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Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.
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The Jarvis Street Pulpit

A THRONE UNMOVED IN A SHAKING EARTH

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, January 7th, 1940

(Stenographically Reported)

"Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

"And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

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

"For our God is a consuming fire."—Hebrews 12:26-29.

It may still be possible, even in this day, for one to live in a very restricted sphere, having but few correspondences, isolating oneself largely from others. There are people who do not touch the world in any large way.

I remember some years ago being in a Pennsylvania city, not very far from Philadelphia. I was introduced to one of the city editors. I had bought the local paper and the Philadelphia papers, to get the news of the day. I remarked to this editor that I found little but local news, and not very much foreign intelligence; and with quite a superior air he replied, "The United States is not interested in the rest of the world." That was rather too bad, was it not? I am sure he was not a typical American, but there are people in this country and everywhere, who are not interested in the rest of the world.

I recall a story of a Canadian, a French-Canadian who had been somewhere away in the woods when Queen Victoria died. Sir Wilfred Laurier was then the Premier of Canada. When this man came out of the woods he learned the news that the great queen was dead, and with much sympathy he enquired, "And who has her job now?" To which he received the reply, "Her son, Edward the Seventh." "My", said the French-Canadian, "what a pull he must have had with Laurier!" He too, lived rather a restricted life, and knew little of the wider world.

There are but few of that sort, but there are not a few who do live much to themselves. They have experiences which sometimes they think are quite unusual,

quite singular, but discover later that others have had just the same sorrows, and the same troubles as they. Have you noticed, when sickness comes into the home, or some other kind of trouble, how quickly you discover a host of people who have had the same experience? They seem literally to swarm about one, to tell their tale of similar troubles.

It is possible to live in a segment of time. There are people who have little interest in historical matters. They care nothing for yesterday. They have no ear for its voice, no heart for its experiences, no understanding of its lessons. "Now there arose up a new king over Egypt, which knew not Joseph." He was a man without historical perspective, who knew nothing of the past; and because of that, brought himself and his people to disaster.

Equally, one may have no eye and no ear for the future, and live as though there were no future of significance. They live for the present only. If we do, we may persuade ourselves that we live in rather strange days; we are disposed to pity ourselves because of our difficult circumstances. Yet the wise man, who was a keen observer, was right when he said, "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun." We learn, if thus we are alert to the lessons of the past and the predictions of the future, that ours is not such a singular day, but that we are passing through experiences which are inseparable from human life. It is well therefore that we

should learn to distinguish between the transient and the permanent, between that which is movable and that which abides, between the temporal and the eternal.

In the verses I have read to you, these elements of life, these differing qualities, are brought together in juxtaposition and contrast, set side by side, that they may be measured and weighed, and their values appraised—the things which may be shaken and the things which cannot be moved. It is of the very genius of the Christian religion, of the very essence of saving faith, that it enables us so to differentiate between the things that are valueless and the things which are of everlasting worth.

I.

Here, then, IS A WORLD WHICH CONSISTS OF THINGS WHICH "MAY BE SHAKEN". I am not speaking of the earthquake in Turkey, though it is true that the old earth itself can be shaken. But it is true of all earthly things, that they may be moved; they are not stable; they do not abide.

It is true of *all our earthly possessions*. What efforts men make to secure permanent possession of wealth! "Their inward thought is, that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not: he is like the beasts that perish. This their way is their folly: yet their posterity approve their sayings." We are slow to learn, but how utterly unreliable these earthly things are! There are men who describe their wealth—bonds, and debentures, and mortgages, and deeds—as "securities". It is almost laughable. "Security!" They are not secure. We had some "securities" given to us for the Seminary. They were supposed to be worth some thousands of dollars, but we discovered later that the company in whose names these debentures had been issued had become bankrupt, and had passed out of existence. The debentures were not worth even the paper they were written on.

It is very difficult to secure anything in this life. A man buys a piece of property, and he searches the title, employs some keen-minded lawyer to "secure" him against possible loss. Yet he is only buying, at the best, something that can be "shaken".

On one occasion when coming home from New York, I got into conversation with a wealthy man on the train. I found out later that he was a very rich man, had given some millions to a university, had erected a great building which bore his name. He learned I was a Canadian, and chuckling to himself as only one who knows can, he said, "I had some property in Canada once." "You had?" "Yes, but the deed would not hold it." "What was wrong? Was it not properly drawn?" "For anything I know, but the wind blew it away." "What do you mean?" "I mean just that. I had bought just so much sand; it was not worth anything."

You cannot buy anything that the wind will not blow away. You cannot secure anything in this life; all things are shaken. Riches, as the Wise Man observed, "certainly make themselves wings; they fly away as an eagle toward heaven." How many people have we all seen of recent years who have been stripped of everything! I used to know people who were quite wealthy, who to-day have nothing at all; everything gone. And yet for these trembling things men will sometimes sell their soul. "What *shall* it profit a man, if he shall gain

the whole world, and lose his own soul?"—if his life, his soul, if you like, but his life in its largest significance, misses the purpose and plan of it all?

