

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.
\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

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

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Registered Cable Address: Jarwitsem, Canada.

Vol. 19, No. 17

TORONTO, AUGUST 29, 1940

Whole Number 954

The Jarvis Street Pulpit

THE WORLD-SIGNIFICANCE OF TROTSKY'S DEATH

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, August 25th, 1940.

(Stenographically Reported)

"Because thou has had a perpetual hatred, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end:

"Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee."—Ezekiel 35:5, 6.

Prayer by Rev. W. N. Charlton

Our loving Father, in these days of change and decay, when everything about us it would seem is in a condition of flux, we thank Thee that we can come to Thee, that the eternal God is our refuge. We have access to One Who is from everlasting to everlasting. He is our God. We come to Thee Who knowest no change, no variability, neither shadow of turning. We trust in Thee, and our expectation is from Thee without any possibility of disappointment.

We come to Thy Word which is forever settled in heaven, remembering that Thy promises are yea and amen in Christ Jesus. We come to Thee, and avail ourselves gladly of that new and living Way which the Lord Jesus hath opened up, and consecrated for us by the shedding of His own precious blood. How we delight in the hour of need to come with boldness, as Thou hast taught us to come, to Thy throne of grace, there to obtain mercy and find grace to help in time of need.

Lord, there are many needs represented in this congregation, but we are assured in Thy Word that Thou art ready to supply all our needs according to Thy riches in glory, by Christ Jesus.

There are some this evening who need God in salvation, who need the Lord Jesus Christ, who need the salvation that comes alone through faith in His finished work on Calvary's tree. Help many this hour to believe on the Lord Jesus Christ to their eternal salvation. Through Him Who came to make peace for us, may peace be ours even in time of war, through the blood of His cross.

Once again as in times past, let Thy richest blessing and benediction rest upon thy servant, the Pastor of this church. May he be the mouthpiece of the Holy Ghost, that God speak to every heart. So lead us all to a saving knowledge of the Lord Jesus Christ, Whom to know is life and peace and joy eternal. We ask these things for Thy name's sake, Amen.

I am sure we were all able to follow Mr. Charlton in his prayer this evening, in his recognition of the state of uncertainty which everywhere obtains to-day. One is constrained sometimes to wonder how people manage to endure the calamities of our time who, having no thought of God, have no knowledge of His sovereign superintending wisdom and power. How blessedly unique is the privilege of believers who receive a kingdom which cannot be moved! We may well rejoice that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Notwithstanding, therefore, the removing of those things that are shaken, as among the things which cannot be shaken and remain, we may delight ourselves in the abundance of that peace which is the portion of those whose mind is stayed upon Jehovah.

One whose memory reaches beyond the last twenty-six years, must sometimes wonder whether he is living in some kind of nightmare from which he may hope some day to awake; or, recalling the years before, and the world as it was before the war, may perhaps equally wonder whether his recollection of an ante-bellum world was only a pleasant dream. What world-shaking changes have occurred in the last quarter of a century! What a peaceful world it was before!

I recall the England of my youth, and the England I had revisited before the war; and something of Europe too. It seems almost unbelievable that such a world-transformation should have occurred within our life-time. Once we thought of the centuries gone by as of eras

of gloom; and of some of them, as bound with chains of darkness, and vocal with the cries of a tortured world. And as we read of the travail of earlier centuries, before that fatal day in nineteen hundred and fourteen, (for though there were wars and rumors of wars, such wars as were actual were on rather a small and restricted scale, and the theatres of action were remote from our dwellings) we fondly assumed that such conditions of life could never recur; and that the rule of violence had forever ended. But in the last twenty-five years everything has changed. The whole world has been so shaken by successive revolutions, that, when, in the quiet hours, memories of the day-sounds of a world basking, as in the sun of a June morning, in the light of peace; planning its day untroubled by any sense of insecurity, and freely faring forth in its way of life, like children unafraid; when memories of the mirth and music and buoyant hopefulness of such a world intrude upon our present serious, if not melancholy, cogitations, they seem like echoes from a lost paradise, or like the fantasies of an impossible Utopia. When I think of the problems—"problems" they called them—which, in pre-war days, exercised the minds of men in church and state, and which they supposed required the wisdom of a Solomon to solve, I ask myself whether other generations had any real problems at all, or whether it was left to us to face the whirlwind and the storm, and meet such universal perplexities as our fathers never dreamed.

The Great War involved all the nations of the earth, most of them directly, and all others indirectly; and resulted in the recasting of the map of the world. Pre-war atlases are antiquarian curios; maps antedating the Treaty of Versailles, and even maps more than a year old are useful only to show the extent of the sweep of the present insurgency, and are obsolete. Where the boundaries of the nations of the world may be drawn to-morrow the earth's wisest man cannot predict.

