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

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"CASH AND CARRY" IN THE BIBLE

That the Bible is of the very essence of divinity is manifest in many of the distinctive qualities of the Scripture. One is its timelessness. The Bible is neither old nor new. It is the contemporary of all ages. Other books "have their day, and cease to be", but this Book, unamended and unabridged, in undiminished light and glory, abides. The very essence of truth residing in the Bible also is one of its distinctive qualities. It is often questioned, doubted, contradicted, ridiculed, and positively denied; but whether these oppositions are presented in the name of history, or science, or ethics, or religion, or, in general, in the name of reason in any of its garbs, when all the evidence is in, the Bible is always found to be true.

Another scriptural quality is its concomitant towardliness and authority. The phrase may be a little obscure, but it is the best we could make. We mean that the Bible has an authoritative voice, a word of directional wisdom for every emergent situation which may be faced by all peoples, nations, and tongues, at any time and everywhere.

The Bible is a treasury of the distilled essence of human experience. It is, we venture to affirm, in this late day the most authoritative guide-book, not alone for the ethical and highest spiritual regulation of the life of the individual, but, if only all ears were opened to its message, leaders in all commercial, political, national, and international relationships, their ears would hear a word behind them saying, "This is the way: walk ye in it, when ye turn to the right hand, and when ye turn to the left."

It would be folly, in a time of great drought or excessive rains, for anyone, finding himself exempt from the one or the other, to allow himself to suppose that his immunity was due to his superior worthiness. The truth is, God maketh His rain to fall on both the just and the unjust. In His providential governance of things, the divine Ruler does not always put "a difference" between the Egyptians and the Israelites. In the early months of the last great war we remember an article in an American religious periodical which quite dogmatically explained it all on the ground of a pretty general divine judgment upon the nations involved. Germany was said to be at war because of its general anti-Christian attitude as manifested in its universities. France was at war be-

cause of its infidelity. Britain was at war because of its complicity in the opium traffic in China. Belgium was at war because of its Congo atrocities. Russia was at war because of its anti-Semitism. The sins of the other nations involved, as we now recall, were not so specifically defined; but the implication of the whole article was that such nations as were then neutral were living on a higher plane, and therefore were less deserving of the judgments of God.

That, of course, applied to the United States, as well as to others; but when in 1917 the United States became associated with the Allied Powers the author of the article, so far as we know, failed to identify the particular sin of his own country which at last had brought it under the divine rod.

Very few Americans, we are sure, would either then or now subscribe to such nonsense. The Samaritan—whom we are accustomed to speak of as "the good Samaritan", did not so describe himself. Nor did he assume that it was because he was so much better than the "certain man" who went down from Jerusalem to Jericho, that he was saved from falling among thieves. Rather, he found in another's need an opportunity for service; and in his immunity from misfortune, an obligation to do good.

This has been rather a long road from the highway up to the house; but it often happens that the greatest of mansions are obscured from general observation by a long avenue of trees—so we begin our story with "once upon a time".

The world, or what was then known as the world, was quite generally subject to a great famine. Indeed, it was said, "The famine was over all the face of the earth." But even at such a time, Providence had prepared vast storehouses in anticipation of the general need, and they were filled to overflowing. And that is one of what Mark Guy Pearse's Cornishmen would have called "the pretty ways of Providence". God is never at the end of His resources. He has ways of providing flesh in the wilderness, and springs in the desert. He never allows His pantry to be emptied of the last loaf, nor—may we say—His quiver to be emptied of its last arrow.

Earth's troubles are never allowed to be literally universal. He provides an oasis in every desert. Indeed, we are sure it is still correct to speak of "special provi-

dences"; for while we live in a world that is subject to law, God does "reserve the right" to vary the established order. As for example: "And also I have withholden the rain from you, when there were yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water."

Thus it transpires that though God suffers all nations to walk in their own ways, within the limits of His patience, "nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." So it comes to pass that His providential thunder clouds are always lined with a silver "nevertheless". Hence the divine Ministry of Information, reporting on the progress of God's war against evil, has always good news to announce; and there was good news in the time of famine: "And Joseph opened all the storehouses, and sold unto the Egyptians; and the famine waxed sore in the land of Egypt. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands."

We in Canada and our neighbours of the United States—for we are very much alike—speak sometimes as though our own ingenuity had dug the hole that is called the Atlantic Ocean; and we even go farther and behave as though we had formed the Western Hemisphere, and were rather to be complimented that we had skilfully managed that this Continent should be supplied with inexhaustible mineral resources and with surface enough to grow wheat to feed the world! Who filled these western storehouses for days of emergencies? Neither Joseph, nor the Egyptians, were to be credited with superior foresight in having storehouses full when the fields of the world were bare; but God has always had His storehouses of all sorts in reserve.

When there was a famine of hearing the word of the Lord, God found a Joseph in Germany, but He called him Luther. When there was a universal want of human freedom, God provided Himself a store of governmental wisdom in old England, or, let us say, in Britain, and made Westminster the mother of parliaments, and the fountain of the world's liberties.

Democracy was not born in the United States. The American Revolution was precipitated by a German king of England, and the battle for human rights which was fought in the American Revolution, was fought simultaneously in England; for there were no more eloquent or determined defenders of American rights than were heard in the British Parliament of that day.

When Joseph opened all his storehouses, he sold to all who came. He provided no delivery wagons; he used neither ships of the sea nor ships of the desert to deliver his supplies. He dealt with all and sundry on the modern principle of "cash and carry". But one day there came some strangers to Egypt with empty sacks, and with a train of camels, ready to pay cash for all they bought, and prepared to defend themselves against all robbers as they carried it home. But these strangers were different. They asked no favours: they wanted none. The governor recognized them though "they knew not him," and he knew that written into the record of their mutual history was the story of a quarrel; but the strangers had long since repented of it, and the governor had long since

forgiven it. They had a bit of a debate before they carried home their first supplies. Both Joseph and his brethren would have made admirable United States Senators or Congressmen! As these strangers turned toward home, they may have felt they had been somewhat harshly dealt with; but when on the journey they opened their sacks, they found every man his money in his sack's mouth; and they reached home with supplies which they themselves had *carried*, but supplies for which they had paid no *cash*. They had been willing to pay—and had wanted to pay—but their money had been returned to them.

When crossing from New York to England in the early summer of 1918, we sailed on the old S.S. *Carmania*, which was the flagship of sixteen ships which sailed together in a convoy, carrying American troops to England. On our ship, as we now recall, there were three other civilians beside this Editor: Sir Robert Falconer, President of Toronto University; "Tay Pay" O'Connor, the "father of the House of Commons"; and Clarence Darrow, the famous American criminal lawyer—that is the phrase used, but it means of course, only that the lawyer defends criminals.

Darrow was an avowed atheist, a kindly sort of man with whom we had some interesting and prolonged conversations. We had the usual ship's concert on the way, and Mr. Darrow gave an address. In the course of his address he asked the question as to whether the United States had been justified in selling arms to the Allies. He said it had been warmly discussed in the United States by many. Then he said something like this: "For myself, my answer is in the negative. I do not believe the United States had any right to sell munitions of war to Britain and France—*she ought to have given them all they could use for nothing!* Now we recognize and acknowledge that the battle has been ours from the beginning just as much as Britain's. Why should we have enjoyed two and a half year's immunity from war while Britain and France and Belgium poured out their blood for us, and we do nothing but supply them with munitions of war at a price?"

This Editor did not say that. It was an American, and it was an American who called himself an atheist. But he insisted that Joseph's brethren should have had their money returned to them in their sacks' mouth.

There was more traffic in supplies of vital necessities between Canaan and Egypt, and it was not all easy-going traffic either; but in the end there was a great convoy that made its way from Egypt to Canaan, long trains of wagons with camels and asses and she asses laden with things which, were they to sail in a ship to-day, would all be classed as "contraband of war". But they were not borne in ships of the desert that had come from Canaan: they were carried in Egyptian wagons, and by Egyptian camels and asses and she asses. The convoy was laden with "all the good things of Egypt", and Jacob and his sons, by that convoy, were saved from death, and restored to plenty although they paid no *cash*, and someone other than themselves had *carried* it.

We are pleased that the American Congress amended the Neutrality Act in conformity with the President's wishes, in order that the nations which are now battling against forces of reaction, of animalism, of stark paganism, may not be deprived of the providentially laid-up resources of this great continent. Britain and France will gladly avail themselves of the opportunity to buy war supplies

for *cash*, and will prepare themselves to *carry* home their purchases themselves.

But we wonder how long the "cash and carry" plan will continue? To our certain knowledge, vast multitudes of Americans are eager at this hour to cross the line into Canada and to enlist in Canada's forces; or to cross the sea to Britain and enlist in Britain's forces; for they see clearly, not only that principles are involved which seriously threaten the world's liberties, nor only that from a long distance they should lend those engaged in this stern war, their moral and material support, but that they ought themselves to go in to the fight and risk all in the conflict as others must do.

In many ways, and for many reasons, we are glad the United States is neutral. Americans are among the finest people in the world. There are no larger-hearted, more generous spirits to be found anywhere than the people of the United States. This writer has travelled many times from Coast to Coast, and from the Gulf to the International Boundary; and there is scarcely a city of any size in the United States in which he has not spoken. In these cities, he is happy to believe he has a great multitude of American friends. Indeed, we are sure of it, for they have proved it through many years by kindly words—and by kindly actions too.

