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

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The Jarvis Street Pulpit

WHY HITLER'S ORATION MUST BE ANSWERED WITH FIRE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 21st, 1940

(Stenographically Reported)

"And it came to pass, when Joram saw Jehu, that he said, Is it peace, Jehu? And he answered, What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?

"And Joram turned his hands and fled, and said to Ahaziah, There is treachery, O Ahaziah.

"And Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot.

"Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rose together after Ahab his father, the Lord laid this burden upon him;

"Surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord."—II. Kings 9:22-26.

It may be that some of you are inclined to ask why I speak again on the war. "We read of it in our newspapers, we hear of it by radio: why occupy our minds with it on Sunday?" Not all the isolationists live in the United States. There are people who live very narrow and circumscribed lives; who assume they can withdraw themselves from these great matters and leave them to the care of others.

There are a few religious people who profess a "separation" from the world which involves not only—as of course would be right—separation from its sins and its spirit; but a rejection of the responsibilities which are inseparable from membership in organized society. I think they would not do so if they knew their Bible. That type of religious isolationism provides no evidence of superior biblical knowledge, but the reverse. We ourselves have fellowship with a great company of people in Europe. We had people who read the message of this pulpit through THE GOSPEL WITNESS in Norway, Denmark, Holland, Belgium, France, Germany, Italy, Greece, Latvia, and other parts of Europe. The last copies sent

were returned with a notation that postal service to these countries had been discontinued.

Who are these people? People just like ourselves. We helped to support certain Baptist churches in France, Switzerland, and Belgium. They are separated from us now, and we cannot send them any money; but we pray for them constantly. They are under the heel of the oppressor.

My point is that all these Christians know what the war is about whether you and I do or not. The privileges which once were theirs, are theirs no longer; for wherever Hitler rules, religious liberty is at an end. There is no aspect of life that is not affected by the general conflict. I believe, therefore, that it is our religious duty to prosecute the war with all our might. The war, to me, is a Christian crusade. Everything that is of value in life is at stake.

I was glad to learn that the new Commander-in-Chief of the British armies, General Brooke, is a Baptist and a lay-preacher. At least so the press reports. He will fight all the better for being a preacher; because a

preacher who cannot fight is not worth his salt. No man can be true to the verities of the Bible without having a war on his hands. The First Lord of the British Admiralty, Mr. Alexander, also is a Baptist and a lay-preacher—and he will manage the navy all the better for that! The late Honorable Norman Rogers, whose tragic death the whole country mourned, Minister of Defense of this country, was a Baptist; his widow is the daughter of my late great friend, Professor Keirstead. The present Minister of Defense, the Honorable J. L. Ralston, by some singular coincidence, is also a Baptist. Evidently Baptists are learning the necessity of being militant.

There are many Baptists who do not fight. They live on the principle that "he who fights and runs away, will live to fight another day." They are like the Italians. It was significant that the fastest cruiser in the world was Italian—and even she could not move fast enough to get away from an Australian cruiser! Well done, *H.M.S. Sydney!*

We have had another speech from Hitler. It contained nothing new. We have heard it all before. Hitler must have exhausted himself. He is like ancient Pharaoh: "Pharaoh king of Egypt is but a noise." Hitler is a noise. He is like the beast of Revelation: he has "a mouth speaking great things and blasphemies". If oratory could slay us, we should all have been slain long ago. It was the usual harangue of falsehoods—all the world is out of step except Hitler, everyone else is to blame for provoking and precipitating the war. He exalts himself as the embodiment of all virtues. It must be comfortable to have such a good opinion of oneself as Hitler seems to have! He represents himself as a man who has always sought peace. He did not want war with anyone, and especially with Britain. He rather likes us! But if we will have it, we can have peace on his terms, or be annihilated!

It is said that several "feelers" had been put out prior to Hitler's speech. One of them is said to have come from a quarter near to the Vatican. I am not surprised at that. Let us for a moment assume the impossible: let us suppose there may yet remain somewhere a few people who have not seen the folly and futility of any attempt to appease this man-eating tiger. Suppose we were to accept peace on Hitler's terms; what would follow? Did any of you, when you heard that Hitler's speech was a final offer to Britain to make peace, did any one of you find yourself wishing for a moment, that peace would ensue? If you even entertained the thought for a fraction of a second, you were on dangerous ground.

What would Europe be under Nazi rule? You know as well as I. Imagine Europe regimented and organized with German thoroughness; and the resources of all the conquered territories at Hitler's command, including Spain and almost certainly Portugal—all the mines and munition plants of France. She already has those of Czechoslovakia. What would Hitler do if we concluded peace? He would have the ship-building facilities of all Europe at his command, and within twenty-four hours of the conclusion of such a peace, he would proceed to lay plans for the greatest navy the world has ever seen. Acceptance of any proposal would merely be a respite, which would afford Hitler opportunity to prepare himself for still further aggression.

That, of course, is impossible. Let it be to us unthinkable! Mr. Roosevelt and Mr. Churchill had both been apprised of these feelers, no doubt. They both anticipated Hitler's speech. Mr. Roosevelt warned against a "false lullaby of appeasement"; and Mr. Churchill said, "No parleys will be held with the enemy." In other words he said, We will not speak to him; we will fight to the bitter end. Hitler says either Germany or England will be annihilated. He said, "Mr. Churchill thinks it will be Germany: I know it will be Britain."