There are *some things more valuable than property*. I do not know anything that is quite so like heaven as a happy family, father and mother and children around the table, the children their parents' greatest assets. You could not buy them, they are their parents' most valued treasures. And what a happy thing it is to see a family circle complete! Fathers and mothers, do you not wish you could always keep your children with you? Do you not wish you could put them in a safe somewhere, and make them secure? But thieves break through and steal even these jewels. Death comes, and the family circle is broken. What is left of them are scattered abroad, and at last some lonely man or woman lives only with memories of the past. Ask him, ask her, about it; and they will tell you, "This is a world made up of things that can be shaken, and taken away."

Sometimes it seems as though there were nothing left in such circumstances. Sometimes it comes home to us still more personally. How splendid it is to see a strong man, full of vigor, able to fulfil the obligations of life, bearing life's burdens easily, meeting all the exigencies of the hour as being quite equal to them all. Then something lays hold upon him, and you see the strong man bow himself, as something saps his strength. You do not see him for a year or two, and then you come upon him, a mere wreck, shrivelled, worn, feeble, leaning upon his staff, dependent upon others, all the strength of life gone; and the system rapidly declining. Ah yes, the day comes when this tabernacle is dissolved; the pegs are drawn, and the tent is taken down. I knew a man who had preached in this pulpit, suddenly caught away; and another wrote of him:

"Fold up this half-worn tent,
Put it away
Under the daisies there,
Against that day."

There is not much of us, dear friends. If we would learn the lessons of yesterday, and listen to the voices of generations that have gone, it would warn us that at best,

"Brief life is here our portion,
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life is there."

In our day we have seen what, for a generation or so, was not observed on earth: *we have seen great empires fall and thrones totter as though they had been shaken by a mighty earthquake*. But a generation ago, Germany was universally respected—and feared—as one of the world's great empires. Her ruler was one of the chiefest of the rulers of earth. Her glory is all gone now. It has become, apparently, a nation of mad men, morally bankrupt, and materially bankrupt too—everything gone. Look at Russia, proud Russia, with her almost illimitable domains, the land of the Czars, with all their splendour, now brought to nothing, and to a condition of chaos. Russia to-day is great only in numbers. Thrones, I say, and kingdoms, and great empires, have come falling down like Babel's tower.

These things have their testimony. You remember how the Bible says, "The grass withereth, the flower fadeth: but the word of our God shall stand for ever." The withering grass and the falling flower, as well as trembl-

ing thrones and shaking kingdoms, should all speak to us of the transitoriness, the instability, of all earthly things.

My text says that *there is a day coming when these things shall be shaken even more than they are now*. These conditions which we now observe are only symptomatic of the quality that inheres in this earth itself.

Why the earthquake in Turkey? We were horrified at it. Those who profess to know say that the disturbances occurred sixteen miles below the surface of the earth. In the very earth itself, there was, if I may so say, a constitutional weakness, and at last it broke, and towns and cities crumbled, and thousands of lives were snuffed out.

Yet men think this earth is a very solid thing, and behave as though it were going to endure for ever. But it will not. These tremors and quakes have a voice if we had ears to hear. I believe God speaks to us in circumstances. He speaks to us through these natural phenomena, through His governance of the world. "The heavens declare the glory of God; and the firmament sheweth his handywork." "The stars in their courses fought against Sisera." They did not need to go out of their courses. The very nature of things fights against the man who fights against God.

My text says that a day is to come when He Who spake from Sinai, and thereby shook the earth, will some day so speak that He will shake the heaven and the earth. I wonder is there any young man here who says, "I do not believe that"? Your objection has been anticipated in the chapter I read this evening: "There shall come in the last days scoffers, walking after their own lusts"—after their own desires, after their own covetings, of the earth earthly. They want the earth to remain, so they scoff at the promise of Christ's coming and say, "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." It is true they have continued as they were. But we measure things by our little three score years and ten: God measures them by an infinite scale. A day with Him is as a thousand years, and a thousand years as a day. He moves in the amplitude of eternity, He accomplishes His purpose in the leisure of unnumbered years. He is not shut up to the rise and set of sun. A day will come when "the heavens will be on fire, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

You do not believe that? "No! That is quite unscientific." They used to say that the story of the Deluge was unscientific. They mocked at it. But they dug into the past, and discovered it to be true. And if our eyes and ears were open, we should learn from the past something of the future. He will no more destroy the earth with a flood, but He will some day destroy it with fire.

But He will do it only once: "Yet once more." There are not many comings of the Lord: He came once and He will come "yet once more." "But He comes for His saints before He comes with His saints," says some one. The Bible does not say so. It is not true. "Yet once more." That is all. He will not come twice more: He will come "once more." And when He comes the heavens shall be on fire, and the earth shall be consumed.

