

# The Gospel Witness

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

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## The Jarvis Street Pulpit

EUROPE OF TO-DAY IN THE LIGHT OF SCRIPTURE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 13th, 1936

(Stenographically Reported)

"And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."—Daniel 8:25.

### Prayer before the Sermon

We bless Thee, O Lord, for the revelation of Thy word that the evening and the morning were the first day. We thank Thee for the truth that Thou dost ever work from evening to morning; and for the prospect of that happy morning when the sorrow and the weeping that have endured for the night shall give place to the morning joy. Help us that we may live as those whose faces are toward the morning.

We thank Thee for the light Thou hast given, that Thou hast sent Him into the world Who is our Saviour, Who proclaimed Himself to be the Light of the world. He has made promise that whosoever followeth Him shall not walk in darkness, but shall have the light of life. Such as believe in Him are not children of the night, but children of the day. Lord, we would live and walk in the light that shines from the face of Jesus Christ, that thus we may learn the knowledge of the glory of God.

We all need Thee to-night. There are many in Thy presence who have seen by faith the Lord Jesus, and, seeing Him, have seen the Father; and have come to think of Thee in terms of the revelation of the Lord Jesus Christ. But there may be some to whom Thou art still unknown, to whom Thou art but a Law, a Force, or a remote personality Whom they have never touched, of Whose existence they are scarcely aware. O Lord, come near to us this evening. Bow down Thine ear, O Lord of grace, and hear us for we are poor and needy. We have always needed Thee, but never more than we need Thee now.

We thank Thee that Thou hast given us Thy holy Word, and that Thou hast sent to us its divine Author, even the Spirit of truth Whom the world cannot receive; that Thou hast not given us the spirit, that is in the world, but the Spirit which is of God that we might know the things that are freely given to us of God. Lead us into a knowledge of the believers' inheritance in Christ, and to a fuller appropriation of the spiritual blessings wherein Thou hast blessed us in heavenly places in Him.

Direct our thought as presently we shall open Thy Word. How much we need instruction in such days as these! The minds of men are perplexed. O Lord, let Thy light shine upon us. Give to us, we pray Thee, the peace of God which

passeth all understanding. May some experience it this evening for the first time, and, being justified by faith, have peace with God through our Lord Jesus Christ. May such as are Thy children be led, by a fuller surrender of themselves, to repose in Thee, to find that untroubled rest which Thou hast promised to all who come to Thee.

For the world that lieth in the wicked one, we pray; for all the nations of the earth and their rulers. Let Thine hand be upon them, O Lord. Restrain those who would work unrighteousness, and strengthen Thou all forces that make for righteousness and peace. Especially bless Thy believing people, the household of faith. Prosper the testimony of all who believe in the Lord Jesus throughout the world. We think of many who are in benighted lands, tens of thousands of Thy believing children. Give Thine angels charge concerning them. We pray for the multitude in Germany who know the Lord, and who have put their trust in Him. Give them wisdom and courage, and strengthen Thou their hearts in these days of terror, that they may not be too much cast down. So for Thy saints in Italy we pray. Let Thy grace abound toward them. For some of whom we know in war-ridden Spain we pray. Doubtless they wonder what is coming upon them. But Thou Who hast saved others, and supported them even in the flames, art the same to-night. So in simple faith this congregation—many of them, most of them we trust, believers—would bring these Thy people to Thee; and Thy people everywhere—in China, Japan, and the isles of the sea.

O Lord, be pleased to save the Empire to which we belong from ways of unwisdom, or cowardice, or even weakness. To this end we pray Thee to bless His Majesty the King with unusual wisdom, and all who are called to be his counsellors, not only in the United Kingdom, but throughout the Empire. Let Thy will be done on earth even as it is done in heaven.

Shed light now, we pray Thee, upon the sacred page, and open our hearts that we may be made responsive to the voice of the Spirit, that we may learn something more of the ways and will of our God; and that in the midst of it all, we may enjoy the rest of God's people, that our hearts may be continually garrisoned by Thy peace. Here our united prayer, because we present our petitions, as our praises, in the name of Thy well-beloved Son, our Lord Jesus Christ, Amen.

The establishment of God's believing people in the faith of Christ is a work that is not less important than the conversion of the sinner. Indeed, the stabilization of the faith of the saints is very often, under God, the surest and shortest way to the germination of faith in the sinner. It will be readily recognized that in days like these, it is not difficult for young believers at least to be severely shaken. Even those of longer and larger experience are often greatly perplexed, and find themselves unable to understand the events of their time.

There were men who lived in David's day who were the sons of Issachar, "which were men that had understanding of the times, to know what Israel ought to do". We may well pray that we who are the Lord's children, who have put our faith in the sinner's Saviour, should, by the enlightenment of the Spirit of God, through a study of His Word, come to be men and women who have understanding of the times, and who therefor will know what Christians in the circumstances ought to do.

The last twenty-five years have been pregnant and critical years for Evangelical Christianity. That which was present in the world long before—which has always been present to a greater or less degree in the hearts of the unbelieving, for there is a spirit that ever works in the children of disobedience—during the last quarter of a century has become very bold and blatant. Unbelief was wont in time past to hide itself, and not infrequently to assume disguise. But in these latter years it has come out into the open, and is now bold and unashamed in its denial of the truth of revelation.