I wonder why Hitler made that speech? It may have been for "home consumption", further to deceive his own people. There was a noticeable absence of any reference to Dunkirk, and he was equally silent about the fact that the most of the French fleet is under British control, and all but a small part of the rest immobilized for the duration of the war. Certainly there was no sincere desire for peace.

Did he expect Britain or America to believe it? I do not think he expected that his speech would carry any weight with official Britain or official America; but he may have hoped that some war-weary people in the Commonwealths of the Empire or in Britain itself, might be impressed. He may have hoped to give some encouragement to American isolationists, and set in operation a disintegrating influence in the nations against which he is at war. He little understands the British spirit. It has only strengthened our resolution.

One thing is clear, that he would welcome a breathing spell in which to organize his conquered territories, and still more completely to prepare his attack. That does not mean that he is not ready. In some measure he is ready now; but it must mean he is not so completely ready as he would like to be. The press and speakers in all free nations have given their assent to the principles enunciated in Mr. Roosevelt's speech when he accepted nomination for the third term as President of the United States, and Mr. Churchill's speech of last Sunday afternoon. So the political weatherman promises us no change of weather: nothing but war is before us.

Are you ready for it? It will come closer to Canada. Do not imagine for a moment that this war is going to be finished with Canada doing no more than she is now. We are going to be all in it—or all out of it—before we get through. One of the New York papers answered the whole speech well by saying, in effect, "It is useless to argue with Hitler or about him, drop a bomb on him!"

I have announced this text because it is part of a chapter of history that in miniature is very closely parallel to the current historical record. It relates to Ahab and Jezebel. Of Ahab it was said, "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." Hitler has no wife—I do not know whether we ought to be thankful for that or not! But there is none like unto Hitler who has sold himself to work wickedness in the sight of the Lord whom Goerring and Goebbels and Himmler and Hess have stirred up.

Ahab was an utterly abandoned man, and his wife an utterly abandoned woman. His family was equally abandoned to iniquity; something of their evil deeds we shall see as the story unfolds. But at the period to which my text relates, Ahab himself had already fallen in conflict, in his attempt to possess Ramoth-gilead, to wrest it out of the hand of the king of Syria. He had

been succeeded by Joram, and Joram, while a weaker man, so far as he had the strength to do evil, was as bad as his father. Jezebel was still living, and Jezebel stirred up her son as she had stirred up her husband. It was a Jerusalem-Samaria axis. These two men were confederates in the work of evil."

About this time Elisha commissioned a young man, a son of a prophet, to take a box of oil and go to a certain place to discover there a man called Jehu, and to pour the oil upon his head, and to tell him he had been divinely anointed to execute vengeance upon the house of Ahab, to what extent we shall later see; and having fulfilled his commission he was to make haste to leave the place. He carried out his order; Jehu was anointed. He lost no time in assembling his company.

Joram had gone down to Jezreel where Jezebel was, to be healed of wounds he had received in battle with the Syrians. Toward Jezreel Jehu made his way. A watchman looking from Jezreel saw a company approaching, and the king was informed. The king dispatched a rider: "Take an horseman, and send to meet them, and let him say, Is it peace?" Jehu answered, "What hast thou to do with peace? turn thee behind me"—and he drove on. The watchman reported, "The messenger came to them, but he cometh not again." The king commanded that another rider be sent; who asked the same question—and Jehu made the same answer: "What hast thou to do with peace? turn thee behind me."

As Jehu and his company drew near, the watchman said, "He came even unto them and cometh not again: and the driving is like the driving of Jehu the son of Nimshi; for he driveth furiously." When the sovereign Judge lays His hand upon a chosen instrument, and commissions him to execute vengeance upon the workers of iniquity, and puts behind him all the powers of Heaven, he always drives furiously. One of these days there will be a furious drive across Europe when God's great hour for vengeance shall come.

Then Joram king of Israel and Ahaziah king of Judah took the field together, and went to meet Jehu. This time Joram himself said, "Is it peace, Jehu?" And Jehu answered, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many. While the house of Ahab is steeped in iniquity, how can there be peace?" Joram turned his hands, and fled, and said to Ahaziah, "There is treachery, O Ahaziah"—doubtless he was well able to recognize it, for he had been trained in its exercise from his youth.

What was Jehu's answer? "Jehu drew a bow with his full strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he sunk down in his chariot. Then said Jehu to Bidkar his captain, Take up, and cast him in the portion of the field of Naboth the Jezreelite: for remember how that, when I and thou rode together after Ahab his father, the Lord laid this burden upon him; surely I have seen yesterday the blood of Naboth, and the blood of his sons, saith the Lord; and I will requite thee in this plat, saith the Lord. Now therefore take and cast him into the plat of ground, according to the word of the Lord."

Ahab had occupied too much territory. He had robbed someone of a vineyard, and it proved to be the graveyard of his kingdom. Hitler, also, has violently taken a great deal of territory: we must wait to see to what use it will ultimately be devoted.

And now a few lessons from this story.

I.

