

The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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THE PRICE OF PEACE

There is surely nothing this strife-riven, war-worn world needs—or wants—more than peace. For more than twenty-five years the thought of the world has been occupied with war. The fear of it, and the cost of it, antedated nineteen hundred and fourteen; and the result of it has kept the whole world in a turmoil ever since the conclusion of the Great War in nineteen hundred and eighteen. And now for ten years or thereabout the shadows have been deepening, and, like the earthquakes in divers places, wars and rumours of wars have filled the air.

Certain men and nations, bent upon the acquisition of more territory, and thirsting for more power, are now threatening and terrifying the peace-loving nations of the earth. Neither a man nor a nation can justly be charged with cowardice for feeling an instinctive horror of war, or for endeavouring, by every reasonable means, to avoid it. But between these two human dispositions—the one that delights in war, and the other that hates it—there is another attitude that falls within the category of those who, to use a hackneyed phrase, would have "peace at any price".

The question arises, however, as to whether there is a variable price of peace, and whether it can be purchased at any price. Only last week we were asked if our Lord Himself, during the days of His flesh, did not show Himself to be a pacifist. There is but one answer to that question. He Himself lived, and taught others to live, in subjection to law. He further said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." To secure peace for rebellious men, He shed His own blood. If any have peace with God, it is because they are justified by faith through our Lord Jesus Christ.

The whole philosophy of the gospel is to this effect, that "there is no peace, saith my God, to the wicked"; that sin is so contrary to God and His law, and so abominable in His sight, that it must be expiated. It was for that reason Christ went to the cross, being "made sin for us, who knew no sin; that we might be made the righteousness of God in him." The principle of that philosophy underlies the whole moral order—which is but another name for the divine government of the universe. However it may be viewed, in relation to every sphere of life, to every form of human organization, and to every exercise of the human will, individually or collec-

tively, it is invariably and for ever true, that "righteousness and judgment are the habitation of his throne".

At this writing (Wednesday afternoon, September 28th) the world waits in almost breathless tension, fearing what an hour may bring forth. The latest news is that there is to be a conference between Chamberlain, Hitler, Daladier, and Mussolini. We cannot feel sure that the announcement of such a meeting affords any ground for real hope. Neither an Ethiopian's skin, nor a leopard's spots, can be changed by any sort of conference. Chamberlain and Daladier may be able to convince Hitler and Mussolini that the democracies have made their last surrender—if, indeed, they have made it; but as we see it, the only advantage of such a conference would be to offer convincing proof to these international brigands that they are bound to fall at last into the hands of the international police.

To make further concessions to Hitler might postpone the horrors of war for but a short time. The ultimate Lawless One is to be consumed "with the spirit of his (Christ's) mouth", and destroyed "with the brightness of his coming". There is no other way to deal with lawlessness: it must be consumed and destroyed. At the cross the prince of this world was judged, and the sentence of death was executed upon sin. I believe that principle is our only safety in dealing with such lawlessness as is personified in Hitler and Mussolini. It cannot be placated: it must be destroyed.

Anyone who believes Hitler's saying that Sudetenland of Czechoslovakia would be his last territorial demand in Europe, ought to be put on exhibition as the world's supreme optimist. Peace, in respect to lawlessness, cannot be bought at any price. There is but one price fixed and invariable: it is a price of blood.

Let it be said, however, that in the discussion of these matters no man has a right to ask that peace shall be bought at the price of another's blood, unless and until he is willing to shed his own blood as a part of the price.

No one in Canada can justifiably even suggest what Great Britain ought to do unless he does his utmost to support an adequate Canadian contribution to the general cost in treasure, and, if need be, in blood, toward the maintenance of world-peace. The same principle applies to those in the United States and other countries who are so eager to see the British Empire do police duty for the world.

The Jarvis Street Pulpit

HITLER IN OLD TESTAMENT HISTORY

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

Preached in Massey Hall, Toronto, Sunday Evening, September 25th, 1938

(Stenographically reported)

"And the king of Israel answered and said, Tell him, let not him that girdeth on his harness boast himself as he that putteth it off."—I-Kings 20:11.

I am half inclined to ask how many of you have your Bibles with you. When you come to Jarvis Street, please bring your Bibles. I have heard of a preacher who outlined his sermonic intention after this fashion. He said he would begin by approaching the text, then he would go around the text, then he would go over the text, then he would go under the text, then he would go through the text, and last of all, he would go away from the text—and the general opinion was that he succeeded best in the last point!

I shall refer you this evening to a whole chapter—I shall not read it—the twentieth chapter of the First Book of Kings. I can summarize the contents for those of you who are not familiar with this chapter. Benhadad was the king of Syria. He sought many confederates, and came with a great army against Samaria; then delivered an ultimatum to the king of Israel to the effect that his silver and gold, his wives and his children, were his, and requested that Ahab would be good enough to deliver them at once. To that, the king of Israel consented. But the next day Benhadad sent another message, saying, "I did not ask enough yesterday. I will send my servants unto thee to-morrow about this time, and they shall search thine house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thine eyes, they shall put it in their hand, and take it away." The king of Israel then "called all the elders of the land, and said, Mark I pray you, and see how this man seeketh mischief: for he sent unto me for my wives, and for my children, and for my silver, and for my gold; and I denied him not." They answered him, "Hearken not unto him, nor consent." He therefore replied to Benhadad and said, "All that thou didst send for to thy servant at the first I will do; but this thing I may not do." Then the bully said, "I will come and take it. The gods do so unto me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me."

