

The Gospel Witness

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

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

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THE DAWN OF A BRIGHTER DAY

At long last Britons may once more lift up their heads. From the days of Ramsay Macdonald until about a week or ten days ago, Britons throughout the world of moral intelligence have walked as men ashamed. Premier Chamberlain has at last been rudely awakened from his dream. He has spoken plainly and strongly, and has given Hitler and Mussolini to understand, if they have a modicum of sense, that Britain has abandoned her stupid attempt to "appease" a man-eating tiger, and is now ready for the hunt.

We notice that Mr. Chamberlain is applauded and unanimously supported by all parties in the House of Commons. The Government would have had the same support if it had opposed Hitler when he reoccupied the Rhineland, if it had stood across Mussolini's path when he essayed the rape of Ethiopia. It would have had the same support if it had opposed Hitler's march into Austria. It would have had the same support if Mr. Chamberlain had stayed at home and omitted his fatal visit to Munich.

We see the wisdom of all parts of the Empire supporting the Government's present policy; but we cannot forget—nor can we forgive—the shamefulness of the Government's foreign policy for the last five or six years. It may seem ungenerous to refer to it, but the fact is, neither a man nor a government, can really be divorced from his or its record. This Editor has many interests, and during the past year particularly many somewhat weighty matters to occupy his mind; yet we must confess that for more than a year Mr. Chamberlain has robbed us of scores of nights' sleep. Our physician advised us some time ago to omit the reading of the evening papers; but how could a loyal Briton do so? We have spent many a night until daylight seething, boiling over with indignation, at Mr. Chamberlain's political stupidity. We are glad that he has seen the light, and join with every other man of sense in the Empire in approving the Government's right-about-face; but we still seriously doubt whether Mr. Chamberlain can be trusted to see us through.

We have met his type many a time. Mr. Chamberlain has been shocked into a wise—and we may charitably call it—a courageous stand, by the logic of events; but Hitler is a superb psychologist. Long ere this, he has discovered the joints in Mr. Chamberlain's harness, and who knows but at the first sign of moderation on the part

of Hitler, Mr. Chamberlain may seek to revive his appeasement policy? If we were engaging a chauffeur, and a man were to apply for the position who had strewn the highway with wrecked cars, no matter how energetically he promised to steer a straight course in the future, we should be disposed to look for a driver who had something better than wrecks to his credit. We still believe that Sir John Simon, Sir Samuel Hoare, and Premier Chamberlain, would render their most conspicuous service to the Empire they have ever rendered if they had the good sense to retire from the Government, so that the helm might be put into the hands of someone with clear vision and a cool nerve.

Be that as it may, we may rejoice for the present that Britons need no longer walk about shame-facedly, and in fear of further surrenders.

We would not lay the blame exclusively for the present situation upon the Government. We have expected this very thing, and have predicted it in these pages for several years—not because we were blessed with any special political foresight, but simply because we believed the Bible. And we ventured the statement that no one believing the Bible to be true, could approve of the course Britain has pursued in foreign relations during and ever since Ramsay Macdonald's time.

We are instructed to pray for all in authority, and we have prayed—but only that their eyes might be opened before they reached the precipice and dragged us all with them. But we believe that the public opinion which acquiesced in the Munich Pact and all that went before it, was formed largely through the influence of illogical, sentimental, religious pacifists. The fact is, the denial and repudiation of the expiatory principle underlying the cross, philosophically, is sheer anarchy. The New Theology, as we called it twenty years or so ago, or Modernism, as we now name it, must inevitably lead to anarchy—the rejection of the central principle of the Christian revelation, God's inherently sovereign right to rule the world. It is forever true that men are shut up in all realms of life to a choice between Christ and Barabbas. The rejection of the principle of God's eternal, inherent, moral right to exercise an absolute, benevolent dictatorship leaves us, logically ultimately, no choice but an acceptance of some form of human dictatorship. Our choice is between the Prince of Life and one who is both a robber and a murderer.

The pulpits of England, and of Canada, and of the United States—and their antichristian teaching of pacificism—have brought about a moral state of mind of which such men as Chamberlain, Hoare, and Simon, are the product. The British Government has made a complete volteface. Chamberlain, metaphorically at least, has left his umbrella at home, and gone out with one of John Bull's good, old-fashioned walking-sticks!

Another right-about-face, however, is due, and is absolutely necessary if peace is to be assured; and that is a right-about-face on the part of the churches. If only Modernism could be thrown into the waste-paper basket with Munich, and preachers everywhere would get back to the Word of God, and proclaim its principles of righteousness and truth, all reinforced by the dynamic of grace, so that men could both believe and do the truth, every government that stands for righteousness in a nation would be reinforced. What a lot of nonsense has been talked about the necessity for "moral rearmament"! Is morality a mere theory? Is a man an orthodox Christian who piously calls Jesus Christ, "Lord! Lord!", yet utterly neglects to do what He says? Righteousness is to be worn as a breastplate with which to face the foe, not as a shield for the back of cowards who run away.

The need of the hour is the preaching of the gospel, by which we do not mean theorizing or philosophizing about it, much less do we mean speculating about the Jews' returning to Palestine, or when and how the Lord will return. Let us look for His coming, and pray for His coming; but let us so preach the gospel that men will yield to its sanctifying power, and busy themselves, in all walks of life, in doing the will of God from the heart. We know no better way to effect an answer to our daily prayer, "Thy kingdom come; Thy will be done on earth as it is done in heaven."

