

# The Gospel Witness

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

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## The Jarvis Street Pulpit

THE EMPIRE PRAYS TO THE GOD OF DUNKIRK:  
HITLER PRAYS TO THOR: WHO WILL ANSWER?

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

Prached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 8th, 1940

(Stenographically Reported)

"And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord.

"And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests covered with sackcloth, unto Isaiah the prophet the son of Amoz.

"And they said unto him, Thus saith Hezekiah, This day is a day of trouble, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

"It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God, and will reprove the words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

"So the servants of king Hezekiah came to Isaiah.

"And Isaiah said unto them, Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me.

"Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land."—Isaiah 37:1-7.

I think I am justified in endeavouring in these services, from the Word of God, to give you, to use one of Mr. Churchill's phrases, "solid ground for assurance" of victory. I suppose those of us who remember the last war view things in a different perspective to those to whom the last war is only a chapter of history, or a somewhat dim memory. I have called your attention on more than one occasion to the contrast between the two conflicts.

We are greatly concerned just now about "the Battle of Britain." We should be deeply distressed if we heard that Westminster Abbey had been all but destroyed, or if bombs had fallen upon St. Paul's Cathedral, or on the Houses of Parliament, or on other places of historic association and interest. We should all regret it; but after all, these are only things. Mr. Churchill spoke for the people of the whole Empire when he said that we would fight on the beaches, in the fields, on the roads, and in the streets, and from house to house, and to the last

man—before we would yield our priceless heritage of freedom.

We need a fixed standard of appraisal to determine the cost and progress of the war. I think that the true criterion by which to estimate the progress of the enemy, and the cost of the war, is not the money that it costs, nor the ships that may be destroyed; the one thing of supreme value is the life of the people. The only true standard of invariable value is not gold but human blood. We must therefore ask, what the war is costing us in blood. If it is costing us less in blood than it did last time, we are doing better than we did then. The latest estimate of the Prime Minister was that the aggregate of British casualties, including a large number of prisoners, taken I suppose at the time of the collapse of France or just before, in a little over eleven months of war, were approximately ninety-two thousand. In the same period in the Great War there were over three hundred

and fifty thousand—I think the figures given were three hundred and sixty-five thousand. The cost in human casualties—killed, wounded, and prisoners, would therefore be slightly more than twenty-five per cent this time of the casualties of the last war for the same period. That, surely, is something for which to be thankful.

We heard this morning that London during the night has had the severest air raid of the war. The latest reports were to the effect that some four hundred have been killed, and thirteen or fourteen hundred wounded. There was a good deal of damage done. And all that is to be regretted. We regret to read of motor accidents, in the every-day course of events. Motor cars kill every year in the United States, I believe, as many as that nation lost in the last war. But nobody proposes to discontinue the use of cars; but rather to endeavour to devise means to insure a greater degree of safety. We, too, are having losses on our highways and by other means in excess of war casualties. It is true the war has come home to Britishers, and to us because we all have friends or relatives there. But our losses, relatively, are negligible after two months of intensive aerial warfare. In the Great War, our daily papers contained pages and pages and pages of casualties, casualties by the thousands, and tens of thousands, from a single battle.

Goering is crowing to-day—he says he directed the whole thing himself. We are glad of that. If that is the best he can do, terrible as is the result, we need not be so greatly afraid.

The solid ground of comfort and assurance we need can be found only in the Word of God. I am quite aware that people have been taught for a generation to discount the Bible; and the worst sinners of all have been the preachers, and college presidents and professors. There is not a denominational college in Canada that does not teach its students to discount the Bible. Baptists are as bad as any of them. That is why Toronto Baptist Seminary was established. But if we are going to find solid ground, we must come to the Word of Him Who is "the same yesterday, and to-day, and for ever," for His Word alone "endureth for ever." A gentleman told me yesterday of a little girl from England, an evacuee of only fourteen years, a bright child, who boldly said, "There is no God. I do not believe that bunk. As for the Bible, that is a lot of bunk too." A child of fourteen! Where did she learn that? Not of herself. She had been taught it in the schools, or at least imbibed it from an atmospheric scepticism.

It is charged against this church that it is a militant church. Very well. We admit it. We hate that teaching as we hate the devil. We believe the Bible is the Word of God—and the Word of God is once again coming into its own. "Here is wisdom", the Archbishop said as he handed a copy of the Book to the King. To-day the whole Empire assembles for prayer at the King's call.

I could have selected any one of a hundred texts, which would have served me equally well, because the Bible is so full of the truth I shall discuss. This is your Book if you would really have "chins up", and have solid ground for believing "There'll always be an England." The Bible will establish your goings, as no other book can.

### I.

SENNACHERIB AND HIS OFFICERS WERE TYPICAL OF THE TYRANTS AND AGGRESSORS OF ALL AGES. They were in

rebellion against God. They "reproached the living God." Hezekiah said, "This day is a day of trouble, and of rebuke, and of blasphemy." And so is ours. I wish all our statesmen could realize to the full that we are engaged in a religious war. It is not merely against the principles, the laws if I may so say, of the divine economy. We speak of righteousness and truth and justice; and we say—and we say rightly—that these great verities are invincible, and that no one can ultimately win against righteousness; that no one can always suppress truth, that it will come out; and that in the end, justice will have its way.

