

# The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.  
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"I am not ashamed of the gospel of Christ."—Romans 1:16.

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## The Jarvis Street Pulpit

FIGHTING GIANTS ON ALL FRONTS

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 18th, 1940

(Stenographically Reported)

"And it came to pass after this that there arose war at Gezer with the Philistines; at which time Sibbechai the Hushathite slew Sippai, that was of the children of the giant: and they were subdued.

"And there was war again with the Philistines; and Elhanan the son of Jair slew Lahmi the brother of Goliath the Gittite, whose spear staff was like a weaver's beam.

"And yet again there was war at Gath, where was a man of great stature, whose fingers and toes were four and twenty, six on each hand, and six on each foot: and he also was the son of the giant.

"But when he defied Israel, Jonathan the son of Shimea David's brother slew him.

"These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants."—I Chronicles 20:4-8.

According to some accounts this last week has been a very black one for Britain. It would appear that we must have been at some time very busy, and very expert in the construction of new ships; for the reason that about twice the number of ships we were supposed to possess have already been destroyed! Our airplanes also must have acquired a certain kind of immortality, for Berlin has informed us of their wholesale destruction: notwithstanding most of those alleged to have been destroyed have returned safely to their bases.

It has been reported also there has been great destruction in the London area. Some places have been named as having been reduced to a heap of rubble, while the people living in these places have reported that they have not so much as heard the sound of an airplane!

Be that as it may, the news of these overwhelming disasters has not yet reached London, either officially or privately. It really looks as though someone were whistling to keep his courage up—or to try to put ours down.

I do not suppose that Hitler has yet done his worst, but he has at least tried to do a great deal; and he has had some measure of success. I am inclined to think that a dictator's reputation may resemble in some respects a balloon inflated to great pressure, the intense inflation of which renders it all the more susceptible to

a quick and complete collapse from a single puncture. At last the record of success of this tyrant has been broken; and for the first time since he began he has failed to fulfil his boast. By all accounts he has not yet arrived in London. Sometimes it is reported officially that certain ships are "overdue", and when they are long overdue the communiqué says they must be "presumed to be lost". Hitler is not long overdue, and it would be an exaggeration to say that he may be "presumed" to have completely failed; but at least his proposed and predicted programme of conquest is somewhat behind its time-schedule. At this point he has so far failed, and I am inclined to believe that he will continue to fail. There may be eddies in the stream, which will give him temporary successes; but sooner or later we shall sing the song of victory.

I hope you will all register to-morrow, and register early. National registration is at least a year late. I understand there is a question to the effect, "What other work can you do well?" I understand the Premier filled in that question by saying that he could serve as Leader of the Opposition. I think I shall answer that question to-morrow by saying, "I could very easily improve upon the work of the present Premier of Canada." I supported Mr. King at the last election, and I hoped that

the responsibilities of the situation would lead him and his ministers to square their shoulders to do their utmost. They have done something, they are doing more than they were; but viewing the administration as a whole, as a Canadian, I am ashamed of the whole aggregation. We ought to be getting ready to carry the war into Europe, and to Berlin. It will never be finished until we do; and we ought to have an army of several hundred thousand men in training in Canada to be ready for the day of advance.

The mad man of Europe has roared upon us with his shrieking bombs, to try to terrify us with all his manifest fury and anger, and we are inclined to ask, "What next?" Or as Mr. Churchill, in a recent cartoon was represented as saying as he leaned on the rail of a warship and looked toward Europe, "So what?"

What next? One British official said last night that notwithstanding Germany's attempts to terrify us, it has had the effect of making us shake our fists but not our knees! I cannot say that I shall take you to London this evening, but I shall try to take you to a sphere of battle, of successive conflicts, so that we may see once again why battles are fought; and how victories are won.

### I.

The next text I have read to you is the story of A PEOPLE WHO WERE CONTINUALLY AT WAR WITH THE MORAL ORDER AS REPRESENTED BY THE PEOPLE OF GOD. "There arose war at Gezer with the Philistines"; "And there was war again with the Philistines"; and "yet again there was war at Gath." It is a brief account of three successive wars between the same people. The Philistines were the natural and implacable enemies of God's people. There was nothing in common between Ashdod and Askalon on the one hand, and Hebron and Jerusalem on the other. They spoke a different language; they lived a different life; they determined their courses in obedience to different conceptions of life; they worshipped different Gods: they were as different as two peoples could possibly be. Not only were they different but they were wholly incompatible with each other. They were natural and irreconcilable enemies. There was no possibility of a truce between them: hence, "there arose war," and "there was war again," and "yet again there was war." There was war all the time, because there could be nothing but war between such moral opposites.

Let me make application of my principle first to *spiritual things*. From the time of man's first disobedience, and the fruit of that forbidden tree whose mortal taste brought death into the world and all our woe, until now, this world has been a theatre of war. There has never been peace. There has been an age-long struggle between good and evil; between light and darkness, between righteousness and unrighteousness, between liberty and enslavement, between God and the devil. The whole tale of human history, whether it be viewed in respect to the record of an individual life, or of a nation, or of the world at large, is one of unceasing warfare. There has been little respite; the battle has been proceeding somewhere all the time; and where there has been respite, it has been but an armistice on the basis of compromise, and in due course the war with the Philistines has broken out "yet again".