That "once more" is designed at last to separate between the things that may be shaken, and the things that remain. Do you not see that that time of testing is going to draw a line of demarcation between the things

which are perishable, sin-stricken, mortal, like the men who have cursed the earth—these things shall be purged away, that the things which cannot be shaken may remain. To what are you giving your thought, to things that can be moved, or to the things that abide?

II.

"Wherefore we receiving a kingdom which cannot be moved." FAITH RECEIVES A KINGDOM. That is a great thing, to receive a kingdom. Have any of you young ladies ever dreamed that you would like to be a princess? When you saw the Queen, did you wonder what it would be like to be a queen? I venture to say you did. But to receive, not a kingly crown merely, but to receive a kingdom, how wonderful that is! That is what the Holy Ghost speaks of here in contrast with all these shaking temporalities—"But we receiving a kingdom which cannot be shaken."

What does that mean? The kingdom of God is within us. We receive the principles and the power of the kingdom even now. We read of the possibility of tasting the powers of the world to come, of the age to come. The believer receives the earnest of his inheritance. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We are made a kingdom of priests unto God, a royal priesthood. We receive a kingdom even now. I fear that there are a great many people who think of a kingdom that is to be set up on this old earth—rather a carnal conception—a temporal rebuilding of Jerusalem, and I know not what else. What a strange delusion that is! We receive a kingdom even now. Jesus, in His parable of the sower, spoke of the "word of the kingdom", receiving the word was receiving the word of the kingdom. This is the last will and testament of the King, by which we are made heirs of the kingdom, and we receive the word, and the word of the kingdom, and are brought under the rule of our exalted Lord. "Our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ."

What is this kingdom? It is a kingdom "that cannot be shaken". The reason it cannot be shaken is that *it is established in righteousness*. It is founded upon eternal truth. Righteousness? What is righteousness? The will of the majority? The ideal of the majority? No! Righteousness is a part of God. He is the only Standard of righteousness, and His kingdom is established in righteousness. I have said to you before that I am far more afraid of the peace that may be concluded with Germany, or Russia—or whoever may be fighting us at the last, than of the war. Far more! Afraid there may be compromise. Afraid that into the foundation these principles of righteousness may not be built; and if they are not, it will not last. But we receive "a kingdom that cannot be shaken" because it is of the very nature of God Himself; and all that belongs to it is part of Him—its plan, the materials of which it is made; everything in it is of God. It is *the kingdom of God*. God is going to have a kingdom in which He will be supreme, in which there will be no rebellion. And we, as we submit to Him, receive the word of the kingdom; and He becomes our King, the King eternal, immortal, invisible, the only wise God. That is what our Saviour is; and as we receive a kingdom, we are heirs of the kingdom, and "joint-heirs with Jesus Christ".

It is a kingdom that is dependent upon Him. They say that in all negotiations with foreign powers, not-

withstanding his Foreign Minister and his other advisers, in Germany they are all swept out of the way, and Hitler himself makes the final decision. And what a job he has made of it! But here is a kingdom the final decision and destiny of which rest with God. He is the King. What did He say when He taught us to pray?—"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth." Was that a vain prayer? What was the conclusion? What is the argument of it all? "For thine is the kingdom, and the power, and the glory, for ever. Amen."

That is the kingdom we receive, one that cannot be shaken. *Some day it will be manifested in glory.* "The kingdom of God cometh not with observation."

But the kingdom of God is coming. Not in vain have the children of God been taught to pray by our Lord Himself, "Thy kingdom come." It must come. He has so ordained. A kingdom that cannot be shaken some day will be manifested in glory. It is largely now an invisible kingdom. I recall a remark of a young girl who is a member of this church. She had just professed conversion a little while before, and she was a rather happy sort of girl, likely to be misunderstood by the other folk. One day when someone asked her how she was getting along, she said, "People wonder at me. I may not show much outside, but there is a great work going on inside."

That is what God does, "a great work going on inside." "We receiving a kingdom which cannot be moved"—and some day that kingdom will be manifested in power and glory. We are citizens of that great kingdom, when He shall have changed the bodies of our humiliation, and made them like unto His own glorious body; we shall be kings and priests unto God and our Father, and shall be manifested with Him in glory.

III.

What is the argument? HOW SHOULD WE BEHAVE OURSELVES IN THIS STRICKEN WORLD? "Wherefore we receiving a kingdom which cannot be moved, *let us have grace.*" That word really means gratitude. Let us be thankful. Let us be appreciative. Let our hearts go out in grateful adoration to the One Who gives us the kingdom established through the blood of our Lord Jesus Christ. "Let us have grace." Things crumbling about us, foundations destroyed, men's hearts failing them for fear—what of it? Though the very earth shake beneath our feet, "though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof", we have "a kingdom which cannot be moved". We are heirs to a fortune the "securities" of which are not in any earthly vault. They are in heaven "where thieves do not break through nor steal". That is our security.

Having received it, our text says, "Let us have grace" (thankfulness). Christian people ought to be filled with a holy gratitude that we have something that no one can take away, a wealth that can never be forfeited; and in that grateful attitude, let us serve God with reverence, revering and magnifying His name, glorying in Him. Not in order that we may receive the kingdom, but because we have it. Not in order that we may be saved, but because we are already saved. That is the wonder of it. "With gratitude" let our lives be dedicated to the

service of God, that we may serve Him with reverence and with godly fear.