This writer at least can think once more of "dear old England" without shame. We have the deepest conviction that the Government's stand has made war very remote. We do not believe Hitler will fight now that he knows what he would have to face. And if he does not fight now, we may be absolutely sure he would not have fought over Sudetenland.

Some have said that we ought to get ready. So we ought, so far as it is possible. But there is a sense in which no honest man can prepare himself to meet gangsters. With the introduction of the motor-car, gangsters have multiplied, and what are called "gunmen" have become very plentiful. Never a day passes but we read of "holdups" somewhere. Is anyone foolish enough to suppose that everyone of us ought therefore to carry a revolver and be his own policeman? You may forewarn a democracy, but there is a sense in which it is impossible wholly to forearm a democratic state. Many of our preparations will have to be made after the gangster strikes; but in the end the gangster always loses his fight with the police, for the reason that the police represent law and order. So Hitler and Mussolini must fail in their defiance of nations who unite with the determination that this shall be an ordered world.

We need not be disturbed if conscription is not introduced either in Britain or in any other part of the Empire. Happily there are few Britons who need to be conscripted. From Jarvis Street Church alone, we sent over three hundred volunteers to the War—not a conscript among them; and when conscription became law in Canada, there was only one man left in the church who was

subject to its provisions, and he, by some sort of manipulation, managed to secure exemption—and later, happily, left us for yellower fields.

Be of good cheer. John Bull is wide awake once more—and we shall see what we shall see! Meanwhile, the following from *Punch* is peculiarly *apropos* of Britain's new foreign policy:

"Please be kind to Britain!
She isn't very strong,
Her Navy's inefficient,
Her Army's all gone wrong,
Her A.R.P. is useless,
Her Air Force far too small,
Her people so degenerate
She's no morale at all!
She doesn't want to fight you,
She's so convinced you'd win!
She'll let you take her Empire
If it will save her skin!
She's old, decayed and senile,
And you have strength and youth,
So please be kind to Britain,
Don't keep abusing Britain,
Be nice to poor old Britain—
Or you may learn the truth!"
—*Punch*.

TALK ABOUT RUSSIA!

We have read a report of a Bill introduced into the Legislature by the Honourable David Croll, former Minister of Labour, who broke with Premier Hepburn on the C.I.O. issue. We have, of course, only a newspaper report of the Bill, but if the report is true, the Bill would translate into law a principle of the dictatorship of Trades Unionism.

From the reports, it would appear that if this Bill passes, employers of labour generally and owners of property used in the employment of labour—whether new buildings or factories or whatnot—would be absolutely at the mercy of the Trades Unions. Indeed, it is a practical dictatorship of Trades Unionism.

We approved of Premier Hepburn's stand in his opposition to the C.I.O. Developments in the United States have justified Mr. Hepburn's stand a thousandfold. We sincerely hope that he and his Government, together with the Opposition, will bury this proposed new tyranny of Mr. Croll's so deeply as to preclude all possibility of resurrection.

Meanwhile, it is well that people should be on their guard; for be it remembered, this is a religious question just as surely as it is political or economic question. We must guard against all encroachments upon our liberties. Otherwise, we may need a new Patrick Henry to cry, "Give me liberty or give me death."

NAZI GERMANY

Reprinted from *Our Outlook*, London, England,
Rev. John Wilmot, Editor.

Dr. Martin Niemoeller

The hopes held in some quarters that Dr. Niemoeller might be released at Christmastide from the Sachsenhausen concentration camp where he has been confined for Nazo "education" since his trial and *acquittal* (!) last March have been disappointed. It is known that Herr Hitler was approached and referred the matter to the police and the Minister of Ecclesiastical Affairs, who imposed the following conditions of release:

(Continued on page 6)

The Jarvis Street Pulpit

EXALTED TO BE A PRINCE AND A SAVIOUR

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

Preached in Massey Hall, Toronto, Sunday Evening, April 2nd, 1939

(Stenographically Reported)

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."—Acts 5:31.

During recent years we have become familiar with examples of men who have risen from obscurity to positions of great authority and power. We have seen it in Russia, in Germany, in Italy, in Spain, and in lesser degree in other countries. But all such kingdoms or dominions are short-lived. All history attests the fact. Hitler talks of establishing things for a thousand years to come, and boasts of all that he has accomplished as being of permanence in the world. Yet I believe they will soon pass away, and the names that are now known to the world as representative of horrors—names that fill a large part of the world with fear—will soon be remembered only with loathing and contempt.

But there is one Name that is "above every name". There is one kingdom that is established; there is a throne that is established in the heavens, and a kingdom that "ruleth over all." There is One Who is inherently and eternally a King. It is His sovereign right to wear the crown. His kingdom is an everlasting kingdom, and His dominion one that shall not pass away. This verse tells us something of Him, and leads us to the very heart of that which lies at the foundation of His kingdom of truth. It is a record of One Whom God has exalted. The verse contains a definition of the sphere and quality of the sovereignty He exercises, and describes the unique gifts His sovereign power bestows.

I.

