American troops were sweeping everything before them, as were the British also. Great allies they were, waiting to take possession of Berlin. And Roosevelt commanded that the American and British armies should be held back, and that Russia should be allowed to go into Berlin. Talk about statesmen! I wonder if there are any? They were held back, and Russia went in, and they have been there ever since. By that zonal arrangement much of our present trouble was caused. That is why we have East and West Germany; that is largely why Russia was established in Europe, and has been a peril to all the free nations of the earth, because of President Roosevelt's leadership in this matter. I honour Mr. Roosevelt, I greatly admired him, I admired him far beyond Woodrow Wilson. Woodrow Wilson was a duffer, a glorified school-master, who ought to have been put on the back benches and given a spanking. Everything he touched went wrong, and when at last he proposed to dictate the terms of peace his own Congress would not support him. When at last America came in in 1917 Woodrow Wilson had not made any preparation at all, and when the war was ended there was not a solitary American gun, or a solitary American plane, on the other side of the sea. I was there by the invitation of the British Ministry of Information, and talked with the highest authorities of the Empire, and I saw the colossal blunder that they made — in the first war. Roosevelt did not do as Wilson had done.

We were alone for a year, but remember all that time Roosevelt was busy. He was getting ready, as Woodrow Wilson never did. He said — I can hear him now, with that fine voice of his — "They need planes, and tanks, and guns, and they shall have planes, and tanks, and guns." And when at last the United States came in they came in, as we say, with a bang, and fought magnificently. If it had been left to the soldiers in the field we might have had peace by now, if it were not for these wretched pettifogging politicians at home. Wellington had the same trouble with London in his Peninsular wars. Somebody sitting at home in Downing Street was everlastingly sending him directions on how to fight the war, but Wellington did not take their directions.

After Mr. Roosevelt's death we fell heir to Mr. Harry Truman. I really do not think Mr. Truman was of a calibre sufficiently adequately to perform the duties of a small town Mayor, to say nothing of being President of the United States. He was a genius, for if there was a possibility of finding a wrong way of doing anything Harry Truman found it always.

Russia was the aggressor in Korea. If she is left to herself what will she do? The United Nations takes action under American leadership, but do not forget we Canadians are in it too. We have some thousands of men, and we have already had many many hundreds of casualties, deaths and wounded. We are in this Korean fight, and it is part of our business, not only of the United States. We are all in it. The question is, Shall we fight through or not? Again, if Mr. Truman had read his Bible he would have read something like this, that when a king sits down to consider whether he is able with ten thousand to overcome him that cometh against him with twenty thousand, he does not start the war: "He sendeth an ambassage, and desireth conditions of peace." That is the time to talk about peace, before you start. Theodore Roosevelt once said, "There may sometimes be justification for not fighting at all, but

there can never be any justification for fighting feebly." And another time he said, "Never shake your fist first, and your finger afterwards." That is what we have been doing in Korea.

I am not expert in American politics, and I do not know why many of the things that have been done have been ordered. But there was a man called McArthur. He had not failed in one thing he had undertaken. He was a General who had been universally victorious in everything to which he set his hand. But for some petty jealousy or prejudice — I do not know what it was — this little man called Truman, who belied his name so completely, being commander-in-chief of the army recalled Douglas McArthur, and told him to come home. You remember how horrified we were by Japanese atrocities. I heard about it in Hong Kong, and Singapore, and Indonesia, and the Philippines, and elsewhere. They were like human fiends. Surely, surely, you can never do anything with a Japanese. But when McArthur, by command of the President, left Japan, the Japanese signalized his going by expressing their regret, and by calling him "Our beloved conqueror". That is pretty near the gospel, I will tell you, when a man can so conquer a great nation, subdue nations, and bring order out of confusion, and peace from war, and then, retiring because he is compelled to, have the men whom he had fought wave him Good-bye, and call him "Our beloved conqueror".

I believe McArthur made one great mistake, and I found it difficult to understand why. When McArthur came home the United States, from coast to coast, and from the Gulf to the Canadian line, was ready to acclaim him the next President. But he, as I think in his exceeding modesty, unwisely said he would not be a Presidential candidate. I have no word of disparagement to speak of President Eisenhower.

#### What Is the British Attitude Toward This?

I believe that history will show that the Korean episode is one of the greatest pieces of international stupidity in the world's history. If it were not for the blood that is flowing it would be almost as funny as a Punch and Judy show. Did you ever see a Punch and Judy show? Down he goes, and then he comes up again. After a while he gets another knock, and down he goes, but comes up again. You may ask me, as a Britisher, How does it come to pass that Britain seems to acquiesce to the present program? I think that is not difficult to understand. Britain had carried what Kipling called "the white man's burden" for centuries at great cost. She became the world's policeman. Then Uncle Sam came in to take his place, and I think John Bull was rather tired of his beat. His feet must have been very sore. There is a good story I remember was told of a woman, — what they call in England a "char-woman", of the day after the collapse of France, after France had surrendered. A reporter went down to one of the Southern cities, Doverport, or Plymouth, which had been terribly blitzed the night before. He was picking his way gingerly across the rubble when he saw a woman, a working woman, evidently going to work, doing the same thing. He accosted her, and said, "Well mother," addressing her familiarly, "what do you think of things now?" She said with a smile, "I think sir that things are looking up." "Looking up?" he said, "Haven't you heard of the collapse of France." "O yes," she said, "of course I have." "Then what do you mean by things looking up?"

She said, "Now we know where we are; there is no one else left to let us down." It was about then that the chairman of the Foreign Relations committee in Washington, discussing sending arms to Britain, said, it would be a useless waste, that Britain would be finished before the arms could reach her. You remember Mr. Churchill's speech in Ottawa, when he quoted, I think, a Frenchman as saying that Britain would have her neck wrung like a chicken. Mr. Churchill paused, and then said, "Some neck! Some chicken!" But when Britain was down, this man was called to leadership, and he said, "We will fight on the beaches, we will fight in the country lanes, we will fight in the meadows, we will fight in the streets of the cities, we will fight from house to house; to the last Briton we will fight, but we will never surrender!" That speech echoed around the world, and heartened the free nations of the world.

Why then does Britain now acquiesce? If I were in Mr. Churchill's position, if you can even imagine such a thing, I would do exactly as Mr. Churchill is doing. I will tell you why. Some years ago a very pious man came to me about a certain sanitarium for consumptives. There was a man there he said who was being terribly abused, and he wanted me to go out with him to see him. I said, "I think I know what is probably back of that, although I do not know this particular case. But if you insist upon it I will go." So when we got to the place he said, "Let us go to see the patient first," but I said, "No, no. I am going to see the Superintendent first. And I want you to be very careful what you say, because I will tell you exactly what he will say, if you criticize the management." This poor man, who though he was not insane was "touched" a bit, and imagined all sorts of things, and suffered from many delusions. He said, "What shall we say?" I said, "Let us go in and talk, but don't launch your criticism against this institution. For if you do I will tell you what he will say. He will say, 'I am glad to hear from you Mr. So and so, I am glad you have a solution for my problem. Are you willing to take this man and look after him? I will gladly give the order now, and you may take him home in your car if you want to, we should be glad to be rid of him.'" That is exactly what the Superintendent said. I knew he would. And if Mr. Churchill were to do anything but acquiesce, if he were to object to the present program, I know what the United States would say — not everybody, but I mean men like Taft and the rest of them. They would say, "Very well, let Britain take over." And Britain would have the whole thing on her hands. America has taken the lead in the United Nations, being the richest, as she now is, and Britain naturally says, "All right, we will follow after."