But many Americans have a passion for the superlative. They are used to big things. They dwell in a country that is almost as large as Canada, but not quite. And people accustomed to long distances, to wide spaces, and distant horizons, and challenging skyscrapers, must be allowed a little license in their descriptive phrases. We have long lived in Canada, but we first saw the light in dear old England; and whenever we visit England, for the first hour or two we translate pounds, shillings, and pence, into dollars and cents; but before we have been "home" for twenty-four hours, we have forgotten dollars and cents, and speak and appraise values by sterling standards. And those of us who have travelled much in the United States, enjoying its genial hospitality and its wholesome and hearty comradeship, are not at all offended by the "biggest", and the "greatest", and the "highest", and the "costliest"—and all the other superlative adjectives to which we become accustomed. We do as we do when travelling in another country. "The greatest"? How much does this mean in our verbal coinage? Sometimes we reduce it to the comparative, "greater"; and sometimes to the positive, and let it pass for "great". But the American's "greatest" is never little; his "biggest" is never small. He does not need to exaggerate; things are big enough when moderately stated. But that is his habit, and we take it with a smile.

The advocates of repeal in Congress have argued that Britain and France are fighting battles likely to affect the United States. Such argument has not been confined to Congressmen. The press and men in all walks of life have reasoned after the same fashion. They have insisted that Naziism and Communism represent the antithesis of all America believes and loves and lives for. They admit that these things are as anti-American as they are anti-British; and even more distinctively anti-Christian than anti-British or anti-American.

We have before us as we dictate this article, a statement by a prominent American to this effect: "If England loses the war, then America single-handed, will have to fight the teeming hundreds of millions of the rest of the world." We do not say that: that is the judgment of

a noted American preacher. And we think he is right. But his statement contains a very big "if". And we are certain that the British Empire and France, without help from others, with their vast resources of material and men, in the end will obtain the victory. But victory would be more speedily achieved if we had help. But it would be unbecoming for any Britisher to ask America to join us. That is their business, not ours. The preacher to whom we have referred, in common with the Congressmen who have argued to the same effect, are agreed in this, that Britain and France should be allowed to buy war supplies in the United States, and carry them home at their own risk, to wage a war which they all say is in principle as much America's as it is ours!

But they say that this should be done in order to keep America out of war, and it should be insisted that Cousin Jonathan should not send one of his delivery wagons out with his wares lest some urchin should throw a stone at it, and involve American neutrality and bring on a war. Very well. We gladly accept the obligation to do our own carrying, and ask no help of others. But our American readers, we feel sure, will not be offended when we say that down deep in their hearts they know that, should it take the Allies a long time to subdue the enemy,—in other words if there should be "yet five years in which there will be neither earing nor harvest"—they will be unable to afford the interruption thus caused the normal life of the United States. They will not be able long to endure that their merchant ships should be driven from the seas, and one of these days, if not Joseph's, then *Jonathan's* wagons in great convoys will, accepting all the attendant risks, be found making their way toward the theatre of war.

Our American friends are not insincere when they speak of keeping out of war. They desire so to do. We long enough desired to stay out of it. But sooner or later they will face the issue as we had to face it, and in that hour they will be found, as they are always found, ready to do their duty to the utmost.

Following the conclusion of the Great War, we lectured before a great audience in New York City on the subject of Ireland and the Empire. It seemed to us that hundreds of people, mainly men, in that great audience were wearing buttons in the lapels of their coats, bearing the legend, "We won the war." After being introduced by the Chairman of the meeting, we remarked that nothing tended more to the enlargement of one's fund of information or of his understanding of things in general, than travel, with the opportunity it afforded of getting the other man's point of view. We then remarked that since coming to the platform, and observing these many buttons displayed everywhere, we had learned something of which, until that hour, we were entirely ignorant. However, we said, if you won the war, we tender you our most hearty and grateful appreciation of your achievement. We are so glad that the war has been won by the forces of righteousness, that we have not the slightest disposition to provoke another war or even to risk the disruption of friendly associations by entering into a dispute as to where the credit belongs for winning the war. We in Canada and Britain are willing that you should have all the credit. Meanwhile we shall be humbly grateful as those who feel it an honour to be found in the way of duty, that we were permitted by a gracious Providence to stand in the breach and hold the line against the enemy for two and a half years while you

were trying to make up your minds to commence to prepare to start to get ready to begin to win it!

Were they offended? Not in the least. They greeted our sally with such applause as seemed would never stop. Their "we won the war" buttons were just a little innocent expression of American superlativeness. They knew they had only helped to win it.

During the war we heard an eminent American addressing a company of British soldiers in which he explained why America had waited two and a half years. He brought forward the usual argument. It seemed to us that there were about a million Germans in every American city—for he talked in terms of millions. He explained all the difficulties which had faced the administration in having so many Germans and Austrians and Russians and whatnot in the United States. It seemed to us, first of all, that such argument implied that the American Government was not master in its own house, but that without war, Germany and her allies were getting what they wanted in America as they could not get it in Britain and France. But this man who was an intimate friend for whom we had profound respect, spoke like the proverbial "house afire". He was a veritable Niagara and cyclone all in one. When he had completed his argument he paused, literally for breath. Then he said, "There, I have done the best I could. That is about the best argument we can use—and the weakest. For to tell you the truth, men, no American who uses it, and least of all your speaker, believes a word of it. We ought to have been in it with you from the first shot."

And that, after all, is the soul of America. It may be that the United States can serve the Allied Cause most effectively for the present at least by keeping out of the war: I am not sure. It may be that her vast material resources will prove sufficient reinforcement for the armed forces of Britain and France. We hope it may be so. But we repeat, notwithstanding the excrescences which show themselves in American national life, just as they do in Canadian national life, and in British national life, and in the national life of all the Commonwealths of the Empire—for we are all alike in this—the soul of the people is not to be judged by the argumentative absurdities of time-serving politicians, whether in the United States or in any of the countries named—the soul of a people is something deeper than that. And from what we know and have experienced, we are absolutely certain that when God's hour strikes, the soul of America will respond to the call of duty with a noble abandon that will make their superlative natures superlatively inspiring to all who meanwhile have been doing their humble best; and if the time of war should be long, when that "cash and carry" principle is ended, and the great convoy of American wagons with all its good things, comes to the reinforcement of those who are weary, it will produce the same effect as did the wagons of Joseph in the long ago.

Some Jacob will read some day of a fateful decision, and hearing words which assure him of full storehouses thrown wide by the generous hand of a kinsman, he will faint—or nearly so—as we ourselves did when we read the President's proclamation in the last war. But when the fainting Jacob shall see the wagons which have been sent to him, and it is borne in upon his spirit that a far-off governor loves not in word, but in deed and in truth, seeing the wagons, he will cry, "It is enough. Jonathan is yet alive. I will go and see him before I die."

THE SECOND SERMON

The sermon on "The Kaiser and Beelzebub", is the sixth from a volume by the Editor published in 1915 entitled "Revelations of the War." They are being republished week by week because their principles apply as certainly to this war as to the last. The remaining two are entitled, "The War and Divine Sovereignty," and "The Bible and the War."

A MESSAGE FROM MR. DUBARRY

The following message from Rev. Robt. Dubarry was written for the Convention that met in Jarvis Street on October 24th. Owing to war conditions it took several weeks longer than the usual time required for mail coming from France, and thus was too late to appear in the Annual Report. We welcome this additional word from our French brethren and shall continue to remember them at the throne of grace.

To the 1939 Convention of the Union of Regular Baptist Churches of Ontario and Quebec

Nimes, October 12th, 1939

Dear friends,

Having been kindly reminded of the advisability of sending a French Bible Mission report for your next Convention, whose exact date I still ignore, I venture to pen the following hasty notes, with some fear of a late delivery.

Anyway, we are praying that, both in your coming together and in your Union life, every desirable blessing may be granted. We follow with deep interest and sympathy all the happy developments and trials connected with your worthy enterprise, and wish that the divine favour manifested in the rebuilding and usefulness of the beautiful sanctuary where you were to meet may be crowned by unforgettable enrichments during your Convention.

In our long and dreary search for real friends of our Cause, we never met greater comfort than in the discovery of our oneness with you in belief, purpose, methods and spirit. Words fail us to express our gratitude for the easiness and pleasantness of our co-operation. Who said that French Baptists could not work happily with their brethren across the Ocean?

We are thankful for the fine practical help which, with such touching faithfulness, regularity and graciousness, has come to our rescue during this past financial year. Thus have we been enabled to continue and improve our effort, some news of which are now due to you.

The final balance-sheet of a missionary enterprise is bound to deal only with the spiritual level reached by its membership. Thus, regardless of any other consideration, we can thankfully and humbly report that we have reasons to be cheered beyond expression. The hard school wherein we had been trained for so many years has now become much harder because of outside events. What we felt was coming and what we are now undergoing has been a decisive appeal to reconsider most carefully all values. Our good people are seeing better and better their human duties and heavenly privileges, and are visibly growing into greater and more efficient Christians.

On the other hand, we are conscious that all our practical steps have been divinely led. Our men and efforts have been better distributed, and greater efficiency was secured thereby. Closer contact between the fields has still improved our unity and usefulness. New meetings have been organized and two well-located churches have applied for membership in our Association. The usual flow of striking and also of classical conversions has continued to encourage our hopes of enlarged influence.

The sweet feeling of unity among our workers has been a constant delight, carnal emulation being unknown among them, and utter disinterestedness for the good and profit of colleagues ever being the happy rule.

Stewardship in the matters of finance and voluntary service has shown continual improvement. All our churches remain practically self-supporting as far as their own needs are concerned, and a growing number of them gladly contribute to

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The Jarvis Street Pulpit

HOW THE WAR MIGHT PROVE A BLESSING

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 5th, 1939

(Stenographically Reported)

"For my names's sake will I defer mine anger, and for my praise will I refrain for thee, that I cut thee not off.

