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

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## The Jarvis Street Pulpit

### THE PERILS OF PACIFICISM

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, March 15th, 1936

(Stenographically Reported)

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

"To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that, also King of Salem, which is, King of peace;

"Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

"Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."—Hebrews 7:1-4.

Throughout all countries which participated in the World War the doctrines of pacificism have been widely proclaimed, and very generally accepted. Those who thus profess to be pacifically minded, and who sometimes seem to assume that they monopolize the love of peace, occasionally affect rather a superior air. Those who do not subscribe to their principles of non-resistance, of peace at any price, are sometimes called "war mongers", and are looked upon as people who may possibly find some delight in war.

Many people think but superficially on this subject, and still more people, apparently, do not think at all. We need carefully to distinguish between a hatred of war for its own sake, and a love of peace for the sake of peace, and a mere natural reaction from all the horrors, from the discomforts and disasters of war. On analysis, those who entertain such sentiments may discover that they are not superior to others, but that either they have not thought the thing through, or otherwise that they would rather sacrifice moral principle, than their material and temporal comfort.

Surely we shall all agree to this one proposition, that every man of reason and of conscience must, because he is such a man, hate war; and must look upon war as something that can be justified only when every other resource capable of maintaining righteousness has been exhausted. Physical force should ever be the last resource, whether in respect to private, or governmental regulation. He cannot be other than an unhappy child who is reared in a home where he is made the victim of his parents' moods and passions, and where the rod is substituted for kindly and reasoning persuasion.

I propose to show you this evening that the principles of pacificism, so far from being praiseworthy, are, in their logical and inevitable outworking, reprehensible in the extreme; and that pacificism, as a philosophy, so far from producing peace, issues in a condition of life in which peace becomes ultimately an absolute impossibility. Do not pre-judge the case. I want you to think with me this evening as we examine this subject, although I know it is not customary in our day for people to go to church to think.

The advocacy of peace is as plausible as it is popular; and pacifists often refer to Scripture as though pacificism were taught in the Bible. Nothing could be farther from the truth. Pacificism, philosophically, issues inevitably in anarchy; it is indeed anarchy in disguise, for it assumes that everyone has an inherent right to do that which is right in his own eyes without opposition from others.

I have selected this text, first of course, because it is the word of God, and because it speaks, as on all other matters, with final authority on this somewhat abstruse subject; but I have selected it too because of its historical value. It refers to the first recorded war of biblical history. When Abraham went out against Chedorlaomer and the other kings who had taken Lot captive, and delivered Lot out of their hands, he fought the second battle of the first armed conflict of which sacred history has preserved any record. As Abraham was returning from that war—and do not forget, notwithstanding what some of our friends say about the book of Genesis, that it has to do with the origin of things, that the book of Genesis is just what it is called, the book of beginnings, and therefore

we might reasonably expect to find therein a record of the first war, and something of its philosophy—as Abraham was “returning from the slaughter of the kings”, he was met by a mysterious personage called Melchisedec.

Do not reject this history because it is taken from the Old Testament. To me, the Old and New Testaments are one and indivisible. There is a marvellous unity in the Scriptures. Cut it anywhere, and it will bleed. It is a living organism; it is “the word of God, which liveth and abideth for ever”. But, although the story of Melchisedec is in the Old Testament, here is a New Testament interpretation of that Old Testament event. Abraham is described as meeting this mysterious personage called Melchisedec of whom it is said that he was “without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually”.

This king-priest Melchisedec, met Abraham—who, in all generations, and to the end of time, stands out as the most conspicuous example of what is involved in believing God, who is described as “the friend of God”, and the “father of all them that believe”—as that pioneer of all believers was returning from war—“from the slaughter of the kings,” observe—there came out to meet him this mysterious person “like unto the Son of God”, and “he blessed him and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thine hand.” And Abraham gave him a tenth of the spoils in recognition of his superiority. Then the inspired writer says that Melchisedec was “by interpretation”—mark this—“first King of righteousness, and *after that*”—not before—“King of Salem, which is, King of peace.”

Therein is a law which runs all through the Bible. Peace is vastly more than the absence of war, or of conflict. Peace has positive qualities. It is not a mere negation. The man yonder who wears stripes, who is behind stone walls, who carries no arms, who has neither weapons of defence or offence, who never fights, is not at peace. A man in bondage is not at peace. The mere absence of war is not peace. In Europe itself to-day, there is no war; but neither is there peace. There is perplexity, distress of nations, perpetual fear, unrest, uneasiness, everywhere; although as yet the guns are not thundering. Yet who would say there is peace?

“The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.” Such is the only possible genesis of an abiding peace. Peace, in the true understanding of the term, is deeply grounded and rooted in righteousness. “There is no peace, saith my God, to the wicked.” There can be no peace, except as it is based in righteousness. You young men shrug your shoulders and say, “No war for me.” I hope that may be true. We may well pray, “Scatter thou the people that delight in war.” We may justly ask in all earnestness that it may please God to give us peace in our time. But let no man of conscience or reason dare to say that war, *per se*, the resistance of evil, the exercise of all possible power in order to the establishment of righteousness—let no man dare to say he will have nothing to do with that!

