

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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"JOY COMETH IN THE MORNING"

There is a reason for the Psalms being so generally used, and well-worn. It is that they so accurately reflect human nature and experience. In the thirtieth Psalm David extols the Lord Who has lifted him up.

Nor is there any man of woman born who has not at some time felt the need of a power to lift him up. Tears are often the companions of the night. When the sun is down, it is sometimes rather difficult to get one's bearings. It is easy to imagine that the darkness conceals enemies within its folds. People who are ill, frequently have their worst turns at night. It is often in the night-watches that Death steals in upon men. One's spirits are more easily depressed, one's physical powers are usually at a lower ebb at night, and the tears come unbidden—and "weeping may endure for a night".

Most of us know something of life in the shadows, of experiences in which deep calleth unto deep. But what a blessing to remember that the sun has his time for rising as well as for setting, and though the night may seem to be long, the morning is just as sure as the night; and when the morning comes, "joy cometh in the morning". The flowers open to the sun; the birds find voice again; and all Nature becomes vocal with the praises of the Lord.

So we would lay emphasis upon the certainty of Joy's visitation. "The evening and the morning were the first day." And with the morning Joy shows her happy countenance.

It may help us to reflect that most of us have our moods of gloom and of darkness. Our souls are cast down and disquieted within us. We are wrapped with a spirit of heaviness, and we cannot tell why. It is a great accomplishment for one to learn to control his moods, and by the exercise of the will to banish one's fears and shut the door upon all foreboding. Many theorists tell us how all this may be done but there are few who can do it. Most of us occasionally find ourselves going down into the depths in spite of all efforts to climb the heights.

There may be no apparent reason for the depression. We may find it impossible, upon the closest examination, to discover its cause—but we know the reality of it—when there settles upon the spirit a sense of gloom accompanied by vague fears for the future; when the night drops down upon what has been a cheerless day. Then

we wish we were children again that we might find in the night-watches some relief in tears. But with ordinarily sane and healthy minds, certainly with true believers, such moods fortunately are of short duration. They may endure for a night, and then invariably "joy cometh in the morning".

There is a sense in which the brightness of the morning is accentuated by the darkness which has preceded it; and the joy which follows upon a period of depression is frequently the natural reaction from a gloomy state of mind. But we need not look into the causes, but rather comfort ourselves with the fact that "joy cometh in the morning". We are not tempted above that we are able, nor does our gracious God suffer us to be tried in any way beyond our power of endurance; and there follows always a visitation of Joy.

Try then to remember that the night is no longer than the day, nor its sadness more certain than the morning joy. The mood will pass; the resiliency of the mind will manifest itself. The evening dirge will give place to the myriad-voiced song of sunrise. Unfailingly "joy cometh in the morning."

Sometimes, however, one's depression of spirits may be occasioned by his circumstances—when the Red Sea is in front, and the Egyptians behind; or when the water is spent in the bottle, as was the case with Hagar; or when the Syrians are encamped as a great host about the walls of Dothan—or when circumstances of any sort seem to conspire to cast us down; when the fig tree does not blossom, and there is no fruit in the vines; when the labour of the olive fails, and the fields yield no meat; when the flock is cut off from the fold, and there is no herd in the stalls, it is difficult enough for most people to be cheerful. But even circumstances change for the better. Hagar may discover a well of water not far away. Chariots of fire may displace the Syrian host. Famine may give place to fulness, and darkness to light. Nay, not *may*, but *will* and *must*; for "joy cometh in the morning". "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him for the help of his countenance." "Thou shalt make me full of joy with thy countenance." "Joy cometh in the morning."

But sometimes one's despondency may be due to physical conditions. "We that are in this tabernacle do

groan, being burdened." It is no sin to be so weary with one's journey, as to be glad to sit down at the well-side. There was Another Who was thus wearied in the long ago. It is no sin to feel—and even to admit—one's physical discomfort. When afflictions come upon us, even though they be but a slight indisposition, it is not wrong to be uncomfortable. One may have "only a cold", and know for a surety that there is nothing seriously wrong with his physical frame; and yet he may be but a heap of misery. "Only a cold"? Well, yes; but that may mean an inestimable inconvenience and discomfort, and even real pain.

As a child we remember a certain picture of a baby girl, only a couple of years old perhaps, with a broken dolly. Tears were streaming down the little face, and real pain and anguish were expressed in the troubled countenance. But mother was at hand to soothe and comfort. And the picture was entitled, "Never mind!" Well, never mind! Sneezing, like weeping, may endure but for a night, but "joy cometh in the morning". It is not the end of life, nor yet of all its activities, when one feels a bit out of condition. Some conditions may—and must—be endured for a night, but "joy cometh in the morning." We shall get back to work again, "sound in wind and limb"; so Cheerio! Listen, someone is coming. Hear her light, airy footstep, and her lilting song? Who is it? "Joy cometh in the morning."

Sometimes this spirit of heaviness may be traced to other causes. Our friends may become almost as troublesome to us as we are to them! Some may seem to have betrayed us, to have been selfish and unfair. We may smart under a sense of injustice. Perhaps it is all true. We may indeed have accurately appraised their faithlessness. Our complaints may be justly based, but what of it? There are other friends. The faithless are probably in the minority. There may be a few who bring the night of sorrow upon us, and make our eyes red with weeping. But there are others who are not so-minded. Who knows but they may be early callers to-morrow? And when they call, "joy will come in the morning".