If I were to take a particular text, I think it would be the next verse: "And the king of Israel answered and said, Tell him, Let not him that girdeth on his harness boast himself as he that putteth it off."

I remember reading a modern version of that text just before the Great War. The then-Kaiser delivered a speech to his brother, Prince-Henry, whom he had appointed as commander of the German Asiatic squadron, at a banquet to the prince and his officers. He told him to go to the East and shake his mailed fist, and make all the nations tremble at the might of Germany. A few weeks after a new battleship was commissioned at Davenport or one of the southern ports. Lord Goshen was then First Lord of the Admiralty. At a banquet tendered to the officers of the new ship, Lord Goshen delivered a speech in which he made a veiled reference to the Kaiser's address, and said, "That is not the British way. We British people make our demonstrations when our

ships come home." As we all know, Germany's ships did not come home from the Great War.

After the king had made his decision the prophet came to the king and told him that he must present the strongest possible opposition to the unreasonable demands of the king of Syria. This he did. The battle was set in array; and Israel was victorious. Benhadad escaped on a horse. He gathered another army, and the next year came back again. The king of Israel was once again victorious. Then the proud bully came with a rope around his neck, and with sackcloth on his loins, begging the king of Israel's pardon. I will reserve the sequel of the story until by and by. It would spoil my sermon were I to tell you now. That story is my text this evening.

The Bible is a laboratory in which the moral elements of life are tested and proved, where combinations of opposites are exhibited, and where their essential incompatibility is exemplified. The Bible is a laboratory in which the bacilli of many moral maladies are isolated, where their progress and ultimate effect in human life and character are demonstrated. It is an experimental farm or garden, a proving-ground where seeds are sown, where plants are cultivated until they come to maturity; and their culture, development, and ultimate fruit, are illustrated.

The Bible, in every part, has the value of truth in the absolute. Its historical portions are the illustration and exemplification of its philosophy of life, where the principles it enunciates are worked out, and where, by the pen of inspiration, the results are accurately recorded. Every page of its history therefore becomes a parable—though literal history—and a prophecy of all the elements of human life, their relation to each other, and how they work out in the end of the day.

To the criteria herein erected, all the questions of life, all questions related to character and destiny, may be brought for infallible, authoritative determination. Just as a physician takes a sample of blood into the laboratory and analyzes it, to discover what is in it; as the chemist analyzes the various elements that come under his survey; as the engineer estimates the stress and strain of steel and iron and other materials before he plans the erection of a bridge or skyscraper—so every problem of human life may be brought to the Bible for analysis; and the analysis is so accurate that, by an examination of the principles here enunciated, one can infallibly predict the ultimate issue.

Here is a phenomenon that is puzzling us just now. A man has arisen. In a brief period he has arisen from obscurity to a position which at this hour commands the attention of the whole world. He is a man who has had none of the advantages of school or college, yet in a land which has almost made education its god, he has arisen to a position of absolute rulership. A man who never attained to a higher military rank than that of corporal

when he wore the uniform of his country, now commands one of the largest armies of earth.

This man, in the days of his obscurity, formulated a plan and a programme, and dared to write it in a book—the wild dream of a mad man, most people thought and yet so far he has carried out almost to the letter the plan that he outlined for himself.

What is he? He is a man who magnifies falsehood; adopts it as a philosophy of life, makes no apology for being a liar. The amazing thing is that liars should be believed, but if you want people to believe you, be a liar. If you want people to doubt you, tell the truth. That is literally true. Barnum knew that when he said that the public loves to be humbugged. And it does!

Not only has Hitler magnified falsehood, but he has himself become a ruthless murderer. You remember the terrible "blood purge" in June, nineteen hundred and thirty-four. He seems to be a man who is devoid of any moral sense, a man who seems to have no conscience. He is a lying, deceitful, dishonest robber and murderer in whose eyes anything and everything is justified.

What is he? How ought we to regard him? How ought we to treat him? Is he the Antichrist of whom I read to-night? I will not answer that question now except to say that he is at least *an* antichrist. The very least that may be said of him is that he is a part of, and very closely related to, that "mystery of iniquity" that Paul said, in his day, "doth already work"—and has been working down through the ages. But I think perhaps we may be able to understand him if we take a sample of his blood. Did you ever offer your blood for transfusion. You remember how the doctor took a little blood from your thumb or from your ear—just the tiniest drop, but it was enough. By that he determined your type, the kind of blood that is in you.

Sometimes it is well to turn aside from gigantic evils, and examine something that more easily may be brought within the range of our vision and understanding, for thus we may learn something of the nature of the thing. Learning its principles, we shall know how to relate ourselves to them.