There are those who say that the Great War accomplished nothing. It at least preserved to us our British

liberties. Who of us would exchange our British freedom for the bondage of Hitlerism, or of the Kaiserism which preceded it? During the war many pernicious phrases were coined, phrases which have wrought incalculable damage, such senseless expressions as “making the world safe for democracy”, and “the right of self-determination”. What man or nation really has the right of self-determination, irrespective of the right of others? How can the world be made safe for democracy until democracy is made safe for the world?—“First . . . King of righteousness, and after that also King of Salem, which is, King of peace”.

That, I say, is the law of the divine government everywhere, and it is a principle which is either ignored or implicitly, and often openly, denied in our day. With that as a basis for my argument, I shall discuss certain principles which have application to all of us now, and God only knows how personally and directly—and expensively—some of these principles may apply to us in the not distant future.

### I.

I would point out first that our text enunciates THE ORDER OF DIVINE GOVERNMENT.

It defines *God's method of dealing with sin*. We know nothing, of ourselves, of a personal, transcendent, God: all we know is revealed to us in the Word. I know we may argue from cause to effect, and from effect to cause. It is true that “the heavens declare the glory of God; and the firmament sheweth his handywork”; and that “the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse”. There is a revelation of God in nature, but that revelation becomes clear and articulate in the revealing Word of God. If you read the Bible from Genesis to Revelation, you will nowhere find within the pages of the Book authority for the assumption that sin, moral evil, can ever, in any relationship, whether in the individual or in the mass, the community or the nation—or in the world at large—you will find no authority for the assumption that moral evil can ever be ignored with impunity. God never ignores it. You can no more ignore it than you can ignore a cancer. Sin is alien to these human spirits. It has in it a malignant power that will bring us all down into the dust of death.

You need not be a theologian in order to see written across the page of human history everywhere, “The wages of sin is death.” Death is in sin, and it works itself out. There is nothing in the Bible that reveals God as dealing leniently with sin. Mr. Whitcombe read to you this evening—and we but darkly understand what is involved in it—of “the angels that sinned.” We know not how, nor why they sinned, nor what form their rebellion took; but we know that certain angels did sin. And though they were before the throne, though they were in that direct and privileged relationship of those who do the King's commandments, “hearkening unto the voice of his word”, Peter says, “God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment”. He says further, “God spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.” When the hearts of men were only evil continually, God said the end of all flesh had come before

Him, and He poured out the flood of His vengeance upon the earth, and all save those who became the subjects of His grace—of which more later—were overwhelmed, and perished.

There is, too, that terrible story of Sodom and Gomorrah, too horrible to relate, too terrible to analyze. It makes me shudder when I read it, when I observe the exactitude of God's methods, the inevitability and inexorability of His justice. He tarried at Abraham's tent, and when He would go on His way, He soliloquized thus—one of the angels, none other, I verily believe than the Angel of the covenant, that Man Whom God hath ordained, and by Whom He shall judge the secrets of men according to the gospel, Who said, "Abraham rejoiced to see my day: and he saw it, and was glad"—He went to Abraham's tent and said to Himself, "Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." He then took Abraham into His confidence and said, "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know." It is an awe-inspiring story. A heavenly Visitor went to the wicked cities of the plain—not that God did not know without going, but He personally visited the city, as later He came down into this sinful world and lived among us, and sin registered itself in His hands, His feet, His side, and His brow in the crown of thorns they put about it, and left no room for doubt as to the attitude of sinful men toward a holy God.

Nor was there any doubt about Sodom's sin. And what did He? The angels hastened Lot, and scarcely had they passed without the city when fire from heaven fell; and when Abraham looked, the smoke of the cities of the plain ascended like the smoke of a great furnace.

I am not surprised that there are many superficial and supercilious people who say, "I do not believe the story of Sodom and Gomorrah." But it is historically true. Jesus Christ put His stamp upon it when He said, "It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for thee." And it applies in our day. In the New Testament it is recorded that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness." The righteous wrath of God destroyed the angels. It destroyed the old world. It consumed Sodom and Gomorrah.

Had I time to lead you through the Book, without touching secular history, I could call the names of world-powers which occupied a large place in world affairs, but which God's judgments have brought low because of sin. Where is Egypt? Passed away except as a subordinate nation, yet once the greatest of all world powers. Babylon? The Medo-Persian Empire? Mighty Assyria, whose king said, "Who was there among all the gods of those nations that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?" And the Lord answered, "I will make thy grave, for thou art vile." God dug the grave of an empire, and buried it so deep that it was not until millennia after that the spade of the archeologists found where she had been buried.

The glory of Greece has vanished; the power of Rome has ceased.

Oh that the people—I do not know how to describe them—these intellectual canoeists, who travel without keel, where there is no depth of water—could have a vision of historical truth!

