

# 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

THE NAZIS ARE COMING! WHERE ARE THE CAMPBELLS?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 24th, 1939

(Stenographically Reported)

"And Moses said unto the children of Gad and to the children of Reuben, Shall your brethren go to war, and shall ye sit here?"—Numbers 32:6.

After forty years of wandering in the wilderness, for the second time the people of Israel have come to the border of the promised land. They have had a little fighting to do on what is described as "this side Jordan", the wilderness side of Jordan. Two kings, Sihon, king of the Amorites, and Og, king of Bashan, have been dispossessed, and the land of their kingdom has been "mopped up", as the soldiers say. The tribes of Gad and Reuben, with the half tribe of Manasseh, had accumulated much cattle. As the men of Israel were about to enter into the land of Canaan, there to dispossess the enemies of the Lord, representatives of Gad and Reuben and Manasseh came to Moses and said, "The country which the Lord smote before the congregation of Israel, is a land for cattle, and thy servants have cattle: wherefore, said they, if we have found grace in thy sight, let this land be given unto thy servants for a possession, and bring us not over Jordan."

Moses said, "What! Shall your brethren go to war, and shall ye sit here?" Then he reproached them for being like their fathers, reluctant to enter upon their inheritance. They listened with respect until Moses had concluded his castigation of them, and then explained. They said, "We do not propose that. All we propose is that we should build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready armed before the children of Israel, until we have brought them unto their place: and our little ones shall dwell in the fenced cities because of the inhabitants of the land. We will not return unto our houses, until the children of Israel have inherited every man his inheritance." "Oh", said Moses, "if that is your plan, the Lord be with you. You may have your inheritance on this side of Jordan; but every man must gird on his

sword; we must all go together to take possession of the land that God has promised."

That is the story of the text, and I think you will readily see many principles wrapped up in the objection that Moses raised to what seemed to be at first blush an unfair proposal.

I.

I shall endeavour, first of all, to make application of that principle to OUR OWN RELATION TO OUR SPIRITUAL INHERITANCE IN CHRIST JESUS.

These men had come to their inheritance *in advance of others*. Chronologically, they had the advantage of those who were yet to fight their way into the land of promise. For them, the battle was fought, and the victory won, so far as their own sphere was concerned. That applies to those of us who are Christians. What an immense advantage it is for people early in life to learn to trust in the Lord Jesus! How greatly favoured are we all who can say, "I know whom I have believed"; who are already in enjoyment of the earnest of our inheritance, having the Spirit of God in our hearts, and being able to say, "Thanks be unto God Who always causeth us to triumph in Christ Jesus."

But surely that can afford no justification for inactivity on our part. It ought to make us feel that we are under a special obligation, under God, by such efforts as we may make, to bring multitudes of others into the same glorious inheritance. A Christian who is not a witness for Christ, who does not fight the good fight of faith, is an anomaly. We ought to be aggressive in the Lord's service, endeavouring to make way for others who have not been privileged as we are.

These men enjoyed a *certain geographical advantage*. They had come to a place which was favourable to their

settlement. The land and the climate were both agreeable to their mode of life—but others had no place in which to settle. And Moses said, "You must make way for others that they may share your advantages."

Have you ever thanked God, you who are Britishers, that you were born under the British flag? Have you ever thanked God, you who own this country as your native land, that you were born in this land of incomparable privilege? Have you ever blessed the Lord that your lot is cast in a land where it is possible for you to hear the gospel, and be saved? What an inestimable blessing that is! What an advantage of geography we have, living in Canada, and in this Western Hemisphere! But there are people who still sit in darkness, and in the region of the shadow of death. There are countless millions in China and India and Africa who have never had your opportunity of hearing the gospel. "Shall your brethren go to war, and shall ye sit here?" Do you not see that the possession of these great privileges imposes upon us a solemn duty to carry the gospel to those who are still in the darkness of the land of the Hittites and the Hivites—of the Canaanites in general?

These men were favoured *with comparative immunity from conflict with respect to their faith*. The heathen were not roundabout them. They seemed to have it all their own way for a while. But that did not absolve them from the responsibility of carrying the cause of Jehovah to other lands. There are some people who live in a very little sphere, who are content to sing of the "garden walled around", to shut their eyes to the darkness that lies beyond, and to the necessity for contending earnestly for the faith. Sometimes we sing,

"Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?"

I would have you all be good soldiers of Jesus Christ, able to endure hardness, fighting the good fight of faith, and under all circumstances and everywhere, loyal to Him Whom we delight to acknowledge as our Lord.

In reality, the *cause in which these men were engaged and in which we as Christians are engaged, is one*. The body of Christ, the real body of Christ, I mean the body that is made up of people who have been born again, and baptized into one Spirit, whatever their name—if they are really partakers of the grace of life, whether they be Baptist, or Presbyterian, or Methodist, or United Church people, or Anglican, or even Roman Catholic—if they have seen through the darkness to Christ—they are all one.

I have on my desk a copy of Hansard, sent to me by a Senator in Ottawa, Senator Hughes of Prince Edward Island. Senator Hughes is a Roman Catholic, but no one would ever know it by what he said, and often says, in the Senate. He preached a magnificent sermon on the Deity of Christ, insisting that there is no salvation for anyone, or for any nation, apart from Christ; that we had all sinned in failing to recognize Him as our Lord Jesus. I wish some Baptists could preach as the Roman Catholic Senator preached. I think I shall publish his address in THE GOSPEL WITNESS this coming week. I have had the privilege of meeting him, and have found him, notwithstanding his devotion to his church, beyond all possibility of doubt a genuine believer in the Lord Jesus Christ. God has a "remnant according to the election of grace" everywhere, and I say that all true Chris-

tians of every denomination, if they are really Christ's, are one in Him; and "whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it."

The fight in which believers of all names are engaged is really one. We are not divided essentially; all one body we, beyond all possibility of doubt. Therefore we must recognize the conflict is one, and share with all who fight the good fight of faith the responsibilities that are ours by virtue of our union with Christ.

## II.

I must now apply this principle to OUR PRESENT EMPIRE EMERGENCY.

*What is the present war about?* What was this war in which these men were engaged about? They were fighting for life and liberty, for freedom to live their lives before God as men and women who were acceptable to God.

I thought everyone knew what this war was about. I thought we all recognized it as Hitler's war. I have heard it said of some people that they are not very good on the "intake". I do not know what some of these colloquialisms mean, but I have an idea of this one. Evidently there are people who lag behind in general understanding, for I have actually received letters recommending me to consider both sides of these questions; implying that some good things could be said for Hitler and Hitlerism. He would be a genius who could discover it! If there is anyone who can find any good in him, while I have requested that you do not write me letters on these matters, I will make an exception: you may write me and send it by special delivery!

What is the war about? In Hitlerism there is *an assumption of racial superiority that is utterly intolerable*. It cannot be admitted. I heard of an Anglo-Saxon, speaking of Paul who said he was "of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee." He said, "Paul was a thoroughbred, but do you know what you are? You are a lot of mongrels." What are you? From whence did you come? "God hath made of one blood all nations of men for to dwell on all the face of the earth." Hitler said that one of the reasons why he could not submit to Poland's alleged ill treatment of the Germans was that the alleged maltreatments were committed by "an inferior race." God pity the race that is inferior to Hitler; and, as well, the people unfortunate enough to be their neighbours. They have forfeited the last moral right to live on earth.