Hitler is not the first dictator this world has known. He is by no means the first despot that has aspired to rule the world. There have been many others. If you had a case in court to-morrow, no matter whether you were plaintiff or defendant, your lawyer in his argument would try to bring to the attention of the court some similar case where the same principles between litigants were at issue. He would probably quote to the court the judgment delivered at that time. The judge would take note of it—not because he is not learned in the law; but because a case has been cited where the law has been taken out of the statute-book, and has been judicially applied. By that principle of broadening down from precedent to precedent, we have built up our judicial system, so that British common law is based, not so much upon theory as upon experience, where theories have been reduced to practice; hence what has been done in one case becomes a precedent for future decisions.

In the same way and for the same reason we turn to the Bible. We want to know, for example, Is there any record there of a bully like Hitler? Did he display the same characteristics? Did he show himself to be of the same inner nature? Did he pursue the same courses? And if so, how did men deal with him? How did he fare in the end of the day?

We might examine many pages of secular history for illustrations. The only difference between the Bible and secular history is that this is true. Were I to turn, for instance, to a page of Napoleon's history, I could not be sure that the record was absolutely accurate; I could not be positive it was not coloured by the writer's predilection or prejudice. The histories of the Bible are distinguished from all other history by this principle: they were written by divine inspiration, and are a record of things as they appeared in the sight of God. "All these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come."

I.

Here was a man, THE PERSONIFICATION OF EVIL IN HIS DAY. Evil of every sort is akin. It all comes from one source. It has one common inspiration. It is one in nature; no matter how it is dressed, or where it expresses itself, it is the same in essence.

What is it? It is the thing of which we read to-night. It is lawlessness. What is lawlessness? Sin is lawlessness. What is it? A violation of God's law at some point—of the moral law, the natural law, the law of a man's own physical being. It is an act of rebellion, the setting up of another ruler, an usurper. It is an antichrist. Wherever you find it, from Genesis to Revelation, and on every page of subsequent history, it is the same.

What did this evil do? *It assembled itself in force, made a brave show of might.* Benhadad came with thirty and two kings, and besieged Samaria. We shall see presently that he was not personally a brave man. Bullies are never brave. They have a genius for surrounding themselves with others, and for using the strength of others to further their own name. You find this man with his great armies knocking at the gates of Samaria. That is always the method. Sin never goes alone. Sin becomes sins always, one sin becomes an army. You never knew a sinner to commit one sin who did not thereafter commit many. You never knew a thief who did not become a liar, nor a liar who did not become something worse. There is always a gathering of the might of moral evil in the individual life. Many a great man have I seen who looked as though he might be a moral and physical Goliath, before whom one might have expected any foe would lick the dust. Many such have come to me and said, "Do you not see that army? Can you not see the force of evil that is directed against me? I am helpless before it." Sin, whether it be one or an army, in any sphere of life, has behind it the very force of hell itself. Try to deal with it, and you will find that it is always assembled in might, challenging the man to defeat it.

There are men here to-night—you would not confess it for worlds—who find that the city of mansoul, so far as you are concerned, is besieged. Benhadad and his hosts are roundabout you. You dare not call yourself a free man, for you know you are not.

I have seen this principle *illustrated religiously*. I said just now that there is an apostasy in our day. For years some of you have been taught that the Bible is not the word of God. Your preachers have taught you, your teachers in school and college have taught you. A movement for such teaching has been set in operation. What does Modernism do? I will tell you how it works. Just like Benhadad did with his confederates. An unbeliev-

ing professor, like a bad apple in a basket, gets into a college. He pollutes the springs of learning until he assembles an army of students who are ready to follow him. By and by they are commandeered to do his will. Like a cancer, his unbelief spreads into the governing body. If it is a religious institution, it spreads its tentacles into every organization connected with the denomination and gathers the faculty, the student body, the governing body, into a great army—what for? To stand with this king to say that the Bible is not the word of God. I have seen it these many years.

Last Sunday one good soul said, "Pastor, you did not tell us anything new to-night." I said, "I know it." She said, "I mean, you have said the same thing before and many times long ago." I have been saying it for nearly thirty years in Jarvis Street pulpit, that this damnable thing that is undermining every part of society, and civilization itself, is rooted and established in our religious bodies. And it is so. Benhadad and his hosts are about the gates of Samaria.

The same is true politically. Here is a man about as obscure as Hitler. I do not know how he managed it—I will not name anyone—but he made himself the leader of a political party. Scarcely had he done so than he was in a hard and fast alliance with all the liquor interests of the country, with the Church of Rome, with all the "lewd fellows of the baser sort", and all the elements in sympathy with the underworld, until you could see evil running down our streets. If you cannot identify him, you are lacking in ordinary intelligence! It is hard to defeat a man when he has surrounded himself with evil confederates as Benhadad did.

There is a man in Germany who has done the same thing. First of all, he forced himself into leadership. He would not have any halfway measures. He would not accept an offer to share the government with anyone else. He would be absolute. As soon as he got control, he proceeded to impress his will upon a whole nation. When he had brought them into subjection, he regimented and rearmed them—and now challenges the world. He says, "I will go to Samaria, and talk to the king yonder." We see him just now literally with some million or more men under arms, knocking at the gates of Czechoslovakia, and insisting on dictating terms. That is not new. That principle is illustrated on every page of history.