There is a place even in human government for reverence of the King's Majesty. It is right that one should not be unduly familiar. There is a reverence that is becoming. I like to hear little boys that have been trained in a school that is almost unknown in this country, who, speaking to their elders, will politely and reverently say, "Yes, sir", and "No, sir." That is not common in our day, is it? I fear there is a very cheap sort of religious familiarity that finds no warrant in the Word of God. Love Him? Yes; He is the Lover of our souls. But let us reverence Him. "When ye pray, say, Our Father which art in heaven, Hallowed be thy name." Let us serve Him with reverence and godly fear, for "our God is a consuming fire." Therefore let us never forget that it is the Sacrifice of the cross, the meditorial work of our great High Priest, that stands between us and the judgment that must fall upon ungodly men. You and I had been heirs of perdition too if God had not had mercy upon us, for we have "all sinned, and come short of the glory of God." It is of His sovereign mercy that He has chosen us to be His own.

I would fain send you away this evening feeling, "I am rich. I am the heir of a kingdom which cannot be moved." May God lead us into the assurance of it, and the comfort of it, and the power of it, so that we may say, "Thou shalt guide me with Thy counsel, and afterward receive me to glory."

Let us pray:

O Lord, we thank Thee for the gospel of Thy grace, for salvation through the blood, for the eternal security of all who believe, for an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for us who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Include us all in Thine evening benediction by making us all partakers of the salvation that is in Christ. For Thy name's sake.

WISE STRATEGY

It is natural for people to respond to exciting news. As a tale of the sea, the battle off Montevideo was most thrilling. Of course, we all rejoiced at the victory. And, being so far away, we scarcely realized its cost in blood to both sides. But for many, that battle marked the end of the war, and for their loved ones, the beginning of sorrow and perhaps almost of despair.

The war must be conducted in such a way that righteousness shall triumph; but surely everyone will commend a strategy that will plan to win it with the smallest possible sacrifice of human life. We want Finland to win, and we rejoice in her victories; and yet we cannot but mourn that it should be necessary that thousands of Russians, who have themselves no quarrel with Finland, should be slain or frozen to death in the process. We therefore greatly rejoice in the sanity evidenced by the Government in utilizing the powers of a naval and economic blockade to compel Germany's surrender, rather than throwing millions of men into open combat with each other. The naval and economic blockade is the most merciful sort of warfare, even to the Germans. Instead of mowing them down by the million, and suffering similar losses ourselves, the method employed will gradually reduce Germany to the point where she will have to surrender. It will, of course, cause suffering, due to shortage of goods and other materials necessary to a comfortable existence; but it will not effect the same

loss of life. The longer the present policy of the Allied Command can be pursued, the surer will be our victory, and the lower will be its cost in blood. In this, for the sake of Germany, as well as for our own sake, we ought to rejoice; for while a very large part of the German people are undoubtedly as guilty as Hitler himself, there are millions of Germans who are the innocent victims of Hitler's ambition. And nobody desires the wholesale slaughter of either. We may well pray, therefore, for the success of the naval and economic blockade.

THE SHAKE-UP IN BRITAIN

It seems natural for people to jump to the conclusion that if a man who has a certain popular appeal, with somewhat of a dynamic personality, is removed from public office some great injustice has been done.

It may be that such is the case in the removal of Mr. Leslie Hore-Belisha from the Secretaryship of War. But it would not be safe to assume that that has been so without fuller information. A man may be useful in a certain position in preliminary work up to a certain point, beyond which he may prove to be a handicap to the interest he has served. It is one thing to build an engine: it is another thing to drive it. It is one thing to rally people to the standard in time of war and mobilize a great army, even transporting them to the battle line: it is an entirely different thing to command the army in the face of the enemy. It must be remembered that a tremendous responsibility rests upon the generals in the field, especially upon a commander-in-chief. Britain has produced no greater soldier than the Duke of Wellington, but in many of his campaigns he was troubled quite as much by the politicians and civilian would-be directors at home as he was by the enemy in front of him.

A great responsibility rests also upon the First Minister. He must think, not of a particular department, but of Britain's war effort as a whole, and must somehow so co-ordinate all the Empire's activities as to bring its utmost force to bear upon the enemy.

Let us give all honor to Mr. Hore-Belisha who has rendered such splendid service. On the other hand, let us have some sympathy for the officers-in-command upon whom the gravest possible responsibility will rest when the time for action comes. In other words, let us withhold judgment until all the facts are known.

FINLAND AND RUSSIA

The Old Testament abounds with illustrations of the principle that "the race is not to the swift, nor the battle to the strong". Shamgar, with his ox-goad; Eleazar, with his sword; Samson, with his jaw-bone; Gideon, with his lamps, pitchers, and trumpets; Joshua, with his ram's horns; David, with his sling and stone; Hezekiah, kneeling in prayer with Sennacherib's letter in his hand — all prove that the cynical remark that "God is always on the side of the big battalion", is not true. And who shall say that a story of miraculous divine intervention is not now being written in Finland?