That claim to racial superiority is contrary to Scripture. Heaven is to be made up of all nations, and peoples, and kindreds, and tongues. I have met many a man whose language I did not know, with whom my soul was knit, because I was made to feel that he was born of the same Spirit, and belonged to the same Lord. Hitlerism is subversive of every principle of human progress. Men have died as martyrs to their political faith. They have fought for civil liberty, for the right to live their lives in their own way; and some have paid for their devotion to principle with their blood. But little by little the world has emerged from barbarism and from bondage to various forms of autocracy, by the sacrificial efforts of such political martyrs, until we had supposed that the days of civil servitude were over for ever. But Hitlerism would forge heavier shackles than men have ever worn before.

Others have died for their religious faith, for freedom to worship God according to the dictates of their own conscience; for various ideals, men have laid down their lives rather than surrender. We have gone forward and backward, and forward and backward; each succeeding wave has gained over its predecessor, until the tide came in. There are people who are fond of telling us now bad the world is—and it is bad enough. Yet I am constrained to believe we have made some progress. I saw at Niagara-on-the-Lake a few years ago, in the museum, a manuscript headed, "An account of the last hours of certain condemned persons", naming them. It was published in the City of Toronto when it was Little York. Among the condemned persons was a little girl of twelve years of age, who had been condemned to be hanged for stealing a half dozen silver spoons from her mistress—here in Toronto; and so far as I know, the penalty was carried out. Surely we have progressed a little since then.

We have made some progress here and there, but as I have already said, it has been like the tide that comes in and goes out. On the whole, we have moved forward in this land, throughout the Empire, in the United States, and in other parts of the world, to better things. But what does Hitlerism propose? The blotting out of all progress that has ever been made, and a reversal to barbarism at its very worst. Hitler would turn back the clock of human progress by a thousand years or more, and bring us back to a condition of life from which our fathers fought to deliver themselves. Hitlerism means the destruction of all human freedom. In democratic countries, we have a right to our own opinion. We do not believe in totalitarianism. We have in the Provinces of this country, and in the Dominion, Governments and Oppositions; and the Opposition is always called, "His Majesty's loyal Opposition". That is to say, those who are in opposition are as loyal to the country and to the Crown and to the interests of the people, as those who happen, for the time being, to be the Government; and they enjoy the right to criticize the methods employed by the Government of the day. They differ only as to which is the best way to govern the country. They are all equally loyal to the Government and to the King.

But in a totalitarian state, one is not allowed to have an opinion contrary to the Government. If you express your disagreement with the government, you are at least likely to be sent to a concentration camp, or to have your head cut off. If we lived in a totalitarian state, Dr. Manion and Colonel Drew would be put in a concentration camp, or sent to the gallows. That method of effecting unanimity we have no desire to see employed in this country. That principle of government is subversive of human interest everywhere. It cannot wisely be tolerated anywhere in the world.

Hitlerism is based upon a philosophy of deceit. Have you read, "Mein Kampf"? Hitler propounds a philosophy of lying there, and he says the proper thing to do is to lie, and to lie on such a colossal scale that ordinary people will find it impossible to believe it is a lie—that the bigger the lie, the more successful it will prove. That is why I have wondered that our statesmen ever believed him, or tried to believe him. There can be no good faith in a government like that, and now the British Government rightly says we will fight until there is in Germany a government whose word can be depended upon. In other words, they have told Hitler and his crowd that

they will never rest until there is someone in authority in Germany with whom it is possible for neighbours to deal on grounds of truth and equity.

Hitler stands for the philosophy of force, that might is right. I assumed that all my usual hearers would have the clearest possible view of the issues of the war, but for the sake of one of my correspondents, a certain lady who was present last Sunday evening, I have taken time to try to make the issue clear. If she is slow on the "intake", I hope she will receive this bit of instruction. I say, further, that the assumption of an inherent right to dominate the world takes us back to the doctrine of the divine right of kings. The whole philosophy of government as represented by Hitlerism makes the individual of no account. Millions of men, women, and children, may be slain by Hitler's will to minister to his satisfaction. That is Hitlerism. That is the thing with which we are engaged in battle.

For that, *certain people must go to war*. We have had conferences enough. You who come here know that for years I have protested against it. Let me tell you this. At the last service we held in the church before it was burned, I read a cablegram which, with the approval of a crowded house, I sent to Mr. Anthony Eden, congratulating him on his refusal to negotiate because he could not believe Mussolini or Hitler. I say, every effort has been made at conciliation, and now at last we have come to recognize that we are face to face with something that will yield only to force. The only language Hitler understands is the language of force. My insistence is that the British Empire should speak that language with all the resources we have at our command. If Hitler has asked for force, let him have it—and have it to the full.

For that reason, I repeat, some must go to war. There is no other way. I read of someone's saying that Hitler ought to be shot like a mad dog. I object to the simile: I have a dog! Find me—it is not hyperbole—find me the most vicious representatives of the reptile and animal world; all combined, and from the most poisonous of all snakes to the most vicious beast of prey, would be necessary adequately to represent Adolf Hitler. Without war, there would soon be no France. There would be no Belgium, no Holland, no independent Scandinavian countries, no England, no British Empire. There would be no free Canada. All these would cease to be unless someone goes to war.

For such advantages as Reuben and Gad enjoyed, all had fought. Reuben and Gad did not clear their land: all the tribes helped to clear it. Now Sihon is gone, Og is gone; and they say, "This is a fine land to live in."

And so is Canada a fine land to live in—but who made it so? My answer is, that it has been so made, principally, though not exclusively, by the genius of the British race: their service, their suffering, their sacrifice, more than any other, has made Canada the free nation it is. If General Wolfe and others had stayed at home, there would be no such Canada as we now enjoy; and the fact that we have entered upon an inheritance that has been purchased for us by the blood of others puts upon us the obligation to maintain it, and to defend it, and to assist others who are yet menaced by force.

Their geographical position gave Reuben and Gad a temporary immunity. There were no Canaanites, no Hivites on "this side Jordan"—"Let us all be at peace

on this side of Jordan." That may be the point of view of a very few insular Canadians, although as yet I have not met one. Some Americans may also have that point of view, although I believe they are in the minority. "Let us all stay on this side of the Atlantic. The Atlantic forms a pretty wide moat." It is true that we enjoy a temporary immunity; but Moses implied, "Unless we clean up on the other side Jordan, you will not enjoy this side very long. The enemy will come across Jordan. It is as necessary for you as for the rest, that we should go into the promised land and purge it of the enemy."

Is anyone so dense, so blind to all the lessons of history, as to suppose that if Hitlerism should gain the ascendancy this magnificent country, bigger than the United States, of such resources as I suppose are to be found nowhere else in the world, the richest part of the Continent—does anyone suppose that ten million people would be allowed to occupy this country, immune from attack? Not at all! Certain Germans have already suggested in writing that it would not be so. One German writer has said the time has come—speaking of Canada—when it can no longer be supposed that ten million people can be allowed to occupy a continent just because they arrived there first. We shall have to fight in any case: if we do not stop Hitlerism on the other side of the Atlantic, we shall have to fight to stop it here.

I know what Colonel Lindburgh has said. He went from the United States to find shelter and security for his wife and children under the British flag. He is a striking example of the proverb which says, "Even a fool, when he holdeth his peace, is counted wise: and he that shutteth his lips is esteemed a man of understanding." As long as he said nothing, we thought Lindburgh a wise man: now he has opened his mouth, and we know differently. Neither Canada nor the United States is secure—as the President of the United States well knows and has said. I do not know much about his domestic policies, they are not our concern, but President Roosevelt's clear pronouncements on these issues are so far beyond what we had from Woodrow Wilson or any other American statesmen, that we need to thank God for him. He has exercised a great influence for righteousness and peace in international affairs.