II.

Let us see if we can detect THE LANGUAGE WHICH DESPOTISM ALWAYS USES. It has its own idiom. It does not shoot an arrow, it sends no messengers until its armies are at the gates of Samaria. Then he says to the king of Israel, "Thy silver and thy gold is mine; thy wives also and thy children, even the goodliest, are mine." He does not even say, "I should like to make them mine"; he says, "They are mine." We see that to-day. I want you to see this evening that these principles of which we speak, of which we read in the newspapers, are not confined to Germany: they live in our houses, and in our offices. It is always the same in essence, though manifesting itself in one way in one place, and in another in another.

What does the lawless man do? *He reaches out after something that is not his*, and again and again demands more. Sin is as the horseleach's daughters that cry "Give, give." I need not labour that. I was impressed, as I thought of the subject this afternoon, with certain

things that have come into my own experience. I have seen the same thing religiously, how Modernism organizes itself, and then says, "Thy silver and thy gold is mine." There is a college—who built it? People who believed the Bible. Who endowed it? Men who laboured faithfully through years of life, and left the product of a life's labour as an endowment, in order that that college might go on teaching the things that they believed, after they were dead. But along comes the unbeliever and says, "That legacy is mine." Modernism is a robber which has stolen nearly all the endowed colleges of the American continent, and of the British Isles, and controls most of them.

Everywhere evil seeks after the young: "Thy wives and thy children." You cannot keep moral poison out of your home. In Russia they are regimenting the children. In Germany too they are training the children. Has it occurred to you that another generation has arisen that does not know war? The youngest soldiers, in all the armies of Europe may be the sons of soldiers, but many of them do not remember the Great War. Some of them were not born, others were but in their early childhood. Another generation has arisen, and this evil thing that shed the blood of millions but twenty-four years ago is now making the same demand: "I want your silver and your gold, your wives and your children."

The whole world is impoverished. The world is bending under the burden of taxation. Why? Because Benhadad has stolen our money, because he took our silver and our gold. Millions of young people cannot remember a father's care; millions of women to this day mourn the death of their husband and supporter. Why? This thing! Whether it be in the drink traffic or the race course—any form of sin always demands silver and gold, and women and children. They are the sufferers.

I remember during the war speaking to a camp in France back from the lines. One man got up and said, "May I ask a question?" "Certainly, what is your question?" "I should like to know whether the people at home are as much in the war as we are?" I said, "They are far more in the war that you are." "How do you make that out?" "Have you a wife?" "Yes, sir." "Have you a mother?" "Yes, sir." "Where are they?" "In Canada." "No, they are not." "Where are they then?" "They are in the frontline trenches day and night. They do not know that you are safe behind even for a brief respite. They live in the midst of shot and shell, and are never at rest." This evil thing is ever the enemy of women and children; and this accursed thing, sooner or later, must be stopped.

III.

WHAT IS THE USUAL ATTITUDE TOWARD A THREAT OF THIS SORT? Some of our friends on the other side of the line have been paying us no compliments. I read a letter from a man in Washington, saying we had lost our stamina, and I know not what else, that we had to depend upon their President to save us! God help us if we have to depend on the United States! I honour the people of the United States, but they, like we, are so remote geographically from the theatre of things, that it is difficult to get many of them to realize the facts. Let me bring it home to you. Some men here talked pleasantly the other day about the prospect of holdups. That is a pleasant subject when there is no holdup! One man said, "I have made up my mind what I should do if a man pointed a revolver in my face: I would stick

my hands up so high there would be no mistake about it." What would you do? I presume, the same thing. That is just what Europe is doing. Do not blame Europe. The gun is farther removed from you than it is from them. If you were living in London, anywhere in England or Scotland, you would be only an hour or so from Berlin. If you had a wife and children, you would not want war either. I do not want it. No one wants it. But let us try to bring this thing home to ourselves, and see how we should act in the premises.

When Benhadad made his demand, Ahab looked at that great army, and sent back this message: "My lord, O king, according to thy saying, I am thine, and all that I have." That was a fine answer was it not? Immediately he said, "If you want my silver and gold, my wife and children, you may have them." Brave man! I do not suppose the king of Israel was really willing to surrender everything, but in principle he was pacific. He did not want war. I do not blame anyone for trying to compose his difference with a bandit if he can, temporarily at least, but there is a limit.

I have been a critic of British foreign policy: I am still. I feel morally certain that Britain's interpretation of Germany's psychology has been wrong ever since Sir John Simon became Foreign Secretary. We ought to have taken our stand against Japan years ago. Be that as it may, what do *you* do when evil knocks at your door? Come on, brave man, what do you do? Do you always fight it? What about that sin that is inside? Do you fight it? No! You have surrendered, and surrendered, and surrendered, all down through the years. There are men and women here to-night who know that that is so. It is one thing to apply this principle to international affairs in London or Berlin, but let us apply it to ourselves first for illustration.

