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

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TERMS OF PEACE WITH GERMANY

“Behold, his head shall be thrown to thee over the wall.”

Once again Britain and France are being subjected to a German “peace offensive.” We have consulted no record for verification, but speaking from memory, we believe it was late in nineteen-sixteen or early in nineteen-seventeen, that the Kaiser declared himself as being “conscious of victory,” the only man in the world in a position to propose peace. Now Germany is again talking of peace.

It is perhaps one of the advantages of the continuity of the responsibilities of life that it is impossible for a wicked man to escape from his record; and even though his deeds may not be recorded in official documents, nor his philosophy of life set out by his own hand in such a book as “Mein Kampf”, an evil man leaves a trail behind him, as a smoking locomotive darkens the sky by its progress, or as the animals of the jungle diffuse their distinctive spoor to be picked up and identified by their pursuers.

With Hitler's record before us, no one in the world will believe that he is inspired to propose peace by a love of peace for its own sake. If he seeks peace, it is but to obtain a breathing space to fit himself for further predatory onslaughts upon helpless nations. If Hitler were sure of victory over Britain and France—which means, if he were sure he had adequate economic resources, and if he were sure that he had sufficient command of his own people to ensure their going on until Britain and France should be crushed—it would mean nothing to him though such victory were achieved only at the cost of millions of lives. When Hitler speaks of peace it can be only because he is certain that he has but a limited ability to make war.

We heard yesterday a speech by the Archbishop of York on terms of peace; and we have read nearly everything that has been published on the subject. Much that the Archbishop said, it seemed to us, was eminently wise, particularly his statement that he could not support any proposal to set out terms of peace in detail at this stage of the conflict. But it does seem to us that he and some others, including even Mr. David Lloyd George, have gone beyond the bounds of ethical and even political prudence at some points.

It is possible to press the idea that we are not at war with the German people a little too far. There is a sense

in which that is true. But how far it is true must ultimately be determined by what the German people reveal of themselves. It should be borne in mind that Kaiserism, with all its bloody horrors, was indigenous to Germany; and much of the literature on the subject supports the assumption that the diabolism which characterized German operations in the Great War, was heartily approved by the majority of Germans. The stories of German war-prisoners showed that the German people as a whole—although, of course, there were some noble exceptions—were as thoroughly strangers to ordinary standards of morality and decency as were their masters.

Further, it is well to enquire whether the Germany of to-day is any better. Naziism did not spring out of the pit fullgrown: it was a gradual development, which the German people permitted to grow, and to which the German spirit offered a more or less cordial hospitality. It is, indeed, a thing indigenous to the German mind. It may be—and probably is true—that for economic and other reasons, hosts of Germans are secretly opposed to Naziism and the present war. But there is nothing succeeds like success; and if Hitler could make his present fiendish policies successful, how far would the German people take issue with him, or, even in their minds, disapprove of his accomplishments, on moral grounds?

When it was supposed that Kaiserism had been torn root and branch from the soil of Germany, time has proved that it was still capable of producing the vicious thing we know as Hitlerism. Can it safely be assumed that if Hitler and his associates were removed, Germany could then be trusted to behave herself as a peaceful neighbour to other nations?

But there are other matters that are being freely discussed which perhaps might more wisely be left to a later day for consideration, when the situation has sufficiently developed for governments to see more clearly. We are aware that it is ungracious to say, “I told you so.” We have no desire to assume that objectionable attitude. At the same time, it must be recognized that colossal blunders have been made. The “appeasement” policy, however sincerely and nobly conceived and determinedly

pursued, has turned out to be wrong. Because that is so, one cannot help feeling that further mistakes may yet be made.

It must, however, afford gratification to everyone that a clear and uncompromising attitude was taken in the speech of the Prime Minister yesterday, which left no doubt in anyone's mind, that reluctant as Britain had been to unsheath the sword, having been driven, in defense of righteousness to do so, she has now determined that nothing should divert her from pursuing the war to a just and victorious conclusion.

It is true that we ought, so far as possible, to avoid the multiplication of enemies, but how is it possible to regard Russia in any other light? She seems to have checkmated Hitler in Eastern Europe; but she has certainly not done it in our interests, nor from a zeal for righteousness. She has shown herself to be an unprincipled looter, who, when the fire-alarm sounded, hurried forth to gather up all she could for herself. But Russia's record, as well as Germany's, should surely teach us to be cautious. Hitler is no greater murderer than Stalin—and Naziism is not worse than Russian Communism. Both are dictatorships; both are devoid of any moral sanctions; and are alike in nature, though different in name. If peace terms should ever be considered in relation to Russia's approval or disapproval, what sort of peace could it be?

We may, however, legitimately hold this reservation in our minds: while young Russia, like young Germany, may have imbibed much of the principles of their masters, it is probable that the mass of the Russian people have been less infected with Communism than the German people have been infected with Hitlerism. There are probably not more than two or three million Communists at the outside in Russia. With half the population, there will be many more ardent Naziists in Germany. And it may be easier for the Russian people to deliver themselves from the yoke of Communism than for Germany to throw off Naziism. Neither nation is a stranger to revolution.