Let me take a step further. The supreme revelation of God is given us in the person of Christ. He Himself said, "He that hath seen me, hath seen the Father." "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." The outstanding fact of history,—and its historicity is indisputable—is the coming of Jesus Christ into the world. The advent of the King of glory divided all history. Every record belongs to the period before He came, or the period subsequent to His coming,—“the year of our Lord.”

And the purpose of His coming was to die. Jesus Christ came to die. He was the Lamb "slain from the foundation of the world". There was no accident in His death: He was "delivered by the determinate counsel and foreknowledge of God." He died. The question is, What was the purpose of His death? Why did Jesus Christ die? Someone says, "To effect an atonement?" Yes; but what do you mean by the atonement? That is a question which requires volumes to answer, but I make this assertion, that the teaching of Scripture is that Jesus Christ came to bear in His own proper person the punishment which men's sin had incurred. "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Again it is said that "Christ hath redeemed us from the curse of the law, being made a curse for us." And again, "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Jesus Christ took the sinner's place. "He died the just for the unjust, that he might bring us to God."

What about the Old Testament? It is all one, for the New Testament says, "For this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." The death of Christ was retroactive in its purpose and effect. Furthermore, it is said that He hath been "set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus." That is a tremendous passage. It says that the Cross justifies God! We think of the cross as justifying the sinner. It does, by His grace. But the Cross stands out as the eternal justification of the judgment of God. He passed over sins done aforesaid—why? On the ground of the promise that, in the fulness of time, He would Himself pay the debt; for "in the volume (head) of the book it is written of me", "Lo, I come to do thy will, O God."

When Jesus Christ went to the cross, He went in the

sinner's place, bore stroke for stroke; our load was laid upon Him:

"Jehovah lifted up His rod,  
O Christ, it fell on Thee;  
Thou wast sore stricken of Thy God,  
There's not one stroke for me.  
Thy tears, Thy blood, beneath it flowed;  
Thy bruising healeth me."

"He was wounded for our transgressions, he was bruised for our iniquities"—mark you—"the chastisement of our peace"—"our peace"! Oh, hear it, "our PEACE"—"the CHASTISEMENT of our PEACE was upon him." It is because He died, paid my debt, honoured the law of God, and vindicated the divine judgment, that this poor sinner now has peace! There is no other way. He "made peace"—not by compromise with evil, He "made peace by the blood of his cross."

## II.

Let us consider another view of these matters. We hear much of Modernism, which is a philosophy of unbelief which masquerades in the Christian name, but which properly understood is the very antithesis of everything Christian, a system—I propose to be more bold than ever—that is preached from the majority of the more prominent pulpits in this city. The Bible of the Modernist is not this Bible. The Christ of the Modernist is not the Christ of the Bible. The God of the Modernist is not the God of the Bible. The salvation of Modernism is not the salvation promised in the Bible. There are degrees of Modernism, but Modernism, when it is finished, involves a denial of the supernatural; it begins by denying some of the supernatural elements of revealed religion, but when it is finished, denies them all.

The Christian religion is a religion of supernaturalism all the way through. The Bible is a supernatural Book. It is a record of supernatural power; it offers to every poor sinner a supernatural experience. It promises at last a reward that only God Himself could give.

There has been some discussion in the papers during the past week about the doctrine of Evolution. To me it was rather amusing. It appears that there is a gentleman three blocks up the street, who must be a most fraternal gentleman, since he is the pastor of "The Friends" Church. He is reported to have used a finely and fraternally phrased expression to the effect that "Toronto is chock full of stupid Fundamentalists". I am glad he belongs to the Friends. No one would have suspected such a relationship had he not been religiously labelled. As his meeting house is three blocks from here, and the "Friends" are usually rather quiet people, the gentleman's presence there or his existence anywhere had escaped my knowledge. He may be a great authority, but whether or no, he is a remote star whose light has only recently reached us. I have been here only twenty-six years, and evidently such light as this newly-discovered stellar luminary emits could hardly be expected to travel the distance of three blocks in so short a time—without newspaper assistance.

I shall not, however, discuss Evolution. It is beside my point except to say that there has not been found anywhere a scintilla of real proof of the theory of Evolution. It is still only a hypothesis. The Curator of the British Museum, a great scholar, was once asked what evidence that great treasury of human lore provided in support of the doctrine of Evolution, and he is said to have answered that in the entire British Museum there is nothing to support it. Evolution is a delusion. Some-

one asks, "Do you mean that scholars can be deluded?" Yes.

Whoever begins with a wrong assumption, must arrive inevitably at a wrong conclusion. There was a certain bishop in Kansas City of whom I read as saying on one occasion, "When I am a little blue, and want the funniest thing in the world to amuse me, I seek out the latest published book on the evolutionary hypothesis. It is funnier than *Punch* ever succeeded in being." So it is. I heard my friend, the late Dr. A. C. Dixon, once say humorously, speaking to a great audience, "The common, ordinary, uncontrollable, mule stands across the pathway of the Evolutionist, and kicks his theory into a million pieces."