NATIONS AND RULERS MAY SOMETIMES REACH THE LIMIT OF DIVINE FORBEARANCE. Some may assume that the Bible has a message only for the individual. The Bible is the Book of divine wisdom, not only in respect to individual salvation—it is that primarily—but it is a Book of direction for statesmen and soldiers, for all the captains and the kings. It is a Book which relates, elucidates, expounds, the philosophy of national progress and prosperity; and, equally, the philosophy of national decay. "Who would not fear thee, O king of nations? for to thee doth it appertain." He is the King of nations; He deals with nations collectively, and with groups of men; and rulers and nations sometimes reach the end of their tether, the termination of their probation, the limit of divine patience and forbearance—and then God's lightning strikes, and it never misses.

It was so in Ahab's case. Ahab had been a liar all his life. He had hated the truth; he had loved lies so long that at last he became incapable of receiving the truth; and "there went forth a lying spirit from the Lord," as an initial judgment, in preparation for the final stroke. Ahab asked for a lie, and at last God said, "Have it." A man can love falsehood so long that by and by he becomes incapable of believing the truth. The best way to deceive a liar is to tell him the truth: that is the only thing he cannot believe. God at last allowed Ahab to have his own way. Ahab had spent his life asking for a lie, and at last God answered his attitudinal but inarticulate prayer by letting him have a lie. Therein lies the psychology of that finally fatal judicial purpose, "Because they received not the love of the truth . . . for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth but had pleasure in unrighteousness." That, probably, will be how Hitler will be overthrown. He cannot believe the truth; he is incapable of it; he is the incarnation of deception and fraud and lying. The lies he has told to the people of Europe and the world will prove a mine-field which by and by will explode and annihilate him. So was it with Ahab and Jezebel. Either was bad enough alone, but each augmented the evil of the other's heart in combination.

Religious liberty, civil liberty, every kind of freedom perished under Ahab's shadow. Elijah hid from him for three and a half years, and Obadiah said there was not a land into which Ahab had not sent that he might find the prophets of Jehovah, that he might silence the voice of truth. Ahab had ever been an enemy of God and of revealed religion. You are familiar with the account of his slaying of Naboth and of his stealing his vineyard, until at last God said, "It is enough. I have spoken my last word to Ahab and his house. From this forward it shall be judgment unmixed with mercy."

There are other examples recorded in the Bible. That was true of Pharaoh, the mighty king of Moses' time. He hardened his heart, and went on and on until he committed suicide in the flood that God sent. It was true of the Canaanites. What objections we have read by the critics who reject the books of Joshua and Judges because, say they, they are "unethical"; that God could not have commanded His servants to exterminate the people. Why not? Why not? There are

individuals whom society adjudges unfit to live, who must in the interest of the general peace be exterminated. There have been nations, also, whose collective sins have required their elimination from the society of an ordered world. Hence the Deluge. It was an act of moral sanitation, when God swept the earth free of wicked men. It was so of Sodom and Gomorrah, when God burned out the cancer to cleanse the earth of its iniquity. What of the Amorites? "The iniquity of the Amorites was not yet full" in Moses' day, and the Lord said, "Moses, their lease has four hundred years to run. Your people can not occupy the promised land until that limit which I have set is reached." When that iniquity was full, the Lord sent another who "drove furiously", to purge the country of the incarnate demons that were polluting the very air.

So of succeeding empires. We read this evening of Babylon, and Belshazzar at the height of his glory, who made a great feast for a thousand of his lords, and profaned the golden vessels from the house of God by using them to drink wine before his wives, his princes, and his concubines, thus defying God to His face. But when he saw the writing on the wall, the joints of his thigh were loosed and his knees knocked together; and when all the wisdom of Babylon could not interpret the writing, Daniel interpreted its meaning, "God hath numbered thy kingdom, and finished it . . . thou art weighed in the balances, and art found wanting . . . thy kingdom is divided, and given to the Medes and Persians. IN THAT NIGHT WAS BELSHAZZAR THE KING OF THE CHALDEANS SLAIN!"

The Bible abounds with illustrations of the principle of collective responsibility: Nineveh, Tyre, Bethsaida, Chorazin, Capernaum. These were geographical names. They represented a piece of territory in which a multitude of individuals came together, and God held them collectively responsible for their total actions. He said though they had been exalted to heaven, they should be brought down to hell, because of their rejection of the gospel. It is a great responsibility to hear the gospel. I long ago determined that, God helping me, when I must stand before the judgment seat of Christ, no man shall ever stand there and say, "I listened to that man preach, and he did not tell me of my responsibility to God, nor how to be saved by divine grace." I am not responsible for a man's salvation, but I am responsible for telling him how to be saved. I say, cities and nations are responsible collectively before God for the privileges that are theirs.

There is also here the principle of accumulated guilt, handed down from generation to generation, until there is piled up a mountain of iniquity. That is what Jesus Christ meant when He said, "The blood of all the prophets, which was shed from the foundation of the world (shall) be required of this generation; from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily, I say unto you, It shall be required of this generation." Because they had rejected the ultimate testimony of God in Christ, the rejections of the divine witness by succeeding generations, the repeated disobediences to the lessons of history all culminated in their rejection of the divine Ultimatum called Jesus. Thus a man's or a nation's accumulated responsibility for the rejection of the truth, and the consequent accumulation of guilt will some day, by the divine order of things, be dealt with.