There has always been a spirit of Antichrist in the world. A good friend told me that he heard a man say the other day "somewhere in Canada," that there was no

use attempting to identify Antichrist at any time, and it was equally useless to look for any signs of his coming, for said this man, "There will be no Antichrist, he will not even cast his shadow over the earth, until the redeemed people of God have been taken away." It is difficult to conceive of more unscriptural teaching than that. I know of not a solitary word of Scripture to support it; from beginning to end, it is a human invention. "Already", said John in the New Testament, "there are many antichrists"; and he must be spiritually blind, he must surely have been inoculated with some kind of religious narcotic, productive of a mental delusion, who can look upon the world in our day, or read the history of yesterday without seeing everywhere evidence of the presence in the world of principles and personalities and movements and great organizations that are anti-Christian in their very essence, and that exist to fight against God and His Christ.

"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." That is not future prophecy merely: it is future prophecy, but it is a prophecy that has already been historically fulfilled,—the New Testament for it: "They lifted up their voice to God with one accord, and said, Lord thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."

Of course there were antichrists in apostolic days, and there have been antichrists ever since. Just as there were forerunners of Christ in the Old Testament era, so there were anti-Christian, anti-God, anti-Jehovah movements from the very beginning, even from the day when Divine Justice unsheathed its flaming sword at the eastern gate of the garden of Eden; and the Bible, from Genesis to Revelation, is an inspired record of the wars of the Lord.

The principle of the text has application to us *individually*. There is no discharge in this war. Every man and woman here this evening belongs to one of these armies. Spiritually, you are a Philistine or an Israelite; you are either with God or you are against Him; you are either with and for Christ, or you are against Him. There is no neutral ground in this war. There are no neutrals to be found anywhere. Jesus Himself said, "I draw the line of demarcation clearly, and you stand on one side or the other: He that is not for Me is against Me." And you are either for Christ or against Christ. The battle in your life is being fought either for God or against God; either the old man is winning, or the new man. These hearts of ours are battlefields in which we must fight the good fight of faith continuously, and persevere in the fight until the end of the day when God shall give us a complete victory.

Nor is there any place in this war for conscientious objectors, nor for any brand of pacifism. It is useless to say, "I am not against Christ; I am a pacifist."

Pacifism in any realm, logically, philosophically, inevitably, inexorably, spells anarchy; which means that either you enlist under the banner of righteousness or under some disguise you are fighting on the other side. You cannot take a middle course—there is no middle course to take. In our individual life, if we are not victors, we are victims; if we are not progressively victorious, we are suffering defeat, and perhaps concealing it by a euphonious compromise.

Some man here may say, "I do not believe that a Christian ought to fight." I affirm on the authority of God's Word that no man can possibly be a Christian without being a soldier. You must fight. To profess that you never fight, is to confess that you compromise and surrender. You are bound to be doing one thing or the other. Philistines and Israelites cannot live together in "liberty, equality, and fraternity."

That is true also of *the church of Christ*, of organized Christianity. The church of Christ, that is, the "visible church," used to be called the "church militant". That is to say, it was a church that was aggressive; it pressed the battle to the gate; it fought the battles of the Lord; it never lowered the standard; its face was resolutely set against all evil. The apostolic church was an army on the march in which every one whose citizenship was in heaven was mobilized and armed for the conflict. It was a "total war" as we now say; for everybody was in it.

The militant figure abounds in the New Testament. We are to "endure hardness as good soldiers of Jesus Christ". We are to "put on the whole armour of God". We are to "fight the good fight of faith". We are to "resist the devil". We are to assume a positive attitude: we are to "abhor that which is evil, and cleave to that which is good." True Christianity is positive, active, aggressive, militant; it goes out to meet the foe. It does not stand merely on the defensive; there is nothing pacific about it.

The church of Jesus Christ has prospered in the measure in which it has been militant. How men have had to fight in days gone by! Do you know why we have this Bible? Do you know who was the real human author of this English Version? A man who was burned at the stake. If the church of Christ had had the kind of pacifists in days gone by, that have enfeebled and paralyzed the church of Christ to-day, there would not have been any church, there would have been no Bible. If the present attitude of smug complacency and compromise, with and perpetual "appeasement" of evil, is the attitude divinely prescribed, the martyrs were mistaken zealots and the martyr fires were the pyres of fools; because literally millions of men and women have given their lives that this light of truth might continue to illumine the world, and that the liberty wherewith Christ makes men free might not perish from the earth.

