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The Utter Wickedness and Folly

Continued from page 1
not even require for the justification of such a result from such a trumpety offence, to call on expositors who have wholly without warrant from anything in the Scriptures, ventured to say that "Canaan seems to have been a criminal participator in his father's conduct, and to have transmitted all his lewd and profligate qualities to his descendants." While some anxious to justify what is to the ordinary man, plain injustice, have resorted to that fiction, Onesimus Secundus has no need for such a reason; he insists that it is "accurately in keeping with God's recorded dealings with His creature man. Others may vainly say: "Nothing can be good in him that evil is in me:" and it is quite obvious that he would not have approved of his namesake of the Epistle to Philemon, being received by his former master "Not now as a servant, but above a servant, a brother beloved."

He thinks, too, that the defeat of the Kings of Sodom and Gomorrah and the Cities of the Plain, who ruled over a Canaanish people, by the Kings of Elam and Shinar) Shemites though this was 400 years after Noah's fateful prophecy, the destruction of the Gibeonites, 230 years later still, as well as the affliction of Nebuchadnezzar were striking examples of the truthfulness of Noah's malediction.

Passing over the justification claimed for slavery to be gleaned from the pages of the New Testament, we find a dissertation on the Physical Evidence to show God's method of carrying out His judgment upon the descendants of Ham. This he finds in the color, which cannot be explained on scientific grounds, and we must look elsewhere for the true explanation, and that can be found only in the episode of Ham. The author is wholly confident that "the Negro... is marked by a deficiency of cerebral matter..... and unfitted rom his organisation and.... physiological laws.... to undertake the responsible duties of a free man:" and "that all-wise Being determined that Ham's descendants should be employed by another because His wisdom told Him they would not voluntarily employ themselves."

The Negro had to be made a slave in America because "the white European could not and the native American (i.e., the Indian) would not work. Emancipation "places the African slave in a position of freedom, which, in the Northern States of America is an actual cruelty—it is not difficult to see both the ignorance and the wickedness of the act—mocking him in his abject inability to know what freedom is, and mocking God, Whose wisdom first placed him in this position."

The dreadful, "the terrible calamities," Emancipation has brought with America and England, we find taking up a whole section. The "headlong infatuation" of Wilberforce, has much to answer for, as have the beliefs of Washington, Jefferson and Madison: men who "imagine they must have God upon their side, because they advocate the removal of slavery—over-

look the decree of the unchangeable God, which has said it shall never cease (Levit. XXV, 45, 46)" "America's enormity in this matter is very great—their richest merchants owe their wealth to "slavery; and" it is no comfort—to see the country that gave birth to the airy cabin of Uncle Tom brought under God's heaviest displeasure". That Slavery "is at the root of the war now raging in America" is admitted by practically everyone—what is to be done?

The only way to avert the terrible scourge of war is for Congress to pass two resolutions and—humbling themselves in God's sight, proceed to act upon them—the first resolution must be to abandon at once—abolition—which is proved to be antagonistic to the word of prophecy—the second to pass laws to protect the slave." "Slavery was divinely appointed—but let this be done— and God may yet stay His sword."

And what is England to do, to escape punishment by the Almighty? She must insist upon the United States giving up the system of abolition and establishing a code of laws for Negro protection."

And all this but seventy years ago!
—William Renwick Riddell.
Osgoode Hall, Toronto,
October 14th, 1930.

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