I can myself recall in my early ministry, ministers of whom I was afraid. They seemed to me to be the enemies of the gospel. I used to attend ministerial meetings where ministers of all denominations gathered. The majority of them accepted the doctrines of Evangelical Christianity, but there were always to be found some whom we then foolishly called "advanced", who were in the habit of making suggestions that were most unhealthy for a young believer. I remember as a young minister how I listened with concern to some of these things, and then at last ventured a mild protest, only to be pitied by my elders for my ignorance, and to be assured that as I grew older, and enlarged my experience, I should inevitably come to their more liberal way of thinking.

I shall shock you if I tell you that I used to hear ministers talk after that fashion in private in ministers' meetings, mocking at Evangelical Christianity, but who publicly were as orthodox as Paul. I recall a Methodist minister whom I had regarded as the soul of evangelical orthodoxy, holding John Wesley up to contempt, saying that were he living in our day, and were he to enter a Methodist church, he would not recognize it as having anything in common with the Methodism of his day. After some years I discontinued my attendance at such conferences, for the good of my own soul; for I found I had to expose myself continually to their intellectual and religious poison, or appear as a young man who was very sure of himself, and who was fond of protesting.

During the last twenty-five years, unbelief has abandoned its earlier caution, thrown off its disguise, and in college halls, and nominally evangelical pulpits, openly and brazenly denied everything for which the

churches which support them, profess to stand. The old landmarks have been swept away. The inspiration of Scripture, the truth of the virgin birth of our Lord; His eternal Sonship, His essential Deity involved in that; the resurrection as an historical fact; the necessity and possibility of a new creation in Christ, regeneration by the power of the Holy Ghost; and the divine disclosures contained in the Book in respect to last things for which theologians have coined the beautiful word, eschatology—all these with supernaturalism in general, have been swept away by a great many as unworthy the belief of intelligent men.

During that twenty-five years we have passed through the horrible years of the Great War. What days of terror and of sorrow, they were!—when conflicting principles organized the utmost of human might, and contended with each other for the mastery. Autocracy fell before the united force of the world's democracies. Then followed a period of world-exhilaration, when the world was like a patient that had been sick unto death, in whom the crisis has been reached, and the disease has begun to subside, the pain has passed, and appetite returns. The tides of life begin to flow, the patient begins to feel that after all it may yet be worth while to live. When the world recovered from the agony of the Great war, there took possession of men a sense of freedom, and perhaps of security, which issued in a world debauch. The world became drunk with material prosperity, and for a few years went mad with pleasure.

Then followed what we called the depression, and men began to think again somewhat more soberly, and in some quarters almost despondently—and, in extreme cases, despairfully. Out of the blood-soaked earth there sprang religious and political vagaries innumerable—new theories of government, new systems of popular control, and religions almost without number. Death had held high carnival; the earth had been decimated; millions had been violently summoned to another world; and multitudes of people found an interest in some other life than this. Therefore, side by side with this tide of worldliness, there developed an intensification of religious interest. Every kind of religion folly found its votaries—Christian Science and all the rest. Spiritism carried away such men as the creator of Sherlock Holmes, Sir Conan Doyle; and the great scientist of world-recognition, Sir Oliver Lodge. Each had lost a son in the war!

Among those who really believed in God's Word, there developed naturally a new interest in "last things", and men began to ask, What has the Bible to say about the future? How are all these world-shaking events related to the plan and purpose of God? Has the Bible anything to say about it? Anyone who presumed to set himself up as an interpreter of prophecy was sure of a hearing. Nor did he need to be particularly reasonable in his interpretation. The more dogmatic and oracular he became, and, indeed, the more absurd, the more likely it seemed to be that people would believe him; for there are great masses of people in the world who do not do much thinking for themselves. Any man who will profess to have done their thinking for them, and to have arrived at a conclusion in agreement alike with revelation and reason, is likely to be accepted.

What a flood of so-called "prophetic" teaching we have had! What a great army of so-called "great Bible

teachers" has arisen! Many of them have come to Toronto, speaking with the authority of a divine oracle. Special attention has been given to the outstanding personalities of the world. After the Kaiser had gone into eclipse, Trotsky and Lenin; then Stalin. Then the paperhanger of Germany. He has been hanging other things than paper since! Mussolini of Italy, of course; and when the "N.R.A." became law in the United States, some people wondered whether that were the mark of the beast! Can credulity go farther?

It is very interesting to read some of the older books relating to these matters. I have been interested in the re-reading of a book by the late Dr. H. Grattan Guinness, entitled, "Light for Last Days". Dr. Guinness was a great preacher, and a great scholar, and was generally recognized as such. He was himself an astronomer of repute, and a mathematician of standing. He was contemporary with Spurgeon. When Guinness and Spurgeon began their careers, some doubted as to which of them would become more prominent. Both, while in their youth, had great followings.

One Saturday afternoon Dr. Guinness called upon Spurgeon. It was Spurgeon's rule at that time to see nobody on Saturday, but Mr. Guinness, as he then was, determined that he would break through the barrier and see him. When he called, the girl who answered the door said that it was her orders to say that Mr. Spurgeon was sorry, but that he could permit no one to interview him on Saturday. "But", said Mr. Guinness, "I am sure he will see me." Said the girl, "There are no exceptions, sir." Mr. Guinness replied, "Go and tell Mr. Spurgeon that a servant of Christ desires to see him." The girl withdrew and presently returned, saying, "Mr. Spurgeon sends you his compliments, sir, and bids me tell you that he is busily engaged with your Master"—and Mr. Guinness went away, though they were fast friends.

