

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
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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"HAVING DONE ALL, TO STAND"

There is a difference between a morality which consists in external conformity to moral standards, and an inner but higher spiritual obedience in desire, motive, and aim, to the searching and exacting requirements of that divine law which is holy, just, and good. So also must we clearly distinguish between the holy warfare with spiritual intelligences in heavenly places, and the battle for righteousness which all morally decent people must fight on the plane of ordinary common morality, in individual and wider fields of activity.

But the principles which determine the issue of the conflict on each plane differ only in degree and not in kind. Hence the inspired directions for the successful maintenance of spiritual values are equally cogent as a guide for the determination of national and international issues.

First of all, whether the negotiator uses maxims or Maxim guns, he must be sure of reserves of power equal to the forces against whom he goes forth to battle. Hence, the Christian is admonished to "be strong in the Lord, and in the power of his might". To be sure that we are on God's side, rather than concern ourselves to ask Him to be on ours, is, as Abraham Lincoln observed, the all-important consideration. And whoever sincerely wages war against evil may be sure that his alliance with heaven will not be cancelled at the critical hour.

To be fitted for any such moral conflict, one must wear a girdle of truth, the breastplate of righteousness, have his feet shod with "the preparation of the gospel of peace", and bear a shield of faith. It is folly to attempt to walk paths of peace without truth and righteousness, and equally futile to expect to be able either to make or to preserve peace unless and until faith has been substituted for fear.

Nor can the most subtle psychology guard the mind from mistakes unless it be shielded by a helmet divinely provided, and protected by a sword, the moral constituents of which have been "bathed in heaven". And to all this must be added the preservation of an open line of communication to the source of supply, maintained by prayer.

But where all these principles operate to bring one into a certain moral position, we can but exhort our souls, "having done all, to stand." Herein is the divinely-prescribed formula for anyone who, in any sphere of

human relationship, would undertake to establish peace.

How sadly lacking in these essential qualities has been the Empire's foreign policy of recent years. It is useless to exhort anyone to "stand", who has not first of all "done all". We believe such a formula as the sixth chapter of Ephesians suggests would lead Britain in the only sure paths of peace. We do not believe the conscience of the Empire can ever be satisfied until we have done all, and stand.

In religious matters, we have dealt with some people who vehemently insist upon certain courses being taken, but who make little or no effort to assist in the taking of them. To-day we have met with a number of men who walk softly and solemnly, almost physically ill with a sickening sense of humiliation at Britain's course—but all but paralyzed by Canada's silence. Our geographical remoteness from the theatre of dispute, and our assumed immunity from the likelihood of immediate attack, have made both Canada and the United States politically pharisaical in their criticism of the conduct of European affairs.

This Editor is not responsible for Canada's silence and inaction, and condemns the cowardly self-interest by which it is dictated. Notwithstanding, we should have no heart, just now, to sing the popular war-song, "We'll never let the old flag fall"; for the flag has already been dragged in the mire of expediency, and insolently trampled under German feet.

We hope we are mistaken in our estimate of the Chamberlain mentality, but it seems to us that the British Premier has a mind very much like that of the late Woodrow Wilson who seemed obsessed with the idea that the only true political wisdom must emanate from his cranium. No man directly related to the Great War, outside of those who provoked the conflict, proved to be such a scourge and an ultimate disturber of the world's peace, as the late Woodrow Wilson.

Mr. Chamberlain, without consulting the government of Czechoslovakia, undertook to interview Hitler personally; and seems to have gone downstairs to the burglar to tell him he might help himself to a neighbour's treasures with impunity. It was the Premier's first aeroplane flight, and, by it, in Britain's behalf, he sowed the wind: in time to come others will find flying still more difficult—when we all shall have to reap the whirlwind.

THIS WEEK'S SERMON

The sermon appearing in this week's WITNESS was delivered to a great congregation in Massey Hall last Sunday evening. International events have moved rapidly since then; but nothing that has occurred, in our view, justifies any change of mind from that expressed in the sermon appearing in this week's issue. But since "wisdom is justified of her children", the subsequent course of events will show whether or not a wise course has been pursued.

NEWS OF UNION CHURCHES

THE CONVENTION

The Eleventh Annual Convention of the Union will be held on October 25th, 26th and 27th. The place of meeting will be Cooke's Presbyterian Church. Once more these good neighbours of Jarvis Street Church have extended the circle of their hospitality to include the whole fellowship of Union churches. We are most grateful for this practical and cordial demonstration of the spirit of true Christian unity on the part of our fellow-believers of Cooke's Church, in which Jarvis Street people have already learned to feel quite at home. There will be ample accommodation for all our Convention needs, and the church is centrally located on the corner of Queen and Mutual streets, only two blocks from Yonge Street, and within five minutes' walk of Jarvis Street.

