

# The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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## The Jarvis Street Pulpit

AN IMPROMPTU SERMON

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday, Evening, December 7th, 1941

(Stenographically Reported)

"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."—I Kings 22:20-22.

I have sometimes thought that in certain circumstances a blind man may have an advantage over one who has two good eyes. Sometimes we see too much. A man who is deaf may escape many annoyances: there is often too much to be heard. A friend of mine said to me on one occasion, "I cannot smell a rose, or a lily; indeed, I could not even identify an onion by the smell!" I said, "Happy man; you have my hearty congratulations."

Sir Wilfrid Laurier was Prime Minister of this country when Queen Victoria died. She was succeeded by the Prince of Wales, who was known as Edward VII. A couple of years afterward there was a story current in some papers of this country, to the effect that a French-Canadian woodsman who had been two years or more in the forests, when he returned to civilization, was informed that Queen Victoria was dead. "Well," said he, "and who has her job now?" "She was succeeded by her son, now known as Edward VII." To which the French-Canadian replied: "My, my, what a pull he must have had with Laurier"! He was a man of not many correspondences, who had contrived to make an isolationist of himself, and thereby had escaped a good many anxieties.

I have found some people even in our day who know nothing—and who care nothing—about the progress of the war. Last night the Canadian Prime Minister announced that this country is now at war with three

other countries, that a state of war exists between Canada, and Finland, Rumania, and Hungary, as of twelve o'clock Eastern Daylight-saving Time. That does not affect us very much; but I heard less than an hour ago that Japan had attacked the United States, and what is virtually a state of war now exists between the United States and Japan, and between Japan and Great Britain; and I suppose almost immediately will exist between Canada and Japan. Since hearing that about forty-five minutes ago, I decided to ask you to allow me to change my subject, that I may speak of that which must be uppermost in all minds. Now there is not a part of Europe that is not affected by the war. Sweden, Spain, and Portugal, are still nominally neutral; but the entire continent of Africa is included in the war zone; and now all of Asia, and Canada and the United States. And in all probability before very long the South American Republics will declare themselves—and the whole world will be at war.

Can anyone be indifferent to that? Or can anyone now hope to escape involvement? Can anyone sleep comfortably, without thinking of what the implications of all this may be? I cannot. Some years ago when Mussolini made his attack upon Ethiopia, on the basis of a certain principle of Scripture, I said in a sermon that that act was the first step in the utter destruction of the Italian African Empire. A friend, reading the sermon in England, wrote me and said, "It is danger-

ous to prophesy. It looks as though Mussolini were going to be victorious after all." I do not think he would say so to-day. Ethiopia was Mussolini's destruction; and beyond doubt, the present campaign in Libya will complete the expulsion of all Italian influence from the continent of Africa.

We must be concerned about what we shall read. It is reported, though not confirmed, that two American warships were sunk to-day; that another large warship, the Oklahoma, was set on fire; that a barracks at Pearl Harbour in the Hawaiian Islands was struck, and that three hundred and fifty American soldiers were killed, as well as some civilians. The United States will now be pretty thoroughly occupied in the Pacific—and so shall we. It may help to reassure us if we look at this new development through the principles of the Word of God. Turning aside from what I had intended to say—for I did not hear this, until after six o'clock—I want to speak to you in a wholly impromptu fashion of the present situation from the standpoint of those who believe the Word of God, and who believe that God has not abdicated His throne.

I have spoken from texts in this chapter before, but let us turn our attention to it again. I suppose the critics would take their penknife as did Jehoiakim in the long ago and excise that story from the Word of God, saying, "That cannot be true." But it is true. These historical scriptures are really prophecies historically written. They are divine disclosures of the principles of conduct, the springs of action, by which men and nations are moved; and by the study of these historical scriptures we can often estimate what the future of certain courses, whether of individuals or of nations, must inevitably be.

Ahab stands out in Israel's history as the most wicked of all kings. It is charged of him, "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." Yet in spite of his wickedness, he was a very religious man, and had surrounded himself with a multitude of counsellors. He had no less than four hundred prophets whom he was wont to consult before he took action. And they, knowing their master's will, always advised him to do whatever he wanted to do.

Ahab displayed one characteristic vice: he was a covetous man; he always wanted what the Germans call, "living room". It made no difference whether what he wanted belonged to anyone else: when he wanted it, he wanted it, and he resolved at all cost to possess himself of it.