Dr. Guinness was not a religious charlatan: he was a great and good man. I have his book here, in which are many useful and suggestive things. It is replete with historical references. It was published in 1886 the first time, fifty years ago. It came again into some prominence during the Great War, running through five editions, and two since. Let me quote a passage:

"Yet we must also call attention to a further interesting fact connected with the last possible measure of this comprehensive and wonderful 'Seven Times', that starting from the capture of Zedediah and the burning of the temple in the nineteenth year of Nebuchadnezzar, and terminating in A.D. 1934. The termination of the 'times of the Gentiles' meets at this point the 1335 lunar years, dated from the Omar capture of Jerusalem, an event more momentous in its effects on Palestine and Jerusalem than the Hegira era of the commencement of Mohammedanism. *No chronologic prophecy of Scripture indicates any date whatever beyond this year, as astronomic considerations forbid the thought that the supplementary seventy-five is to be added to these solar measures.*" (Italics ours. p. 255.)

I suppose that is where a certain Toronto preacher found his authority for saying that he could see nothing in Bible prophecies beyond nineteen-thirty-four. Unfortunately for such prophecies and prophets, the world continues. If I am not mistaken, this is the thirteenth of September, nineteen hundred and thirty-six! Why will men not learn the folly of attempting to set even an approximate date? Why will they not be instructed by that which is written, "It is not for you to know the times or the seasons, which the Father

hath put in his own power"? We have been surfeited with such predictions, which have brought the whole truth of the Lord's return and related events, and the authority of Scripture, into disrepute.

Can I impress upon you the seriousness of that kind of prophetic interpretation? The mere passage of time demonstrates the falsity of such interpretation. Claiming, as such interpreters do, the authority of Scripture for their pronouncements when time proves their inaccuracy, the authority of Scripture must inevitably be questioned by the undiscerning. Already the teachers of prophecy are at it again, in the light of rapidly developing events.

What is the function of prophecy? The Lord Jesus said, "And now I tell you before it come, that, when it is come to pass, ye may believe." The words which He spoke related to His prediction of His betrayal and were designed for the confirmation of faith in the terrible hours of their fulfilment. There never was a prophet comparable to the Lord Jesus, for "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." He was the Summary, the Epitome, the Incarnation, of everything that God had ever said to the world: "The Word was made flesh, and dwelt among us". He was a Priest, and a King; but He was a Prophet too. He exercised a prophetic ministry, and a large part of His discourses are occupied with prophetic utterances, alike His parables and His direct teaching.

There must also have been a peculiar advantage in being able to catch the tone and the emphasis of His utterances, accompanied very probably by significant gestures. He said, "Destroy this temple, and in three days I will raise it up." For that saying, among other things, He was crucified. Even His disciples did not understand Him. Sitting at His feet, looking into His eyes, they, with others, thought He spake of the temple that had been forty-six years in building. But it is said, "When therefore he was risen from the dead, his disciples remembered that he had said this unto them"—with what result? "They believed the scripture, and the word which Jesus had said." The events themselves confirmed their faith in what Jesus Christ had said. But there was not one of them who understood the significance of His words until the predicted occurrences took place.

There are prophetic principles in the Bible as well as specific prophetic words. For example: "Pride goeth before destruction, and an haughty spirit before a fall." Is that true? It is a prophecy, a prediction, a warning, a promise; and wherever pride is, destruction follows. "Is not this," said the great Nebuchadnezzar, "great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." The same was true of Belshazzar as he drank wine before his wives and concubines and nobles, profaning the sacred vessels that he had taken from the house of the Lord.

Without being a prophetic expert, anyone who reads the daily press, who is conversant with the news of the day, must know that we are living in days the issue of which no mortal can see. Men of business, men of political sagacity, the statesmen of the world everywhere,

are at their wit's end, wondering what will happen next. Surely Hitler is a phenomenon that nobody could have predicted. So is Mussolini; so is Russia itself. At the moment, no one is able to explain them.

There is a lawless one to come. We read about him this evening in the eighth chapter of Daniel. The reason I know that he is yet to come is that he is to be in full flower and flood when the Lord Jesus shall personally return; for he is to be consumed with the spirit of His mouth, and destroyed with the brightness of His coming. That lawless one is not called Antichrist in Scripture. There are many antichrists. Whether he be *the* Antichrist or not, I do not know, but he is the lawless one, the wicked one. He has not come yet. I do not know who he is; neither do you know.

You may guess that he is a reincarnation of Judas Iscariot. Someone puts that forward as though it were something new, and does not know that he is a faint echo of the ancient past. He picked it up somewhere, but it is not new. If he knew anything about historic theology, he would know that that was an old idea. There has never been a tyrant on earth, from Nero down, who has not been identified with the Antichrist. There was no doubt about Napoleon's being the Antichrist! But he passed away, and even the Europe that he soaked with blood seemed to recover from his depredations, and to settle down to an orderly and civilized life. But some day that lawless one will come, and when he comes, by his policy, by his superhuman acumen, his extraordinary understanding, his intellectual capacity, he will cause craft to prosper in his hand. Because of his successes, he will magnify himself in his heart, and by peace—or the promise of it, or of prosperity—he will destroy many. But at last he "shall also stand up against the Prince of princes; and he shall be broken without hand", supernaturally destroyed.