But we must look deeper than that. If you were to read the statutes of Ontario, or of Quebec, or of the Dominion of Canada, or of any of the Dominions, or of Britain itself, you would find something like this, that "His Majesty, by and with the consent of his counsellors, enacts as follows." When the proposed measure has been debated, and, if necessary, amended to fit the judgment of the majority, and at last it passes, in our country, the House of Commons and the Senate, it receives Royal approval by the signature of the Governor-General, who is the King's deputy, and becomes law. In England, when it has passed the Commons and the Lords, it receives Royal approval by the King's signature, and it becomes law. Thereafter, anyone who rebels against that law, theoretically, rebels against the King. But in the nature of the case, many of those statutes have no direct relation to the person of the King. Indeed, there may be some toward which he may be quite indifferent; there may be some, in our form of government, which, personally, he would rather not sign. But it has been passed by the representatives of his people, and therefore he sets his signature to it.

When you see *Rex versus So-and-So* in the paper, when someone is being prosecuted for an offence against the Crown, you do not suppose that that man has necessarily personally attacked the King, or his honour. He has violated the statutes of the realm, and by so doing he has opposed the King, and therefore the prosecution is conducted in the name of the King.

But no law of God is passed "by and with" the consent of His counsellors. He makes His own laws; and the law of God is a transcript of His own nature. The law of God, whether it be written in the Bible, let us say in the Ten Commandments; or whether it be revealed fully and completely in the person of our Lord Jesus Christ as the way of life, as the ultimate standard of human conduct and the final condition upon which man may be at peace with God; or whether indeed it be a law that is discovered by the microscope in the realm of the infinitesimal, or something that is brought within human vision through the infinite spaces by the telescope; or whether it be disclosed by the prognostications of the astronomer who is able to tell us to the fraction of a second when an eclipse will take place, years in advance,—so accurately and inexorably do the laws of God work that the clock of the universe never loses a fraction of a second—wherever you find the law of God, it is a transcript of the nature of God. The law is what it is because God is what He is; and no man or nation can possibly amend the laws of God.

When men set themselves against the eternal principles of right, they do more than oppose an abstract principle, they oppose the Source from which that prin-

ciple proceeds, the personal, transcendent God, Who is behind it. That is the revelation of the gospel, when men set themselves against the full-orbed revelation of God in Christ. They said, "We do not want a God like that." They drove a spear into the heart of God. That is what human sin is, an attempt to destroy God and His government. You have been guilty of it, so have I. Sometimes we see it on a large scale, in the life of a nation. It makes no difference where it is, that conflict of wrong against right, evil against good, untruth against truth, darkness against light, enslavement against liberty, serfdom against sovereignty,—all that is a conflict between the two forces that are always at war in the universe. The Bible is an inspired record of "the wars of the Lord." Did I not read it to you,—"The Lord is a man of war. The Lord is his name." The greatest battle He ever fought, He fought at the place called Calvary; and the greatest victory He ever won, He won at the open grave.

Here He makes the godly king Hezekiah to recognize that, that this war was not merely a fight for the subjugation of Jerusalem, of Judaea and its people. Beyond that, it was "a day of trouble and rebuke and of blasphemy," for said he to his scribe, "Tell Isaiah that this aggressor has reproached the living God; he has drawn his sword against God. It may be God will hear his words. Ask him to lift up his prayer to God in our behalf, to take up Sennacherib's challenge and answer it."

There have been many such aggressors, but never, I believe, in all human history, has there been a greater challenge to almighty God than in this war. He has been "blasphemed." The whole philosophy of Hitlerism is not only anti-Christian, but anti-God. I know that Hitler names God sometimes, but it is a case of mistaken identity. Hitler's god—I say it without irreverence—is none other than the devil himself. Hitlerism is directed against God, against Christ, against Christianity as a way of life, against all the direct fruits as well as against the by-products of Christianity in what we call civilization. There is nothing in life that is of value that would not fall a prey to Hitler's lust for power if he could succeed; so that we sum it all up when we say exactly what Hezekiah said, "He has reproached the living God."

Hezekiah said, "Lift up thy prayer." Not that he would give God any information, but rather he said, "It may be the Lord thy God will hear the words of Rabshakeh, whom the king of Assyria his master hath sent to reproach the living God." God hears the cry of a little child; God hears the prayer of every devout soul who prays in the name of the Lord Jesus; but if there be men here this evening in the habit of taking God's name in vain, let me remind you that He hears that too. He hears the curses of evil men as truly as He hears the praises of men who love Him. Our Lord Jesus said, "That every idle word that men shall speak, they shall give account thereof in the day of judgment." God hears our praises—and our reproaches.