You see our trouble is this — if there are some Americans here, I hope you will understand. Britain was the creditor nation of the world, even after the first great war. All the world came to Britain to borrow money. Then when the war broke she had to call home all her foreign investments. If you, as a Canadian, had had a hundred thousand dollars invested in the United States, you would have been required to sell your securities and bring your money home. In other words, she took all the money out of the family bank in order to keep the family alive. The United States came in with that magnificent measure called "the lend lease" measure. That was one of Roosevelt's creations, and it was a life-saver. I do not know what we could have done without it. All

honour to him. He did great things, but he made some terrible mistakes. But Britain was impoverished; she had no money. Do you know why the people are on rations in England today? There are still ships enough to carry all the meat that Britons could eat to Britain's shores, there are still ships enough to import all that the fifty million population require for their sustenance. Why does she not do it? Because she has still to keep her money at home. She cannot afford, for example, to pay what Argentina demands she shall pay for its beef. It is like a father of a family that has suffered great reversions calling his family around, and saying, "I am sorry, children, but our money is all gone. We shall all have to do the best we can, and we shall all have to go on short commons until we get on our feet again." I have been through Europe, and I have been in Britain, and of all the countries engaged in world war number two no country in the world has suffered, or is now suffering, so much as poor old Britain. Twelve years of rationing for the world's peace, and for her own too, of course.

Then at last we fought together in "The Grand Alliance". I used to listen to Mr. Roosevelt; I never missed one of his speeches. He would come up to a point and one would say, "Is he going to say it? Is he going to say the word that will commit that great nation to our side?" But the speech ended without the word we hoped for, and an announcer would say, "You have been listening to a speech by the President of the United States." If Mr. Roosevelt was not the greatest of all statesmen he was one of the greatest of all politicians, and he knew the difficulties he faced in the United States. There is a Scripture which says, "Now these are the nations which the Lord left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan." It seems as though every generation has to learn the same lessons over again. The United States, geographically isolated from the rest of the world, rested securely behind the waves of the Atlantic and the Pacific, and thought she was secure — before the days of the aeroplane. Please do not be offended with me because of what I now tell you. I was in Williamsport, Pennsylvania, perhaps about forty years ago. I went there to speak. I was introduced to the editor of one of the Williamsport papers. That is a city of about thirty or forty thousand I suppose. We talked together, and I said to him, "Mr. So and So, how is it that your papers contains no foreign intelligence?" I said, "Even your Philadelphia papers are glorified village bulletins. You could read them without knowing there was anything outside the United States." He said with fine scorn, "The United States has no interest in the rest of the world." Forty years ago! That was from an editor, not an ignoramus from the gutter. And I do not wonder at that attitude in view of her geographical isolation. I do not blame the United States for not wanting any "entangling alliances". All we want is peace. That is all we wanted, but we could not help ourselves. The enemy attacked Britain; she did not go at them. Now everything is changed. For one day the world was startled at the news of Pearl Harbour. The enemy did in one hour what neither Mr. Roosevelt nor all the politicians of all parties in the United States could have accomplished in years. It unified the nation. And the United States took her place in the front line.

I saw a good cartoon during the first war. John Bull

was represented as a country gentleman, with his silk hat, and all the rest of it. Somebody came up to molest him, but said John, politely, "Now you ought not to do that; that isn't proper; that isn't done." Then his assailant offered him another insult. "Now please," said John, "don't do that; it isn't right, it isn't polite. I don't like that kind of thing." But still the bully persisted. Then at last John said, "Is that what you want? Very well." So he took off his silk hat, and he took off his coat, and he rolled up his sleeves. And he said, "All right, if that is what you want come on." Well the United States did not come in at once, although they spent the time diligently getting ready. But when Pearl Harbour struck Uncle Sam and everybody under the Stars and Stripes became alert, and the United States was really the *United States*. When they got at the business they did it well I assure you.

Now we have another régime in Washington. I wonder what ought to be done about Korea? They say, "If you had fought through you would have provoked another world war." Not a bit of it. I do not believe it for a minute. By the Korea blunder the confidence in the power and unity of the United Nations has been all but destroyed. Korea has learned she cannot depend on the United Nations to maintain the integrity of her country. I fear other Asiatic nations may say, "What can we expect?" There are about seventy-eight millions in Indonesia and there are Malaya, and four hundred millions in India and there is Burma and French Indo-China. "Without faith it is impossible to please God," and without faith it is impossible to please anybody. When nations lose faith in each other a process of disintegration must set in. I wish I were President of the United States — I could not be because I was not born there — but I wish I could be, and I wish I were at least for a short time. The first thing I would do would be to send for General Douglas McArthur. Then I would say to him, "I want you back in the service, and I am going to commission you to go back to Korea and carry out your plans, such as you intended to do if Truman had not recalled you."

Think of two years of talking about a truce, and meanwhile going on fighting! Was anything so absurd ever done in all the history of the world? If a truce could not be effected short of two years anybody with a modicum of common sense ought to have concluded it could not be effected at all. One excuse after another was brought forward, and we are now in rather a bad way. There are millions in Asia who might readily fall a prey to Communism. At a time when the Communist pot is just about boiling over, and the boiler is about to blow up, some short-sighted politicians hand out something for the encouragement of the Communists.

Poor Sir Winston Churchill inherited what his predecessors had done. We are here in a religious Conference, and you ask me what we have to do with these matters of state, these national concerns. I will tell you. In Britain the so-called Free Churches make use of lay preachers far more than we do in this country. And in some denominations, the lay preachers have to pass examinations, and cover the whole ground of religious Modernistic philosophy before they are permitted to preach. And the lay preachers were the men who propagated the social gospel in England, and brought about Socialism. And many of the men who served in labour governments in Britain were lay preachers. And the

Modernism taught in the pulpits, and thus carried out in political life, did much to impose Socialism in England which had all but liquidated the British Empire. The present state of confusion in respect to the British Empire, the United States, and the whole world, is because people have departed from the principles of this Book.

Dr. Wilmot read this evening how to build a house. Any architect will tell you that in drawing the plans of a great structure there are certain laws that have to be taken into consideration — the wind pressure, the laws of contraction and expansion, gravitation, and all the rest of it. The architect must know something about these things, and he must fashion his plans in obedience to these great and unalterable principles. If he fails to do so, sooner or later his building will come toppling down. The Lord Jesus Who is the Architect, the Maker and Builder of all, said, "If you want to build a house here is the plan: These sayings of mine. Take the principles of my teaching, that right is right, and that it is never wrong, that truth is truth; take the principles of My teaching and build your whole life, and frame all your life's policies, on that basis. And when the wind comes, and the rain falls, it will stand, because it is built upon the rock." The Secretary of State for the United States is Mr. Foster Dulles. He was one of the chief engineers in fabricating the World Council of Churches, and must therefore be as oblivious to the principles of this Book as if he had never read a Bible. Evasion, expediency, compromise, these are the architectural principles of Modernism. And no enduring structure can be built upon any such foundation of sand.

But what are we to do? I have one remedy. Do right, that is all. It is not so difficult. Whether it is in business, or politics, in ecclesiastical, or national or international affairs, the same moral principles obtain. That is the solution of all our problems: Do that which is right in the sight of God and if you would know what is right in the sight of God you will find it in this book. This is the only authoritative builder's guide. Do you say, "It is too costly?" It is never too costly to do right; it is always vastly more costly to do wrong. Sin is the costliest thing in the world. Do right, and God will look after the consequences; do wrong, and you will look after the consequences yourself.

We are in a great muddle, and it looks to me that we have fallen upon days when men are trying to balance might against might, and settle problems of the moral realm on a basis of materialistic force. We may well pray in Kipling's words:

"God of our fathers, known of old,  
Lord of our far-flung battle-line,  
Beneath Whose awful hand we hold,  
Dominion over palm and pine,  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget!