Let us this evening for a little while turn our thought from the changing things of earth to meditate upon One Who is entirely removed from all earthly vicissitudes, to ONE WHOM GOD HAS EXALTED. What a blessing to the believer to know that, to be able always to sustain his faith by that reflection!

I would remind you that *the exaltation of Jesus Christ owes nothing whatever to the favour or effort of men.* When men obtain prominence among their fellows, and rise from the multitude to become leaders or rulers, invariably they climb the heights by the assistance of others, not by their own power alone. It was the dictum of Andrew Carnegie, a rich man of an earlier generation that his success was due to his ability to make use of people who were cleverer than himself. You will find that principle operating in all successful enterprises, be it commercial, financial, political, or what not. One man may obtain prominence, but there is always someone behind who helped him up.

But I speak to you of One this evening Who is independent of men, Who owes nothing to human effort or human favour. Men did nothing to assist in the exaltation of Christ. We who love Him, and fain would honour Him, would exalt Him if we could; but He is independent of us. He needs no help from His human creatures.

I grow somewhat weary, and rather impatient some-

times, of that view of the kingdom of God which would make its progress and ultimate establishment to depend upon human suffrage—or even sufferance. Sometimes disaster is predicted for the Christian religion, and the kingdom of God, if some human pygmies do not change their ways. Let us comfort our hearts with the reflection that in the sovereign purpose of God, from all eternity, Jesus Christ was to be exalted—and He is now exalted—by God's right hand, independently of all human effort.

What if the church should fail? What if all places of worship should become empty? What if one nation after another should become paganized, as little men, whose breath is in their nostrils, attempt to drive Jesus Christ from the earth? It will make no difference in the end; for quite apart from all human favour, and the inclination of the human will, or the exercise of human power, Jesus Christ is even now—and must for ever more be—exalted.

He is exalted *without the assistance even of His friends.* There were some who learned to love Him in the days of His flesh. There were some who followed Him for a while; and some who declared their loyalty and allegiance to be of such a quality that they were ready to lay down their lives for Him. But they all failed, even the best of them. Peter denied Him; but when you hold Peter up to criticism, try to remember that it is also written, that "all" His disciples forsook Him and fled. "Of the people, there was none with him." Into the garden He went, and yet a little farther did He go alone; and to the cross without a friend beside Him, He went at last, because He had "steadfastly set his face" so to do.

Nor in His resurrection did He receive help. "Who shall roll us away the stone from the sepulchre", said the women. When they would anoint His precious body with spices, they would have invoked the help of His disciples to open the sepulchre; but no human hand did help Him rise; for when they arrived, the stone was rolled away already, and He Who had been crucified was risen. He was exalted without the help even of His best friends.

Let us ever believe and remember that the kingdom of God is never in jeopardy, that the ultimate accomplishment of His eternal purpose is wholly settled, and there is no power in earth or in hell that can frustrate His will. We sing the praise of One Whom God hath exalted.

I would remind you too He was exalted *in spite of the fact that He was of such a character as made no appeal to human nature.* Men did not want Him to be exalted. Men had no desire that He should be a King. Indeed, when at last, by the decree of divine providence men were given an opportunity, one final opportunity, to reveal their desire in favour of Jesus Christ as against one

of vile reputation, as with one voice they roared their rejection: "Not this man, but Barabbas." And from then until now the world has chosen Barabbas, and human nature has displayed its affinity for men and things that have their origin below; and their inherent opposition to everything that comes from above. Notwithstanding all that, however, "Him hath God exalted."

Exalted in spite, *not merely of the neutrality of men, but of their determined opposition and murderous hatred.* Men did their utmost to prevent His exaltation. Peter reminded them that there was One Whom they had hanged on a tree, yet he said, "In spite of that—the utmost possible expression of your hatred and opposition—God, by His own right hand, exalted Him."

It is painful to observe the resurgence of various forms of paganism throughout the world—in countries that were once called Christian. It is not comforting to note the bitter hostility of vast multitudes of people to Jesus Christ and His gospel. How evident it is that we live in a day when the scripture is being fulfilled, "And ye shall be hated of all men for my name's sake." But notwithstanding all that, Jesus Christ is exalted.

He was exalted *in spite of the opposition of the religions of His day.* If he was not helped by organized religions, how can we expect or hope that the name of Jesus Christ will be honoured to-day? Actually it was the religion of His day which put Jesus Christ to death; and perhaps there are few places on earth to-day where men are more hostile to the simple gospel of the grace of God than in many churches that are called by His name. It would be a sad outlook if the exaltation of Jesus Christ depended upon the modern church. We should have little to comfort us if we had to mark the progress of religion as such, or even of religion bearing the Christian name, as the only means for the exaltation of Jesus Christ. No! He is not dependent upon that.

God has exalted Him, and when human hatred had combined all earthly powers to vent their hatred upon Jesus Christ, and nailed Him to a tree, *notwithstanding the utmost effort of the greatest of all world powers,* combined with the hostility of a formal religion, having done its utmost, God triumphed still—and Jesus Christ is exalted.

He is exalted *in spite of the opposition of all powers of the heavenly places,* the powers of death and of hell; in spite of all that the devil himself could do, Jesus Christ is exalted.