## II.

**BUT KING HEZEKIAH SAID, "ASK ISAIAH TO PRAY." THE KING HAS CALLED US TO PRAYER?**

*Is it any use to pray?* I say again—because I believe this war will be fought to little profit if it does not bring people back to God—that I am by no means sure that the Lord will not suffer us to have many reverses, that

we may learn our need of Him, if we do not come quickly to repentance. We in this country—and in England have been great sinners. Canada is not, in any true sense, a Christian country. Within a space which I could span with my voice if the doors were open, five people were burned to death because they were too drunk to save themselves from the fire across the way. Along the street a short distance a man took his own life and the lives of his three children, through drink—nine deaths within a block. There is no curtailment of that enemy in this country, even in war time. I cannot listen to Premier Hepburn's professions of patriotism with respect so long as he fathers that damnable curse that is cutting the foundation from beneath our feet. Why is it allowed? Because religious people are religious rather than Christian; because they have no conviction; because they are unwilling to stand for the things that are true and right.

The churches of Toronto—I say it advisedly—with the business and professional men, and the rank and file of all the people, who are in them, could if they would, clean this city. But they will not. The preaching of our day does not make better men. The pulpits have condoned every kind of iniquity by their silence. Prayer meetings are neglected. The King has called us to prayer; but why have we not been praying all the time? I do not mean it in any spirit of pharisaism, but this place these many years has recognized the value and power of prayer because we have believed the Bible; and so winter and summer, wet and dry, the voice of prayer is heard. It must be. And yet in this city some churches for at least a part of the summer, except of a Sunday morning, have ceased to be houses of prayer; closed during the week, closed Sunday evening. I heard of a Baptist church in Montreal—Montreal, if you please—closed entirely for one month. Have you heard that the devil has taken a vacation in Montreal, or left the city? I thought that was one place where he is nearly as active as he is in Toronto.

The thing that has become atmospheric, the thing that is in magazines and papers, that one can scarcely escape, that is in our schools, our colleges, our pulpits, is that we are part of a great evolutionary process, and if there be a God He is so remote from His creatures that it is of no use to pray. If I believed in evolution—I mean in contradistinction to the biblical doctrine of direct divine creation, I would not insult your intelligence by asking you to come to a prayer meeting. That doctrine elbows God out of His universe; it makes the universe a machine of the operations of which God is little more than a remote spectator.

The Bible teaches the very opposite of that. Hezekiah taught it. He said, "Tell Isaiah to pray. Tell him it is a day of trouble, and of rebuke, and of blasphemy; that the armies of Assyria are roundabout Jerusalem. Ask him to lift a prayer for us." Was it any use? Not if evolution be true. Let me tell you high school boys and girls that that thing that is not science but philosophy is the "great delusion," or a forerunner of it; it is without a scintilla of proof. A man must abandon reason to be an evolutionist—and you cannot believe it and the Bible at the same time. You have either to abandon that philosophy, or throw your Bible overboard. The Bible tells us of a God Who answers the prayer of His people. To Hezekiah God was King of kings, the Sovereign Ruler of all.

The Lord Jesus Christ is the outstanding, the final, the all-sufficient and indisputably factual refutation of the doctrine of evolution. By common consent even of His enemies, the world has never produced His like. He stands among the sons of men having in all things the pre-eminence. How do you account for it? Or rather, for Him? If the virgin birth be true, evolution is not. Why? It is a conspicuous example of the interposition of divine power in the course of human life. Jesus Christ was the miraculous Man: born miraculously, He lived by the exercise and continuous manifestations of supernatural power; He died supernaturally. The physical universe, the heavens and the earth, acknowledged His sovereignty as He bowed His head and gave up the ghost.

"Well might the sun in darkness hide,  
And shut his glory in  
When Christ, the mighty Maker, died  
For man, the creature's, sin."

And the centurion who superintended His crucifixion said, "This man was the son of God." His birth, His life, His death, His resurrection, as a parenthesis in His eternal existence, as the stoop of Deity to the level of humanity, taking our nature up into His own and carrying it with Him to a place at the Father's right hand, is the unanswerable, ultimate refutation of the theory that God is not personally transcendent, nor able to listen to our prayers. Jesus Christ came to tell us that it is worth while lifting our prayer to God—and it is.

Hitler prays. He really does. Prayer is much more than words. Prayer is more than a mere posture, more than any kind of act: prayer is an attitude of the soul. The true Christian who has been brought into an attitude of dependence toward God, and faith in Him, and recognizes that He is always in need of God, prays "without ceasing". The Spirit of God is the breath of His soul, just as breath is the life of His physical nature. I say, Hitler prays. But Hitler has no conception of spiritual values in the good sense, but only of spiritual values in the evil sense. He knows much of psychology. This has been a war far more upon the minds of men than upon their bodies. He has sought to fill the world with his fear, to terrorize men into submission. He has tried to make us hear the sound of the devil's black wings, that we might be so frightened as to submit to his tyranny. The only appeal of Hitler and his gang is to physical force.