"The tumult and the shouting dies,  
The captains and the kings depart,  
Still stands Thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget!

"Far-called our navies melt away,  
On dune and headland sinks the fire,  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the nations, spare us yet,  
Lest we forget—lest we forget!

"If drunk with sight of power, we loose  
Wild tongues that have not Thee in awe,  
Such boasting as the Gentiles use,  
Or lesser breeds without the law,  
Lord God of hosts, be with us yet,  
Lest we forget,—lest we forget!

"For heathen heart that puts her trust  
In reeking tube and iron shard,  
All valiant dust that builds on dust,  
And guarding calls not Thee to guard,  
For frantic boast and foolish word,  
Thy mercy on Thy people Lord!"

I predict the Korean matter will not be settled until the war is carried into Manchuria, and the flag of the United Nations, if they must do it, is planted on a united Korea for only then will righteousness prevail. Anything less than that will result I think in the continuation of the grinding of this slaughter mill, into which for three or four years we have been feeding our men, Canadians, British, American, and others.

I should like to say a lot more, but I have said enough. You will read in the papers tomorrow denunciations of the President of Korea, and words of approval for everybody who takes a stand against him. I hope you will consider well, and pray much. I believe that Syngman Rhee is right. I believe he is the Abraham Lincoln of Korea, who refuses to consent to the division of his country. May the Lord bless our meditation, for His Name's sake. Let us pray.

We cannot reach, O Lord, those in authority in Washington or London, or Ottawa, or Paris, or elsewhere, but we can reach One Whose authority is over them all. We do, therefore, humbly pray that just as Thou didst permit Pearl Harbour that something may be done Providentially that will bring this slaughter, so terrible and so futile to an end, that peace may be restored. Deal with those behind the Iron Curtain. Thou didst say to Belshazzar, "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified. The hearts of Malenkov, and all the other Communist outlaws who would bring the whole world into bondage if they could, are in Thy hand. And if we were but right before Thee, and could but discern Thy sovereign intervention, Thou couldst snuff out their lives in a moment of time. As Thou didst to the Assyrian army about Jerusalem, so couldst Thou tear the Iron Curtain in shreds, and break his tyrannous power in such a way that it would never rise again. The Lord grant that it may be so, for His Name's sake, Amen.

### REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of ..... to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that not one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

## THE REGIONAL CONFERENCE OF THE INTERNATIONAL COUNCIL OF CHRISTIAN CHURCHES

In Jarvis Street, June 18th to 23rd

WE HAVE neither time nor space to report much that was done at The Regional Conference. We write to say, however, it has been, until now (Tuesday, June 23rd), a great success.

We publish only one thing which was done at the Conference, which must appear now because of its timeliness:

Resolution re the Korean situation:

WHEREAS the basic principles which have been, and still are, at issue in the entire Korean conflict, are such as underlie the whole concept of Christian righteousness, liberty, and obligation; and

WHEREAS the United Nations undertook the defence of Southern Korea against the aggressive acts of her Northern neighbour, with the declared purpose of effecting a unification of Korean territory; and

WHEREAS the long-drawn-out effort to effect a truce with the opposing forces has been retarded by technical considerations requiring that thousands of anti-Red Korean and other prisoners, apparently in full sympathy with the South Korean cause, and hence with the campaign of the United Nations, should be held in custody in order to be used by the Communist negotiators virtually as hostages to favour their own objectives, which fact should be borne in mind in appraising the recent act of President Syngman Rhee in ordering the prisoners' liberation; and

WHEREAS whatever prestige and influence, still possessed by the United Nations throughout the world, and in Asia particularly, are now imperilled as the result of the confusion at present prevailing; and

WHEREAS all Christians are deeply concerned in the present conflict against anti-Christian Communism, and even the progress of Christ's cause itself is threatened;

This Conference therefore calls upon Christian people throughout the world earnestly to pray for the President of South Korea, and for all concerned in the direction of Asiatic affairs; and it further expresses the opinion that the least costly way of settling the whole Korean question would be to revert to General Douglas McArthur's programme, and drive the aggressors beyond the Korean boundary before attempting further negotiations. And this opinion is based upon the signatories' belief that the negotiations attempting to effect a truce, have already cost a greater price in blood than would have been paid by pressing through to victory. And, greatly daring, the signatories also believe that there is no man better qualified, in view of his record of victory, and subsequent pacification in Asia, to carry out that programme than General McArthur.

### THE GREAT CONTENTION

For the first time since we began the publication of this story, on November 20th, 1952, we omit the chapter due this week. We do so because of our preoccupation with the Regional Conference of The International Council of Christian Churches, but shall resume the story next week.



## THREE ORDINANCES OF THE CROSS

A Sermon by Dr. John Wilmot

Preached in Jarvis Street Baptist Church, Toronto  
Sunday Evening, June 7th, 1953  
(Electrically Recorded)

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."—Matt. 28:19-20.

I HAVE observed from THE GOSPEL WITNESS that not infrequently the sermon preached by your pastor on the first Sunday of the month is related by the text or exposition to the Ordinance of the Lord's Supper which is to follow. These words are our Lord's authorization including by name two great ordinances, one to be observed by preachers of His gospel, and the other by those who believe that preaching. And here is included anonymously another ordinance which He instituted to be observed by all who, having heard His gospel in the preaching, and believed it, had confessed their faith in the ordinance of baptism, and, being added to the church, continue devotionally, as oft as might be convenient to them, to remember the dying love of the Lord Jesus in this ordinance which we call the Communion or the Supper. "Observe all things whatsoever I have commanded you." This was one of the things which He, last of all before His crucifixion, instituted, and commanded to be observed.

I believe, dear friends, it is the custom still in the churches of most denominations — there are exceptions such as the Salvation Army, and the Quakers — to regard these two, baptism, in some form or another, and the Lord's Supper, as the ordinances of the church. But it is not so common to regard the command to preach the gospel as an ordinance authorized by the Lord Jesus Christ. Yet it is so. It is an ordinance, the first in order, designed to be the means among all nations of making of disciples, followers of Christ. It is an ordinance which, therefore, of necessity must precede the receiving of Christian baptism, which takes second place. And thirdly, these two ordinances of preaching the Word, and baptizing believers, must precede the corporate Church observance of the Lord's Supper.

### Preaching: Universally Instrumental

I would like to speak a little to you first of all, and it is only to stir up your minds by way of remembrance, upon the subject of the ordinance of preaching Christ's gospel. I well recall, and I think I mentioned this to you when here before, during the war sitting in our home and listening to Sir Winston Churchill, then Mr. Churchill, on his wartime visit to this Dominion, addressing the members of your legislature in Ottawa. You will remember the address which he gave; some people call it his "chicken speech." You will recall it I expect by that description. It came over to us quite clearly, and we were heartened by it, as you and others were, and as we were by all the speeches he made. We were in the midst of danger, and I well remember it was not very long before we heard the sirens, or air raid alert. In the course of Mr. Churchill's speech at Ottawa he made this remark: If I were licensed to preach I would choose as a text the words of the Psalm (112:7)-

"He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord." I recall this simply to emphasize that Mr. Churchill recognized that in order to preach there was the requirement of a license. Of course his reference was to the Church of England, to ordination by the ecclesiastical authorities. We may not follow that, being dissenters, though we appreciate much in the service of the Church of England. And we were profoundly thankful, as Mr. Slade mentioned this morning, for those clear utterances of the Gospel made by the Archbishop of Canterbury at the Coronation of our Queen Elizabeth in Westminster Abbey. Now whereas Mr. Churchill spoke of a license to preach, the New Testament would present to us an ordinance of preaching, and of the supreme authority of the Lord Jesus. I read THE GOSPEL WITNESS, and although I cannot give you chapter and verse, and I do not think I am mistaken in remarking that your Pastor once said that a preacher is not simply a person taken from the pew and put into the pulpit. There is more behind it than that. It is not given to any or to all disciples who names the Name of Christ to preach the Word. Neither is every preacher, who has received human ordination, ordained by the great Lord Himself. We must be clear about that, we preachers, in our own consciences and our consciences can only be clear, and give us satisfaction, as they are disciplined by this Book, and counselled by the teachings of our Lord and of His apostles. But there must be a recognition of the preaching ordinance.