So occupied are we with our immediate problems, that we may feel less concern than we ought, respecting changes that are taking place in remote parts of the earth. Somewhere I have read that Napoleon, thinking reflectively of the potentialities of China, remarked, "There sleeps a giant; let him sleep." But China has awakened, and some four hundred million people in that land alone are engaged in conflict. Who can predict what gates and bars that giant will bear away on his shoulders, when, like Samson, he goes out and shakes himself? I do not think Japan will win ultimately; but just now she is hovering in the sky like a vulture, watching the faint breathing of Holland and France, and listening somewhat nervously to the British lion's heightening roar, expressive of his increasing fury; for it is for ever true that "wheresoever the carcass is, there will the eagles be gathered together."

Red revolution has transformed Russia; a revolution which was like the upspringing of a hidden river which, flowing out of its immediate territory,—not like the Gulf Stream to make northern climes comfortably habitable, nor yet like the Arctic Current, perhaps to mitigate the hygienic dangers of torrid seasons and zones, but like a stream of poison, polluting the life of the world. Who, twenty-five years ago, could have believed such a phenomenon possible in Russia or anywhere else in the world?

In Germany there have been at least two revolutions, the last of which is of such a malignant character, that

like a stream of lava from some inexhaustible volcano, it threatens to engulf the free peoples of the earth. Of Italy we used to think as the land of Garibaldi, and of many a heroic deed and worthy ideal; but Garibaldi's Italy has perished; and a garden of delight has been converted into an encampment of slaves. How tragically does the rôle of Victor Emmanuel belie his name. Without victory and without God, like Samson, because he wist not that God had departed from him, bound with Nazi-Fascist fetters of brass, he blindly grinds the Philistines' mill!

The rising tide of freedom in Spain, which undermined the foundations of Roman Catholic domination and enslavement, by reactionary forces, was so diverted as to allow the re-establishment of powers of darkness.

The Nazi flood which had deluged the rest of Europe with misery and most of it with blood, and which had swept away every dam and dyke behind which freemen lived, surged against the ramparts of France from the crest of which the world expected to hear another Pétain exclaim, "They shall not pass"; but instead the heroic voice had grown feeble, and the sword-arm atrophied by long-fumbling of its string of beads had strength only to yield to the counsel of the Roman priest of Baal to open the dykes, and say, "We surrender".

One of the principal figures in the early stages of this world-revolution was a man who had taken to himself the name of his jailer, and called himself Leon Trotsky.

What a sardonic character Trotsky was! How tragic his career! A man whose passing, so far as I know, no decent man or woman in the world laments. Kerensky, who had reason to know him, said that he had perished by the merciless method which he himself had sponsored. Driven out of Russia by his fellow-revolutionaries, he found asylum in Turkey, later in France, by and by in Norway. Driven out of Norway, and not permitted to land anywhere under the British Flag or the Stars and Stripes, he sought safety in Mexico, but even there, at last, crudely, by a pickaxe in the hand of a fancied friend, he perished from the earth.

What a fearful reflection that any man could so live, and could develop and exert such a capacity for evil, that in all the wide world there was not a spot where he was welcomed, and few spots in which he would even reluctantly be tolerated. Thus can a man made in God's image degenerate to the likeness and level of a loathsome poisonous serpent, or to an unclean beast of prey made to be taken and destroyed. And how factually instructive, that at last the long arm of vengeance reached him, and destroyed him by exactly the same method which he had employed in the destruction of others!

Trotsky's history is eloquently predictive. It is surely prophetic of other strokes of vengeance that somehow, by strange agencies, and in perhaps unexpected ways and in unanticipated places, must inevitably fall.

The particular historical setting of these verses I have read is of minor importance. God here announces how He will deal with one of the world's oppressors, who was a disturber of the world's peace. He enunciates a moral law which is as inexorable as gravitation; and which, while it may use human instrumentalities, transcends them all as an inherent and essential ingredient of the moral order. This is a moral universe, subject to the sovereign control of a moral Ruler Whose throne is established in the heavens, and Whose kingdom ruleth over all. We must not allow ourselves, by reason of our

personal burdens to fail to take the longer and larger view of things, which will enable us to recognize to Whose power, ultimately, this world is subject.

I.

The major premise of this argument contains A DESCRIPTION OF THE ONE WHO IS BROUGHT UNDER THE AUTHORITY AND POWER OF THIS LAW. Let me rather say, it contains a specific indictment, drawn by a divine hand.

Here was *someone who entertained and nourished "a perpetual hatred"*, a hatred of ancient standing. Hatred had become an essential quality of his being. He had become incapable of love, of any affection. He had given himself up to the hatred of men and things; he was an alien in a morally ordered universe, a foreign element, an "enemy-alien" in the view of the kingdom of God.