Next week we hope to announce the details of a programme of unusual interest. In the meantime keep the place and time in mind and let all our churches be much in prayer that this Convention may be a time of refreshing for all.

Once again we would remind all the churches that our Convention year ends on September 30th—one week from now—and that all monies for this year must be in the Treasurer's hands on or before that date. Let us give and pray, that we may have balanced books to present to the Convention.

Thanksgiving Rally

A Thanksgiving Rally will be held in Briscoe St. Baptist Church, London, Ontario, on Monday, October 10th. There will be two sessions, 2.30 and 7.30 p.m. Standard Time. The guest-speaker will be Dr. Harry Hamilton, pastor of First Baptist Church, Buffalo, N.Y. The singing and music for the day will be under the able direction of Mr. Cyril Redford (Toronto Radio Soloist) and his eight musical messengers. Tea will be served in the Sunday School room at 5.30 p.m. Bring your own basket for yourself and your family. All are welcome. Write the pastor: Rev. R. D. Guthrie, 119 Emery St., London, for further information.

GUELPH—Rev. H. H. Chipchase. "During the present year we have been faithfully sowing the Word, and enjoying good times. In the last two or three weeks we have witnessed the greatest outpouring of blessing that we have ever experienced in our church. For some months we have been praying for three men who were seemingly very hard cases. They openly said that they would never take their stand, and above all they said that they would never be baptized. We simply kept on praying. Week after week we prayed. We noticed a softening, then a week or so ago the break came, and what a time we have had since! We had announced for September 18th that two would be baptized, but instead of two there were four more who came out and were baptized that night. What a joy it was to baptize four men and two ladies! But that was not all. The Holy Spirit was dealing with souls during the service, and afterward a man who was saved but who refused to see baptism, came and applied to be baptized as soon as possible. We feel that we are on the verge of the greatest blessing in the nearly eight years of my pastorate here in Guelph. Relatives of others unsaved report that the Spirit is striving hard with many of the unsaved attending our services. Will you not pray with us, that those under conviction will yield to the Spirit's urging? Last night the attendance packed our building to the utmost capacity. Primary benches and the pulpit chairs had to be used to seat the crowd.—H. H. C."

ALTON—Rev. John Hunter. "The summer months have been a time of real spiritual blessing. We have been carry-

ing on a morning Sunday School eight miles from Alton, and have been very much encouraged by the numbers coming out. Each Sunday we have had from forty-five to sixty-five. They are from all denominations, and we trust that the Lord will give us souls in that little country district.

We also had a two weeks' evangelistic effort in Hornings Mills. The meetings were held in the Institute Hall, and eight young people professed faith in Christ. Out of the eight, six were between seventeen and twenty-one years of age. What a joy it was to see one young man whom we had been praying for take his stand for Christ! The opposition was very bitter, but where sin abounded grace did much more abound.

On Sunday, September 11th, four were received into membership at Alton. On September 18th, two young women were baptized, and there was a splendid attendance at the service in spite of heavy rain. We expect to have another baptismal service in the near future, as others have decided upon the step. How we praise Him for His goodness to us and for the evidence of His presence!"

Bible School Lesson Outline

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

Vol. 2 Fourth Quarter Lesson 40 October 2nd, 1938

PAUL PREACHING AT CORINTH

Lesson Text: Acts 18.

Golden Text: "Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace."—Acts 18:9.

I. Aquila, Paul's Companion in Labour—verses 1-3.

If Athens was the cultural centre of Greece, Corinth was its commercial centre. The city was prosperous, and its inhabitants were too busily engaged in the pursuits of trade to indulge in such intellectual discussions as pleased the Athenians. Wealth and luxury were combined with licentiousness and immorality, affecting even the Church at Corinth. The experiences of the Apostle Paul in Corinth centre around certain individuals.

Aquila and Priscilla were natives of Pontus, a district in the northern section of Asia Minor, bordering on the Black Sea. Though expelled from Rome, they returned later (Rom. 16:3, 4). They travelled from Corinth to Ephesus with Paul, remaining there for a time (verses 18, 26; 1 Cor. 16:19). Shortly before the martyrdom of Paul we find them in Ephesus once more (2 Tim. 4:19). The Church met in their home at Rome and at Ephesus.

Paul's association with Aquila in business was used to further the interests of the Lord's work. They were companions in the labour of the Lord as well as companions in tent-making.

Paul was not ashamed to labour with his own hands (Acts 20:34; 1 Cor. 4:12; 1 Thess. 2:9; 2 Thess. 3:8). Practical industry need not be a hindrance to high spirituality. All honest labour may be glorified by being performed in the spirit of devotion to the Lord (Rom. 12:11; 1 Cor. 10:31; Col. 3:17). Christ Himself did not scorn the carpenter's bench. The fact that Paul was a maker of tents is reflected in the language of 2 Cor. 5:1.