The Finnish people, as a whole, are a godly folk. There are many Roman Catholics, and many evangelical Protestants in Finland. We were greatly impressed with a photograph appearing in the papers of Finland's commander-in-chief, Field Marshal Count Mannerheim, and some of his generals on horseback,

with heads uncovered, and eyes closed, and heads bowed in prayer. Finland's commander-in-chief, the hero of Finland's war of liberation of twenty years ago, was not ashamed to be seen in the act of prayer. And Finland is doing battle with the most conspicuously godless nation on earth, a nation which boasts of its godlessness.

We do not mean that the great mass of Russian people are godless. As a race, they are among the most religious of all people, but officially, governmentally, Russia is a godless country. They have boasted of their arms, and by their boasting inspired nearly all the world with fear. Everyone expected that Finland would immediately be overwhelmed, but God has often blinded His enemies to the wisest strategy, and permitted them to commit suicide. What blindness must have come upon Russia, to embark upon this campaign against Finland just as winter was setting in? It is a commonplace to speak of the terrible armaments of "General Winter". Napoleon met disaster in a Russian winter. Most of us are familiar with the tragic picture, "The Retreat from Moscow."

But Russia chose to attack still farther north. There is not much room for Red Cross work, unless it is done with tremendous speed, in a temperature of twenty below zero. In such temperatures as that, a wounded man is a dead man unless he is immediately rescued. One cannot but recall the word of the Lord when He "answered Job out of the whirlwind and said . . . Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail, which I have reserved against the time of trouble, against the day of battle and war?" Nor can we forget that it is written, "Out of the south cometh the whirlwind: and cold out of the north. By the breath of God frost is given: and the breadth of the waters is straitened."

What a part frost and snow have played in the Finnish campaign! Of course, the Finns have taken full advantage of it. They have been skilled in their skiing, and have prepared themselves to endure the rigours of the lowest temperatures. But when all that is said and done, it must be remembered that Russia is being beaten chiefly by the great forces of nature. It has served to show that Russia is not the invincible giant she was supposed to be. She still has overwhelming numbers, but comparatively few of them really want to fight. It seems to us that both Stalin and Hitler have taken courses which can be explained only on the assumption of their being overtaken with a judicial blindness.

Only last night we read that Germany is experiencing the severest winter she has known since nineteen hundred and twenty-nine, and frost and snow may have something to do with Germany's defeat also.

We must not presume. There may be a long war, requiring great sacrifice, and great fortitude to endure its losses, still before us; but surely if ever a people had reason to thank God for His intervention, those who are standing against the forces of evil in our day have such reason. Therefore, while we endeavour to do our full duty as citizens in support of the Empire's war effort in every possible way, and while we assist auxiliary efforts such as the Red Cross and the Finnish Relief organizations, and while we pray for wisdom for the King and all his counsellors, and for divine wisdom for those who command the armed forces in every

sphere—including in our prayers our gallant French Allies—let us not fail to remember that over and above them all, there is a God Who, by His own single, unaided, effort can bring victory in a moment, in the twinkling of an eye. Let us therefore believe and pray for the exercise of heavenly powers in the present war.

BLISSFULLY ILLOGICAL

If Britain and the United States were to speak as one, as Britain and France are now speaking—or, let us rather say, if Britain and France and the United States were to speak as one, there could soon be an end put to any major war in the world. Could they stand together, with all their resources, to tell the gangsters of the world that they would not be allowed to disturb the world's peace, the world's gangsters would soon realize the folly of attempting to do battle against such a combination.

We are grateful for the almost unanimous sympathy of the people of the United States with Britain and France, and Finland in the present struggle. We cannot see how the United States could be other than sympathetic toward our cause, to the extent of desiring our complete victory. We are not unappreciative either of those who publicly and privately use what influence they have to give moral support to Britain and France, but when we have said that, we find ourselves utterly at a loss to understand the mental constitution of some who thus speak.

There are not wanting many Americans who declare that the war in which we are engaged is just as truly America's war as ours. Some go so far as to say that if it were possible for France and Britain to be defeated, the United States would have to stand alone against the lawlessness of Hitler and Stalin. Certain it is that if such a contingency were possible, the United States would have to play the role of leader in such opposition to Hitlerism and Stalinism. She would be the only major power left to withstand their onslaughts.

But we can see no possibility of Britain and France failing in the war. It may be a long and costly struggle, but in the end, righteousness will prevail.

We are glad the American Neutrality Law was so amended as to permit Britain and France to get war supplies from the United States. All this will help to shorten the war. But what we cannot understand is how Americans can take the position that in principle it is really their war as much as ours, that if we were to fail, they should have to fight it out alone, and yet at the same time, declare that while ninety per cent. of the people of the United States desire to see us victorious, the same ninety per cent. are determined that America herself will not fight.