On Thursday evening in the exposition Dr. Shields directed us to the First Epistle to the Corinthians, that it pleases God, by the foolishness of preaching, to save them that believe. You will remember that our Lord said to His apostles: "As my Father hath sent me, even so send I you." Paul later wrote a reasoned statement about the procedure through which sinners are brought to possess salvation. He quoted from a prophet in the Old Testament, "For whosoever shall call upon the name of the Lord shall be saved." Then he reasoned it out thus wise: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent?" Sent by whom? When the Lord Jesus was here He selected certain, whose names are given, called apostles. He selected them, the Scripture tells us, in order that they might be with Him, and that He might send them forth to preach and to teach. It is essential then, dear friends, that preachers know they are sent by Him Who spoke this word: "All authority is given unto me in heaven and in earth. Go ye therefore . . ." These words were spoken to the apostles whom He had chosen.

I leave that emphasis, and in conformity with the object I have in mind, I should draw your attention to the fundamental, the central fact in the preaching which the Lord Jesus ordained. It is centrally significant in this ordinance of the Supper; it is basically symbolic in the ordinance of baptism. The three ordinances in common as their proclamation, and without it they are all in vain. "Go ye into all the world, and preach the gospel." Such is the commission as given by Mark. The apostle Paul in the chapter your Pastor took on Thursday evening (1 Cor. 1), described this gospel by a certain title, a very simple title of few words, but an exceedingly impressive one, one that is distinguished from every other description of the gospel given in the Bible — and there are

many such descriptions of the gospel. I hope you do not accept that error about there being many gospels because there are many qualifying terms of the gospel. You do not believe there are many Saviours because the Saviour Himself is qualified by varying terms do you?

Jesus, my Saviour, Brother, Friend,  
My Prophet, Priest and King;  
My Lord, my Life, my Way, my End,  
Accept the praise I bring.

It is the one self-same Person, worthy to be variably described since He fills all these offices. We do not foolishly say there are many Saviours because there are many descriptions of Him. And yet there are people who, when they find the gospel described as, "the gospel of God", "the gospel of Christ", "the gospel of grace", "the gospel of the kingdom", "Paul's gospel", "the gospel of the circumcision," "the everlasting gospel," would have us believe these are different gospels some to be preached in different dispensations. It is a great error, my friends. The gospel has a fulness, as its chief Subject has. There is a fulness in the gospel of Christ, and it necessitates a full qualification in all these relations.

But there is one word which stands alone, it is: "the preaching of the cross." Now "preaching" is actually "word". It is "the word of the cross". In the New Testament you may read of the "word of wisdom", the "word of knowledge", the "word of life", the "word of truth", and frequently the "word of God". You may read of the word of the truth of the gospel. But all these are theoretical in the sense of their being explanatory. There is but one description of the gospel which relates it to a historical event, and that is "the word of the cross". Of course we shall not understand the cross, that event in history, without the theory. It is not sufficient simply to say "Christ died". So did the two thieves at His sides. Paul preached "Christ died for our sins". He explained the reason of His dying on the cross. And this title "the word of the cross" is embrasive of all these other explanatory descriptions of that cross and what it signifies. There you have the word of life springing out of death, the death of the great Substitute. There you have the word of truth, the word of wisdom, of knowledge. There you have the word of the truth of the gospel. The late Professor Machen preached when on a visit to our country on the children's hymn:

"There is a green hill far away,  
Without a city wall,  
Where the dear-Lord was crucified,  
Who died to save us all."

That is where he began, and he went through the verses of that hymn, showing they were in a due sequence. He insisted upon this, that the cross erected outside the wall of Jerusalem was essential to the gospel, the cross of history. It is not merely a symbol of something. It was an actual event that took place outside Jerusalem. First of all, therefore, the gospel is news. You take up your newspaper, and you read of events that occurred on the previous day. They are things that actually happened. The gospel is news of something that happened; it is an historical event. It happened on and by means of the cross of Calvary." But what happened? Something happened to make that otherwise obviously most tragic event, something happened to make that news good, and not evil — gracious news, gospel. And that requires the explanation: "He died for our sins." That

is why it is good news, the gospel is "the word of the cross". Theory is necessary to explain the fact.

You never find, so far as I know, the gospel described by any other event in the history of our Lord as it is thus described as "the word of the cross". You never read we are to preach the word of the manger, the word of the miracles, the word of Nazareth and Galilee or the Mount or even the word of the tomb. We do preach about His life, but the emphasis is upon the great consummation, when He said, "It is finished." For "He became obedient unto death," and that "unto" covers the whole of His life from the beginning to the end. He finished completely, and satisfactorily, all that He came to Bethlehem and Nazareth and Galilee and Judaea, and finally to the cross, to fulfill. Therefore, "the word of the cross" is the title of the gospel. Whatever title or office you may find attributed to the Lord Jesus Christ in this comprehensive gospel which expounds Him, you cannot, I believe, truly explain one of them, nor yet any of the offices He fills and which these titles suggest, if you omit the word of the cross.

He was a *Prophet*, and one of the first predictions that the Lord Jesus Christ uttered when He began His public ministry was about His cross. Have you noticed that? You will find it in the second chapter of the gospel by St. John: "Destroy this temple, and in three days I will raise it up." The people said to Him, "Forty and six years was this temple in building." And when that gospel came to be written it was explained: "But he spake of the temple of his body." They destroyed that temple of His body when they crucified Him, and He raised it again, and after His resurrection the disciples remembered the Scripture, and the word that Jesus had spoken. So by the Scripture they understood the word of Jesus; the doctrine interpreted His Cross by the explanation written in the Old Testament they understood the event on Calvary. He was a *Prophet*, and did He not say, "The son of man must suffer many things . . . and be killed, and after three days rise again." There is no need to emphasize that if you think of Him as the *Priest* offering sacrifice, when "He gave Himself", His cross was the means of His oblation. But what of Christ as the *King* — how is He now crowned the King? He always was King, but He is King now in another respect. He "became obedient unto death, even the death of the cross." *Wherefore* God also hath highly exalted him. . . The cross explains His enthronement. The Throne is His reward for a lifelong obedience finished on the Cross of Calvary. He is *Man*, the Son of man; He shared our humanity. Because the law of redemption, instituted by God, required it, He voluntarily became, though sinless, Kinsman with those whom He would ransom from sin's great penalty. And so He became the *Mediator* by the cross, the *Advocate* of our cause, which He still pleads above, and as the hymn says, "He pleads the full merit of His blood."

And so, friends, He is a *Saviour*. And He is *Lord*, the Lord of all. Peter explained that it is for the reason that He gave Himself up to death on our account that "God hath made that same Jesus, whom (they) crucified, both Lord and Christ." He is *God*; He was always God; He never became God. He was not always man; He did become man. But by an inscrutable miracle these two natures were combined in the one Person of the Son of God. Was not God in Christ reconciling us unto Himself? What was it that convinced Thomas who doubted? The Lord said, "Behold my hands and my side," — the

marks of crucifixion. And Thomas said, "My Lord and my God."