The man who boasts of how much better off he is than his forebears, is writing his own judgment.

How does this apply to Germany? Hitler is only a symptom. He is a nasty one, but he is only a symptom, an outward eruption of inherent corruption. He is the natural and inevitable product of Germany. Go back to the days of Frederick the Great, to go no further. He was the prototype of Hitler. Hitler was incipient in Prussianism. Bismarck was equally a symptom of the Prussian belief in the virtue of violence. Bismarck made Prussianism Germanic. By him less virulent states were, with Prussia, fused and fashioned into this supreme, superlative instrument of oppression, the German Empire. Its educational system and ideals, its political philosophies, its paganized religion, have poisoned the springs of life of all nations. I remember when if I said anything against Germany in this pulpit, there was sure to be someone to say, "Now, Pastor, you know no educated man will speak disparagingly of German scholarship." But some old-fashioned Bible believers with whom I am unashamed to be classed, foresaw that, if I may so say, the educational unmoralization of the intellectual life of a people must inevitably effect the demoralization of the nation.

Some of you may have heard of a revolution we had in Jarvis Street years ago—do you know what it was about? The very thing, in principle, that this war is about: because we stood for the authority of objectively revealed truth, and for full liberty to proclaim it. Germany has been bedevilled by a fifth column within its own corporate life that has not been recognized. They call it now by the name "ideology". There is scarcely an educational institution in Canada, in the United States, or in England, except where the Bible has been given its proper place, which has escaped its taint. As the Baalism of Ahab and Jezebel had demoralized Israel, so Germany's dechristianized intellectualism, and her Prussianized politics, had made the German mind hospitable to the Nazi doctrines of force.

Germany must be reaching the limit of divine patience, and when it does, what will follow?

II.

The text provides us with an illustration, AN EXAMPLE OF A PROVIDENTIAL INSTRUMENT OF RETRIBUTION. Such was Jehu. He did not personally aspire to be king of Israel. He was a captain in the army until by divine direction the prophet sent one of the sons of the prophets, who said, "I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain. And he arose, and went into the house; and he poured the oil on his head, and said unto him, Thus saith the Lord God of Israel, I have anointed thee king over the people of the Lord, even over Israel. And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the Lord, at the hand of Jezebel. For the whole house of Ahab shall perish . . . and the dogs shall eat Jezebel in the portion of Jezreel, and there shall be none to bury her. And he opened the door, and fled."

That was Jehu's commission. Jehu was anointed to do that very thing. Moses fulfilled a similar purpose in respect to Pharaoh. The Medo-Persian Empire was the divine instrument of retribution in the destruction

of Babylon. Not only was Belshazzar slain, but Darius the Median took the kingdom.

And God will find an instrument for His purpose now. You have heard of "death-rays", and of one who recently claimed to have invented a means of melting the engine of an airplane two hundred and fifty miles distant. People say, "I wish it were true. I wish there were some power, some weapon that could destroy Hitler." Do not be afraid to say that. I am not. If ever there was in the world's history a reprobate, a man appointed to destruction, it is Hitler. And God will find an instrument with which to destroy him; He will find a Jehu somewhere. Hitler's speech indicated that he was not without fear that a Nemesis had been established in Downing Street.

We all know something of how Napoleon succeeded; that there were people in his day who thought he was surely the Antichrist. Men and governments melted before him; it seemed impossible to stop him. But there was one bit of earth upon which he found himself unable to set his foot. There was a group of little islands called the British Isles—I said "England" the other day, meaning Britain, and a Scotsman rebuked me! They always do! To save the susceptibilities of my Scotch friends, I will say British—and lest the Irish should be put out by that; let it be, Great Britain and Ireland. William Pitt expressed the hope that Britain would become the providential instrument for the destruction of Napoleon. He died, nine years before Waterloo; hence did not live to see the fruit of his splendid service. But Britain did become God's instrument to break the power of the tyrant; and all that followed of better days in Europe after Waterloo was due to Britain's perseverance and Britain's prowess; plus, of course, and chiefly, that supernatural element that was in it all that showed the hand of God. And, in our day, as in Ahab's, Belshazzar's, Napoleon's and others, God will find His Jehu somewhere.

Criminals always talk of peace when judgment comes in view. So was it in the text. Seeing this avenger approaching with such dreadful fury, Joram said, "Is it peace?" And Jehu answered, "What peace, so long as the whoredoms of thy mother Jezebel and her witchcrafts are so many?" With the help of her husband, she had turned the heart of a whole nation away from God. It was of the spiritual quality Jehu was speaking, the corruption, the depravity that had set in because of it. He said, "How can there be peace while this iniquity prevails?"

Someone may say, "You should forgive." Do you know the terms of divine forgiveness? God never forgives a man while he continues in his iniquity. *Forgiveness is always conditioned upon repentance, and not until men repent can they be forgiven. It is impossible that God should forgive without repentance, because He hates sin.* In the case of Jezebel and her son and her whole household, they were still set upon iniquity, and Jehu said, "There can be no peace while these things remain."