In our day the battle still rages. It has been on for many a year for this Bible. There are those who say, "I do not believe in controversy." You cannot be loyal to Christ without being a controversialist. I defy any man to be true to the principles of revealed religion without being a warrior for God, for the simple reason that a war has been declared against everything for which the Christian church stands. We have had men, fifth columnists in the church, traitors of every variety, wearing their gowns and boasting of their degrees and occupying official positions, who have sold out the Chris-

tian church to the devil. That is not too strong a statement. Appeasement, appeasement, appeasement: that has been the order of the day.

You have an exact analogy in the collapse of France, and the compromise and surrender of Pétain and the rest to the enemy, to what has taken place throughout the so-called Christian church.

There are not wanting ministers—alas! there are many—who deny the authority of scripture, who reject the Deity and authority of our glorious Lord; they deny the necessity and efficacy of the precious blood; and, by implication, they make Jesus Christ the greatest blunderer who ever came into the world, Who set His face and died when and for that which these men of our day say there was and is no necessity for His or anyone's dying. The "appeasement" policy of Mr. Chamberlain was only a symptom: it was the policy which religion and labour and every other kind of organization had adopted toward nearly all aggressive evils. Instead of standing up to them and meeting them, and fighting them, they "appeased" and "appeased" until nearly everything was gone; when God in His mercy brought to the Premiership a man who has been through the years, a voice crying in the wilderness, despised and rejected by pacifists of every brand.

The biggest task of my life for the last twenty years has been to retain some semblance of respect for certain types of ministerial human nature. I have met more traitors, more betrayers, more cowards, more fifth columnists in the ministry than I have met among non-professors. That is why the ministry is at such a low ebb: Modernism has taken the protest out of Protestantism. Men had to fight in days gone by. In the days of Luther, and thereafter, there was the Reformation. That was chapter one! "There arose war with the Philistines." But people have forgotten that "again": "Again there was war with the Philistines."

I call attention once again to a matter to which I alluded Thursday. I do not know how to express my indignation against it. A Judge of the Superior Court of Quebec, in an address to a service club in Montreal—I will mention his name, Mr. Justice Surveyer—exhorted the people to think charitably of Pétain; and said that the only sovereign in the world who seemed able to appreciate the Pétain Government and its course was the Pope of Rome. The Pope is the only sovereign in the world able to appreciate that basest act of treachery of which the world has any record, Iscariot alone excepted. A Judge of the Superior Court of Quebec dares to say that under the British flag, and dares to call General de Gaulle "a soldier of fortune". Though the British Government has recognized him and his free Frenchmen, our own Government, always supremely concerned for the susceptibilities of the Roman Catholic Hierarchy of Quebec, allows the representative of this traitor Government of France to remain in Ottawa, to enjoy diplomatic immunity, and to hold direct uncensored communication with the only so-called "sovereign" who understands the treachery of Pétain. War? Yes; "and yet again there was war at Gath".

Surely there is need in our day to recognize that even in the religious realm, if we would stand for truth and righteousness, we must wage war.

Wherever the church has compromised, there has been defeat. I know we in this place are looked upon

as being militant. We are! I make no apology for it. In the measure in which this church responds to its Pastor's teaching, it is a marching army, with sword unsheathed against all evil, and everything that is contrary to the will of God as revealed in His Word. We will not compromise, we will not surrender. There is only one way out, and that is to fight through to victory.

Here and in England too it has been the policy of a large part of the professing Protestant church to acquiesce in Rome's aggressions.

The Church of Rome is ceaselessly at war with Biblical Christianity and against every free state and against all free institutions in Canada and in Britain, and I say again, we need to be on our guard, and do battle against this aggressive, and subtle foe that usually fights under disguise.

We have the fruit of this sort of thing in the present war. Prussianism has been the curse of Europe for over a hundred years. There were some good elements in Germany—I do not know that there was ever much that was good in Prussia. The better Germany of which we hear was not Prussia. The German states became Prussianized and imbued with the military passion of Prussia, until Germany became like a bit of the jungle left in the heart of a civilized world, whose beasts of prey howled at the door of every civilized state. How long should we suffer such a thing? A man-eating tiger is a dangerous beast to have at large. Our task is to destroy the tiger.

Do not blame Hitler for everything. Hitler is only a symptom of a disease that has infected an entire people. Entire? Of course I mean in general; there are blessed exceptions to the rule.

## II.

Observe further: THESE PHILISTINES IN THEIR SUCCESSIVE WARS, WERE ALWAYS CHAMPIONED BY A GIANT; AND ALWAYS THEY EMPLOYED UNUSUAL WEAPONS WHICH NOBODY ELSE COULD HAVE USED.

It is very unwise and very dangerous to underestimate the power of the enemy. I fear we are inclined to do that just now in respect to Italy. We had better be careful at that point. The safer thing is to assume that Italy is all but invincible, and prepare to meet her as such. Britain has made many mistakes in that respect. Britons are said to be very modest, but British conceit has lost about as many battles as British valour has won. British Governments in time past have sent a few men to do what required a regiment. Man for man they were equal to their opponents, but were usually hopelessly out-numbered. They suffered defeat until gradually it dawned upon the Government at home that perhaps she had a formidable foe to fight, and sent a sufficient army. That was true in Egypt, in the Soudan, in South Africa; it was true of the last war. We sent General French's "contemptible little army", as the Kaiser called it. Of course, it was all we had, and some foolishly supposed it was enough. In that particular case it was to our credit that we had so few and proved conclusively that we did not plan or provoke the war.