"A perpetual hatred!" What a terrible phrase! What a dreadful possibility, that these hearts of ours, that these immortal spirits, are entities of such infinite capacity, as to be able to entertain heaven or hell. This earthly life is but an alphabetical existence, these are probationary days: the larger and fuller—at least the longer and settled—life is beyond. We all have a capacity for God, but every man who has a capacity for God has a capacity for the devil too.

I know that your modern theologians know nothing about the existence of a devil—at least they told us so. I do not know how they can account for Trotsky, or Lenin, or Hitler, or Stalin, or Goering, or Himmler, or Hess, or Mussolini, or many others, on any other hypothesis. Certainly men have a capacity for the entertainment and development of a malignancy that is truly appalling. I have seen people who carry it in their countenances. They advertise that they are hosts to "a perpetual hatred." Their speech, their countenances, their general demeanour proclaim that they are out of sorts with everybody and everything—and very much out of sorts with themselves, "Thou hast a perpetual hatred"; What a distinction! Heaven's secret service records that a man who ought to be an ally of God and in league with the angels, is the willing, hospitable host to an enemy spirit from hell!

It is possible to open the heart to a deadly poison like that. I have known people who have literally become ill and had to go to the hospital because of a bad temper. They became angry, and ill in consequence. There was a certain very eminent physician in England who was addicted to violent fits of temper. He suffered from high blood pressure, and he remarked to a physician-friend, "My enemies hold my life in their hands." One day he became violently angry with someone, and it issued in cerebral hemorrhage, and he died, poisoned by his own temper.

Do not forget that it is possible to become a mental and moral Trotsky, for his record shows that he was a man possessed by a perpetual hatred. He seemed to have a capacity for hating everybody and everything. He was like the proverbial Irishman who was "agin the Government". Some Irishmen are pleasantly so. You laugh at that, but there are Irish intelligentsia who are "agin the Government". I once visited John Dillon in his study in Dublin, before the establishment of the Free State. I said to him, "Mr. Dillon, may I without offence ask you a question or two?" He said I might, and I said, "It may seem almost rude, but I have wondered

why you Irishmen do not go to Westminster and, metaphorically, at least, remove your coats and translate your ideals into legislative action, and seek to remedy the alleged ills of Ireland. Could you not do that?" "No", said he, "no Irishman would ever think of it." "You accept no responsibility?" "None whatever." "You would not enter the Cabinet if you were invited?" "We could accept no office of emolument under the Crown." Then I said, "This is my question, will you tell me what Irish Nationalists go to Westminster for?" He was sitting at his desk, and thumping it with his fist he said, "We go to Westminster to raise a row"! Then he elaborated, "The function of the Irish Nationalist Party is to present a critical opposition to the Government of the day."

I have heard of the Irishman on the street saying that, but this was the recognized political leader of the Irish Nationalists in Dublin. And there are many people of that temper who are not Irishmen. They open their hearts to the rioting of perpetual hatreds. They hate everything. Trotsky hated society; he hated the world in which he lived; he conceived the idea of turning the whole world upside down by violent revolutionary methods.

Be careful. I once had an experience—to which I have never before publicly referred. We have stood through the years, more than thirty now, in this same spot, for the inspiration and authority of this holy Book as the Word of God. I notice many are beginning to speak rather softly where we formerly heard only loud and harsh criticisms. The Bible has a way of saying, "I told you so." The Bible comes into its own in God's good time. They used to tell us we were behind the times. We were not. We kept step with the Book, and were in advance of the times. The Bible is always ahead of man. What puerile piffle we have heard from literary critics and new theology devotees of modernism! What religious pap from Oxford Groupists *alias* theoretical moral rearmamentists and ministerial invertebrate opportunists!

I speak of a Baptist Convention. It was a very unpleasant one. I happened to be the target for the darts of those who denied the authority of the Bible. I will not mention names either of institutions or men, but on that occasion I sat all day long the target of their vicious darts. Of course, to contend for the faith once for all delivered unto the saints is to give proof that one is "unlearned and ignorant"! Of course, one's motives will be impugned and he will be charged with being "ambitious for power"! How many theological, educational, ministerial Lilliputians have I heard so declare. It was a bitter day; the Word of God was on trial before Annas, Caiaphas, and Pilate, over again. It was in a Baptist Convention. "The old man" in Baptists, has just as great a capacity for the devil as the old man in Methodists, in Roman Catholics or any others.