There can never be peace with Hitler. Never! I am sure that I know my own mind when I say that if it were conceivable that Nazidom should prevail over Britain, and should find establishment in Canada, and bring the people of this country under the yoke—if this accursed Antichrist or any of his agents were to come to me and offer peace at any price, it would not take me a fraction of a second to say, "Hell is your place. I give you up

to the judgments of God." If I were the last man on earth to oppose, I would never surrender to Hitler or Hitlerism.

It is the spirit of our people that will prevail. We must anticipate these peace moves. We became familiar with them in the last war from the Kaiser and the Pope. We shall hear from the Pope again before long. He has already given his blessing to the Petain Government, already expressed his assurance that the new Government of France will conduct the affairs of France in such a way as will meet with the approval of the Church, and that the new Government will be the enemy of "communism, atheism, materialism, and anti-religious and anti-clerical elements." In other words, the Pope said, "I know this new Government will interpret everything that is opposed to the Church of Rome as being 'anti-religious and anti-clerical'. I do not wonder he approves of the Petain Government which he created.

So long as these things obtain, there can be no peace. Hitler would like to have Europe under his hand—Norway, Denmark, Holland, France, Belgium, Czechoslovakia, Austria, Catholic Poland; and now Franco is on the rampage. In a recent speech, he spoke of what the "Catholic kings of Spain" had done, and how he conceives it to be Spain's mission to execute the will of Isabella. We may therefore expect peace offensives from the Vatican after a while.

But, *there can be only one answer.* While the cause of war remains, the war must continue. There is greater reason for continuing the war than there was for beginning it. "I have seen the blood of Naboth", said the Lord. The blood of millions of innocents slain in the last war and in this cry out from the ground.

There is always the same cry when the murderer is discovered, "Treachery". Joram was a poor innocent man! Jehu was a bad man—"Treachery"! It appears that Hitler does not like Mr. Churchill! I am sure the sentiments between those two individuals are mutual. Mr. Churchill has been the one man in public life who, ever since the last war, has seen what was coming. He warned the nation; but the "peace in our time" politicians would not hear. Churchill warned the people again and again; but Mr. Churchill was not wanted until the enemy was thundering at the gates; then the nation as one man turned to the man who had foreseen what was coming. He may be God's Jehu for this day.

"And Jehu drew a bow with his full strength." He did not believe in a "moderate" participation in the war! Theodore Roosevelt once said, "There may be some justification for not fighting at all: there can never be justification for fighting feebly." *If you draw a bow at all, draw it with full strength!* I am not satisfied with what Canada is doing. We might and we ought to do much more. We ought to be in process of putting a million men under arms at this very hour. To defend Canada? No! Suppose Britain repels the invasion—as she will! what then? Suppose she inflicts damage upon Germany? Hitler will never be defeated until an army of millions of men is landed in Europe, and Europe is swept clean of this curse. Where are we going to get the men? We ought to be piling up munitions, piling up guns and tanks and airplanes. We ought to be building ships and more ships. We do not need more tanks in Britain? No; but we shall need them on the Continent. We ought to be making them, building ships, and manning them.

If Quebec continues to shirk as she probably will, the rest of Canada should be only the more resolute and swift.

The United States cannot keep out of this war. I know they are all pledged to fight, "short of war." But something will happen one of these days, and the man-power of America will be added sooner or later to the man-power of the British Empire. At all events, we shall never have peace until France and Belgium and Holland and Denmark and Norway, Czechoslovakia and Austria and Poland are liberated, and Hitler is for ever obliterated.

Here is *an eloquent geographical reference*: judgment fell upon the house of Ahab in the vineyard stained with Naboth's blood. Hitler has not finished with France, nor with Belgium. He will ultimately find that geography has a place in the divine plan. There is a place of execution awaiting him at which one of these days he will arrive. Joram came with his axis-partner Ahaziah, and they were both slain. There must be a capital sentence executed upon these murderers. Hitler and Mussolini are not fit to live; they must personally be destroyed.

Both Hitler and Mussolini may yet discover that they have mistaken graveyards for vineyards. A Nemesis may appear in Ethiopia ere long.

The tenth chapter of this second book of Kings is instructively suggestive. Observe *the thoroughness of the operation of divine retributive justice*. Jehu wrote letters to the rulers of Jezreel, and bade them select the best of the seventy sons of Ahab and make him king; and seeing they had chariots and horses and a fenced city and armour, he challenged them to fight for their master's house. The first three verses of that tenth chapter read rather like the challenge to the French fleet at Oran. But they said; "Behold, two kings stood not before him: how then shall we stand?" They therefore sent a letter to Jehu professing loyalty to him, and he replied that if they were on his side, they dispose of the sons of Ahab themselves. They did! They brought the heads of seventy of Ahab's sons in baskets, and Jehu put them on exhibition in two heaps at the city gate. "And it came to pass in the morning, that he went out, and stood, and said to all the people, Ye be righteous: behold, I conspired against my master, and slew him: but who slew all these? Know now that there shall fall unto the earth nothing of the word of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath done that which he spake by his servant Elijah. So Jehu slew all that remained of the house of Ahab in Jezreel, and all his men, and his "kinsfolks", and his priests, until he left him none remaining." *He completely blotted out the house of Ahab, with all his chief men; and there can never be peace until these murderers are blotted out, from Hitler and Mussolini down. Only then, to use Mr. Churchill's words, can "the dark curse of Hitler be lifted from the earth"*.