II. Crispus the Chief Ruler of the Synagogue—verses 4-11.

Silas and Timothy returned from Macedonia where they had remained while Paul was at Athens (Acts 17:14). Their presence relieved the Apostle of anxiety concerning the converts in the north. Christian friends are the gift of God. They can do much to comfort, cheer and encourage us in the way (Acts 28:15; 2 Cor. 7:6).

Paul found himself constrained or "straitened" in spirit (Revised Version reads "constrained by the word") to preach the Gospel to the Jews with more intense zeal than before (1 Cor. 9:16; 2 Cor. 5:14). However, they refused to hearken

(Continued on page 8)

The Jarvis Street Pulpit

CANADA'S DUTY IN VIEW OF THE WORLD-MENACE OF HITLERISM

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

Preached in Massey Hall, Toronto, Sunday Evening, September 18th, 1938

(Stenographically reported)

"Wherefore he saith, God resisteth the proud, but giving grace unto the humble. Submit yourselves therefore to God. Resist the devil, and he will flee from you."—James 4:6, 7.

"Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:

"Whom resist stedfast in the faith."—I. Peter 5:8, 9.

In common with all people cognizant of the present international situation, I think I may safely assume that we feel something of the solemnity of the hour in which we live, and of the importance of learning how to assume a right attitude toward the issues involved. I shall not weary you by a recital of what you have all read in your newspapers, but I shall rather endeavour to bring to bear upon the facts of which you are already informed, such light as may shine, not only from particular texts, but such light as must reside in any truly Christian philosophy of life, and which therefore may appear by the application of Christian principles to the exigencies of individual and national experience.

This is not an hour when anyone may be helped by extreme and frenzied denunciations of one's peculiar aversions: rather it is a time for calm and cool reflection. Though we may seem to lose a little time, we must stop at the crossroads long enough, through the darkening hours, accurately to decipher the divine signboard. We cannot afford to take the wrong road, for it is quite probable that we shall have neither time nor opportunity to retrace our steps, or to correct our errors. No lasting good can ever be achieved by people in a hysterical frame of mind. It may be that in the excitement engendered in a great fire, a man may find strength to carry out the piano unaided—I have heard that that is possible. But if he does, he is likely permanently to injure himself—and probably ruin the piano into the bargain.

It may assist you to follow my thought if I give you at the outset an outline of my argument. I want first to discuss with you very soberly *certain fixed and invariable principles of individual and national morality*; then to consider *the relation of those principles to the philosophy of political totalitarianism, by which the world—not only a part of it, but the world—is just now being menaced*; then we shall consider *the application of those principles to the present international crisis*.

I.

Let us consider THE ELEMENTS THAT ENTER INTO ANY RIGHT CONDUCT ON THE PART OF THE INDIVIDUAL OR THE NATION. I make no apology whatever for approaching this whole question from a distinctively Christian point of view. The fact is, *we must have some standard of judgment*. There cannot be many standards: there can be only one. In any organized lawfully ordered community there must be certain fixed standards recognized by everyone, standards of weights and measures, for example. You cannot make your own weights, and call anything you like a pound. There must be sixteen ounces.

You cannot make your own money: there must be a general currency of fixed and recognized value. That is part of the price we pay for residence in an ordered community. If you can find a place where you can play Robinson Crusoe, you may do as you like, and be a law unto yourself; but if you are to live in relation to your fellows, there must be some moral standard by which conduct is to be regulated. A red light, to one man, must not mean a green light to another. If a man happens to be colour-blind, he ought to get someone to go with him when he drives; otherwise he will get into trouble. Only thus can human life be ordered.

Let us remember that men were made to live in ordered communities. God did not intend that any man, or any group of men, should be a law to himself, or to themselves. He "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation." Hence, *He has given us His law*. There are laws of nature, fixed and invariable. There are laws of nature written in our own physical being; and also laws which govern our moral conduct; and they are as fixed and inexorable as the laws which determine our physical existence. They are not subject to alteration or amendment; they come from Him in Whom there is no change. The only standard of individual and national conduct that can be accepted is that which is summarized in the divine pronouncement which relates a man to God above him, and to men about him, and which we call the Decalogue.

Having said that, let me proceed farther and say that *there is no scriptural warrant for the philosophy or practices of pacificism, whether in the individual life or in national life*. The scriptures I have read to you suggest that evil is always to be opposed. We are to strive against it. We are to do battle with it. We are never to countenance it. We are to "abhor that which is evil; cleave to that which is good". The inner attitude of mind, the attitude of the inner man, invariably will ultimately determine his outward course and conduct, and inevitably shape his character. It is only as we hate evil that we shall be sure to shun it, and even the appearance of it. It is only as we learn to love that which is good, we shall learn to cleave to it.