And it may be that much of our disappointment in others is due to misunderstandings on one side or both. It may be things are not quite as bad as they seem. Sometimes we have been under the necessity of motor-ing at night in a heavy fog, when we have been unable to resist the impression that dropping away from the side of the road was a steep precipice—even when we were travelling on a familiar stretch of highway. When fog is added to the natural darkness of the night, it is quite easy to conjure up all sorts of hobgoblins, and to imagine circumstances to be far worse than they are in fact. But the darkness will pass, and with the first rise of the sun the fog will be dissolved. And how different will all our life and our associations appear when "joy cometh in the morning"!

We may well endeavour to let Patience have her perfect work, awaiting Joy's arrival. In any event, and at long last, the night-life of our earthly existence will be over. It may be that in earlier days we thought we should like to live for ever on this old earth, but whether or not, we cannot; and at the longest, the pilgrimage is short, and for the believer the night must pass, and "we shall be satisfied when we awake with his likeness". Joy will come in the morning in that last morning of the day that knows no night.

SEMINARY NOTES

The Need for Trained Workers

"The Christian Church needs men of fire, men of piety, men of large discourse, labourers in streets and slums, heroes and saints—but we can never do without trained bands to meet both Pope and pagan."

What true Christian cannot say a fervent amen to such sentiments? To produce such "trained bands to meet both Pope and pagan" Toronto Baptist Seminary was organized over twelve years ago and has, by God's help, continued to this day. The need for such "bands" is tragic and tremendous. To have them "trained" is a long-term investment. Jarvis Street Baptist Church believes this and acts upon it. But the Seminary needs the help of others of God's stewards. Remember us before March 31st, the end of our financial year.—B.

NEWS OF UNION CHURCHES

VAL D'OR—*Rev. W. J. Wellington.* Sustained attendances at the weekly children's meetings in three different centres have been very encouraging. Considerable interest is being shown in the memorization of Scripture portions, such as John, Chapter three, verses fourteen to twenty-one, for the recitation of which a small reward is offered.

At one mining camp a few parents have commenced to come with their children, and we are trusting that this will develop into special meetings for the adults. At Val d'Or over one hundred boys and girls listen regularly to the gospel, and since most of them come from homes possessing no Bible, we have placed the Gospel of John in the hands of each child. An inexpensive copy of the New Testament is given to every one who comes for two successive Sundays to the Bible School. Since the rental of a building in Val d'Or is at present beyond our means, a bus is hired on Sunday mornings to convey children of that town to our Bourlamaque Bible School. Only two Sundays ago the bus plan was put into operation, with such success that we are sure it is the will of God. We are finding it necessary to secure more teachers.

There are opportunities in settlements which I have not yet reached. This is a wide field of great need for which I covet your prayers.—W.J.W.

LINDSAY—*Rev. W. N. Charlton.* "The progress of the work here in Lindsay is most encouraging. Several adults have been converted recently. Many unsaved men and women are attending the evening services and we are praying that these, too, will soon be trusting the Lord Jesus as their personal Saviour. A good number have been coming from points outside Lindsay. One married couple, who were converted a few weeks ago; had journeyed twenty miles over bad roads to come to church. Notwithstanding adverse weather conditions and epidemics of measles, our Sunday School has been breaking attendance records, and work has been commenced in the basement of the church to provide added accommodation for our growing school." W.N.C.

ST. CATHARINES—*Rev. J. H. Watt.* Mr. Watt was a welcome visitor in the Union office last week, and we are happy to hear of blessing in St. Catharines. Attendances at all services are well sustained, and two weeks ago five made a public profession of Christ in the regular service. A number of backsliders were restored, and a still larger number consecrated themselves to God. The following Sunday a young man, a member of the Pastor's Class, also came forward. This Young Men's Class is especially encouraging and gives great promise of fruitfulness.

SPECIAL MEETINGS—*Rev. Robert Guthrie* requests prayer for a series of two weeks' meetings to be held in Briscoe Street, London, with Dr. Harry G. Hamilton as the preacher from April 16th to 30th. Recently two were baptized and five were received into church membership at Briscoe Street Church.

Rev. W. N. Charlton is conducting a week's services at Long Branch this week. Meetings for Boys and Girls are also being conducted in the afternoons.

The Jarvis Street Pulpit

THE FRUITS OF MUNICH

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

Preached in Massey Hall, Toronto, Canada, Sunday Evening, March 19th, 1939

(Stenographically Reported)

"Submit yourselves therefore to God. Resist the devil, and he will flee from you."
—James 4:7.

The subject announced for this evening, I must confess, was forced upon me, by the exigencies of the hour. Whether I could convince others of things as I see them or not, I felt I could not rest in peace myself without repeating a protest which, in this same connection, I have been making for some years.

The question I propose to discuss before you this evening is a profoundly religious rather than political question. We believe in a personal, transcendent God, Who is absolutely holy; and from Whom all law proceeds. That being so, every question relating to human conduct is fundamentally a religious question, for the reason that God, His law, which are one, is concerned in human conduct, and whether of the individual, of the nation, or of the world of men at large.