"And can it be that I should gain  
An interest in the Saviour's blood?  
Died He for me, who caused His pain?  
For me, who Him to death pursued?  
Amazing love! How can it be  
That Thou, my God, should'st die for me."

There was Deity in that sacrifice, otherwise, dear friends, it would not have been of sufficient value to redeem a lost world. But hear another verse in that hymn:

"He left His Father's throne above —  
So free, so infinite His grace —  
Emptied Himself of all but love,  
And bled for Adam's helpless race  
'Tis mercy all, immense and free;  
For, O my God, it found out me!"

But listen — Wesley said He emptied Himself of all but love. I remember a member of my congregation, a lady who really was a theologian, well versed in the doctrine of Scripture, who came to me when we introduced this hymn — and I am glad to see now you sing it here — and questioned the Scripturalness of this line: "Emptied Himself of all but love." The only reply that I gave to her in that moment, and upon consideration I have not needed to revise it, was this: "God is love," and He never did empty Himself of His Deity. I cannot explain it, but that is what the Book says, "God is love." He emptied Himself of all but Love, of all but Deity. And although on the cross He addressed His Father in these terms: "My God; my God, why hast thou forsaken me?" and He died, a Man crucified, He was the God-man. And it was his proper Deity that gave virtue and value to His true humanity. As Wesley wrote, "'Tis mystery all! the Immortal dies." There is not a title given to the Lord Jesus Christ in the Scriptures, but has its centrality in the cross upon which He died. John the Baptist introduced Him at the commencement of His public ministry three years before He came to the cross, and the first words the Baptist said about Him were: "Behold the Lamb of God." At the very beginning of His ministry the cross at the end was in view — "Behold the Lamb of God." Nor do they tire of it in Heaven, and they never will. "The Lamb which is in the midst of the throne . . ." And the "river of water of life . . . proceedeth out of the throne of God and of the Lamb." And those who "have washed their robes . . . in the blood of the Lamb," have title to pass through the gates into the City and to eat of the tree of life, and as far back as we may go, we shall find the cross. The cross of Christ is seen first of all when God, by operation upon Adam, took the rib when he slept and made of it a woman. So through the sleep in death of the Lord Jesus Christ on the cross of Calvary His bride is to be gathered and presented to Him. The skins of which He made clothing for those two naked sinners in Paradise— where did they come from but from animals that He had created and sacrificed, maybe to prefigure the sacrifice of the cross — even before Abel offered his lamb. Another figure He used when He said, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." And if you are His you are part of that fruit of the seed of His Cross.

So you go right through all the pages of the Book and you find that the cross is indeed central. "We preach Christ crucified." "The preaching of the cross is to them

that perish foolishness; but unto us which are saved it is the power of God."

A Christless cross no refuge were to me;  
A crossless Christ my Saviour could not be;  
But oh, Christ crucified, I rest in Thee.

You may sing your happy children's hymn—they do in our country. It is a lovely hymn indeed, but if "the stories of Jesus" omit the "story of the Cross," there is no salvation for the children or anyone besides, though the hymn have these happy words:

"Tell me the stories of Jesus  
I love to hear;  
Things I would ask Him to tell me  
If He were here;  
Scenes by the wayside,  
Tales of the sea,  
Stories of Jesus,  
Tell them to me."

We love to hear them, but

"Tell me the same old story,  
(that is of the cross)  
When you have cause to fear  
That this world's empty glory  
Is costing me too dear."

Are you among those who know it best, yet are hungering and thirsting to hear it like the rest. There is a perennial freshness in the word of the cross.

#### Baptism: Individually Confessional

May I refer but briefly to the two ordinances which follow. Our Lord said, "Go ye therefore, and teach all nations" — really, make disciples from among all nations — "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It is not necessary to explain the baptizing ordinance in a church such as this. It was observed this morning. You may indeed be thankful for the frequency with which it is happily needful to baptize newly-made disciples on the confession of their faith in the Lord Jesus Christ. It is His ordination. It is an individual confession of a sinner reliant upon His sacrifice for sin. It is the initiatory ordinance through which a believer is added to the company of believers already existent. It is the ordinance of a believer's inception into the local church of the Lord Jesus Christ. He was Himself baptized. He came to the Baptist, and when John protested He said, "Suffer it to be so now: for thus it becometh us to fulfil all righteousness." The Lord Jesus Christ by His first public act, as by the first title which announced Him, submitted to immersion by John in the waters of Jordan, for the reason that from His very beginning He anticipated in the symbolism of baptism the sacrifice on the cross, and thus His submergence beneath those waters, and emerging again from them, was a significant foreshadowing of His own death and resurrection; by which, as Daniel previously declared of the cutting off of Messiah, the Prince, He would bring in everlasting righteousness; righteousness through faith to be imputed to sinners. "Thus it becometh us to fulfil all righteousness." Your baptism will never make you a disciple of Christ; you must be made a disciple by believing the saving gospel before you are baptized. But it will mark you as a disciple. It is not the audible confession, but the active physical means — in deed as well as word — of confessing that all your hope for time and eternity is in Christ — not alone in the babe, and the Man, and the miracles,

and the example, and the teaching, but in all these gathered together and brought to their grand finality in the finished work of His cross. You are buried with Him by baptism unto death — not your death, but His death for you. And you rise with Him in the symbol of the waters, and by the powers of His Spirit you walk in newness of life. It is a new beginning for you which you confess, a new revelation to God in Christ, you having believed in His Name, and acknowledging Him thus, according to His own example and His own ordinance.

Volumes of water in the Scriptures are used symbolically of the judgment which brings death. You will find it in the Old Testament. That that is the reason the Lord Jesus Christ said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Read the context and you will find that the Lord Jesus Christ as well as John the Baptist were baptizing, and the Jews came to John the Baptist and said, Your disciples are all following Jesus of Nazareth, "the same baptizeth and all men come unto Him." John did not complain, but said, "He must increase, but I must decrease." "A man can receive nothing, except it be given him from heaven," not even a congregation. Now personally it is explained Jesus did not administer the ordinance: "Jesus himself baptized not, but his disciples." They baptized as we baptize, on His authority, that is, in His Name. When He said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," Nicodemus should have understood the significance of the water, because the Jews were not at all unacquainted with the ordinance of immersion. "Art thou a master in Israel and knowest not these things?" What he did not understand was the association with it of the new birth. That seemed news to him. He said nothing about the water, that was clear enough as a ceremonial rite. John the Baptist had been baptizing in preparation, and he was aware of that. But he said, "How can a man be born when he is old?" May not the teaching be, dear friends, that out of the sorrows and travail and judgment and wrath of God endured by the Lord Jesus Christ when He died on the cross, sinners are born anew? — Because you remember that was in His speech to Nicodemus. What was the introductory word to the sixteenth verse but this: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish but have eternal life. For God so loved the world . . ." The reason why Moses lifted up the serpent in the wilderness was that God so loved the world, and long before would prepare men for the cross of His Son. That is the explanation. That uplifted serpent was to prefigure the uplifted Son of God on Calvary. And so the "water" would signify that all Jehovah's floods and billows of wrath fell upon Him, He was immersed in death on the cross. He said, in anticipation, "Can ye be baptized with the baptism I shall be baptized with?" referring to His baptism in death. It is that that we must preach and practise in the ordinances. Every sinner believing is born again by the power of the Spirit, the fruit of the travail in death of the Lord Jesus, and so with life anew figured in rising from the waters and by the power of the Spirit of Christ risen to take a new direction, to walk in newness of life.