That was all the Assyrian king knew. That was all that Pharaoh knew. That in a sentence, is what we are fighting. The question is, whether we are to have the opportunity of living as reasonable, sensible, people, to whose mind and conscience appeal may be made, that so we may behave ourselves intelligently and with due regard for what is right; or whether we are to be put in chains, literal chains of darkness. Hitler's theory is—and he has boldly said so—that all the conquered peoples, and if he could conquer Britain we should be added to them—Austria, Czechoslovakia, Denmark, Holland, Belgium, Norway, France, Britain, the United States, and everybody else—the conquered peoples under his regime are to be slaves of a new German aristocracy! We are to have no rights whatever, but be bound in chains of darkness, doing his diabolical bidding.

Napoleon had his dreams, and so had other conquerors their's. I do not profess an encyclopaedic historical knowledge, but so far as the limits of my historical

knowledge allows me to judge, there never has been a man who, in respect to God above us and to men about us, has ever conceived such a diabolical programme as Hitler. When Antichrist comes, as come he will, his terror may be intensified and extended; but I am sure it will be the same in kind. The whole conception of life as entertained by Hitler is of the pit.

We have a holy God to pray to; but Hitler prays,—by his acts, by his attitude, by his dependence upon sheer force divorced from all moral qualities—to the devil. "God hath spoken once; twice have I heard this; that power belongeth unto God", then the Psalmist said, "Also unto thee, O Lord, belongeth mercy." His is a powerful mercy, and a merciful power. Hitler's is a power divorced from mercy, and from all moral qualities whatsoever—naked, diabolical force, is Hitler's weapon, and with that he is going to subdue us!

### III.

Hezekiah prayed, and he asked Isaiah to pray; and ISAIAH RECEIVED AN IMMEDIATE ANSWER: "Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me. Behold, I will send a blast upon him, and he shall hear a rumour, and return to his own land; and I will cause him to fall by the sword in his own land."

Begin now and cultivate the practice of regularly and systematically reading your Bible. You do not need a commentary, nor anyone to tell you what it means. I used to have a friend come to my house years ago. Sometimes he would sit in my study, but oftener he would stay alone in his room. Sometimes he would excuse himself from lunch, and I have knocked at the door when he was not expecting me and entered at his call. There he would be on his knees with his Bible before him, because he believed that it was the Holy Ghost Who wrote it, and that the best interpreter of any book is the author. If the Holy Ghost wrote it, the Holy Ghost could tell him what it meant. If you take your Bible before Him, and tell Him if you must that you do not know much about it, tell Him you would like to know more, that you would like the Bible to speak to you so that you will know in your inmost soul that it is the voice of God, what discoveries you will make! What sweet assurance you will receive, such as you never heard from any preacher, depend upon it; it is the goings of God upon our own spirits that bring us near to God; it is the voice of God direct to the soul of man through His Word that makes us to be men and women of faith.

Oh, hear what He, says to you. Tell Him when you are down, "Lord, I want something to build me up." If you are especially down, read the second Psalm, the Lord's answer to a rebellious people. The Lord mocked them for their folly: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." You will have no doubt as to the issue of this war if you let the Word of God talk to you.

Have we any light on the present situation? If you go back into the Old Testament, you will find that the first recorded war of history was a war of liberation, fought by Abraham the man of faith, for the deliverance of Lot. He armed his servants to the number of over three hundred, and in the might of the Lord he went forth against the enemy and delivered Lot out of their

hand and set him free; and as he was returning victorious the mysterious Melchizedek, "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abiding a priest continually", met him, and blessed him. I know the commentators will not agree with me, but I have always believed that the Old Testament appearance of Melchizedek was an appearance of Jesus Christ Himself—"made a priest for ever after the order of Melchizedek."

I repeat, He blessed Abraham as he was returning from war. I would rather have the blessing of Melchizedek than that of the Pope. The Pope could bless Mussolini and his armies after the spoiling of Abyssinia; the Pope blessed Franco and his fellow-rebels after the destruction of the legitimate Government of Spain, and the enslavement of the Spanish people; the Pope blessed Pétain in his treachery—and Pétain has rewarded him by restoring the Church to all its privileges, the Jesuits included.

I am not concerned about the blessing of the Pope. Mr. Spurgeon once said, "I have just read that his Holiness the Pope has been cursing England again. My observation is that England is never so prosperous as when the Pope curses her." I believe that is true. We are now in a war in which we are assured of the favour and blessing of Melchizedek, as Abraham experienced it.

Then note the chapter I read. You remember the boast of Pharaoh, "Who is the Lord that I should fear him?" And you remember how God put a difference between Israel and the Egyptians. The other day we had a fine day here at the office—we have had a few this summer. I live three and a half miles from here, and when I got home I found there had been a heavy rain—here we had not had a drop. Sometimes in summer even one side of the street may be dry, while the other enjoys a downpour; but did you ever hear of one side of the street being as black as midnight, and the other light? It was so in Egypt: "There was a thick darkness in all the land of Egypt three days . . . but all the children of Israel had light in their dwellings." The Lord drew a clear line between His people and the Egyptians; the Lord always "knows them that are his": "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

You know how at last the Lord said to Moses, "Pharaoh says he does not know me—but he shall. He shall know that I am the Lord." And he did. "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." We studied the eighth chapter of Joshua this morning in the school. After sin had been put away, the Lord returned to Israel and took command; actually the Lord directed the plan of campaign. He was the Tactician, the master Strategist. He said to Joshua, "Dispose of your troops as I tell you; I have given Ai into your hand." When the Lord plans the campaign, the defeat of the enemy is sure. We do well to ask that He plan our campaign. Hence this day of prayer.