We are just now facing a tremendously serious situation in the world. I hope as many as possible will respond to the invitation of Rev. William Thomas of Cooke's Church, to unite with that church in a meeting for prayer in the interests of world-affairs, Wednesday evening next.

The text I have announced enunciates a very simple yet profound principle, to the effect that we are always to submit to God. He is the only legitimate Dictator, a benevolent Despot, "just and right is he". To live in submission to God, and to His goodness and righteousness and truth, is always right. On the other hand, it is always wrong to yield to evil. We are to "resist" the devil, and all that issues from his domain. He is the great usurper who challenges the divine supremacy. Each of these have their representatives on earth, men whose conduct is determined by principles which issue from above or from below.

I am aware that I take this evening an unpopular position. It is very easy to take the popular side of any question. It is very easy to win acclaim if you propose courses which promise present immunity from trouble. The very phrase with which we have become familiar to which Mr. Chamberlain has given currency, if understood in all its implications, is in itself essentially pernicious—"Peace in our time." The men who have determined the upward march of nations, and the men who have lived for the betterment of the world in all realms, have never been men who have regulated their conduct by what appeared to be profitable merely in "their time".

There were people who went out to the Great West years ago. They were anxious to get rich—and to get rich quickly. They found the prairies over which millions of cattle had roamed for centuries, on which sun and rain had descended in summer, and which snow had covered in winter, sufficiently fertile to provide sustenance for the creatures who lived upon them. Then came men who pursued the policy of profit "in our time". They put in their plough-shares, they plowed up the

prairies, they sowed their wheat. They substituted for the perennial natural grasses which held the soil together, only wheat, or oats, or barley, the roots of which die with the reaping, and thus—though they had profit in their time—they converted parts of the prairies into a Sahara, so that the winds could blow them away, and bury their houses and their barns beneath the drifting sand.

Men invariably live too narrowly. Their vision is too short. They lack perspective. They want "peace in our time". "It will last my time"; "There will be no trouble while I live." But what of the generations to follow? I remind you that the civil and religious liberties which we now enjoy, we did not purchase for ourselves. The benefits of what we call our civilization are the fruit—the fruit which was long in growing and maturing, but notwithstanding the fruit of the painful labour and bloody sweat of the generations that preceded us. "Other men laboured, and ye are entered into their labours." Men and women who have a sane moral view of life, must recognize that as they have entered into the profit of those who have wrought in earlier days, it is their obligation so to live, and so to work, that the generations who follow will not be born into a barren world.

If the argument adduced in support of what I call folly, but not for the first time, be sound—for you who worship here know that consistently for several years I have been bearing testimony against these courses, and predicting the very thing that has come about, not because I am a prophet, but because from the reading of God's Word I know that "the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever" and "there is no peace, saith my God, to the wicked," that there can never be an abiding peace in the life of the individual, of the community, of the nation, or of the world, that rests upon foundations of unrighteousness:—I say, if Mr. Chamberlain's argument were sound, and if those who supported him were right, a great part of human history has been a mistake. The martyr fires burned in vain. It was foolish for men to die for their faith. They ought rather to have "appeased" their enemies, and secured peace in their time. Every reformer of every sort, encountering opposition and resisting evil, was a foolish man. He ought rather to have pursued a policy of appeasement toward the Hitlerism of his day.

I want to try to show you that the things you read in your newspapers are not matters that have suddenly and unexpectedly emerged: they are the inevitable fruit of long sowing—and that if we continue to sow as we have been sowing, the harvest of trouble will be all the greater in the days that are to come.

I.

As a general proposition, I begin my exposition of the subject with the remark that THE SPIRIT AND ATTITUDE

TUDE REPRESENTED BY THE IDEA OF APPEASEMENT HAS LONG BEEN POPULAR IN MANY DIRECTIONS.

We have seen it *in the religious realm*. Men of middle life at least, with all who are older, must have minds that are utterly obtuse if they have not recognized the universal warfare which has been waged against the truth of God in all religious denominations. There is no body of Christians that can throw stones at another body; for it has been characteristic of all. And in order that I may not seem to be uncharitable, I may say that if one denomination has sinned more grievously than another, it has been the people called Baptists. Within my experience as a minister, there has been launched a bitter and ever-increasing attack upon every principle of Evangelical Christianity, against what Gladstone called "the impregnable rock of Holy Scripture", against that Gibraltar of the truth, and against all that its truth implies. We may have to find another metaphor after a while; for it may yet appear, so foolish have we been, that Gibraltar will lose its impregnability. I say, there has been an attack upon this citadel of truth, called the Bible, upon this Czecho-Slovakia. With what result. There came to Toronto about thirty years ago—a year before I came to Jarvis Street—a very eminent man from England by the name of George Jackson, who became minister of Sherbourne St. Methodist Church. (I use this as an illustration.) He was a Modernist of the Modernists. Dr. Jackson conducted a Bible class in which he held up the early chapters of Genesis to contempt as a collection of legends and myths.

The General Superintendent of the Methodist Church of that time was an old-fashioned evangelical, Dr. Carman; but he was an old man. He led the defense against the attack. There was a conference held in Vancouver at which the veteran and heroic Superintendent was out-voted. The argument was not couched in Mr. Chamberlain's language, but the principle was the same: "We must pursue a policy of appeasement." Dr. Jackson soon was transferred from Sherbourne St. Methodist Church to Victoria College, and there he disseminated his religious poison.