#### The Lord's Supper: Corporately Devotional

Following that, and in the third place, and repeatedly, the corporate devotional ordinance we are to observe this

evening, the ordinance of the Lord's Supper. Once only, friends, are you baptized; many times you observe the supper. Many times you hear the preaching and receive the teaching, for you go on to be taught to observe all things that the Lord has commanded. But the church freely appoints, those who thus are in Christ, having put on Christ in baptism, together observe the ordinance of the Supper in remembrance of Him. Remembering what? remembering His cross. You must have reflected before how that the receiving of the bread, and the receiving of the wine separately, preceded by the thanksgiving for each in turn, is to commemorate death—not natural death, but violent death, the body, the blood. The bread apart from the wine, not together—the body, the blood. The Lord Jesus instituting it said, "This do in remembrance of me." "This do as a memorial of me." We erect memorials to those no longer with us, not when they are still present. While therefore, He is absent, we continue to observe the feast of memory at His bidding, and we go on doing it. There is no advance upon this friends; it is final. Nothing is to succeed it except the marriage supper of the Lamb at His coming again.

Of the cup, He said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." So he looked forward to the time when Heaven would make the most perfect celebration of His crucifixion—still "the Lamb" at the marriage feast!

I read years ago of missionaries who went, I rather think it was, to Greenland. They were true men at heart, they intended to preach the full gospel, but they were careful how they approached these people, they conceived that it might be more effective to begin by telling those life stories of Jesus which we tell to the children, and which never lose their attractiveness. Thus they did. They laboured for long, but saw no result from their labours. They were burdened about it, and prayed that the Spirit would empower their witness. One day just the missionaries themselves, a very small company, were gathered, as you will tonight be gathered in larger number, around the table of the Lord, thankfully, to remember His dying love, to observe this ordinance. And there chanced to come into that little assembly one of these to whom they had preached, whom they had taught about Jesus. He looked on and listened to their givings of thanks, and observed their taking of the bread and the wine, and at the close he came, and asked what it all meant. So with some timidity they explained to him the significance of the ordinance, the sufferings of the Saviour, and the first pagan from that land won to Christ was won at that Communion service. "Christ crucified, the power of God and the wisdom of God," to be proclaimed by "the word of the cross"; to be confessed by baptism into His death, to be commemorated in the Supper wherein "Ye do show forth the Lord's death, till He come."

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## DISCIPLINE OF DETERMINATION

By Dr. V. Raymond Edman

President, Wheaton College, U.S.A.

"And having done all, to stand" (Eph. 6:13).

**T**OO soon to quit" has become a watchword at Wheaton College; it is a campus countersign of dogged determination to do one's duty with the utmost devotion. Some years ago I read an article with that title that had been prepared and presented by W. J. Cameron on the Ford Sunday Evening Hour program of January 10, 1937. Since then it has been reared or discussed in chapel, with added illustrations from Scripture, at least once a semester. It has become part of Wheaton's philosophy of life, and Wheaton students look forward to its exposition in chapel as one of the college traditions. Through the courtesy and permission of Mr. Cameron the article is here reprinted.

"Young persons sometimes ask Mr. Ford, 'How can I make my life a success?' — as if anyone could answer that question half as well as the one who asks it. But occasionally Mr. Ford does give a valuable tip, even if at the moment the young person receiving it fails to appreciate it. One such tip would be — 'If you start a thing, finish it.' It sounds rather familiar, a piece of old-fashioned advice — but it is part of an engineer's design for living — finish it!

"Yes," one says, "but the thing may not be worth finishing." Of course, when he says 'finish it,' Mr. Ford isn't thinking about the thing at all, he is thinking about you — you, Miss Maiden, and you, Sir Youth. In the preparatory time of life the real job is not what you are working on, but what it is doing to you. You start it with a great gush of interest — you miss your meals for it — then suddenly it goes stale — and you quit. Or you find that your plan is wrong — and you quit. And all that you have as profit from your effort is the knowledge of how to quit. 'Well,' you say, 'the thing wasn't worth it! Quite probably, but you are, and that's the whole point.

"Plausible reasons for quitting are always at hand. Mr. Ford told us one day that when he was making his first car in that little brick building on the alley in the rear of his home, he worked away with all the ardor of young enthusiasm looking forward to results. Then the thrill and the interest simply evaporated. Why? He said he had gone far enough on that first car to see how he could build a second and a better one, and the glowing new vision got in the way of his work. What was the use of finishing the car he had started? Some untaught inner wisdom must have warned him, for he forced himself on. He soon discovered he was learning more and more about his second car by going on to complete his first. But so strong was the temptation to quit that he realizes now it was precisely that — a temptation to quit, not merely an urge to do better — and had he yielded, he might have failed to finish the second car too. So, here is one plausible reason for dropping a thing unfinished — the chance to start something better.

"Another handy reason for quitting is just the opposite — we want to quit, not because we think we see something better, but because we see nothing at all; so, why continue? Why not throw up the sponge? Well, that depends. Was this thing laid on you to do? Were your motives sound? Had you a clear right and a clear reason to start it? Very well — what has happened?

Oh, a cloud has settled down and you cannot see it? Well, many a man has never seen the light he needed, or the work he needed, until he entered that cloud and walked through it. Following faithfully on never leads anyone into permanent darkness. But for the quitter, all he is likely to get is a stronger habit of quitting and a lower place to begin again. The man who will not give up, even if he fail of his objective, is led through to another objective; the man who hangs on as if he were paid to hang on can always start again at par or better — he has strengthened himself.

"Most of us are where we are for a very good reason. This is our post which has no one to hold it but us. If we abandon it, we discover that there is something in ourselves we abandon. Just keeping on, through the most hopeless aspect of keeping on, may be the important act of one's career. The last dejected effort often becomes the winning stroke! After years of observation one is ready to say that most of the people one has seen quit have quit too soon. Another week; a few more good licks; standing by just a little longer — and the whole situation would have opened into a larger phase. But no! they were more practised in quitting than in staying. Only recently one saw a man quit in spite of earnest counsel because he couldn't get what he wanted; two days later the very thing he wanted came looking for him, and he wasn't there. He had quit too soon. It is always too soon to quit.

"The theatre of this drama is ourselves; the mind may forge a circumstance into a shackle, or it may lift us into the sphere where events are plastic. The power of courage and endurance to rearrange our whole relation to events is proved daily as one of our commonest experiences. In its lowliest form, this compulsion, this power, is simply the act of hanging on, plodding on, doggedly forcing oneself on for yet another hour or one more day. Persisted in, against all odds and all reasons, this attitude leads through — it does lead through. Quitting makes a dead end of any road — often just as it was ready to open. Transfer if you must; catch another wave-length; change your level to a higher one, but don't quit — it is always too soon to quit."

Determination to finish what we have begun is a discipline we need. We trifle with one task, and when it becomes trifle we want a change of scenery. Every semester several come to me to bid farewell, with work unfinished. Were they led of God to Wheaton? Has some other place, or person, or project become more pleasing than the routine of studies? They think that just over the horizon there are greater advantages and opportunities. Some glowing vision dazzles them, and they cannot stick to their appointed duty.

Pre-eminently is this discipline exemplified in the life of our Lord Jesus Christ. At an early age He was about His Father's business (Luke 2:49). In the strength of manhood he declared, "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). When earthly service was complete He could pray, "I have finished the work which thou gavest me to do" (John 17:4); and from Calvary's Cross rang out His triumph, "It is finished" (John 19:30).

Can we not follow His footsteps, filled with His Spirit, to finish the task appointed, with heart aglow and hurrying feet, with strong hands and steady mind, with shield of faith and sword of the Spirit, with patience to run the race that is set before us? Can we not trust Him for grace that is sufficient, for strength that is perfected in

weakness, for help that is sure, and for faithfulness that will not fail, in order that we may know the discipline of doing our duty? Then it is always too soon to quit.