The same is true of our spiritual conflict. We must not underrate the power of evil: it is always championed by a giant. People speak lightly of dignitaries; and speak

of the devil as though he were someone who could be lightly treated. But even an archangel was afraid of the devil; and when disputing with him about the body of Moses, said, "The Lord rebuke thee, Satan." He recognized the devil was too much for him, and he called down Heaven's help. The devil is too much for us. We need God every day we live. Sin is too much for us. I have known men who have said, "I will conquer this", speaking of some fault—untruthfulness, addiction to some form of carnal appetite, subject to some worldly ambition, or to a disposition to avarice, perhaps. The man had come to see it was wrong and said, "I can easily overcome that"—but he found there was war with Philistia, and war yet again; and that as often as he went out to battle he had to fight one of the giants of Gath. Oh, the number of men who have come to me, not with chins up, but with heads down, confessing they were beaten by a power greater than themselves.

"O wretched man that I am! who shall deliver me from the body of this death?" So spake a valiant soldier who never turned his back upon the foe; but who knew he was fighting a tremendous battle against the power of evil. Who of us has not discovered it? When you try to correct these evils you euphemistically call "irregularities," or "defection from duty"—or "weaknesses", have you not always discovered as that evil approached that the sound of its masters feet was behind it, that the power of hell was in it? Philistines were not people who could be lightly regarded; neither are the spiritual Philistines against whom we must wage continuous war.

Attempt any sort of warfare in behalf of religious truth, and you will find the same to be true. I remember years ago—you will not misunderstand me if I say that it was at a time when I was not altogether inconspicuous in the denomination to which I belong. I knew hundreds of ministers all over this country. I knew that so far as their theory of things was concerned, their intellectual conception of religious truth, their belief of the doctrines of grace, their view of the great Bible verities of Evangelical Christianity, they were sound. They were not Modernists; they did not preach Modernism; they had no sympathy with it. When I saw that Modernism was coming into our denomination, that it was pouring into the University and was getting into the Boards, that the fifth columnists were active everywhere and we were going to be led to collapse, in respect to evangelism, I said to myself, All I shall have to do is to inform these men. They are good men, sound men, and will stand like a rock for the things that are right. That is what I believed, believed with all my heart. I believed in my brethren, believed them to be soldiers all. I said, We shall require only to state the case for "the faith once for all delivered to the saints" and we shall need no conscription, but an overwhelming voluntary army will mobilize itself and march to victory.

For, on the other hand, the confessed Modernists were numerically few. I did not think they were very strong in our Convention, and I said, With this great army against that handful, we shall have a great victory. But what did I find? All that is now being done to bring so-called European "neutrals" within the Berlin-Rome axis was done then. Men were enticed or cajoled, or with subtlety, bribed, or threatened, or taken under somebody's "protection". I saw them in Convention by the wholesale vote for the things that they personally had loudly repudiated. Why? "Appeasement", com-

promise, fear of the loss of caste or position, or fear of incurring the displeasure of someone else. And the enemies of the Book took advantage of it, and walked in—just as they did into Holland and Belgium. Not because everyone was sympathetic to the enemy, but because they had not the courage to stand out against it. And when at last the battle was set in array, the enemy forces were always led by some kind of a giant, a financial giant, or a social giant, or an intellectual or scholastic giant—this latter Goliath was usually a mediocrity fictitiously elevated to the stature of a giant on stilts by degrees. But always we were challenged to surrender by the threat of a man of measure in Gath.

Did you ever try your hand at any kind of moral reform? We have eleven trapdoors to the pit within two blocks of this church, licensed by the Ontario Government. They exist to make wicked men rich, to pay revenue to the Government, and to destroy thousands of people body and soul. When I had less experience, I thought we had only to explain that to people and we should be able to correct the evil. What did we find? Always that we were face to face with a giant; always a man of measure in Gath who said, "Come to me, and I will give your flesh to the fowls of the air."

There were men who thought there were some *economic injustices in this country*. They did not think it was right for employers to take advantage of the depression to squeeze the last drop of blood out of their employees. Our heroic Government appointed a Royal Commission to investigate, and when they found that men had made millions and millions out of the blood of helpless employees who were afraid to protest for fear of losing their jobs, what did the Government do? Nothing! Why? Because behind that there was a financial giant, "a man of great stature", whose spear staff was like a weaver's beam. Try to uproot any evil, and see how strongly entrenched it is. It is like a rather weak-looking shrub in my garden which I thought a cumberer of the ground. I thought I could pull it up like a superficial weed; only to discover its roots were deep and widely spread, and that only by digging a deep pit could the tap-root be at last dislodged. Behind what seem to be individual and superficial evils we learn at last the forces of darkness, marshalled by a giant, stand entrenched and at arms. Be the theatres of conflict small or great it is always the same. "The strong man armed keepeth his palace, and his goods are in peace."