The Methodist Church years ago was merged in the United Church. If there are any United Church people here this evening, I hope you will not be offended when I say that he would be a bold man who would declare that there is a vestige of evangelical teaching left in United Church colleges to-day. At the Vancouver Conference they surrendered Sudetenland, and in a very little while afterward the Modernist armies marched in and took possession of the whole of the Methodist Czecho-Slovakia. Long before Union—while there were individual exceptions—the Methodist Church had gone over from top to bottom to the enemy of evangelicalism. They had failed to resist the Hitler of Modernism, and Hitler absorbed it into his territory.

We had the same thing in the Baptist denomination. I protested against the teaching of McMaster University. Let me boast a little. A man who has passed through a religious warfare has nothing to learn from any school of diplomacy in the world. I know Winston Churchill, and David Lloyd-George; and I know too, Anthony Eden, Sir Samuel Hoare, Sir John Simon, Neville Chamberlain, and all "the Clivedon set." I know them. I have had to do with them all. They were called by different names, but they were different incarnations of the

same principle. I met the late Dr. Farmer of McMaster University at a Convention in Ottawa, before a great debate we were to have the next day—and he laid down Mr. Chamberlain's policy: "We must have peace. We must surrender this and that. Of course, not everything, but we must go so far and meet them half-way."

But there was no half-way! Then came Professor Marshall. I am going to have a merry time with a certain English journal. A month or so ago I wrote an article about a certain college that had withstood the Hitler of Modernism for a number of years, but at last had capitulated. I headed my article, "Another Czecho-Slovakia thrown to the wolves." They wrote too soon in reply, for they implied Czecho-Slovakia had not been thrown to the wolves, and that I had greatly exaggerated, for neither had their college been thrown to the wolves. But both statements were true. Sometimes it is well to wait to read to-morrow's paper before you speak. If you get away from the principles of the Bible, that is the only safe thing to do, but if you abide by the principles of the Book you can be a true prophet and predict exactly what will happen down to "the last syllable of recorded time"; because God is on His throne, and He never fails to implement His promises, or to fulfil the principles and precepts of His word.

Professor Marshall came, and we fought against him—and the Old Convention voted Jarvis Street Church out. We formed a new one, and I have never regretted our having done so; for the Old Convention invited the Lord Jesus to go out, by supporting a man who mocked at the integrity of God's Holy Book. They said, "We must appease the enemy." It is the old story of the camel and the tent: when he gets his nose in, he takes possession. Anyone who perceives the principles of the Book could easily forecast the trend of affairs in Europe.

That same attitude is shown *in respect to nearly all false doctrines to-day*. If you contend for "the faith once for all delivered unto the saints", if you resist the devil, you are a marked man. I have been here twenty-nine years, and I take no position now that is different from that which I occupied when I began my ministry in Jarvis Street. I stand to-day where all evangelical ministers stood thirty years ago. But now we are told we must not oppose false doctrines. Anything must be allowed to pass. Let us have no controversy, no resistance. Let us have "peace in our time".

I think I will repeat what I told you last Sunday evening. Mr. Brown, in conversation with a certain very prominent man in the city, speaking about union with Rome—not that this man agreed with Rome in everything, but he said the ideal would be for all to get together, the Pope and everyone else; then he added, "I think perhaps I would make an exception in the case of Dr. Shields"! I might tell him that if he did not, I have done so already. I am not in it. So far as these matters are concerned, I reject the philosophy of this appeasing policy as bound to result fatally.

You may observe it *in all matters of reform*, not only in religious matters. I remember twenty-five years ago trying to clean up some of Toronto's theatres. They were filthy. We formed a Committee, and had a great meeting in this Hall, packed to the roof of a week-night, till twelve midnight, protesting against the corrupting influence of these theatres. We appointed a

Committee, a Committee of Forty. We backed the patrol-wagon up to the stage door of one of the theatres, and arrested the whole cast, including the playwright; brought them into court, and suppressed the play. But those theatres against which Toronto protested then would be almost Sunday School classes to-day. Here the vilest plays are wide open, and there is no interference. At midnight to-night theatres will open, gambling houses just the same. Here and there a raid is made, but the city is full of it, and the drink evil increasing everywhere—and you cannot even awaken the churches to the peril of the hour. Latitudinarianism, religiously and in the realm of moral reform, has taken possession of the people. Not "resist the devil, and he will flee from you", but appease the devil, and we shall have peace "in our time". That is the popular policy.

That is true of *the realm of politics*—and we need not go as far as England. When the standard is lowered in the sphere of religion, and when the principles of the Bible cease to be regnant in the life of the individual and of society at large, these things inevitably follow. There is no escape from it. We used to have in this country some men of principle who would, in political life, take their lives in their hands, and stand for something. If you know of anyone's doing it to-day, I wish you would introduce me to him. Whichever party you choose, it is a choice between two evils. "Peace in our time", seems to be all men desire, or, at least, are prepared to work for. The days of reform seem to be gone when men crusaded against wrong and injustice regardless of consequences to themselves.