Nor are principles of pacificism permissible even in the realm of religion. We are earnestly to contend "for the faith once for all delivered unto the saints". There is no scriptural justification to be found anywhere for any man's neutrality in respect to moral questions. I care not where the question is, whether it be in Egypt, in Quebec, in Ontario, or in Germany, the moment one be-

comes cognizant of it, he cannot be indifferent to it. We are bound to take up some attitude toward moral questions—as we do when we read our newspapers. When we observe human conduct we always say of certain things, "That is right", and of others, "That is wrong." Immediately we take up an attitude toward a question, whether it is right or wrong. We must be positively against the wrong, and positively for the right.

The devil transforms himself into an angel of light, and into an angel of peace always, when it means refraining from opposing error. We have observed this religiously now for many a day. Someone says, "It makes no difference to you whether truth or error prevails; mind your own business." It is my business whether truth or error prevails. As a man of moral responsibility, I am related to it; I cannot escape it. So thoroughly ordered and infinitely sensitive is this universe, that we are part of it; and one cannot let evil alone, as we are advised nowadays. We have had it in the pulpit now for a generation. "Never mind! Never mind! Never mind if people deny the Bible. Never mind if people reject the Deity of Christ, and say He is not the Son of God. Never mind: preach what you believe, and never mind."

That is what some would tell me about my address of last Sunday evening. "If Rutherford wants to lie himself around the world, as one of the devil's chief agents, let him go." That is not scriptural. By that policy the devil has made such progress religiously that many Christian churches have been transformed into places of pagan assembly.

He has made the same progress politically. In the name of religion, men have preached pacificism, telling men to beat their swords into plowshares, and their spears into pruning-hooks; that war is always wrong; that the proper Christian attitude is to be at peace—at peace. That is a negation of everything the Bible teaches. The peace of the gospel is bought with blood. The worst enemy of peace in any realm is the pacifist—I have said it before. The last Sunday evening address I delivered in the church before it was burned, we protested against the policy of attempting conciliation with Hitler and Mussolini. I sent that night a cablegram to Mr. Anthony Eden in the name of the congregation, congratulating him on his stand against further concessions. From then until now, Britain has conceded and conceded; surrendered and surrendered. We have done nothing but surrender—and what have we accomplished? "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" You cannot surrender to evil without its ultimately mastering you; it becomes your lord, and you become its slave, in whatever sphere of life the issue may be determined.

But I will not blame our political leaders in England so much, because the churches of all names—Baptist, Methodist, Presbyterian, Congregationalist, Anglican—to an appalling extent have departed from the Bible, and the principles of the Bible; and have fed the people on a philosophy elaborated out of their own heads, out of their own thinking, that is alien to the eternal principles of righteousness. They have created a public opinion which has stripped Britain of her might, and made her almost impotent in the face of the worst evil that has ever come

upon the world. The greatest sinners, the men who are chiefly responsible for the chaotic condition of the world to-day, are the men who have failed to recognize the principle of the verses I have read to you, that we must resist the devil. We must resist error; we must resist every departure from the revealed will of God—or else pay a fearful price for our inaction.

It is possible thus to create a pacifist attitude and atmosphere until it becomes impossible for those who are elected to governmental positions, to do anything but conform to the popular desire.

The state is the collective life of the individual. You cannot expect a higher standard of morality in the state—which is only a collection of individuals—than obtains in the individuals themselves. You cannot erect a stone building of brick. The character of the whole will depend upon the quality of each individual part. If there is to be a high standard of national righteousness, and if the government is to take straightforward courses on great moral issues, we must build up from the common people, from the rank and file. It is only as the citizenry of any country becomes moral, that the government will be moral; it is only as they become true and courageous that they may expect a like quality in the ruling body.

The state is bound by the moral law, and is organized to enforce it. I cannot escape gravitation. There is a little distance, longer than I am accustomed to step, down to that floor-level from this platform. I may go down the stairs safely; but if I set that operative law at naught, I shall get into trouble. The moral law for individuals and nations is just as unavoidable as any natural law: it is written into the nature and constitution of things. A man cannot do wrong without paying for it. A nation cannot do wrong without paying for it. Neither man nor nation can do right without inevitably, and as a matter of course, reaping the reward of righteousness.

The state is organized to exercise more than moral suasion. I have often reminded you of it in one way or another, but I remind you again: that the state, as an organization of human individuals, is a divine institution. The very first law that was ever given to human hands for enforcement was a law designed to preserve human life: "Whoso sheddeth man's blood, by man shall his blood be shed, for in the image of God made he man." The state was thus established upon its most valuable asset, namely, the lives of those who compose it. It is the office of the state, therefore, to preserve not only the material interests but the moral interests of its citizens.