There is a chapter in the second book of Kings where the king of Syria called his officers together and said, "There is a leak in the information somewhere; someone is telling the king of Israel all my plans. Will ye not

shew me which of us is for the king of Israel?" But one of his servants said, "None, my lord, O king: but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber." The prophet lived in touch with God—and God spake to Elisha as He spoke to Isaiah, "Go and tell the king of Israel to plan his campaign in such a way." His campaign was planned in heaven, and he defeated Syria, and saved themselves "not once nor twice." By doing what? Planning his campaign by the word of God.

We have this case before us of how Sennacherib and his host were destroyed. The Bible is full of it: Daniel in the lions' den, the Hebrew children in the furnace, Peter in prison. God always answers the prayers of His people.

To bring it up-to-date. In May we had a day of prayer. Mr. Churchill had said we must be prepared for heavy tidings. He said Britain would fight on for years—and if necessary, alone. I remember with what a chill I heard that word, "If necessary, alone." I said to myself, He knows something he is not telling us. He knew France was disintegrating. Then came the day of prayer on Sunday—and on Tuesday, Dunkirk. Dunkirk! That was just as miraculous as the passage of the Red Sea. I am told there is no record of the Channel's being like a mill-pond as it was that day, it invariably is rather a turbulent bit of water. But on that memorable day a canoe could have been paddled from Dunkirk to the shores of England. All kinds of boats, anything that would float were used—and three hundred and thirty-five thousand men came safely home—because of the Channel's tranquillity, and the shield of fog overhead.

Can you read that without believing God did it? Have you given God thanks? Has it taught you to say, "Because thou hast been my help, therefore in the shadow of thy wings will I rejoice"?

A good friend from England, in this country on business, told me that it is quite generally believed, even by the man in the street, that when all credit has been given to our airmen and our sailors, and to the indomitable spirit of the British race, for their accomplishments, the people of England generally say, "Dunkirk was God's deliverance." It was God Who did it—and He will do it again.

We have prayed. I do not know how or when the answer will come, but I remind you of what the Lord said to Isaiah, "I will send a blast upon him, and he shall hear a rumour"—and he did. He heard there was trouble somewhere else. Hitler is going to have trouble somewhere else. Keep your eye on Rumania, and on the Balkans generally; that matter is not settled. How many of you have been to Plymouth-Hoe? On Plymouth-Hoe there is a monument, and I read to you tonight the scripture that is engraved upon that stone. It was Drake himself, great admiral that he was, who said that to whatever naval prowess, whatever seamanship the navy exhibited, there was added the arm of God: "Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters." That is engraved upon the monument to Sir Francis Drake, celebrating the victory over the Spanish Armada, and the destruction of a Roman Catholic power that sought to bring England under the heel of the Pope.

God will do it again. Hitler will hear a rumour. "And return to his own land; (he will yet have his hands full

in "his own land;") and I will cause him to fall by the sword in his own land." As though the Lord said, "Not here, Hezekiah. Let him get back home. He trusted in his god; let us see what his god will do for him." Senacherib went home, he went into the temple of his god Nisroch, and while he was worshipping his false god—an eagle-headed idol, whose power he had pitted against the might of Jehovah, his two sons—his own flesh and blood—slew him. I think Hitler ought to be hanged, or shot; and Goering, and many others too. Someone telephoned me one day a few years ago and said, "We are going to have a debate, and thought you might be able to help us." I asked what was the subject of their debate, and the man answered, "Resolved that no man who is a Christian could be a hangman!" I said, "What! Say it over again." He repeated it, and I said, "I cannot give you any information on that subject." But if they were to propound that question to-day, I should say, "If Hitler is the man to be hanged, the answer is in the affirmative." That murderer of millions and the enslaver of the world must be punished—and we must see to it that it is done.

It will be done, but I rather think he will die by the sword "in his own land". I think the Germans will account for Hitler before we can get him; for when his failure begins, as it will, Denmark, and Norway, and Holland, and Czechoslovakia, and Belgium—and Italy, will be on Hitler's track. We shall have plenty of allies when Hitler suffers his first great reverse. It will be the same old story: he will die by the sword in his own land somehow. The force he has worshipped will be his destruction. Yes, "Wheresoever the carcase is there will the eagles be gathered together." When Hitlerism receives its mortal wound, from the conquered territories, eagles will arise as multitudinous as the quails in the wilderness.

Let us believe in God. If there are any sentimental folk here who think the Germans are a nice people, and that we ought to be very, very careful how we speak of them, you are welcome to your sentimentality. I do not believe the Word of God encourages us in such an attitude toward such a criminal as Hitler, or toward such a criminal nation as Germany. The whole teaching of God's Word is to the effect that when men defy God, and when God's people pray, God always answers; and when He answers, and when His lightning cleaves the sky, it will be the end of Hitler and Mussolini. Therefore be of good cheer. "The Lord reigneth; let the earth rejoice; let the multitude of isles—including the British Isles—be glad thereof." Therefore let the God that answereth by fire be God!