I do not know when he will come—but let no one say I despise prophesyings. If this pulpit—may I dare to say—has a distinctive and definite contribution to make to this day, it is to endeavour to combine a spiritual interpretation of the gospel with intellectual sanity. We are not asked to set aside our powers of reason. There is much in the Bible beyond reason, but nothing contrary thereto. We are not asked to stultify our intellects in order to become Christians. I know the jibes that are thrown at Fundamentalism. I have come to dislike the name, and have gone back to the old word, Evangelical. The jibe made against Fundamentalism or Evangelicalism is, "They are good people who do not think, who have static minds, easily imposed upon, very credulous." I have never been able to muster enough credulity to swallow a fraction of the humbug that Modernists believe and seek to propagate. We are to think, and not to disparage scholarship or intellectual acumen. The gospel is for the minds of men as well as for their hearts. "It pleased God by the foolishness of preaching to save them that believe", but it has not pleased Him to save men by foolish preaching; for while "the preaching of the cross is to them that perish foolishness" it is "unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God". Whoever comes to Christ, and begins to grapple with the great thoughts of God, learns how to think; and nobody learns how to think until he has learned to think God's thoughts after him.

## I.

Can you face the future as Christians with composure? The spirit of Antichrist is already here; the Bible tells us so. It was so in John's day: it has been so ever since. There has always been a spirit of opposition to Jesus Christ in the world: there is to-day. They are treading in the footsteps of the ultimate Antichrist when, by policy, men "make craft to prosper", WHEN THE POWERS OF INTELLECT ARE PROSTITUTED TO EVIL PURPOSES. There can be no discount placed upon the power of the human mind when you observe human achievements in this world, what men have been able to accomplish. One can understand the scripture which says that man was made in the image and likeness of God, and can easily believe that the mind of man may well be incorporated in the temple of the Infinite, and by union with Divinity, stretched to an infinite capacity, so that he may at last understand all things. God said to man in the beginning, "Have dominion". He endowed him with powers adequate to such a dominion, but they have been prostituted to evil uses.

I read last week what would shock some people, that science knows no morals. Science has to do with material, physical phenomena. It furnishes the material, but does not tell us what to do with it. It makes us motor-cars that will take us to church—or help us go to the devil faster. It depends on what use we make of things. I remember sitting in a New York hotel when they were building the Grand Central Station, and was interested in seeing them drill the great rock on which Manhattan stands, pack it full of dynamite, blow a horn for the workers to retire; and an explosion took place that seemed to shake the city as the great rocks were blasted to pieces. I have often admired the ingenuity displayed by man as he made his way through the Rockies. It is not the fault of science if man, in his folly, employs all these things in the devil's service.

Do you not see that when powers of intellect are divorced from conscience, and exercised without regard to moral standards, they become the very instruments of the devil—like Mussolini's aeroplanes—and "by policy cause craft to prosper"?

For my own pleasure, I should like to turn aside for a moment, but I must not except to point to the road that leads that way, as I mention one or two of the faculties of the mind: the memory that links us with the past, and treasures up material for the enrichment or otherwise of the future; the perceptive faculties which see through microscope and telescope, surpassing the X-ray in their penetrative power; the reasoning faculties which take these materials stored in memories storehouse, and perception's observation and weave them into a system of thought—what wonders man can accomplish! But one cannot ignore the relation of these powers to conscience and the moral law: If a man sears his conscience, if he suppresses his moral nature, if by policy, or his superior intellect, he makes craft to prosper, he becomes, whatever his name may be, a forerunner of the Antichrist.

What of Mussolini and Hitler and their kind? We do not need to ask to what camp they belong. I do not know much about medical science, but I am able to understand something of what the doctors tell us; and more and more medical science traces the ailments of the body to the blood. Long ago the Bible said, "The

life of the flesh is in the blood". We are finding it out to-day. No matter what the trouble, the doctor will almost certainly tell you there is something wrong with the blood: you have too much of one element, or not enough of another.

We ought to have known that Germany would produce a Hitler, to have foreseen it, because Germany eliminated the divine element from the body-politic, from its national blood-stream. It excluded God; its universities were the curse of the religious world. I have been a marked man because I dared to say that years ago. But when a nation is taught to set God on one side, and to do its thinking and planning without relation to an objective divine authority, it is bound to produce a devil like Hitler—for that is what he is. And if some of our preachers in this land do not return to God's Book, and begin preaching the gospel, and by the power of the Holy Ghost put the fear of God into men's hearts, we shall have something not unlike it here. It is the cause of increased criminality—the lowering of standards everywhere. Let us not sit with folded hands and complain about Hitler: we are on the highroad to the same condition. That is Jarvis Street's "extreme" position! I am willing to be called an extremist. "Wisdom is justified of her children." Sooner or later that which is sown bears fruit.

We may say the same of the other parts of troubled Europe. A premium has been put upon intellectual doubt in all our colleges and universities, and "by policy craft has been made to prosper". The intellect which should have been submitted to the authority of God, has been set in opposition to Him. That is true in Europe to-day, and whatever may be said of specific prophecies—and I do not say there are not such—that prophetic principle at least is there; and you will see it ultimately fulfilled.

## II.

"HE SHALL MAGNIFY HIMSELF IN HIS HEART." That is an exact portrait of the modern Modernist theological professor. He does not suffer from an inferiority complex! He thinks he is it—whatever that is! All that ever came before him knew nothing. The young student sitting under his influence is in danger of imbibing that spirit which magnifies man, which exalts human personality above everything. How long and often we have been treated to that! "I am the master of my fate, the captain of my soul," says some poor weakling—while you can hear his chains clank. He answers to the title of Reverend, and perhaps Doctor of Philosophy or Divinity into the bargain. "He shall magnify himself in his heart." The minute one does that, he is changing his step to get into step with Antichrist. God does not give His glory to another, and "no flesh shall glory in his presence". If we want to dwell with Him, we must not magnify ourselves in our heart; for He abaseth the proud always, and exalteth the humble.