Morality, ultimately, is invincible. Right, in the absolute sense, as coming from God, the law of righteousness emanating from Him, is a part of the divine nature, and is as invincible as God Himself. Righteousness, ultimately, must prevail. God will not be driven from His world. The man who takes sides with God on any issue, in the end, will be victorious. "He always wins who sides with God", though he has no one but God to stand with him. I say, no one can be tolerant of moral evil without suffering from his toleration. The familiar lines of Pope are true to human experience:

"Vice is a monster of such fearful mein
That, to be hated, needs but to be seen;
But, seen too oft, familiar with her face,
We first endure, then pity, then embrace."

If we "endure" evil, ultimately we shall willingly embrace it. We need to take the long view, and remember there is such a thing as the harvest of the years. A cer-

tain man who has no family, no one to care for after he has gone, may build a house and say, "I do not care what becomes of it after my day; it will last my time; I have no interest beyond my time; what may take place when I am gone, is not my concern." But that would be an unworthy attitude toward life. That is to become like the beasts that perish. Hezekiah played the fool by his vain-glorious behaviour in the presence of the ambassadors from Babylon, and God, through Isaiah said, "Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the Lord. And of thy sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." And Hezekiah answered, "Is it not good, if peace and truth be in my days?" Thus the man or nation who thinks only of "peace in my days", will sow seed that will issue in a terrible harvest in time to come. In emergencies like the present we should consider, not what at the moment may be profitable, but what will serve the world's interest in the future.

Read the biographies of the great statesmen of Britain, the life of Pitt the Younger, for instance, who died really in agony for fear of Napoleonism which as yet had not been conquered, after he had earlier stood like a rock in the British House of Commons against Fox and others, saying, "I will not negotiate with Bonaparte; I will not hold commerce with him; I will not recognize him as anything but an outlaw who is to be subdued." If you want some iron put into your blood, read Pitt's speech on his refusal to negotiate with Bonaparte. I wish some statesmen would read it to-day. There are men with whom we cannot afford to negotiate. We must take the long look, for we cannot be indifferent to another's injustices without thereby inviting injustice to ourselves.

You may say, "I do not care what happens to Czechoslovakia. They live in Europe: I live in Canada." You will have to care! "With what measure ye mete, it shall be measured to you again." In some form or another, that law is inexorable.

II.

Look for a few minutes at the PHILOSOPHY OF POLITICAL TOTALITARIANISM. What is it? What is our conception of the state, as constituents of a democratic community? Demos means people. Democracy means the rule of the people. The government of a true democracy is an expression of the collective will of the majority of the people. There can never be voluntary unanimity, but the majority must rule. And the majority must respect the rights of the minority. So we have in Parliament a Government and an Opposition. What is a Government? Just now in Ottawa it is a company of men who belong to a certain political party that is called Liberal. What is the Opposition? It is a company of men belonging to another party called Conservative; with some representatives of other parties.

You know, of course, why the Opposition is called, "His Majesty's Loyal Opposition"? Why are they in the House? Not to oppose the state, or the interests of the state, not to render opposition to His Majesty the King, and what he represents as the head of an organized society, but merely to oppose the methods by which another party thinks the interests of the state may best be served. You may have a Liberal Government to-day,

and a Conservative to-morrow, and something else another day; but no one supposes that the men who sit on the Opposition benches have not at heart the well-being of the people as much as those on the Government side. And if in a general election you cast your vote for your party, and lose it, what will you do? Be a good little boy, go home and get on with your business, pay your taxes, and obey the law. Thus we work together, and live together.

I do not say that our principle of government is ideal, but it is the best we have, the best that has as yet been found. I have before remarked that in spite of all its defects, a democratic system of government has at least this advantage, that when government of the people ceases to be *for* the people, it can always be remedied *by* the people. We have the remedy in our own hands. That is the chief advantage of our principle of government. Sometimes we do not like things as they are. I think I have told you that I am not entirely satisfied with the administration at Queen's Park! But we must go on, live and let live, and hope for a better day.

—What have we in the state that now threatens us? What is the philosophy of Totalitarianism? It is this, that a state must be absolutely unanimous. It must be unanimous in thought; it must be unanimous in speech; it must be unanimous in action. No one is allowed to think or speak, or act, in Germany as an individual except Hitler. No one is allowed to do anything except as Hitler permits.

That philosophy of things involves *the suppression of individualism*. What is Christianity? Not the building of institutions. A church may be useful in its place, but the gospel has prospered where there was no church building. In the beginning of creation God said, "Let us make man in our image, after our likeness." God made a man, an individual; then he made a woman, another individual. If you have any doubt that they are two separate individuals, ask your wife!

What is the programme of the gospel? What has sin done? Marred God's handiwork. "There is not a just man upon earth, that doeth good, and sinneth not." God's programme is to make men over again. How? One by one. "Ye must be born again." What is the church's business? Building great schools, great churches? They may have their place if they are a means to an end. But God's programme is the making of men. What we need to-day is better men, better individuals. Oh that God would give us men!

