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

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The Jarvis Street Pulpit

SCRIPTURAL GROUND FOR EXPECTING HITLER TO ATTEMPT INVASION OF BRITAIN

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 15th, 1940

(Stenographically Reported)

"And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left.

"And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.

"And there came forth a spirit, and stood before the Lord, and said, I will persuade him.

"And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so.

"Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."—I. Kings 22:19-23.

Prayer Before the Sermon

Our great desire, O Lord, this evening is that we may meet with Thee. Apart from Thee, we can do nothing. We need God: the favour of the Father, the blood of the Son, the power of the Holy Spirit, the abounding grace of the Holy Trinity. Therefore we now come to present our praises and to lay our petitions at Thy feet. Help us that we may offer to Thee a service which can be acceptable in Thy holy sight.

When we think of what Thou art, and of what we are; when we consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained, we are constrained to exclaim, as every enlightened soul in the presence of Thy majesty, must exclaim, What is man that Thou art mindful of him, or the son of man that Thou visitest him? Yet Thou art mindful of us, and Thou hast visited us. We thank Thee that this rebellious world, sitting in darkness and in the region and shadow of death, has been visited from heaven, that Thou hast sent us heaven's Light, Thou hast sent us Someone, the only Begotten of the Father Who has spoken to us of Thy great love for us, of Thy tender compassion; the boundlessness of Thy mercy, the infinitude of Thy saving grace. We worship Thee, O God, as we have seen Thee in the face of Jesus Christ. We wonder why we who are now numbered among Thy family, ever opened our heart to the tempter's voice, or yielded our will to his suggestions. O wondrous grace which laid the sin of all of us upon One Who was able to bear it. We must for ever praise Thee that Thou hast laid help upon One Who is mighty; that Thou hast exalted One chosen out of the people. In contemplation of this stupendous fact, our hearts cry, Hallelu-

jah! Thine only Son didst take upon Himself our iniquity, was made High Priest in our behalf, touched with the feelings of our infirmities. Thou gracious Saviour, Thou knowest well how to have compassion upon them that are out of the way! We thank Thee for the expiatory blood, for the Fountain that has been opened for sin and uncleanness, the Fountain of which we never weary singing, the

"Fountain filled with blood
Drawn from Immanuel's veins;
Where sinners, plunged beneath that flood,
Lose all their guilty stains."

Now that we are in Thy presence, we offer to Thee the sacrifice of thanksgiving that our eyes have been opened to the glory of the Lamb, that we have beheld with the eye of faith the Lamb of God Who taketh away the sins of the world. Thy blood-washed children come this evening, O Lord, to worship Thee. In adoring gratitude we bow before Thy throne, that all that is within us may bless Thy holy name.

If there are any who are without the pale, who are still in the gall of bitterness and in the bond of iniquity, the eyes of whose hearts have not yet been enlightened to understand the philosophy of salvation, God's way of saving men, may they understand it to-night. Make us all greatly to fear lest a promise being left us of entering into Thy rest, any of us should seem to come short of it.

And now that we are before Thee and have Thine ear, we present our petitions. Yet we bless Thee that we are not heard for our much speaking; nor is it necessary that we should enumerate all our desires: because we know not what

to pray for as we ought, the Spirit of God maketh intercession according to the will of God, even praying within us with groanings which cannot be uttered. So hear the cries, the inarticulate prayers, of Thy believing children as they long after Thee for a fuller knowledge of Thyself. Help us that we may be no more children tossed to and fro and driven about by every wind of doctrine, by the sleight of men, and cunning craftiness whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things, who is the head, even Christ.

This evening, O Lord, Thy people pray—and we believe they are praying without ceasing—that Thou wouldest make bare Thine arm and come to our help as a nation and as an Empire. There is much of sin about us. Forgive us! We all need to turn more completely to Thyself. Help us to do it! May there be nothing in our national life to prevent Thy using us for Thy purposes. At this hour we especially pray for Britain, for the great multitudes of people who are weary perhaps almost to the breaking point. Give them special fortitude. We thank Thee for their courage. We believe that it is true of a nation that seeks Thee, as of an individual, that Thou wilt not suffer us to be tried above that we are able, but that Thou wilt with the temptation or trial, make a way of escape that we may be able to bear it. Sustain the mothers and children, the weary workers who after a night of vigil must with the morning light return to their toil. Nerve them for the battle. Strengthen all the workers in factories, in offices, in mines, and in laboratories—wherever men and women are labouring to promote the cause of righteousness. Thou canst gird them with strength for the task; let it be done, we beseech Thee!

There are those who need Thy wisdom; for who is sufficient for these things? May those in high places seek counsel of the Lord. May the King and all his advisers be so overshadowed by the divine Spirit that the plan of campaign and the execution of it shall be in the hands of the Captain of the Lord's hosts. Help our air men! We thank Thee for them! We think of the mothers, wives, and others, who mourn for some who have heroically given their all; whom the war has brought into great darkness because the light of life has gone out. Help them to understand the sacrifice is not in vain.