That is to say, the United States says, Your fight is really ours. We are as much opposed to Communism and Naziism as you are. We know that both of these political systems aim at world-domination. We are glad the conflict has broken out in your neighbourhood instead of ours. We hope you will succeed. In order to help you, we are willing to sell you all the munitions you want at a good price, provided you pay cash for them, and carry them home. We have no objection whatever to getting rich at your expense. We are willing that you should fight our battles, and that you should pay all the cost of doing so, both in material and in blood; but so far as we are concerned, much as we desire you to succeed, we are determined to allow you the privilege of paying the

full blood-price that may be necessary to secure the liberties of the world, while we will pay nothing.

That attitude of mind is so inconsistent that we find ourselves utterly unable to understand it. It is just the part of the Levite and the priest who, seeing the plight of the poor man who had fallen among thieves, passed by on the other side, and allowed the "good Samaritan" to rescue him, and to pay all expenses.

When we have said this, we do not say it because we want the United States to take part in the war. They ought to. They are under the same moral obligation to withstand lawlessness that we are. Canada is no nearer to the scene of conflict than the United States. Canada is under no legal necessity of taking part in the war. That is to say, no action on the part of England would endeavour to compel us, or even to invite us. Canada is a free nation within the British Commonwealth of Nations; and she is engaged in the war because she has been driven thereto wholly, exclusively, by moral necessity.

We are only about eleven millions, but Canada will pay for her own participation in the war, as she ought to do. She will not ask Great Britain to foot the bill. We are not particularly desirous that the United States should take part in the war. When the war is over, we shall be able to ask our "Uncle Sam", And what did you do to preserve the liberties of the world, and to stand for the principles laid down by your great Lincoln, so to fight that government of the people, by the people, and for the people, should not perish from the earth?

A few weeks ago we turned on our radio in the early morning, and listened to an American newscaster. It was just following Mr. Winston Churchill's announcement of the arrival in England of the first contingent of Canadian soldiers, and the newscaster said that there were so many Americans in the contingent, who had crossed the line to enlist, that the accent of those thousands of soldiers was predominantly "Yankee"—so much so that the people at the port at which the soldiers arrived, exclaimed, "The Yanks have come."

There were Americans in that first contingent, about a hundred of them we are told. We have not the slightest-doubt that if the bars were thrown down, and Americans were permitted to come, they would cross the line by tens of thousands to enlist in the Canadian army; for there are millions of Americans, we venture to believe, who would not say, Amen, to the idea that other people should sacrifice their blood to defend American liberties.

But we have referred to the newscaster's remark merely to show whence comes the spirit that led people to wear buttons on the lapels of their coats, proclaiming, "We won the war." So we shall fight on, and we shall win the war; but it would be very much better if American public men would cease from their illogical nonsense, and cease from their denunciation of Hitler and Stalin until they are ready to pay the price of bringing these lawless tyrants to book.

REV. WILLIAM FRASER IN JARVIS STREET

Reverend William Fraser of Houston, Texas, who for ten years was associated with us here as a helper in Jarvis Street, last week paid a visit to Toronto. On Thursday evening he preached at the regular Thursday preaching service, and delivered a warm and inspiring message, which brought blessing to everybody. Brother "Bill" is a glowing soul, and radiates good cheer wherever he goes. In our earlier battles in Jarvis Street,

Mr. Fraser rendered yeoman service, and is greatly beloved by a host of people in Toronto; among them large numbers who owe their conversion to his earnest personal work.

Mrs. Fraser was one of our Jarvis Street girls, a gracious and lovely personality, who, if it were possible, has improved with the years. Constance and Donald, who were with them, are charming young people of great promise. The visit of the family to the church and to the Editor's home as guests was a benediction. We wish them blessing in all their work.

CHRIST THE DIVIDER

On every hand we hear the glories of "unity" proclaimed. There are unions of capital and of labour. In the realms of industry and commerce, it has been abundantly shown that one can chase a thousand, and two put ten thousand to flight. No sane person will question the advantages of legitimate unions. There is, too, a spiritual unity of which the Bible has much to say: "Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." There is a unity of which Paul speaks, when he likens the Church to a body having many members. And, above all, there is a unity for which Christ prayed in His last High-priestly prayer. But the unity of the body is conditioned upon its life. When that departs, the body crumbles, and its members are separated one from another. The unity for which Christ prayed was not a unity of form—that is, not uniformity, but a unity of spirit and essence. Christ prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." The oneness of Christ with the Father and the Spirit was certainly not one of form, but of nature.

No one will deny that Modernism, in its various forms, has made serious inroads upon all evangelical churches and institutions. There are, it is true, degrees of Modernism as of diphtheria. But any kind of Modernism is dangerous. The majority of Baptists everywhere are confessedly opposed to that which would rob the Bible of its authority, and Christ of His deity, and the blood of its saving power. Many also will admit that the theological views which involve the denial of these very things, are not uncommon among Baptists. But too many insist that it is wiser to tolerate these heresies within our ranks than to imperil the unity of the Denomination. When this view of things is analyzed, it will be found that what is called "denominational unity" is greatly desired, because it is supposed to be essential to denominational solvency. In other words, the need of money is so great, that it is thought we can better afford to sacrifice our faith than our money. Such a decision is, of course, not expressed in so many words, but that is the implication of the position many take.