God's plan is to make men, and in order to make men, you must have a society where men can grow. But in the totalitarian system, they do not make men. The individual is suppressed; he is regimented; he becomes a cog in a machine. He ceases to be, in the biblical sense, a man. The leader becomes the thinker and the planner and the executor for everyone. That means the destruction of all personal liberty. In Germany and Italy we see the reversal of more than a thousand years of history. Europe is darker to-day in that respect than it has been in a thousand years. No man has liberty.

That means that they control the organs of publicity. It is the greatest system in the world. Goebbels is assistant to the chief liar. I make no apology for saying it. Hitler himself says that if you want to get people to believe you, tell a lie—and the bigger the lie, the more readily men will believe you. He is openly and avowedly the

world's champion liar. I do not know why Mr. Chamberlain went to talk with him. To-day in Germany there is not a paper published, nor a broadcast, that is not controlled. The people are being misled—and that, some day, must have a reaction. Meanwhile, people cannot get on a train and go to Czechoslovakia, and find out for themselves. Hitler will let the people read in the newspapers only what he wants them to know. There is no liberty of the press, of the platform, or of the pulpit. In the smallest mission hall there is someone listening—it is literally so. Liberty is at an end. Germany is one vast prison-house to-day, with one at its head who is the likeliest to the devil himself that this world has ever yet produced.

That means that people breathe an atmosphere of falsehood. When the government of a country has no respect for the rights of its own citizens, you need not expect it will have respect for the rights of the citizens of other countries.

Those are some of the characteristics of the thing that we are facing. It means the turning back of the clock of history. It means that the priceless privileges which have been gradually won throughout the unfolding of human history, are all being blotted out in the brief space of five years. Poor Germany is back where she was in barbarian days.

III.

WHAT ABOUT THE PRESENT SITUATION? I think it has been brought about in large measure by counsels of fear and weakness. But it is useless now to discuss how we might have been wiser yesterday: the all-important matter is that we should be wise to-day. If we have failed individually and collectively, if our teachers and preachers and prophets and publicists have failed, and our legislators and executives have failed, let us face the present. The truth is, we have together become unprofitable in every way.

How shall we meet the present situation? We must not be indifferent to the lessons of history, especially of current history.

What is the record? Hitler came to power in nineteen hundred and thirty-three, one year before Hepburn! What has he done? He has accomplished marvels. He has regimented a nation, has brought it so completely under his control that he was able to say last Monday, "My leadership of Germany is quite absolute." One man has made himself master of seventy-five million people. What else has he done? All his promises made respecting Austria were trampled under foot. The moment it suited his convenience he marched in, and took possession of it in violation of every promise he had made to respect its political integrity, and its national independence—and boasts of his accomplishment.

What has non-resistance accomplished anywhere? We stood by while Mussolini had his way—and nothing has enhanced the prestige of Mussolini at home as that piece of work. A very large part of Hitler's glorification of himself at Nuremberg was on the ground of his achievement in Austria. The worst bandits this country ever saw, the worst robbers, the worst murderers this continent ever produced, were mild-mannered, dependable gentlemen in comparison with this man. No one for a moment supposes that he is moved with compassion for the Germans in Sudetenland. A year ago they were measurably content, but they have been stirred up by

agitators from without. This crisis threatens to embroil the whole world in war.

I would remind you that we have a problem in Canada, that, given a free hand, might give us almost as much trouble. We respect our French-Canadian fellow-citizens. (There are just about the same number of French-Canadians in Canada, as the number of Sudeten Germans in Czechoslovakia). There is no reason why we should not all live together in concord, making this one of the greatest countries in the world; but if anyone should go down into Quebec—and there are some who are trying to inflame the passion of the people—and tell them that they are badly treated, and that they ought to rebel, we should have our hands full here in Canada. If that precedent is established in Europe, it may in due course come to us: it is quite within the range of possibility.

Look at the principle of minority rights in any country. In Czechoslovakia, the Poles say, "If you are going to give the Sudetens a plebiscite we want one. We live in Czechoslovakia, and are subject to its Government; but we are Poles; we want our own form of government." The Hungarians there are now saying the same thing. What should we have in Toronto? We should have to maintain a German Council, a Russian Council—I do not know how many mayors we should have in this city if every nationality were to stand on its alleged "rights" and say, "We will live our own life here." And by the application of the Sudeten principle what sort of variegated map would that of the United States become?

Hitler's insincerity is perfectly apparent in his attitude toward the Jews. His attitude is as vicious as that of Haman toward the Jews in his day. It would not be politic, but I should like to fly to see Hitler myself, and tell him, "You are the biggest liar and the ugliest human creature the devil ever produced." Why should anyone believe what he says? Do you not see that the principle that is now claiming recognition in Europe would make national unity and solidarity impossible anywhere?