We pray for the sailors upon the sea. May the Lord be Captain of every ship on the high seas; the Pilot of every vessel nearing port; the Director of every gun that it may be fired unerringly against the powers of darkness. Be Thou the Pilot and Gunner of every one of our airplanes. Show Thyself as Thou hast done in days gone by. Still Thou hast Thy way in the whirlwind and the storm, and the clouds are the dust of Thy feet. Make Thou the clouds Thy chariot and ride victoriously upon the wings of the wind! May those who keep watch and ward on land, those who listen quietly for the enemy's approach, be conscious of Thy presence and of Thine aid.

How many things we have to ask—for Thy grace to millions; but we pray to a God Whose grace is as infinite as His power. In this country, save us from anything that could make us fail of the full measure of our duty. Help us everyone, in whatever station we serve, to do our utmost. For the great country to the South of us, we pray. May Thy hand be upon the President; the Lord use them in this day of distress and dense darkness. Thus for this whole weary, war-scarred world we pray.

Now as we open Thy Word, may the Light that never was upon sea or land shine upon it—and upon us; for Thy name's sake, Amen.

This is a strange text, a text of which in my early study of the Bible I should have been afraid. But it is right up-to-date. I have not listened to the news broadcasts to-day, but whatever be the news, this is in advance of it.

Ahab had persuaded the good but weak king Jehoshaphat to join hands with him in an attempt to take Ramoth-gilead, but ere they went to battle Jehoshaphat proposed they should enquire of the Lord.

Ahab summoned four hundred prophets to ask them their counsel, "Shall I go against Ramoth-gilead to battle, or shall I forbear." They answered with a suspicious

unanimity, "Go up; for the Lord shall deliver it into the hand of the king." Jehoshaphat was not satisfied, and he said, "Is there not here a prophet of the Lord besides, that we might inquire of him?" These four hundred private chaplains of Ahab were singularly agreed, and Jehoshaphat said, "I should like to have another opinion." Ahab answered, "There is yet one man, Micaiah, the son of Imlah, by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil." But Jehoshaphat insisted they hear from Micaiah, and a messenger was despatched. "And the messenger that was gone to call Micaiah spake unto him saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. The prophet answered, As the Lord liveth, what the Lord saith unto me, that will I speak."

And so he came before the king, and Ahab propounded to him the same question that he had asked of four hundred others: "Shall we go against Ramoth-gilead to battle, or shall we forbear"; and Micaiah said exactly what the four hundred had said, "Go, and prosper: for the Lord shall deliver it into the hand of the king." Ahab had not asked the four hundred to repeat their counsel, nor did he enjoin them to be careful to tell him the truth; but although Micaiah said the same thing Ahab answered, "How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord?" Perhaps he had detected the tone of irony in Micaiah's words, as though he had said, "I know what you want me to say, so here it is. You are determined to go, therefore go." Said Ahab, "Tell me the truth." Then Micaiah told him the truth: "I saw all Israel scattered upon the hills, as sheep that have not a shepherd: and the Lord said, These have no master: let them return every man to his house in peace."

Ahab turned to Jehoshaphat and said, "Did not I tell thee that he would prophesy no good concerning me, but evil." Micaiah said, "You want an explanation why I so speak? I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left. And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." As though the Lord had said, "Ahab has spent his life asking for a lie: I will answer his prayer and give him what he asks."

You can have anything you want from the Lord. You can have mercy, grace abounding; or you can have the most terrible judgment if you persist in asking for it. So said Micaiah, "There hath gone forth a lying spirit from the Lord into the mouth of all thy prophets." There was a Lord Haw-Haw there! "Zedekiah the son of Chenaanah went near, and smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? And Micaiah said, Behold, thou

shalt see in that day, when thou shalt go into an inner chamber to hide thyself. You will need an air raid shelter." Said Ahab, "Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace." As Micaiah was being taken away he said, "If thou return at all in peace, the Lord hath not spoken by me."

The Wise Man said long ago, "Of the making of many books, there is no end." And of the many books, some are written by men devoted to the science of healing. Many such books are written as text-books, for other students of therapy, who shall follow after. Some may devote themselves entirely to the study of a particular disease. Such a book will probably describe its origin, its nature, its normal progress, and if such can be found, its cure; or otherwise, its fatal end.

The Bible is a text-book on moral therapy. It deals with the origin, progress, and end of one particular malady which it calls sin. It prescribes the one and only Remedy. In such books as I have assumed to be written, the author will cite certain factual cases that have come under his observation, as illustrations of his thesis. He may, in some cases, show by use of photographs stages of the progress of the disease; and almost certainly he will recite his own clinical experiences, and tell how he has studied the progress of the disease at the patient's bedside, how he has seen it develop, how he has treated it.

The Bible does the same thing. It is a record of many a divine clinic, and cases are cited to illustrate the truth of sin and salvation.