"Behold, I have refined thee, but not with silver; I have chosen thee in the furnace of affliction.

"For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? And I will not give my glory unto another."—Isaiah 48:9-11.

The text I have read is the word of God to a nation to whom He purposes to show mercy, in spite of their great sin. Because the sin of Germany and of Russia is so obvious and outrageous, we are in danger of thinking of ourselves, in contrast, as being righteous; but by any standard of absolute righteousness, "there is none righteous, no not one."

I must make myself perfectly plain, so as to avoid any possibility of misunderstanding. In respect to Germany, I believe we are guiltless. It is Hitler's war; and it is Germany's war, in that she has aided and abetted him in its preparation, and now supports him in its prosecution. In this respect, I believe that the hands of Britain and of France are absolutely clean. Whatever our faults—and they are many, as I shall show you—we have done no wrong to Germany. Therefore from our side, I am convinced that we may well pray for success on the ground that this is a just war, and therefore, one which we ought to prosecute with the utmost vigour, and with the use of all our resources.

I have been very kindly taken to task from several quarters because of the very mild and moderate way I treated the now notorious seventy-five United Church ministers who signed and issued the statement entitled "A Witness Against War". Perhaps in this I had better make a clean breast of the whole truth. I spoke as I did because I believed—and I do not say this without knowledge, nor with a desire to be caustic—that if these seventy-five exercise no more influence politically than they have done religiously, the most effective way to deal with them was, as the authorities have done, to treat them with official contempt. They may be annoying, but in war-time we have no energy to waste on things and persons that can do nothing but annoy. A cricket on the hearth may be very annoying, but it can do no harm; and I think the "Witness Against War" of these seventy-five will do no harm to anyone but themselves.

But to return: I believe Germany had no justification in the Versailles Treaty, for taking the course she has taken. Its chief defect was its leniency. At all events, there was no such treaty to provoke war in nineteen-fourteen. There was a treaty, in force since eighteen hundred and seventy, which might justly have provoked France—but not Germany. From my reading of recent history, I believe I am right in saying that in the last hundred years, there is not much in Britain's treatment of other nations of which we have reason to be ashamed. It is now, I believe, our supreme national duty to destroy Naziism.

I can get any amount of enthusiastic support for that

proposal. But I shall speak on another matter this evening that may not meet with the same unanimous approval. I speak to-night of ourselves as Canadians, of our corporate life, and of the corporate life of the whole Empire; not so much in respect to our relation to other nations, as in respect to our relation to God and His holy law.

In thus viewing the matter, can anyone of us claim that we are without fault? Is there nothing in the life of Canada, or of Britain, or of any other part of the Empire, that, measured by the exacting standards of the holy law of God, we have no reason to be ashamed of?

I have selected this text because it has to do with the people of God. It is what God said to a nation that called themselves by His name, and yet were guilty of great sin. If this war does not lead us, in addition to beating Germany, to set our own house in order, and to bring subversive principles and practices into subjection, it will bring to us a desolation second only to that which it must inflict upon Germany. On the other hand, should it purge our corporate life through the repentance and faith of a multitude of individuals, it may prove a blessing to us, and make us a blessing to this land, to the Empire, and through us to all the world, including Germany.

Let us then to the exposition of the text, and seek application of its principles to ourselves.

I.

IT IS A DIVINELY ANNOUNCED PROGRAMME OF MERCY TOWARD A NATION THAT RICHLY MERITED PUNISHMENT. Israel had sinned, and sinned grievously. She had merited such anger from the Lord that He might justly have cut her off, and yet He says, for certain reasons, to which we shall refer later, He will defer His anger, and refrain from cutting the people off; in the midst of wrath He remembers mercy, and instead of visiting the people with judgment, He proposes to have mercy upon them, and by His grace to bring them to repentance.

I wonder if it cannot be said quite frankly and simply that *there are a great many things in our national life that deserve the judgment of God?* There are a great many things in the corporate life of this country—in Canada and in Britain too—that cry aloud for punishment. I know it is never so popular to speak after that fashion; but to denounce the sins of one's neighbours, while shutting his eyes to his own, leads no one to blessing.

Look for a minute at some very simple, every-day matters that have been common to the life of Canada. What

has been the record in Canada of Capital's treatment of Labour? For that is a matter of which the Bible has much to say: "Behold, the hire of the labourers who have reaped down your fields, which is of you kept-back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." I know there are notable and noble exceptions. There are hundreds of honourable, honest, righteous employers, who recognize the mutuality of the obligations of employee and employer, and who treat their men fairly and justly. I know many such employed men, who speak in the highest terms of the moral qualities of those for whom they work. I am not generalizing: But, on the other hand, there are people in Canada, many of them, and many of them in high places, and who exercise great influence, whose fortunes are the product of injustice, and bald dishonesty, whose riches have been so dishonestly acquired that they have no moral right to them.

During the last war there were people who grew rich, fabulously rich, over-night. If there had not been something radically wrong in the nature of men who did so, it could never have been so. We ought not to require any law for the regulation of such business.

During the progress of the Great War I was in Peterboro, attending a Convention. One evening, while sitting at a hotel table, a gentleman from Montreal, who was a produce dealer in a large way, and who had finished his meal before I, came to my table and drew up a chair and sat down beside me. He spoke of a certain investigation that was in progress into certain alleged profiteering during the war, and said, "There is a great deal of fuss made about this thing which it does not deserve. If you analyze the thing carefully, it means this: if the alleged unfairness were adjusted, the producer would be given a fraction of a cent more for his hogs on the hoof, and the consumer would have to pay a fraction of a cent less per pound for his bacon. That is the whole story." To which I replied, "Which, being interpreted, means: When you set out to rob people, do not take too much from any one person." Angrily he retorted, "Do you call these great business men robbers?" I replied, "I don't know what to call them. When you talk in terms of millions of dollars, you speak beyond my experience or understanding; but surely there is wrong somewhere."

Yet that man was a member of a Baptist church, prominent in Baptist councils. I said to him, further, "Here is an industrious man of some sort. He has a job and works faithfully every day, earns all a man in his position can possibly earn. One evening his wife says, 'I wish we could improve our table a little. I fear the children are not getting all they ought to have. I wish we could have a little bacon for them occasionally. These growing boys and girls need it.' 'But,' says Mr. Industrious Man, 'bacon is sixty-five cents a pound, and my wages will not allow us to buy it.' 'I suppose not, but I have been wishing we could.'" I said to this man, "Will you tell me that when a man is honest and industrious, and does his best, earns all he possibly can earn, and yet cannot afford to provide his family with a certain food product that costs sixty-five cents a pound—will you tell me that while that condition obtains, and there is another man, also a church member, who makes out of that very product nearly a million dollars in a year—do you tell me that is right? In my view it is a crime

that ought to be punished." So it ought. Such inequalities cannot be justified.

Since then, during the depression, we had several investigations in Canada, in which it was shown that firms that had cut and cut and cut the wages of their employees, until they scarcely had enough to keep body and soul together, under the guise of necessity created by the depression, and while thus cutting wages that, were piling up millions of profit—in Canada! The investigations amounted to nothing: they never do, except to spend some more of the taxpayers money in finding it out. If I had been Prime Minister, I will tell you what would have happened. If it is possible to pass laws in this Province, authorizing the reopening of estates that have been closed for twenty years, it would have been possible to pass laws that would confiscate every cent of the excess profits, and divide it among the wage-earners that had been robbed, and the treasury of the state, that it might have been used for further social services. While governments wink at that kind of iniquity, we are far from blameless. I hope there will not be a repetition of that in this war.

Look too at the attitude of Labour toward Capital in this country. Again, there are noble exceptions. There are plenty of men who put conscience into their work, and render a full day's labour in their employer's service, and go home with the consciousness that they have done all a man could do to earn what they were paid. But, on the other hand, there are labourers in the various unions who are nothing less than thieves. They would take a day's wages for nothing if they could.

We were plagued with that when building this church. I came down Jarvis Street one day and saw a car draw up outside, and five men get out. I thought they were plain-clothes police men: they walked in as though they owned the place. I said to myself, I wonder who is going to be arrested to-day? I came in and looked about. These five men were talking to some plasterers. The architect happened to be there and I took him with me, and went over where they were. I said, "Gentlemen, what is wrong?" They said, "There is a job here that the carpenters are doing that belongs to the plasterers—and it must stop." "Is that so?" "Yes, sir! We are waiting for word from Washington on the subject now." I said, "Is that so? Who is there in Washington that has anything to do with building this church?" I introduced myself and said, "I am the representative of the owners of this property, and for the purpose of this conversation, I want you to understand I am the owner and therefore the 'boss'; and you may as well get in your car and go home and mind your own business. You are not running this job." Their spokesman said, "We will pull the job on you." I replied, "Pull it. And to-morrow I will put five hundred men in here, who will do the work as well as you can do it. We want this building finished by a certain time. We shall be sorry if its completion is delayed. But tell your union officials that we will wait a year, and five years on top of that, if need be; but there is no Labour Union in Canada or in the United States that is going to dictate to Jarvis Street Church. There are several ways out of this building. This interview is ended. Now, please go!"

They said they had never met such an arbitrary man as Dr. Shields! Perhaps not—but they got out, and the work went on. What nonsense! Talk about Hitler?

That is Hitlerism. Why fight it in Germany if you do not fight it at home? Whether it is Capital or Labour, I am against it. I stand for the freedom of the individual. Human nature, so far as I can see, is as bad in the labourer as in the capitalist. The man who wears overalls and a cap, is no worse than the man who wears a long coat and a silk hat—and no better. "They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one." There is reason for repentance toward God on the part of all of us. I think the relations of Capital and Labour are somewhat better in England than here. However, my concern is with Canada.