I passed through that day without feeling any hurt; but I think I discovered at night that there is such a thing as mental poison. I have since read that that seems to be not a unique idea. Neither at the Convention, nor when I got home, was I conscious of any particular mental strain. I had felt rather amused than angry at the diatribes to which I had been subject. But in the evening I found I could not sit down, I could not stand, I could not lie down; and all that night until the birds were singing in the morning I walked the floor of my study. Mind and conscience were at rest, but I felt as though I had been stung and poisoned by a million scorpions.

There is a very close connection between the moral and mental and our physical natures. There are some experts who say that there is scarcely any poison more deadly than the spray that comes from a man's lips when he is angry. The hatred of his heart is poison, poison to himself. Although Trotsky died by a pickaxe, by the principle I am trying to expound he was virtually a suicide. One cannot entertain a Trotsky spirit, nor assume his attitude toward life, nor open his heart to "a perpetual hatred" without poisoning his very nature. It will pollute him, corrupt him, and damn him at last if he does not find means to expel it from his soul. It is like nursing a viper in one's breast which will sting him at last to death.

Such poisons may infect individuals or society at large. "The perpetual hatred" of the text had inoculated a nation. Beware of the germ of materialism, of every form, whether it be Communism, or Nazi-ism, or any other of the different brands of Socialism; fortify your natures against these ideas that have the effect of inflaming one's whole nature in rebellion against society, converting one into an incipient anarchist by injecting the poison of enmity into the blood.

It is charged against the people of our text that they had "shed the blood of the children of Israel by the force of the sword in the time of their calamity." Mount Seir exploited other people's misfortunes. The Russian Revolution was born of the misrule of the Czars, no doubt. There came a time when the iniquity of Israel had an end—that is to say, a time when God would deal with His own people, and judge them for their sin; and he said to Edom, "You took advantage of it. The prisoner was under sentence, but because he could not help himself, you tortured him, you inflicted your evil will upon him. You shed the blood of the children of Israel by the force of the sword."

It is a horrible illustration, but there are people who are like maggots that breed in a festering sore. There are people whose ideas make them alien to all that is right, who in the ultimate analysis are anarchists. These votaries so inflame themselves by their idolatries that they take advantage of others' calamities, and make it an occasion of blood.

Thus did Hitler. Hitler stirred Germany up by denouncing the capitulation of the Germans in the Kaiser's time in the last war, and the misrule occasioned by the whole Prussian system. He inveighed against what he called "the honking of parliamentary ganders", and so took advantage of the unrest and disabilities of the people—distresses which they were reaping as the inevitable harvest of the war they had wantonly occasioned,—that he was enabled to wrest their liberties from them.

The same was true of Mussolini and of Franco. When Spain was in a state of flux, and insecurity, and before it could establish itself, the Pope—yes, the Pope; for the Pope was the author of the Civil War in Spain, and of the Abyssinian rape, and of the collapse of France—the Pope and Mussolini and Hitler caused people to perish with the sword in the time of their calamity.

To-day across the Pacific the same attitude obtains. Japan, like a vulture, is poised ready to strike if Britain should fail, but fearing the nemesis if she should strike and later have to face a victorious Britain.

You do not believe in the total depravity of human nature? I wish it were more difficult to believe. We

throw a guard around a building wrecked by fire or other disaster to protect what is left from the looters. They did so at Jarvis Street Church after the fire. For a time I thought literally the place had become a den of thieves. We had to watch it day and night. That was Canadian human nature—or some brand of human nature living in Canada.

I have no doubt that at the time of the Russian revolution, Russia's sin had come to an "end", that the iniquity of those Amorites was full; but that did not justify the bloody revolution of Lenin and Trotsky. But my text was true of Trotsky and Lenin. They took advantage of the calamity of others! They shed the blood of the people of Russia by the force of the sword in the time of their calamity, "in the time that their iniquity had an end."

II.

Let us now see what followed. THE DIVINE NEMESIS IS HERE ANNOUNCED. "Therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee." Consider what that means. "Prepare thee unto blood." Trotsky said his murderer was an agent of Stalin. Very probably he was. But whoever he was, no man could hide this murderer, or protect him from the hand of the adversary. I do not justify Stalin, nor the assassin. Mounted police have a reputation of always "getting their man". It was a retired "mountie" who "got his man" on the Montreal bridge the other day. That is an enviable reputation for officers of the law. The Scripture says that whoever takes the sword shall perish by the sword. That does not mean the sword of defense and protection, the sword of a righteous government: it means the sword of aggression, a sword that is predatory in its purpose and effect, that is unsheathed to rob and destroy. The man who thus uses violence to gain his end will himself suffer violence at last. "I have prepared thee unto blood. I will reserve you for punishment." "With what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." Kerensky subscribed to that when he said that Trotsky died by the merciless method which he himself had sponsored. It is a law of the moral order of things that if a man climbs to authority and power by violence, by violence he will at last be hurled from his exalted seat. The man who sails through seas of blood to what he calls honour and glory, will by seas of blood at last be engulfed.