But what of Italy? Surely we cannot regard Italy as a white angel all at once. Mussolini may not be as shrewd as Hitler—and he has much less material to work on—but Mussolini and Fascism can have no proper place in any civilized order. Mussolini is as much a murderer and a liar as Hitler. We cannot forget the Abyssinian outrage, nor yet his participation in the Spanish Civil War. Mr. Anthony Eden left the Cabinet on the general principle that it was unsafe to negotiate with the dictators, but more particularly, at that time, with Mussolini. It is still unsafe: and it is just as necessary to the peace of Europe that Mussolini and Fascism should be eliminated from Italy, as that Hitler and Hitlerism should be eliminated from Germany. Therefore any preview of peace conditions that is based upon the good will of any one of the dictators is but a mirage, and can have no ultimate reality.

Last year—to be exact, September fifteen, nineteen-thirty-eight—during the Munich crisis, we published an article entitled, "Ending a matter by counsel at Abel". We think it may be germane to the present discussion to reproduce that article as a conclusion of this discussion. Now that a year has passed, we publish it without modification. Here it is:

Ending a Matter by Counsel at Abel

(From THE GOSPEL WITNESS of September 15, 1938.)

The Bible is a record of God's way of making and maintaining peace. It is not surprising therefore that from beginning to end, implicitly or explicitly, every page pronounces blessing upon the lovers of peace. That is philosophically inevitable since the record that God hath given us of His Son is a record of the Prince of peace. The blessings of peace are proclaimed literally in hundreds of passages. To think upon but a few of them makes one feel that he stands on the shore of an infinite sea.

We have always felt that the beatitudes with which the sermon on the mount begins are set out in logical sequence; so that, reversing one's steps from the gladness resulting from the contemplation of one's reward in heaven, he is led to reflect upon the blessing of being reviled and persecuted for righteousness' sake, and this, manifestly issues from the fundamental and settled attitude of soul commended in the saying, "Blessed are the peacemakers: for they shall be called the children of God."

The inherent principles of the beatitudes as part of the moral order of things, have application to nations as well as to individuals. It may be doubted whether in the world's history any nation ever so completely exemplified as Britain has done since the Great War, the spirit of the scripture which admonishes, "If it be possible, as much as lieth in you, live peaceably with all men." She has stretched the word "possible", of recent years particularly, to such dimensions as would have been regarded as diplomatically impossible in times not long gone by.

It has been the task of British statesmen in matters touching the Empire's foreign relations, to mobilize, in the cause of peace, all the resources of patience and perseverance and humanitarianism represented by the phrase, "As much as lieth in you". Many of us expected to see those resources long since exhausted. But that deposit of good will which providentially "lieth in" the British temperament seems to have been miraculously multiplied like the widow's little meal in a barrel, and little oil in the cruse. We could pray that such good will might never be exhausted until the Lord sends peace on the earth, were it not that we are taught that the wisdom which is from above, before it can become peaceable, must be "first pure". And we remember too that He Who is the King of all kings, and Whose throne and kingdom are the only throne and kingdom that are everlasting, is, by interpretation, "first . . . King of righteousness, and after that also King of Salem, which is King of peace."

On the other hand, one is amazed at the literal madness of those who apparently delight in war. Listening to Hitler's speech on Monday last, one was inclined to feel that this was some new kind of madness that had come upon men, as though some new, hitherto unknown, malignancy had issued from the pit. But it was not new: it was new only in its ability to breathe out its threatenings and slaughter into the ear of the entire world. The thirty-fifth, the one hundred and twentieth, and other Psalms suggest that the Hitler poison is not new. There was one who cried:

"Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp

(Continued on page 6)

The Jarvis Street Pulpit

"CULTURE" AND EVOLUTION

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 24th, 1915

The second sermon from a volume entitled Revelations of the War" by Dr. Shields. Published in 1915.

The rest of the sermons will be published weekly as extras in this paper.

"So God created man in his own image, in the image of God created he him; male and female created he them."—Genesis 1:27.

"And God saw that the wickedness of man was great in the earth: and that every imagination of the thoughts of his heart was only evil continually."—Genesis 6:5.

"When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools.

"And changed the glory of the uncorruptible God into an image like to corruptible man, and to birds, and four-footed beasts, and creeping things."—Romans 1:21-23.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."—Romans 5:12.

"He that is unrighteous, let him do unrighteousness yet more: and he that is filthy, let him be made filthy yet more: and he that is righteous, let him do righteousness yet more: and he that is holy, let him be made holy yet more."—Revelation 22:11.

I am to speak to you this evening on "Culture" and Evolution, that we may consider how the theory of evolution is affected by the war.