In the immediate history of our text, he was visited by Jehoshaphat, the king of Judah—a good man, but sometimes good men keep bad company. When he was there, Ahab proposed that together they should attack Ramoth-gilead, and take it from the Syrians. Jehoshaphat, a good but weak man, consented. Some men of good intention are men of irresolute will, and are easily led. Jehoshaphat said, "I am as thou art, my people as thy people, my horses as thy horses." Ahab immediately consulted his four hundred prophets, and as usual they all told him to do what he wanted to do.

That is the kind of preaching people like. They like to hear a minister who will say nothing that will disturb their consciences, or even suggest to them that the course they are taking could possibly be wrong. They go to church to find confirmation of their evil or worldly ways,

and if the preacher says, "Go and do what you want to do", they say, "He is a very broadminded man." It is possible to be too broadminded. These four hundred men were very "broadminded", and told Ahab to execute his own designs.

Jehoshaphat seemed to be suspicious of their unanimity. When a company of witnesses come before the court and all swear to exactly the same thing without variation, the judge on the bench immediately says, "They are too perfectly agreed. There is collusion here." Such a situation is a happy hunting ground for any shrewd cross-examining lawyer. He will soon have such witnesses contradicting each other.

These men were all of one mind, and Jehoshaphat said in effect, "I do not like it. Is there not here a prophet of the Lord besides, that we might inquire of him?" The king of Israel replied, "There is yet one man, Micaiah the son of Imlah, by whom we may inquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so. Then the king of Israel called an officer, and said, Hasten hither Micaiah the son of Imlah." When the messenger reached Micaiah, he told the prophet all that had transpired, and added, "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.—Do not be singular; do not be a fanatic; do not be narrowminded." But Micaiah answered, "As the Lord liveth, what the Lord saith unto me, that will I speak."

Micaiah came to Ahab, and Ahab put the same question to him that he had put to the four hundred prophets, "Shall we go against Ramoth-gilead to battle, or shall we forbear?" Micaiah gave him the same answer as his own prophets had given: "Go, and prosper: for the Lord shall deliver it into the hand of the king." Ahab accepted what the four hundred prophets said without question, but when he found Micaiah in agreement with them, he was suspicious.

If I may institute a parallel, I am positive that if I were to preach such a sermon as some ministers I could name would preach, some of you would say, "What is wrong with the Pastor?" Said Ahab, "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 detected a note of irony. Perhaps he recognized that Micaiah was saying to him, "I know what you want me to say, and why you sent for me. You want me to say, Amen—so I say it. Is that not enough?" "No, you must tell me that which is true." "All right. 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." The king of Israel turned to Jehoshaphat and said, "Did I not tell thee that he would prophesy no good concerning me, but evil?"

But Micaiah had a further message: "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." We have been reading about the conference held in Washington between the special emissary of Japan, the Japanese Ambassador, Secretary Hull, and President Roosevelt. Did it ever occur to you that there is another place where conferences are being held over this matter? "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", said Micaiah, "behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

Do you understand that—a lying spirit from the Lord of truth? This is an infinitely sensitive universe, and in its moral constitution it is just as truly a universe, and not a multiverse, as in the physical constitution of the created order. The laws of God are very sensitive. The weatherman will tell you that if there should be a comparative vacuum here—what the meteorologists call a "low pressure" area, where the air is not packed, but loose as you sometimes find gravel on a road as you drive along in your car; or if you have flown in a plane, you know there are holes or pockets in the air, and your plane drops into that pocket like your motor-car on the road—the weatherman will tell you that his department received a telegram from Vancouver, or from beyond the Arctic, or from the Atlantic seaboard, and because of the reading of the barometer where there is a "high pressure" region, and the wind is already in a given direction, that there is a gale on the way. And the looser the air is here, the stronger will be the wind. That is how they predict a cyclone!

The same is true in the moral universe. Ahab had spent his whole life asking for a lie. Prophet after prophet had gone to him, telling him the truth; and so far as he was able to do it, he had silenced every voice that dared to tell him the truth. He said, "I do not want to hear the truth; I want my own way; I want everyone who speaks to me to agree with me, and to encourage me in my own way." He went on so far that the Lord said, "All right, Ahab, you have asked for a lie: I will let you have your own way. You have asked for a lying spirit: I will let you have one, and he will prophesy to your utter destruction."