In the newspaper world, the advertisers very largely either control or modify the editorial utterances of the paper. In the local church, those who are thought to be the largest givers are supposed to have a special claim on the consideration of the pulpit. In denominational affairs, men are sent as delegates to Conventions, and are elected to membership upon the various Boards, very often for no other reason than that they have succeeded in making money; it is believed that the shortest way to their bank account will be found by elevating them to some official denominational position. When once such men are established in office, denomination policies are considered and recommended always with an eye to the approval of the monied men, generally disguised in the term "business" men of the Denomination.

This cold, calculating, often compromising spirit, is fatal to denominational and spiritual progress. There is, in fact, no place for the Spirit of God in such programmes. And when the necessity of loyalty to the truth, which being interpreted is, "the faith once for all delivered to the saints", is urged, those who thus speak are generally denounced as men who

are imperilling the "unity" of the Denomination. And even as they talk of unity, they are advocating the very opposite of that for which Christ prayed, when He asked "that they all may be one".

There are three passages in John's Gospel alone, in which we are told that Christ caused division: The first is in the seventh chapter, forty to forty-third verses: "Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Beth-lehem, where David was? So there was a division among the people because of him." The second is in the ninth chapter, sixteenth verse: "Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them." And the third is in the tenth chapter, seveneenth to nineteenth verses: "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. There was a division therefore again among the Jews for these sayings."

In the first instance, the people were divided on the question of His origin; in the second, on the question of His miracles; and, in the third, on the prophecy and purpose of His death. And from then until now these great questions have been a cause of division—His supernatural Person, His supernatural power, and His supernatural death: it is impossible to insist upon the Scriptural teaching respecting these matters without causing division.

Had we space in this article we could multiply illustrations to show that the truth of Christ's Deity, of that which flows from it—His supernatural power, and the vicariousness of His death, always cause division.

We ask, therefore, Did Christ come to unite or to divide? It is the mission of the Church of Christ to absorb and unite everything and everybody? Is the divine programme—to use the phrase used by the Chairman of the Foreign Mission Board of the Northern Baptist Convention—an "inclusive" programme? The answer seems to be so perfectly obvious that one feels like apologizing for further arguing the case.

In the record of the material creation, we read, "God divided the light from the darkness". We are further told that He "divided the waters". He later divided the sea from the land. When God would choose a nation to whom He should commit His oracles, He separated Abraham from the rest of his kindred. In Egypt, Moses was sent to separate God's people from the Egyptians; and, in the process, when the plague of darkness was sent, God put a difference between the Egyptians and the Israelites. And all down through the Old Testament, God wrought as One Who separates the wheat from the chaff.

The teaching of the Lord Jesus Himself was to the same effect. The Sermon on the Mount finds its climax in the houses built upon the rock and upon the sand. Between these two and the people they represented, there was a difference and a division. In all His parabolic teaching, the same principle finds expression. The pregnant and prophetic words of Genesis 1:4, find repeated fulfilment in the history of all ages: "And God saw the light, that it was good: and God divided the light from the darkness." Christ also declared that He would come again and assemble before Him all nations; and "he shall separate them one from another, as a shepherd divideth his sheep from the goats."

What is the meaning of the Christian Church if there be not a body of people called out to a separate life? And if faith is to be sacrificed in the interests of carnal wisdom and worldly practices within the Church, why should the Church be separated from the world at all? The truth is, while we fear division and separation, and put a premium upon such unity as can be expressed in terms of money and outward human action, and are reluctant to incur the displeasure of men for the Truth's sake, faithfulness to the gospel and to the great Head of the Church is an absolute impossibility. The need of the hour is not the unity of any particular church or denomination; but such unity of the believer with Christ as will enable him always to say, "We labour, that, whether present or absent, we may be accepted of him".

Had we time and space, we should like to dilate somewhat upon the blessings of separation. As for instance: "And the

Lord said unto Abram, after that Lot was separated from him, lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever." It was after the Israelites were separated from Egypt, they were fed with manna from the skies. Separation meant to the Hebrew children, the fiery furnace; but it meant the companionship of the Son of God and a miraculous deliverance. Separation meant to Daniel the lions' den; but it meant also an intimate acquaintance with an angel hitherto unknown, and afterward still higher promotion to the kingdom. Separation to Mordecai meant sackcloth and ashes for a while, but later a white horse and a golden chain about his neck. Separation to the early church meant Pentecost and the power to bring blessing to multitudes. Separation unto Christ in a word, means superabounding grace and ever-increasing glory. Why should we be afraid of it?

Bible School Lesson Outline

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

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THE TEMPTATION OF CHRIST

Lesson Text: Matthew 4.