And our text says *He is exalted by God's "right hand",* as though this were His supreme achievement, as though the creation of a myriad worlds were as nothing in comparison with this victory accomplished by "the right hand" of God, that which was representative of the utmost powers of Deity. And it was. All His power was exercised to the utmost for the sole purpose of exalting Jesus Christ. He took Him from the grave, not only "with his own right hand", but He set Him *at His own right hand* "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." For all time; through all eternity, Jesus Christ, by the sovereign power of God, has been exalted. Oh, let us worship Him!

II.

And now, further, THE SPHERE AND QUALITY OF HIS SOVEREIGNTY ARE HERE DEFINED. He is exalted "to be a prince and a Saviour." Let it be remembered that

Jesus Christ is a Prince. When Pilate asked, "Art thou a king", He said, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." Jesus Christ is exalted "to be a prince", a reigning Prince Who sits upon a throne forever established in the heavens. It was He Who said, "All authority is given unto me in heaven and in earth." Not a limited authority, but *all* authority, in the heavenlies, over all heavenly powers, over all earthly conditions—in heaven and upon earth. There is no higher authority than this sovereign Prince Whom God hath exalted.

I would have you know that we proclaim a supremely authoritative gospel. I have read some of Hitler's speeches with amusement, when he has so proudly said, "I will"; "I have"; "I will do so-and-so." It is I—I—I—I—I will do it. Will he? We shall see ere long. But here is the great I am, and His is the universally sovereign, "I will." All His decrees, I say, are supremely authoritative.

They said of Him when He was on earth that He taught them "as one having authority, and not as the scribes". And here He says—to repeat my quotation—"All authority is given unto me in heaven and in earth. *Go ye therefore, and teach all nations.*" We have an authoritative message; not an imaginative, speculative, philosophy of things, but a divine revelation of ultimate truth in the person of Him Who said, "I am the truth." "Art thou he that should come", said the disciples of John at their master's behest, "or do we look for another?" We look for no other. There is no greater prince; there is no mightier word. Here have we the divine Ultimatum. "Last of all"—"Last of all he sent unto them his son." "Him hath God exalted . . . to be a prince."

Mr. Whitcombe read it for us—"Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion." He is exalted, I say "to be a Prince."

Taking this Book to be the inspired and infallible Word of God, let us proclaim its principles and precepts and promises, not only with certitude, dogmatical, but oracularly. This is the last word of the exalted Prince, and there is no higher authority in all the universe than Jesus Christ at this hour.

He is exalted "to be a Prince *and a Saviour.* How men have exercised their power! How men have gloried in their ability to overcome all opposition to themselves! We think with horror of the blood-purges of Hitler and Stalin and Mussolini, and all the rest of them. Now I suppose we are to be sickened by further exhibitions from Franco. Exalted to become princes, but not to become saviours. Oh no! Anything but that. How different is the Lord Jesus! "Thou hast given him authority", He said in that last prayer of His—"over all flesh." What for? "That he should give eternal life to as many as thou hast given him." He is a Saviour.

We had it in our lesson this morning, how the lad Joseph, when he was but seventeen years of age, dreamed his dreams, and predicted a day when his brethren

would bow down to him. They said, "We do not want that." They envied him, "they hated him the more" when he told them his dream. They conspired to slay him; then they sold him for silver. They did everything they could to get rid of him, in order that he might not be exalted. They did nothing to help him, but God exalted him. God put him on the throne of Egypt, virtually in power. What for? When he was exalted to that position he became, not a ruthless tyrant, treading under foot his enemies, but with the authority with which the king had clothed him, he filled the store-houses until at last it was said, "Joseph opened all the store-houses", and men came from all lands to buy bread. And at last when he identified himself to his brethren, he said, "I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life." He was exalted, in his measure, to be a saviour, as well as a mighty prince; and he exercised his princely power by saving men.

There is another lovely story in the Book of one who came into great prominence and power, and wore a gold chain about his neck and the signet ring of authority upon his hand; before whom all men bowed the knee. But it is said of Mordecai that in his exaltation he was great among his brethren, "seeking the wealth of his people, and speaking peace to all his seed." Oh for rulers to-day who would seek the wealth of their people, instead of their poverty; their freedom instead of their enslavement! But blessed be God in this late day there is still one exalted to be a Prince and a Saviour.

And what authority He has, this Saviour of ours! All authority in all realms. There are the resources of His own proper person as one with the Father and the Holy Ghost! All the resources of creation and of the Creator at the command of sovereign grace, that He might be a Saviour—

"Jesus, the name high over all,
In earth, and heaven, and sky;
Angels and men before Him fall,
And devils fear and fly."

How shall we praise so mighty a Prince, so glorious a Saviour? Let us say it again, Hallelujah, what a Saviour!

III.

WHAT UNIQUE GIFTS HE BESTOWS. He is exalted to be a Prince and a Saviour, "to give repentance to Israel, and forgiveness of sins." It is very hard to lead people to repentance, to persuade strong-minded men to change their minds. But He is exalted that He might give that priceless boon of repentance.

What can that mean? How is repentance induced? How can it come *but by the illumination of the Holy Ghost*? How can men know what they are, whence they came, and whither they are going, apart from divine revelation? You remember when Peter spoke of the exaltation of Christ, summing it up, he declared, "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." And when they knew that He was exalted, and that the power of the Holy Ghost had been shed forth as evidence of that exaltation, "they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we

do?—We are all wrong. All that we have done was evil. We are in a dreadful case to find ourselves in bitter opposition to One Whom God hath exalted." It was by that Light from on high that men were made to see who Jesus Christ was.