Does it require less credulity to believe that all things have come from some primeval germ, or germs, and that, by powers resident within itself this ordered universe has come to be what it is, than to accept the Genesis account of Creation? The theistic evolutionist tells us that in the beginning God released—they concede God did release it—a something in which was wrapped up all that has since, through incalculable æons, evolved into this Universe of order. That view makes God so remote from His human creatures that He ceases to be a factor in human affairs. The acceptance of the evolutionary hypothesis necessitates the rejection of the scripture teaching respecting sin. The Scripture tells us that sin is the transgression of the law; that it is something alien to the nature God gave us: evolution logically makes sin the outworking of our upward climb. A friend told me of a speech he heard in New York, in a ministerial association, in which the minister said there was a bit of the monkey, the snake, and the tiger, and the lion, in all of us. I admit that some people go far to lend probability to that hypothesis. But I reject it. It is contrary to Scripture. If evolution were true, and some cousin of the ape should evolve into a convict in Kingston Penitentiary, the evolutionist would logically be driven to a policy of pity and pampering as the poor creature endeavoured to emerge from his penitentiary cocoon on his evolutionary way to angelhood. At all events he must not be *punished*, for the evolutionary assumption has rendered the idea of punishment archaic, and must soon, at least, in a millennium or so, make it obsolete!

That strange delusion largely colours modern thinking. Evolution implicitly denies the great fact of human sin, upon which the whole Christian revelation is based. And I affirm—and would stand by it, and debate it with any minister in Toronto—that no man can subscribe to the doctrine of organic evolution without taking a position which is directly opposed to the Christian revelation. You cannot be a Bible Christian and an evolutionist at the same time. The logical outcome of acceptance of the evolutionary hypothesis is a rejection of the Word of God, and especially of the teaching of the Bible respecting moral evil. In the view of the evolutionist, logically, sin ceases to be sin, or in any sense a transgression of the law. It is but an incident, a stage, in the soul's evolutionary progress from a lower to a higher life. Therefore there can be nothing blameworthy about it.

And further, *this view must, as a corollary, affect a man's view of the death of Christ*; for, whatever the significance of His death, one cannot logically attribute to it any penal value. That is to say, since sin requires no punishment, it cannot logically be argued that the world's sin was expiated, in the sense of being punished, by the death of Christ.

Furthermore, *this hypothesis must necessarily destroy the idea of future retribution.* There can be no judgment seat, no great white throne, no hell—because there is no objective righteousness. A man becomes his own judge of what he ought to do, because his moral nature, like his physical nature, is in process of evolution; and therefore his own judgment of the rightness of things is as good as anyone else's. If this be conceded, there can of course be no relation of righteousness to peace; and it would logically follow that one might be a king of peace who knows nothing at all of righteousness.

### III.

This reasoning leads us to the necessity of reflecting upon THE EFFECT OF THAT THEORY UPON CIVIL GOVERNMENT. It is a serious matter. What have we to-day? When a crime is committed, you will find that *the average person assumes that the criminal should be treated remedially.* Certainly let us correct him, and make a good citizen of him if there be power in earth or heaven so to do. But the Bible never does it by passing over his sin. Is there no such thing as the principle of equivalence? Must the punishment not be made to fit the crime? Or, shall there be no punishment? Or ought there to be punishment if the alleged law of evolution be in operation? Of course men are illogical. When in the evening paper they read of some particularly heinous crime, some horrible thing like that unspeakable murder in England, there is something in man which rises up and says that it *ought* to be—what? What? What ought to be done with a man who commits a crime like that? He ought to be punished! "Punished"! There must be attached to the law a penalty, and the penalty must be exacted. When the penalty has been paid, if consistently with the integrity and maintenance of the law of righteousness, the man may be saved? Yes, but never at the expense of righteousness.

What have we to-day? These tenets of Modernism have leavened the day's thinking. Many preachers have gone up and down the Old Land preaching the doctrines of pacificism. Students have had their debates in the Universities, and many have voted against war in any circumstances. Are you British? "Yes." Thankful for your British freedom? "Yes, sir." How did you get it? Who preserved it to you? "There were men who were not so wise as we are, who died that we might be free." What a brave lot of men! They say, "No more war for me at any price," while every privilege they enjoy was purchased for them by others' blood. I hate war. I hate the thought of it. But I cannot close my mind to the fact that circumstances sometimes make it necessary to apply measures of restraint and compulsion in the interests of the general peace; and that such restraint may sometimes have to be applied to nations as well as to individuals.

If men would apply their minds more sedulously to the records of indisputable, historic facts, instead of yielding their imaginations to aerial exploration of stratospheric theories, they would be wiser in their appraisal of present day mundane affairs. There is no country in the world that I love more than England: it is my birthplace. I love Canada. I love everything British, that is British indeed. I shall shock you when I say that I am myself convinced that we have in Britain a very weak government, notwithstanding what Toronto papers say about "John Bull's calm and patience". Instead of regulating its actions by standards of righteousness, growing out of a deeply-

rooted conviction of the invulnerability and invincibility of righteousness, the British Government has become obsessed by the idea that the world's salvation consists in a League of Nations. It would seem almost that trust in the League of Nations has been substituted for trust in God and righteousness.