I do not suppose anyone who is not a physician would find such books as I have referred to, particularly interesting; and unless they had had some special preparation, they would read them to little profit. They are written for minds that are scientifically disciplined to understand the subject treated. There are some people who mock at the Bible. I am not surprised at that. It is natural they should: they do not know anything about it. There are many religious "scholars", so-called, who discount the Old Testament. Young preachers are advised to steer clear of the Old Testament. Poor blind guides! Doctor of Philosophy means just that sometimes. It is not difficult to spell philosopher in four letters instead of ten.

The Bible is a divine record, written by direction of the Great Physician, to tell us how to heal the great malady with which the world is stricken. It is concerned with the nature of sin and salvation. Sometimes it presents the study of an individual, sometimes of a nation; and sometimes of a nation as an enlargement and extension of an individual. Sometimes it gives us the picture of sin in an individual case, and sometimes of a more virulent form that spreads like an epidemic over a large section; and from a clinical examination of these authentic cases we may learn of the probable progress of the same disease in other days and in ours.

The subject of our clinical study this evening is Ahab and the nation over which he ruled. Ahab was a man who had "sold himself to work wickedness in the sight of the Lord." There were many other sinners, but he was a man who sinned without reserve; he had thrown off all restraint, and sold himself, surrendered himself, to evil. The Bible writes his story in order that we may see what evil is like when it is permitted to run its course without hindrance.

Some day, the Bible tells us, a great personality or institution—I am inclined to believe both—will be developed out of the midst. He is called the lawless one or Antichrist. That development of malignancy on that colossal scale will not take place until God has withdrawn certain providential restraints. We have anticipatory illustrations of the principle when a man has sinned to such lengths that the Lord at last withdraws all restraint and lets him have his way. We see what becomes of him. That is what men want to do, that is what they demand, that they be allowed to have their own way. The most terrible judgment that can come upon any man is for God to withdraw all restraint and allow him to have his own way to the end of the road.

We have not put an end to all disease yet. There are smallpox, tuberculosis, typhoid fever, and a great many other maladies; but medical and sanitary science have cooperated for the restriction of these diseases, and while they have not been eliminated, in many cases they are not as prevalent as they were. We do not see so many people with faces pox-marked as some of you older people did when you were younger, when medical science had not learned how to restrain it.

The sin the Bible speaks of is somewhat restrained, restrained by many influences; but when all those restraints are withdrawn, and an individual or a nation abandons himself or itself to a certain evil course, sells itself to work evil and only evil continually, you have then what is described in the early chapters of Genesis, in the sixth, seventh, and eighth chapters, when God looked down, and putting the human race under the X-ray of His omnivident gaze, saw that "every imagination of the thoughts of his heart was only evil continually." The race was stricken with a fatal malady, and with the exception of eight souls, it was allowed to run its course.

I.

I believe we have in the case of Ahab A CONSPICUOUS EXAMPLE OF THE DEVELOPMENT OF EVIL UNRESTRAINED; it is a striking illustration of what we see in the world to-day, a complete surrender to evil, an entire abandonment to the powers of darkness. One may well ask, What must the end of such a course be? Let us look at this as an example of unrestrained evil.

Here is a man called Ahab, the son of Omri, who developed an extraordinary capacity for evil. One is amazed and awed to observe that it should be possible for one human being to give himself so completely to the powers of darkness as to become a menace to millions. He resisted all restraints—the restraint of religion, of custom, of human opinion, of legal sanction—that he might do as he pleased. That he might not be restrained, he made a religion of his own. He knew no let or hindrance. Whatever he wanted to do, he did.

These human spirits of ours were made for God. Do not speak of a man's being a "little" man. There is no little man; there is no man of woman born who has not a capacity for God. Depraved, I know; but he was designed for God. "Let us make man in our image, after our likeness." Mansoul is not a little cottage: it is a great palace; or, if you like, it is a city in which there are many mansions. What infinite capacity men have for good or for evil, for going up or for going down! Here was a man who had excluded God and all goodness

from his life. He had thrown wide every avenue of his being to the inflow of evil, until he was possessed by it.

Have we not the same thing to-day? Read anything that Hitler has ever written, anything he has ever spoken. Can you find one good thing that ever passed his accursed lips, or that was ever written by the pen that was dipped in hell's own poison? It is marked as emanating from a man who, from his youth up, was utterly given up to the devil, to evil. Talk about the depravity of human nature? I am not speaking of that; I speak of the capacity of human nature, under God, for good if God comes and possesses it; and if He be excluded, the immeasurable capacity a man may develop for the reception and exercise of evil.

These spirits of ours are of immeasurable dimensions. They were intended to provide a royal residence for the King of kings; and the man who shuts God out of his life will be sure to be possessed at last of a legion of devils. That is the philosophy of sin. What is now called psychology, we once called moral philosophy. The purpose of this history is to illustrate the progress of evil in a human life. It shows that a man who elbows God out of his life, by so doing throws wide the door, and gives an invitation to the devil and all his angels to come and take possession. Ahab did it. Hitler has done so. He is not a normal man; there is something superhuman about him; evil unrestrained is the explanation.