And I must begin with an apology for speaking upon such a subject at all. The pulpit should concern itself with spiritual matters: its special science is theology, which is the word about God. But it is impossible that this chief of all sciences should be unaffected by the general progress of human knowledge; for truth never contradicts itself, but is in perfect agreement in all realms. Moreover, the language of science, used in a highly technical sense by experts to-day, becomes the common street talk of to-morrow; and men adopt new phrases, as some people affect a grand style in dress by the secret purchase of second-hand costumes of distinction: in the one case with no knowledge of the figure the garment was first made to fit, and in the other, with only the vaguest apprehension of the idea these borrowed phrases were originally coined to express.

I am thus forced to set before you some definitions; and I must try to cast them in as simple, popular, and untechnical, a mold as possible. For what if we were confined to Herbert Spencer's definition of evolution? He says: "Evolution is an integration of matter and concomitant dissipation of motion; during which the matter passes from an indefinite, incoherent homogeneity to a definite, coherent heterogeneity, and during which the retained motion undergoes a parallel transformation"! But here is another and simpler definition: "The physical world and all things in it, whether living or not living, have originated by a process of evolution, due to the continuous operation of purely physical causes out of a primitive relatively formless matter." That is to say, the evolutionary theory assumes that the physical universe has become what it now is, not by successive creative acts of God, such as Genesis describes, but by purely mechanical processes, in which the original formless matter, by its own inherent energy, is cast into new and ever-varying forms. Thus man is the highest form of animate development, and is supposed to have mounted by innumerable transmutations, from protoplasm, through tadpole, up to his present form divine.

If this evolutionary principle be a universal law, it follows that it extends beyond the boundaries of the

physical realm. It must account for the human mind, as well as for the body, and it must explain the moral consciousness of men also.

Hence, there is a science of social evolution, which undertakes to account for human society, for national character and for the history of the world. In this wide sense, evolution is conceived of as "one universal process swaying alike the physical and the moral world." Thus it comes to pass that many present-day writers speak of the course of human history as though it were a stream, all of whose tributaries had their rise in some common prehistoric condition of human savagery. This, of course, involves the assumption that all the moral attributes of human nature are products of a stage of evolutionary progress upward.

I am aware that this hypothesis has gained a somewhat general acceptance, so that by many it is regarded as an established law; while to others, who no longer consciously hold it as a theory, it is like Abel in only one respect, that, being dead, it yet speaketh; and thus it influences their thinking more than they are aware. But fifty-five years is a short time in which to test the truth of a theory which presumes to account for the universal order of things as they are; and it is for only that length of time, since the publication of Darwin's "Origin of Species", that the theory has been received with any general favour.

Is it not perfectly plain, however, that this view of the physical and moral worlds is opposed to the verses of Scripture I have read? I know, of course, that many minds have ingeniously devised not a few theories by which the Bible might be interpreted to harmonize with the principle of physical and moral evolution. But all such attempts have been an absolute failure. I have long since given it up. It is now perfectly clear to me that the Bible and the evolutionary hypothesis cannot both be true. It seems to me impossible that any logical mind can come to any other conclusion. If evolution could be established, for me, the Bible would be forever discredited. All attempts at harmonization have resulted only in the emasculation of Scripture in general; the rejection of much of Genesis; the torturing of the whole Pentateuch; the weakening of the Bible's authority; and the dishonouring of its Subject, the glorious Son of God.

I hope to show that the proof or disproof of the theory of evolution, as of the Bible, will be found in the moral rather than in the physical realm. Geology's guesses at such vast periods of time as are almost unimaginable, are beyond our poor powers to prove or to deny. If you would gain a reputation as a prophet, you must be sure to date the time for the fulfilment of your prophecies a few thousand years hence: then you will be sure that no one will be able to remind you of your presumption. The interesting speculations of biology as to the probable reason for the resemblances between adult life in the lower orders of nature, and embryonic life in the higher, lead at most but to the borders of probability; and we may none of us hope to live to such an age as would enable us to travel far enough along that road of observation to arrive at absolute certainty. But in the moral realm there is hope of finding immediate certainty as to whether the Bible or evolution is worthy of further credence.

And this leads me to the necessity of framing another definition. What is meant by "culture"? Everybody knows the meaning of such words as agriculture, the cultivation of the field; and floriculture, the cultivation of flowers; and horticulture, the cultivation of the garden.

There are few more interesting occupations than that of the study of words. They are often the expression of moral sentiments; and so important are they that by our words we are to be justified or condemned at the last day. A word which is popularly received and employed, represents an idea which is agreeable to the popular mind. Until the last century the word "culture" was not in general use by English writers, but was used only with a strong consciousness of the metaphor involved; that is, the idea of tilling and preparing the earth for crops, and developing to the full its potentialities. But for the last fifty years it has come to mean more than that. Mathew Arnold defined culture as "the acquainting of ourselves with the best that has been known and said in the world, and thus with the history of the human spirit." Sir Edward Burnett Tylor says: "Culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society." Another authority defines the word as now "applied to the improvement of the whole man, bodily, mentally and spiritually, although bodily training is not prominent unless specially mentioned; the moral and the spiritual are jealously included . . . Culture in its broadest sense may be called the highest phase of civilization." Thus culture stands for the "educing or drawing forth of all that is potentially in man, the training of all the energies and capacities of his being to the highest pitch, and directing them to their true ends."