—THE GOSPEL MESSENGER.

## AN INTERESTING LETTER FROM AN EVANGELICAL PRESBYTERIAN

### "HOW FREE IS THE PRESS?"

Editor, THE GOSPEL WITNESS, Toronto, Ontario.

Sir:—

The inhabitants of the North American Continent owe you and Paul Blanchard, author of "American Freedom and Catholic Power", a debt they will never be able to repay, for exposing Roman Catholicism as a Religio-Político system, rather than the "Christian Church" it is said to be. The Press of the Western World is to be commended for exposing Marxian Communism as a "threat" to the Civil and Religious Liberties of mankind; but by the same token it is to be condemned for its failure to make known that Roman Catholicism poses the same threat wherever it is strong enough to do so.

When I first read THE GOSPEL WITNESS, twenty-five years ago, and gathered that its Editor was opposed to Roman Catholicism, I mistook him for an ignominious who did not know — as then I thought I knew — that the Roman Catholic Church had changed in the centuries since the Reformation, although I had made no study of Religious History.

Then came Mussolini's murderous attack on defenceless Ethiopians, with newspaper pictures of Roman Catholic officials blessing Mussolini's troops; followed about a year later by General Franco's armed rebellion against the legally constituted Loyalist Government of Spain, with press reports of Franco's having received a *Telegram of Congratulation from the Pope*. And what shall we say of Archbishop (now Cardinal) Stepinac of Yugoslavia? who, according to a copyrighted article in the *Christian Century* of Chicago, by Dr. Sherwood Eddy, and reproduced by permission of the Editors in the March issue of *The Presbyterian Record*—during World War 2 permitted forcible mass conversion to Roman Catholicism of thousands of non-Roman Catholics, and the murder of thousands of others; while at the same time the Roman Catholic Press of that country kept up a Propaganda Campaign against the Western Powers, especially the U.S.A.

Many other instances could be cited to prove that the Roman Catholic Church is just as submersive of Democracy and Christianity as is Marxian Communism. But these should be sufficient to convince "Intelligent" people that there is nothing to choose between the Vatican and the Kremlin.

The conclusion is inescapable, and you are right, as you usually are in such matters: i.e., the Roman Catholic Church has not changed, although it may change its technique to deceive the unwary. The fact is, the average Protestant, or should I say non-Romanist, in Canada, U.S.A., or the British Isles, is wholly unaware of what Romanism really is, that it is not the tolerant, unprejudiced church he thinks it is. On the contrary, he is merely ignorant of, and indifferent towards, Romanism, and so wrapped up in mundane affairs that he has little regard for the liberties which in the past better men than he suffered to preserve for us.

What is the remedy for this situation upon which our

so-called Free Press remains silent? The answer is obvious: A newspaper from coast to coast, sponsored by Protestants of all Denominations, and Edited by a Christian Editor who would no more pull punches when dealing with Romanism than he would with Marxian Communism.

Such a publication would give a man like Dr. Shields a chance to show his intellectual stature in dealing with the college-bred pigmies who think they are a match for him, but who, in reality, would prove to be but "Rabbits in a Wild Cats' Cage".

World War 2 proved on the Continent of Europe that we cannot look to secular newspaper owners and editors to fight for freedom of expression, when danger threatens; nor can we expect any help from the places we would naturally expect it, i.e. from the Universities. It was the Christian Church in Europe, or what was left of it, not the Roman Catholic Church, that fought Hitler and his gangsters, although Communists also helped, whatever their motive; and if Romanism is ever to be unmasked and defeated it will be done only by spiritually regenerated men and women who will never bow to tyranny of any kind.

A world-wide spiritual awakening is a *must* to keep the forces of freedom from being destroyed between the upper and nether millstones of the Vatican and the Kremlin.

—"Alex McBain", Torrance, Muskoka, Ontario.

## ITINERARY OF REV. W. S. WHITCOMBE

Friends of THE GOSPEL WITNESS in the British Isles, who have read with pleasure and profit the many excellent articles from the pen of Rev. W. S. Whitcombe, M.A., of THE GOSPEL WITNESS staff, will be interested in hearing that he plans spending some time in their midst during his current trip to Europe. At present Mr. and Mrs. Whitcombe are sojourning in the historic city of Nîmes, in Southern France, the home city of our esteemed Dr. Dubarry. Their tentative program for the British Isles is as follows: Last week in August, Scotland; first week in September, Ireland; the rest of September, until the 27th, on which date they sail from Southampton, in England. Until they leave France, the last week of August, their address will be: 7, rue de la Hardt, Mulhouse, Haut-Rhin, France. After that, his mail may be addressed c/o Dr. John Wilmot, Highgate Road Baptist Church, London, N.W. 5, England.

No doubt many of our readers in England, Scotland, and Ireland, will desire to hear Mr. Whitcombe preach, and he is a most acceptable preacher, frequently preaching in Jarvis St. Church. If you desire his services, or wish to see him, please communicate with him at the Mulhouse address, given above, until the middle of August. After that, at the London address.—O.L.C.

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## FOR YOUNGER READERS

## Aunt Jean's True Story

By Gwendoline A. Lear

(The incidents of this story occurred in Miss Macpherson's Home for Orphans in Toronto, Canada, many years ago.)

"Aunt Jean, tell me a true story about Canada!"

A handsome, manly boy of about ten years made this request as he threw himself down on the sand at the feet of a young, sweet-looking woman who was cuddled comfortably under a large, red travelling rug.

"Why, Harold," she answered, looking up from her book with a welcoming smile in her merry, brown eyes; "I thought you had gone on a tour of discovery over the cliffs, and I would have an hour of undisturbed peace."

"I hurt my foot," grumbled the boy—"twisted it away over there between two rocks where the tide is dashing over the shoals. I've had to limp all the way back. Where are Geraldine and Dot; Let's get them and you tell us a story; that will make up for my not being able to play I was Robinson Crusoe!"

Geraldine and Dot were not far away. A shrill blow on a silver whistle soon brought the little girls scampering over the sands to throw themselves upon their beloved Aunt with a tremendous force of affection.

"A real true story? Oh, how nice!" cried Geraldine, cuddling under the rug close to her Aunt's side, while four-year old Dot crept into Aunt's arms with gurgles of contentment. Aunt Jean began her story:

"Once upon a time before I went to China to be a missionary I was in a Faith Home in Toronto helping to care for thirty little orphans! Do you know what orphans are my Dot?"

"Yes!" assented little Dot with a wise nod of her curly head, "Mother has a beauty one in a big flower pot!"

"Oh, you little duffer!" shouted Harold, "that's an orchid! Think of mother keeping an orphan in a flower pot!"

"Ha, ha!" laughed Aunt Jean, continuing to explain the difference between a beautiful flower called an orchid and a motherless, fatherless child, called an orphan. "Well, we had thirty poor little orphans in the Home that winter to feed, clothe and care for, and we had only the money our Heavenly Father provided. The children grew rosy and fat because they always had enough to eat and they were happy.

"But — one night it seemed as though God had forgotten His children! What do you think? There was not one thing left to give those hungry little orphans for their breakfast and not one cent to buy anything!"

"Oh, how dreadful!" shuddered Geraldine, who dearly loved to eat!

"I will never forget that night," continued Aunt Jean. Miss M. . . called me to her room.

"We cannot go into debt," said she in her bright, trustful way. "The Bible says, 'Owe no man anything.' That is quite as much a command as 'Thou shalt not kill.' We will claim His promise to supply *all our need.*"

"I will never forget the feeling of the nearness of God as we placed our need of a breakfast the next morning for His children."