That seems especially true since the war. It may be the psychological reaction from the war—but it seems as though men have exhausted their powers of resistance. In England it began, very largely, under the leadership of Ramsay Macdonald, a Labour leader. If Ramsay Macdonald had had his way during the war there would have been no British Empire to-day.

Then came Mr. Baldwin with his pipe! I wonder if he would have been popular had it not been for that pipe? He has one thing to his everlasting credit, upon which I shall not enlarge; and he did that job well. But so far as his general policy was concerned, it has been a constant marvel to me how he obtained the confidence of Britain. I do not know what he did except look wise—and smoke his pipe. That pipe became a symbol. He would come to the House of Commons, and frankly admit, "We were all wrong"—and he was applauded for his blunders.

Some people will say in this time of crisis that we ought all to rally behind the Prime Minister. I am not so sure. In the early stages of the Great War it became necessary to change leaders. Go back but a few years, to the days when Sir John Simon was Foreign Minister. He laid the foundations for what we are now reaping. It is only a year or so ago when Sir Samuel Hoare, in agreement with the then Premier of France, consented to the partition of Ethiopia, and the conscience of England was so aroused that he was driven from office. Mr. Baldwin came to the House of Commons and said, "We were wrong." He admitted it. But what policy did he pursue? He stood back and allowed Mussolini to take all of Ethiopia, and the Government later acknowledged and recognized the murderer.

What has been our policy? Simply surrender to evil

all along the way. Hitler could have been stopped when he marched into the Rhineland. If I had been Prime Minister of England, I would have mobilized all the armed forces, and with France gone to battle; and said, "You shall not pass." We could have stopped him then. Mr. Chamberlain is now waking up to see what Hitler is. Where has he been these years? Anyone of moral sense could see what was involved in Hitler's infamous blood purge of nineteen hundred and thirty-four. Why should any self-respecting state ever hold commerce with a devil like Hitler?

The German Consul in Toronto says he has not received instructions as to whether he should protest against Colonel Drew's speech! I wish he were here: I would tell him a few things about Hitler that would furnish him with ground of protest. I would not call him a devil for fear of paying him a compliment. I should have to apologize to the devil. If he is not the Antichrist, he is the best imitation the devil has sent us yet.

Then after that, when Mr. Baldwin retired, Mr. Chamberlain came. Frankly, I thought Mr. Anthony Eden was weak enough to suit anyone, mild enough for anyone; and yet he was displaced. I am going to read you something. It is easy to say, "I told you so", but this is from THE GOSPEL WITNESS of March third, nineteen hundred and thirty-eight. It is a report of the last sermon preached in the old church. I do not know whether that is why it was the last or not. The title of that sermon was, "The British Government's Attempt to 'Appease' Hitler and Mussolini." There was not a vacant seat in the house, and that night, authorized by a standing congregation, I sent this cablegram to the Right Honourable Anthony Eden, House of Commons, London, England. I shall read it slowly, so that you may take it in—more than a year old. Mr. Chamberlain, in his speech on Friday expressed amazement that Hitler did not keep his promise. The thing that I am amazed at is that anyone but Mr. Chamberlain should ever have expected that he would. This is the cablegram:

"A congregation of fifteen hundred assembled in Jarvis Street Baptist Church, Toronto, express appreciation of your refusal to compromise on the principle of the un-wisdom and unrighteousness of seeking agreement with covenant-breaking dictators unless and until they furnish proof of good faith, and some guarantee of their future good behaviour; and of the folly of assuming security can be established on unrighteous foundations. While unauthorized to speak for any but ourselves, we fear present course of British Government will do more to diminish British prestige built upon her quondam devotion to righteousness, and will more seriously impair the respect of lovers of righteousness for Britain than any or all attacks upon British honour from without. In the confidence that time will vindicate the wisdom and righteousness of your present stand, this message is sent from a congregation which gave three hundred men to the army in the Great War, every one a volunteer, to maintain the sacredness of international obligations and the human right to life and liberty. For your comfort and inspiration we respectfully suggest Isaiah, chapters thirty-six and thirty-seven as appropriate to the present international situation.

(Signed) T. T. SHIELDS."

We had not to wait until March thirteenth, nineteen hundred and thirty-nine, to find out what Hitler was, as Mr. Chamberlain did. We knew it quite clearly a year ago and more.

II.

What is the use of speaking like this? Let me explain. I want you to think of THIS PRINCIPLE IN ITS PRESENT APPLICATION. Until Friday, Mr. Chamberlain set his judgment against that of Anthony Eden; the experienced leader of the Great War, Lloyd George; Winston Churchill; and hosts of others. Mr. Chamberlain has the mentality of Woodrow Wilson. He has set aside, practically, his Foreign Minister; and seems to think that no one but himself can do anything. Have you read Mr. Lloyd George's Memoirs? Writing of the Peace Conference he says that he and Clemenceau and Orlando of Italy, Premiers representative of Britain, France, and Italy, respectively, decided not to serve on any of the committees of experts, but to hand over technical matters to men who would delve into ethnological, geographic, and economic considerations, and base their reports thereon. But Mr. Wilson insisted upon being a member of every committee; he could not trust anyone but himself. And what a mess he made of it! The mind of a school master who never could learn to think internationally. More than any other man, he laid the foundations of our present distress. And we have in the Premier of Britain to-day a man of like mentality, who seems to have persuaded himself that all the political wisdom of the world is to be found within his cranium.