I have seen it illustrated religiously. I saw it in a great Convention years ago. I had announced that I would precipitate a certain discussion the next day. A professor of theology, in a Baptist Institution, came to me the night before, trembling, and said, "Look here. Can we not have a committee to settle this thing? I do not want it brought to the floor of the Convention. I do not want a discussion of these matters there." I said, "It is too late for that, Doctor. It is coming up on the floor of the Convention, and once and for all we shall decide where the people stand on this issue." But he said, "Do you not see, brother, that this is a world movement. What can one do? You cannot stop it: you must accommodate yourself to it. Make the best of it, and learn how to live with it. It is like a tidal wave." I replied, "I will tell you what I will do. If I stand alone, I will stand against it, and if necessary go down under it, but God helping me, I will keep my soul."

You have heard much about Jarvis Street Church and its militancy. I sometimes see myself mentioned in the papers, as "the militant Pastor of Jarvis Street Church." I am not militant. I am the most pacific man you ever knew! But before I retire at night, I lock my doors. My house is my castle. I do not want to interfere with anyone, but if anyone comes into my house, and defies my right to be master in my own house, he will have a war on his hands. Why should we not try to keep the burglar out? Instead of that, what have we done? We have witnessed a wholesale surrender of evangelical principles and evangelical institutions to the enemy. The

religious Hitlers have taken possession of Austria and Sudetenland, of Czechoslovakia, next they will be after Roumania; and by and by Jerusalem!

That has been the tendency of the day. The world is war-weary, and that is partly the psychology of it. We allowed the bully, Mussolini, to have Ethiopia. Not a hand and scarcely even a voice was raised against Hitler's absorption of Austria.

What follows? If you yield once, does that end it? There is a man who has an appetite for drink—a familiar illustration, but you will understand it. Everyone says, "Do not surrender." He answers, "I will not. I will take only one glass." The despot says, "I want you." "You cannot have me. I will take only one glass." What was the result? He took two, then three, then four—until by and by he was a helpless drunkard. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Benhadad came back the next day and said, "I am coming into your house, and whatever I want I will take away. Next time you must give me *carte blanche*. I will do just as I like."

That is what we are seeing to-day. I am not a pessimist, but frankly I have no hope whatever of our composing the differences between Hitler and the democracies of the world. I do not think there is the shadow of a shade of a ghost of a chance. It may be postponed: it cannot ultimately be averted. The principle is there, and if Sudetenland is surrendered to Hitler—as it has been in principle—he will want the rest of Czechoslovakia as soon as he is established in Naboth's vineyard. He will want Roumania, then the Ukraine. The only bright possibility is that he may get too close to Mussolini—then something will happen. He is next door now. That is the hope of the world. There is not room for two men like Hitler and Mussolini. If only they would settle it between themselves, I would hold their coats!

You cannot stop half way in such matters: you cannot in this. We appreciate to the full Mr. Chamberlain's action. From one point of view, in respect to Germany itself, I should call it the most colossal diplomatic blunder ever made in the world's history. But we are not concerned with Germany. In relation to world-opinion, perhaps it will turn out to be the finest thing that ever was done. At least the utmost was done to secure peace. The onus will be on Germany—although she is now to put it on Czechoslovakia.

Evil has a fearful power of illumination. Sometimes it lights the man up himself in respect to his own doings, as when Judas got the thirty pieces of silver. Before he got them, he said, "That will buy me many of the things I have long wanted." But as soon as he got them, they burned his hands as though they were coined in the devil's own mint. He threw them on the ground. Why? He said, "I have sinned in that I have betrayed the innocent blood." Sometimes in order to enlighten its victims, evil has to be allowed to develop to the full. This dull man, the king of Israel, at last said, "Mark, I pray you, and see how this man seeketh mischief." One might have supposed he would have known that from the beginning. If any man should come and ask me for my silver and gold, my wife and my children, I am sure I should tell him, "You are bent on mischief." The time will come—I think it is here now, and perhaps it is well that it

should be—when Hitler will fully reveal himself. Surely there is no morally-minded man who does not hold him in execration as a human devil. He is simply a bandit, as Napoleon was.

At last the king's counsellors said, "Hearken not unto him, nor consent." That note is sounded in the British Cabinet. I have no doubt at all that Mr. Chamberlain will ultimately pronounce himself as positively as anyone. I have no doubt that the democracies of the world will stand together on this matter, and challenge Hitler's power. It will be a terrible day, but there is no other course open to the world.

What is the prospect? I do not think there can be any doubt as to the issue of it. Hitler will go down. Years ago I used this simile. It is an ugly one—will you pardon my repeating it? I said that Europe was like a sick man who had three ugly boils on the back of his neck. One is Russia, one is Germany, and the other is Italy. His fever is up, and will never go down until those boils break. Whether they should be lanced from without, or allowed to break from within, is the problem of European diplomacy just now.

I sometimes wonder if our statesmen—and we are entitled to our opinion, as they to theirs—have not been hoping that the thing will break of itself. If they were three separate individuals, I wish they would wrestle with each other: then they would be sure to break.

