

**REVELATIONS OF THE WAR: EIGHT  
SERMONS; PREACHED ON SUCCESSIVE  
SUNDAY EVENINGS, JANUARY 17TH  
TO MARCH 7TH, 1915, IN JARVIS STREET  
BAPTIST CHURCH, TORONTO, CANADA**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649743445

Revelations of the war: eight sermons; Preached on successive Sunday evenings, January 17th to March 7th, 1915, in Jarvis Street Baptist Church, Toronto, Canada by T. T. Shields

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.  
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

[www.triestepublishing.com](http://www.triestepublishing.com)

**T. T. SHIELDS**

**REVELATIONS OF THE WAR: EIGHT  
SERMONS; PREACHED ON SUCCESSIVE  
SUNDAY EVENINGS, JANUARY 17TH  
TO MARCH 7TH, 1915, IN JARVIS STREET  
BAPTIST CHURCH, TORONTO, CANADA**





T. T. SHIELDS

## FOREWORD.

Of the events of Israel's journey from Egypt to the Promised Land, the pen of Inspiration says, "Now all these things happened unto them for types: and they are written for our admonition upon whom the ends of the ages are come." Truth is revealed, therefore, not only in the inspired record of Israel's history, but also in the providential ordering of the events recorded. The Spirit of God superintended the making of history, as well as the writing of it. And He who is the sum of all divine revelations of truth joined Prophecy and History in an indissoluble alliance for the revelation, confirmation, and defense of the truth, when He said, "From henceforth I tell you before it come to pass, that when it is come to pass, ye may believe that I am."

It follows, therefore, that the genuineness of the Christian Revelation is to be tested and proved, not in the realm of abstract reason, but in the crucible of experience. Prophecy is not designed to forestall the future, to gratify curiosity, and make one wise beyond his fellows: but is given as a ground for faith to stand on during the experience of its fulfilment. Prophecy proves its divine authorship as it passes into history; and history, when read in the light of inspiration, unfailingly

ministers confirmation to faith. Thus the obedient soul, by the door of practice, enters joyously and with unveiled face into the deepest mysteries of grace, while the carnal mind wearies itself to find the door.

The foregoing is written in the hope of leading the reader to the author's viewpoint. "It is time for thee, Lord, to work: for they have made void Thy law." The principles of the Gospel are being proved by experiences of blood; and through our tears we are coming to see the truth more clearly.

It is not expected that these sermons will obtain a very wide circulation. They are published chiefly for the profit of those who heard them delivered, many of whom have repeatedly requested that they be printed to afford them an opportunity of further meditation upon the doctrines here set forth. And in this connection, the author would express his gratification that so many of these requests have come from the young people of his congregation, showing that the rising generation is not without a taste for what he, at least, believes to be "sound doctrine."

It will be seen that these addresses can lay no claim to literary excellence. They are the average, and often hurried, work of an average busy pastor, and they are printed without rewriting, but just as they were delivered. If their publication should serve, as it has been said their delivery served, to strengthen the faith of the children of God, and to steady the minds of some who may be perplexed by the seeming confusion of these tragic days, the author will ascribe the praise to Him Whom he has sought through these sermons to honor.

T. T. SHIELDS.

Jarvis Street Baptist Church,  
Toronto, Canada,

# CONTENTS

---

CHAPTER	PAGE
<b>I. THE WAR AND HUMAN NATURE .....</b> <div style="margin-left: 40px;">Is Evil Inherent in Human Nature ?</div> <div style="margin-left: 40px;">Sunday Evening, January 17th.</div>	9
<b>II. "CULTURE" AND EVOLUTION .....</b> <div style="margin-left: 40px;">How is the Theory of Evolution Affected by the War ?</div> <div style="margin-left: 40px;">Sunday Evening, January 24th.</div>	19
<b>III. THE VIRTUE OF HATRED. ....</b> <div style="margin-left: 40px;">Ought We to Learn How to Hate ?</div> <div style="margin-left: 40px;">Sunday Evening, January 31st.</div>	31
<b>IV. BELGIUM AND EXPIATION.....</b> <div style="margin-left: 40px;">Is the Law of "An Eye for an Eye" Obsolete ?</div> <div style="margin-left: 40px;">Sunday Evening, February 7th.</div>	41
<b>V. GERMANY AND FUTURE PUNISHMENT.....</b> <div style="margin-left: 40px;">Do Some Crimes Deserve Hell?</div> <div style="margin-left: 40px;">Sunday Evening, February 14th.</div>	51
<b>VI. THE KAISER AND BEELZEBUB .....</b> <div style="margin-left: 40px;">Does this World-Conflict Reveal the Hand of a Personal Devil?</div> <div style="margin-left: 40px;">Sunday Evening, February 21st.</div>	61
<b>VII. THE WAR AND DIVINE SOVEREIGNTY .....</b> <div style="margin-left: 40px;">What has God to do with the War ?</div> <div style="margin-left: 40px;">Sunday Evening, February 28th.</div>	75
<b>VIII. THE BIBLE AND THE WAR.....</b> <div style="margin-left: 40px;">Is the Bible Contradicted by the War ?</div> <div style="margin-left: 40px;">Sunday Evening, March 7th.</div>	91



"God is at hand, and the Most High rules in the children of men. . . . The same light which lets you see sin and transgression, will let you see the covenant of God, which blots out your sin and transgression, which gives victory and dominion over it, and brings into covenant with God. For looking down at sin and corruption and distraction, ye are swallowed up in it; but looking at the light, which discovers them, ye will see over them."

GEORGE FOX, to Lady Clappole.

## I.

### THE WAR AND HUMAN NATURE.

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

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

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

This complimentary estimate of average human nature was in disagreement with the theology of a past generation;

and that in itself was supposed to be a sign of further progress. Theology used to talk of "natural depravity" of varying degrees, with a very general tendency to believe that it was "total."

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

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

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

And here I must remind you that the spirit of lawlessness resident in human nature is under divine restraint; but that