These men said, "We will build sheepfolds here for our cattle, and cities for our little ones: but we ourselves will go ready armed before the children of Israel until we have brought them unto their place: and our little ones shall dwell in the fenced cities." Are you thankful you can put the babies to bed to-night without a gas mask? That when you hear the roar of a plane, you know it is not carrying enemy bombs? One of our ladies told a story in the prayer-meeting Saturday evening. She had just heard from a niece in England who told of the siren's sounding during the night, and getting up with her children about her. As she sat with anxiety on her face, worried for her children, one little girl not much more than a baby said to her mother, "Don't worry, Mummy. We can pray, and the Lord will look after us."

If you were in dear old England, what would your lot be? What a day has come when it should be necessary that the King and Queen, the Prime Minister, and members of the Government, and everyone from the highest to the lowest, must needs carry a gas mask to protect himself against this murderous man! On "this side Jordan" we enjoy a singular immunity—but we may not for ever. It will come our way unless we fight.

There was a worthy recognition of the fact that the fight was one. I commend their example and outlook to every one of you. Let us remember that this fight is one, whether in France, or Poland, on the borders of Belgium or Holland; whether in the boats that rescued the people from the *Athenia*: it is one fight against one enemy, and in that great fight every man and woman of moral sense under the British flag ought to be enlisted.

### III.

Let me apply this matter TO OUR CANADIAN AFFAIRS. I have some things to say to-night that will not be popular in some quarters. I hope I shall not be transgressing any rule of the censorship, I shall try to keep within bounds in what I say; and yet certain things must be said by somebody. Loyalty to a cause does not necessarily mean acceptance of all methods that are used to prosecute that cause. It remains to every one of us that we have the right, as yet, to criticize, and propose more heroic measures when so much is at stake.

Will you note that Moses recognized the necessity for universal military service. He said, "Shall your brethren go to war, and shall ye sit here? You must all be at it. It is everybody's war." I stand for conscription. We ought to have conscription. We ought to have it from the beginning. Every man and woman ought to be conscripted until all the resources of Canada are pressed into service. I want to show you that the present method is unfair, although we must make use of it to the best of our ability.

Voluntariness provides opportunity for the disloyal to conceal his disloyalty. Under the voluntary system, even enemies of the country can hide. Under conscription, every man would have to declare himself. It affords opportunity for some people to shirk their duties. There are always some. Even in a Christian church, there are some people who are willing to "let George do it". In a state, there will always be some people who will be willing that others should fight their battles for them. There are always some willing to shirk their responsibility—and a voluntary system gives them an opportunity to do so. If all were conscripted, and the human energy of the entire state were mobilized, rich and poor would be on the same level.

I will go farther and say that one objection to the present method is that it takes the cream of our manhood. Who will volunteer? For the most part, the men of splendid spirit, the men of conscience, men of intelligence, men of ability—the very best of our manhood will volunteer, those who are of military age; and these are the men we need; but it will exempt the rest. It is an unfair discrimination.

I go farther and say that it reduces the general quality of the race. It is bound to do so. Sometimes I have wondered that in the political realm leaders should be so scarce. I have wondered that, in the Christian church, it seems difficult to find fullgrown men of ability. The Christian pulpit was never so weak as it is to-day. Instead of having giants, we have midgets. What has happened? The best of our men were killed off in the Great War, the men who would now have been in positions of leadership. Their bodies lie in Flanders Fields. And the same thing will happen again under the voluntary system.

Furthermore the principle is contrary to all analogy respecting the obligations of citizenship. Do you pay

taxes? Why? Because you have to. Suppose we were to put that matter upon a voluntary basis and say of the state, We need some revenue, but let us take up a collection! How many would pay taxes, I should like to know? Or, someone wants to import something from another country and he says, "I really ought to pay duty, but I think I will not"! In all other branches of civic duty, with the single exception of military service, by virtue of the fact that the government is a government of the people for the people, it has a right to command the support of all the people in personal service. Military service ought to be put on the same level. That is why I think we ought to have conscription.

Where is the responsibility? Why should any want to sit here? *Why have we not conscription?* I will venture to say that if I were to call for a poll in this congregation, in the city of Toronto, in the Province of Ontario, the overwhelming majority would favour conscription. Why have we not conscription?

Before the war broke out, Mr. Lapointe, Minister of Justice, made a speech in the House of Commons. He said that in the event of war, Canada could not escape participation in it; that if we tried to do so, there would be a revolution, that the British element, the Anglo-Saxon element in Canada would force the hand of any Government, and insist that we should stand by Britain. But he continued, if war should come, and any Government were to attempt to enforce conscription, there would be a revolution in Quebec, that Quebec would not have it. He said in effect in his speech when war was declared that he had been warned that he was taking his political life in his hand in supporting Canada's declaration of war. Why should a minister of the Crown, standing by the Government that stands by the Government of the Empire, be penalized, and be in danger of losing his political life for his loyalty? You will not read this in a newspaper—for no newspaper in Canada would print it—but I will print in in THE GOSPEL WITNESS.

During the last war, it was not until nineteen hundred and seventeen that Sir Robert Borden's government enacted a conscription measure—and why? For the sake of Ontario? No! Take this church as an example. When conscription came, in all this congregation I had one man, only one man, that came under the provisions of that conscription act—and he pulled strings to stay at home. Sir Robert Borden formed a Union Government. He called into his Cabinet the leaders of all parties from all Provinces, with the single exception of Quebec. Laurier refused to join. The present Prime Minister came back from the United States, and joined Sir Wilfred Laurier in opposing conscription.

During that time I delivered the first political speeches I ever delivered in my life. I was asked if I would go where they sent me, and speak in the interests of the Union Government; and I said, "I will, day or night." And I did. I spoke for Sir George Foster, for a former Speaker of the House of Commons, and a number of others. That Union Government was returned, and for the first and only time in the history of Confederation we had a Government in Ottawa that was not controlled by Roman Catholic Quebec. We had never had one before: we have never had one since.

I do not speak to stir up strife, but I point out that in Canada's effort to assist Great Britain, the brakes are on. We are not making the progress we ought to make. As a British Canadian, I am far from being proud of

Canada's effort. Let me point out to you that it is the avowed purpose of the Nationalists of Quebec to establish on the banks of the St. Lawrence, first of all, a separate Roman Catholic French-Canadian republic, independent of the British Empire. All their leaders say so.

During the last war I went into Westminster Cathedral in London; a Roman Catholic cathedral. I picked up a booklet written by Cardinal Mercier, who was before the public in those days for his work in Belgium. The title was, "The duty of Catholics". I am sorry to have to make this public statement: I do not often deal in such matters as this publicly. But I tell you frankly what I found. I paid a penny for the booklet, attracted by Cardinal Mercier's name, with no idea of the contents of the booklet. He was a liberal man, and I wanted to see what he had to say. I went back to my hotel and read it. And what is "the duty of Catholics"? The duty of every father and mother is to encourage their children to marry at maturity, and to breed a population for the church. When I read it I said, What a contrast! The church of the Firstborn is increased by a spiritual generation: "Ye must be born again." The Roman Catholic Church is increased by natural generation. And Quebec is doing it. Very soon, without a bloody revolution, in a generation or so, the majority will be with Quebec. They have the balance of power now; and if it had not been for the depression we should have had it in the Western Provinces.