That is the situation to-day, and in this particular case righteousness will triumph. Benhadad, notwithstanding his boasting, was defeated. Then the brave man commandeered someone's horse, and escaped from the field of battle—even as the Kaiser ran away to Doorne. The men responsible for the trouble are not the men who are punished at last. I published an article in THE GOSPEL WITNESS, in which I quoted a scripture. When Joab besieged a certain place, a wise woman talked with him over the wall of the city. "I am one of them that are peaceable and faithful in Israel: thou seekest to destroy a city and a mother in Israel: why wilt thou swallow up the inheritance of the Lord?" Joab answered, "Far be it, far be it from me, that I should swallow up or destroy. The matter is not so: but a man of mount Ephraim, Sheba the son of Bichri by name, hath lifted up his hand against the king, even against David: deliver him only, and I will depart from the city. And the woman said unto Joab, Behold, his head shall be thrown to thee over the wall." Joab said in effect, "Good-bye; that is all I want. I am going home."

If I were British Prime Minister under the circumstances I would issue a pronouncement that we have no quarrel with the German people. Thousands of them we love, many of them are the Lord's own; millions of them love Hitler no more than we do. I would tell them that, and say our quarrel is with Hitler, and Goering, and Goebbels, with the war-makers. And we serve you with notice that we will never discuss peace until those men shall have been delivered into our hands for judgment, when they will be tried as common criminals, and "hanged by the neck" for the murders of which they are guilty. I believe if we had some kind of diplomacy of that sort, we should put an end to some of these things.

This word only. A year later Benhadad returned to the fight. If you let Hitler live, he will return to the fight. Unless we crush this thing altogether, we shall have it again and again—and until it is crushed. Benhadad raised another army. Napoleon said, "The lives

of a million of men are nothing to me." Of course not! They do not care for the lives of a million men. Benhadad came back at the return of the year, and God accepted the challenge—and again he was defeated. Then he came with a rope round his neck, and sackcloth upon his loins. He sent messengers who had said to him, "We have heard that the kings of the house of Israel are merciful kings"—"We can presume upon these Britishers; they are soft-hearted anyway. We have only to tell them we are sorry, and they will forgive us." Benhadad said, "Watch what the king of Israel says when you approach him"; so they came, and told Ahab that Benhadad was alive—and wanted to continue so. Ahab said, "He is my brother"—and "they did hastily catch it." "Thy brother Benhadad!" Very soon Benhadad came, the vainglorious braggart, with a rope upon his head, and the king received him, and sent him away with a covenant. Ahab and Benhadad went for a ride together! That was the proper thing to do. That is the way they do religiously. A man denies the Deity of Christ, the efficacy of the atonement, and every doctrine of the gospel—and I am told I must call him "brother". I do not call Harry Emerson Fosdick my brother. He is an enemy of the cross of Christ.

If Jarvis Street is a free pulpit to-day, it is because we said years ago, "We will not surrender"; and God gave us the victory. You can have Benhadad for a brother if you want him: I do not. You may say soft things about Hitler, but I shall not.

Ahab sent him away and said, "Our difficulty is over." As he went along he met a man who said, "Thy servant went out into the midst of the battle; and, behold, a man turned aside, and brought a man unto me, and said, Keep this man: if by any means he be missing, then shall thy life be for his life, or else thou shalt pay a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shall thy judgment be; thyself hast decided it. And he hastened, and took the ashes away from his face; and the king of Israel discerned him that he was of the prophets. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand a man whom I appointed to utter destruction, therefore thy life shall go for his life, and thy people for his people. And the king of Israel went to his house heavy and displeased, and came to Samaria."

The principle at stake in this matter makes liberty anywhere in the world impossible. Burdened with taxation as we are now, our burdens will be heavier; whether we are on this side of the sea or the other, while this bandit is at large, no man or woman or child anywhere in the wide, wide world will be safe. I do not know how it is to be done. I am no pessimist. I believe there will ultimately be victory. I wish I were thirty years younger. If they would take me in the army I would go even now. I cannot see that it is possible for a Christian man in his own mind to assume an attitude of tolerance toward this evil.

Is Hitler the Antichrist? I say, he is of the Antichrist, beyond any doubt. I do not think he is Antichrist. I shall not prophesy, but whether he be or not, he ought to be opposed. There can be no scriptural justification for making peace with that spirit. It may be necessary to mark time until we are ready, I do not know. It may be that that is behind our present diplomacy. But let us not be deceived: sooner or later, we shall have to con-

tend against him. Hitlerism and a moral order, call it Civilization or what you will, cannot live together. One or the other must die.

Let me give you a quotation from Hitler's book:

"It must be understood that in general the will of the German people should no longer be limited to mere passive defence, but on the contrary, should be steeled for a final active settlement with France in a death grapple for the realization of German aims. In the annihilation of France, Germany sees merely the means for our nation to obtain full development in every direction. Our foreign policy will only have been correct when there are two hundred and fifty million Germans, not crowded like coolies in a factory, but free peasants and workers."

Thus Hitler himself said that his policy is the annihilation of France, the domination of all Europe. Then where should we be? The issue will have to be faced sooner or later; may God bring us to see the right course at the right time!

Meanwhile there is another bully after you and me: "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith." We must resist him, as we observed last Sunday evening. The best contribution—and the first—that you and I should make must be to get out of the camp of the enemy, and into the camp of the Lord; so that we may have access to God and the treasures of heaven, that we may call down blessing upon the nations, and upon His people everywhere. Let us surrender to the call of the only Person Who has a right to our allegiance, even to the Lord Jesus Christ.