It is a terrible thing, dear friends, that men—individuals and nations—can so cultivate a capacity for untruth as to render themselves incapable of believing the truth. The principle of this chapter will apply to Germany, and to Italy, and to Japan. It will apply to wicked nations, and to wicked men. It is possible for a man to close his heart against the truth of the gospel, refuse to believe God's Word, saying, "I do not want to hear it; I will not listen to anyone who tells me the truth"—until by and by he loses the capacity for understanding the truth.

The terrible penalty the liar pays for his lying, is not that no one will believe him, but that ultimately he finds it impossible to believe anyone else. The easiest way to get the advantage of an untruthful man is to tell him the truth. It is the one thing he cannot believe. He will believe a lie, but not the truth.

There is a parallel passage in the New Testament which says, "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." One marvels that

some people are so easily deceived, and feels like arguing with them, to show them the truth. But it would be useless.

### I.

Here was A MAN WHO, FOR A LONG COURSE OF EVIL, MERITED THE JUDGMENT OF GOD. Ahab was a wicked man. He deserved punishment of the severest kind. His cup of iniquity was full. There are men like that. Do not tell me that men do not deserve judgment: they do. If there be a moral government of the universe, it must be true. "The soul that sinneth, it shall die." "The wages of sin is death." Whether it applies to the individual or to the nation, that principle obtains. It was true of Ahab, a man who, by his wicked conduct, had merited the judgment of God.

And "let him that thinketh he standeth, take heed lest he fall." I spoke to you last Sunday evening of the reasons in our own national life why we should experience the chastisement of God, and why but for His mercy we might expect His judgments. But what a wicked nation Japan has been! The blood of millions in China cries out for judgment. Last night I heard from Britain a statement to the effect that Britain's declaration of war upon Finland, Rumania, and Hungary, has really no immediate military significance: it will change their relationship to us only formally now, but it will greatly affect their status at the Peace Conference. They will sit on the other side of the table.

Frankly, I have wondered about Japan. If Japan had not taken this plunge, if the war had concluded leaving Japan in possession of her powers—such as they are—we should have had another war in the Pacific a little later. She is a beast of prey whose claws must be cut, and whose fangs must be drawn.

Have you noticed how "crime waves" flow? There is a robbery somewhere, or a murder; and immediately news of it comes over the radio, and is carried in large headlines in the press—and in a little while there is an epidemic of the same thing. Some other gangsters say, "That is how they did it, eh? It is my turn now." Mussolini, then Hitler—we ought to have stopped them long ago. But these gangster-nations seemed to succeed, and now Japan says, "It is my turn." We have had a world-epidemic of national crime. A world-wide, international crime-wave. Sooner or later Japan would have to be broken in any case.

China has a population of four hundred million or more. You gave a little money to missions, and thought you were doing well—so you were. What a mercy that that nation of four hundred millions is now under the direction of a Christian man and a Christian woman, the wife as devoted as her husband. Napoleon said, pointing to China, "There sleeps a giant: let him sleep." But China is not sleeping. China has awakened, and has already inflicted terrific punishment on Japan, and has weakened her terribly.

In the Dutch East Indies there is a population equal to that of Germany's seventy million. The Dutch Empire has within it some of the richest deposits in the world. Of some things indispensable to the war, about ninety per cent. of the world's production is there. The Dutch East Indies is a veritable gold mine from the standpoint of a warlike nation.

The war is in the Pacific. Australia will be affected; New Zealand will be affected; and already Japan has struck at Hawaii—and that is nearer to our shores than

either New Zealand or Australia. The time has come for Japan to be reckoned with. I know it may seem to occasion the preoccupation of the United States, but taking a world-view of things, I am not sorry that Japan made up her mind to go to Ramoth-gilead.

## II.

This wicked man had not only merited judgment, BUT HAD PREPARED HIMSELF FOR JUDGMENT; AND EVEN THE INSTRUMENTS OF HIS DESTRUCTION WERE OF HIS OWN ORIGIN. How often you have seen the principle illustrated in the individual! We have a saying, "The man is his own worst enemy." When it is a physical matter, one can easily understand it. Someone says, "He is drinking himself to death. He is going down, and down, and down; and soon he will be a physical wreck, and will destroy himself." Sin always leads the sinner to self-destruction. There is a sense in which every evildoer, be he an individual or a nation, is a suicide. He destroys himself. The wilful liar might just as well take a glass green with arsenic and say, "I am going to end it all", and drink it to the bottom. These things are moral poison. They always destroy. Inevitably "the wages of sin is death." That law is not, an arbitrary enactment that may or may not be applied: it always operates, because it inheres in evil itself.