Such an one always reproduces himself in his associates. It was inevitable that a man like Ahab should marry Jezebel; she was of his kind. Yet if you study the record you will find that influential as Jezebel was, "stirring him up" to work evil as she did, she never succeeded in influencing Ahab in any other way than in the direction of his own desires. When a man is abandoned to evil, he always finds someone to give him a push—and Ahab had Jezebel and they added four hundred prophets to aid and abet them. You cannot have a Hitler without a Goering, and a Goebbels, and a Himmler, and a Hess—and the whole evil brood. Such increase inheres in the nature of the thing; it is natural, and inevitable. You never find an evil man dwelling in isolation; he always attaches others to himself, and makes them like himself. "One sinner destroyeth much good." When there is a Hitler abroad, it is no accident that there is a Mussolini and a Stalin. It is no accident that Mussolini should have a Ciano and a few others. Like globules of quicksilver they flow until they come together. Austria had its Inquart; Danzig its Forster; Sudetenland its Henlein; Belgium its Leopold; Norway its Quisling; France its Pétain. Pray God we may have none of that breed in England!

It is not a nice figure, but let me say it plainly: maggots have a way of multiplying themselves in putrid flesh. Worms have a prescriptive right to proud flesh. Abandoned sinners will always attract their affinities who will egg them on, accelerate their progress toward the precipice. They always mobilize others of like mind. Everything becomes an instrument to effect their more rapid degeneration, disintegration and decay.

In the case of Ahab ambition and desire were inflamed; oil was poured upon the insipient flame. He was bad enough in himself, but he was made worse by Jezebel's stimulation of his evil nature. I suppose that happens with Hitler. The poison of his own soul has

been injected into others, and that, in turn, reacts upon him until it becomes all the more intense and virulent because of their association.

Covetousness is abetted. If we could get behind the scenes in Europe, what dark things we should see. They say that Hitler loves to study maps. He has rooms filled with maps. Ahab was a student of maps. He saw Naboth's vineyard, and marked it out for himself; and Ramoth in Gilead. When Hitler studies maps, Goering and the rest, I suppose, look over his shoulder to say, "Doesn't that look attractive? Wouldn't it be useful to have that? Why not make a complete job of it? You told Chamberlain you had no more territorial designs, but go on, take whatever you want."

Thus when a sinner once abandons himself to evil, he cannot stop. The record of his life is like a snowball, except in colour, which grows as it proceeds, and which increases its momentum by the evil it multiplies. Self-will is intensified. Ahab could not be turned back, no matter what Micaiah's message was. Nor can Hitler. He has made up his mind. Those prophets knew what Ahab wanted, and they had put their heads together before they began to preach. They said, "What does he want?" "He wants to go to Ramoth-gilead." "Let him go." "He wants us to tell him the Lord will prosper him." "Then let us tell him what he wants to hear. He will not accept any opposition on our part; we may as well get something out of it ourselves." Unanimously they said, "Go and prosper." Thus the dictator, unknown to himself, is dictated to. Thus Hitler is driven on by the men whom he has gathered about him. He is surrounded by men whom he has trained in order to help him, but they help him only to do evil. I doubt whether even now he could stop if he wanted to: he has lighted a fire which he can neither extinguish nor control.

In all this, *truth was abandoned as too serious a handicap.* Some of you looked almost shocked when I read the text. You said, "How can that be?" Here is the psychology of it. Ahab had spent his life in silencing, so far as he had power, every voice that dared to tell him the truth; he cut their heads off. Elijah stood out against him, and Obadiah said to him, "As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee." Someone has said that in any war Truth is the first casualty; and in any sin, Truth is the first casualty. "Truth is fallen in the street."

Think of the millions slain in Europe, and the great masses of people driven from their homes—in Poland and Austria, the terrible slaughter in Holland and France. They are only the bodies of men, but they are symbols of Hitler's wholesale murder of the truth. He bombed the citadel of Truth. He was determined to abandon the truth. He lays it down as a principle; that the bigger liar a man is, the more successful he will be; the bigger the lie, the more apt men are to believe it. His whole programme is based upon a denial of truth, and a devotion to untruth. And his devotion to a lie renders him incapable of believing the truth: hence the truth at last, not a lie, will deceive and destroy him.

The madness of evil is intoxicating. It not only drives a man mad, but it drives him on. How many men have I known who have come to me and said, "The monster has me." I knew a woman years ago who said, "I hate alcohol as I hope I hate the devil; but whenever the

fumes of alcohol strike my nostrils something in me melts; all power to resist is paralyzed; I cannot help myself—I end by getting drunk. It has held me in its grip these many years.”