Nor must we assume that victory can be secured by the conquest of one giant. Philistia bred giants. There was a succession of them. As soon as one was felled, up stood another, head and shoulders above his fellows. It was a land of giants, of great men, of great warriors. They were bred for war, and every one, like Goliath, was "a man of war from his youth." So is it always in the camp of the devil. Do not laugh at the enemy if you would be victorious. We have a hard fight ahead of us as individuals. And as we try to "put off the old man", we shall find the old man a giant with the strength of youth. And as often as you gain the victory over any individual sin, you will find in the next battle the command has been taken over by another giant equally mighty.

And it is true of the present conflict. Germany is the land of genius; and they are not all poets and musicians. Germany is a land of giants. I do not like the look of

them, but they are giants. Frederick the Great had not quite so many devils in him as Hitler has, perhaps, but he was a demon, a vicious, murderous, unscrupulous man. Bismarck, the "Iron Chancellor", was a shrewd man. Not quite so crude, and flagrantly barbarous as Hitler; but he was made of iron, and trampled much of Europe under his iron heel. Might was right to Bismarck. He stopped before going too far, perhaps; but he had no scruples; and he had men of the same order in his army, who were men of military genius. When the Franco-Prussian War began, everything was in order, everything ready to the last detail for the subjugation of France. In the last war we had the Kaiser. He was no weakling; he was a shrewd man. I did not like him either! If I had had my way, he would have departed this life long ago. There were other men like Hindenburg and Ludendorff. No one could make light of that great army of the Philistines against which we had to fight. Giants? Yes, and more giants, and still more giants. There was no end to them. And now it is Hitler. He is a bad man, and a very dangerous one, but a man of extraordinary genius. I am sure the devil does his thinking for him. I have not the slightest doubt that he is a demon-possessed man. There is something superhuman about him. So there is about Mussolini and Stalin.

Think of those forces of evil to-day. Think of the evil in Russia, in Germany, in Italy. We must not despise the enemy. Nor are they alone. You have not won when you have conquered Hitler. There is another of whom people think as a man of appetite, a big fat man called Goering. He is a man of great genius too. So is Goebbels. Nobody in the world can lie like that man. They have even Big Ben scared out of its wits! Big Ben struck thirteen at twelve o'clock because of the shock of the bombs! And that not being enough, after a while, they had Big Ben striking seventeen! There are gigantic liars in Philistia, and every one in his way a genius. It is significant that the three totalitarian powers—utterly lawless in their ideologies, are led by three giants—Hitler, Mussolini and Stalin. And I might add a fourth mighty power for evil with another giant at its head, the Philistine Church of the Pope.

It requires less skill to destroy a thing than to make it. Any fool can burn a house down: it requires an architect and skilled men to build it. Anyone can destroy civilization: it requires all kinds of genius to reconstruct it. The Philistines were experts in the business of destruction. So is Germany. But no permanent state was ever built by force. Force may pluck up, and cast down and destroy; it can never permanently plant, and build up, and establish.

In all these spheres you will find that *giants employ unusual weapons*. Big as they were, their weapons were tremendous. Goliath was so big one would have thought he could have fought bare-handed, but he had a helmet of brass upon his head, was armed with a coat of mail, "and the weight of the coat was five thousand shekels of brass. He had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron: and one bearing a shield went before him." Brave man! Of the giants of my text it is said of the first he was of the children of the giant; of the second, "whose spear staff was like a weaver's beam"; and of the third, that he was a man of measure of Gath, and had six fingers on each hand,

and six toes on each foot. How in the world are you going to compete with that?

I heard of a musician who wrote a composition which he said no one but himself could possibly play. There were some who accepted his challenge and tried to play the score, but when both hands were engaged at each end of the keyboard, there was a note in the middle that required striking. When later the composer himself played it, when he came to the central note he struck it with his nose! The devil has an extra finger and an extra toe. All evil-doers have—metaphorically, of course. You cannot play the devil's score. It is well to remember that in fighting a foe like Germany, there are some things which they do, that we cannot. They can bomb helpless women and children: we cannot do that. That is their extra toe! They lie in such a way that Beelzebub is ashamed of them: we cannot do that. They can use all sorts of devices to defeat us to which we could never resort.

Spiritually, how utterly stupid it is to try to meet the devil on his own ground. I read to-day the report of a certain church, giving an account of its lawn tennis club, its baseball club, and all kinds of clubs. There is no harm in these things themselves. But you cannot charm the devil out of a man with music, nor beat him with a baseball bat! Even Saul recognized the principle. David came and played before him on his harp, and the devil went out of him—but he came back. My point is simply this, that when you are dealing with evil powers, you must meet them on other ground, if you are to be successful. The church cannot compete with the theatre, or with any athletic club. In that realm the twelve-fingered man will get the better of us always. Oh, when, when will preachers and churches learn that though we walk in the flesh we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imagination and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ?"