Some one may say, "That is a terrible thing for a minister of the gospel to say." *It is no more terrible than the world-crime which compels it. The Bible says it!* If this Bible had been preached, we should have had some iron in our blood instead of being the namby-pamby spineless people we have become, letting the Red Ryans loose upon the earth. And now this scoundrel from British Columbia that had been the author of the ruin of countless hundreds of girls, the leader of the

vice-ring of Vancouver, a public menace—let out after serving five years. After protest was made in Parliament he was re-arrested and sent back to penitentiary; but it is that sort of laxity which breeds lawlessness. Modern preaching has benumbed the conscience, and rendered men incapable of feeling horror for sin, or indignation against moral evil. Such moral insensibility is the natural result of the teaching that criminal tendencies are but the "vestigial remains" of an earlier animal state from which men are supposed to have been evolved. It is because an apostate pulpit has failed to preach righteousness in the great congregation that we have come to where we are.

As soon as there are prospects of peace in our time, you will hear a lot of sentimentalists saying, "How many can you send to St. Helena?" No! *We must use Hitler's stolen vineyard for a cemetery!* The principle is scriptural, and lies at the foundations of any ordered society.

That retributive law lies at the foundation of your salvation, if you are a Christian. I know what some will say, "You ought to preach love and forgiveness." But there is no love worthy of the name, human or divine, which is not a compound of truth, and righteousness, and justice—and therefore of wrath. My God is such a holy God that He could not pass over my sins. My sins—say what you like for yours—deserved hell, the utmost punishment which the outraged nature of a holy God demanded. But "he loved me, and gave himself for me." Jesus Christ endured in His own proper person, in His infinite soul, the punishment of the sins of the whole world. It was His soul that travailed; it was His soul that tasted death for every man, and so was made an offering for sin. In His infinitely capacious soul, the suffering God, slain from the foundation of the world, received the punishment of my sin, and died in my room and stead, and by His precious blood paid for my peace; now He offers men pardon, peace, liberty, eternal life; but never at the cost of righteousness, never at the expense of justice, never at the expense of His own absolute holiness.

That is the revelation of the New Testament as well as of the old; the New Testament and the Old are one. It is the word of God "that liveth and abideth for ever"; and by the principles of this word our gracious God rules this wicked universe. The great day of assize will come; it must come, when God will execute vengeance upon the workers of iniquity.

The best contribution you and I can make to the war is to be right ourselves, to know that our sins have been blotted out in the person of our Substitute. Then when we are free, having access to an infinite God, let us wait upon Him for victory. Hitler the Antichrist? If he is, we ought to oppose him with all our might. If he is, he may wax worse and worse. If he is, Jesus Christ will be God's Jehu, and He will come "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." We win any way if we are on His side. May the Lord help us so to believe in Him that we may have peace in our own hearts. Remember that abiding peace is purchased always and only at the cost of blood.

THE ADDRESS OF LORD HALIFAX

While perhaps all our readers either heard or read the address of Lord Halifax, Secretary of Foreign Affairs of Great Britain, in reply to Hitler, which appeared in the daily press of July 23rd, it may have been laid aside, and we reprint a part of it for the sake of its religious value.

We have had occasion in some matters to disagree with positions taken by Lord Halifax, but we rejoice that Lord Halifax sounded a note for which we have been eagerly listening in the utterances of our public men. We do not believe that any man could speak as Lord Halifax spoke if he were not definitely, and in the New Testament sense, a Christian man; and with profound thankfulness that a man in his responsible position as British Foreign Secretary should so definitely have called upon Britons everywhere, and the world generally, to turn to God, we reprint the following excerpt:

We may take heart from the certain knowledge that that great people (of America) pray for our victory over this wicked man and his ways as fervently as any of his present victims. The foundation of their country, as of ours, have been Christian teaching and belief in God.

For this reason, I have no doubt that the King's broadcast last Christmas, when he spoke of putting our hand in the hand of God, went home to them as it did to us.

Where will God lead us? Not, we may be sure, through easy or pleasant paths: that is not His way. He will not help us to avoid our difficulties. What He will do is to give to those who humbly ask, the spirit that no dangers can disturb.

The Christian message to the world brings peace in war; peace where we most need it; peace of soul.

It is that same Christian message which makes its giver, who is God, the best friends with whom a man can share life or death. Those of us who cannot serve in the armed forces must all do our best in other ways to help them. I'm sure we shall.

And there is one thing we can all do, soldiers, sailors, airmen and civilians; men, women and children all together, which may be much more powerful than we know. And this is to pray.

I heard the other day of a Yorkshire village where, after all the talk about a fifth column, the people had agreed to form a sixth column, in which they pledged themselves to try and give a few minutes each day in God's house to prayer. We shall naturally ask God to take care of those we love and to bless the cause for which our country is at war. We can ask this with confidence because we know that we are trying to resist things that cannot be according to God's will.

But prayer is not only asking God for what we want, but rather the way to learn to trust Him, to ask that we may know His will, and do it with all our strength. If we can really do our work, whatever it is, as well as we can in God's sight, it will become His work, and we can safely leave the issue in His hands.