It is only an illustration of sin in general, and such madness as was exemplified in Ahab's case and as is exhibited in Hitler's case, is intoxicating. Did you ever hear a drunken man talk? How clever he is! The Prime Ministers of the world ought to sit at his feet! I have no doubt that in these beer-parlours there are men who know more than Mr. Churchill. They are intoxicated, not only with liquor, but with the idea of their own importance and cleverness. Hitler has persuaded himself that he is invincible. He has so long and so completely deceived himself, that he has probably become incapable of conceiving the possibility of defeat. But the man who excludes all considerations of moral principle from his calculations has evolved a formula of success as devoid of the indispensable potential, as the chemist who omits from his explosive formula the ingredient which gives the dynamic to his compound. But Hitler, like Ahab, is intoxicated with his successes. He is not going to be denied anything; he will go on—and under.

II.

Let us now SEE HOW, IN THE DIVINE ECONOMY, SUCH UNRESTRAINED EVIL IS ULTIMATELY DEALT WITH. Evil has its limitations; it is not omnipotent; it is not immortal. “The wages of sin is death.” Always it brings a man or a nation to the place called Golgotha, which being interpreted is the place of a skull. How long Hitler may go on, I do not know; but that he will not go on for ever we are all sure.

You will observe in this story, that *God advertises a house to let*. God, seated upon His throne with His hosts gathered about Him, says, “There is a house to let; it is empty; it was made for Me, but Ahab would not have me. Who wants it? Who will become the tenant? Who will occupy it? God can do what He will, but Whittier was right when he said:

“The sweet persuasion of His voice
Respects thy sanctity of will;
He giveth day, thou hast thy choice
To walk in darkness still.”

God could have compelled Ahab: He could compel Hitler. But He will be justified when He speaks, and clear when He judges, that every mouth may be stopped.

Have you ever talked with an experienced detective about his work? There is a man walking down the street whom the detective knows—and knows he is up to no good. But he must be careful. He cannot lodge a charge without evidence. He watches him, that the man may convict himself—and he does. He is caught at last, as we say, “with the goods on him”.

God allows men to have their own way if they are determined to have it—and nations too. When Ahab asked for a lie, God said, “Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner.” And when a lying spirit proposed to fill the void Ahab had created by the expulsion of the truth, God released to Ahab that which his whole life had demanded. Thus this duellist with God selected his own weapon of de-

struction. Ahab was to come to judgment in essaying the impossible. Hitler has not yet attempted the impossible. He ate up Austria, Holland, Belgium, and France. I was driving along a road the other day, and just in front of me rather a large limb of a tree fell. I did not bring it down: it fell of itself. As it struck the ground, it broke to pieces; it was rotten, hence its fall. France was not militarily defeated: France was defeated before war was declared. Belgium was not beaten with arms: she was honeycombed from within. So was Holland and Norway. They were like rotten trees that fell before the storm. The same was true of other nations: there was no resistance. It was easy for Hitler.

Ahab had had many successes. He had eaten up his enemies, until he thought he was invulnerable and invincible. The Lord said, “I shall have to give him a job that he cannot do. Ramoth-gilead is a good one. Who will persuade him to go and try it?”

Hitler has to attempt something he cannot do. I think he is attempting it now! Some of you may think that I am a little prejudiced in favour of things British (applause). I am! I confess it. It is my native land. My native city is one of the places that Hitler does not like; he is bombing it repeatedly because the Bristol bombers are built there. I should like to be a Bristol “bomber” myself.

I want to hearten you if I can. I feel absolutely certain that Hitler will not be able to invade Britain successfully. It is my earnest hope, and my daily prayer, that he will try it! Hitler must be brought to some place where he will fail, and where his failure will be overwhelming.

I could discuss material things. I am not a military expert, but military experts do not know everything. I do know this, that with that triple line of defense across the Channel: the war ships, the first line; thousands of armed trawlers, the second line; and I suppose thousands, many hundreds anyway, of very fast motor torpedo boats, the third line, dashing up and down the Coast, so that there is not a foot of land that is not protected; and the whole coastline bristles with guns. Some of them have already paid their compliments to the Germans across the Channel. Two can play at that silly business of firing a few big shells. In addition to that, there are tens of thousands—hundreds of thousands—of mines; and over and above that, not only the ordinary air force, but that section of the air force that is held in reserve for that special business.

What must Hitler do? Get past the war ships of the British Navy; past the thousands of armed trawlers; past those lesser ships; then the hundreds of thousands of mines; then two million men standing guard, and another million and a half behind them—and the most magnificent air force in quality and skill the world has ever seen. It is practically an impossible task. He might get a few men on shore, but I doubt whether they would get beyond the beaches—and if they did, they would not do much harm.

You say, “If that is so, Hitler will not attempt it.” I say again, I hope he will. We can never beat him by defending Britain. We can beat Hitler only as we drive him out of France, and Belgium, and Holland, and Denmark, and Norway, and Czechoslovakia, and occupy Germany with an armed force (Applause). Canada has sent a couple of divisions. We are getting a few thousand more men ready, all they could use in England, at pres-

ent, I suppose. There is scarcely room for more now; but this country ought to be training hundreds of thousands of men for overseas service. By and by we shall have the United States to help us. You say, "They will?"—Yes; wait until after the election. Such defeat as Ahab met at Ramoth-gilead was indispensable to God's judgment; he had to be overwhelmed. So has Hitler; and mark you, if he should essay a passage of the Channel, the invasion of England, and fail, then as the soldiers used to say in the last war, "his number will be up". Nothing he could do anywhere would avail to recover his loss of prestige. In that defeat, he would be defeated finally. It would take a long time to clear the German plague away, to drive him out of these countries; but it is a foregone conclusion that Hitler will be destroyed.