### III.

In every case, AS OFTEN AS A GIANT STOOD UP IN PHILISTIA, GOD FOUND A MATCH FOR HIM IN ISRAEL. As surely as there was a succession of Goliaths, so there was a succession of Davids. As surely as there were spear staffs like a weaver's beam, so there were men with sling and stone, or some other weapon in Israel who could slay the giant. If Lahmi succeeded Sippai, and another man of measure succeeded Lahmi in Philistia, God saw to it that Sibbechai should be succeeded by Elhanan, and that Elhanan should be succeeded by Jonathan the son of Shimea, in Israel.

Read the story of these successive wars, and it is a record of successive victories for the cause of righteousness. Every time God found someone to meet the emergency. In every conflict of life, God will give you grace according to your day. If you have a rough road to travel, He will give you shoes of iron and brass; if you have to go into the furnace, He will go with you; if you must go into the den of lions, He will shut the lions' mouths. There is always a supply of grace for every trial in the Christian life; God matches every Gargantuan evil with a gigantic Grace: where sin abounds,

grace doth much more abound; so that the true believer is able to say, "Thanks be to God who always causes us to triumph in Christ Jesus."

This has been true also *in the church*. God finds a Luther to match the Pope, and a Wesley to match the rampant deism and moral decay of his time. He has always been able to prepare men for the task to be done. He will do it again. The succession of the prophets is not ended. Nor are leaders of God's purposes in church or state ever lacking: "The Lord spake unto Joshua the son of Nun, Moses' minister, saying, Moses my servant is dead; now therefore arise, go over this Jordan." It has been and still will be true of our British Empire. At the beginning of the last war, Mr. Asquith, who was a good man for peace, said, "Wait and see." Then there came to the front the valiant Lloyd-George who did more to win the war than any other one man. He has made so many mistakes since, he obviously could not win another war, but he was the man for that great hour. Then we began to wonder how we were going to meet the giants of Philistia of this day—but God had prepared another man, as great as Lloyd George, who seems equal to every emergency; and soon the giants will begin to lick the dust. And why not? If God could prepare a great fish to swallow a rebellious prophet, He can prepare a leader and a people, and an army and a navy, and an airforce adequate to vanquish hell's greatest offensive.

### IV.

I remind you that ALL THIS WAS ACCOMPLISHED BY MEN WHO WERE RELATED TO A COMMON SOURCE OF STRENGTH. All the giants of Philistia, "were born unto the giant in Gath." They all belonged to the same wicked family; and they all fell by the hand of David and his servants. Their conquerors belonged to the same family of victors too. David slew Goliath, the father of all the giants of Gath, and they all fell by the hand of David's servants who derived strength and inspiration from their relation to David and from his example. Thus did our glorious and invincible David lay our great adversary low; and in His conquest of Satan He achieved a potential victory for all who are related to Him by faith. It is ever so. The war is waged by the children of the wicked and against the children of God. And it is only through great David's greater Son we can win the victory individually. Only by His power can we bring the giant down.

And the principle holds in our national conflict. It is only as we abide by the principles of our holy religion, keep our hands clean, and fight as men who are ready to die for righteousness, that we shall succeed. That being so, in the end of the day, all the giants must fall, and victory will be ours. There will be another chapter written, above as well as here, which will certify that evil does not pay. In the end, righteousness must triumph. Let us pray that it may be so. Let us endeavour, as God gives us grace, to play our part in the great conflict of life, remembering always

"Did we in our own strength confide,  
Our striving would be losing;  
Were not the right man on our side  
The Man of God's own choosing.  
Dost ask who that may be?  
Christ Jesus, it is He!  
Lord Sabaoth is His name,  
From age to age the same:  
And He must win the battle."

## NEWS FROM FRANCE

By W. S. Whitcombe

France is not dead, though she is helpless for the moment, stunned by a blow from the mailed fist of tyranny and stabbed in the back by a mercenary assassin. The precise causes of her collapse we may leave to history to explain; at the present we know that inefficiency and corruption in high places were the reflection of complacency and indifference among the rank and file. And who among the democratic nations will throw the first stone? But France will rise again, as she has done many times before in the course of her long and chequered history. No other modern nation has suffered more cruelly than France from foreign invaders and from internal dissension. Invasion and revolution, stupendous victories, crushing defeats—this is her history. Today is not the first time that exultant enemies have thought that they were celebrating her obsequies, only to stand by and witness the renaissance of this great nation resuming its place in the front rank of the world's culture and civilization. Just as the thrift of the French peasants amazed the greedy Prussian conquerors in 1870, so will the recuperative powers of present day France assert themselves again to the greater amazement of Nazi Germany. Hitler is quite incapable of understanding France or he would read the prophecy of his own future in the history of the Fourteenth of July—France's national holiday in celebration of the overthrow of the great Bastille Dungeon by a mob of angry French women. Those modern Bastilles—concentration camps and the whole system built upon them—will come tumbling down in ruins about Hitler's ears when the French nation is thoroughly awakened from its stupor. But in the meantime France is hamstrung by a line from the Atlantic to the Alps, and when the invader wishes a change of policy he draws the line a little more tightly.