I will give you another indication which is symptomatic of conditions, and that is *the record of relief operations during the depression and subsequently*. I know people have complained of injustices, but on the other hand, what robbery there has been—people living on relief, living on public money when they had no right to it. Canadian human nature is not quite ready for heaven yet, so far as I can see.

Look at *the drink traffic*. During the last war Mr. Lloyd George said, We shall have to control the drink traffic, or it will defeat us at home; or words to that effect. They instituted the strictest measures of control; and in Canada, we had to enact prohibition for the duration of the war, to save ourselves. Now, within two blocks of where I speak to-night there are eleven beer-parlours. One of our men who is in uniform—I think a military policeman—a few weeks ago on a Saturday night, was given charge of the beer-parlours in this neighbourhood. He was to go into every one of them, to see that the soldiers did not drink too much. He was not to allow any of them to get drunk, but was to pull them out so that they would be sober enough to go to church the next morning! That is literally true!

Can we win the war that way? Are we going to send a drunken army to France? Why in the name of common sense should the Province spend well on to a hundred million dollars a year ruining men and women, and then put some of the men into the King's uniform, and send them overseas?

During the last war I met a man in England, a colonel, who was in the custody of a chaplain, literally in his custody. That colonel was a man of high repute in this country, occupying a very prominent position in one of the largest cities in Canada. He recruited his own battalion in a place where recruiting was most difficult, and was given command of the battalion he recruited. He went proudly off to England.

There was liquor on the ship, and before the ship got to England that commanding officer was a helpless wreck. He was put under military arrest, and at the time of which I speak was in the custody of a chaplain who was required not to allow him out of his sight for one minute. That splendid colonel was broken to pieces. I talked with him, and he told me that back in the past he had been accustomed to drink a little, but had abandoned it, and thought he had secured control over himself. For years he had not tasted liquor. He said, "I married a lovely woman; we were devoted to each other. God has blessed us with beautiful children, and I had one of the finest homes in Canada. My wife came to see me off, proud of me and of my achievement, in command of my own battalion. Now they are going to put

me on a ship and send me back to Canada, and I would rather die than face the humiliation of meeting my wife."

Why should we spend millions to destroy Naziism, and permit at home that accursed thing that will destroy our own men? I say, if the war should have the effect of waking people up to the fearful danger that lurks in this thing, that in itself would be a blessing.

Religiously, what have we? Consider the seventy-five of whom we have heard a great deal. I do not know the names of all of them, but I know some of them. I know what they have been. Some of them, at least, have poured contempt upon the Bible. But we who stand for the Book as the word of God have been treated as the offscouring of the earth by such men as these. I have no doubt there are evangelicals in the United Church, in the Presbyterian Church, and in the Baptist denomination. I know there are, but why do they not come out from among them, and touch not the unclean thing? There are hundreds of ministers within these bodies who are Satan's own messengers, destroying the faith of men.

I do not know of a college of any denomination—United Church, Presbyterian, Anglican, or Baptist, into which one can send a young man with the assurance that he will not be taught to disbelieve the Word of God. And that is even more generally true in England than it is here. But our Canadian people have turned away from God's Word. They have poured contempt upon the Bible, the Old Testament and the New. Someone put on my desk the other day a cutting from one of our papers, giving a report from England to the effect that the British press is now giving prominence to passages of Scripture every day. I heard a man to-day quote someone else as saying, "What we need is prayer and more prayer." But are we to pray to One Whom we have called a liar? Why should we try to make a convenience of God now that we are in trouble?

I wish I had time to examine carefully some other verses in this chapter—perhaps I will return to them another time. It is an amazing scripture. The Lord complains that they have called themselves by His name, and "make mention of the God of Israel, but not in truth and righteousness." Quotation of scripture texts, while there is no repentance and faith, will not do any good. The mere going into a church and bowing your head and saying prayers, if your heart is not right in the sight of God, is of no use. What we need is individual and national repentance, a real turning of the people unto God, if our prayers are to be effectual.

God says to these people, "I have declared the former things from the beginning; and they went forth out of my mouth, and I shewed them; I did them suddenly, and they came to pass." How true that is, that all that God has declared in this Book is coming to pass; and He says, "I told you so from the beginning. Then I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them"—lest they should take credit to themselves, the Lord says, He laid out the programme and told them from the beginning. Where? In the Book that people have held up to contempt.

There is a passage here that I hesitate to press too

far, but it made my heart almost stand still as I read it again this afternoon: "I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldst say, Behold, I know them."

Can it be that in these things which "are created now, and not from the beginning," there is reference, in principle, to new wonders which in the progress of human knowledge, God has providentially uncovered and for which man in his vanity has taken credit? "I have showed thee new things from this time, even hidden things, and thou didst not know them." And that all this was done "lest thou shouldst say, Behold, I knew them"?

I do not believe that anything happened in the last war, or can occur in this, that is not, in principle, foreshadowed in the Word of God. Not even any discovery of science. While the Bible does not teach science, there is nothing in any realm of the most advanced human knowledge of which the Bible does not say, "I told you so, but you would not listen to me."

And *politically*, what a house we have! It may be bad enough in the United States, but I do not think it could be any worse than Canada. We were happy about the election results of Quebec, glad to see a man like Duplessis was snowed under. The Quebec people showed judgment in choosing the least of three evils. That was all they had to choose from. The same is true elsewhere in Canada. If we measure our national life by the standards of God's Book, we shall see that we have a great deal of which to repent before we can claim to deserve the favour of God.

II.

And yet you see what He says? HE ANNOUNCES A PROGRAMME OF GRACE. Notwithstanding their sin, He says, "I have refined thee, but not with silver." I do not know anyone else who can do it. I know no one else who can purge our national life, our social life, other than God Himself. But He can—and He says He will.

It is folly to think of bettering conditions by the formation of new political parties. They will be formed of the same human material. Notwithstanding all the talk of "cultural" values, no educational influence, no economic reform, no advancement in science, no political "ideology"—to use the current, hackneyed word,—can really "refine" either an individual or a nation. Nothing but the fire of God can purge the dross from sinful nature. Therefore may we well pray, "Oh that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence, as when the melting fire burneth, the fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence."

How will He do it? "*I have chosen thee in the furnace of affliction.*" Let me remind you that this war, when we have put the best construction possible upon it, is a furnace of affliction. No pacifist in the world can speak in stronger terms in denunciation of war than I would use. I hate it. So do we who must have some part in it.

It is a furnace of affliction. Many of you remember the last war, and that is why we have made every possible

effort to keep out of war. It will be a furnace of affliction to those who serve and suffer. I saw it on the field, although not a soldier. I saw it in the hospitals in France and in England. I stood, with others, with bared head as the hospital trains came in, train after train of poor broken humanity coming back home. There is nothing lovely in war. It is horrible; at best an indescribably horrible necessity. It is veritably a furnace of affliction.

Sometimes I hear even now the cry I heard in one great hospital in England. There was a poor fellow there who had been terribly burned with a flame-thrower or something of the sort. A nurse, with tender and kindly hands, was dressing his wounds, doing all she could to alleviate his pain. And yet that brave soldier screamed like a child. "O nurse—nurse—nurse; have mercy; have mercy!" She said, "Just a little more, just a little more; I am being as careful as I can." It was a furnace of affliction for the men who served. It is still a furnace of affliction for the men in Christie Street Hospital and similar institutions. It is an affliction we accept with what Christian fortitude we can acquire. But war is a furnace of affliction which burns as hotly as Nebuchadnezzar's. God help us never to become calloused; and always to contemplate it only with resignation.

It is a furnace of affliction for those who sit and mourn at home. In some respects, the people at home during the last war were in it more than the men at the front. They occasionally had respite from the discomfort and pain, and even from the danger of it, but those at home were never out of the front-line trenches. We are entering a furnace of affliction in this war, and we shall need grace to sustain us.

It is a furnace of affliction for those who only live and sacrifice. We shall have to learn with how little we can do. It will be a life of sacrifice if Hitlerism is to be crushed, and, especially, if then we should have to deal with Russia. We must look beyond the flag-waving and the sound of the bugle. Stripped of all camouflage, war is a real furnace of affliction; and if such a furnace does not purge away our dross, we must be a bad lot indeed. It cannot be that God is an indifferent spectator of such events as we now see. He is bound to be concerned in it. It is no accident that this has come to us. Saith the Lord, "I might have visited you in anger. I might have cut you off. I will show you mercy, but I shall have to refine you; and in order to refine you, I will put you in a furnace. I have chosen you in the furnace of affliction."

That is what He did in Israel's case, and beyond all doubt, so is He doing with us now. You remember His words? "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom—in Sodom! Sodom and Gomorrah were not as bad as you are. Such works as ye see would have led them to repentance, but they have not touched your heart—for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee." "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say

unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you." Our Lord said that those who were the subjects of His chastisement and judgment of ancient time shall rise up in the judgment and condemn the men of the days of His flesh because He said of Ninevah that they repented at the preaching of Jonah, and a Greater than Jonah is here.

That being so, what shall be said of us with all our privileges, with all the light that the gospel of Jesus Christ has given us? If we have turned away from Him, what is the Lord to do with us? or to us? Shall He say to us, as He did to Jerusalem, "O Jerusalem, Jerusalem,—O Canada, O Canada! thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." One thing, at all events, is sure, we all need diligently to search ourselves, and to repent.