An enemy officer came on board Lord Nelson's flagship, and advanced toward his British conqueror with a smile, and with hand outstretched. But Nelson did not respond. Without a smile he said, "Your sword first, if you please, sir." The officer unbuckled his sword and laid it down at his conqueror's feet. "Now," said the admiral, "give me your hand."

We cannot offer the hand of friendship to people who would unsheath the sword against us. Nor will the Lord do so. If you want to be on right terms with Him, "Your sword first, if you please." Surrender to Him; trust in the atoning efficacy of His precious blood. There is no other way. Then, being right with God, we shall be best fitted to make our little contribution to the weal of the world whether in peace or in war.

Let us pray:

We thank Thee, O Lord, that notwithstanding Thy great power, Thou dost come to us in infinite mercy. Thou didst give Thine only begotten Son that He might die in our room and stead. We have been rebels, all of us. Some of us delight to know that we are now at peace with Thee through the blood that has made us nigh. There are some others—some in this building—whose sons may have to go to war; women whose husbands may have to go to war; we may all have to mourn together unless Thou dost, in Thy mercy, intervene. Oh that we may know Thee; that we may trust Thee; that we may have Heaven's help in this hour of crisis! Lord, teach us how to pray, and help us every one that we may become a praying people in a deeper sense than we have ever been, constantly waiting upon Thee until Thou shalt have mercy upon us.

We thank Thee for the prospect of the coming of the King of kings. Some day, Lord Jesus, Thou hast told us that Thou wilt take to Thyself Thy great power and reign. Oh that Thou wouldst rend the heavens and come down, that Thou wouldst come quickly! We hear Thee saying, Behold, I come quickly; and our hearts make answer, Even so come, Lord Jesus. Prepare us for Thy coming, by Thy grace, that so we may meet Thee with joy and not with grief. For Thy name's sake, Amen.

NEWS OF UNION CHURCHES

Conference at Guelph

"For some time the pastors in Orangeville, Alton, and Tottenham district have felt the need of forming a local conference for the furtherance of fellowship among these churches and pastors. To that end a Pastors' and People's Conference was called to be held Thursday, September 22nd in the York Road Baptist Church, Guelph. The day was exceptionally wet, the rain did not let up from early morning till late at night. This kept the attendance down, but there was a fair attendance. Those of us who were fortunate enough to be at the three sessions will long remember them. They were sessions of sweet fellowship and spiritual blessing. The pastors met in the morning at 10.30 for a time of prayer. The afternoon and evening sessions were addressed by Rev. A. J. Schultz who was conducting a fall Bible Conference at the York Road Church. During the afternoon meeting a local Conference was formed with the following as the officers: Chairman, Rev. G. W. Searle of Orangeville; Secretary, Rev. H. H. Chipchase of Guelph; Treasurer, Rev. J. Armstrong of Hespeler. Between sessions a happy time of fellowship was enjoyed. The ladies of the church provided the two meals and certainly excelled themselves in this."—H. H. C.

Thanksgiving Rally

A Thanksgiving Rally will be held in Briscoe St. Baptist Church, London, Ontario, on Monday, October 10th. There will be two sessions, 2.30 and 7.30 p.m. Standard Time. The guest-speaker will be Dr. Harry Hamilton, pastor of First Baptist Church, Buffalo, N.Y. The singing and music for the day will be under the able direction of Mr. Cyril Redford (Toronto Radio Soloist) and his eight musical messengers. Tea will be served in the Sunday School room at 5.30 p.m. Bring your own basket for yourself and your family. All are welcome. Write the pastor: Rev. R. D. Guthrie, 119 Emery St., London, for further information.

Bible School Lesson Outline

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

Vol. 2 Fourth Quarter Lesson 41 October 9th, 1938

THE RIOT AT EPHESUS

Lesson Text: Acts 19.

Golden Text: "So mightily grew the word of God and prevailed."—Acts 19:20.

I. The Disciples of John Baptized—verses 1-7.

On a former occasion Paul had been forbidden by the Holy Spirit to preach the Gospel in Asia (Acts 16:6), but now he comes to Ephesus by the will of God. Our Master is sovereign in the purposes He outlines for His servants, and leads each one in the right path (Isa. 48:17).

The twelve disciples at Ephesus had imperfect knowledge of Christ, and though they are described as believers, their faith was indefinite and immature (Acts 18:25). Paul asked them the question: "Did ye receive the Holy Spirit when ye believed?" (Revised Version). They had been baptized as a token of repentance from sin (Mark 1:4), and faith in the Saviour Who should come hereafter. They were ignorant of the fact that the baptism of the Holy Spirit announced by John the Baptist had already taken place on the Day of Pentecost (Mark 1:8; Luke 3:16; John 1:33).

After learning the truth about Christ, they submitted to the rite of Christian baptism, signifying that they believed in a Saviour Who died, was buried, and rose again (Rom. 6:3, 4), and that they desired all to know their identification with Him (Gal. 3:27).