How shall we bring men back to the gospel? How can we have a revival among people who have turned away from God? There is only one way: by the sovereign pleasure of Him Who has been exalted to give repentance. Men can be given to see the error of their way only by Light from on high. Then we may have better times. Argument cannot do it. I can do nothing with any poor sinner here. Salvation does not lie at the end of a syllogism. I cannot argue you into a repentant frame of mind. When the heart is as hard as flint, and men have no knowledge of what sin is, and whither it leads, and how it ends, we are helpless. Only the Great Physician can diagnose that fatal malady. Only God Himself can make a man know that he is death-stricken. But He can. He is exalted "to give repentance" by the illumination of the Holy Ghost.

And *through a belief of the Word*. If the Bible be not true, we have no sure word of promise—or of prophecy. If the Bible be not the inspired word of God, then surely we are of all men most miserable. But if it is, and the exalted Saviour bestows upon us the gift of the Holy Ghost that we may understand the word of truth, we shall be saved. From the Bible we may understand that "all have sinned, and come short of the glory of God." We learn that "there is none that doeth good, no, not one." From the Book we learn that "sin, when it is finished, bringeth forth death", that there is a place "where their worm dieth not, and the fire is not quenched." People say, "I am horrified at the idea of hell." So am I, but there is such a place. There must be such a place. Surely the earth is full of violence, of the very wickedness of hell, so that nothing but hell is sufficient to deal with it, if men will not have the grace of God. It is an old-fashioned doctrine, but I tell you it is true: God "hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." It is well that men should repent and believe the gospel while there is time. Jesus Christ has been exalted to give men repentance.

But a few weeks ago the snow was turned to ice, and the ice was like a rock beneath our feet. In some places it was so thick you could do nothing with it. Then by and by the ascending sun looked upon it, and it began to melt and disintegrate. A man said to me Friday, a Scotsman, "I never in my life saw snow get such a shift as it did to-day." It certainly got a "shift" when the sun looked upon it—I thought that a good word.

Who shall soften the hardened heart? Who shall cause the tears of penitence to flow? Who shall break up these frozen natures of ours, and make them responsive toward God? No one but the One Who was exalted to be a Prince and a Saviour. Let us pray that it may be so. If your heart is hard, call upon Him. If, indeed, you have no feeling, bid Him give you that feeling, and bid Him make the sun to shine and turn your hardened heart to the obedience of faith.

"To give repentance to Israel, and forgiveness of sins." Blessed be His name, He has authority on earth to forgive sins. That is why I have been speaking about it to-night. I want you to understand that there is One clothed with supreme authority Who has the right to say

to you, "Thy sins, which are many, are all forgiven; go in peace, and sin no more." He has authority to forgive sin. What a blessing that is! Really to forgive them, to blot them out for ever:

Do not trust to the priest's absolution: go to Headquarters and get the authoritative word of the only One in the universe Who has authority to forgive our sins. Jesus Christ is exalted for that very purpose. You must get to Him—through the church, through all ordinances, through the Book itself, through everything, to Christ; and hear His word forgiving your sins. He is exalted to be "a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

And here is His word that assures you of it all, written in the Book, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." You read in the paper of a case at court that is decided in a certain way. Then the question is asked of the losing counsel, "Will you appeal?" Sometimes he says, "Yes", and sometimes he says, "I am not sure yet." But he has the right of appeal from the decision of that judge in certain cases. Perhaps he carries his case from court to court, appealing against such adverse judgments as are registered against him, until at last he gets to the supreme court, whatever it may be—of the Province, of the Dominion, or it may be the Privy Council. He may have laid his appeal at the foot of the Throne, and when a decision is registered there, there is no further appeal.

We have not to go through all those successive stages: we go to the Supreme Court and Supreme Judge—and receive the final verdict from the One Who is exalted to be a Prince and a Saviour. Should he say to you tonight, "Your sins are forgiven", should you trust Him and hear the whisper of His Spirit in your heart, "They shall never perish; neither shall any man pluck them out of my hand", you can take that decision as the most authoritative word in the universe. You can meet your own conscience with it; meet your own doubtful heart with it, meet the tempter with it, and stand at last before the judgment-seat with it, and say, "I have been acquitted by a Prince and a Saviour." You may be as sure of it this evening as when you have been a million years in heaven. Oh that we may exalt Him!

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Let us pray:

No word of ours, O Lord, can prove effectual to the salvation of a soul. It is still Thy grand prerogative to forgive sins, and none can in that honour share,—

Thy Word has still its ancient power,
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy, heal us all.

For Thy name's sake, Amen.

NAZI GERMANY

(Continued from page 2)

1. That Dr. Niemoeller should stay outside Berlin for the next six months to avoid publicity.
2. That he should not at all return to his parish in the Berlin suburb of Dahlem.
3. That he should never preach again.

Pastor Niemoeller refused without hesitation. He declared that his call to preach came from God and not

from the State authorities, and that he must obey the voice of God rather than men.

In consequence he was forbidden either to write or receive letters for a month, and is now kept in strict solitary confinement and no one is allowed to visit him, though it is since reported that his wife and brother were permitted a half-hour's visit.