Let us begin with ourselves. Are you a Christian? "I think I am." Do you only "think"? Are you a member of a Christian church? "Yes, sir." The name of Christ is named upon you? "Yes, sir." Are you walking worthy of your vocation? Are you exemplifying the gospel of Jesus Christ to those about you? Are you doing your best to turn the tide for God?

As for you who are not Christians. This nation is made up of individual units. You are one, and I am one. Everyone must repent and believe the gospel if we are to make things better.

III.

I close with this more cheerful note. THE SOVEREIGNTY OF GRACE IN A PROGRAMME OF GLORY. The Lord says, "You deserve punishment only, but I love you; I will refine you by putting you into a furnace of affliction, to purge away your dross. But I do it for my own sake." Twice He said it. He looks about and says, "There is nothing in the life of your enemies that can mitigate the punishment I must inflict upon them, and I can see nothing in you to provide a motive for sparing you. Therefore, I will do it for my own sake."

God must have a purpose in the British Empire. We do not deserve our present status. I say, we have done no wrong to Germany, but viewing the life of the Empire, the life of every Commonwealth of the Empire, do you think there is anything there that could give God any grounds for having pity upon us? We have not deserved it; notwithstanding, he has been wondrously gracious to us. And He has done it for His own sake.

My dear unsaved friend, if God saves you, He will save you for His own sake, not because you deserve to be saved. He did not save any of us for any other reason. He finds the motive, the great reason, in Himself, the Source of grace. He says, "Because you will not supply me with a reason, I will do something for you for my own sake."

He goes farther and says, "For my praise will I refrain for thee, that I cut thee not off." God is not concerned for the British reputation. He cares nothing for our national honour that we make so much ado about; but *He is determined, that He shall be praised.* He is King of kings, and Lord of lords; and He says, "I will deal with you in such a way that it will inspire others

to praise me for what I have done for you." When we heard Mrs. Richer's testimony, recently, we almost forgot her in our desire to praise the God of her salvation. I could hardly keep silent as she spoke. Again and again I wanted to shout, "Praise the Lord." That is how God works for His own praise. He makes bare His arm in the salvation of an individual, and for the deliverance of a nation. Surely even in the last war it was not the valour of the Allied forces alone that gave us the victory. They were only the divine instruments for there was divine interposition again and again which turned the tide of battle. And perhaps if we had learned our lesson in the last war, we should not have had to learn it over again in this. But we must learn it, and the Lord says, "I will do these things for my own praise."

And "for my name's sake." He said, "You have appropriated my name. You have called yourselves the people of Jehovah. Very well, then. I will accept the obligation to defend the honour of my own name." I believe there is that in this war. It is a war against God—not only against Christianity, but against God. Russia says there is no God. Her official paper declared that they would send Finland to hell. That is a convenient phrase, but atheists do not believe in a hell. But whatever be the lot of Finland, certainly official Russia will feel the mighty hand of God. God will accept the challenge, and defend the honour of His own name.

He will teach the world whether there is a God or not. He will! I began my testimony against German anti-Christian scholastic propaganda more than thirty years ago, and have consistently borne testimony against their scholastic unbelief. Our protest was mocked at, but now we see what has become of it; but God, for His own name's sake, will go forth with our armies; for He says, "I will not give my glory to another." Said Hitler in his book, there is no permanency about national boundaries. It is all nonsense to say that a country belongs to a certain people because they happen to be there first: it belongs to the people who can take it, and defend it. You own nothing that a robber may take from you. That is the principle of Hitlerism, and of Communistic Russia too. But Providence has something to do with racial distribution and with international boundaries: "He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on the face of the earth, and hath determined the time before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us."

The Bible says that the world's map-Maker is the Lord Himself. Hitler says, "I will remake the map of Europe." God says, "No, you will not. I will supervise that. I determine the bounds of national habitations, not you. I will not give my glory to another."

There are signs that many people are thinking of God, who have long neglected Him. There are signs that many people who did not pray, are now asking how to pray. People who had no religion are feeling that they are not independent of and cannot do without God. But it is folly for us to try to make a convenience of God. The Pastor of a church over a term of years gets a good many buffetings. I have had plenty of it. I have had many people say, "I will have nothing to do with you", but after a year or so the telephone rings—"So-and-So

speaking." "Yes." "Can I see you?" "Yes." He comes. "I wonder would you help me?" Scores and scores of times I have had that experience. People who have merited only a shut door, when they get into trouble are ready to apply even to those whom they have injured, saying, "Will you help me?" Ah yes, "It is enough for the servant that he be as his Lord."

That is how we all have treated God. We forget Him; rebel against Him; and even deny Him. The moment trouble comes we say, "I wonder, I wonder, I wonder would He help me? Shall I call upon God?" Blessed be His name, He is so merciful and gracious, He will not turn us away, though we do not deserve to have Him open the door to us. That is true of this preacher when He knocks at His door seeking His help. If I had received my just desserts, the door would have been slammed, bolted, and double-barred. But no! Ask, and it shall be given you; seek and ye shall find; knock, and it shall be opened unto you." And, in spite of our sin, for His name's sake, we do receive and find, and have the door opened to us. Ours is a gracious God. He will do that for us individually: I believe He will do it for us nationally. And my great desire is—and my constant prayer—that God will so deal with us that He will break our hearts, and bring us back, as a nation, and as an Empire, until there shall be a great revival in this country, and throughout the Empire; and perhaps a revival of missionary interest, with a great host of men and women going everywhere preaching the Word, to give the world one more opportunity before Jesus Christ Himself comes down the skies to close the record of this world's history. I believe I have scriptural warrant for entertaining such a hope. We are told, "The Lord is not slack concerning his promise as some men count slackness, but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night." Our Lord delayeth His coming to give men space to repent and turn to God. We are admonished to "account that the longsuffering of our Lord is salvation." It would be just like our gracious God to afford the world a visitation of His Spirit in special, abounding grace, before He finally closes this dispensation in judgment.

I can only plead that we shall each make it an individual matter, and as Christians resolve that we will rededicate ourselves to the service of the Lord, and that we will allow nothing to interfere with our largest spiritual influence.

And to those of you who are not Christians, I can but appeal once more, "Behold, the Lamb of God, which taketh away the sin of the world."

THE KAISER AND BEELZEBUB

(Sixth in a Volume of Sermons on "Revelations of the War" published in 1915)

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 21st, 1915.

"Finally, my brethren, be strong in the Lord and in the power of His might.

"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."—Eph. 6:10-12.

It is easy to be wise concerning our yesterdays. When the fire has come down from heaven, those who before halted between two opinions would fain persuade themselves and others that they never really believed in Baal. After Lord Robert's death it was frequently mentioned to the credit of his generous spirit, that, although he had long warned England of her danger, he never once said, after the outbreak of war, "I told you so." And his silence in this respect was worthy of his brave and unselfish record. And yet we must be careful lest we fail to see the folly of yesterday's mistakes in the light of the wisdom learned in the experience of to-day. Conscience and the Spirit of God are faithful to our highest interests when they whisper, as they do so often, "I told you so."

This is my sixth sermon on "Revelations of the War." The war has taught us all many things. In some directions it has corrected opinions previously held, and in others it has served only to deepen convictions already profoundly felt. And it is having this effect upon most thoughtful people: it is compelling them to look beneath the superficial conditions of life to an examination of the principles by which these conditions are sustained. All categories of human thought have taken on a new interest; and all the world is forming itself into a jury to hold an inquest to determine if possible where lies the responsibility for history's greatest crime.

The pacificists continue to discourse on the folly and wickedness of the maxim, "In times of peace prepare for war"; and the non-pacificists, who are by no means necessarily militarists, congratulate each other that the counsels of pacificism were not sufficiently influential to stop the building of British battleships. I have never been able to admire, and I have sometimes found difficulty in respecting, the public man whose office requires that he should accept the responsibility of trying to mould public opinion, and who yet evades that responsibility by assuming an attitude of neutrality toward public questions. As to this pulpit, I think I may venture to say, that, while you may not always agree with the preacher, you are generally given a fair idea of where he stands, and of what he believes.

Therefore I must tell you plainly that I am not now and never have been a pacifist. In respect to my British citizenship, the perpetual clanking of the Kaiser's sword forbade the intellectual somnolence essential to sweet dreams of peace; and in respect to those deeper considerations which concern the prime source of all human envy, and jealousy, and strife, I never have been able, and am not now able, to see how war can be banished from the earth while anywhere in the universe "the strong man armed keepeth his palace." The Kaiser and Beelzebub, and they are not unrelated, forbid my crossing out of my Bible this word of Him with Whom they both are at war, "And he that hath no sword, let him sell his garment, and buy one."

I shall speak of the personality of our arch enemy, of the power of his army, and of the only panoply which can enable us to stand against him in the evil day.

I.

The Bible teaches that the source of all moral evil is A MALEVOLENT PERSONALITY. He is called by many names, "Satan," "Beelzebub," "the adversary," "the accuser of the brethren," "the prince of this world,"

"the prince of the power of the air," "the strong man armed," "the god of this world," "the angel of the bottomless pit," "Abaddon," "Apollyon," "Belial," "the great red dragon," "the old serpent," "the devil," and by many other names. All the attributes of personality,—consciousness, character, will, are, in the Bible, ascribed to Satan. And that is taught in the particular text before us. While our spiritual foes are described in the plural as principalities, and powers, and the rulers of the darkness of this world; yet they are all assumed to be subject to the control of one superior master spirit, and all their machinations are characterized as "the wiles of the devil."