But the League of Nations has applied sanctions—albeit they have not kept Mussolini's tanks and aeroplanes at home. In spite of all the discussions and resolutions of the League, Ethiopia lies mangled at the feet of the Italian outlaw. I recognize Britain's difficulty with France in respect to her attitude toward Italy; and I recognize too that France, the marks of her national mangling at Germany's hands being yet upon her, feared to antagonize Italy because she has had ever present before her view the situation which now confronts her through Hitler's re-militarization of the Rhine. She has not known—and does not now know—what minute her murderously-disposed neighbour may leap upon her. Perhaps if we lived where Frenchmen live, we might be able to make allowance for them in the circumstances. At all events, all Captain Eden's flying back and forth from London to Paris, and Sir Samuel Hoare's muddling of things, and Sir John Simon's inexcusable, reprehensible direction of Britain's Foreign affairs, have resulted in what? Mussolini has poured his bombs upon thousands of helpless Ethiopians. It may be that the scripture will yet be fulfilled, "Ethiopia shall soon stretch out her hands unto God," but certainly she has stretched out her hands to Britain thus far utterly in vain. Every Briton in the world ought to be ashamed of the British Government's betrayal of Ethiopia. "Collective security" has issued in collective impotence and humiliation. I call your attention to the fact that it is necessary for thinking men to live, not in the present only: they must be conversant with the past, and must look into the future. I read again yesterday, for the refreshment of my memory, the great speech delivered by Pitt the Younger, in the British House of Commons in February, 1800, on his refusal to negotiate with Bonaparte. He died at forty-seven years of age, and had virtually ruled England for twenty-three years, for all but about three years of which time he was Prime Minister of England. He was Prime Minister before he was twenty-five, and piloted England through many terrible years of the Napoleonic Wars, until his death in 1806. In his speech, delivered in the House of Commons, justifying his refusal to negotiate with Bonaparte, he said:

"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 a 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 ultimately as an instrument to deliver the world from the crimes and miseries which have attended it."

His speech was a reply to a speech by a Mr. Erskine, in the course of which Mr. Pitt said further:

"Before any man can concur in opinion with that learned gentleman; before any man can think that the substance of His Majesty's answer is any other than the safety of the country required; before any man can be of opinion that, to the overtures made by the enemy, at such a time and under such circumstances, it would have been safe to return an answer concurring in the negotiation—he must come within one of the three fol-

lowing descriptions: He must either believe that the French Revolution neither does now exhibit nor has at any time exhibited such circumstances of danger, arising out of the very nature of the system, and the internal state and condition of France, as to leave to foreign powers no adequate ground of security in negotiation; or, secondly, he must be of opinion that the change which has recently taken place has given that security which, in the former stages of the Revolution, was wanting; or, thirdly, he must be one who, believing that the danger exists, not undervaluing its extent nor mistaking its nature, nevertheless thinks, from his view of its situation and its prospects, compared with the situation and prospects of its enemies, that we are, with our eyes open, bound to accept of inadequate security for everything that is valuable and sacred, rather than endure the pressure, or incur the risk, which would result from a further prolongation of the contest."

It is most profitable to appraise the wisdom of such procedures as Pitt's, in the light of their effect upon subsequent events. In contrast with Pitt's judgment, I quote a passage from a speech by the great orator, Charles James Fox, which was delivered in reply to that of Pitt. In the course of that speech Fox said:

"This, sir, leads me to an example which I think reasonable, and worthy the attention of His Majesty's ministers. When our Charles II, as a short exception to the policy of his reign, made the triple alliance for the protection of Europe, and particularly of Holland, against the ambition of Louis XIV, what was the conduct of that great, virtuous, and most able statesman, M. de Witt, when the confederates came to deliberate upon the terms upon which they should treat with the French monarch? When it was said that he had made unprincipled conquests, and that he ought to be forced to surrender them all, what was the language of that great and wise man? 'No,' said he, 'I think we ought not to look back to the origin of the war so much as the means of putting an end to it. If you had united in time to prevent these conquests, well; but now that he has made them, he stands upon the ground of conquest, and we must agree to treat with him, not with reference to the origin of the conquest, but with regard to its present posture. He has those places, and some of them we must be content to give up as the means of peace; for conquest will always successfully set up its claims to indemnification.' Such was the language of this minister, who was the ornament of his time; and such, in my mind, ought to be the language of statesmen, with regard to the French, at this day."