You will see, therefore, that this word is a word of true moral dignity, a word which consorts on terms of equality with such verbal aristocrats as *refinement*, *civilization*, the *humanities*, *benevolence*, and other words of high moral lineage and association. The word *cult*, which stands for homage and worship, is a near relative. "Culture", therefore, is a word which is representative of the highest human product, physical and moral, of the supposed evolutionary process.

So much for our English word of Latin origin, "culture".

But what relation does that bear to the German word spelled "Kultur"? I do not claim to be able to speak

with authority on matters involving exact German scholarship; but I think you will find that the view I now present to you will be accorded only the fullest confirmation upon inquiry at the most authoritative sources.

You will, of course, recognize at once, that in their etymological significance the English and German words are akin. And in the sense in which it was used originally in German speech, the word "kultur" was synonymous with our English word "culture". As at present used, however, in German thought the word "kultur" is as nearly as possible equivalent to our now much-used English word "efficiency". Its present inferior utilitarian meaning of efficiency is due to the importation into it of that concept which is the German idea of the acme of human development as represented by German civilization.

So that the word "kultur" itself is an example of the working, even in human speech, of a law of deterioration. In its present use it is shorn of all its finer attributes, and reduced to a mechanical, inexorable, bringer-of-things to pass.

Can you imagine a piece of land of perhaps a few thousand acres' extent? Through it there winds about a pure river. On either side there stretch away rich undulating lands, where cattle graze in green and luscious pastures, or reapers work amid the golden grain. In one direction there is a building of chaste but simple design—a college, rich in its traditions of unselfish devotion to the cause of learning, and hallowed by its association with illustrious alumni who have brought blessing to the world. Hard by, are gardens laid out in perfect taste, abloom with rarest blossoms, enriching with their beauty and their fragrance all who dwell about them. And over there, a modest dwelling stands with grass and flowers around it. Before the door a mother sits and sews and sings; while little children romp about and fill the air with merry laughter. Yonder on the highest point of land, there stands a church, the symbol of the life it represents; the architectural embodiment of physical strength, of intellectual achievement, of moral symmetry, and spiritual beauty: and over all, the mantle of a living vine which drinks in rain and dew of heaven, and lives by heaven's sunshine.

Can you hold that picture in your mind? That is "Culture".

But now, behold a transformation! The gently undulating fields are reduced to a common level. Where honey-suckled hedges grew, high walls surround the former scene of beauty. Within, great buildings of the most forbidding, prison-style of architecture are erected. Where once the garden bloomed, huge iron cranes are working; and where the children played, grimy men are labouring; and where the music of the children's laughter rang, clanging machines and ponderous, thundering hammers fill the air with the most blatant discords. The college is now only a chemical laboratory. The church with its heavenward-pointing tower is displaced by a hideous chimney, through which great blast-furnaces pour their *essen*-tial, sulphurous fumes, to blacken and blight the land by day, and light the countryside by night as with the lurid flames of hell!

That is what Germany calls "Kultur"!

The now notorious Bernhardt always assumes the correctness of the supposed universal law of the survival of the fittest. But agreement with that brutal doctrine is not confined to Germany. It is a theory which is most acceptable to those who believe themselves to be included

in the category of the "fittest". It is a merciless principle which determines the ruthless course of many commercial organizations known as "trusts". And all sorts of iniquities have been justified by the specious plea that it is only the operation of the universal law of the survival of the fittest. If some must starve; if others are crowded to the wall; if men and corporations rise on stepping stones of their dead competitors to higher things, no one is to blame: it is due to the operation of inexorable law, the fittest survive!

No more immoral doctrine was ever promulgated. If it were true, the Originator of that mighty impulse, the Author, the First Great Cause—the name by which the Initiator of the evolutionary potential is called is unimportant—the Creator who first set that law in motion must have been an almighty devil! And yet men have delighted in it; preachers have preached it from their pulpits; and for fifty years it has been a moral blight on human thought. But now we see its operation on a large scale. Prussian militarism is the ripe fruit of the brutal doctrine of the survival of the fittest. If you ask me whether the war does not prove its truth, I reply, "When the war is over the world will see whether mere brute force is fittest to survive; or whether it be true that even the sparrows have an omnipotent Guardian Who chooses the weak things of the world to confound the things that are mighty, and base things of the world, and things which are despised, and things which are not, to bring to nought things that are.