We lost in the last war between fifty and sixty thousand men from Canada, killed in action and died of wounds. Take from between fifty and sixty thousand men, the potential fathers of the future, of the cream of our manhood, out of this country, most of them Protestants, and what will that do to accelerate the reduction of the Protestant majority in the Dominion of Canada? Why did Quebec oppose conscription? For the simple reason that the Hierarchy of Quebec then said, "Our men will stay-at home and breed their kind." I know there will be some who will volunteer, a fair number; but I have had a large number of young men come to me—and a good number have written, asking my advice. They value my opinion, I have a little influence, but I have no authority. Suppose I should say, "I do not think you should enlist", some of them would say they did not agree with me, that they must. But many of them would take my advice. "Why did you not join up?" "I went to my Pastor, and he advised me not to join." But suppose I had the authority of a Roman Catholic priest, and were to say, "If you join the army I will excommunicate you, and send you to hell"? How many would join? Comparatively few in relation to Quebec's population joined in the last war: who shall say it will be different in this?

I read in the evening paper of Friday an item of six lines, crowded among advertisements:

**"Limit Soldier's Family"**

"Enlisted men who have more than two children must either sign an undertaking that they will not claim dependents' allowance for more than two children, or elect to be discharged, it was stated to-day."

If men have joined having more than two children, they must sign a guarantee that they will not ask for support for more than two dependents, with their wife; and in future no others are to be received who have more than two children! I should like to ask, What man has

a better right to have a family and to have that family supported, than the man who fights for his country? Why do you suppose that regulation was put there? It will not only exclude the Roman Catholics of Quebec, it will exclude the majority of Roman Catholic fathers in Ontario. It is a piece of subtle statescraft.

The Roman Catholic Church, in the Great War, was opposed to France because France had brought the institutions of the Church under a general law, depriving them of a privilege which was somewhat akin to the diplomatic immunity enjoyed by foreign embassies in the capitals of the countries to which they are assigned. All these Roman Catholic institutions were brought under the French law. With what result? Many of them closed their doors; some came to Quebec; some of them went to England, some to Spain. I say, in the last war the Roman Catholic Hierarchy was opposed to France because of what she had done to the Mother Church. Of course, not all individual Roman Catholics were opposed. But the Church officially was.

But I go farther. What is our Government doing? I want to speak with care. I would give no comfort to the enemy. I want it clearly understood that I will not weaken the hand of any Government, nor say or do anything that would impair the service that we are trying to render. I speak in order that the utmost that Canada can do, shall be done. Is that fair? I think we ought to do everything that we possibly can do. I want to use what influence I have to increase rather than to hamper Government effort. I am on solid ground.

General Hertzog in the Dominion of South Africa endeavoured to get the House of Commons of South Africa to support him in declaring South Africa neutral. But General Smuts, who had been comrade-in-arms with Hertzog in the Boer War, moved to the contrary. Hertzog was defeated as Prime Minister, and Smuts was chosen in his place. He formed a Government with the avowed purpose of making what contribution was possible in the present conflict.

When the Great War began, Mr. Asquith was Prime Minister of England, a great man, but his policy—which became proverbial—was, "Wait and see! Wait and see." Some of the people in England got tired of waiting—because they feared they would see too much! Contrary to the advice of Abraham Lincoln about swapping horses when crossing a stream, they changed the Premiership, and David Lloyd George became Premier; and, by universal consent, was God's instrument, more than any one man, in winning the war. No one charged anyone with disloyalty when they expressed their impatience at the slow progress of events under Mr. Asquith's leadership. I am not disloyal to Canada, or to the Empire; but if we are not prepared in Canada, it will not be our speaking of that unpreparedness that will give comfort to the enemy: *it will be the fact of it!* What we *say* will not mean much, but what we *do* or *fail to do* will make a great difference.

I read that Mr. Hepburn and Lieutenant-Governor Matthews and Colonel Drew were a committee to go to Ottawa to ask the Government to move. I sincerely approve of their action—and when I approve of anything Mr. Hepburn does he must be in the right! Colonel Drew said in the Ontario Legislature:

"I know of cases where enlisted men in Toronto have been sleeping on papers on the floor of buildings. I am personally aware of one commanding officer having tried

to borrow money himself to provide proper sleeping accommodation for his men." He proposed a resolution asking that:

"The department of national defense should assume responsibility for the protection of all power plants, public works and other services essential to the effective prosecution of the war.

"That the department of national defence should provide the military forces now being recruited in Ontario with clothing, supplies and proper accommodation without further delay."

What a pity that a resolution of that sort should be necessary in the Legislature. Do not say I am "agin the Government". I am not. I am for the prosecution of the war. I am willing to do anything I can, I would gladly enter the ranks, were I of military age. I would go even now if permitted. I might not last very long, but I would have a few good cracks before I went down. Surely, surely, we knew war was coming. I want to commend the Government for appointing a new Minister of Defense. My hope is that he will be a great improvement on his predecessor.

What ought to be done? I believe that every able-bodied man should do his duty, notwithstanding Quebec. Do not let anyone say, If Quebec will not enlist, I will not. No matter what Quebec does, do your duty. Face it before God, and do your duty whatever that duty may be. Let that be clear. I am not asking that anyone should hide behind the dereliction of others. Every unemployed man and woman should be drafted for some sort of war work. We have hundreds of thousands of unemployed men that could have been trained and made ready for such an emergency. The man-power of this country through these years ought somehow to have been utilized for the general good. There are men whose hearts have been broken. I have passed them in recent months, lying about in the summer on the boulevards—single men with nowhere to go, who have worn their shoes out looking for employment, and have wondered whether life were worth living. Why should not such men be put to work somewhere at a time like this? I believe that men rejected for physical unfitness, who have no organic defect, ought to be enlisted for a short period at least. Let them be trained and disciplined—and above all, let them be fed, let them be well fed! It is not their fault that they are not up to the mark. There are thousands of people in this country that have been under-fed, men and women and children, during the years of the depression. Surely now these men ought to be given a chance, and after two or three months of discipline and proper feeding, they could be examined again. There ought, I say, to be recruited immediately a great army of A1 potentials. If, happily, the war should end before they are fit, they will at least have been made fit for something.

I remember during the Great War going to visit an officer-friend of mine in the Field Ambulance Corps in the Folkstone area. The men were paraded before the Colonel. I had been in the Officers' Mess for breakfast. The Colonel said, "It is the right of every British soldier to protest against anything that is wrong. Your complaints have come to me: you are not satisfied with your food." Then he laughed—and I laughed with him, for as they stood there it was evident every one of them was in the pink of condition. I never saw finer looking men. He said, "The food may not taste as you would like it to taste, but apparently it is doing you good." They were men of war, fit for the battle.

Some effort ought to be made to fit our men who want to fight, who at present cannot qualify, to give them a chance to qualify. Let them be properly fed and housed and trained and made ready. Every building that has four walls and a roof on it ought to be occupied.

I told you the other night that I was four months during the Great War the guest of the British Ministry of Information. I visited British arsenals and munition plants, visited the grand fleet, visited the armies on the field, saw everything that they had to show, that we might see what Britain was doing to win the war. The tale of the organization of Britain to win that war was a romance. It was simply marvellous how every factory, every place that could be utilized for war work, had been pressed into service. The head of it all told me in October, nineteen hundred and eighteen, that they had organized on such a colossal scale to overtake their arrears that fifty per cent. of their munition plants were then idle; and when America came in in nineteen hundred and seventeen, if they would have accepted British equipment, Britain had supplies ready sufficient for as many men as the United States could send though they were to number a million or more.