Thus Fox deprecated Pitt's going back to the root of things. But which of these statesmen evinced the greater wisdom, Fox who recommended submission to circumstances as a measure of expediency notwithstanding the unrighteousness of their cause; or Pitt, who refused to accept a political situation because of its unrighteous origin? Pitt died of a broken heart after Napoleon's victory at Austerlitz, but the righteous foundations he had laid for British action issued at last in Waterloo, and in the maintenance of British liberties; and, as an indirect consequence, in the marvellous development of the British Empire during the nineteenth and twentieth centuries. To whom are we indebted for what we now possess as Britons? To that man who, when he was Anthony Eden's age, had practically governed England for fourteen years. We are indebted to him for saying in effect, "I will not touch the hand of a murderer." He sent the French Minister home, saying, "We will have nothing to do with you at any price; your principles are not ours."

I am ashamed that Hitler should be countenanced at all. I believe the official public attitude toward these matters has been largely dictated by men who have departed from the Book. Not necessarily consciously

and deliberately; but they have lacked its definitive and corrective regulation of their thinking. Here is the only sound and safe rule of government, "First being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace."

The question to be settled to-day, in respect to Germany and the other powers, is, What is right? Not, what is expedient; not, what is easy; but, What is right? How can men of conscience countenance the principles of Hitlerism? When this man, having regimented sixty-seven millions of people, says he has unified the whole nation, and that the future of Germany depends upon the will of the sixty-seven millions of people being concentrated—in what? "In one will", which is his—can free men except any conditions of peace at the hand of such a tyrant?

My concern is this. If we, as British people, do not return to God, if we do not recognize Him, and regulate our national conduct and relationships by the principles of His word, as God's word is true, we shall yet have a fearful price to pay.

#### IV.

Only this word, and I shall send you home. What about yourself? Did you ever sin? "Oh yes, sir." Are you sin-ful? "Yes, sir." Are you really a sinner? "Yes, sir." Have you sinned against God? "Yes, sir." You have broken the law of God? "Yes, sir." You are going to meet Him some day—what about it? "I think He will make allowances." God never makes allowance for sin. "Thou art of purer eyes than to behold evil, and canst not look on iniquity." He never did: He never will make any allowance, for sin. "But He will have pity on me." He will never have pity upon sin: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness."

Our personal relationship to God is the most important consideration in the world, and there is only one way for a sinner to escape the consequences of his sin: And that is, to recognize the law of the divine government, that God has taken account of your sin and mine—every sin—and "hath laid upon him"—our Substitute—"the iniquity of us all". He Who was Himself the Infinite, in Whose blood there was infinity, Whose blood and righteousness were of infinite value, and Whose soul was infinitely capacious, so that He could suffer the agony of a thousand worlds—the God-Man, paid the price of our sin.

Do not let anyone tell you that Jesus was only a Man, for the moment you believe that, you lose your Saviour. I declare that Jesus Christ is God, and that "God was in Christ, reconciling the world unto himself." He died the just for the unjust, in order that God might be "just, and the justifier of him which believeth in Jesus." Come to Him as a poor sinner, yield to Him, that He may not unsheath His sword against you; rejoice in the fact that that sword was sheathed in the heart of Incarnate Deity—

"Jehovah bade His sword awake;  
O Christ it woke 'gainst Thee;  
Thy blood the flaming blade must slake,  
Thy heart its sheath must be,  
All for my sake, my peace to make:  
Now sleeps that sword for me."

The door is open for every rebel to come home.

You have read the story. During the Napoleonic Wars a French ship struck its flag, and the captain

came on board Nelson's flag-ship to surrender. With all his marks of rank, and his sword at his side, he advanced toward the British Admiral and offered his hand. Nelson stood without a smile and said, "Your sword first, if you please." The Frenchman unbuckled his sword and laid it down at his conqueror's feet. "Now," said Nelson, "give me your hand." There is only one way of being at peace with God, and that is to surrender your sword. If you do not, God's Word for it, the day must surely come when He will unsheath His sword against all the workers of iniquity. There is only one end to that war, and you know what that end is. May we see God the Judge of all the earth in the face of Him Who died at the place called Calvary, our great High Priest, our glorious Melchisedec—"first King of righteousness, and after that also—AFTER THAT!—King of Salem, which is, King of peace."

## Whole Bible Course Lesson Leaf

REV. ALEX. THOMSON, EDITOR

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### THE WAY OF HOLINESS

Lesson Text: Isaiah, chapters 34 and 35.

Golden Text: "And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the way-faring men, though fools, shall not err therein."—Isaiah 35:8.

Bible School Reading: Isaiah 35:1-10.

DAILY BIBLE READINGS: Monday—Lev. 26:1-13; Tuesday—Obad. 1-9; Wednesday—Obad. 10-16; Thursday—Matt. 9:27-35; Friday—Heb. 12:6-13; Saturday—Rev. 7:9-17.

### DIVINE JUDGMENT (34:1-17)

Introduction—The two chapters of our lesson contain one prophecy: the first relating to divine judgment upon Israel's enemies, of whom Edom is the representative; and the second, describing the consequent blessed state of the Lord's people. The Edomites were related to the Israelites through Esau their father (Gen. 36:43). They might have been expected, in view of this, to have had friendly feelings toward them, but instead they manifested the utmost bitterness for almost the whole period of their history, which resulted in fighting and slaughter. The Edomites refused to permit the Israelites to pass through their land (Num. 20:21). Saul fought against them (I Sam. 14:47). David subjugated them (2 Sam. 8: 13, 14). Joram smote them when they rebelled against Israelitish domination (2 Kings 8:21). And God pronounced judgment against them for their attitude toward His people (Obad. 10-14), which long ago has been fulfilled, resulting in the extinction of this people as a nation.