In the meantime whatever may be said of evolution as a physical law, the doctrine is utterly disproved as a principle of operation in the moral realm. There "Culture" becomes "Kultur"! History repeats itself, and Nebuchadnezzar descends from his throne to the level of the beasts, until his hairs are as eagles' feathers, and his nails as birds' claws. I will not recite the horrors of the war; but ask you only to consider whether Germany's open violation and repudiation of every principle of morality shows one step of moral progress since this moral turpitude was anciently declared to obtain: "And God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually."

Dr. F. W. Gunsaulus, of Chicago, in Plymouth Church, Brooklyn, the pulpit of Dr. Newell Dwight Hillis—who was, and for aught I know is still, an avowed evolutionist—preaching on, "The Roots of the War", spoke of the theory of the survival of the fittest and of evolution in general, which he said had played an important part in causing the war. Dr. Gunsaulus said:

"Unconsciously, while we thought we were advancing into the realms of eternal peace, we were carrying with us the lower forms of life. We were carried away by the phraseology and the deepness of thought of evolution. We thought of war as something belonging to the past, as belonging to a lower form of life which we had left behind us.

"Man, in his primitive state, argued with the club, killed his men and was a hero. The belief in this method of settling differences resulted in war. Then man's march of progress began, and it went on and on until he reached the stage that he believed that he could never retrogress. He was proud of himself; he could play and paint and mold and write; he began to think that war was a relic of the past. But all too soon his illusion was broken.

"Women and motherhood are factors which soften and strengthen the life processes. Man came to realize that woman had her place in the world. Woman was the cause of all knightly deeds. Jesus found that the world had been over-masculine, and He balanced it. To the mannish word He added the feminine characteristics of faith, hope, sym-

pathy, patience, and love. Finally, we thought war belonged to the past, when the flash of a pistol showed that we really had not progressed; and the wreckage now lies over the blood-soaked fields of Europe.

"Men have lost confidence in the theory of evolution since the war began. Now men are turning back from their illusion to the real religion, to the real God. All over Europe men were interested in a god without moral fineness, not as good as Jesus. Beliefs changed from this God to the scientific god furnished by 'unphilosophic philosophers'. The nations of Europe have thought of a god as a tribal god, owned by one nation, a competitive god. This is one of the causes of the war.

"This quarter of a century has been the most impatient in all history, and this impatience has led to the deification of militant virtue and efficiency. This, in turn, has brought a war, the like of which Europe has never seen before.

"The weakness of the modern world is that it provides no substitute for the apparent heroism which made the heroes of the days of chivalry. Man's soul longs for strife, but the strife it must be given is one which does not bring with it garments of blood and rows of corpses. We must produce a battle which will take all the work of mind and body. The arts and sciences are stagnated, our progress made us believe that this could never be; yet the powers of darkness have triumphed. The grand vision was within reach, but it has been lost again."

We may well earnestly pray that Dr. Gunsaulus' prediction that men will now return to the true God may be fulfilled. For the fact is, my brother, left to ourselves we go down, not up; we grow worse, not better. When men try to make for themselves an image of the uncorruptible God, there is no evidence of their being subject to any evolutionary law. Not liking to retain God in their knowledge, professing themselves to be wise, they become fools; and, first likening God to corruptible man, they do not stop in their downward course until they have made as a representation of God, an image of some creeping thing. Whether the image be material or mental, the principle is the same: men do not naturally grow into a knowledge of God.

You cannot account for Jesus by any theory of evolution. He was not born from below but from above. By the law of divine intervention He entered into human history. No mechanical theory of the universe can account for Him. No such character as Jesus could ever have entered into human life but by the principle He Himself enunciated, "I came down from heaven." And moral perfection can never be evolved from corrupt human nature. Germany shows us what to expect—Hell with the top taken off!

Our only hope is in God. Oh, do not try to rule Him out. He must come to me personally, miraculously, supernaturally. He must create within me a new heart. He must make me altogether a new creature. The whole philosophy of the moral evil of the world is summed up in one of the verses I quoted at the beginning, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." And the evil of the world can be corrected only by the advent of a superior power, by the power of the second Man Who is the Lord from heaven. I leave with you, therefore, the old doctrine which I must never fail to proclaim: in the light of this worldwide horror we shall come to understand why Jesus Christ said, "Marvel not that I said unto thee, ye must be born again." We must be regenerated by the Spirit of God; our sins must be washed away by the Blood of Christ: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." That is the revelation of the Book; and that is one of the revelations of the war.

TERMS OF PEACE WITH GERMANY

(Continued from page 2)

arrows of the mighty, with coals of juniper. Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace: but when I speak, they are for war."

It is very difficult to live at peace with principles of righteousness and truth, and with Adolf Hitler at the same time. As we heard his speech, and have since read it, we thought of one older than he of whom it was written: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it."

A truly fearful responsibility rests upon the statesmen of Czechoslovakia, France, and Britain, at this hour. They must think of the possibility of the sacrifice of the lives of millions. We are by no means convinced that Britain has been as diplomatically wise as she might have been. We still believe that Hitler might have been halted long ago. But the question is, What shall be done to-day? We are too modest to assume that any suggestion of ours could ever even come under the eyes of "the powers that be", but for our own relief, if for no one else's, we offer a suggestion.