I do not know how many men of this church are already enlisted for whom there are no uniforms. I have said to them when seeing them in civilian clothes, "But I thought you were enlisted?" "I am, but there are no uniforms." Men could fight without uniforms, if necessary; but the whole country—every man, woman, and child—should be put on a war-footing to do whatever needs doing. They had to do it in Poland; even children dug trenches which became their own graves.

Unless we win—and I am confident we shall—we might better all die than live to be Hitlerized. I would choose that. I do not want to live under the rule of that incarnate fiend.

Let us not depend upon the United States. I am grateful for what the American President said, that they would never allow Canada to be attacked. That is the application of the principle of the Monroe Doctrine. But it would be contemptible to hide under a promise like that. If we were thus saved by American intervention, surely it would be only a step to our being absorbed into the Republic. They would not insist upon it, but it would be a natural, logical result.

I honour the United States. I would be an American if I were not a Britisher! But for the present, let me be British. A certain brother called on me who is visiting from England. He said, "We must get home, and my wife thinks we might better sail under the American flag. What do you think?" I said, "Give your wife my compliments, and tell her I shall be heartily ashamed of her if she does. The day has not yet dawned when any flag that flies would be safer to sail under than the Union Jack." One of our young ladies has a habit of giving us a morning smile when she comes into the office. The one for to-day was: "Why does Hitler wear straight hair?" And the answer, "Because Britannia rules the waves." I would do everything in my power to keep Hitler's hair straight—and preferably on end!

I have tried, I hope without undue excitement, to point out to you that we have a great task facing Canada. We shall not win the war by much shouting, but by quiet and careful organization. We shall win it as Kitchener won the Sudan. You remember the story of how Gordon was left with a handful of men, and died in Khartum.

Sir Herbert Kitchener, as he then was, was sent to occupy the country. The public heard nothing from him. The War Office, of course, heard reports; but no one else. He started to build a railroad foot by foot, yard by yard, mile by mile. He built it up to the gates of Khartum. At last he reported to the British War Office that he had completed his railroad, and had taken Khartum. So dear friends, let us not discourage anyone. Let us insist that it is everybody's fight—and that everybody ought to be in it.

Do not run wild. If a man is a technical man, he may be more useful in the factory than in the front line trenches. Some must be willing to stand back where there is no chance of winning a Victoria Cross, performing work that is indispensable to the general success. Let us accept our place whatever it may be.

And as for you who are Christians, I do conjure you to make sure you are in such a place that you may storm the heavenlies, that you may have power with God and prevail. "More things are wrought by prayer than this world dreams of." This ought to be a day when churches are crowded, when the prayer meetings are crowded, when the church ought to be on its knees invoking God's aid. Above all things, let us see that there is no cloud between us and Heaven. Let us maintain our communion with the Skies. And I am sure that ultimately God will give us the victory.

Approach, my soul, the mercy-seat,  
Where Jesus answers prayer;  
There humbly fall before His feet,  
For none can perish there.

Be Thou my shield and hiding-place,  
That, sheltered near Thy side,  
I may my fierce accuser face,  
And tell him: Thou hast died.

### "REVELATIONS OF THE WAR"

The above is the title of a volume of sermons preached successively in Jarvis Street Baptist Church by the Editor, January 17th to March 7th, 1915. That was over twenty-four years ago. These sermons, of course, had to do with the Great War in which we were then engaged; but looking over the volume it occurred to us that they would have a certain historic interest; beside which, the great principles therein discussed apply to this war just as forcefully as to the last. For this reason, we shall print the sermons in successive issues of THE GOSPEL WITNESS. The first sermon appears in this issue.

The volume itself is out of print, but it may be wise to include it with the sermons preached the last few weeks on the present war. The sermon titles in the volume entitled, "Revelations of the War", are as follows: I. The War and Human Nature: Is Evil Inherent in Human Nature? II. "Culture" and Evolution: How is the Theory of Evolution Affected by the War? III. The Virtue of Hatred: Ought we to Learn How to Hate? IV. Belgium and Expiation: Is the Law of "An Eye for an Eye" Obsolete? V. Germany and Future Punishment: Do Some Crimes Deserve Hell? VI. The Kaiser and Beelzebub: Does this World-Conflict Reveal the Hand of a Personal Devil? VII. The War and Divine Sovereignty: What Has God To Do With the War? VIII. The Bible and the War: Is the Bible Contradicted by the War?

## THE WAR AND HUMAN NATURE

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

Preached in Jarvis Street Baptist Church, Toronto,  
January 17th, 1915.

"For to be carnally minded is death; but to be spiritually-minded is life and peace.

"Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Romans 8:6, 7.

Before the war it was popularly believed that the human nature of to-day was superior to the human nature of ancient times, whose licentious, predatory, and bloody, exploits, so woefully exemplified the word of Scripture, "Sin hath reigned unto death." It was generally supposed that in the development of human society, by the progress of knowledge, the spread of education, the enlightenment of travel, the contact of commerce, and by all the other refinements of civilization—in which some would include the influence of religion—it was supposed that by these means human nature had been shorn of some of its grosser characteristics. And in consonance with this view it was held by many, that the blood-written history of the past could never be repeated; that, alike, the intelligence and the conscience of civilization would, in the future, forbid war on any large scale. And I readily admit, that this view, although I was never able to agree with it, did some honour to those who entertained it: notwithstanding, I think it must be said, that it is a sentiment more creditable to the emotions than to the intellect.

This complimentary estimate of average human nature was in disagreement with the theology of a past generation; and that in itself was supposed to be a sign of further progress. Theology used to talk of "natural depravity" of varying degrees, with a very general tendency to believe that it was "total".

It will be admitted by all that the subject before us is one of great importance to Christian theology; and to Christian knowledge and experience in general. The nature and scope of salvation can never be appreciated while the moral condition from which it is designed to deliver is misapprehended. And human nature must express itself in a large way before any general conclusion can be drawn. To many minds the deductions of criminologists, for instance, will be regarded as inconclusive evidence of general depravity. They deal with those of an abnormal moral state; and no one will question that men can be found who seem to be utterly depraved. But that proves nothing with respect to the moral natures of normal men and women, except that some people are very much worse than others.

But what has the Scripture to say on this subject? And where may we see the truth of its teaching proved in human experience?

Our text tells us that human nature is essentially a lawless thing, that it is a law unto itself; that in its very warp and woof it is enmity against God and His law. It is implied that its affections, and desires, and ambitions, are all contrary to every law of righteousness: "It is not subject to the law of God, neither indeed can be." And this principle of moral Kaiserism, which inheres in every human soul, leads to suicide: in its mad insistence upon its own sovereignty, it attempts the impossible, it runs upon the thick bosses of the bucklers of the Almighty: "To be carnally minded is death . . . because the carnal mind is enmity against God."

And here I must remind you that the spirit of lawlessness resident in human nature is under divine restraint; but that a time shall come when that restraint shall be withdrawn; and then this lawlessness shall be revealed—shall become incarnated in a human personality: as righteousness was incarnate in Christ, so evil shall be incarnate in Antichrist. But, even now, wherever that divine restraint, exercised through the direct and indirect influences of a spiritual religion, is providentially permitted to be lessened, the inherent lawlessness of human nature is correspondingly manifested.