That holds throughout the universe. The Old Testament is out of date. Is it? "The voice of thy brother's blood crieth unto me from the ground." So God said. The blood of every murdered victim, of every sufferer from the injustice of his fellows, cries aloud to God for redress, and for vengeance always; and the blood which Trotsky shed—his was a merciless tyranny which accomplished the death of countless thousands of people—that blood cries unto God. If ever a man was steeped to the eyes in the blood of his victims, if ever a man deserved to die with suddenness and violence it was Trotsky—and so he died, because he had been "prepared unto blood."

The Bible speaks of the earth's being "full of blood," and of hands being "full of blood." Like a robber who is, as we say, "caught with the goods on him", Trotsky had it in his hand: his hands were full of blood. He could not plead innocence. In the view of God there are men whose

hands are full of blood. The earth is full of blood; God hears and sees. That is what He said about Ahab and Jezebel. He said, "I have seen yesterday the blood of Naboth, and the blood of his sons; and I will requite thee in this plat, saith the Lord." And in the very spot of ground which he had stolen, and obtained at the price of blood, there he fell. And when at last they took his chariot down to the pool of Siloam to wash away the royal blood, dogs came and licked the blood of Ahab "according to the word of the Lord". Ahab the king went to the dogs because God said he must.

Jezebel, who survived him, "painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands. Wherefore they came again, and told him. And he said, This is the word of the Lord, which he spake by his servant Elijah the Tishbite, saying, In the portion of Jezreel shall dogs eat the flesh of Jezebel." King and queen "who sold themselves to work wickedness in the sight of the Lord" literally, in fulfilment of God's unailing word, went to the dogs.

Hitler has ordered the destruction of all the dogs in Germany to save food, but that will not prevent Hitler from going to the dogs. Part of the travail-pangs of earth to-day as it "groaneth and travaileth in pain together until now", consists in the cry of innocent blood of which God will take account: "I have prepared thee unto blood."

I do not know where, or how, or when, Hitler and Mussolini and Stalin will receive their due, but as God is true they will receive it. It may be that their sins will go before unto judgment in this life as Trotsky's did, and that that which they have meted out to others will be measured to them; but God always "gets His man". Always God gets His man! I remember when the Great War was still on, looking and walking over the ruins of destroyed cities and villages in France and Belgium and seeing that vast area that looked as though hell had been let loose upon it. I did not feel any particular anger, I felt beyond that—human anger seemed too impotent to entertain; but there came into my mind a scripture which I had read a thousand times. It came to me with a new significance, "Vengeance is mine; I will repay, said the Lord." Which means, not primarily though it does mean that, nor ultimately, that you must not avenge others or yourself. It means that vengeance is God's, and that He will repay—BECAUSE NO ONE ELSE CAN!

Do not think that Trotsky's death ended his responsibility to God. It was not ended by the pickaxe of the assassin. And sure I am of this, that the same judgment will overtake those against whom we fight. But that does not mean we should stop making munitions and airplanes. By all means, let us pile them up, and do everything we can to withstand the onslaught of the enemy. But when

we have done that, over and above it all Someone will "get His man", for, saith He, "I have prepared thee unto blood."

"Sith thou hast not hated blood, even blood shall pursue thee." Do you hate blood? "The life of the flesh is in the blood." Do you hate to take life? Do not be angry with me, you sportsmen who go shooting in the Fall: I can see no sport in taking life of any kind. I would take it for food, or in self-defense. There are natural brute beasts made to be taken and destroyed; but how easy it is for a man to destroy life that he cannot give back again, to extinguish God's gift to His creatures.

Napoleon said, "The lives of a million men are nothing to me." He did not hate blood. Hitler does not care how many people die if only, over their dead bodies, he may realize his ambition. But God says, "Because thou hast not hated blood, because there is not in your heart a horror of this carnage and this rebellion against God, because you are an enemy of God and of all that is good and true, blood shall pursue you." "Blood hounds," indeed? Blood is itself a pursuing hound: God says blood shall pursue the men who have not hated blood, and that at last it will bring them down.

Our Lord Jesus uttered a strange and profound and manifold truth when in the days of His flesh He said, "From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation." As though God would say that He has written down from the day of the first murder right down through the long history of the race, the record of the shedding of blood by the rejection of righteousness and truth, of the murders perpetrated in rebellion against God; and that the principle is to be carried forward, and that all that the blood of Abel said, and all that the blood of others said, speaks afresh and with increased volume and with the authority of finality in the blood of our Lord Jesus Christ. Do not forget that Jesus Christ was murdered. I know He was "delivered by the determinate counsel and foreknowledge of God", but it was by "wicked hands" He was "crucified and slain." The climax of human sin, the last great act of rebellion of which the human race was capable, was the crucifixion of Jesus Christ that was the final rejection of God.