Look at Germany to-day. Are you not sorry you were not born in Germany? What a superior race of people they are! They are the flower of the human race! What sympathy they deserve who are not of that aristocracy! Should you happen to be able to boast, as did Paul, that you are "of the tribe of Benjamin, an Hebrew of the Hebrews", that would be the worst thing you could say of yourself. Was there ever a nation in the world's history that boasted of its inherent racial

superiority as Germany does? Even the Jews have less racial pride. Before the war Germany's writers wrote of their inherent right to trample everybody under foot, as the outcome of the philosophy of Nietzsche and his like. But they had a bad tumble during the war, like Humpty-Dumpty, but apparently the king's horses and the king's men sat Humpty-Dumpty on the wall again—so my nursery rhyme does not hold.

But there have been others that have fallen, and have risen again for awhile—and have fallen again. We need not fear but that Germany will fall. I have said it before, not because I identify a particular personality, or nation as prophetically described, but because the principles of divine government, as revealed in the Bible, and as illustrated in all the history of the race, tell me that tyrants cannot long survive. Hitler must come tumbling down before long. Perhaps Russia will help to pull him down, I do not know. It may be God's way that they shall destroy each other.

## III.

"AND BY PEACE SHALL HE DESTROY MANY." In the days of the war the Kaiser was never so dangerous as when he talked peace. With four or five hundred aeroplanes roaring over his head, Hitler talks about Peace! Peace! Peace! There have been many prophets of peace.

I am interested particularly in the religious aspect of this matter, for that is fundamental. The Bible says, "The soul that sinneth, it shall die." The Modernist says it is not so. The Bible says, "There is no peace, saith my God, to the wicked;" "The wages of sin is death." The Modernist laughs at those who believe these things. The Bible says, "He (God) hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." The Modernist mocks at the idea of judgment. The Bible says there is such a place as hell. I speak the word softly; it is a terrible conception. I have never forgotten a sermon I heard by a great preacher and scholar. When he had said that God's estimate of the value of a soul was the cross of His Son, he said, "And God's estimate of the deserts of sin is"—and he came slowly to the front of the platform, looked over as though he were looking into the abyss, and almost in a whisper, and with horror in his voice, he said, "God's estimate of sin is—hell."

And so it is. Make no mistake about it. No hell! If there were not, one should be specially prepared for Hitler and Mussolini, and for a great many others. But there is! By crying, "Peace; peace", when there is no peace, this spirit of Antichrist in the modern pulpit has already destroyed many.

Ministers of considerable prominence—I had almost called them duffers—for however they could entertain the ideas they propagate, I cannot understand: their minds must be devoid of any logical faculty, for pacifism inevitably issues in lawlessness—went up and down the country urging disarmament and thus creating a public peace-at-any-price sentiment.

It is ungracious to say, "I told you so", but those of you who regularly wait upon this ministry, know that as I have preached the cross of Christ, that central verity of the divine government, with its revelation that a holy God will never pass over sin, but will judge it, know that I have thus spoken throughout the years. The philosophy of the cross makes pacifism sheer in-

sanity. The spirit of Antichrist has filled our pulpits, our labour councils, our legislatures. It has cried, "Peace, peace", when there was no peace. And we have had to suffer the humiliation of seeing the British flag almost trodden under foot.

One of our papers quoted some time ago a saying of Premier Baldwin, as though it were a nugget of profundity, when he said, something to the effect that, "A world that can find no other means of settling its disputes than by war, deserves to perish." The United States does not want war. This country does not want war. New Zealand does not want war, Australia, Great Britain, the British Empire as a whole—none of them want war. France does not want war. A very large part of the world does not want war. The world does not deserve to perish if it is driven to a defensive war by the insanity of a few: it deserves to have its arm so nerved that it will have power to destroy and scatter forever the people that delight in war.

But we have been brought to this pass by this very spirit, "By peace shall he destroy many." Mussolini was allowed to have his way in Ethiopia; and in all history no greater crime is recorded than his. And all because of the foolish propaganda of these illogical preachers of peace. These simpletons seem to be mentally incapable of differentiating between a predatory or vengeful war of aggression and a war of defence, between a burglar's tools and a policeman's baton. The false prophets that cry "Peace", when there is no peace, shall give account to God. There is no peace in Europe, nor can there be until righteousness prevails.

#### IV.

ANTICHRIST'S TRUE SPIRIT IS REVEALED IN HIS RELATION TO "THE PRINCE OF PRINCES." How wonderful! Question the inspiration of Scripture? "He shall also stand up against the Prince of princes." That is the final wickedness and the ultimate folly. He will commandeer all the faculties of the mind, and all the resources of nature, and every power human and super-human that he can bring under his control, and stand up at last against the Prince of princes. That is always true of the prostitution of intellect. It always arrays itself against Ultimate Wisdom in the person of Jesus Christ. Herod and Pilate were enemies, but joined forces to crucify Christ. The Sadducees and Pharisees hated each other, but they joined hands to crucify Christ. The Jews hated the Romans but invoked the power of Caesar to crucify Christ. It is always so. You can test the quality of your intellect, and its inherent bias, by its attitude toward the Lord Jesus Christ.

Some day this great character of the text will gather up in himself all the world's evil and stand up against the Prince of princes, and by that shall he be judged. God will judge the world "by Jesus Christ according to my gospel," Paul said. That will be the end.