No one is foolish enough to suppose that *Prussianism originated in an impersonal source*, or that its present bloody programme has been matured and executed without the supervision of some dominant personality. In 1870 it was Bismarck. And even he was a composite of many. But it was only when the ideas and principles of others had been absorbed and assimilated by him, and fused into one purpose by his master will, that modern Germany came into being. And since that mighty pilot called Bismarck was dropped, who has navigated the German ship of state? Again I say, the Germany of 1914-15 is a composite. Many minds have contributed to the present national programme. I have spoken on another occasion of the deadly character of certain principles of German philosophy, and have warned you of the deadly potency of abstract ideas. But how is the moral potential involved in an idea, transformed into a kinetic force? Personality is the transforming agency which converts a philosophic principle into a vital force; which makes a man into a soldier, a mob into an army; a nation into a mighty engine of destruction. And I do not think you can account for the present war apart from the Kaiser and Kaiserism. He has declared that there shall be but one will in Germany, and that will his own.

And the evil of the world can be accounted for only on the same principle. Satan is more than a religious philosophical abstraction. There is surely no escape from that conclusion for those who accept the authority of Scripture; for nothing is more plainly taught than that as the first Adam was defeated by that malevolent spirit; the second Adam, like David contending with Goliath, came expressly to conquer him: "For this purpose the Son of God was manifested, that He might destroy the works of the devil."

"The devil is voted not to be,
And of course the thing is true,
But who is doing the terrible work
The devil alone should do?
Who dogs the steps of the toiling saint?
Who digs the pits for his feet?
Who sows the tares in the fields of time
Wherever God sows the wheat?"

"And who is mixing the terrible draught
That palsies the heart and brain?
Who loads the bier of each passing year
With ten hundred thousand slain?
Who blights the bloom of the earth to-day
With the fiery breath of hell?
If the devil is not, and never was,
Won't someone arise and tell?"

"Won't somebody step to the front forthwith
And make his bow, and show
How the frauds and crimes of a single day
Spring up? We should like to know!"

The devil is voted not to be,
And of course the devil is gone;
But simple people would like to know,
Who carries his business on."

But the devil is not yet gone; or, if he were, I do not know how such a monster as the Kaiser is to be accounted for. The only satisfactory explanation of such a mad and blood-costly ambition as the Kaiser's is found in the Biblical doctrine of a personal devil.

I think too, there is abundant evidence of the operation in human affairs of a *master mind which loves darkness*. Germany has professedly been calling for light for many years. She has loudly professed her love for the truth. All her schools and universities she has regarded as lights shining in a dark place. Her scholars professed a passion for the truth. Nothing was to be accepted as true until it was proved. Old theories of life must be abandoned. Nothing must be allowed to escape her scrutiny. Even the Bible must no longer be taken for granted. The truth must be known at all costs. But after all this loud profession, did the sun ever look upon a land more afraid of the truth than Germany?

It would appear from all reports that Germany is a united Germany. But no one will deny that Germany has given to the world some of the noblest Christians who ever blessed the sons of men. And to me it seems incredible that German Christians, and Germans of high moral character who may not bear the Christian name, should approve of the German conduct of this war. I am of the opinion that it will yet transpire that the nation has been kept in darkness with respect to the real causes and conduct of the war. It is conceivable that one man, consumed with ambition, should lead others into such a conflict; but that a whole nation should deliberately embark upon a campaign of plunder and bloodshed seems beyond belief. The only explanation is, that official, governmental, Germany, has systematically blinded the minds of her people to the truth.

At all events, falsehood is the devil's favourite weapon. He professes to walk in the light; he affects a love for the truth. But such lights as he kindles are the lights of wreckers on a rocky coast. He is at home only in the darkness: "When he speaketh a lie he speaketh of his own, for he is a liar, and the father of it."

Human nature is bad enough. "The mind of the flesh" has a terrible capacity for evil. But for the source of all the world's sin, and sorrow, and suffering, you must look beyond human nature. I hold that the course of human history cannot be explained apart from the theory of a personal devil whose will is implacably set against all goodness, and righteousness, and truth. There may be some here before whose eyes there is little real fear of God. You are even unmoved by the spectacle of a crucified Christ:

"See, from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

What! You say you cannot see that sight? You have no knowledge of that outrage? And this is why, "If our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

The Kaiser's religious professions are illustrative of a great truth. Religion is the devil's special sphere. The first temptation to evil which he whispered in a human ear had to do with the name and the word of God. It would appear that the first time the name of God was mentioned to our first parents it was spoken by the devil. Like the Kaiser, invariably he has claimed divine authority for his most evil deeds. He had the effrontery to meet the Son of God Himself on that plane; and he has ever accomplished his deadliest work in the guise and through the instrumentality of religion.

The worst devil of all is belief in no devil at all; and next to that, is the devil in his favourite disguise as an angel of light. The Kaiser was never more dangerous than when he took to preaching, and posed as the guardian of the world's peace.

The one element of comfort in this review of this sinister character consists in the evidence of his own shortsightedness. We read of the wisdom of the serpent. And we know to our sorrow something of the deceitfulness of sin and of the coming of Satan. His subtlety transcends alike our experience and our understanding. But he cannot see far in advance. All through history you find him doing what Haman did, forging weapons for his own undoing. His biggest blunder was the cross of Christ. That was really, potentially, the devil's Waterloo. His biggest modern blunder, perhaps, is the Kaiser. Doomed to destruction himself, Satan would involve the whole world in his ruin.

Have you observed that sin is the most irrational thing in the world? It always goes off at a gallop in the direction of the precipice. We should have expected German statesmanship to have evinced great intellectual strength. It might have been expected that German diplomacy would have displayed the very quintessence of wisdom. But what have we found? When German spokesmen, such as Bernstorff and Bethman-Hollweg, have spoken, we have at first refused to believe they were responsible for the words attributed to them. Their apologies have been so utterly stupid it has seemed impossible that men in responsible positions could talk such nonsense. But the devil, with all his subtlety, is only a "dunderhead" after all; and they are dunderheads who follow him, and who are led captive by him at his will. While literal history, the story of the expulsion of the legion of devils is a parable too: the herd of swine went violently down a steep place into the sea and were choked. The Kaiser follows well his master in hurling his millions against impregnable positions. Oh, my brother! Sin is the stupidest thing in the world. It leads to inevitable destruction: it commits suicide.

II.

But now for a few moments let us think of THE POWER OF THE ARMY of this wicked prince. We read of "the devil" and of "principalities and powers." The devil is not omnipresent, but evil is nearly so. You have here the idea of an evil confederacy in the heavenly places.

There are principalities of evil, communities of spirits, rulers of this darkness. They are in a state of perpetual war, at war with the light and the children of light. And the will of these evil principalities, and powers, and world rulers, is executed by the spiritual host of wickedness in the heavenly places. And all these hosts, with their world rulers and princes, are subject

to the will and direction of their Kaiser, the devil himself. This is not superstition: this is the word of divine revelation.

You will observe then that there is *order and discipline, and a high state of efficiency for evil in these realms of wicked spirits*. There is a not incomplete analogy between the Kaiser and his army and the devil and his disciplined hosts. The spiritual warfare in which we are engaged is not conducted in any haphazard way by the enemy. Lord Kitchener, recognizing the thorough training of the German armies, has insisted that British success depends upon meeting discipline with discipline. Hence the long course of training of our men on Salisbury Plains. Let us be under no misapprehension. The principalities and powers with whom we wrestle are under such skilled leadership it is ever a serious business when the battle is set in array. As the Kaiser moves about among his armies, now on the west front, now at Heligoland, and again on the east front, so Satan directs his forces of evil in the world.

There is a *unity of plan and purpose observable in the enemy's operations* in this warfare. Bernhardt complained bitterly at the apparent want of unity among the various German states before the war. But they are united now. Pilate and Herod are made friends by their common hatred of Incarnate Righteousness. Put your hand to any work of reform, in your own heart and life, in your own city and nation—and what do you find? Pilate and Herod have not seemed to care. You think you can count on the neutrality of one or the other. The saloon-keeper had a lawsuit with the manager of a low theatre which needs cleaning out, and are on bad terms with each other under the rulership of a prince, like the different states of the German Empire. And these are described as "the world" by a certain newspaper that is no friend of moral reformers; and you think you can drive a wedge between them, and take advantage of their mutual antagonisms, and accomplish the reform of at least one of these places. Try it! Train your guns upon any point of the enemy's line; attack in force any one of his seemingly ill-defended outposts. What do you find? There is absolute unity of purpose. Reinforcements are rushed from all quarters. Pilate and Herod stand together, and all hell is entrenched about them. Satan is never divided against himself.

Or here is an individual case. A man was subject to all manner of temptations. When he was in New York, or Chicago, or was it in London, or Manchester, or Glasgow? But wherever it was, the devil seemed to have a special grudge against him, and to turn several army corps loose upon him—as the Kaiser did upon General French's "contemptible little army". And he made a strategic retirement. He came to Toronto. "I shall find a shelter there", he said, "and perhaps a weak spot in the enemy's line where I can break through." Have you found it? Ah, no! The fight has been hotter in Toronto than anywhere else. And so it will be, my friend. I tell you the strong man armed keepeth his palace and his goods are in peace. The mobility of his army is marvellous, and there is no hope of outmanoeuvring his flying hosts.

And furthermore, though among these hosts of spiritual foes there is order and discipline, their campaigns are waged with absolute lawlessness. The whole confederacy of evil states is in rebellion against the King: it is a war of lawlessness. "Sin is lawlessness." There

is no law that can bind the devil, as there is no law apparently than can control the Kaiser. No; Germany is not absolutely without precedent for her methods of warfare: she is fighting in the devil's own way. With him women and children are lawful prey. He has no pity upon the wounded or the dying. He respects no one's neutrality. He spares neither universities, churches, nor hospitals. He is at war with all that go down to the sea in ships, irrespective of the flag they fly or the cargo they carry. He has no regard for the Red Cross! No; the Cross is the target of his special hate; and his fiery darts are dipped in special poison for all who turn their eyes thereto, or flee for salvation to its protection.