The call to listen (v. 1)—The prophecy opens with the call of God to listen. This was a call issued to the nations, and implied the utterance of a matter of great importance, with the consequent necessity and duty of giving heed thereto. It seems to be one of the hardest things to get men and women to listen to God's voice. They will listen to the voices of business, of pleasure, of ambition, and of passion; but their ears are closed to the heavenly voice. Adam heard it (Gen. 3:10), and so did Abraham (Gen. 12:1-4), Moses (Ex. 3:4), Samuel (I Sam. 3:4), Elijah (I Kings 19: 12), the people in our Lord's day (John 12:28-30), the disciples (Matt. 17:5, 6), and Paul on the way to Damascus (Acts 9:4). Some day every child of God will hear it in the glory (Matt. 25:34), while the wicked will listen as it consigns them to their doom (Matt. 25:41). In the present day this Voice may be heard in many ways, but chiefly as it speaks through the revealed Word.

The sword in Idumea (vs. 2-9)—A description of divine judgment is given in this section. It refers to a visitation now past, yet we are reminded by the comprehensive terms used of the worldwide judgment which is yet future. Then the divine fury will be poured out, and the heavens shall

be rolled together as a scroll (2 Pet. 3:10). In the case of Idumea, or Edom, God used Nebuchadnezzar to effect His purpose (Jer. 25:15-21), but in the last judgment the visitation will obviously be supernatural. Note its overpowering, irresistible, terrible, nature, and the fact that such judgment is meted out as a consequence of sin. This is God's day of grace, when He deals with men in mercy (Eph. 2:8), but the day of judgment is drawing nigh when sin will receive its due reward (Heb. 9:27); and then we shall realize that it is a fearful thing to fall into the hands of the living God (Heb. 10:31).

The great desolation (vs. 10-17)—The great desolation following the depredations of the enemy is here depicted. The territory formerly inhabited would be a waste for ever and ever, and the birds and beasts of the desert would take up their abode in it. And not one of these predictions would fail, because the Lord had uttered them (v. 16). Edom to-day is a place such as herein described—poor, forsaken, and lacking in nationhood. Note the fact of fulfilled prophecy in relation, not only to Gentile nations, but to the Messiah and the Jew; and the implication arising from its exact and certain fulfilment, affecting unfulfilled prophecy. The Bible is the only book in the world that is not only up-to-date, but is far beyond man's present knowledge, and will never be out of date. It should be read, studied, and made known to others.

### THE WAY OF HOLINESS (35:1-10)

The blossoming desert (vs. 1, 2)—In contrast with the desolation of Idumea, and the slaughter of its people, there is depicted in this chapter the return of the Lord's people to Zion. Their journey is made amid rejoicing, even nature uniting in the joy of the occasion, and the desert blossoming as the rose. In a literal way this would imply the outpouring of rain upon the parched ground, making it bud, and give forth its best. Spiritually, it has a like application. This world is a wilderness, but when the Holy Spirit, as water (John 7:37-39), comes, every place He touches breaks forth into life, and bears fruit (Acts 10:44-46).

Encouragement for the fearful (vs. 3, 4)—In times of danger there are generally some who are afraid of consequences. Provision was made for their retreat from battle to safeguard others from their influence (Deut. 20:8; Jud. 7:3). They were a source of weakness instead of strength, although possibly pity rather than blame should be given them. When conditions become desperate, we are all more or less affected; and in these days of trial and perplexity, encouragement is needed to continue in the separated path. God gave His ancient people a message of cheer in the midst of their difficulties, and we may derive comfort from the same source. The message relates to the strengthening of the weak hands, affecting the power of their grasp; the confirming of the feeble knees, enabling them to stand firm; the dispelling of fear from the agitated heart—and the reason for the whole, the coming of God with salvation. The Lord overthrew Israel's enemies, and continual victory would have been the lot of His people if they had been obedient unto Him; but they forsook Him, and received chastisement for their wickedness (Lev. 26:28). Victory is assured unto us these days in the spiritual realm, when we are obedient.

The way of holiness (vs. 5-10)—Continuing the account of the circumstances surrounding the return of the exiles, and its counterpart in the spiritual realm, a description is given of the condition of certain people: the blind shall see, the deaf hear, the lame shall leap, and the dumb shall speak. Whatever is yet to come respecting such manifestation in the time of Messiah's reign, we know that in the period of His incarnation He gave ample evidence of His power over the whole of man, even to the extent of raising the dead (Matt. 11:5). His power was, and is, omnipotent. Nature is again referred to as sharing the blessedness and rejoicing, "for in the wilderness shall waters break out, and streams in the desert". This would lead to the growth of "grass with reeds and rushes". And an highway, or raised causeway, such as was prepared for the use of armies, would be there, along which the ransomed of the Lord would march to Zion, "with songs and everlasting joy upon their heads". Note the suggestive name of this highway, "The way of holiness", and the statement respecting those who would walk thereon. This is the kind of highway the saints of God in the present day are expected to travel on. It is the King's highway; select, safe, holy, joyful, and leading straight to glory. The unclean are forbidden to walk thereon. Everyone must be cleansed in the blood.