During the last war I presided one evening at a meeting for Sir George Foster. It was a meeting in which conscription was discussed. Sir George said, "Sir Wilfrid Laurier says that if he is returned, he will not rescind the Conscription Act. He will not need to. Put an Act of Parliament, a law, upon the statute books if you will, but it will never enforce itself. It is there, it is a rule of procedure for the Government; but if after putting it on the statute books, you elect a Government that has no sympathy with it, that will not enforce it, of what value is it? Many people are deceived because Sir Wilfrid says he will not rescind the Conscription Act. All he will need to do is to fold his arms."

Not so is the law of God constituted. Our laws are arbitrary. Even though they are said to be "enacted by and with the consent of his Majesty", he really knows nothing about some of them. They are not related to his own disposition—and with some of them he may not be in full sympathy. I am sure he would not be in sympathy with Mr. Hepburn's beer-parlour law, although enacted in his name. Not so with God's law. While personally transcendent, and over all, blessed for ever, yet the constitution of His universe is but the transcript of His own nature. I am not a pantheist, yet it is true that the world about us reflects the very moral nature of Deity. Its laws are what they are because God is what He is.

It is the law of fire to burn. You need no special enactment to make fire burn. It is the law of certain poisons to kill: to render them effective you do not need a judge and jury—only a fool to drink them. He will thereby constitute himself jury, and judge, and executioner, all in one. By his own folly he will bring the inexorable law of God into play, and die in consequence.

The same is true in national and international spheres. Nations cannot run amock, and violate the laws of God, without paying the penalty. And Japan has set herself for judgment. Mr. Cordell Hull, United States Secretary

of State, said to-day that in fifty years of public life, he had never known such a tissue of lies and misrepresentation as had been presented to the American Government by Japan. They thought they were going to lie their way into victory: they have instead lied their way into certain and overwhelming defeat. "I will be a lying spirit in the mouth of all his prophets."

A man can repeat a lie often enough to deceive himself, until by and by he comes actually to believe it. There may not be a word of truth in it, but after many repetitions by and by subjectively his mind responds to it; thereby he deceives no one else, but succeeds in deceiving himself. Observe the operation of this law in your own daily life, in the people with whom you meet. It is a terrible thing to deceive others, but it is a more fatal thing to deceive ourselves. That is what the sinner does. There is a colloquial phrase about doing certain things and "getting away with it". The gangster, the murderer, the man of sharp practice in business, think they can do certain things, violate the laws of God, and of the state, and escape the penalty. They cannot. One can as easily escape the cyclone. The moral vacuum, that void which sin creates when it drives God out, invites the whirlwind—and it always comes, always. It is coming to Mussolini; it is coming to Germany.

What of Germany? Germany tried to persuade herself—and the world—of her own invincibility, and of Russia's vulnerability. Said Hitler, "We will be in Moscow in six weeks." I have not heard that he has arrived yet. The tide turned, and instead of the enemy, in this case of aggression, being invulnerable and invincible, it begins to look as though Russia were invincible, and Germany vulnerable. Hitler lied to himself and deceived himself into thinking that he could control the world.

So did Ahab. So did Napoleon. So have all the workers of iniquity. But God holds His council in heaven, and some Micaiah says, "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." The day of judgment has arrived. Who is to be the executioner? Who will Ahab's executioner be? His prophets, Jezebel's prophets, pampered their master, spent their lives pleasing him, telling him what his ears wanted to hear; but those upon whom he relied as counsellors of wisdom, were at last his own worst enemies, and the executioners of the judgment of God.

I believe it will be so in the case of Japan. She has persuaded herself—and allowed Hitler to persuade her—that now is the time to strike. We may have reverses—we probably shall. We are at war with Japan. It may be that it is God's way of unifying the United States. This will mark the end of non-interventionism and isolationism. Thank God, the United States has never been really neutral in this war. We are grateful for what she has done, and for what she is doing. The great majority of the American people including the President, would have been at our side the moment war was declared. A friend of mine said to me back in the summer, "There might be a difference of opinion in respect to Germany, but there will be no disunity if Japan should strike." And even Senator Wheeler, the rabid isolationist, is on record to-day as saying, "Well, it is war; and we shall have to see it through."

The United States will be as one man in opposition to Japan, and, very likely, ultimately—and ere long—openly at war with Germany.