By the hands of the Apostle, these Christians received the gift of the Holy Spirit (Acts 8:14-18). The Holy Spirit manifested His presence on this occasion with unusual gifts of tongues and prophecy, as at Pentecost. These gifts, bestowed upon certain individuals in apostolic times (1 Cor. 12:10;

14:39) were later withdrawn from the Church (1 Cor. 13:8), as was also the gift of healing, when the testimony of the written Word was available.

II. The People Taught and Healed—verses 8-12.

The Holy Spirit alone can give power to the preached Word, irrespective of the natural gifts and eloquence of the messenger (1 Cor. 2:4, 5). Even the Apostle Paul, great preacher that he was, could not convince all men of the truth.

The hearts of some hearers were hardened, and they would not believe. Those who persistently oppose the entrance of the truth into their hearts may reach the stage where it is impossible to receive and believe the truth. Creatures who live in the caverns of the ocean, shutting themselves from the light, lose the power of vision. Pharaoh hardened his heart against God and his obstinate disobedience reached its natural end—God hardened his heart and he could not obey (Exod. 8-32; 9:7, 12). It is "deep harm to disobey" the Lord (Prov. 1:24-31; Zech. 7:11, 12), since "obedience is the bond of rule".

Christianity is aptly called "the Way" (verses 9, 23), for this epithet is used of the great Founder Himself (John 14:6). Christ pointed out to men the way to life, the way to peace, the way to righteousness, the way to heaven and the way to God.

III. The Sorcerers Punished—verses 13-22.

The Jewish exorcists or sorcerers were accustomed to use secret arts and magical charms in their attempt to control the evil spirits presiding in the bodies of some unfortunate men and women. Demon-possession is still prevalent in heathen lands where Satan is not under such restraint as in civilized lands.

The sons of Sceva failed to remember that evil spirits are sometimes compelled to tell the truth (Mark 1:24, 34; Acts 16:17). They were put to confusion as a result of tampering with the spirits. Scripture speaks in no uncertain terms of the folly and sin of having any dealings with the forbidden, unseen realm (Lev. 19:31; 20:6, 27; Deut. 18:9-12; Isa. 8:19, 20). People should curb their curiosity in the supernatural demonstrations of Spiritism.

Books exercise a great influence over young people. Many books should be burned as were the books dealing with magic.

The Word of God grew mightily in that its scope was widened as more people subjected themselves to its influence (Acts 6:7; 12:24). In this chapter we have instances showing how it prevailed over unbelief, superstition, sickness and sin. The Word of God is indeed living and powerful (Heb. 4:12). Let us proclaim it with confidence.

After travelling through Macedonia and Achaia, Paul purposed to go to Jerusalem for the purpose of delivering to the Jewish Christians the gift of the churches (1 Cor. 16:1; 2 Cor. 8:1; Rom. 15:25-27), and from there to go to Rome. This was the Lord's plan for him (Isa. 26:7), but the journey was not as direct as Paul expected. He was delayed, compelled to go by a roundabout way to Jerusalem (Chapters 20 and 21), and it was as a prisoner that he went to Rome (Acts 28:16).

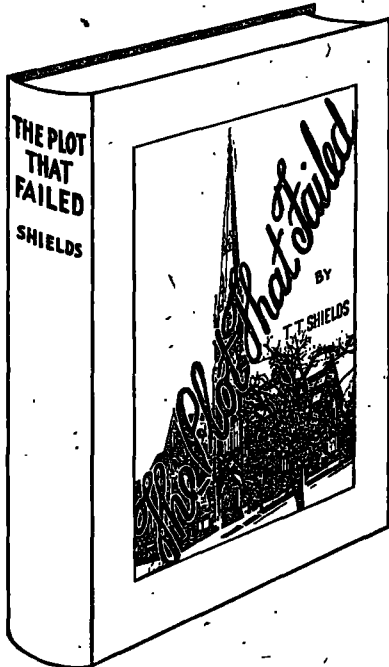
IV. The Riot Quelled—verses 23-41.

Demetrius the silversmith instigated the riot at Ephesus. He called together his fellow-craftsmen, men who like himself manufactured miniature silver models of the famous temple of Diana. The festivals in honour of Diana, the Goddess of the Hunt, brought many visitors to pagan Ephesus, and the silver manufacturers did well till men began to turn from the worship of idols to trust in the living God.

Demetrius understood mob psychology; he knew how to influence men for his own ends. He appealed to their common business interests which he regarded more highly than the welfare of souls (Matt. 6:33; Mark 8:35-37; 1 Tim. 6:9, 10). Next he appealed to their patriotism and pride in their national shrine, but he disregarded the pleasure of God.

The Alexander mentioned in verse 33 may be "Alexander the coppersmith" to whom reference is made in 1 Tim. 1:20; 2 Tim. 4:14.

The town clerk presented the most forceful arguments he knew, to appease the people. After winning their good will by praising the worship of Diana, he warned them against undue haste. If Demetrius and his company desired to lay charges against Paul, "the courts are open and there are proconsuls, let them accuse one another". Moreover, they might be called to account by the Roman Government for the uproar. God was magnified even in this tumult, for He makes the wrath of men contribute to His praise (Psa. 76:10).



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