Here darkness and light came together. Now the voice of Abel can be heard; and whoever rejects the divine side of that sacrificial death on the cross will be held responsible for the wickedness that crucified Him Who died, and that rejected blood will cry more terribly than Abel's for vengeance. Do you doubt the inspiration of Scripture? You do not believe the Bible to be the inspired and infallible word of God? I stake my all upon it for time and for eternity. But listen: "His blood be on us, and on our children." Has it become true? What shall we say? I am not an expert; I cannot predict the future; I cannot tell you what God is going to do with the Jews—but I know what has become of them. And surely they have been pursued by blood through all the ages, and never more than now. It is an abiding, a perpetual, a worldwide witness to the truth of God's Word. They asked for it: "His blood be on us, and on our children."

There is only one way by which any of us can get rid of that responsibility, for it is true of you and me. If we have joined hands with the murderers of Christ, that is a greater crime than Trotsky's or Stalin's. You

say, "They slew hundreds of thousands." Ah, but, they who drove a spear—and it was driven by a human hand—into the heart of Jesus Christ, murdered the very Fount of Life, the Author of eternal salvation, "They slew the Prince of Life", Who was made after the power of an endless life, and Whose life was worth the lives of all the millions that ever lived, or ever shall live.

During the last war they called me one Saturday from the Y.M.C.A., and said that a certain distinguished preacher was in town, just back from the front, and that he had a great message; and asked if I would like him to preach for me the following morning. From what they said I supposed he had a message, and I said that while I could not advertise him at that late date, I would be glad to have him. I do not remember what his text was, but I do remember that he preached salvation through what was called "the supreme sacrifice". In the course of his address he said, "I will take my chances on the everlasting felicity of any man who dies for his country."

He was my guest, but on that morning I could not sacrifice the honour of my Master and the truth of the Gospel to courtesy to my guest. When I rose I said, "I must dissociate myself entirely from the principle of the address you have heard this morning. I do not believe it; and as a testimony to what I do believe we shall sing for our closing hymn,

'There is a Fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood
Lose all their guilty stains.
'E're since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.'

The blood that flowed from His five bleeding wounds has more value than all the blood of all the battle fields, past, present, and future; for He was made "after the power of an indissoluble life". The blood of Jesus Christ was the life and wealth of the whole universe in solution. Whether you receive it in cleansing power, washing away your sins, making you white in the blood of the Lamb, or whether you will refuse to disavow the crime of Calvary, and join hands with Trotsky and Hitler and Mussolini and all others who reject the truth; and thus set your puny will against God's and attempt to overthrow the throne of divine holiness, you must yourself decide. Which shall it be? Let us trust Him. Let us hear the voice of the blood "that speaketh better things than that of Abel", which speaks with infinite tenderness of the forgiveness of sins, and the gift of eternal life. God help us, help us all, to receive Jesus Christ, and receiving Him, to become the sons of God.

"Would Jesus have the sinner die?
Why hangs He then on yonder tree?
What means that strange expiring cry?
Sinners, He prays for you and me:
Forgive them, Father, O forgive!
They know not that by Me they live.

"Thou loving, all-atoning Lamb,
Thee—by Thy painful agony,
Thy sweat of blood, Thy grief and shame,
Thy Cross and passion on the tree,
Thy precious death and life—I pray
Take all, take all my sins away."

A NOTE ABOUT THE SERMON IN THIS ISSUE

In the course of the sermon preached Sunday evening, we read a letter received from a friend in which it was stated that Leon Trotsky had once attended a service in Jarvis Street Church, and we promised the inclusion of that letter in the printed sermon.

We reported that we had written our correspondent, asking for particulars. We have since learned that he is a professor at a certain university; and that the matter reported by him was within the knowledge of certain other professors of the same university. We are most grateful to our correspondent for his full report of the matter. In our reference to it on Sunday evening we omitted all names but Trotsky's, and all marks of identification, for the reason we had not the permission of our correspondent to make the matter public. Since receiving his further communication on Monday last, we have thought it wise to omit the letter from this sermon, and to await an opportunity to confer with other professors of the university in question who were present when the matter was reported, and to secure the consent of our correspondent for the publication of his letter.

This note is intended to explain to any who may have expected to find the letter included in the sermon, the reason for its omission.

ABOUT TORONTO BAPTIST SEMINARY

The war has created a difficult situation for all educational institutions, and particularly for small institutions like the Seminary. Since the war broke out, some of our students actual and prospective have enlisted. During last term, others were taking part-time training; and since May several others have enlisted. Some others have made application, but have not yet been called up.