You say, "If it is as easy as that, he will not attempt it." Mr. Churchill said he thinks he will, but he said, "He may not." No one can say more than that—or less. From the military point of view, that is all that could be said; but if viewed in the light of the Book, there is every reason to expect that Hitler will attempt it. He has asked for a lie—and he is getting it now from his advisers and will continue to be deceived. There will be a lying spirit in all his prophets, who will tell him to go on. As a matter of fact, he must go on—or go under. I think it was Mr. Churchill who said that it is the fate or penalty of dictators, that they are condemned to achieve perpetual victory. They must go on.

If Hitler attempts an invasion on a large scale, he will lose tremendously in men and equipment. And he must attempt it on a large scale to get even a few into England or Scotland. He is prepared, it is said, to lose two-thirds of the men used. I say if he should attempt it, such an attempt would be marked by the greatest slaughter the world has ever known. Napoleon was asked if he had ever devised a plan to land an army in England. (He had them waiting at Boulogne at one time). "Oh yes, many a time," he said, "but I never was able to devise a plan to my own satisfaction for getting my army out again."

It would be the same story; and in *the midst of it all God will have His men*. Ahab was coming to the precipice, and about to make his last vain attempt to have his own way. Of Micaiah he said, "Put this fellow in the prison, and feed him with the bread of affliction, and the water of affliction, until I come in peace." Niemoeller in a concentration camp! Britain blockaded and starved! Churchill the "Warmonger"! But God always retains "a material witness" for the judgment! Micaiah said, "If thou return at all in peace, the Lord hath not spoken by me." And turning from the king to the people he said, "Hearken, O people, everyone of you." So Micaiah went to prison, and Ahab proceeded with his blitzkrieg.

We have the utmost confidence that our British official communiques, while they may not tell us all that might be told, never tell us what is not true. In other words, what we hear is the truth. And Germany hears it from our Micaiahs too. But in them is fulfilled the Scripture, politically, at least, "They receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all may be damned who believed not the truth, but had pleasure in unrighteousness."

It was significant to me that Mr. Churchill, in the hear-

ing of Germany, told us of all the barges, and other preparations they are making down the European coast for an invasion of Britain. He said in effect, "We know all about it. They may attempt an invasion; but if they do, they will fail." It was almost like Micaiah saying, "Hitler, if you have any sense, stop while you can." But he will not. He is trying to break the nerve of the people of Britain so that when at last he attacks, they will be too weak to resist. But, thank God, Britain is not and can never be like the Belgium of Leopold or the France of Pétain.

I yawned this afternoon, and my wife asked me if I was tired. I said I was not; and that if I were, I should be ashamed to say so when I thought of London and Britain.

There is a record here of a great army surrounding Dothan, in an attempt to capture one man. The prophet Elisha said, "Lord, smite them with blindness." And He did. Then Elisha went out, saying, "Follow me". He led that army right into the heart of Samaria, the enemy's camp. Then he prayed the Lord to open their eyes, and when they opened their eyes they were in the enemy's capital, unable to help themselves. That is often God's method of dealing with people, as they are hardened with the deceitfulness of sin,—they become blind and rush to their doom.

There is one element in this story that I must not neglect to mention. After Micaiah had been disposed of, and the armies were set in array, Ahab said to Jehoshaphat, "I will disguise myself, and enter into the battle; but put thou on thy robes." The king of Syria had instructed his soldiers, "Fight neither with small nor great, save only with the king of Israel." They looked about to find the king, and they saw Jehoshaphat—dressed in kingly apparel while Ahab was disguised. I should not be surprised if that will be the treatment Hitler will accord to Mussolini: "You dress so that you will be a good target: I will disguise myself." It may be Hitler gave Mussolini the armoured train so that he would be proud of it and live in it—and it could be easily identified.

When all the archers drew their bows at Jehoshaphat he cried out, "I am not the king." Nobody knew where the king of Israel was. Nobody? The quaint old record says, "A certain man drew a bow at a venture." It was a kind of indiscriminate bombing! It was not aimed at any particular target because they did not know where the target was. He drew a bow "at a venture." But as he did so—and there is always this element in such conflicts—an unseen Hand was placed upon the bow-string, guiding it unerringly—and somewhere a disguised man said, "Turn thine hand, and carry me out of the host; for I am wounded." It had gone straight to the joints of Ahab's harness, and he crumpled in the chariot. Behind that bow drawn at a venture there were the direction and the dynamic of Deity! So will it be in our War with Hitler!