But it is a sad world, a sad world. The fire has now spread to almost every corner of the earth. Surely, surely, at such a time as this we ought to betake ourselves to the Word of God, to find out what we can about such a day. Certainly it is a day of judgment of some sort. Blood is flowing in rivers; millions have perished on the Russian front. Never in all history has there been anything like it. Now China who has had to defend herself alone so heroically and bravely, will heave a sigh of relief. Already her great generalissimo has intimated that the nation of four hundred millions has an inexhaustible supply of man-power; and when China becomes fully armed, it will be a dark day for Japan.

How those of us who know the Lord, who know that "all authority is given to (him) in heaven, and in earth", that He is King of kings, and Lord of lords, those of us who believe, who must believe that God is moving in a mysterious way His wonders to perform—how quietly, how softly, ought we to walk with God, that we may know what God the Lord shall speak, that He may speak peace unto His people, and bless His saints with peace.

I remind anyone here to-night who is not a Christian, that the sin of every individual is marked before God. There is but one way of escape. The judgment of God is as a mighty tornado, using my meteorological figure, a great cyclone. The Bible says it is: "Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart." It will find a vacuum; it will find a place from which God is displaced: there the judgment will fall.

Can you conceive of any way by which men and nations can escape the awful judgment of God, in view of the world's sin? Is there any man who can step into the breach? Oh no. I will tell you the way: "God was in Christ, reconciling the world unto himself." It was He Who stepped into the breach, "God manifest in the flesh." It was He Who received in Himself all the punishment your sins and mine had merited. And thus He restored the moral equilibrium, restored the balance, and made it possible for us to be at peace. The whirlwind of wrath died away into silence in the empty grave where the crucified Redeemer lay; and from there—and from nowhere else—may we go forth preaching peace by Jesus Christ.

Oh the folly of thinking for a moment that anyone but God Himself can repair the awful wreck that sin has made, and restore the soul to his lost image and likeness!

As we come to the Table to-night, the bread will be only bread, the wine only wine; but they are symbols of what God in the person of His Son, wrought in our behalf. Verily "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." Our only escape from the lying spirit is in Him Who said, "I am the way, the truth, and the life; no man cometh unto the Father but by me."

## A Great Ottawa Meeting of The Protestant League

Outside of the cities of Montreal and Quebec, there is probably no city in Canada that has such a large proportion of Roman Catholic population as the Capital city of the Dominion. THE CANADIAN PROTESTANT LEAGUE held its first meeting in the Capital Tuesday evening, December 9th. The meeting was held in the Conference Hall of the Chateau-Laurier. It is said to seat a few less than five hundred. We wish some of our ministerial friends who talk in terms of thousands could have seen that congregation. It was the sort of crowd that anyone who had not trained himself either to count, or estimate on the basis of the dimensions of a building, would have called a thousand people. The fact is, there were a few less than five hundred.

It was said that at least as many more were turned away. We know that as we entered the Hall, we met with many who were profoundly disappointed that there was no room. But the Conference Hall was the only auditorium available to us. Many ministers are sympathetic toward THE LEAGUE'S purposes, and would have liked to offer the hospitality of their building; but there is probably not a church in Ottawa that has not a large proportion of civil servants in its membership, and such is the fear of the Roman Catholic Church that the officials of many of these churches thought it would endanger the position of their members in the civil service if a distinctively Protestant meeting were held in their church. Surely nothing could better serve to emphasize the necessity for just such an organization as THE PROTESTANT LEAGUE.

The meeting was, of course, a perfectly orderly one. Many ministers were present, and a number of people were there from outside points who had come into Ottawa especially for the meeting.

The general interest and attitude of those present, taken with the attempt of perhaps an equal number to attend the meeting, indicate that there is still a very considerable Protestant remnant in the city in which the Government has yielded almost everything to the Roman Hierarchy.

The meeting had been well prepared for. Revs. Robt. Brackstone, Frank Wellington, and E. E. Shields, had looked after a number of details, the last named of whom had planned all the advertising. On the front and back of the street cars, inside the cars, as well as in both papers, there were prominent announcements of the meeting. THE LEAGUE is greatly indebted to these brethren for the splendidly efficient way they had prepared for the meeting.