What is the future of Europe? What is the future of the world? Just as bright as the promises of God, for Jesus Christ never failed. When the lawless one shall stand up at last against the Prince of princes, the world's great crisis will have come. That one far off divine event toward which the whole creation moves will have come. Hell and heaven will be joined in battle array. I do not know when: I do not know where. I only know it will be so.

#### V.

And when Antichrist stands up against the Prince of princes, neither ships nor aeroplanes will be necessary to destroy him; mighty cannon will not be employed to blow him to pieces; nor poison gas—for "HE SHALL BE BROKEN WITHOUT HAND". All the resources of heaven itself, under the direction of the Lord of hosts, will be turned against these evil powers. The Lord will "consume him with the breath of his mouth, and destroy him with the brightness of his coming." O Lord Jesus, come quickly! Shall we not cry, Even so come, Lord Jesus.

You may have as many Leagues of Nations as you like, as many new systems of economics, as many new governments and alignments or national powers, but these will never eradicate wrong. There will be no peace until He comes Whose right it is to reign. He shall put an end to it all. He shall have dominion from sea to sea, and from the rivers unto the ends of the earth.

I am resolved to be on the winning side. I look upon Europe to-day with the conviction, that because God rules, these powers of evil must sooner or later lick the dust, and righteousness must triumph.

What about you my friend? Is there anything of antichrist in you? What is the cure? "*Christ in you the hope of glory;*" To throw wide the doors of your heart, to receive Jesus Christ as Saviour and Lord. Then we shall be able to turn to the morning newspaper, as we say in our hearts, "I am going to see what my sovereign Lord is doing in the world." He is working even now; and some day we shall reign with Him. I bring you this message this evening in the name of the Lord, that I may bid you be of good cheer. All is well since Jesus Christ is on the throne.

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## Whole Bible Course Lesson Leaf

REV. WILLIAM J. JONES, EDITOR

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### PREDICTION OF JERUSALEM'S DESTRUCTION

Lesson Text: Jeremiah, Chapters 20, 21, 22.

Golden Text: Jeremiah 22:13.

DAILY BIBLE READINGS: Mon.—Lam. 3:1-8; Tues.—I. Cor. 9:1-10; Wed.—I. Cor. 9:11-27; Thurs.—II. Kings 24:31-37; Fri.—Rom. 5:1-11; Sat.—Deut. 30:15-26.

### EXPOSITION

The chapters studied to-day belong, probably, to the later part of the reign of Jehoiakim. Chapter 20:1-6 records the consequences of the Temple preaching of the preceding chapter. Pashhur (a common name), chief overseer of the Temple, belonged to the sixteenth order of sacerdotal families (I. Chron. 24:14). He had heard Jeremiah prophesying, and was himself, a false prophet (6). The furor caused by the Hinnom prophecy (19:3) affected Pashhur so that he put the Prophet in stocks in the northern gate of the upper (inner) court of the Temple. Imagine the painful punishment of having hands, feet, and neck twisted in public! Upon his release (3), for whatever reason, Jeremiah dubbed Pashhur, "Magor-missabib", a name which persisted. The name, which translated yields a favourite expression of the Prophet, here signifies the fate of Pashhur who was to witness the terrors of Judah's punishment (4). The looting of the city treasures (5) and the final state of Pashhur in exile (5) are then told.

Jeremiah laments (7-18). Probably during the confinement by Pashhur the Prophet was severely tested (cf. 15:10). Yet God had called or enticed him to service (1:6-8; 17:16). And though He had not revealed the details of suffering, God had foretold the dangers of service (1:18, 19). So intense was the mockery and derision (cf. 5:26; 9:4) of the Prophet (8) that he would fain keep the divine message quiet, not even mentioning God (9). But the prophetic Word is inevitable, it will not be confined. It is like an unquenchable fire in his bosom. Holding it in wearies him, so that he is impotent and passive in the face of the divine impulsion. His enemies fling back the name he gave Pashhur (10), even his own friends proving traitors. They dogged his steps to ensnare him or entice him to some false move. But better thoughts grip him (11). His enemies will fail to prosper, for Jehovah is on his side, Jehovah of Hosts who is the trier of the hearts of men (12), to whom alone he can entrust his cause. Therefore, Jeremiah will praise Him who is the health of his countenance, His deliverer and that of all the needy (13). Suddenly, reaction sets in like the answering beat of one bird wing to another, and the sensitive Prophet is plunged into despair (14) such as characterized one of his keenly sensuous nature (cf. 15:10; Job 3:3-12). Unlike happy children, the thought of his birthday is repugnant. He laments his birth (17). Cursed is even the messenger (16) who informed his glad father of his birth (15).

With Chapter 21 we enter the time of Zedekiah, beginning a new section of the Book. In this and the three succeeding chapters, Jeremiah condemns, kings, prophets, and priests for their part in Judah's sin. Zedekiah sends a mission to Jeremiah (1-7). As he did later in the siege of Jerusalem (37:3-10), the King enquires of the Prophet. Another Pashhur (an official), and Zephaniah, a priest, represented the King as others had done to previous monarchs (Is. 37:1 ff.). The occasion was the attack of Nebuchadnezzar; the request the raising of the siege by God because of His power to deliver Israel (e.g., from Sennacherib, II. Kings 19:35). But because of their sins, God is their enemy, even unveiling His own particular weapon, pestilence (6). The people were to be delivered to the Babylonian king who will execute them without quarter (7).