Aunt Jean paused, looking far out to sea — her eyes filled with a radiance of sacred memories.

"The next morning when I awoke it was bitterly cold — the frost covered my window pane, and the sound of sleigh-bells was in the air! I heard the children laugh-

ing and talking as they dressed themselves; looking happily forward to the breakfast which was nowhere visible.

"Seven o'clock! Half-past seven! Eight o'clock! The children began to question. We explained to them that we were waiting for our Heavenly Father to send us food. And then we all asked Him to remember us! Half-past eight! The sound of sleigh-bells at our door, followed by the tramp, tramp of heavy feet, stamping off the snow. Then a sharp pull on the doorbell, and Miss M. . . fairly ran to open it with a glad, expectant look in her eyes. A deep cheery voice greeted her.

"Good morning, lady! We had a misfortune at our bakery this morning. All our first baking burnt on top, too much for the sale of it. The boss thought of your family and he told me to bring it around to you and see if you'd care to accept the whole morning's batch for the young ones!"

"Those children could never forget the taste of that delicious hot bread. No dainty dish in the king's palace could have tasted half so good. It was our Father's provision, making us all so glad and happy to know for sure — He cared!"

"Another time we needed boots and shoes for the children and after telling our Father about it, we waited to see what would happen. Well! in due time a box arrived and when we opened it, out tumbled thirty pairs of boots and shoes — and perhaps you won't believe it, but every little boy and girl had a pair to fit them."

—From *The Evangelical Christian.*

## Bible School Lesson Outline

Vol. 17 Third Quarter Lesson I July 5, 1953

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

## GOD'S CALL TO JOSHUA

Lesson Text: Joshua I:I-III

Golden Text: "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." — Josh. 1:8.

## I.—The Charge to the New Leader: verses 1-9

After the death of Moses, the children of Israel had spent thirty days in the land of Moab mourning for him (Deut. 34: 5-8). They were now ready to cross the Jordan River and enter into the land of Canaan, which God had promised to them for an inheritance. The Canaanites, who were in possession of the land at that time, were a wicked and rebellious race, and God commanded His people to destroy them. The Book of Joshua describes the conquest and the division of the land.

The time of transition is almost invariably a period of danger. There are those who would cling too tenaciously to the memories of the past and unfit themselves for the duties of the present and the future. On the other hand, some may be too ready to disregard the lessons of the past in their thirst for untried ways. Such a crisis faced Israel after the death of Moses. God spoke these words of counsel and encouragement to the new leader (Deut. 31:14' 23; 34:9).

Joshua, the son of Nun, had already been chosen of God to lead the people. In his youth he had been associated with Moses as his servant, his minister and his companion, receiving a thorough training for his heavy task (Exod. 17:8-16; 24:12-18; 32:15-24; 33:1-11). When appointed to represent the tribe of Ephraim in exploring the new land (Numb. 13: 8), he faithfully discharged his duties, joining with Caleb in presenting the minority report, as the two spies advocated trust in the Lord and immediate advancement into the land, as the Lord commanded (Numb. 14:6-9). He was not to be

deterred by the threats of persecution, but placed his confidence in God, receiving his Master's approval for his loyalty (Numb. 14:10, 26-30). By the command of God, this man, in whom was the Spirit of the Lord, had been consecrated to be the successor of Moses and to lead the people into the Promised Land (Numb. 27:15-23).

Moses, the servant of the Lord, had died. Honoured by Jehovah to an unusual degree, he was the symbol to Israel of the Lord's power exercised in their behalf (Exod. 33:11; Numb. 12:7, 8; Deut. 18:15-18; 34:10-12). The grief of the people was natural and legitimate, yet they must no longer sit in gloom, mourning for their departed leader. The time for action had come; they must arise and go forward (Phil. 3:13, 14). They had been disciplined and trained in the wilderness, and their political and military organization had reached a high state of excellence. They were now ready to dislodge the foe. Those who had been delivered from the bondage of one land would be guided into the freedom of another land (Deut. 6:23). Similarly, God has ransomed us from the power of Satan in order to translate us into the Kingdom of His dear Son (Col. 1:13). By His death our Saviour redeemed us from the penalty of sin, and by His life He redeems us from its power (Rom. 5:9, 10).

The promises of the Lord, in order to be effective in our experience, must be appropriated by the individual believer. As God had given the land of Canaan to the children of Israel, it was already theirs potentially; but only as they claimed the ground bit by bit, putting their feet upon it and taking possession of it in the name of the Lord, would it become theirs in actuality. Faith without works is dead, because true faith takes the Lord at His word, and acts accordingly (Jas. 2:17-26; 1 John 5:14, 15).

The Lord reminded Joshua of the continuity of His dealings with the Hebrew people. Jehovah, Who had called them and had made a covenant with them, was the Eternal One, true and faithful (Exod. 3:15; Deut. 33:27; Mal. 3:6). His purposes were unchanging, and the principles of righteousness which determined the relationship of the people to Him were everlasting. Although leaders might come and go, He remained the same. They might go forward with confidence and meet every emergency, trusting in His faithfulness. The promises of the Lord's presence (Exod. 3:12; 33:14, 15; Deut. 31:6, 8), power (Deut. 7:24), and victory (Exod. 3:16-22; 6:4-8; Deut. 31:3), which had sustained Moses, were renewed to Joshua.

Young people should notice the laws for success in life (verses 7-9); meditation in the Word and obedience to it, courage in the Lord, unswerving loyalty to Him, and the assurance of His constant presence with them, as they walk in the path of His appointment (Psa. 37:5; Prov. 3:5, 6; Matt. 6:33).

The exhortation to strength and courage is repeated time and again in the Scriptures (Josh. 10:25; 1 Chron. 22:13; Psa. 27:14; 31:24; 1 Cor. 16:13; Eph. 6:10). This injunction is never out of place, but it was particularly appropriate for Joshua, who had been trained by Moses, but was now to step out for himself as the new leader of God's people (Deut. 3:21-28; 31:7, 23).

## II. The Command of the New Leader: verses 10, 11

It was the Lord's way to deal with His people through the leaders (Exod. 19:3-9). The charge which had been given to Joshua was relayed by him to the whole assembly. He believed the word of God and acted upon it, counselling the people to make preparations immediately for the crossing of the Jordan.

The whole-hearted response of the people to their new leader's commands must have been encouraging to Joshua and pleasing to the Lord (verses 16-18; Exod. 19:8; 24:3, 7; Deut. 5:27). This demonstration of loyalty and co-operation augured well for the future (Deut. 26:16-19). "Obedience is the bond of rule," and without the full support of the people Joshua could not lead them aright. As long as he followed the Lord, they promised to follow him (1 Thess. 5:12, 13; Heb. 13:7, 17). We may safely repose confidence in our Joshua, knowing that He delights to have us give ourselves to Him without reserve, and to surrender to Him our selfish liberty in order that we may find true freedom in His service. The name "Joshua" is the Hebrew form of the name "Jesus" (Heb. 4:8), both meaning "the Lord, the Saviour" (Matt. 1:21). Joshua brought the people of God into the Promised Land, becoming thereby a type of Christ our Redeemer and Deliverer.

## DAILY BIBLE READINGS

June 29—Joshua the Young Warrior	Exod. 17:8-16
June 29—Joshua the True Servant	Exod. 24:12-18
July 1—Joshua the Devoted Companion	Exod. 32:15-24
July 2—Joshua the Devout Worshipper	Exod. 33:1-11
July 3—Joshua the Chosen Spy	Numb. 13:8, 16-25
July 4—Joshua the Faithful Witness	Numb. 14:6-10, 26-33
July 5—Joshua the Consecrated Leader	Numb. 27:15-23

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