This then is the spirit in which we must march together in this crusade for Christianity.

We and our great Dominions overseas stand, and shall continue to stand, four-square against the forces of evil.

We shall go forward, seeing clearly both the splendor and the perils of the task, but strengthened by the faith, through which by God's help we try to do His service, we shall prevail.

HOW LONG WILL CANADIANS ENDURE THIS?

It is everywhere recognized that Britain is not fighting for territory or for material gain of any sort, but for liberty in the largest sense; by which we mean freedom to live our own lives, to think as we like, and speak as we like, and to worship as conscience may direct.

In his reply to Hitler Lord Halifax, Foreign Secretary, said:

"What do we mean when we say that we are fighting for freedom? We want to be able to live our own lives as we like; and not have to look over our shoulders all the time to see if the Gestapo is looking.

"We want to worship God as we like and this religious freedom, based on conscience, we will not let go. For conscience is not something that you can hand over to anybody else.

"But in Germany the people have given their conscience to Hitler so that the people have become machines."

With all this we are sure Britons everywhere will be in complete agreement. It may, however, surprise some people to know that that liberty for which we are fighting in Europe is denied to a great many in Canada. In the Province of Quebec, the Canon Law of the Church is exalted above the Law of the land; and apparently the Church claims the right which Hitler, as Lord Halifax says, claims in Germany, to keep the consciences of the people. The following despatch from Montreal appeared in all the Toronto papers July 23rd:

Montreal, July 22 (CP).—Mr. Justice A. Forest in Superior Court today set aside the marriage of Mrs. Martin Bouchak, finding that a Roman Catholic, under Canon Law, is bound to be married by a Roman Catholic priest even if the person has become a Protestant.

Mrs. Bouchak was married in 1936 when she was 16 years of age in a United Church. Both she and her father had been Roman Catholics, but had changed their religion to the United Church. At the time of the marriage, Bouchak was 49 years of age.

Mr. Justice Forest said that under Canon Law certain formalities must be observed by persons wishing to renounce the Roman Catholic religion. A formal renunciation of the faith must be made in writing in the presence of witnesses and forwarded to the Bishop of the diocese. This results in the excommunication of the person concerned.

The Superior Court justice said, however, that excommunication still did not relieve a person from following the rules of the Catholic Church with respect to marriage. In the Bouchak case, he found, the renunciation of faith was not made in the specified form.

Mr. Justice Forest also ruled that a parent has no right to take a minor child away from the Roman Catholic Church with him.

"A distinction should be made," he said, "between the authority a parent may exercise over a minor child in temporal or material matters as opposed to those spiritual. While the principle is admitted universally that a child owes obedience to a parent until he is 21 years of age, in matters of conscience he owed no such obedience."

What is here involved? A Judge of the Superior Court grants an application for the annulment of a marriage, on the ground that both parties to the marriage having been "born a Roman Catholic" could not validly be married by anyone but a Roman Catholic priest; notwithstanding the civil law of Quebec is absolutely to the contrary.

That would be bad enough, but in the case here cited, the wife and her father had both renounced the Roman Catholic Church and had become members of the United Church. The husband also had renounced the Roman Catholic Church, and had become a Protestant; and at the time of the marriage both parties were Protestant. But the Judge ruled that notwithstanding they had left the Roman Catholic Church, and had become Protestants, having failed to send a formal renunciation of faith in writing and in the presence of witnesses, to the Bishop of the diocese, they were still subject to the law of the Roman Catholic Church.

Nor is that all. If they had sent formal renunciation, they would then have been excommunicated; but the Judge goes farther still and says that though they had

sent the formal renunciation, and had been excommunicated, they would still be subject to the law of the Roman Catholic Church in respect to marriage. Logically, according to this, if one has the misfortune to be what the Roman Catholic Church calls "baptized a Roman Catholic", even when such ceremony is performed over an unconscious infant, who had no choice in the matter, that person is forever subject to the rules of the Catholic Church in respect to marriage; so that even if when coming to years of understanding he or she repudiates infant baptism, renounces the church, and joins another, it is forever bound by the rules of the Roman Catholic Church in respect to marriage.

Surely this is an outrageous condition of affairs. But that is not all. A parent has no authority over a child in religious matters once that child has been baptized into the Roman Catholic Church; a child owes no obedience to its parents apparently at any age in matters of conscience where the rule of the Roman Catholic Church is at issue.

The Canon Law of the Roman Catholic Church in Quebec is a fetter riveted on the soul at baptism, and in infancy, which so far as marriage is concerned, can never under any circumstances, be broken. There is nothing in Germany to surpass this. Here is a bondage that no free people ought to tolerate. Sooner or later the rest of Canada will have to deal with Québec in this matter.

Bible School Lesson Outline

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THE CHARGE TO JOSHUA

Lesson Text: Joshua 1.

Golden Text. "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."—Joshua 1:5.

The Book of Joshua continues the history of the people of God from the point where the Book of Deuteronomy closes. After the death of Moses the children of Israel had spent thirty days in the land of Moab mourning for him (Deut. 34:5-8). They were now ready to cross the Jordan River and enter the land of Canaan, which God had promised to them for an inheritance. The Canaanites, who were in possession of the land at that time, were a wicked and rebellious race, and God commanded His people to destroy them. The Book of Joshua describes the conquest and division of the land.