"And the battle increased that day: and the king was stayed up in his chariot against the Syrians; and died at even." He could not surrender, but fought to the end. They took his chariot down to the pool of Siloam and washed it, to wash away the royal blood; and dogs came and licked the blood of Ahab "according to the word of the Lord." The word of the Lord is always fulfilled "at even". Thus did this proud Ahab literally go to the dogs—and so did Jezebel.

The battle will be set in array sometime, and in it all there will be the invisible Warrior with an unerring aim. I do not know who it will be, perhaps just "a certain man", somebody or some bodies, under divine direction will devise something, do something, that will put an end to this tyranny in the earth. Painful as it is, shocking as the whole experience is, yet I am sure of the result.

So cheer up. Things are well with us. Let us not presume upon our good fortune, but do our utmost in every way to effect a complete and overwhelming victory. If you hear of an invasion, do not be alarmed. Say, "Thank God, he is trying the impossible at last." God is on our side; no, better, as Abraham Lincoln said, we are on His side. Therefore the victory is already ours.

TENTATIVE PROGRAMME

THIRTEENTH ANNUAL CONVENTION:

Union of Regular Baptist Churches of Ontario
and Quebec

to be held in

JARVIS STREET CHURCH, TORONTO

OCTOBER 7th, 8th, and 9th, 1940

Pre-Convention Meetings

MONDAY, OCTOBER 7th

2.00 p.m.—Meeting of the Executive Board of the Union.

TUESDAY, OCTOBER 8th

11.00 a.m.—Registration of Messengers.

2.30 p.m.—Our Message in Wartime:

1. A Message of Encouragement.
2. A Call to Repentance and Prayer.
3. A Word of Consolation.

Tuesday Evening

7.45—Song Service.

8.00—Opening of Convention.

Adoption of Tentative Constitution.
Appointment of Committee on Nominations.

WEDNESDAY, OCTOBER 9th

Morning

9.30—Prayer and Praise Service.

10.00—Home Missions—What the Home Mission programme of the Union has helped me to do.
Western Missions.

The relation of Giving to Spiritual Life in the Church.

Afternoon

2.00—Prayer and Praise Service.

2.30—News from our French Brethren.

Ought we to Evangelize French Canadian Roman Catholics?

Evening

7.30—Prayer and Praise Service.

8.00—Address: A New Testament Missionary Programme.

THURSDAY, OCTOBER 10th

Morning

9.30—Prayer and Praise Service.

10.00—Annual Report of Board and Budget Recommendations.

Election of Officers.

Afternoon

2.00—Prayer and Praise Service.

2.30—Toronto Baptist Seminary Session.

A review of Achievement of the thirteen years of the Seminary's History.
Address.

Evening

7.30—Prayer and Praise Service.

8.00—Report of Committees.

Address.

The Thursday evening addresses on the latest war news reviewed in the light of Scripture have become very widely known in Toronto, and largely attended, during this first year of the war, and it will be a special privilege for Convention delegates and visitors to share in this meeting at the final session of the Convention.

A PRIME MINISTER WHO FEARS GOD

Let us be thankful that in Mr. Winston Churchill our Nation has a Prime Minister who publicly and reverently makes acknowledgment of our dependence upon God. We quote the following.

From his first speech in Parliament as head of the new Government, May 13th: "If you ask what is our policy I will say it is to wage war—war by air, land and sea, war with all our might, and with all the strength that God can give us, and to wage war against a monstrous tyranny never surpassed in the dark and lamentable catalogue of human crime. If you ask us, What is our aim? I can answer in one word—Victory."

From his first broadcast as Prime Minister to the Empire, May 19th: "There will be many men and women in this island who will feel comfort and even a pride that they are sharing the perils of our soldiers, sailors, airmen, *God bless them*. . . . To-day is Trinity Sunday. Centuries ago words were written to be a call and a spur to the faithful servants of truth and justice: 'Arm yourselves and be ye men of valour and be in readiness for the conflict, for it is better for us to perish in battle than to look upon the outrage of our nation and our altars. *As the will of God is in heaven even so let Him do.*'"

Speech to Parliament after "Dunkirk", June 4th: "We must be very careful not to assign to this deliverance the attributes of a victory, but there was a victory inside this deliverance" (deliverance supposes a Deliverer!) . . . "We shall never surrender, and even if, which I do not for a moment believe, this island were subjugated and starving, then our Empire beyond the seas, armed and guarded by the British Fleet, will carry on the struggle, until *in God's good time*, the new world with all its power and might, sets forth to the liberation and rescue of the old."

Broadcast to the Empire, July 14th: "*Faith* is given us as a help and comfort when we stand in awe before the unfurling scroll of human destiny, and I proclaim my faith . . . we may show mercy, we shall ask none. Now it has come to us to stand alone in the breach and face the worst that the tyrant's might and enmity can do, *bearing ourselves humbly before God*, but conscious that we serve an unfolding purpose, we are ready . . . in this strong city of refuge, which enshrines the title deeds of human progress and is of deep consequence to *Christian civilization* . . . giving all, daring all, enduring all, to the utmost, to the end. Let us all strive without failing in faith or in duty and the dark curse of Hitler will be lifted from our age."—From *Our Outlook*, London, Rev. J. Wilmot, Editor.