### MORE ABOUT THE PAPACY

Our attention has just been directed to an editorial which appeared in *The Ottawa Journal* on June 12th last. Although it is three months old, it merits some comment. The editorial was as follows:

#### Positions of the Papacy

In a small compartment in Vatican City, in the heart of Rome, yet not of it, sits an old man for whom Mussolini's act of treachery must be supreme tragedy. Pacelli, Pope of Rome, spiritual ruler of the Italian people and of countless millions throughout the earth, strove heroically for peace. No voice rose more sternly against pagan barbarism; none spoke more bravely for right amid a welter of hate and

violence. This man was the friend of freedom; of the dignity of the human soul.

Prime Minister King, in his moving speech to Parliament on Monday, spoke the thoughts of all Christians:

"To countless millions her (Italy's) capital city has been one of the holy places of the world. From it the spiritual power and comfort of an ancient and undying faith have gone into the lands of all the earth.

"All members of the House will join with me, I know, in paying a tribute to the noble example set by the present occupant of the Holy See in his unceasing work for the preservation of peace, and the exaltation of humanity itself, amidst discord and clamour of the world which is falling in ruins around us. All these ancient traditions of freedom and good will, of true religion, of literature and of art have been trampled upon and cast by wicked men into the darkness and dust."

Vatican City, a bare few acres, is a temporal State, guaranteed by the Lateran Treaty between Italy and the Papacy. Yet it is the very heart of the City of Rome, an oasis of peace and anti-paganism in a sea of Fascist war. All communications through and from Vatican City—except by radio—must pass through Italian channels; through Italian territory.

But though the Papacy's position is one of desperate difficulty, history proclaims its future. Down through the centuries popes have been driven from Rome and imprisoned and have faced conquerors and tyrants, but always they returned to confound their enemies.

So, we can believe, it will be again. When Mussolini and Hitler shall have passed into evil memory, the Papacy—and Christianity—will remain in the hearts of men.

The Roman Catholic Church manages to establish itself in the Editorial Department of nearly every newspaper of any importance. We venture the guess that this article was written by a Romanist.

The present Pope, before his election to the Papacy, was Secretary of State. His predecessor was a very old man at the time of his death. Pacelli was undoubtedly the most influential voice in Vatican councils before he was elected to the Papal chair. This article says:

"No voice rose more sternly against pagan barbarism; none spoke more bravely for right amid a welter of hate and violence."

When that "hate and violence" was directed against Roman Catholics in Austria and Germany, the Vatican did raise its voice against it. But so far as we are aware the Vatican had nothing to say against "the welter of hate and violence" that was wantonly loosed upon Abyssinia.

The article says:

"This man was the friend of freedom; of the dignity of the human soul."

But he was no friend of freedom in Ethiopia. Nor had he anything to say "of the dignity of the human soul" in Abyssinia. On the contrary, Mussolini's murderous attack upon Abyssinia apparently was entirely approved by the Vatican, and the soldiers who were Mussolini's instruments in that great crime against an unoffending people, received the Papal benediction.

And what shall we say of Spain? There is now not the shadow of a doubt in the mind of any rational observer that the Spanish Civil War was perpetrated by Franco, for the purpose of re-establishing the Roman Church in Spain, with blood and fire. The legitimate Government of Spain, elected by an overwhelming majority of the people, was defeated and destroyed, not by Spaniards, but by Italians. The mass murders effected by Mussolini's troops in Spain up to that time were without parallel in human history. And that rebellion against the legitimately constituted Government of

Spain was fomented, and beyond all reasonable doubt, very largely financed by the Roman Catholic Church. And when the bloody deed was done, and a million lives had been taken, those responsible for it received the Pope's benediction.

We come now to the amazing quotation from the speech of Prime Minister King. Is Mr. King utterly ignorant of the Protestant Reformation, and of the dark ages of persecution which preceded it, and too generally continued through its progress and long afterward? If Rome be "one of the holy places of the world", as Mr. King says, "to countless millions", let it be said that it has been to millions more a synonym for everything that is unholy. To speak of "spiritual power and comfort" emanating from that centre which has been the inspiration of enslavement and pillage and persecution unto death for centuries, we regard as a gratuitous insult to the Protestant conscience of this country. It is true that Romanism is "an ancient" faith, and that it will probably be an "undying faith", until the Lord of glory, at His second advent, shall destroy the anti-Christian system from the earth.

Mr. King further says:

"All members of the House will join with me, I know, in paying a tribute to the noble example set by the present occupant of the Holy See in his unceasing work for the preservation of peace, and the exaltation of humanity itself, amidst discord and clamour of the world which is falling in ruins around us."

The Prime Minister insults the intelligence of every informed and reasonable Protestant in Canada by saying that "the present occupant of the Holy See" has been engaged in "unceasing work for the preservation of peace".

And what can the Prime Minister possibly mean by such a statement as this:

"All these ancient traditions of freedom and good will, of true religion, of literature and of art, have been trampled upon and cast by wicked men into the darkness and dust."