That is the foe we do battle with. Alas, that any ruler of the world should provide in his own person and kingdom so complete an analogy to the merciless warfare waged against all human kind by the devil and his hosts.

III.

THE ONLY PANOPLY by which we can withstand the onslaught of such a foe ought now to be a consideration of interest.

Must we withstand him? Can we not come to terms and put an end to strife? Herein is where I am bound to disagree with the doctrines of pacificism. Is it wrong to prepare for war? Does anyone suppose that any lessening of preparation on Britain's part would have changed the Kaiser's heart? If we had stopped building ships, would the Kaiser have put aside his ambition for world-power? I heard a discussion on this subject in the British House of Commons. A member made a speech in which he lamented the growing expenditures on armaments. The Right Hon. Mr. Lloyd George replied for the Government. He expressed appreciation of the honourable member's noble sentiments and deeply regretted the necessity for such expenditures for such a purpose; but, he said, His Majesty's Government, charged with the responsibility of maintaining the security and inviolability of His Majesty's dominions, dare not agree to any curtailment of expenditure. Why? Because he knew—and the Government knew—Germany.

The British Weekly quotes Mr. Carnegie from *The New York Times* in these words:

"One of the most curious documents issued throughout the war is an interview with Mr. Andrew Carnegie, published in *The New York Times*. Mr. Carnegie expresses the opinion that the German Emperor has been forced into war against his will and judgment by the military aristocracy of his country. Asked what he would do in the event of an invasion, Mr. Carnegie denounced the provision of a naval and military force in America. He would welcome an invading army of Germans. 'I myself should wish to be invited to advance and meet invading forces if they came. I would approach them without any weapons on my person. I would not shoot at them; I would make a speech to them.' 'Gentlemen', I would say, 'here is the chance of your life to win life's chief prize. . . . You have the opportunity to become citizen-kings. We are all kings here. Here the least of you can take a rank much higher than that of any general in your army. He can become a sovereign in a republic.' I think they would hurrah for me, not harm me, after they had heard my speech."

I should like to hear that speech, but at a safe distance! And as one of a million men well armed! You

cannot reason with a mad dog. Eloquence is wasted on a tiger from the jungle. The only effective argument is a gun of the largest possible calibre, an army of the maximum striking power.

And we all have failed here. We have argued with the devil: we have made speeches to principalities and powers! Young men, you have parleyed with the wolves of hell, with the devil's dogs of war. You have thought to match the devil with diplomacy! Your only safety is in fighting!

In this moral and spiritual warfare Paul was no pacifist. He did not recommend disarmament. He said, "Put on the whole armour of God that ye may be able to stand against the wiles of the devil." There is no other way.

And now let me enlist you for this war. I tell you, you must be trained, and disciplined, and armed, to the highest possible state of military effectiveness. *What is the panoply, the whole armour? What are its elements? Truth, righteousness, preparation of the gospel of peace, faith, the helmet of salvation, the sword of the Spirit, all-prayer.* But where are all these elements to be found? I give it you in one word, "Be strong in the Lord, and in the power of his might." As all abstract principles of evil potential become mighty when transformed and transmuted into personality, so do all principles of righteousness, and truth, and faith, become invincible when so transmuted.

We breathed freely when we knew Kitchener had taken charge of the War Office. Now it was no longer British ideals and British honour in solution in the mass, but incarnate in one great personality; and we said, It is Kitchener against the Kaiser now, and we shall see.

That is the principle of salvation. Salvation, in a Person, and He, the Man Christ Jesus. He is thy panoply, O man. Take Christ and He will clothe you with Himself, His righteousness, and truth, and peace, and faith. The "strong man armed keepeth his palace, and his goods are in peace" only until a Stronger than he cometh upon him. Satan has beaten everybody but Christ. He is our only hope in this war. "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

A MESSAGE FROM MR. DUBARRY

(Continued from page 4)

our general missionary operations. One of our younger communities has built at its own exclusive expense a very convenient chapel. Another has erected a fine large prayer room. At their own cost, four or five other churches have entirely renovated and greatly improved their places of meeting.

Great expectations were linked with the prospect of our biennial Association Conference, which seemed bound to beat all our happy records in numbers, fervour and inspiration, if our Nimes church had had the privilege to welcome it during the last week of September. Alas! we had to give up that long-cherished hope, since most of our Association families were then involved in the early mobilization of our French forces.

We consider it a real favour to be linked in this war with the righteous ideals of our valued British allies. We have no doubt that our own spiritual co-operation with Canadian Regulars was providential and timely, and that it will be increasingly appreciated by our French people at large.

The majority of our thirty fields of work are located on dangerous spots, either along the Franco-German and the Franco-Swiss frontiers or in the Paris area. Some places, like Strasbourg, have been almost entirely evacuated. Others, like Mulhouse or Montbéliard, might have the same fate.

Many of our Parisian friends have sought refuge in safer places. "All" our valid men under fifty have been mobilized, or, in a few cases, may be at any time. This call to Christian fortitude has been heard, and the utter mystery of to-morrow is met with no boast nor panic.

I dare not comment on present international developments, since whatever I might now say would be hopelessly out of date ere this reaches America. The suddenness of daily surprises bears the very signature of Satan, just as does the extraordinary facility which despots have to plot, succeed and survive, in spite of their frailty and dangers. We are thus left to trust the Lord for our daily trial and duty; "and it is enough for me!"

Three of our pastors have been already mobilized: Brother Emile Guedj, the popular soloist of our Colombes and Southern Paris churches, now an adjutant at the front; Pastor Henri Weber, the successful leader of our Court Church, now in hospital service, and our younger friend Fritz Buhler, who has been incorporated for training as an officer and was since sent to three different garrisons in our interior provinces. For a year, our good brother had proved a great credit to the Toronto Baptist Seminary as the remarkably successful and beloved pastor of three of our Franco-Swiss border churches. His gifts, spirit and earnestness make him one of the best hopes of our Association.

The problems raised in our fields by the departure of these invaluable leaders weigh heavily on those at the helm of our Mission, and we long for the help of Brother William Frey. But we are glad to spare him for a little more time of profit to himself and to the Seminary to which we are most thankful for its unusual training of our two promising young workers.

With prayer that the next year of service of our Regular friends may prove the best to date, we all remain the much indebted and very grateful friends of their beloved Union.

With fraternal greetings to all my known and unknown Canadian friends,

I shall ever and gladly remain,
Yours in His happy service,

ROBERT DUBARRY.

A SUNDAY WITH THE SEMINARY FAMILY

The writer had the pleasure of preaching at the Lindsay Church on the last Sunday of October. After the evening service he motored to Fenelon Falls, some fifteen miles distant, to join W. W. Fleischer, the pastor, and Rev. W. S. Whitcombe, the speaker at the anniversary services there. In course of a very pleasant time of fellowship in the parsonage at Fenelon Falls, it was mentioned that Rev. W. G. Brown had gone to Courtright to preach at that church's sixtieth anniversary, and that Mr. Wm. Frey was preaching at Long Branch. Knowing that most of the students were preaching or teaching somewhere, it was proposed that we find out where the members of our family were and what they did on an ordinary Sunday. On Tuesday we got in touch with as many as possible, and here are the results of our inquiry, in their own words.

One student said, "In the morning I taught a class of boys. In the evening after church I visited a sick scholar." "In the morning I taught a class in the Junior Department and sat with that department in church to help keep order. I was at church here at night." Another writes "At nine-thirty I called for a prospect for the Sunday School, then I taught my class and stayed for the church service. In the afternoon I went to another part of the city to teach a class of girls, and afterward attended a teachers' meeting." Another reports that he, too, taught a class in the afternoon in the same place. Reports varied considerably. Here is the account of a full day: "In the morning I took three people to Jarvis Street Church. In the afternoon I called for a small boy to take him to school. After speaking to the school briefly, I taught a class. In the evening I distributed some Convention reports, Gospel Witnesses, and tracts. After church I called on a lad of about sixteen years of age." Another busy man outlines his Sunday in this way: "In the morning I took a car load of people to Jarvis Street Church to hear Mrs. Richer. In the afternoon I conducted Sunday School, played the organ and taught a class at a mission, and later in the afternoon preached at the same place. In the evening I played the organ and preached. The day was rounded off by interviewing an enquirer."

Mr. Frey reported good services at Long Branch, when he preached twice and took charge of the Bible School. Mr. V. Lehman preached at New Toronto Mission in the evening. Rev. S. R. Jeffery, who is home on furlough from China, is again enrolled as a student with us. He often preaches, and last Sunday he was at Maple Hill up near Lake Simcoe. There he spoke to the Bible School, taught a class, and later in the evening preached to a good congregation.

Rev. W. G. Brown handed us a booklet containing a brief sketch of the history of the Courtright Church. Last Sunday marked its sixtieth anniversary, and the church was full at both services. Rev. H. G. Hindry, the Pastor, then took Mr. Brown to visit Mr. MacBain at Sarnia in order to see the development of that work. Some are to be baptized there very soon.

The Lindsay church is preparing to receive its newly called pastor, Rev. J. Fullard. The church is in fine condition and we enjoyed the fellowship of the people and the blessing of God at two well attended services and a Bible School.

Rev. W. S. Whitcombe reports a good Sunday at Fenelon Falls with Rev. W. W. Fleischer and people. He remarked on the good attendance at both services and upon the earnest attention of several rows of boys and girls of the Sunday School who attend service regularly and sit in the front pews.