Thus God has sustained His servant in fidelity which is apostolic, and which, whatever the issues on earth, shall receive divine approval "in that day" when it will be "a righteous thing with God to recompense tribulation to them that trouble you, when He shall come with flaming fire, taking vengeance", and when "He shall bring forth thy righteousness as the light, and thy judgment as the noonday".

The Cable Still Holds

Shortly before this, Dr. Niemoeller, in a letter to his father, said: "Bodily I am all right; spiritually I am like a ship in a storm at sea, dragging her anchors, *but the cable still holds.*" Commenting upon this an English correspondent suggested that we who are enjoying freedom to live our Christian life should meet, day by day, with this brave leader with the other imprisoned believers and pastors, and with the persecuted Confessional Church, as we may do in our prayers (for "though sundered far, by faith we meet around one common Mercy-Seat") to lay hold with them upon the hope which is set before us, "which hope we have as *an anchor of the soul* both sure and steadfast, and which entereth into that within the veil, whither our Forerunner is for us entered, even Jesus".

"In Dr. Niemoeller's cell is focused the awful fight between Christianity and modern paganism. *WE have some responsibility for the issue.*"

Criminal Prayers

During the "Crisis" the Confessional pastors arranged services of intercession for peace. This was regarded by the Nazis as a treasonable offence (since modified as a "misuse of the pulpit"), and the German Minister for Ecclesiastical Affairs, in consequence, stopped the salaries of Pastor Muller of Dahlem (Chairman of the Confessional Council) and a number of his colleagues, who, it is reported, are to be brought to trial. The printed service of intercession contained not a word of political character, but it provoked Nazi indignation because it included in general terms a confession of national sin. The Nazis have made it illegal for congregations to take up collections for the support of the ejected ministers. There has been a further considerable increase in the number of pastors against whom action has thus been taken, who have either been deprived of their posts, or forbidden to preach, or placed in concentration camps or under arrest.

Forbidden to Tell the Truth!

An outspoken statement on the position of the Evangelical Church in Germany was made recently in the Church of Jesus Christ in Dahlem, Berlin, by Pastor Wilhelm Niemoeller (brother of Dr. Martin Niemoeller). "The leaders of the Confessional Church," he said, "had been accused of treason for calling for prayer and penitence from the German people in view of the danger of war in September. *A people must perish if those who proclaimed the Word of God were forbidden to tell the truth.*"

It is also reported that an unnamed pastor preaching

at an intercession service in Berlin attacked the German Christian Church, asking, "What is the value of a Church, which is *gagged by decrees*? What is the use of a Church which is only the prostitution of the authorities?"

"I Was in Prison"

This little book was printed in Germany for private circulation. Nearly 20,000 copies were circulated before the Secret Police confiscated the stock. Only some twenty copies, however, were still left. Happily one or two of the 20,000 copies fell into the hands of English travellers. This edition is a translation into English. It consists of extracts from letters by German pastors now in prison to their families or friends. Letters from prison are written under censorship. The conditions of prison life, however severe, are usually not to be compared with those in concentration camps (as in the case of Dr. Niemoeller), which are under the control of the Secret Police who are not regulated by law. The edition is edited by Dorothy Frances Buxton, with a preface by the Bishop of Liverpool. It costs 1s.

"I know now," writes one, "what intercession can do. *Please, do not let us tire!* Require your pastors every Sunday to read out the list of all those who are prevented from preaching the Gospel. It is just through *hearing* names, places and times that I myself can pray with greater intensity, even though I may not retain them all in my memory."

When a *single* prayer

Of a single soul

Speeds to God's heart

Can it miss its mark?

And when we ALL

Before Him stand

And pray AS ONE

WHAT MAY BE DONE?

ANOTHER INTERNATIONAL ALLIANCE

By W. H. Frey, of Switzerland

In another month the classes at the Seminary will be ended. The students will be leaving school to go to their respective fields of labour where opportunities of putting into practice the knowledge gained by assiduous labour will be theirs. And I shall soon begin to prepare to return to my homeland. Before my departure for Switzerland, I with the rest of the students, am eagerly looking forward to the re-opening of the Jarvis Street Church. We have followed the work of construction with interest, and rejoice to see at last the somewhat paradoxical notices, "Danger, Keep Out", removed from the church.

We leave, but we shall not forget the Seminary and its thoroughly scriptural teaching. The serious warnings of the Systematic Theology classes have urged us to seek the truth for ourselves, and to form our own convictions from the Bible. The judicious remarks made in Practical Theology classes will have contributed to remove from us any tendency towards religious *Don Quixotism*. Indeed, all the courses given by our professors who have their task at heart will have prepared us for the great task of preaching the gospel.

The growing interest in the French class is encouraging. We hope that next year even more students will be enrolled in this course. I have been happy as instructor this year to observe the surprising results obtained in these classes by my predecessors, and in particular Mr. F. M. Bühler. It has been a privilege for me to enter into the fruits of his labour in these classes, while he has had the joy of reaping the harvest in my three churches in Switzerland.

The increasing interest in the work among French Canadians and the increasing interest in the French classes, of course go together. The call of this needy field is impressing itself more and more upon the student body. My visit to Northern Ontario and Quebec has convinced me of the great

need of the gospel there; and of the immense possibilities that this work holds for persevering, consecrated men, trained to speak French.