I. The Call of Jehovah—verses 1 to 9.

The time of transition is almost invariably a period of danger. There are those who would cling too tenaciously to the memories of the past and unfit themselves for the duties of the present and the future. On the other hand, some may be too ready to disregard the lessons of the past in their thirst for untried ways. Such a crisis faced Israel after the death of Moses. God spoke these words of counsel and encouragement to the new leader (Deut. 31:14, 23; 34:9).

Moses, the servant of the Lord, was dead. Honoured by Jehovah to an unusual degree, he was the symbol to Israel of the Lord's power exercised in their behalf (Exod. 33:11; Num. 12:7, 8; Deut. 18:15-18; 34:10-12). The grief of the people was natural and legitimate, yet they must no longer sit in gloom, mourning for their departed leader. The time for action had come; they must arise and go forward (Phil. 3:13, 14). They had been disciplined and trained in the wilderness, and their political and military organization had reached a high state of excellence. They were now ready to dislodge their foe.

Those who had been delivered from the bondage of one land would be guided into the freedom of another land. Similarly, God has ransomed us from the power of Satan in

order to translate us into the Kingdom of His dear Son (Col. 1:13). By His death our Saviour redeemed us from the penalty of sin, and by His life He redeems us from its power (Rom. 5:9, 10).

The promises of the Lord, in order to be effective in our experience, must be appropriated by the individual believer. As God had given the land of Canaan to the children of Israel, it was already theirs potentially, but only as they claimed the ground bit by bit, putting their feet upon it, would it become theirs actually. Faith without works is dead, because true faith takes the Lord at His word, and acts accordingly (Jas. 2:17-26; 1 John 5:14, 15).

The Lord reminded Joshua of the continuity of His dealings with the Hebrew people. Jehovah, Who had called them, and had made a covenant with them, was the Eternal One, true and faithful (Exod. 3:15; Deut. 33:27; Mal. 3:6). His purposes were unshanging, and the principles of righteousness which determined the relationship of the people to Him were everlasting. Although leaders might come and go, He remained the same. They might go forward with confidence, and meet the emergency, trusting in His faithfulness. The promises of the Lord's presence (Exod. 3:12; 33:14, 15; Deut. 31:6, 8), power (Deut. 7:24), and victory (Exod. 3:16-22; 6:4-8; Deut. 31:3), which had sustained Moses, were renewed to Joshua.

Young people should notice the laws for success in life (verses 7 to 9)—meditation in the word and obedience to it, courage in the Lord, unswerving to Him, and the assurance of His constant presence with them as they walk in the path of His appointment (Psa. 37:5; Prov. 3:5, 6; Matt. 6:33).

The exhortation to strength and courage is repeated time and time again in the Scriptures (Josh. 10:25; 1 Chron. 22:13; Psa. 27:14; 31:24; 1 Cor. 16:13; Eph. 6:10). This injunction is never out of place, but it was particularly appropriate for Joshua, who had been trained by Moses, but was now to step out by himself as the new leader of the Lord's people (Exod. 17:9-13; 33:11; Num. 14:6, 30; Deut. 3:21-28; 31:7, 23).

II. The Commandment of Joshua—verses 10 to 13.

It was the Lord's way to deal with His people through the leaders (Exod. 19:3-9). The charge which had been given to Joshua was relayed by him to the whole assembly. He believed the word of God and acted upon it, counselling the people to make preparations immediately for the crossing of the Jordan.

The members of the tribes of Reuben and of Gad, and some members of the tribe of Manasseh had been given an inheritance on the near side of the Jordan, on condition that their men share the hardships of battle which the others would experience in Canaan before securing their inheritance (Num. 32:1-27). Joshua reminded the three tribes of their obligation. The Scriptures advocate that men exercise the principles of justice in their dealings with one another. (Num. 31:27; Josh. 22:8; 1 Sam. 30:24).

III. The Commitment of the Jewish People—verses 16 to 18.

The whole-hearted response of the people to their new leader's commands must have been encouraging to Joshua, and pleasing to the Lord (Exod. 19:8; 24:3, 7; Deut. 5:27). This demonstration of loyalty and co-operation augured well for the future (Deut. 26:16-19). "Obedience is the bond of rule", and without the full support of the people Joshua could not lead them aright. As long as he followed the Lord, they promised to follow him (1 Thess. 5:12, 13; Heb. 13:7, 17). We may safely repose confidence in our Joshua, knowing that He delights to have us give ourselves to Him without reserve, and to surrender to Him our selfish liberty in order that we may find true freedom in His service.

The rebel Israelite would receive swift punishment. Even in those early times they realized that one disloyal man could bring harm to all, and so it proved (Josh. 7:1, 5, 13, 25).

The people exhorted Joshua to be strong and courageous and in doing so they used the very words which he himself had impressed upon them. The Christian leader will find that one of the chief sources of encouragement will be the benedictions received through those to whom he has ministered blessing. It is impossible to water the lives of others without being refreshed by the showers ourselves (Eccl. 11:1; Gal. 5:7).

Our Lord would have His children come to Him with the very words which He has prompted. He would have us make His promises our petitions as we repeat His word with the plea, "Do as Thou hast said".