When the Great War was nearing its end, in October, 1918, this Editor, preaching in Spurgeon's Tabernacle, London, expressed the view that it would be a mistake to discuss terms of peace anywhere but in Britain; that if Germany were sincere in seeking an armistice, there need be no further bloodshed; that her armies could stand aside until a strong allied force was camped in the German capital. Then Germany as a whole would have known that she had lost the war which she precipitated. Instead, her leaders have told her that she was the victim of some sort of betrayal, and the special object of the malice of the rest of the world.

We have deepest sympathy with a great host of the German people. We have no more sympathy with, nor respect for, Adolf Hitler than for the devil himself, from whom he has proceeded, and to whom he belongs. We believe he should be regarded by the whole civilized world as a mad man, and an outlaw.

There was much political wisdom in the world before we were born, and not a little in biblical days. Here is a story from the Second of Samuel, chapter twenty:

"All the people went on after Joab, to pursue after Sheba the son of Bichri. And he went through all the tribes of Israel unto Abel, and to Bethmaachah, and all the Berites; and they were gathered together, and went also after him. And they came and besieged him in Abel of Bethmaachah, and they cast up a bank against the city, and it stood in the trench: and all the people that were with Joab battered the wall, to throw it down. Then cried a wise woman out of the city, -Hear, hear; say, I pray you unto Joab, Come near hither, that I may speak with thee. And when he was come near unto her, the woman said, Art thou Joab? And he answered, I am he. Then she said unto him. Hear the words of thine hand-maid. And he answered, I do hear. Then she spake, saying, They were wont to speak in old time, saying, They shall surely ask counsel at Abel: and so they ended the matter. 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? And Joab answered and said, 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. Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it out to Joab. And he blew a trumpet, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king."

Greatly daring, we would venture to say what we should propose were we Prime Minister or a member of the British Government! In the confidence that there must be millions of people who "are peaceable and faithful" in Germany, we would announce a definite policy toward that nation in some such terms as these:

His Majesty's Government deems it wise to issue a statement to all the nations of the world by which it proposes its future actions shall be bound. This Government is determined, so far as it may be possible in agreement with principles of truth and righteousness and judgment, to live on terms of peace and amity with all the nations of the earth. It believes that the people of Czechoslovakia should be permitted to settle all the internal affairs of that nation in their own way, and to their own satisfaction, without interference from anyone from without: but in view of the relation of Czechoslovakia to other nations, and of the effect which would inevitably be produced in Europe by Germany's interference with the domestic affairs of Czechoslovakia and of the effect which would inevitably be produced in Europe by Germany's interference with the domestic affairs of Czechoslovakia, this government stands uncompromisingly with France in its determination to use all its resources to prevent Germany's setting Europe ablaze by interference with Czechoslovakia's domestic affairs.

His Majesty's Government refuses to believe that any civilized nation can approve of Chancellor Hitler's war-mongering proclivities; and His Majesty's Government here announces that, in view of Chancellor Hitler's declaration that his leadership of Germany is "quite absolute", if Germany should invade, or attempt an invasion of Czechoslovakia, by force, His Majesty's Government will hold Adolf Hitler personally responsible for the crime. In such an event, being forced to make common cause with France and Czechoslovakia, in defense of national rights in the latter nation, and for the prevention of the enslavement of the rest of Europe by German Nazi-ism, when once war is begun, His Majesty's Government here lays down at the outset the irreducible terms upon which peace may be restored. The British Government will never discuss terms of peace with Germany unless and until the person of Adolf Hitler shall be delivered for trial to a court constituted of nations in alliance against Germany, for judgment as a common murderer; or, otherwise, unless and until it shall be assured that the judgment of death has been executed upon the said Adolf Hitler by German authorities.

And further, that the British Government has no quarrel with Germany as such, and is ready to discuss peace at any time on the conditions named.

Even if the Sudeten section of Czechoslovakia were ceded outright to Germany, there is no hope that that would secure peace to Europe. Germany would merely dig herself in, and provoke a quarrel over something else, that would be a pretext for the conquest of Czechoslovakia as a whole.

As we go to press, the papers announce that Mr. Chamberlain is flying to Germany to see Hitler; the assumption must be that he is possessed of some occult powers which neither the British Ambassador to Germany, nor anyone else, possesses.

We greatly fear that Mr. Chamberlain's visit to Hitler will be interpreted as a further evidence of Britain's timidity or weakness, and that it will make matters worse instead of better. Hitler is apparently determined to effect the absorption of Czechoslovakia, and has deliberately fomented trouble in the Sudeten areas to provide a pretext for his interference.