And there is still another principle enunciated in Scripture, and which is necessary to the understanding of our subject, which we must consider. The Apostle Paul teaches that the events of Israel's history were providentially ordered with the design of teaching succeeding ages: "These things happened unto them by way of example; and they were written for our admonition, upon whom the ends of the ages are come." The principle involved in that Scripture is, that all history is an object lesson set before the world by the Supreme Teacher. And I am convinced that whoever will look deeply into the events of the day will find a most illuminating commentary on the truths which are written in this Book. We have in the present war, on a stupendous scale, a clinic in unregeneracy.

What answer do your newspapers, so full of stories of destruction and death, make to the assumption that human nature has changed for the better? What confirmation of the melancholy truth of the text is afforded by the bloody fields of Flanders, of Poland, Galicia, and Serbia?

### I.

Let us see WHAT CIVILIZATION HAS DONE FOR HUMAN NATURE.

It would be considered scarcely a fair test to submit this text for proof to some phase of Central African or South Sea Island life. The veriest sceptic would acknowledge that when read by the light of cannibal fires it seems to be true; and he would insist that it be tried by those human qualities which are exhibited in the life of civilized communities. And he would be right. To know what human nature really is, you must study it in the man who thinks he has made the best of himself. And I do not know where in all the world we can find a man more perfectly satisfied with himself than the German. In this respect I do not think he can be excelled even by the inhabitants of that Isle of Modesty and Humble Opinion geographically known as England! A land, I must confess, which I am not overmuch ashamed to own as my birthplace. And a land, let me add, of which I was never less ashamed, than now. Let us study this German paragon who is so superlatively pleased with himself as to desire to make the rest of humankind over into his own image and after his own likeness.

German civilization is an expression of a national conception of how all human powers, and all the potentialities of human society; can most effectively be developed, and trained, and disciplined, and organized, so as to command the world's resources for the state's fullest advantage. And what has that civilization done for human nature? Is it still "enmity against God"? Is it still unsubject to His law? The law of God is an expression of His character, a rescript of His nature. And the law of God stands for truth, and righteousness, and justice, and honour. But what is the relation of that human



nature, which German civilization has improved to the utmost, to these great moral principles involved in the law of God? Let the broken-hearted women whom the German sword has widowed, and the multitude of children whom the sword of "civilization" has orphaned, answer! Aye, the cries of seven million homeless and starving Belgians; the groans of other millions whom war has wounded and bereaved; the noise of shovels which cover with the kindly earth the scores of thousands slain; the sobbing of the ocean-wave reluctantly compelled to orphan the children of those that go down to the sea in ships; the thunder of the thousand guns; if all these harrowing sounds could be articulated, the voice of war on land and sea, and in the very air of heaven would cry, "To be carnally minded is death . . . Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

## II.

I think the argument will gain in force if we subject this civilization to a simple analysis, and consider THE EFFECT OF SOME OF ITS ELEMENTS UPON HUMAN NATURE.

No one outside of Germany will contend that *The German science of government* is promotive of human weal. But what if we judge it by their own appraisal? Since Germany would impose it upon the rest of the world it must be good in her eyes. And is human nature changed by political systems? Can you make a city holy by acts of Parliament, or Imperial decrees? Can you make human nature fit to walk the streets of gold by any sort of political reform? Will you blame the Kaiser for the war? or lay it at the door of the principle of autocracy? You must go deeper than that. When Germany comes to herself she must confess to having exemplified this common human bias toward evil, "All we like sheep have gone astray; we have turned every one to his own way." No human law has ever made the carnal mind subject to the law of God.

But consider the effect of *education* upon human nature. I suppose it would generally be conceded that no nation in the world has surpassed Germany in her educational zeal. As an illustration of the thoroughness of her system, I may tell you that in the year 1901, of more than a quarter of a million recruits, only thirteen, or less than one-half of one percent., were found to be illiterate. Nor is this all. No nation has given more attention to higher education than Germany. She has more than twenty universities, and in these, during the winter of 1907-8, there was an army of nearly forty-seven thousand students. In Germany the schoolmaster has been given the fullest possible opportunity to show what improvement he can make in human nature. If the most thorough cultivation of the intellect, and subsequent devotion to intellectual pursuits, could make men righteous, Germany must have been a paradise.

The notorious Bernhardt says that Germany, having "won a position in the great community of civilized nations which none else could fill", is therefore fitted "for the leadership in the intellectual world". But with all her superior mentality she had not the moral discernment to distinguish between right and wrong; or, discerning, lacked the will to refuse the wrong. And when this "leader in the intellectual world" had passed by, truth was stricken the world around; righteousness was exiled; justice, weaponless, lay blind and bleeding on the

field; and honour, like Tamar, in token of the shame of her violation, with ashes on her head, and garments rent, lays her hand upon her head and goes on crying! Not from the pulpits of Christendom only, but from the battlefields of Europe, and the chancellories of the world, this truth is proclaimed, "The carnal mind is enmity against God, and against truth, and righteousness, and justice, and honour."

And, still regarding the service of the intellect to human nature, consider its special ministry *in the direction of science*. Both in scientific discovery and application, certainly in the latter, Germany has led the world. Perhaps nowhere in the world is technical education so general and advanced as there. No country has done more than Germany to increase man's dominion over Nature, and to put her resources at his command. But to what use has she put the power thus acquired? She has used it to wound rather than to heal; to impoverish rather than to enrich; to destroy rather than to build; to kill rather than to make alive. I hope the report was untrue, but when one hears of the suggestion to reinforce German bullets with German cholera cultures, he cannot but feel that no greater prostitution of knowledge and human skill can be imagined; and one seems to hear a grieved, reproving Voice exclaiming, "Long ago I told you, 'Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man'."

But is not *religion* an element in modern civilization? Did not Germany give us Luther and the Reformation? Surely religion can change human nature? No, even religion may fail. When religion degenerates into a mere philosophy; when it rejects a divine revelation, and substitutes the pride of intellect for the humble and the contrite heart, it loses the power to make men new. One is scarcely surprised to learn that the educational and religious leaders in Germany have been foremost in influencing the people in support of the war, themselves the awful illustration of this truth, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

But what of *human nature on the other side of this conflict*? What of the human nature of the Allies? If a burglar breaks into a gambler's house and the gambler bravely defends his hearth, he is not thereby made an honest man. Or if one should intervene to save a woman from a ruffian's assault, though the act may display heroic qualities, it does not furnish a certificate of a clean heart. And Russia, and Serbia, and France, and Belgium, are fighting for their lives against a giant outlaw, and they are all fighting bravely. And Britain is fighting in defence of the weak, it is true; but she is fighting also for the conservation of the strength of the mighty. And her motives are not to be impugned in either case. But that does not disprove the text. Germany provides an extreme example which requires no special moral discernment to see. But British human nature unrestrained can display fearful depths of depravity, too. None of us dream what evil is within; and we are like Hazael, who, when told of the horrible atrocities of which he would be guilty, replied, "But what, is thy servant a dog, that he should do this great thing?" But we shall be wiser, if, in view of the prophecy of the human betrayal of the Incarnation of honour, and justice, and righteousness, and truth, we humbly ask, "Lord, is it I?"

All this I have said for the sole purpose of proving that there can be no heaven for unchanged human nature; and that no one can be a citizen of the New Jerusalem who is only civilized, and educated, and religious. Salvation consists in a personal experience of the regenerating grace of the Spirit of God: "Ye must be born again." And no human power can accomplish that change:

"Lo! the incarnate God, ascended,  
Pleads the merit of His blood;  
Venture on Him, venture wholly,  
Let no other trust intrude;  
None but Jesus  
Can do helpless sinners good."