The meeting was presided over by Rev. G. D. Little, Pastor of Chalmers Presbyterian Church, Toronto. Rev. T. Christie Innes, Pastor of Knox Presbyterian Church, Toronto, gave the first address, which was a very able pronouncement, showing the peril in which all lovers of liberty are placed by this Italian church which is really a Fascist state within a state. The message of Mr. Innes was enthusiastically received, and loudly applauded. The second speaker was the Editor of THE GOSPEL WITNESS.

About one hundred and fifty persons joined THE LEAGUE; and many earnest requests were received that THE LEAGUE should hold another meeting in Ottawa as soon as possible, and in a very much larger building.

We left Ottawa by the night train, arriving back in Toronto this (Wednesday) morning.

## Un-British Quebec

*Saturday Night* of Toronto, in its issue of December 6th, prints an article from *Le Canada* (the official organ of the Liberal Party, in Quebec) which is a reply to an article by the Editor of *Saturday Night* in the issue of November 29th entitled, "The Veto Power of Quebec." We should like to discuss both articles fully, but we can do little more than refer to them.

Mr. Sandwell states the case admirably when he says:

"Their (French Canada's) demand is that there shall be no compulsory service for anybody in Canada, no matter if everybody in Canada who is not a French-Canadian should desire it. French Canada must be exempt from military service, and because French Canada must be exempt from military service no other Canadian must be liable.

"Now this, I suggest, is an entirely impossible constitutional position. No nation can exist as a real nation on such terms. No real sovereign power can accept such a limitation."

And however they may try to dodge the issue, that is unmistakably the attitude of French Canada as a whole.

Our criticism of Mr. Sandwell's article is that it fails to place the responsibility where properly it lies. French Canada is not opposed to conscription because it is French Canada, but because the Roman Hierarchy always throws its weight in opposition to British interests. The Roman Catholic Church is anti-British everywhere, and is as dangerous to British interests as Hitler or Japan.

If proof were wanting, it is supplied in the following quotation:

"Overseas" has always signified—in 1899, in 1914, and in 1939—'across the Atlantic'. In the first two of these three occasions the word signified the despatch of Canadian troops to a continent other than the American, to participate in wars in which Great Britain had the primary interest, and in which Canada's participation proceeded solely from the attachment of the Anglo-Canadian population to the affairs of England and the Empire. In 1939, it was for the defence of Canada that we decided to participate in the war. If, instead, the argument had been invoked of the obligation to maintain the Empire in its integrity or simply that of coming to the aid of Great Britain in a conflict where our country did not see its own interests threatened, we are convinced that the affirmative decision of the Canadian Parliament would not have been unanimous."

Anything more fatuous than the following paragraph it would be difficult to imagine:

"Mr. Sandwell recognizes that when they speak to us of Gibraltar and Singapore (let us add Hong Kong) we may be excused for believing it a war for the maintenance for the Empire. But one cannot think in an 'Imperial' and in a 'Canadian' fashion both at once, and it is because the majority of the population of our country thinks in Canadian terms that it does not want conscription when our participation depends on the British or Imperial bond. In this case voluntary enlistment is enough. It will furnish all the combatants Canada can send if it is well used."

That "the defence of the British Isles is the sole indispensable factor of final victory" is sheer nonsense. Unless the seas were kept open, the trade routes defended, and the outposts maintained, Britain could not possibly become victorious over Hitler. It would be just as sensible to say that if you can prevent a man's heart from being penetrated by a bullet or a bayonet, you

need not trouble about his head or his feet, or any other part of the body. Of course the plain, unvarnished truth is that the Roman Catholic Church is the enemy of all human freedom, whether it be British or American; and one can talk until he is blind, it will make no difference to Quebec. When the St. Jean Baptiste Society virtually threatened civil war if conscription were introduced, and the children of Quebec are being taught the possibility of having to give their blood for their faith, it is useless to contend that the Roman Catholic Church is anything but the bitter and implacable foe of Britain; and equally of everything that is British-Canadian.

We said it at the beginning of the war, we repeat it: the Roman Catholic Church is a Fifth Column wherever it is found in the British Empire, or in the United States.