Everyone will recognize, however, the tremendous responsibility which rests upon the Premier; and his present course in flying to see Hitler, though it be like the last effort of friends to save a patient suffering from some incurable malady by the purchase of a sample of the hundredth quack remedy—when the undertaker is called at last, it can at least be said that no effort was spared to avoid the necessity of his services. Our own fear is that the attempt to preserve peace by the use of sedatives will only postpone the inevitable operation, and make it a still bloodier affair when it actually comes.

Meanwhile we rejoice that "though clouds and darkness are roundabout" the supreme Arbiter, "righteousness and judgment are the habitation of His throne."

Bible School Lesson Outline

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

Vol. 3 Fourth Quarter Lesson 42\ October 15th, 1939

THE MURMURING OF THE PEOPLE

Lesson Text: Numbers 11.

Golden Text: "And he gave them their request, but sent leanness into their soul."—Psalm 106:15.

For Reading: Numbers 7 to 10.

The chapter before us introduces the second section of the Book of Numbers. The first section (chapters 1-10) deals with the preparation of the people for their marching and warfare: the second section (chapters 11-21) deals with their journey from Sinai to Moab. The first section describes God's appointment for their work and worship, and stresses unity, harmony and holiness. The second section, on the other hand, describes the actions of the people as characterized by discontent, discord and disobedience. The same sad story of man's failure in spite of God's provision is repeated in many an individual life.

The contents of this second section of Numbers may be summarized according to the eight murmurings recorded. The people complained against God at Taberah (11:1-3), at Kibroth-Hattaavah (11:4-9), against God's leaders (12:1-16), against the land (13:14), against the priesthood (16:1-40), against the judgment of God (16:41-50), because of the lack of water (20:1-29), and because of lack of bread and water (21:1-35).

I. Murmuring Against the Hardness of the Way—verses 1-3.

The children of Israel had at first rested quietly in the leading of Jehovah, trusting Him to guide them in their wilderness journey (Num. 9:23). But, like many a pilgrim, they grew weary in the way, and complained against the hardships of the path they were called upon to tread (Gal. 5:7). The place chosen for them was not to their liking; the restrictions of the cloud and pillar of fire had grown irksome (Num. 10:33, 34). Such is the ingratitude of the human heart! How frequently men struggle against their own best interests!

The children of Israel had not learned to be content, and punishment came to them at Taberah, "the place of burning". We should cultivate the spirit of contentment and cheerfulness (1 Cor. 10:10; Phil. 2:14, 4:11; 1 Thess. 5:18; 1 Tim. 6:6, 8; Heb. 13:5, 6; Jas. 5:9).

II. Murmuring Against the Hunger of the Way—verses 4 to 9.

At Taberah the people murmured against the way God led them, while at Kibroth-Hattaavah they murmured against the way God fed them. They yearned for the food of Egypt, the luxuries and carnal pleasures of the heathen court, but they forgot about the cruel oppression which was involved. It is thus that Satan lures men to their doom, showing them the dazzling scenes, but concealing the dangers (Gen. 3:4, 5).

The mixed multitude consisted of those who had left Egypt along with the children of Israel, but Egypt had not left them (Gen. 13:5-14; Exod. 12:38; Neh. 13:3; 2 Cor. 6:14-17). They were professors, but not possessors. They caused Israel much trouble, hindering their spiritual progress. The advance of the church is greatly hampered by those who make a mere profession of Christianity (1 John 2:19).

The children of Israel despised God's heavenly provision for them. They turned from the manna, which tasted like wafers with honey (Exod. 16:14, 31). Many in our day turn from Christ, the Bread of life, and neglect His sweet word (John 6:41-43; Rev. 2:4).

III. Murmuring Against the Heaviness of the Way—verses 10 to 15.

Discontent is contagious. Even Moses, meek as he had been (Num. 12:3), began to echo their complaints, and asked the Lord unlawful questions, questions which sprang from a rebellious and unbelieving heart. To ask the Lord the question "Why?" in connection with His dealings with us is to doubt His love, His wisdom and His power.

Discontent was soon followed by utter discouragement, and the despairing prophet was ready to die (1 Kings 19:4). Moses had made the mistake of pouring out his complaint against the Lord, rather than before Him (Psa. 142:2). His doubts would have disappeared had he taken them to the Lord and left them there.

IV. God's Answer to Moses—verses 16 to 30.

The Lord dealt tenderly with the over-wrought prophet. Moses was relieved of some of his burden, and seventy elders were to share the responsibilities of leadership.

The provision of power varies according to the need (Deut. 33:25). As the responsibilities of Moses was decreased, so were the Divine resources available for him; he had not such a large measure of the Spirit resting upon him. This was the first step in the retirement of Moses. Inasmuch as he failed to honour God completely, God could not trust him to such an extent as before. Under similar circumstances, Elijah was told to anoint Elisha to minister in his stead (1 Kings 19:16).

Moses questioned God's power to provide flesh for such a large company (compare John 6:7). God is abundantly able to perform that which He has promised (Isa. 50:2, 59:1; Ezek. 12:25, 24:14).