The Seminary has never had money to spare. We have always to be looking for the daily manna; but having obtained help of God, we have continued; and in respect to finances, we should continue to go forward this year, in the confidence that God would supply our needs. But the dearth of the right type of student creates another situation. That too can be met as our financial needs are supplied, if so the Lord wills; for we may pray the Lord of the harvest to send forth labourers into the harvest. But in this righteous war we have felt it our duty to encourage all who are fit for service to enlist; and we felt some fear that the only men available to us would be either those who were physically disqualified for service, or others who had shirked their duty.

The Situation Now Changed

But now the whole situation has changed. Some men have been desperately trying to get into the army, feeling it was their duty to be there; and some who suffered no physical disability whatever, and were well within the age limit, have failed. Those we know are, in all probability, representative of thousands of others whom we don't know. Recruiting for overseas service has now been discontinued, and conscription for home defense will not take the entire time of those who are called up.

May Be Plenty of Students Available

This new situation therefore may mean there would

be nothing to prevent some of the very finest types of men from continuing their educational courses. In respect to the Seminary, nearly all our students are either in uniform or have made earnest effort to enlist. Those who have not been called up will want to continue their course. And the same condition may apply to others who have the Seminary in view.

Applications Usually Late

We have always, however, laboured under one disability. Nearly all ministerial students are poor. "The poor have the gospel preached to them"—and as a rule it is the poor who preach it. This means that many young men try desperately to put themselves in a position where they can begin their course, and are often uncertain almost to the last week whether they will be able to manage it or not. For this and other reasons, we have seldom known until the last week or two before the opening, how many students to expect. We have, of course, always known of some, but have nearly always been surprised by applications from unknown students shortly before opening.

Prospective Students

The exigencies of the present time, however, make it necessary that we should know whether we are going to be able to enroll a sufficient number of students this year to justify our opening as usual. If we have students, we shall open. We ought, however, here say that we want it to be understood that we have never been troubled by a dearth of applications. We have endeavoured to set a high standard. The Seminary exists to train preachers for service at home and abroad; and what we want is men who are out-and-out—or, as they say now in respect to the war "all out" for Christ; and who have already shown, by such public service as they have rendered, that they are possessed of such gifts as would qualify them for the exercise of a public ministry. Assured of that, we are ready to assist the applicant whatever his educational standing may be.

This article is written for pastors and others who may know of young men and young women contemplating a Seminary course, to ask them to communicate with us at once. We could not write this article earlier, because we had to wait until the Government's military programme was made perfectly clear. It now appears to us that there may well be a plentiful supply of students of the highest type in the offing. If we should receive a sufficient number of applications from the right type of young men and women to justify our opening at the usual date, September 24th, we shall do so.

It would be our hope, even at the worst, that all that would be necessary would be to suspend operations for one year; for while complete victory for Britain may be some distance in the future, we feel sure the war will have taken a decisive turn before another year is out. We therefore appeal to all interested in the work of the Seminary to co-operate with us in our endeavour to secure immediately the names of students who have the Seminary in view for this coming term.

We need hardly add that certain Seminary expenses go on summer and winter, and therefore the treasury is always urgently in need of the continued support of Seminary friends:

THE POPE'S ITALIAN HAND IN GERMANY

That ecclesiastical Rome is one of the principal factors in the present war is becoming increasingly clear from day to day. We reprint from *The Globe and Mail*, Toronto, of August 20th an Associated Press radio despatch exactly as it appeared—the same type, and the same inconspicuous heading. Thus often the most influential factors in the day's news are reported.

GERMAN BISHOPS MEET

Berlin, Aug. 19 (AP Via Radio).—The German radio said today that the drafting of a pastoral letter appealing to German Catholics to co-operate with Adolf Hitler's fight for the existence of the German people is on the agenda of the greater German Roman Catholic Bishops' conference. Forty-five of the forty-eight German Bishops attended the opening meeting today.

TO ALL READERS OF THIS ISSUE

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Bible School Lesson Outline

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

Vol. 4 Third Quarter Lesson 36 September 8th, 1940

THE CAPTURE OF AI.

Lesson Text: Joshua 8.

Golden Text: "And the Lord said unto Joshua, Fear not, neither be thou dismayed."—Joshua 8:1.

I. The Ambush—verses 1 to 13.

Failure tries the metal of a man. The weak person will give up in despair, but the one who is strong in the Lord will get up and go on, assured that "men may rise on stepping-stones of their dead selves to higher things." The Lord comforted Joshua after the defeat at Ai, urging him to be of good cheer and press forward (Deut. 9:3; 31:8; Phil. 3:13, 14).