Why did he not know that Hitler could not be trusted? There is scarcely a thing that Hitler has done that he did not announce almost in the very words in "Mein Kampf". His whole record prior to Munich proved that he was one of the biggest liars the devil ever produced—not an occasional deceiver, not a man who seeks to extricate himself from a difficult situation by an economy of the truth; but a man who elaborates a philosophy of deceit, and who openly says that the bigger the deception the more readily it will be accepted of the people. And the head of a great Empire believed what Hitler said. It was and still is amazing to me.

Of course, there are some others who believed him—there are some in Toronto who think the Munich pact was wise. I did not wait until now to say it—I said it at the time, and have bowed my head in shame as a Britisher ever since; and no one who knows my record will charge me with disloyalty to the Old Land. I was born there, and love it above all lands, but "faithful are the wounds of a friend."

I met a missionary last week who has wrought in Central Europe, who knew the President of Czecho-Slovakia. He told me he was not only a nominal Christian, but a profoundly spiritual man; and when he was buried, at the request of his family, he was buried by an evangelical missionary. Czecho-Slovakia was the land of John Huss, and Jerome of Prague, and of the Moravians. They have been the greatest missionary people on earth, people who loved God, and believed His Word—and they were all thrown to the wolves by this stupid policy of appeasement.

It is folly to say, "Never mind". There are people who say, "But that is in the past; let us forget that and face forward." But the present situation has been created by the policy of our own Government; we are responsible for it. I sometimes wonder if people think at all. I do not know how many people have said, "Mr. Chamberlain was very wise; we were not ready in Sep-

tember." Relatively we were more ready than we are to-day. There never was such nonsense uttered. In September there was the natural rampart of the Bohemian Mountains, the famous Czecho-Slovakian Maginot Line, a trained army of more than a million men—one of the finest disciplined armies in Europe, one of the biggest armament plants in the world, and a people who were willing to die rather than surrender their liberty—all of them sacrificed, disarmed. Britain could not overtake in several years what she threw away at Munich. We cannot put an army of two million men in Europe. We cannot overtake in years what we gave Germany in one day. There were fifteen hundred planes or so Hitler added to his air force. We are in ourselves no doubt stronger than we were in September, but relatively we are weaker. He have not the strategic advantage we had then—and Premier Chamberlain almost asks for sympathy because he had been deceived! At long last he asks, "Can anyone believe Hitler now?" No! No! But surely that ought to have been recognized several years ago. But better now than later.

On the other hand, I ask this question. With this record of the most colossal blunder ever made (at least it so appears in my judgment), by any British statesman in foreign affairs in a hundred years, can anyone trust Mr. Chamberlain's judgment? No doubt he was actuated by good motives. No doubt he had a horror of war—as we all have. But I could not respond to his address the other day when he said he would pay almost any price for peace, but would not surrender liberty. I should like to have said to him, "You will not surrender your liberty, but you surrendered the liberty of ten millions of people. The missionary of whom I spoke said that after the surrender of Sudetenland, there were two hundred evangelical centres in Czecho-Slovakia that had already been put under the ban. No doubt religious liberty is at an end in Czecho-Slovakia; at least as long as Hitler lasts. The Jewish persecution is carried on there—lawyers are forbidden to practice, and I know not how many other professions. With a scarcity of doctors in Hitler's domain, in the midst of disease, Jewish doctors are forbidden to practice. What an inestimable tragedy!

There may be some Englishmen here who live on the other side of the sea. Well, if someone else were speaking as I now am, and I were seated down there, I should say, "That is all very well for you thus to speak three thousand miles away from immediate danger, but what would you do if you had to think of London?" I admit, a terrible responsibility rests upon those who must decide. Personally, I believe that while Hitler has been brandishing his guns, a good many of them were not loaded. His was the biggest piece of bluff ever put over the world. Germany and Italy, economically, are as hollow as drums. Lloyd George, I believe, was right when he said, had they been opposed they would have been crushed "like an egg-shell."

What of Canada? What is Canada doing? The heart of the Canadian people is sound. I think we ought to try to bestir our own people. Mr. Chamberlain said his first appeal would be to the members of the British Commonwealth, to the constituents of this Empire. Why have we not an unequivocal pronouncement from Ottawa? Why do we not say that so far as Canada is concerned, to the last man, to the last dollar, we would rather die than submit to Hitler? Let all the Empire speak. Let it be

known that it is still true that Britain never, never, never, will be slaves (Applause). All right, you may clap if you wish. Since this was said, in the House of Commons at Ottawa, Premier King has made a very clear statement indicating that Canada stands solidly with Great Britain, and with this the Leader of the Opposition, Hon. Dr. Manion expressed his hearty agreement; and Mr. Woodsworth, leader of the C.C.F., also supported the other two leaders. That makes Canada's support unanimous.