# ONLY TWELVE MORE DAYS!

By that, we mean to the 31st of March, on which date the fiscal year ends for Jarvis Street Church, THE GOSPEL WITNESS, and Toronto Baptist Seminary.

## The Gospel Witness a Missionary

THE GOSPEL WITNESS is a missionary in the sense that it preaches the gospel to the unsaved; and carries instruction, comfort, and inspiration, to the Lord's saints in many lands.

What would you think of a home missionary who received a salary of less than 4c a week—or only \$2.00 a year? And what would you think of a missionary who managed to pay his own transportation out of that munificent sum? But that is what THE GOSPEL WITNESS does. And it has been used of God to bring large numbers of people to Christ in the home land.

And what would you say of a foreign missionary whose allowance was no more than \$2.00 a year? And what if that amount had to cover the cost of clothing, and food, and transportation to the most remote field, such as India, China, or Africa? THE GOSPEL WITNESS is a foreign missionary, and travels to the uttermost parts of the earth—and all its allowance amounts to for maintenance, travelling, and everything else, is \$2.00 a year.

THE GOSPEL WITNESS is a *hospital visitor*. It visits the sick; it comforts the bereaved; it goes into countless homes of sorrow, with a message of comfort. And the salary of this hospital visitor is less than 4c a week. It would not pay for one car fare in Toronto.

But more than that, THE GOSPEL WITNESS is a *Theological Professor*. It instructs young ministers. It steadies those who are tempted to turn aside. And in addition to that, it helps Sunday School teachers, and assists missionaries and Christian workers in more than fifty different countries, in many languages, and many climes.

Truth to tell, this versatile minister does not get enough to pay for the paper dress it wears, and is rather dependent upon its many friends to keep going. Help this worthy messenger to continue its work, by sending a substantial contribution to The Witness Fund between now and March 31st.

## The School of the Prophets

Toronto Baptist Seminary is a real school of the prophets. It turns out ministers, missionaries, and trained workers for many forms of Christian service. Its graduates are scat-

tered all over the Province of Ontario, and indeed the Dominion of Canada. Some are in the United States; some are on foreign mission fields.

The Séminary has no Endowment Fund, and is dependent wholly upon the gifts of God's people. Every member of the Faculty believes the Bible to be the inspired and infallible word of God; and declares the whole counsel of God as understood by historic, evangelical, Christians called Baptists. It is free from fads and vagaries, and exists to produce symmetrically-developed, whole-hearted, old-fashioned, Baptists.

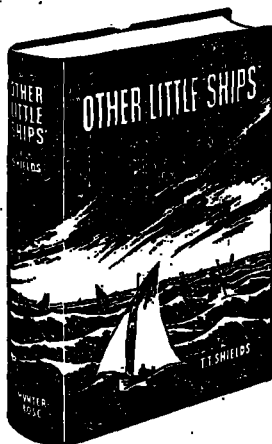
No gift would be too great for Toronto Baptist Seminary, even to the extent of half a million dollars. Nor could any sum be so small that it would not be appreciated. Help us to balance our books by the 31st of March.

## Jarvis Street Church Members

For the funds to Jarvis Street Church we make our appeal to Jarvis Street members—to weekly offering contributors, to urge them to endeavour to make sure that all arrears shall be paid up; to some who do not use our weekly offering system, to remember that the sum of \$20.00 or \$25.00 at the end of the year does not total anything like the amount of people who regularly give \$1.00, \$2.00, or \$3.00 a week all the year round. We suggest to those who do not give systematically that they bear in mind that those who do have borne the greater part of the burden. Therefore try to make your offering by March 31st a very substantial one.

There is a sense in which Jarvis Street Church might be justified in appealing to those beyond its membership. If Jarvis Street Church were like the average church, and concerned itself mainly with its own work, and its contributions to missions, it would have little difficulty. But the greater part of the support both of THE GOSPEL WITNESS and of Toronto Baptist Seminary comes from the members of Jarvis Street Church; and for that reason we feel we should be justified in appealing to the Lord's stewards to remember also our ordinary church funds. Our appeal in this respect is especially to the members of the church, although we are not averse to others "listening in" to that appeal, and responding as the Lord may direct.

Please do not wait until the 31st of March. Send what you can at once; if you can send a little more later, do it. But it will greatly help us to have a steady stream of support coming in from now until March 31st. Please send your contribution at once.



## An Appropriate Easter Gift "OTHER LITTLE SHIPS"

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