While it may not be strictly on the subject, yet it will be of interest to our readers to know of a visit we made to a former Seminary man in the Fenelon Falls district, Mr. F. Vaughan. He is stationed about twenty miles away at Norland. It was a pleasure to meet him and his wife and young son Johnathan, to see his pretty log parsonage and to hear of plans for a new church. Mr. Vaughan keeps busy every day in the week and all day Sunday ministering to the needs of his people at Norland and to little groups at various places from four to five miles away.

Our available information is exhausted, but not the subject. When this round-up of information was made some were not at school and some were not back from their fields. We think of Mr. Wilkins as an example. He was holding his final service on his summer field. The centre of the work is at Maple Grove near Collingwood, but unless we are mistaken he has several other appointments quite a distance apart that keep him travelling most of Sunday.

Dr. O. Clark's work is certainly worthy of mention. She manages to get into numerous Sunday Schools and Bible Classes every week by means of her very helpful outlines on the lessons that appear in THE GOSPEL WITNESS regularly.

Enough has been said to show that the Seminary does not encourage laziness. Sunday is not a day of rest, if by rest one means cessation of labour, for the students or faculty. It would be easy to total things up and make them a mathematical display or a demonstration of bookkeeping. But we leave the results to the test of time and to the day when Christ shall try every man's work to see of what sort it is. We rest in the assurance that God's Word will not return unto Him void, but shall accomplish that whereunto He hath sent it. So we sing reverently,

"Dismiss me not Thy service, Lord,
But train me for thy will."

A.C.W.

CHURCH PARADE AT LINDSAY CHURCH

On Sunday, October 22nd, it was my happy privilege to supply the pulpit of the William Street Baptist Church, Lindsay. We found the people waiting expectantly for the coming of their pastor-elect, Rev. J. Fullard, but while waiting they continue in their efforts to extend the work of the Lord.

The services of the day were well attended. The morning service was one of special interest as we had as our guests the local regiment of soldiers. It was an inspiring sight to see some 108 officers and men together with the other members of the congregation fill the church to capacity. We felt as we looked over our congregation that the Lord had presented us with a great opportunity to preach the gospel, and this we tried to do, using as our text, I Cor. 2:2, "For I determined not to know anything among you save Jesus Christ, and him crucified." In the evening the church was well filled, and we believe that it was a service of blessing. Altogether we would say it was a good day.

The healthy condition of the Lindsay church speaks well for the leadership of Rev. W. N. Charlton, and we believe

that together with their new pastor, Rev. J. Fullard, this church will continue to exercise a fruitful ministry in the town of Lindsay and throughout the surrounding countryside. We pray that it may be so.—D. MACGREGOR.

FALL CONFERENCE

Despite a rainy day, which cleared toward evening, there were large attendances at the Fall Conference of the Montreal-Ottawa Association held in the Gore Regular Baptist Church on October 19th.

The unavoidable absence of our Moderator, Rev. E. E. Shields, was regretted; Mr. J. A. Paterson and family were also absent through the serious illness of Mrs. Paterson.

Vice-Moderator, Rev. Chas. Hardie, presided. Prayer was given the central place in the afternoon session in both precept and practice. Pastor T. D. M. Carson spoke on "Elijah's God and ours"; and Rev. R. E. Jones addressed us on, "When the saints pray". The need for praying individual Christians, and praying churches, was impressed on those present.

In the evening, after a short praise service, the need for a thoughtful Christian life was shown by Pastor W. C. Tompkins, from Phil. 4:8: "Think on these things." Then Rev. W. L. Hisey stirred us all with a powerful yet tender plea for the new birth from John 3:7: "Ye must be born again." We went home conscious of our privileges and responsibilities as Christians.

These gatherings are a source of blessing to the Pastors, and we trust are helpful to all Christians; and we feel sure are always opportunities for those yet rejecting God's mercies in Christ, to be saved.

LONG BRANCH

Thanksgiving day at Long Branch was a day of prayer. Three Seminary students spoke at the morning, afternoon, and evening services. The presence of God was manifest in all the meetings.

The student who spoke at the evening service told of how he had been converted in the Junior Department of Jarvis Street when the Long Branch Pastor was Superintendent. If there has been any measure of blessing in the church, it is because, both at the Seminary and in the Jarvis Street prayer meetings, the Seminary students are taught that God answers prayer. Long Branch covets the prayer of God's people for the Lake Shore district, including New Toronto. B.J.

Bible School Lesson Outline

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

Vol. 3 Fourth Quarter Lesson 47 November 19th, 1939

BALAAH THE PROPHET

Lesson Text: Numbers 22.

Golden Text: "I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel"—Numbers 24:17.

For Reading: Numbers 23, 24.

I. A Journey Contemplated: Israel to be Cursed—
verses 1 to 14.

The children of Israel were making good progress in their triumphant march toward Canaan, and the Lord was with them. The Moabites, whose territory they were approaching, feared lest the Israelites should completely overwhelm them. The wicked have cause to fear (Psa. 14:5; Prov. 10:24). The Moabites had not courage to oppose the Israelites in open battle, so they plotted their destruction by underhand means (Deut. 23:3-5; Joshua 24: 8-10; Neh. 13:1, 2). The Christian must ever be watchful lest Satan take advantage of him.

The Midianites, who dwelt to the south of the Moabites, were merchantmen (Gen. 37:28). The two peoples, for-

getting their differences, united in their opposition to Israel (Luke 23:12).

Balaam, evidently a prophet of prominence, lived in Pethor, a city of Mesopotamia situated on the Euphrates River. His name means "lord of the people", and the name Balak means "spoiler". Balak, king of the Moabites, had confidence in the prophetic powers of Balaam, and chose him to be his agent, whom he would hire to bring destruction to the Israelites.

Balaam, although he lived among idolaters, seems to have had some knowledge of Jehovah, and a reverence for Him. At first he obeyed the Lord's injunction that he was not to go on the proposed errand. It was not the Lord's will that Israel should be cursed.

II. A Journey Complete: Israel Blessed—verses 15 to 41

Balak would not be refused. He sent a second deputation to Balaam consisting of more and more honourable messengers, who were to promise him a greater reward.

Balaam made his first mistake when he entertained the messengers, and dallied with the message. He knew the mind of the Lord (verse 20), yet he asked Him again, doubtless hoping to receive a more favourable answer. There are those who pray with the intention of persuading the Lord to let them have their way, whereas they should pray that the Lord would reveal to them His way (Psa. 5:8; 27:11; 86:11; 119:33).

The Lord gave Balaam permission to go his own way (Deut. 1:19-22; 1 Sam. 8:7-9), but imposed two conditions. The prophet must wait until he was summoned, and he must speak the message of the Lord. But Balaam seems to have started out without waiting to be called, and he evidently harboured the secret intention of cursing the Israelites, notwithstanding the command of God. The trouble was that he "loved the wages of unrighteousness"; he was willing to sell his soul to speak wickedly (2 Pet. 2:15, 16; Jude 11). In his heart he consented to curse the people, if the reward were given him (Matt. 26:15; 1 Tim. 6:10).

God chose one of the lowliest of His creatures as His instrument in rebuking the wilful prophet. It is a sad commentary on human stupidity and perverseness that the ass was wiser than the prophet in discerning the presence of the angel (Isa. 1:3). The animal was given the power of speech for the occasion.

God sometimes guides His people by hindering them (2 Sam. 7:1-13; Acts 9:1-3). The angel of God stood in the path of the self-willed prophet, for God had chosen this method of showing Balaam that his way was perverse before Him. God is too holy to allow sin to go on indefinitely without reproving it. Balaam's eyes were opened to behold the angel of the Lord (Gen. 21:19); 2 Kings 6:17; Luke 24: 16, 31; Acts 16:14).

Balaam acknowledged his sin and was ready to turn back. At last he was willing to speak the word of the Lord, and that alone (verse 38; Num. 23:5, 8, 12-17, 26).

The laws of hospitality in ancient lands required that a host go out to meet his guests (Acts 28:15), and accompany them part way when they departed (3 John 6). It was a lovely custom, one fraught with kindness and helpfulness.

Balak made elaborate preparations for the cursing of Israel, but God overruled all his plans so that, instead of being cursed once, the people of Israel were blessed three times (Num. 23:8-10, 18-24; 24:2-24). These prophecies, inspired of God, are beautifully expressed, and tell of the coming of the Messiah. The incident is cited as an exhibition of the righteousness of God (Micah 6:5). He manifested His sovereignty in using the wickedness of man to contribute to His own glory, and to work for the good of His people (Psa. 76:10; Rom. 8:28).

When Balak's plan to overpower Israel by divination failed, the treacherous Balaam taught him how to weaken them by sin, and to cast the stumbling-block of worldliness and idolatry before them (1 Cor. 10:8; Jas. 4:4). At his suggestion the children of Israel were enticed into improper relationships with the Moabites (Num. 25:1-3; 31:16; Rev. 2:14).

Balaam had attempted to maintain friendship with God and with God's enemies at the same time, but he failed, as all such compromisers do (Matt. 6:24). He perished with the enemies of Israel (Num. 31: 3-8; Joshua 13:22).

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*NOTE—The titles given in italics are of sermons preached in 1915 and published in a volume entitled "Revelations of the War," and reprinted in successive issues of "The Gospel Witness" as being as applicable to the present war as to the last one. Of the War Sermons therefore Nos. 5, 7, 8, 9 and 11 contain two sermons each, and Nos. 1, 2, 3, 4, 6 and 10 only one. The remaining sermons in "Revelations of the War" will appear successively in "The Gospel Witness."

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