### A TIME FOR PRAYER

We have many examples in the Old Testament of the issue of a battle being determined in answer to prayer. When Aaron and Hur stayed up the hands of Moses on the mount while Israel fought with Amalek, undoubtedly the upholding of Moses' arms, and the attitude of Moses and his assistants, constituted a prayer to Heaven; and when Moses' hands, holding the rod of God, drooped, Amalek prevailed, but as long as they were upheld the victory was with Israel.

The case of Elisha in Dothan, with horses and chariots of fire surrounding him, invisible at first to his servant and also to the invading Syrians, is an illustration of the efficacy of prayer. Hezekiah's spreading the letter of Sennacherib threatening the destruction of Jerusalem, before the Lord, and God's swift answer in sending an angel who smote the whole Assyrian host, is another illustration of the power of prayer.

The record of Jehoshaphat's appeal to the King of kings when there came against him an innumerable host of Ammonites and Moabites and the inhabitants of Mount Seir, and the overwhelming victory which followed when the armies of Judah were three days gathering the spoil in the valley of Berachah, is another conspicuous example of the power of intercessory prayer.

In the last Great War, there were many events which, to the believing mind at least, can be explained only on the assumption of divine interposition. One was the battle of the Marne. Now that the same horror is upon us, the same danger threatening the Empire, and every home within the Empire, surely people who know the way to the mercy-seat, and who really believe that God answers prayer, should never be absent from the place of prayer where God's people are assembled to invoke His blessing upon those who fight for righteousness. Let there be unceasing prayer in all the assemblies of the saints, that God may make bare His arm, and bring this bloody conflict to a speedy conclusion in favor of righteousness, and of that peace which only righteousness can bring.

### GIVING TO THE LORD

We have recently been mildly and kindly reprovèd for not speaking and writing more about the grace of Christian liberality. We fear we shall have to plead guilty to neglect in this matter.

It is possible to argue the case for Christian giving on the basis of pure reason. If the salvation that is in Christ is for the whole man—spirit, soul, and body—then the whole man should share in worship and devotion to the Saviour; and whatever the combined efforts of all

our human qualities, whether of brain or of brawn, may be able to produce, whatever wealth we are enabled to create, in the nature of the case, belongs primarily, not to ourselves, but to Him Whose we are, and Whom we serve. Therefore if there were no direct teaching in the Scripture respecting the matter of giving, an enlightened intelligence should teach us that it is at once the Christian's duty and privilege to give of his substance to the Lord of Whose bounty he has received.

But the duty of Christian giving may be argued on the ground of revelation also, for the Bible is full of teaching in this respect. When the tabernacle was built in the wilderness, it was built according to divine specifications. The whole pattern was drawn by the divine Architect, and the materials of which it was constructed might easily have been produced by supernatural means. Yet it was divinely decreed that the people who were to use the tabernacle for worship were, of their own material, to build it, and so everything that entered into the construction of the tabernacle was a gift of the people to the Lord.

The Old Testament clearly teaches the duty of rendering a tenth of our substance to God. It is implied even in the record of Abraham's life, when in the fourteenth chapter of Genesis it is said he gave to Melchizedek, king of Salem, "tithes of all". When Israel possessed the promised land, it was divided to them by lot. But Levi, the priestly tribe, was given no inheritance in the land. Instead, that tribe was maintained by the tithes provided by the other tribes, while the Levites, in their turn, were required to tithe the tithe.

In Malachi, the withholding of the tithe is described as dishonesty. It is called by the ugly name of "robbery": "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

But the paying of the tithe was not giving. That was a minimum religious duty. The gifts and thank-offerings were always over and above the tithe. In the New Testament, our Lord approved of the tithe when reproving the Pharisees for failure in other matters, saying, "These ought ye to have done, and not to leave the other undone." It is true that the New Testament lays down no definite rule for the giving of the tithe; but it must certainly be admitted that the standards of the New Testament are nowhere lower than those of the Old. The teaching of the New Testament is that we are not our own, but bought with a price—not only one-tenth of what we have are we required to give: the fact is, all that we have belongs to the Lord; and be it little or much, it should be administered before Him in accordance with His will.

As to the measure of our giving under such circumstances, the Lord approved of the widow's mite, not because it was small, but because "she of her penury hath cast in all the living that she had." He did not reject the offering of the woman who brought the box of ointment, worth more than two hundred pence—a labourer's wages for a whole year—but received it, and commended her for her gift.

In the New Testament the duty of Christian liberality is taught, particularly in Second Corinthians, chapters eight and nine; and in First Corinthians, the Apostle Paul, following his great setting forth of the doctrine of the resurrection, without apology, speaks in the six-

teenth chapter after this fashion: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him; that there be no gatherings when I come."

There is a blessing attached to the act of Christian giving: "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "Honour the Lord with thy substance, and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." We have never known a professing Christian to be usefully employed in the Lord's service, or fruitful in His witness, who did not, to the full measure of his ability, honour the Lord with his substance.

There is, of course, the satisfaction of knowing that we have done something of which the Lord approves. In heart and conscience, we have the witness that Mary had when the Master said, "She hath done what she could." But we believe, too, that material blessing follows upon generous giving. It ought not to be necessary to have every-member canvasses, or individual or public appeals for funds. Rather, if the teaching of Scripture be made plain in respect to this matter, those who recognize the authority of the Word of God will spontaneously do as the Lord directs, and we shall become "hilarious" givers—for that is what the "cheerfulness" of giving described in the Scripture really means.

What a blessing it would be if all who are able to do so, reading these words, should resolve, I will give to the limit of my ability to the cause of Christ. Increase your weekly offerings next Sunday. Or, if you put money on the collection plates, let nothing satisfy you short of your utmost: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

### SEMINARY OPENING

Another Seminary year begun! Another gathering of young men and women to give themselves to study in preparation for Christian work at home and abroad. Following registration last Monday lectures began Tuesday morning at eight-thirty, and the work of the school is in full swing.

Men returning from summer fields report blessing. New students come with eagerness. The Seminary fellowship is renewed—a "fellowship of kindred minds" which "is like to that above".

It was appropriate that the first hymn in the first chapel service was chosen from the section of the hymn-book entitled "Conflict and Victory":

"Christian seek not yet repose;  
Cast thy dream of ease away;  
Thou art in the midst of foes:  
'Watch and pray.'"

Rev. W. S. Whitcombe then took as his text Hebrew 12:28:

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

"In a day when things in the world are being "moved", and when we wonder what things in our own little lives will "be moved", we rejoice in "a kingdom which cannot be moved". So we seek His grace for the service of one who, as the Psalmist says, rejoices with trembling. The closing hymn Tuesday morning was also particularly appropriate.

It was from the section headed "Divine Guidance and Protection":

"God moves in a mysterious way  
His wonders to perform;  
He plants His footsteps in the sea,  
And riseth upon the storm."

Indeed, we do not know what is in the future, but we know Who is in the future. In the interests of this unmoveable kingdom we work.

I saw this on the front page of the *News* of another Seminary last week.

"God's Key Man—

The Christian Minister

—In a day of dictators and so-called "super-men";

—At a time of economic, intellectual, and moral confusion;

—When the whole world lies in desperate need of true leadership."

May the Lord raise up in and through this School many key men?

### ANNOUNCEMENT

#### Seminary Opening

The official and public Fall opening of the Seminary will be held in Jarvis Street Baptist Church on Thursday evening, October the fifth at eight o'clock. Members of the faculty and trustee board will publicly attest their acceptance of the great doctrines of the Word, for which this School stands. The President, Dr. Shields, will speak. All friends of the Seminary are invited most cordially.—W.G.B.