Golden Text: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4:4.

I. The Saviour Tempted and Comforted—verses 1 to 11.

(Read also Mk. 1:12, 13; Lk. 4:1-13).

The temptation of Christ followed immediately after the exalted experience of His baptism and anointing. At that time the heavens had been opened unto Him, but now He faced the wilderness (Compare 1 Kings 18:39; 19:4; Matt. 17:4, 14). Such is human life; triumph and tears, glory and gloom follow one another in quick succession.

The same Holy Spirit Who had anointed the Saviour for His holy task was still leading Him. Christ lived His entire life on earth in the power of the Holy Spirit (Luke 4:14, 18; John 3:34). The Holy Spirit Who dwells in the heart of every believer will also guide and empower us (Rom. 8:14, 26; Eph. 5:18).

We learn from the parallel accounts in Mark and Luke that Satan had been tempting Christ during the forty days, and at the end of that period assaulted Him with three specific enticements. Afterward, the tempter departed "for a season", or, as the Greek suggests, "until a favorable opportunity". One never knows when or how temptation will come, so that we must ever be watchful (Matt. 26:41; 1 Pet. 5:8, 9).

It was when the Lord was hungry that Satan made his attack, and it was when Eve was alone and unprotected that he spoke to her. The enemy of our souls is wise, but not all-wise; he is powerful, but not all-powerful. He is our foe, but he is a defeated foe because of the victory of Christ on our behalf.

Our Saviour was tempted in all points like as we are, yet without sin (Heb. 4:15). Satan attempted to persuade Christ to use His Divine power to satisfy His own natural cravings, and to build His Kingdom on bread. Next, he sought to have Christ use the Divine promises to win the plaudits of the crowd, and to build His Kingdom on show; and finally, to obtain at once, without sacrifice, the possession of the Kingdoms of this world. Satan still uses this three-fold appeal to the lust of the flesh, the lust of the eyes and the pride of life (Gen. 3:6; 1 John 2:16).

In the first temptation the Adversary added an "if" to God's word (Matt. 3:17), casting doubt upon its truth (Gen. 3:1-5), as he does to-day. In the second temptation, he misquoted God's word omitting the condition upon which the promise was based, for it reads "He shall give his angels charge over thee, to keep thee in all thy ways" (Psa. 91:11). Only so long as we are obedient to the Lord may we claim His promises. He blesses faith, not presumption. In the third temptation, Satan misapplied God's word in an effort

to entice the Saviour to fulfil the word, but not in God's way or God's time (Psa. 2:8; Rev. 11:15). Satan had high authority before he fell, and afterward was called "the prince of this world" (John 12:31; Eph. 2:2). The usurper was defeated at Calvary, and will finally be driven out (Rev. 20:1-3, 10).

In all three instances our Saviour used the sword of the Spirit, the Word of God, as His defensive and offensive weapon (Eph. 6:17). When we are tempted let us commit ourselves to the Lord, trust in Christ Who has won the victory for us, and resist Satan in the power of the Spirit and the Word.

The angels delight to minister to the Son of God (Matt 26:53; Luke 22:43; Heb. 1:14).

II. The Saviour Teaching and Calling—verses 12 to 25.

In the providence of God, our Saviour withdrew from Judaea for a time, and ministered in Galilee. He thus fulfilled the prophecy of Isaiah concerning the light which should arise in that land, as Christ the Light came into their midst (Isa. 9:1, 2). The circumstances under which He withdrew may be inferred from the record of the Evangelists. The Pharisees were critical of John the Baptist, and now that he was imprisoned they would doubtless vent their jealous fury against Christ, of Whom they had heard that He was making and baptizing more disciples than John (John 4:1-3). The hour of His betrayal into the hands of sinners had not yet arrived, so our Lord withdrew from that district as on other occasions (Matt. 12:15; 14:13; 15:21).

Christ Himself proclaimed in Galilee the good news which John also had declared; He, too, called upon the people to repent of their sins (Matt. 3:2). Our Lord exhorted the people not merely to repent, but also to believe the Gospel, to obey the good news which He was bringing to them (Mark 1:15). The kingdom of heaven was at hand for them, because the King Himself was in their midst.

Our Lord was accompanied in His journeys by the disciples (Matt. 10:2-4). Simon, Andrew and probably John, had come to Christ when He was in Judaea (John 1:35-42). Now He calls them to forsake their ships and nets, and to give themselves entirely to His service (Mark 1:16-20; Luke 5:1-11). The Saviour calls us to the rest of faith, and also to the rest of service (Matt. 11:28-30).

The secret of success in the Lord's work is obedience. He asks us merely to follow Him. His is the work, and His the responsibility for results. From the very first Peter, Andrew, James and John demonstrated their willingness to obey the Lord. Their obedience was whole-hearted, joyful and immediate.

Great numbers attended our Lord in His Galilean ministry as He engaged in teaching, preaching and healing (Mark 1:39; Luke 4:44).

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