As I have said, I shall soon return to Switzerland and take up again the pastorate of my churches. Before then, however, I hope to be able to respond to requests to visit a number of the churches in Canada and the United States. I recall with feelings of deepest gratitude the warm welcome I have received in the churches I have visited as representative of the Association of French-speaking Baptist churches. Everywhere I have met Christians who understand their responsibilities and their privileges, and I have the happiest impressions of my brief sojourn in Canada. I shall take back a great deal that cannot be touched by any Customs officer. For one thing there is the method employed in the work among the young people in the great Jarvis Street Church, which I should be happy to apply back home. There is the year's work at the Seminary that will be invaluable. There are friendships and the fellowship of the brethren. These memories I shall treasure up as I say "Au revoir, beau Canada, à bientôt, belle Suisse."

W. H. F.—

The above article was written by Mr. William H. Frey, this year's student-professor of French at Toronto Baptist Seminary. He writes of another international alliance, happily not a diplomatic alliance, but one of brotherly fellowship among Baptists in Europe and Baptists on this continent who share one common faith. Mr. Frey plans to visit the churches of our Canadian Union up to the middle of June and after that will be free to visit some of the churches in the United States. It would avoid disappointment later and greatly conserve Mr. Frey's time and energy, if interested friends in the United States churches would write him at once in care of Toronto Baptist Seminary, 337 Jarvis Street, Toronto.—W.S.W.

NEWS OF UNION CHURCHES

SHENSTONE MEMORIAL, BRANTFORD—*Rev. A. C. Whitcombe.* "The reports of the general treasurer show that we have met all current expenses, paid three hundred and fifty dollars on our loans, and still have a modest balance in the general fund. This is the fourth year in succession that the church has paid its way and reduced its indebtedness.

"The reports of the various organizations were aimed at showing what the membership of the church were doing in practical Christian work and in developing strong Christian character. Bible School, Juniors, Mission Band, Young Women's Class, Women's Auxiliary, Choir, all presented interesting accounts of their work. The people rejoice in the work of the last year and look forward confidently to another year of blessing."—A.C.W.

ESSEX—*Rev. J. Fullard.* "Last Friday evening the pastor was surprised by a gathering celebrating the beginning of his eighth year of ministry in the Essex Church. The annual report presented recently to the church showed the past year to be the best yet. More people were saved, and more baptized than in any previous year. But more than that, the people are more united and zealous for the work of the Lord than ever before. The spiritual vision and love and interest of some of the newer converts is a joy to us all. The Sunday School has been growing rapidly and last Sunday the attendance taxed the church's capacity, breaking all known records in the sixty years' history of the church. Mr. Fullard at the present time is holding evangelistic meetings in the town hall at Cottam. Great blessing is attending. People from all the surrounding country are coming, and last night the hall was full. We bless God for His goodness and ask the Union churches to pray with us for a rich harvest."

—R.D.

MORE NEWS FROM KAPUSKASING. "Our new church building is progressing very favorably. The interest shown and the sacrifices made by our people here inspire and encourage the pastor beyond expression. Our building venture has stirred the town. Some wonder how we shall be able to discharge this large financial obligation. But we are confident under God that He will supply our need through His people here and elsewhere.

"Two used furnaces, in good condition, were given to us. We shall be able to build one good furnace out of the two-to

heat the church. One family donated enough paint to give the finishing coat practically to the entire building, inside and out. One of the members will look after the decorating of the church. Another who has had experience in planning and building houses will assist us in the lay-out of the church. Others who are able to use various tools will make the necessary alterations. It was said in effect long ago that if the Lord build not the house they labour in vain. But by the many blessings of God upon us at this time, it seems that the Lord is truly building His house for us.

"At this time we shall make only the necessary renovations because our supreme desire is to pay for the property as soon as possible. Later on, with the blessing of God, we shall be able to make further improvements. Partitions will be removed to make way for the church auditorium. The large kitchen at the rear will be changed into Bible School rooms. A porch will have to be built on to the front of the church. As we have to pay taxes on church property here in the North, the taxes plus the cost of slight alterations will make our financial burden heavier. So we urgently appeal to God's people everywhere to pray for us and to help us, even with a very small gift, which will be warmly appreciated by the believers here who are straining every nerve to discharge the heavy obligation. Already a great response has come in from God's people here and elsewhere by cash and pledge, amounting almost to \$500.00. We believe that the kindness of THE GOSPEL WITNESS and our personal appeal greatly helped in this response, for which we are profoundly grateful to God."—R.B.

The Union Office has received a number of fine responses to its appeal for Kapuskasing, and we hear of other churches that are planning special offerings for this fine work. We shall be glad to forward gifts to Mr. Brackstone.—W.S.W.

THE SEMINARIAN

It comes but four times a year; but when it does come, this big-little paper is vital. Assistant-Editor J. Dobson has packed the edition to be issued this week with good things. The leading article on "Expansion in All Spheres" reports an interview with the Seminary's President, Dr. T. T. Shields, whose picture adorns the front page. The editorial page shows the real situation in Catholic Spain. Mr. C. Hume Wilkins prints a vivid account of "The Pope's Mass". And then there is fine poetry, "Social Gossip", school humour, and—but if you are not a regular subscriber, at least send for this issue. Write now to The Seminarian, 337 Jarvis St., Toronto, 2, Ontario; 10c per copy; 40c per year.—W.G.B.