Joshua, the young minister of Moses, was intensely loyal to his master, but he must learn to consider the larger interests of the Lord's work (Mark 9:38; Luke 9:49). Moses had a more generous heart and wider sympathies.

V. God's Answer to Israel—verses 31 to 35

God caused the quails to descend to about "two cubits (three feet) above the face of the earth" (Revised Version), so that they could easily be captured. There was such an abundance of game that each person gathered about ten homers (860 gallons)! To such an extent were the people controlled by carnal appetite.

God satisfied their hunger, but wrought upon them a plague because of their murmuring and unbelief. He did not interfere, and their sinful desires were allowed to be satisfied to the point of surfeit and loathing (Psa. 78:27-31). He granted them fullness of body, but leanness of soul. In complaining that their soul was dried away (verse 6), they spoke more truly than they knew (1 Pet. 2:11). How terrible when God allows men to have their own way! Many were buried at Kibroth-Hattaavah, "The graves of lust".

TWELFTH ANNUAL CONVENTION

October 24, 25, 26

These are the dates and place of the TWELFTH ANNUAL CONVENTION of the Union. This year will be an historic meeting as we enjoy the familiar hospitality of the Jarvis Street Church in its magnificent new building. All the sister churches will rejoice in the great achievement represented in the fine new edifice as an evidence of the favour of God not only to Jarvis Street but to the entire Union fellowship.

There are other new buildings in which we also see the hand of God: Kapuskasing, Sudbury, and Sarnia. We have splendid reports from all our fields at home and abroad. More than ever before the great task of proclaiming the gospel of the grace of God demands the consecration and the prayers and energy of each member of every church. *We are at war!* Let us hold high the gospel banner at such a time as this when men and women need the comfort and the strength of the Good News.

At the request of the Board, a special message is addressed to the churches regarding the Convention. It is a big undertaking to bring delegates together from many widely scattered churches, arrange for their entertainment, plan a profitable and inspiring programme, transact the business of the Convention, and send hundreds of our people to their homes refreshed and grateful for the time of fellowship. We earnestly request the prayers of all our churches that the good hand of the Lord may be upon those who plan, as upon all who come up to the Convention, to the end that the name of our great God and Saviour may be glorified in every session and the work of His Kingdom advanced.

And as our churches pray in this way, the Board further earnestly requests them to pray and to plan that all expenses in connection with the Convention may be met at the Convention itself. There is cost of printing the full reports presented for the delegates' information, the cost of programmes and badges, and speakers' expenses, and of many other things necessary for a successful Convention; all these things cost money. We are writing this now in order to avoid the necessity of saying it at the Convention. Let the delegates come fully prepared for the offerings. While it may be that delegates who come from a distance may not be able over and above their train fare to give as much as others; we venture to suggest that the churches that send them might take up a Convention offering in the home church to give their delegates to pass on in the general Convention offerings. If our pastors and churches take this burden to heart before we come together, we should not only pay all Convention expenses, but have a fund in hand to provide a war chest for future activities in coming days. Let us all pray and plan for a great Convention.

NEWS OF UNION CHURCHES

Briscoe Street, London, Thanksgiving Rally

Thanksgiving Rally will be held in Briscoe Street Baptist Church, Monday, October 9th. There will be two sessions: 2.30 and 7.45 p.m. The Wigden Solored Quartette will sing afternoon and evening. There will be two special speakers in the afternoon, and one in the evening. Bring your basket as to a picnic, and tea will be provided by the ladies of the church.

OPENING SERVICES AT NEW SUDBURY BUILDING

On Sunday and Monday, October 8th and 9th, the church at Sudbury plans to hold the first services in the new Black Lake building. Many friends have heard of this project through THE GOSPEL WITNESS and have had a share in it. The occasion will be a great and glorious one.

On Monday the 9th, Thanksgiving Day, a council will meet afternoon and evening in the new building to consider the official recognition of the newly formed Sudbury church and the ordination of the pastor, John Boyd.

Rev. W. S. Whitcombe, M.A., Secretary of the Union, will be the special speaker at the opening services. A number of believers from all the four stations in connection with the Sudbury church will be baptized at this first service in the new church building. A number from distant churches have signified their intention of being present for the council meeting on Monday, and Rev. Robt. Brackstone will begin a series of special meetings all the rest of the week.

Many who would enjoy a trip to Sudbury and a time of fellowship will be interested to know that the railways offer large reductions for Thanksgiving week-end.

JARVIS STREET LAST SUNDAY

The Pastor being indisposed by a heavy cold the Jarvis St. pulpit was occupied in the morning by Rev. W. G. Brown, M.A., and in the evening by Rev. W. S. Whitcombe, M.A. Everybody says the congregation enjoyed two great sermons.

TWELFTH ANNUAL CONVENTION

of the

Union of Regular Baptist Churches
of Ontario and Quebec

October 24th, 25th, 26th

in the

NEW JARVIS STREET BAPTIST CHURCH

The complete programme will be announced shortly.

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