What of our Baptist brethren in France and Belgium? That question has come frequently into the minds of our readers who have followed the work of Mr. Dubarry and his associates through the reports appearing from time to time in these columns. At last we have news of them. Direct communication is cut off, but through friends in the United States and Switzerland we have received word of them. Mr. Dubarry is safe. Pastor and Mrs. Gross remained at their post in Brussels throughout the occupation of that city. We understand that our friend and former student, Mr. Buhler, who was in training as a French officer, is also safe. Pastor Guyot, treasurer of the French Association seems to have remained with his church in Paris. Nothing more is known than these vague reports, but we thank God for them while we await more news.

Much as we regret that it is no longer possible to send financial support to our sorely tried brethren in Europe, we rejoice that they know the power of prayer and have always valued the ministry of intercession far more highly than help that can be measured in terms of dollars and cents. We now know in their own words that they count on our prayers. Let us not fail them: "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: That I may make it manifest, as I ought to speak." (Col. 4:2-4).

"For what are men better than sheep or goats  
That nourish a blind life within the brain,  
If, knowing God, they lift not hands of prayer  
Both for themselves and those who call them friend?  
For so the whole round earth is every way  
Bound by gold chains about the feet of God."

During those terrible days when the German army was sweeping everything before it and we were suddenly cut off from communication with our French brethren, we felt conscious of being united with them more closely than ever before around the throne of grace.

"Though sundered far by faith we meet  
Around one common mercy seat."

A note from Mr. Dubarry to friends in the United States, written on June 21st, confirms our conviction that our fellow believers over there were counting upon our labours together with them in prayer. Here is Mr. Dubarry's note:

My dear Friend:

Two lines of hasty news. The newspapers will tell you with much greater detail than I can of our present and future trials, which find us happily with a good conscience. Nothing from Pastor Mafille and his family at Croix-Lille. Nothing from Pastor Gross except that he is safe in Brussels. Pastor Georges Guyot seems to have remained in Paris. Mesdames Raynaud and Guedj have taken refuge together with the Bonijoly family at Dijon. All the churches of the Northern Federation are in occupied territory and suffering much. The same applies to all our churches, except those of Nîmes and Switzerland. The last news we had from all was good, and we trust that everyone will be taken care of. Ask the friends to pray for us and particularly for our friends Pastor Georges Guyot and his family and their work. Our best regards to all.

Very affectionately yours,  
R. Dubarry.

Another letter from a young lady in one of our Swiss churches on the French border to a relative in New York describes the conditions our churches face in Switzerland. This was written on July 6th.

"You have probably learned that 40,000 Polish and French soldiers entered Switzerland where they have been interned, after disarming. Some civilians also came seeking refuge in Switzerland, and both soldiers and civilians were warmly welcomed, indeed too warmly according to certain of our neighbours, but what else could we do when we saw columns of soldiers in distress march past us hour after hour? How could we fail to show them our sympathy, even though it is not required by our neutrality? It was sad to see them, rank after rank of soldiers seeking a refuge in Switzerland, leaving their families behind in conquered territory without news from them for weeks at a time. What a sorrowful sight to see the rapid dissolution of an army impotent to hold back the waves of invaders! Many of them were weeping; the officers did not dare look us in the face. What a humiliation for them to be forced to seek an asylum in our little Switzerland. Words fail me to describe this parade uninterrupted for hours—autos, bicycles, motor cars, motorcycles, cavalry. The Polish soldiers brought what material they could into Switzerland, in particular a good deal of rolling stock. They also brought cannons, mortars, light tanks and everything they could find, even cattle.

"Last month I went to \_\_\_\_\_ where I saw for the first time great piles of French rifles. There are also a great many other munitions, but it would have been necessary to go down as far as \_\_\_\_\_ to see them. I did, however, see some hand grenades. Such little things to do such great destruction! It hardly seems possible. We also saw Algerians and Moroccans on their pure-blooded Arab horses. They passed the night in our forest. Our pine trees have never seen such a sight before."

This war will not last forever, and the day of France's liberation will come. Mr. Churchill spoke words of comfort yesterday:

"The road to victory may not be so long as we expect, but we have no right to count upon this. Be it long or short, rough or smooth, we mean to reach our journey's end."

When the yoke of Hitler is removed from the neck of France our French churches will stand in most urgent need of immediate help of large proportions. Their faithful testimony, sorely needed in these days of darkness and despair, is continuing, we may count on that. Thank God for a foreign missionary enterprise that is not dependent for every least move on its supporters at home. These churches and their leaders have been tried by other storms and will stand this test also. And the day of peace is coming when we shall know the whole story of their fearless preaching of the truth as it is in Christ during a national calamity when all other lights failed. In the meantime let us unite with them in prayer; and see to it that there is no letting down in our financial contributions which may be stored up against that coming happy day when we shall once more rejoice with them in victory!