Bible School Lesson Outline

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

Vol. 4 Third Quarter Lesson 39 September 29th, 1940

THE INHERITANCE OF CALEB

Lesson Text: Joshua 14.

Golden Text: "I wholly followed the Lord my God"—Joshua 14:8.

For Reading: Joshua 15-19.

I. The Portion of Israel—verses 1 to 5.

The book of Joshua may be divided into two parts. Chapters one to twelve describe the conquest of the land of Palestine by the children of Israel, while chapters thirteen to twenty-four deal largely with the division of the land among the tribes. This second section of the book will occupy our attention for several weeks.

It is important to understand the organization of Israel. The Lord would teach us that the orderly arrangement and government of His people may be of assistance to their spiritual progress. Because there are those who make organization an end in itself rather than a means to an end, many seem to think that the church need not concern itself if its affairs are not conducted in an orderly manner. On the other hand, the Christian churches should be managed according to honourable, business-like methods (2 Cor. 8:21; Tit. 1:5). If not, they bring reproach to the cause of Christ.

Confusion may exist in the minds of some with regard to the names of the twelve tribes (Acts 26:7; Jas. 1:1). The tribes were called after the twelve sons of Jacob (Gen. 35:22-26), except in the case of Joseph, whose two sons, Ephraim and Manasseh, were counted as the heads of the two branches of this tribe (Num. 1: 2-16). When the land was divided among the tribes, the descendants of Ephraim and Manasseh were given separate portions, but as the Levites were not given an earthly inheritance (Num. 18:20; Josh. 13:14, 33), the number of tribes still remained at twelve (Josh. 14:4).

The tribes of Reuben and Gad and half the tribe of Manasseh had already chosen sites to the east of the Jordan River (Num. 32:1-5; 34:14, 15). They had now fulfilled the conditions laid down by Moses, and had assisted the other tribes in driving out the Canaanites (Num. 32:20-29; Deut. 3:12, 13; Josh. 13:7, 8, 32), so that it was Joshua's duty to assign to them their lands (Josh. 22:9, 10).

Land was given by lot to the remaining nine tribes and the other half of the tribe of Manasseh (Num. 26:55; 33:54; 34:13). Any man who belonged by birth to one of the tribes could claim a share in the inheritance (Josh. 11:23). The Christian is an heir of God by virtue of his new birth into the Divine family (Rom. 8:15-17; Gal. 4:7; Eph. 1:11, 18). In contrast to all earthly inheritance, this inheritance is unfading, without blemish, sure and eternal (1 Pet. 1:4).

II. The Portion of Caleb—verses 6 to 15.

One member of the tribe of Judah, Caleb the son of Jephunneh, came forward to claim his right to choose the place for his inheritance. Joshua and Caleb were the two heroes of faith who had dared to believe God, while the other ten spies had counselled against entering the land of Canaan, when the children of Israel first reached Kadesh-barnea (Num. 13:17-33; 14:1-10). These two were the only surviving members of that generation of adults, for the rest had perished in the wilderness, according to the word of the Lord (Num. 14:28-38). Joshua was honoured by being chosen to lead Israel, and Caleb might choose any portion of the land which he had traversed as a scout (Num. 14:23-25; Deut. 1:35-38).

The Lord had preserved Caleb's life, and also his strength (Deut. 34:7; Psa. 90:10). Caleb had not wasted his bodily

powers by self-indulgence or by riotous living (Eccl. 11:9). He had walked in fellowship with God throughout those long years, and was still capable of acting in the capacity of a leader. He had energy to go out to serve among the people, and to go in to intercede for them (Dut. 31:2). In our day those who have the wisdom of years and experience are frequently set aside.

Caleb had retained vigour of mind and heart, as well as of body. He still possessed the ambition and enthusiasm of youth. He did not ask for the level plain, but for the rugged mountain. Hebron, the ancient abode of Abraham (Gen. 13:18), was desirable to him because of its difficulties; its cities were great and fenced, and its inhabitants were giants (Num. 13:28, 33). Had Caleb been of ordinary mould he would have sought an easy and comfortable living. Praise God for men of courage, who deliberately choose the difficult tasks in order that the power of the Lord may be manifest through them (1 Cor. 16:9)!

The Lord was with Caleb, and gave him victory over the giants, as is evident from the summary of the conquests of the Israelites (Josh. 11:21-23; Judges 1:20). The power of the Lord is available for every Christian who will trust Him, and the enemies of our soul will one day be vanquished (Eph. 1:19, 20; Phil. 4:13; Rev. 12:9-11; 20:10).

The distinguishing feature of Caleb's conduct was his complete obedience to the will of God (verses 8, 9, 14; Num. 14:24; 32:11, 12; Deut. 1:36). He did not follow his Master reluctantly or partially, but joyfully and fully. Let us follow his noble example.

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