Bible School Lesson Outline

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

Vol. 4 Second Quarter Lesson 16 April 15th 1939

JOSEPH IN PRISON

Lesson Text: Genesis 39:20-23; 40:1-23.

Golden Text: "But the Lord was with Joseph, and shewed him mercy"—Gen. 39:21.

For Reading: Psalm 105.

I. Joseph the Favoured Guard—Gen. 39:20—40:4.

Joseph had been put in prison when he refused to sin against the Lord (2 Sam. 12: 9,13; Psa. 51:4). He could not forget his early training in the ways of God, and even when surrounded by the luxury and licentiousness of Egyptian life he maintained his integrity. God is faithful in providing a way of escape for believers in time of temptation (1 Cor. 10:13).

Joseph had learned to do right, regardless of consequences. Virtue is its own reward, and sometimes its only reward for the time being, since godliness frequently leads a person into difficulty and danger. The Christian is not exempt from trouble, and must be prepared to suffer wrongfully (1 Pet. 2:19). He is to count it all joy when, in the pursuance of the Lord's will, he finds himself in the midst of trial (Jas. 1:2).

The Lord takes knowledge of His servants who suffer for righteousness' sake (1 Pet. 3:14). He was with Joseph and

extended kindness unto him, though all others seemed to be against him (Gen. 39: 2, 23; Gen. 26: 24, 28; 28:15; 1 Sam. 16:18; Acts 7:9). The Lord will grant us His presence, even when all fair-weather friends desert us (Psa. 91:15).

Joseph did not mourn or mope when unjustly accused and imprisoned. He made the best of his circumstances, and served the Lord with joy. God had a work for him to do, and like Paul, he had learned the arts of self-reliance and resourcefulness (Phil. 4:11; 1 Tim. 6:6). Paul wrote many of his Epistles when he was chained in a Roman prison, and Bunyan wrote "Pilgrim's Progress" from the confines of Bedford Jail. The one who seems cribbed, cabined and confined may still testify to the grace of God.

The Lord gave Joseph favour with the keeper of the prison (Prov. 16:7), as with Potiphar (Gen. 39:4), so that his term in prison was made more tolerable. This manifest token of God's presence and pleasure must have been a source of encouragement to Joseph.

The prison proved to be a training-ground where Joseph's administrative ability was developed. Within those walls he was prepared for the position of responsibility which awaited him. The Christian who trusts in God may be a person moulding circumstances rather than one who is moulded by them. Through God's Providence it is his privilege to be the victor, rather than the victim, of his surroundings. All the experiences of Joseph's life were the rungs of the ladder by which he rose to eminence and power.

II. Joseph the Wise Interpreter—verses 5-19.

The experiences of Joseph were parallel to those of Daniel in several respects. Both were captives in a foreign land. Both refused to sin against the Lord (Dan. 6:10). Both suffered for doing right (Dan. 6:15, 16). Both were looked upon with favour by their captors because of the mercy of God (Dan. 1:9). Both were given wisdom by God to interpret dreams (Dan. 1:17; 2:36; 4:24), and it was through this gift as human means that each became a governor in the land he entered as a captive (Gen. 41:39, 40; Dan. 2:48).

The Oriental monarchs ruled as despots. Pharaoh, a typical Egyptian ruler, was very easily offended, and imprisoned his servants for slight causes.

Joseph was a sympathetic prison guard, and he took a personal interest in those committed to his care. His actions were prompted by kindness, and his hearty manner probably contributed to his advancement, for it was one element in his powers of leadership. Joseph was more efficient in carrying out his duties just because of his relationship to God. The Christian should give place to none in the quality of the service he renders, for it is his privilege to adorn the doctrine of God our Saviour in all things (Col. 3:23; 1 Tim. 6:1; Tit. 2:10).

Joseph was ready to give testimony to God's wisdom when the opportunity came (2 Kings 5: 2, 3; 1 Pet. 3:15). He did not forget God when he went down into Egypt, but retained his trust in Him as the One Who could interpret that which was a mystery to man (Gen. 41:16, Deut. 29:29; Dan. 2:28, 47).

The chief baker was encouraged by the prospect of freedom which had been foretold in the chief butler's dream. Quite naturally he desired that he might have a similar happy issue out of all his afflictions. But not so; God putteth down one, and setteth up another (Psa. 75:5-7).

When Joseph saw the fulfilment of the dreams of the servants of Pharaoh he probably wondered when his own dreams of dominion should become a fact (Gen. 37:5-11).

III. Joseph the Forgotten Friend—verses 20-23.

Joseph thought that his service to the chief butler would result in deliverance for himself, and it did, ultimately, but God's time had not yet arrived. Patience had not had her perfect work as yet (James 1:4). Also, had Joseph been liberated immediately, he might have made his way home to Canaan, and might not have become the saviour of his people. We are sometimes called upon to endure sufferings which are not necessary to us as individuals but which are profitable for the sake of those to whom we may in future minister (Col. 1:24; Heb. 2:10).

The chief baker was restored to honour, but he forgot Joseph. When they become prosperous, many forget those who have helped them to rise. It is a cowardly act to overthrow the ladder by which we have climbed to success. Such is "man's ingratitude to man".