## NOTES

By John Ruskin

I have confidence in the central religious body of the English and Scottish people, as being not only untainted with Romanism, but immovably adverse to it: and, however strangely and swiftly the heresy of the Protestant and victory of the Papist may seem to be extending among us, I feel assured that there are barriers in the living faith of this nation which neither can overpass. Yet this confidence is only in the ultimate faithfulness of a few, not in the security of the nation from the sin and the punishment of partial apostasy. Both have, indeed, in some sort, been committed and suffered already; and, in expressing my belief of the close connection of the distress and burden which the mass of the people at present sustain, with the encouragement which, in various directions, has been given to the Papist, do not let me be called superstitious or irrational. No man was ever more inclined than I, both by natural disposition and by many ties of early association, to a sympathy with the principles and forms of the Romanist Church; and there is much in its discipline which conscientiously, as well as sympathetically, I could love and advocate. But, in confessing this strength of affectionate prejudice, surely I vindicate more respect for my firmly expressed belief, that the entire doctrine and system of that Church is in the fullest sense anti-Christian; that its lying and idolatrous Power is the darkest plague that ever held commission to hurt the Earth; that all those yearnings for unity and fellowship, and common obedience, which have been the root of our late heresies, are as false in their grounds as fatal in their termination; that we never can have the remotest fellowship with the utterers of that fearful falsehood, and live; that we have nothing to look to from them but treacherous hostility; and that, exactly in proportion to the sternness of our separation from them, will be not only the spiritual but the temporal blessings granted by God to this country. How close has been the correspondence hitherto between the degree of resistance to Romanism marked in our national acts, and the honor with which those acts have been crowned, has been sufficiently proved in a short essay by a writer whose investigations into the influence of Religious upon the fate of Nations have been singularly earnest and successful—a writer with whom I faithfully and firmly believe that England will never

be prosperous again, and that the honor of her arms will be tarnished, and her commerce blighted, and her national character degraded, until the Romanist is expelled from the place which has impiously been conceded to him among her legislators. "Whatever be the lot of those to whom error is an inheritance, woe be to the man and the people to whom it is an adoption. If England, free above all other nations, sustained amidst the trials which have covered Europe, before her eyes, with burning and slaughter, and enlightened by the fullest knowledge of divine truth, shall refuse fidelity to the compact by which those matchless privileges have been given, her condemnation will not linger. She has already made one step full of danger. She has committed the capital error of mistaking that for a purely political question which was a purely religious one. Her foot already hangs over the edge of the precipice. It must be retracted, or the empire is but a name. In the clouds and darkness which seem to be deepening on all human policy—in the gathering tumults of Europe, and the feverish discontents at home—it may be difficult to discern where the power yet lives to erect the fallen majesty of the constitution once more. But there are mighty means in sincerity; and if no miracle was ever wrought for the faithless and despairing, the country that will help itself will never be left destitute of the help of Heaven" (Historical Essays by the Rev. Dr. Croly, 1842). The first of these essays, "England the Fortress of Christianity," I most earnestly recommend to the mediation of those who doubt that a special punishment is inflicted by the Deity upon all national crime, and perhaps, of all such crime, most instantly upon the betrayal on the part of England of the truth and faith with which she has been entrusted.

## Bible School Lesson Outline

Vol. 5 Fourth Quarter Lesson 51 December 21st, 1941

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

### THE VISIT OF THE MAGI

Lesson Text: Matthew 2.

Golden Text: "Thou shalt call his name JESUS: for he shall save his people from their sins"—Matthew 1:21.

#### L. The Babe in Bethlehem—verses 1 to 12.

Christ was born King of the Jews (Psa. 10:16; John 18:33-39). He was the Desire of all nations, the Hope of the world (Hagg. 2:7; Mal. 3:1). The Old Testament depicts the preparation for the Messiah, describing the origin of the race, the entrance of sin into the world, the need of redemption and the Divine purpose of sending the Messiah, Who should bear the sins of the world (Isa. 52:13-15; 53:4-11). Now in the consummation of the age He had come, that the word of the Lord might be fulfilled. The majority of the Jews failed to recognize their King in the lowly Jesus Who was born of the Virgin Mary in the days of Herod the Great, King of Judaea. But to the faithful remnant who waited for the consolation of Israel He was revealed as their long-awaited Messiah (Lk. 2:25-38).

In the person of our Saviour were gathered all the treasures of the knowledge of God (1 Cor. 2:6, 7; Eph. 1:6-8; Col. 1:19; 2:3); He is the Wisdom of God (1 Cor. 1:24, 30). It was appropriate that the wise men should search for Him. Blessed are they who seek Him diligently, for verily they shall find Him; He is the Truth Incarnate (John 1:14-17; 14:6).

Christ is the Theme of the prophetic word (Num. 24:17; Deut. 18:15, 18; Psa. 110:2; Isa. 7:14; 9:6, 7; 11:1-4; 25:9).