By "these ancient traditions" etc., we suppose he means the traditions of Rome, of the Romish Church. How utterly contrary to all the testimony of history is Mr. King's assumption that the Roman Catholic Church is now, or ever has been, a source "of freedom and good will, of true religion". The Romish Church has always been the enemy of human freedom. It has been a sower of discord, and is from top to bottom, through and through, not a Christian but a pagan religion. That it has produced much "literature", is true—some of it of such a character that no one dare translate it into English and publish it; for were he to do so, he would come under the condemnation of the criminal law of this Dominion, of which Mr. King is the Prime Minister.

One cannot well believe the remarks of the Prime Minister are the language of ignorance, we therefore assume the only alternative, that he used the speech of political expediency. We readily recognize that in his official position, the Prime Minister cannot officially oppose the Papacy; but he might at least have refrained from offering such an entirely unnecessary affront to the Protestant conscience of this Dominion.

The editorial further says:

"All communications through and from Vatican City—except by radio—must pass through Italian channels; through Italian territory."

That of course is well known. In view of this, it is easy to understand the Pope's action in conferring Vatican citizenship upon all members of the Papal Diplomatic Service throughout the world; thus making them citizens of an allegedly neutral state. All their communications must pass through Italian hands, and all the diplomatic representatives of the Papacy in Canada and in Britain are free to communicate with the Vatican without interference. We have little doubt that the Vatican, is fully informed of all Canada's war efforts; and it is difficult to believe that such communications can pass through Italian hands without Mussolini's learning their contents.

To add to this folly, the Government of Canada permits the representatives of the traitor Pétain, the enemy of Britain, to remain in Ottawa, and maintain his communications with the traitorous men of Vichy.

The editorial says:

"Down through the centuries popes have been driven from Rome and imprisoned and have faced conquerors and tyrants, but always they returned to confound their enemies."

He might have added some of the popes "down through the centuries" have been proved to be immoral monsters who were anything but worthy exemplars of the principles of Christianity.

The Papacy will remain, the editorial assures us. We agree. It is the seat of the Antichrist, and the fore-runner of "that man of sin . . . the son of perdition who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." And the Papal system will remain until "that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved."

#### THE ANNUAL ASSOCIATIONAL GATHERING OF THE NORTHERN CHURCHES

By Miss Leila M. Boyd

(Readers of this paper have followed with special interest Miss Boyd's work among French Canadians in northern Quebec. They will be happy to know that the Timmins Church has recently called Miss Boyd to act as a deaconess. The large number of French-speaking persons in this centre will make her knowledge of that language of special value.—W.S.W.)

Almost the only unsatisfied desire we had as we returned from Kapuskasing was the one that all who love the good things of God had not been there with us. First of all we enjoyed the scenic beauties of Kapuskasing and district, a fitting setting for what we saw of God's regenerating power. Then we marvelled as we saw the fine church building and parsonage-apartment where our Kapuskasing friends greeted us at the opening of the Association to which they were the most unbegrudging of hosts and hostesses. Our wish that all could have been there increased as we partook daily of the spiritual feast served by the Spirit of God through His servants. We shall try, all but in vain, to share those days with you.

Hindered by the great distances of this vast Northland it was impossible for large representations to be present from any but the Timmins church, but there were delegates both from Kirkland Lake and Sudbury.

The morning sessions were seasons when those who had already tasted God's good things cried out for more riches

from His inexhaustible storehouse both for those present and those absent and also for our Empire in its struggle for freedom, when very definite requests were made from the God of all grace.

It was the writer's solemn privilege to represent the great need of the almost untouched field of French Canadian Evangelism over which hangs a cloud of deep darkness, but which, as God's Word teaches and experience corroborates, presents also a glorious opportunity which becomes our grave responsibility as we see the need and set ourselves to the task at hand. Such a burden called for immediate intercession for this work and those anywhere engaged in it, and the session closed with a period of prayer.

Mr. F. Bauman of Timmins and Mr. Wm. Frey, pastor at Kirkland Lake, both products of our foreign mission enterprise, the French Bible Mission, told us, Tuesday evening, something more concerning the past usefulness and the present faithfulness in spite of danger and suffering of our beloved brethren in France, Switzerland and Belgium. As they spoke, our admiration grew and with it our resolve deepened to be more faithful, in turn, in intercession and support of a work which produces such men.

The report on Wednesday afternoon by Brother Frey of the work at Kirkland Lake impressed us with the value, in God's work, of what we call "sticktoitiveness", a quality enunciated in the verse, "It is required in a steward that he be found faithful".

A word from Mrs. McFadden concerning the early days of the Timmins church served as an encouragement to all engaged in new works. As Mr. Boyd recounted something of the work done in and around Sudbury and throughout the vast area reached by radio, all were impressed by the thought of the privilege of spending and being spent for Christ.

After the Wednesday afternoon session most of the delegates, having armed themselves with cards announcing the services, printed both in French and English, and with tracts, set out on a "blitzkrieg" on the town, attacking every door and leaving some of the ammunition in almost every home. Quite a number of strangers present Thursday evening were the first fruits to indicate its effectiveness, and we trust the Pastor and people there will have the joy of seeing many more in days to follow.