One of the brightest spots in the outlook to-day is the attitude of President Roosevelt. God bless him! We may not agree with him in some things, but we may well pray for him. Nothing fills the dictators with more concern than the attitude of America. I was thrilled yesterday when I read that the United States already had a black list, a high tariff against German goods, and that immediately they added the names of newly-acquired Sudetenland, and Bohemia, Moravia, and the Carpatho-Ukraine province, to the black list. Then on top of that high tariff America added a further twenty-five per cent. tariff that will have the effect of practically stopping German commerce with the United States.

Why does not Canada do it? We have the nickel, and other materials that are being shipped to the war-makers; but we need not seek far for the reason. If it were not for the cursed thing, the "love of money" that is "the root of all evil"; if our business men of all sorts in Canada would get together and say to the Government, "We will suffer every kind of privation rather than trade with Germany. Hitler and Germany are outlaws; we will not deal with them. We will give them no business until they learn to behave themselves." Such an attitude would bring them to their knees in a month, but instead of that we maintain silence while this bloody business goes on.

I am not speaking about European affairs only, but about Canadian. The little influence I have, I would exert on the side of righteousness.

Sooner or later Hitler will have to be stopped. Someone said to me, "Are you glad there was no war?" I am. I hate war. Notwithstanding I am convinced Munich was Majuba Hill on a large scale. Let us suppose a case. Here is a man who is sick. The doctor comes and examines him and says, "I fear it is cancer." The family says, "Do not say that." "I fear it is." The family hold a consultation, and by general consent notify the family doctor that his services are no longer required. A younger doctor is called in, and he examines the patient. "And what is the verdict?" "Not so serious as you have been given to believe. I do not think there is anything malignant. I think I can give him something that will make him more comfortable." He gives them a prescription, and it is filled. Father takes it, and when the telephone rings and friends ask for the latest news, they are told, "Father is very much better. We have changed doctors, and he is ever so much better. He actually had a comfortable night last night, and has an appetite to-day. We are full of hope, and are very thankful."

That was Munich! Six months passed by, and the old pains came back again, only accentuated, and in other parts of the body. They send for the old doctor, and he says, "I am sorry, but I can only repeat what I said

before. It is cancer." "We know it now. When do you advise an operation?" "I do not advise it at all." "And why not?" "It is too late. I told you at the time there was a chance; but it was only a chance six months ago, there is none now. It has gone too far."

People like to be treated with opiates. They like to be told there is no cancer. But you may disguise world-conditions as you like and say there is no evil, no illness, no disease—say it over and over again—but that will not prevent the undertaker's coming at last. We have to have an operation, and it is going to be a far bloodier operation than would have been needed last September. Sooner or later Hitler will have to be stopped.

There is this chance, that it may break from within. It may be there will be a revolution from within. But the simple principle is, you cannot appease the devil. You cannot make a household pet of a Bengal tiger. You cannot make a decorative—what do you call those things the ladies wear, ruff? You know what I mean. You cannot make one of those things of a live rattle-snake. You may multiply metaphors—and if the German Consul were here I wish he would repeat it to Hitler—you may multiply metaphors and liken Hitler to anything and everything vile and vicious from the devil up—or down—and it would be impossible to exaggerate the evil that is incarnated in that bloody, murderous, deceiver. The world cannot live at peace with him. It is an everlasting regret to me that one of His Majesty's ministers should ever have disgraced us by taking that blood-stained hand.

Where shall we begin? In our own hearts. There is a Hitler that is contending for us, my dear friends. There is a Sudetenland within the realm of your own life over which he will claim the right to exercise sovereignty. Let there be no Munich pact. Let there be no surrender to evil, no yielding to sin. "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?" If Mr. Chamberlain had only read that! If he had but been versed in the everlasting principles of morality revealed in the Bible, he would have saved us from this horror. He may, I sincerely hope that he will, be able to do something that will restore confidence. But let us see to it that we put ourselves in a position where we have access to God. "Submit yourselves therefore to God." Yield to God if you have not already done so, to God as revealed in Jesus Christ. Make Him your Saviour and Lord; and, having submitted to Him, He will give you grace and power to resist the devil; and if and when you do, "he will flee from you." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

Let us pray:

The Lord reigneth, let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne. We cannot see through the mist and murk of these present evil days, but Thou hast power to over-rule everything to Thy praise and glory. We pray Thee to protect and bless His Majesty the King, to give wisdom to our statesmen, and courage; awaken the consciences of the people throughout the Empire, so that we shall be unwilling to submit to unrighteousness. Send us, O Lord, a great religious revival, bringing the people back to God, and to His Book. This is the only ground of security. Let it be so for Thy name's sake, Amen.

Bible School Lesson Outline

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

Vol. 3 Second Quarter Lesson 14 April 2nd, 1939

JOSEPH SOLD INTO EGYPT

Lesson Text: Genesis 37.

Golden Text: "The patriarchs, moved with envy, sold Joseph into Egypt: but God was with him."—Acts 7:9.

For Reading: Genesis 39:1-6.

I. Joseph Beloved, Yet Despised—verses 1-11.

Joseph began his career as a shepherd. When meditating in the night watches he learned to know God (Psa. 63:6), and when tending his flocks—leading, feeding, protecting them—he was being trained to become a leader of men (Exod. 3:1; I Sam. 16:11; 2 Sam. 7:8; Psa. 78:70-72). Christ is the Good Shepherd (Psa. 23:1; John 10:11), the Great Shepherd (Heb. 13:20) and the Chief Shepherd (1 Pet. 5:4).