Advice to those in the siege is given in vs. 8-10. Avoidance of physical death is offered to those who capitulate to the enemy (8, 9). For this advice, the Prophet was later charged with lack of patriotism (37:13 ff.; 38:2 ff.). Nevertheless, many took his advice (38:19; 39:9). In vs. 11, 2, advice is given to the House of David, showing that there was some hope for preservation of his line, if justice was carried

out. Jerusalem slated for disaster (13, 14). She who was lofty in her pride, in her smug security (cf. 7:10) Jehovah condemns, speaking, as it were, from the Mt. of Olives. Chosen though Judah was, she was to suffer for sin (14), until even the houses of Jerusalem would be burned as trees in a forest fire.

In Chapter 22, and 23:1-8 are prophecies concerning the last Kings of Judah. In 22:1-9 are general admonitions, an introduction to those prophecies. Jeremiah is told to go down the Eastern hill of Jerusalem from the Temple to the Place and prophesy to the royalty and laity (1, 2) concerning the duties of the Law (cf. 7:5) and their violation (3). Compliance with God's requirements meant prosperity (4), whereas disobedience meant desolation to the kingdom (5). Although Jerusalem was like the beautifully-wooded regions of Gilead and Lebanon (6) punishment for her sin would follow surely. Jehovah has set apart destroyers (7) whose destruction of Jerusalem would be so great as to arouse the questioning wonder of the nations (8). They will be given the reason for Judah's obliteration (9).

Prediction concerning Jehoahaz (10-12). A beautiful dirge-like reminder of the great lament made for Josiah (II. Chron. 35:24 f.) whose death was not to be mourned (II. Kings 22:20) so much as the expatriation, a living death, of his son Jehoahaz (Shallum). His death (II. Kings 23:33 ff.), foretold in vs. 11, 12, was lamented by Jeremiah, probably because the King agreed with the anti-Egyptian policies of the Prophet.

The rules of Jehoiakim and Joash contrasted (13:19). The woe due a king who forced labour without wages (II. Kings 23:35), in order to gratify his craze for ornate buildings (14). His pride in building, vied, perhaps, with that of other kings (e.g., Ahab); whereas, his father Josiah, was prosperous, yet righteous. He had been solicitous of the poor and needy, and thus from a good and right heart knew (i.e., loved) Jehovah (16). But Jehoiakim's unscrupulousness and dishonest gains [R.V. mg.] (17) will lead to his ultimate unlamented death (18) and disgraceful burial (19).

A parenthetical lament of Judah (20-23). The people, like a weeping woman, are called upon to mourn for the loss of their foreign lovers (cf. 2:14) doing so as they ascend the successive heights of Lebanon, Bashan, and Abarim, elevations directly in the path of the advance Chaldeans (20). Inveterately sinful Judah had repeatedly refused God's warnings, especially in her prosperity (21). Now her leaders were to be captured (22) and the nation itself painfully punished, though sure of her safety as a bird high in cedars of Lebanon (23).

The end of Jehoiachin prophesied (24-30). Though he were as precious as a signet, at a young age (II. Kings 24:8) Jehoiachin, in company with his mother, is to be punished (25) by deliverance to Nebuchadnezzar (26). The tragedy of his exile (27, 28) is a call to the earth (29) and is of such moment that his descendants (born in captivity, probably) will not be reckoned as heirs of the Davidic throne (30).

### APPLICATION

Inspiration of the Scriptures is seen in 20:9. The frank and almost unconscious record of the Prophet's experience is valuable testimony to the truth of inspiration. Truly, as a vessel before the wind, he and others inspired were "borne along" irresistibly! Paul was "possessed by the Word" (Acts 18:5) and was under obligation to preach it (I. Cor. 9:16). Even so all believers impelled by the Spirit must preach and teach and witness.

The folly of religious and civil tyrants and their ultimate doom, by their own conceits is seen in Pashhur and Jehoiakim (22:13). Public works at the expense of oppressed and already heavily-taxed people are an atrocity (22:13). Believers must, as citizens, cry out against such injustices.

Jeremiah, in advocating surrender, simply desired to save Israel nationally, though a part individually would be lost (21:8). So giving in to God in every walk of life is not surrender of principle, but acknowledgement that He knows best. The unbeliever is safe only in surrendering to Christ; the believer only in submitting to His Lordship. For by nature men (21:5) are enemies of God: hence the need of expiation and propitiation. God must be satisfied before He can be reconciled. The believer, seeking guidance as a saved person, must not, like Zedekiah, be unrepentant, out of the will of God, tardy, or desirous only of the power (signs) of God, and not His grace (21:12).

## NEWS OF UNION CHURCHES

### LIBERIA

During July our two missionaries, Rev. Gordon D. Mellish, and Mr. Percy Clubine, went on a trek to the interior of Liberia. This is the third such trek taken by our missionaries. Mr. Mellish's account is as follows:

"The impressions of our third trek to the interior will remain with us for a long time, and we wish that we could share with everyone the complete story of all we saw and did. On trek one has many experiences that one does not have while living on the station. Everything we need must be carried with us—chairs, table, beds, dishes, water bottles, bedding, clothes, food, and also rice for our boys. So there are many things to think of in preparation.

"Part of the route followed was different from before. It was recommended to us by a Mano man who had travelled it, as having better paths, less streams and swamps, and being shorter. However, we found the path to be just about the opposite, so that instead of reaching our destination in about three and one-half days, as estimated, it took us four and one-half days, or seventy miles. A trek is very hard on the feet, so that not only does one get very tired, but our shoes get tired as well. Mr. Clubine ruined and discarded two pair on the trek. After reaching the Mano country the paths are very much better and travelling is easier, as it also was on the return trek, when a different route was taken, sixty-eight miles in three and one-half days.