Beside, it is entirely contrary to the gospel of Jesus Christ. He "hath made of one blood all nations of men for to dwell on the face of the earth." And what about the heavenly city to which, by God's grace, I trust we shall come by and by? It is made up of all nations and people and kindred and tongues—all sorts of people. I wonder does Hitler want a German heaven? I have my own opinion where it will be! There is no possibility of national unity apart from the principle of majority rule, a majority governing by principles of righteousness and equity, who will see that others are properly treated.

To surrender to Hitler would make him bolder still. If he were to say to Mr. Chamberlain if he returns to see him, "I will accept your terms", can anyone safely believe him? I would not.

It would not only make him bolder, but it would make Mussolini bolder. It is no wonder they hang together—for they will have to hang together, or hang apart! If they could win together, they would soon be fighting each other because they both want to be "it". Suppose we let Hitler go on—how far will he go? Sooner or later—I do not know how soon or how late, but at last the issue of this hour will have to be faced. But if permitted to have his way in this, Hitler will ask something more to-morrow; while the governments of the world acquire the habit of surrender—Hitler will develop the habit of further demand. If he is yielded to, little by

little he will make himself self-sufficient. Ultimately, he will be able to gain all he wants.

What if Hitler is opposed? What if Britain should say, No? It may mean war. I am not sure that it would. My own judgment is that we ought to have opposed him long ago. There never was a bully, in private or public life, who was a brave man. The bully is always a yellow coward. Hitler's tool in Sudeten ran away to Germany—brave man! That is where he ought to be! I am not so sure that we should have war. But suppose we do, what then? War is horrible. We must all hate it. But there are other things in life that are horrible that we regard as inevitable. We have to have policemen and jails in order to keep order. I am morally certain that Germany and Italy are economically as hollow as a drum. They could not fight long. Their only hope would be in a quick decision: the rest of the world would starve them to death in three months. Meanwhile, great damage would be done, and of course that should be avoided if it is possible.

But I feel confident that resistance from without would, in a very short time, produce a revolution within. Do not judge the German people by what you read. Germany has produced noble men in time past, and in Germany to-day there are great hosts of God's own people, people who mourn at the present situation. I do not suppose that Hitler has anything like fifty per cent of his people with him—in heart. They, "Heil, Hitler", under compulsion, and in their hearts pray that God will soon remove him from the theatre of action. I think we might well pray that God would permit us to be His instruments to this end. Totalitarianism would receive its deathblow. If Hitler wins, Mussolini will become more arrogant. If Hitler fails, Mussolini will, as I have heard some people say, "Pipe down". I do not know where the expression came from, but it says what I want to say. If Hitler fails, Mussolini would very soon "pipe down". We should not hear so much from him.

Here is another principle worth considering. Some of the most loyal members of Jarvis Street Church—not a few of them—were once our bitterest enemies. They were our enemies because they did not understand. They read what the newspapers had to say about us. They read what some other people had to say, and joined in, "We do not like the place, and especially we do not like the man." Then they came—and what did they find? They found out that they had been the victims of a false propaganda, that what had been said was not true, and they reacted from that misrepresentation—I had almost said, to the other extreme, and became ultra-loyal.

The day will come—it must come—when the great mass of German people will learn that Hitler and his aides have been feeding them with falsehoods; and when they do, the nation that produced Martin Luther, will produce some other leaders; and Hitler's day will have come. They cannot understand this loose collection of democracies like Canada, and Australia, and New Zealand, and the other parts of the Empire. Why are we British? Because we have to be? No. Britain would never fire a shot to compel us, nor Australia, nor New Zealand. Why? We have the same heritage, the same language and traditions; the same principles dominate us. These are our kinsmen. That loose bond is a great deal tighter bond than that which binds Germany together. I believe—and hope and pray—war may be

avoided by standing firm. I told the people at prayer meeting last night that, while I run the risk of being greatly misunderstood—no living man hates war more than I do—but that there are some things more horrible than war: the thing I fear most of all is a temporizing policy, a further surrender, a further postponement of the evil day.

You cannot cure cancer with a sedative. You cannot subdue a tiger with oratory. You cannot put fire out with butter. There is in Hitler, and in his whole policy and programme, in the power he represents, something with which democracies cannot long be at peace. Sooner or later, they are bound to come together. Inevitably there will be a conflict. Abraham Lincoln said long ago that a nation cannot exist half slave and half free. I do not believe a world can exist half totalitarian and half democratic, half slave and half free. Sooner or later those opposing principles must come to the battle, and I fear the longer it is delayed, the bloodier the conflict will be.

It is not for us to presume to say what they ought to do in Britain. We in Canada have no right to speak for Britain, or to Britain, until we have spoken for ourselves. I do not believe that Canada could be neutral even if she wanted to be. She is under moral obligation to oppose principles which are as abhorrent to us as they are to Britain. We might even be forced into the conflict. We must not depend upon the intervening Atlantic as a rampart across which totalitarianism cannot pass. I believe our Government will act. I hesitate to find fault with the Premier for not speaking. I believe Canada ought to have spoken plainly as soon as the crisis developed. But I have no doubt that the British Government has been fully informed as to what Canada's attitude would be. Constitutionally, only the Parliament of Canada could really decide to participate in such a conflict, and therefore, as the Premier has said he will do if necessary, the proper thing would be to assemble Parliament at once, and avow ourselves as standing with Great Britain for good or ill.