### Bible School Lesson Outline

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

Vol. 3 Fourth Quarter Lesson 41 October 8th, 1939

#### THE NAZARITE VOW

Lesson Text: Numbers 6.

Golden Text: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."—2 Cor. 6:17.

For Reading: Numbers 1 to 4.

The Book of Numbers receives its name from the fact that it contains accounts of two numberings of the children of Israel, one census being taken in the wilderness (Num. 1:1-4); and the other in the plains of Moab by Jordan, shortly before the people entered into the land of Canaan (Num. 26:2-4). The nation is organized into tribes, each tribe having its own leader, place of encampment, and order in the line of march. As Leviticus dealt with the orderly arrangement of the people for the worship of the sanctuary, Numbers is concerned with the orderly arrangement for warfare (I Cor. 14:40). The Book also recounts some of the wilderness experiences of Israel.

I. The Requirements of the Vow—verses 1 to 12.

The law of vows indicates that there are several types of vows, including the "singular vow" when persons vowed themselves for service in the sanctuary. Vows were not obli-

gatory, but voluntary, although when once they were undertaken they must be performed. On the one hand, the people were warned against making hasty and rash vows, and on the other hand, against repudiating obligations which they had assumed (Num. 30:2; Deut. 23:21-23; Judges 11:30, 31, 39).

The principles underlying the promise and performance of vows apply now. If, under law, people were anxious to show their gratitude to the Lord by presenting to Him offers of their service and substance, much more should we who are the recipients of His grace freely give ourselves to Him (Rom. 12:1).

God is just and holy, and men cannot trifle with Him with impunity (Heb. 10:31). We must be earnest and honest in our dealings with Him (Psa. 50:14; 66:13, 14; 76:11; Mal. 3:8). When in peril or sickness some persons are quick to make promises to the Lord, but disregard them when the danger is past.

The word "Nazarite" is derived from the Hebrew word meaning "to separate", and must not be confused with the name "Nazarene" which denotes a person from the town of Nazareth (Matt. 2:23). The Nazarite separated himself from certain forms of indulgence and devoted himself wholly to the Lord. Samson and John the Baptist were Nazarites by the appointment of the Lord from their birth (Judges 13:2-7; Luke 1:15), and Samuel because of the vow of his mother (1 Sam. 1:11, 28).

The Christian, like the Nazarite, should be holy unto the Lord; he must not conform to the standards and practices of the world (Rom. 12:2; Col. 2:20-22; Jas. 4:4; 1 John 2:15, 16).

The Nazarite was to refrain from wine and strong drink (Lev. 10:9, 10; Amos 2:12; Luke 1:15). He must not partake of the juice of the vine, vinegar, fresh or dried grapes, or of any part of the vine. As wine is spoken of in Scripture as associated with worldly pleasure (Judges 9:13; Psa. 104:15), this provision teaches that the one who would be holy unto the Lord, must find his joy and satisfaction in the things of God (Psa. 1:2, 119:24).

The long hair, which would give the Nazarite a peculiar appearance, would proclaim to others that he was not ashamed to bear reproach and ridicule for the Lord's sake (Acts 5:41; 1 Cor. 4:10; Heb. 11:24-26; 13:13). Also, as a shaven head was a sign of uncleanness (Lev. 14:8, 9), long hair would be a token of purity. Again, the hair is a symbol of strength, and the Nazarite must not be separated from God, his source of strength (Judges 16:17, 19, 20).

Contact with a dead body must be avoided, as the uncleanness resulting therefrom would disqualify him from the service of the Lord (Lev. 21:1, 11; Num. 5:2; 19:11-13). Where there is no life, there is no power to keep a thing from corruption. This principle applies also in the moral and spiritual realms. The modern tendency is to go as far as possible toward evil without getting hurt, but Christians should withdraw as far as possible from all corrupting influences (1 Cor. 15:33).

Even accidental contact with uncleanness would bring about a breach of fellowship with a holy God (Num. 19:16). The sin must be atoned by an offering, and the previous period of the vow would be vitiated; the Nazarite must begin again. Even so does the sinning saint lose valuable time when he is in a backslidden position (Jer. 2:19). It is impossible to avoid all contact with evil while we are living in this world (1 Cor. 5:9, 10), and we are constantly exposed to impure influences, but the blood of Christ can cleanse from all sin (1 John 1:7).

## II. The Release From the Vow—verses 18 to 21.

The Nazarite vow, when voluntarily undertaken, was temporary in its duration. The separated one would be publicly presented before the people as a testimony that he had kept his promise to live unto God alone. The time is coming when Christians will be exhibited before the world as trophies of Divine grace (Eph. 2:7).

The various offerings speak of Christ in His humiliation, suffering and death. Their significance in regard to the fulfillment of the Nazarite vow lies in the fact that freedom from the law and its curse would have been impossible but for the atoning death of the Lord Jesus (Gal. 3:13).

The hair was shaved from the Nazarite's head in the pres-

ence of the congregation (Acts 21:23-26), but it must not be thrown away. Among ancient peoples, hair was counted as a token of personality, as well as of manly strength. When the hair was consumed in the fire, it was as though the Nazarite counted himself to have been consumed with the peace-offering in entire dedication to God.

Parts of the sacrifices were placed in the Nazarite's hands (Exod. 29:23, 24). The Hebrew Old Testament word translated "consecrate" means literally "to fill the hands".

## III. The Priestly Benediction—verses 22 to 27.

After performing the ritual of the offerings it was the custom of the priests to pronounce a benediction upon the people (Lev. 9:22; Deut. 21:5; 1 Chron. 23:13).

Notice the form of the blessing. Verses 24, 25 and 26 constitute a prayer, and verse 27 contains a precept and a promise. The prayer has three divisions, each one consisting of two parallel clauses.

Someone has suggested that the three divisions of the prayer foreshadow the doctrine of the Trinity. God the Father is our eternal Keeper (Psa. 121:5); God the Son dispenses to us His grace (John 1:17); God the Holy Spirit bestows the gift of peace (Gal. 5:22).

There is also a hint of the Christian benediction of grace and peace which is used so frequently by the Apostle Paul (Col. 1:2; 1 Thess. 1:1; 2 Thess. 1:2; 1 Tim. 1:2; 2 Tim. 1:2).

What an honour and yet solemn responsibility for the children of Israel to hear the name of Jehovah (Deut. 28:10; 2 Chron. 7:14; Isa. 43:7; Dan. 9:18, 19). Christians should not bring reproach upon the sacred name of Christ by which they are called (1 Tim. 6:1; Jas. 2:7).

## ONLY THREE DAYS MORE

Only three days more to the end of the financial year of the Union! Our year ends on September 30th, and our books must be balanced before that date if they are to be balanced this year.

All our readers have rejoiced in the news of blessing from the Home Mission fields, from the Canadian West, from France. It is now for us all to show our gratitude for this blessing in helping to lift the financial burden.

There have been splendid responses to previous appeals. This week our mail is heavy with contributions. Some of them are small, but they represent sacrificial giving. Today one church sent us another hundred dollar cheque. Its contributions are larger this year than last. This brings greater encouragement than words can tell to those on whom the routine work of the Union falls. Send us more contributions of this sort, brethren: "A merry heart doeth good like a medicine". We look forward to a great time together at the Convention next month; already plans are being made to welcome into our fellowship two of our recently established Home Mission churches. Our cup of joy will be filled to overflowing if the treasurer can announce that our books are balanced. To that end let us work and work quickly—only three days more! Let us hear from you at once!—W.

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