The scribes and Pharisees did right in exploring the Scriptures to learn what had been written concerning the coming of the Christ. They believed God's revelation regarding the place where He should be born, but they would not receive all that the prophets had written regarding Him (Mic. 5:2; John 7:42).

Against the Christ of God the forces of Satan have been arrayed in deadly combat throughout the ages. The Arch-Enemy of mankind attempted many times to frustrate the purpose of God to redeem men through the sacrifice of Christ on the cross (Gen. 3:15). He would have rejoiced, if he could somehow frustrate the Divine plan. Herod was one of the instrumentalities through whom Satan hoped to conspire against God (Isa. 14:13, 14; 2 Thess. 2:3, 4). The wicked monarch's plot to murder the young children of Bethlehem was inspired of Satan, who thought thus to destroy the Royal Seed.

Our Lord Jesus Christ accepted the worship of mortals and called for it, showing that He is God (Matt. 14:33; Lk. 24:52; John 20:28). The Magi fell down at His feet and worshipped Him, offering Him gifts; gold, the symbol of royalty (Psa. 21:33), frankincense, the emblem of a fragrant life (Song of Sol. 3:6) and myrrh in token of His suffering and death (John 19:39). Let us all adore Him (Psa. 150)!

#### II. The Son in Egypt—verses 13 to 18.

As the Son of God, our Saviour was constantly under the protection of His Father (Psa. 91:11, 12; Matt. 4:6). Herod's secret plot to destroy the young child was effectively stopped.

Angels were sent to warn Joseph of the danger to the Lord Jesus. The angels delighted to minister to Him at all times (Matt. 25:31; Heb. 1:6, 7). They were the Father's emissaries to protect, to comfort and to strengthen Him (Matt. 4:11; 26:53; Lk. 22:43).

Early in the earthly life of Christ we find Him being subjected to the ills of the flesh; cold, heat, hunger, thirst and weariness. All of these trials would be encountered as the holy family travelled through mountain, plain and desert to Egypt. As a Son Christ learned obedience by the things which He suffered, and thus became the perfect Sacrifice (Heb. 2:9, 10; 5:8, 9).

The prophetic word which said that God called His Son out of Egypt was fulfilled in this incident (Hos. 11:1). Israel as a nation was a son of God, called out of Egypt when redeemed by the hand of Moses (Exod. 4:22, 23). Thus that word had a double fulfillment.

The cruel inhuman slaughter of the innocent babes of Bethlehem (Jer. 31:15) is a sample of the extremes to which a person may go who allows himself to be used as an instrument of Satan. Many like deeds are being committed in our own day. The heart which is hardened against the Lord becomes incapable of good (Exod. 8:19, 32; 9:7, 12, 34, 35; Ezek. 3:27; Dan. 12:10; 2 Tim. 3:13; Rev. 22:11).

#### III. The Youth in Nazareth—verses 19 to 23.

Herod the Great and his associates had died, as the angel informed Joseph, but Archelaus his son ruled in Jerusalem in his stead. No sooner was one danger passed than another seemed imminent. Does this not illustrate the truth that Satan departed from Christ at one time, only to return later? The enemy was ever on the watch for a favorable opportunity to attack the Son of God (Lk. 4:13). Nor can we who are the children of God afford to be off our guard at any time, lest the Adversary gain an advantage (2 Cor. 2:11).

Christ dwelt in the home of Joseph and Mary at Nazareth, and was subject unto them (Lk. 2:39, 40; 3:51, 52). Christ is our Righteousness (Jer. 23:6; 1 Cor. 1:30); He wrought out righteousness for us by coming to the earth and living a perfect life (Matt. 3:15; Rom. 8:3, 4; 2 Cor. 5:21; Phil. 3:9). He was holy, harmless and undefiled, while sojourning in the midst of wickedness (Heb. 7:26; Rev. 15:4). He was perfect in His Manhood, as in His Deity.

The prophecy of Christ as being called a Nazarene probably refers to Isaiah 11:1, where He is spoken of as a "netzer ('rod') out of the stem of Jesse". The town of Nazareth did not have a good reputation (John 1:46), and the unjust and unkind remarks of the inhabitants of that place formed part of the burden of humiliation which our Saviour bore for our sake (Psa. 31:11-13; 38:11; Phil. 2:6-8). How condescending and how infinite His love for us!

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