The Pastor, on Wednesday evening, stirred our hearts to their depths by his sane but passionate address on the "blood that was shed". One who can preach so forcefully the Gospel of Christ will surely be increasingly used of God in days to come.

The official recognition of the church afforded evidence of his usefulness. We longed that all who had had a part in the work at Kapuskasing could have been there to rejoice with us in the evidence of God's blessing through His servant's devotion to Him in the four years since the work began. We looked upon the building, lacking only seventy dollars to be free of debt, we heard of the splendid nucleus of members working in unity though with backgrounds of church affiliation altogether different, among them many who have been liberated from the darkness and bondage of Rome, and we longed that the story might be repeated throughout our land. Such investments as Kapuskasing represents will yield large and eternal dividends.

To a packed house at the closing session Rev. John R. Boyd spoke with appealing tenderness, making known the glorious sovereignty of Christ, not only as exercised on behalf of His redeemed, but also in His steps through the garden and to the Cross as He took upon Himself "our sin and all our woe". One soul whose need was very great, at the close of the service, sought further light on the matter of salvation, and, we trust, found the Light of the World Himself.

The invitation by the Sudbury church that we meet there next year, and a suggestion that we gather earlier in the summer will doubtless open the way that many who have wished to join their northern friends in Christ may do so. We know that had we been able in the smallest degree to impart to you a realisation of the spiritual riches to be had you would plan your holidays and book your passage to Sudbury well in advance. To Kapuskasing friends, for all their kindness, we say most heartily, "Thank You".

## Bible School Lesson Outline

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

Vol. 4 Third Quarter Lesson 38 September 22nd, 1940

### THE BATTLE WITH THE FIVE KINGS

Lesson Text: Joshua 10:1-30.

Golden Text: "And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel"—Joshua 10:14.

For Reading: Joshua, 10:31-43; 11, 12, 13.

#### I. The Struggle—verses 1 to 14.

The war by which Israel was to gain possession of the land of Palestine, promised to them by the Lord (Num. 34:2; Josh. 1:2, 3), proved to be a long war (Josh. 11:18). Unlike the central system of government in most of the modern nations, the land was divided into many independent municipalities, and each city was ruled by its own king. The children of Israel were under the necessity of entering into combat with each separate king in order to conquer the land. At this time Jerusalem, which later became the holy city of the Jews, was still in the hands of a heathen king, Adonizedek by name.

When any one of the local kings found himself in difficulty, he usually made an alliance with some of his neighbours. The Israelites seemed disposed to imitate the heathen nations in this matter, and the Lord frequently warned them against looking to powerful peoples for support instead of trusting in Him as their Deliverer (Jer. 42:13-16; Hos. 5:13; 14:3). The tendency to rely upon human resources and worldly methods is all too prevalent in our own day. A nation should see to its defences and bulwarks, but all should realize that true and lasting victory can come through God alone (Psa. 33:12-17; 108:11-13).

The men of Gibeon came into disfavour with the neighbouring kings as soon as these Gibeonites made an alliance with the people of God. The individual who steps out on the Lord's side must expect to find that his associates hold him in disrepute. The man who is at peace with God will be at war with God's enemies. Who is on the Lord's side?

Confidence in the Lord's promise of victory did not preclude Joshua from exerting the utmost effort to defeat his foes (Neh. 2:4, 5). The great Spurgeon used to say: "Means without prayer is presumption; prayer without means is hypocrisy".

Victory was possible because the Lord fought for Israel (Exod. 14:14). He turned the forces of nature to the assistance of His people (Exod. 14:21; Job 5: 8-11). Not only did He rain hailstones upon Israel's foes at the opportune moment (Psa. 18:12-14; Isa. 30:30), but He also performed a marvellous work at the request of Joshua. He caused the sun to stand still in the heavens, and the daylight was prolonged to give the Israelites time to complete the subjugation of the wicked rulers (2 Kings 20:9-11; Isa. 28:21; 38:8; Hab. 3:11).

#### II. The Subjugation—verses 15 to 30.

The five kings, defeated in battle, hid themselves in a cave. At times one may seem to have vanquished sin in the life, but somehow or other, it continues to lurk in the recesses of the heart (Gen. 6:5; Jer. 17:9). The Christian must wage war unceasingly against the secret sins which destroy his testimony and threaten at any time to gain the upper hand (Psa. 19:12-14; 51:5-10; 119:11, 133; 1 Cor. 9:27). Victory may be obtained through our identification with Christ in His death and resurrection, and through the power of the Holy Spirit (Romans 6-8).

When the five kings had been hunted out and handed over to Joshua, he commanded his warriors to put their feet upon the necks of the captives. This posture signified the complete domination which Israel now exercised over the fallen rulers. The time will come when the Christian will have the privilege of claiming complete victory over Satan and his hosts (Rom. 16:20). Christ purchased our freedom on the cross (Gen. 3:15; Heb. 2:14, 15), and at His coming our salvation from sin and Satan will be fully realized.