## Bible School Lesson Outline

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

Vol. 4 Third Quarter Lesson 35 September 1st, 1940

### THE SIN OF ACHAN

Lesson Text: Joshua 7.

Golden Text: "Be sure your sin will find you out."—  
Num. 32:23.

#### I. The Results of His Sin—verses 1 to 9.

The capture of Jericho had demonstrated the fact that the Lord was with Joshua (Josh. 1:5, 6:27). The fame of the leader of Israel had gone throughout the land, but his influence was marred by the sin of the people. A pastor, teacher or Christian worker is responsible for leading aright those placed in his care, but there are those who insist on going their own way, bringing discredit upon their leaders (2 Tim. 4:10; Heb. 13:7, 8).

The anger of the Lord was kindled against all Israel because of the sin of one man; his iniquity had defiled the whole nation. Such is the unity of the body of Christ that when one member suffers, all the members suffer (1 Cor. 12:26; Heb. 12:15).

Three thousand armed men of God were put to flight by a small number of heathen Canaanites. Such a disaster was utterly inexplicable from a military point of view, and the Israelites became discouraged and depressed. They had expected an easy victory (1 Cor. 10:12).

Joshua and the elders were humiliated, and they prostrated themselves before the Lord. In spite of the assurance given them of God's unfailing purpose and undiminished power (Josh. 1:3-6; 4:23, 24), Joshua was guilty of questioning His Master's love and faithfulness. Joshua's bitter complaint was an echo of that of Moses in a time of weakness (Exod. 5:22, 23; Num. 11:11-15; 2 Kings 3:10). There are many who wrongfully charge the Lord with blame, when their own sin has brought disaster upon them (Job. 1:22).

Joshua was justly concerned for the good name of Jehovah (Exod. 32:12; Num. 14:13, 14). Sin destroys not merely our own honour and that of our loved ones, but it also brings reproach upon the name of the Lord. For His sake we must walk uprightly (Psa. 23:3; 25:11).

#### II. The Remedy for His Sin—verses 10 to 15.

Joshua was given no further leisure to complain, because there was work to be done. Mourning and humiliation in a time of failure have their place, but the cause must be sought, and appropriate action taken (Exod. 14:15).

Israel was defeated because of sin in the camp. The covenant had been broken, but not by the One Who abides faithful, though men deny Him (1 Cor. 1:9; 2 Tim. 2:13). Someone had disobeyed His express command, and was guilty of stealing and lying as well. Therefore Israel could not stand before the Lord; the power of God had departed from them (Judges 16:20; 1 Sam. 28:16). They would enjoy no progress, victory or testimony until the defilement should be removed. One of the main lessons taught in the Old Testament, as in the New, is that spiritual prosperity can come only to those who are obedient, and that disaster will surely overtake those who are disobedient (Lev. 26:3-42; Deut. 8:6-20).

Before the advent of the Holy Spirit, Who was sent to reveal God's will to men (John 14:26; 16:13, 14), the Lord frequently made His purpose known through the custom of lots (1 Sam. 10:20-24; 14:41; Acts 1:26).

Sin cannot be tolerated by a holy God, but it must be judged and purged. Our God is a consuming fire (Psa. 21:9; Heb. 12:29).

#### III. The Removal of His Sin—verses 16 to 26.

A curse rested upon all Israel until Achan was pointed out as the culprit. Point out to boys and girls the wisdom of a

frank acknowledgment when they have been in the wrong (Psa. 32:3-5; 51:3; Prov. 28:13). We may deceive others, and even ourselves, but not God, before Whom all things are as an open book (Gen. 44:16; Gal. 6:7; Heb. 4:13).

Achan had seized for his own use the precious things which God had commanded should be put into His treasury. He became accursed because of this misuse of consecrated things (Joch. 6:17, 18). He had really robbed God (Mal. 3:8). The various sacrifices and offerings had been provided to cover sins of ignorance, but deliberate, presumptuous sin was punishable by death (Deut. 17:2-5, 11-13; Rom. 6:23). Israel must learn the seriousness of despising the laws of God.

Sin is like a disease which affects all with whom it comes in contact. The curse upon Achan involved all his family and his possessions. It is a law of nature that the innocent suffer with the guilty, for no man liveth to himself (Rom. 14:7). Men would more frequently be deterred from doing wrong if they would take time to consider that their loved ones would become involved in their shame and sorrow.

As all Israel had shared in the consequences of Achan's sins, all Israel took part in his judgment (Lev. 24:14, 16). The heap of stones in the Valley of Achor ("Trouble") would remind them of the punishment which was meted out to the one who had been the cause of their trouble.

The wrath of the Lord was turned away when the accursed one had been destroyed by death and purged by fire. Upon Christ the Saviour the sin of the world was laid, and He bore it in our stead (Isa. 53:4-6). Those who trust in Him are saved by His blood from the guilt of sin, and are cleansed from its defilement (1 Cor. 6:11; Gal. 3:18; 1 John 1:7).

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