Joshua would probably have preferred to attack any other city rather than Ai, but Israel must learn the lesson that they cannot gain new victories until they have vanquished the foe on the old battleground. Young people may stumble at some point, and think to cover up that disobedience or failure by superior effort in another direction, but no progress can be made in the Christian life by one with whom the Lord has a controversy. Old scores must be settled (Isa. 1:18; Micah 6:2).

Defeat through disobedience is always a costly matter. Three thousand men were sufficient for the first attack (Josh. 7:3, 4), but all the men of war, including thirty thousand

The
THIRTEENTH ANNUAL CONVENTION

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OCTOBER 8th, 9th, and 10th, 1940

Plan now to come, and pray for a time of unusual
blessing.

mighty men of valour, were needed the second time. Each victory may help us another to win, but each failure makes victory more difficult. Go back to Ai at once.

As on many other occasions it was Joshua's duty to say to Israel, "According to the commandment of the Lord shall ye do." Christian leaders are not required to invent plans and projects, but merely to exhort people to obey the Word of the Lord.

When Joshua had issued his instructions, he "lodged that night among the people". If we would assist our fellow-men in the battle of life, we should make every effort to understand their burdens and needs (Ezek. 3:15; Gal. 4:4, 5; Heb. 2:10; 2:15-18; 4:15, 16). Only thus can we offer sympathetic help.

After placing each division of the army in a strategic position Joshua "went that night into the midst of the valley." The true leader is not content to remain on the sun-lit hills while others, for whom he is responsible, lodge in the shadows of the valley. He will go before his people, bearing the brunt of the danger (John 10:4; Heb. 12:2-4).

II. The Annihilation—verses 14 to 29.

The mistakes made by the King of Ai suggest some reasons why the Christian sometimes goes down to defeat before the enemy of souls. He was over-confident after his recent triumph (Josh. 7:4, 5; Matt. 26:33). He failed to watch (Matt. 26:41; 1 Pet. 5:8), nor did he post scouts, who would have reported that five thousand Israelites lay in wait on the west side of the city, and thirty thousand behind the city (Judges 20:29). He erred also in judging by appearances, thinking that all Israel had fled (John 7:24). He had no definite purpose or plan; the whole population rushed out of the city in a heedless, headlong dash (Prov. 29:18). Above all, the Lord was not with him.

On the other hand, the Lord Himself was leading the forces of Israel, for His people were once more submissive to His will. On the former occasion they had been depending upon their own resources. They had now lost some of their pride and self-conceit; they were more ready to obey the Captain of the Lord's host (Psa. 119:67, 71, 75). It is comforting to remember that even our mistakes and failures may be over-ruled so as to advance the glory of the Lord (Lk. 22:32; Rom. 8:28).

The Lord uses appropriate agents and instruments for His work. The spear, which Joshua stretched over Ai, was an apt token of the capture of the land by force, and it represented the military character of the ministry of Joshua. Moses, however, as the shepherd of the people, had been equipped with a rod, the symbol of guidance (Exod. 7:10, 20; 17:5, 6; Psa. 23:4; Acts 7:37, 38).

Joshua did not draw back his hand and spear until he had utterly destroyed the city and its wicked inhabitants. Our

Saviour will not fail nor be discouraged until Satan and his hosts are completely vanquished, and until the children of God enjoy the fruits of that victory (Isa. 40:28; Rev. 20:1-10). Nothing can hinder Him in the execution of His purposes of grace (John 17:4; Eph. 1:9-11; 3:7; Phil. 1:6). Wickedness may seem at times to triumph, but its success is only apparent and temporary (Psa. 37:7-15).

The King of Ai was compelled to bear the curse of the city when he was hanged on a tree (Deut. 21:23; Josh. 10:26). Our Saviour willingly paid the penalty of our sins (Gal. 3:13, 14).

III. The Altar—verses 30 to 35.

According to previous instructions (Deut. 27:1-8) Joshua built a stone altar in Mount Ebal to remind the people that all glory belongs to God (Exod. 15:6, 7). The stones were to be left in their natural state, untouched by human tools (Exod. 20:25). This was an acknowledgment of the fact that victory did not come to the people through their own cleverness, or through the stupidity and weakness of the foe, but by the strong arm of the Lord.

The people were divided into two groups. Some gathered on Mount Gerizim, and the rest on Mount Ebal (Deut. 11:29-32; 27:12, 13), while the Levites pronounced a blessing upon those who would obey the law (Deut. 28:1-14), and a curse upon those who would disobey (Deut. 27:14-26; 28:15-68).

The law was read in the ears of the people that they might hear it, learn it, fear God, and observe to do it (Deut. 31:11-13). Let us do all in our power to encourage the reading of God's Word (Neh. 8:8; Rom. 10:17).

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