In many ways the experiences of Joseph foreshadow the life and ministry of our Lord. Joseph, his father's beloved son (Matt. 3:17; 17:5), loved righteousness and hated iniquity (Heb. 1:9). The unreasoning and unreasonable hatred which Joseph's brothers felt toward him is like the hatred which the Jews displayed toward Christ.

Joseph was hated by his brothers because of his goodness which was a rebuke to their own wickedness (John 7:7), because he was beloved by his father (Mark 12:6, 7), and because of the favour of God evidenced in the revelation of future events to him.

God sometimes revealed His will to men in dreams (Gen. 20:6; 1 Kings 3:5; Matt. 1:20; 2:12, 13, 19, 22). Though Joseph was a younger son, God prophesied that his brothers should become subservient to him (Gen. 25:23). They recognized the significance of these dreams; but, instead of submitting to the revealed will of God, they hated the one through whom the disclosure had been given (Luke 19:14; John 19:15). It is not uncommon for those who are rebuked in heart by the word of God to turn against the messengers of the truth (1 Kings 18:17, 18; Matt. 14:3-5).

The prophecy of the future leadership of Joseph antagonized his brothers, but mystified his father, who pondered over the meaning of these strange sayings (Luke 2:19, 51).

II. Joseph Merciful, Yet Rejected—verses 12-24.

When the heart is filled with bitter enmity (1 John 3:15), Satan sees to it that the opportunity to injure is not lacking (Matt. 27:18). Though Joseph had gone to his brothers on an errand of mercy, they refused to receive him (Matt. 21:38). Our Lord came into this world to save men from sin, yet many will not accept Him (John 1:11, 12).

The wicked plot of the sons of Jacob was foiled, for it was not the will of God for Joseph to be slain at that time. He had been chosen to have a place in the Messianic line. God spared Joseph, yet He spared not His only Son, but delivered Him up for us all (Rom. 8:32). It is significant that Reuben came to the rescue, for he was the eldest son, and by natural law the birthright should have belonged to him. God is sovereign in His purposes of grace (Mal. 1:2, 3).

Reuben, with the intention of delivering Joseph from the wrath of his brothers, suggested that the young man be cast alive into the pit. Had Reuben been courageous enough to suggest complete deliverance for Joseph, they might have consented. Those who compromise do not long retain the respect either of their friends or foes.

Joseph was stripped of the coat of many colours, the token of his father's love and favor. Our Saviour voluntarily laid aside the habiliments of His glory, and humbled Himself for our sakes (John 17:5; 2 Cor. 8:9; Phil. 2:5-8; Heb. 2:8, 9). The soldiers stripped Him at the time of His crucifixion (Matt. 27:28), and took Him (Mark 14:46; John 19:16, 17).

The cruel sons of Jacob had thought to kill Joseph and cast his body into the pit. The pit would have become his grave. Through the intervention of Reuben, he was alive when put into the pit. Our Lord Jesus Christ allowed His enemies to take His life. He was crucified, He died, He was buried and the third day He arose from the grave, in order that He might bring us up from the horrible pit of death and destruction (Psa. 40:2; John 10:18; 1 Cor. 15:3, 4).

III. Joseph Mourned, Though Repudiated—verses 25-36.

The brothers of Joseph displayed no concern for his distress; they paid no heed to his cry for deliverance (Gen. 42:21). How indifferent, callous and cruel were many who witnessed the crucifixion of Christ (Psa. 22:6-8; Matt. 27:36; Luke 23:35, 36); "Is it nothing to you, all ye that pass by?" (Lam. 1:12).

Judah, with an eye to profit (Matt. 26:8), was the one who suggested that they sell Joseph, just as another Judah (Judas) received a price for betraying the Lord Jesus to His enemies (Matt. 26:14, 15).

Surely Joseph's brothers must have felt guilty when they rose up to comfort their father! He who deceived his father was now himself deceived by his sons (Gen. 27:12; Gal. 6:7).

It might have seemed to Joseph as though God had forsaken him. However, all his trials were known to God, and the path of suffering was destined to lead to the hill-top of glory. The period of humiliation would be followed by the period of exaltation. All his experiences worked together for good in the Providence of God, so that Joseph was enabled to bring about the salvation of others (Gen. 45: 5, 7, 8; 50:20; Psa. 105:17; 1 Pet. 2:24). The patriarchs might sell him to be a slave in Egypt, but God was with him every step of the way.

ONE WEEK TO THE YEAR'S END

This has been the most difficult year of Jarvis Street's history financially. On March 4th of last year our holy and most beautiful house was destroyed by fire. Since then we have had to hold Sunday Services in Massey Hall, and week evening services in Cooke's Presbyterian Church. Notwithstanding the generous hospitality of our friends of Cooke's Church, the charge upon our General Fund has enormously increased. In addition to this, our people have strained every nerve to support the Building Fund. Altogether it has been a year of tremendously heavy burdens.

Our Fiscal Year ends March 31st for

THE JARVIS STREET ANNUAL THANKOFFERING

THE GOSPEL WITNESS FUND

TORONTO BAPTIST SEMINARY FUND

We appeal to all our friends to help us as liberally as possible in all these matters before March 31st.