"On arrival in Trobe we were immediately escorted into the Chief's compound, which is inside a high fence of sticks, shut off from the view of the rest of the town. Here were gathered nearly two hundred of the town people, and after a few minutes' wait, the Chief himself appeared and gave us a very fine welcome, later presenting us with a large pail of rice and a sheep, as a mark of respect and confidence, since this is the third time we have visited his town. At Trobe we secured a Mano man whom we had met first, to come along with us to interpret from Bassa into Mano in the other towns which we visited in the district.

"From Trobe we went one and one-half days farther into the interior, stopping for at least a few minutes in every town to bring to the people the simple story of the Cross. Usually one of our Christians spoke each time: On the second morning we reached Dodie Town, where the Paramount chief lives, and also a Government Clerk in charge of a few soldiers there. This is quite an important place in the district, as the market is held there once a week and some Mandingo people (Mohammedans) therefore live there. Also we were very sorry to find that the Roman Catholics had opened a school there, at present in charge of a native boy, thus seeking to introduce their heresies, particularly to the youth of the district. This was established just over a month before our visit, and we learn they have also suggested opening another such school in another town where a Government Clerk is located, just over one hour from Trobe.

#### Much Interest Shown

"There was no difficulty in finding an audience to listen to the gospel in any of the Mano towns which we visited. One town, Nyo kea dyi, we reached in the middle of one afternoon and the people told us the next town was too far to reach that evening, so we must stop there that night and tell them God's Word. Before we definitely decided to stay, we held one service, and then the people told us later they had only said the next town was too far so we would stay. Another service was held in the evening, and again the next morning before leaving. At each one a good group of people listened intently to all that was said, including the townmaster. They asked us to leave some of God's Word with them so that they could worship God even when we were not there. We left one small Gospel with them, in English, which they cannot read, but still to them it will be God's Word. We wonder how long it will be before we can go back there to tell them more, or send a native Christian so he can teach them. How little we can tell them when we are only a few hours in their town, and they have never heard about the Lord Jesus Christ before!

"The next town from there was reached in the rain, so we went into an open kitchen for shelter and to rest for a few minutes. Mano kitchens are round and only about twelve feet in diameter, but over one hundred people

gathered in and around that kitchen to listen to the story which is so old to us, but which they had never heard before.

#### Looking for New Sites

"After visiting many towns in the district, and making a rough survey so that we can map out the district, we came to the conclusion that a site around Trobe for a mission would be the best place so far as we have seen. How we should like to have been able to tell the people we were coming back again in a few months to stay, but we could not make any promise. We could just tell them that we were praying to God to open the way, and that we would write home and ask all at home to pray that the way may soon be opened, too.

"A mission site can be secured near Trobe within fifteen minutes' walk of two towns having a population of about fifteen hundred people together, which is as many people as we have in fifty-one towns which are within a radius of about five and one-half miles of Geah bar Zondo station. Now there is no opposition, no other church, but the Catholics may go soon if we do not go first. A mission can be started and the first buildings erected for five hundred to one thousand dollars at Trobe, permanent buildings to be erected later.

#### More Workers Urgently Needed

"At the present time we feel we are only beginning to take advantage of the opportunities we have with the Bassa people, and therefore we need more workers. The people are ready to listen if only we will go to them with the Word. Oh, will not Christians at home catch a vision of the need and pray that the way may be opened! Will not some more young people consecrate their talents to the carrying forth of the Banner of the Cross not only in Canada but to Liberia!

"We might point out, too, that this mission site is located within three hours' walk, not only of the Bassa country, but also of the Gio and the Kpelle, so that all these tribes can be reached. Many of the Mano people near Trobe know Bassa as well as Mano, so our Bassa translation work will be of value there as well, until we can do similar work in Mano, or the Bassa may become a *lingua franca* for the whole district.

#### A Strange Dream

"On our return trek back through Bassa country, again preaching in every town along the way, we had an interesting experience. In one town we told the townmaster and the people that we wanted to hold a short service and call them the Word of God. The townmaster told us that someone had told him that one Bassa man had had a dream in which God had told him that the Bassa people were not to pray to God, but if we wanted to hold a service in his town it was up to us. We could hold the service, but he did not want to hear the Word. The service was held; the people listened, and we went on our way. That is just one of the places we want to visit again.

#### Language Translation

"Since our return to Geah bar Zondo, Mr. Clubine and I have spent many hours on the revision of the Gospel of John in Bassa, in order that it may definitely be prepared for printing, we hope and expect, by the British and Foreign Bible Society. Further work still remains to be done on this, then we hope Mr. Clubine will carry it to England when he returns for furlough in November. Until we receive this complete Gospel we are planning to make duplicate copies of portions of the Gospel on a small duplicator which we have now received from England, so that every effort can be made to give the people the Word in their own tongue. It might be of interest, too, to know that as we write, we are preparing to send out two more of our Christians to spend full time in preaching the Word in the towns in the vicinity of Geah bar Zondo station, but we shall say more of this in our next Bulletin."

It is expected, as mentioned above by Mr. Mellish, that Mr. Clubine will leave Liberia for furlough around the first of November, and we shall appreciate the prayers of our readers that God may guide in all matters pertaining thereto. Also continue to pray for our other workers as they labour in their various spheres.