There would be a popular demand in this country to compel any Government to take that stand. If war should come—God find some way out for us—I hope we shall avoid the errors of the last war. I think provision should be made that would make profiteering of any sort absolutely impossible. If war should come, the entire resources of the nation—man-power, wealth, everything else for the time-being—should be subject to Government control, in order that with the utmost economy of time and treasure we might throw our full weight into the scale, and help to decide the issue.

As for those of us who are Christians, and know how to pray, I trust you will not be content to go merely to houses of prayer, though I hope you will if you are downtown and can find a minute, set an example by going into St. James or Metropolitan to pray, if it is for only a few minutes. If we had a building, we would have it open day and night, welcoming people to pray. I hope you will go to one of these churches, or to some other church. The whole Empire ought to be on its knees. No one but God can save us from the possible horrors of the future.

In the meantime, let us stay our minds upon God, and believe amidst the darkness of earth, that though clouds and darkness be roundabout Him, "justice and judgment are the habitation of (his) throne". May God make us true, and keep us calm and courageous if the critical hour should strike.

BIBLE SCHOOL LESSON OUTLINE

(Continued from page 2)

to the Word, and in so doing, opposed their own best interests (2 Tim. 2:25). How frequently men prove to be the enemies of their own souls!

It is our duty to proclaim the message of salvation clearly and faithfully (Neh. 8:8), but after we have done that, the responsibility rests upon the hearers (Ezek. 33:8, 9; Matt. 27:24, 25; Mark 6:11; Acts 13:46; 20:26). The Jews in Corinth failed to take their opportunity, and it was withdrawn from them. Paul turned to the Greeks in Corinth, finding refuge in the home of a proselyte Justus, where he might teach and preach.

It would be interesting to know the circumstances surrounding the conversion of Crispus, the chief ruler of the synagogue, especially in view of the fact that Paul was no longer allowed to preach in the synagogue. He would be a man of prominence, doubtless also a man of intellectual and moral distinction. In baptizing Crispus personally, Paul departed from his usual custom (1 Cor. 1:14). Many other Corinthians heard the Word, believed, and were baptized (Acts 2:41). This is the Scriptural order.

As opposition against the Gospel increased, the Apostle needed encouragement in his great task. On other occasions God spoke to him in visions (Acts 9:12; 16:9; 27:23). God speaks to us in these days through His Word. God assured His servant of His own presence (Joshua 1:5; Isa. 41:10; Matt. 28:20), and of His protection (Psa. 91:10; 121:7). Many in Corinth would turn to the Lord.

III. Gallio, the Careless Governor—verses 12-17.

Gallio the new Procurator of the province of Achaia was a brother of Seneca, the renowned philosopher. The Jews, incensed perhaps because of the conversion of Crispus, brought Paul to Gallio as he sat on the tribunal, the chair from which

the Roman magistrates pronounced sentence. They charged Paul with violating the Roman law which protected the worship of the Jews. But Gallio was utterly indifferent to religious matters, even though they might be mere technicalities of law and ritual. He had not even patience to listen to Paul's defence, but dismissed the case summarily.

The Greeks interpreted his lack of concern as a victory for themselves over the Jews whom they despised. He made no protest when they mistreated Sosthenes, the chief ruler of the synagogue. Sosthenes may have been a successor of Crispus, or the chief officer of another synagogue. It is not known whether or not he is the Sosthenes to whom reference is made in 1 Cor. 1:1.

IV. Paul and His Jewish Vow—verses 18-23.

When in foreign lands the Jews sometimes made a vow to God in consequence of some signal sign of God's mercy and protection afforded them. This vow not to let the hair be cut for a certain length of time was similar to the vow of the Nazarites (Num. 6:5).

Paul desired to return to Ephesus after a visit to Jerusalem, but all his desires and actions were subject to the will of God (John 8:29; James 5:13-15).

V. Apollos, Mighty in the Scriptures—verses 24-28.

Apollos was born in Alexandria, the city in Northern Africa founded by Alexander the Great. It was a centre of learning, the gathering place of scholars, and contained a very large library.

Apollos was a gifted and powerful speaker, preaching the truth as he knew it. But his zeal was not according to knowledge (Rom. 10:2); he knew not that Jesus Christ of Nazareth, the Messiah, had died for sin and had risen again.

Aquila and Priscilla acted wisely and tactfully (1 Cor. 10:32). They did not administer a public rebuke to Apollos, but took him aside, and taught him the truth as it was in Christ.

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