

# The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES  
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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## The Jarvis Street Pulpit

### THE WIDOW'S MITES

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Morning, December 3rd, 1939

(Stenographically Reported)

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much.

"And there came a certain poor widow, and she threw in two mites, which make a farthing.

"And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

"For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark 12:41-44.

#### Prayer Before the Sermon

We Thank Thee, O Lord, that

... where'er Thy people meet,  
There they behold Thy Mercy Seat  
Where'er they seek Thee Thou art found,  
And every place is hallowed ground.

We come this morning to seek Thee. We desire to enter, consciously, into the presence of God; to be assured by the ministry of Thine own Spirit in our hearts that already Thou hast fulfilled to thy servants the word upon which Thou hast caused us to hope, that being assembled in Thy name, Thou art in the midst of us.

We remember that in the days of Thy flesh wherever Thou didst go Thou didst carry blessing. It is written of Thee, Lord Jesus, that Thou didst go about doing good; wherever the people gathered about Thee Thou didst scatter Thy benedictions with a lavish hand. We are here this morning as little children greatly in need of Thy sovereign mercy, and of such blessings as only Thy hand can bestow.

There are some here, with troubled hearts, carrying some grief that only God can assuage. Some are facing perplexities, wrestling with problems for which there is no solution in human wisdom, and from which they may be delivered only as Thou dost help them. It may be some are beset with special difficulties and temptations, and are in danger of falling out by the way unless Thy hand is stretched out. Hold all such up, we pray Thee, and they shall be safe.

Perhaps there are some this morning concerned about others, their loved ones who do not know Christ: a wife troubled about her husband, a husband about his wife, parents about children, and children about parents, friends about friends. O Lord, how dependent we all are upon Thy bounty!

We read in Thy Word, that Thou dost open Thy hand and satisfy the desire of every living thing; we pray, therefore, that Thou wouldst satisfy our desires this morning. Make this service one that shall be rich in grace to every one of us.

Remember those who are absent from us, detained by sickness, or by the necessity of ministering to the sick. Be gracious to those who are on a journey, especially to those who are in peril on the sea. Look, we pray Thee, upon this troubled world. Strengthen the forces of righteousness, and give victory to all those who seek to subdue the oppressor.

We pray once again for His Majesty the King, and for wisdom for all who are in authority in this land, in England, and throughout the Empire. May Thy gracious hand be upon us all for good! And now in this service instruct us out of Thy Word. Make our hearts responsive to Thy truth, that it may profit us because it shall be mixed with faith in those who hear it.

So use this service for the edification of Thy people, for the salvation of such as do not know Thee, and above all, for the glory of Thy great name, through Jesus Christ our Lord, Amen.

I think I ought to begin my address this morning with a confession: I confess that for many years I have often felt ashamed of the way in which God's work is supported. I promised the Lord, when I went to my first pastorate, that I would never, for twenty-four hours, remain pastor of a church that dishonoured Him by raising money for His work by bazaars, concerts, rummage sales, and all the rest of it. It was not very long before I found some good ladies of the church who were very anxious to engage in these things. I said

to them, "Now I am not a priest, and I cannot command you: but I can command myself. You may have all these things every day of the week, if you like; but you cannot have them, and have me at the same time. If you engage in them I shall at that moment cease to be your Pastor." "O, we would not think of it" they said; and we had no further trouble.

In another little church in which I was Pastor, there was a dear old lady who loved the Lord. She had no money; but she wanted to have what she called some "doings" because she thought she could help. She was a good cook, and she was rather proud of it. She thought she could bake to the glory of God. When I called in to see her one day she told me her troubles. That was the only thing she had against her Pastor, that he would not consent to that manner of raising money. I said to her, "Now, Mrs. So-and-So, suppose I were to arrange some kind of entertainment, and I were to advertise that it was for your benefit; that your husband, while a very good man, unfortunately was not able to support his wife, and that therefore we were going to appeal to the community to come and give fifty cents for what is worth about ten cents, and make some money for the benefit of Mrs. So-and-So"? "What do you mean?" she asked indignantly. I said, "Would you not like that?" "What do you suppose my husband would say?" I said, "I should think he would be very angry. Don't you think he would?" "You just try it, and you will find out." I said, "Exactly! How do you suppose the Lord must feel when it is advertised in a community that He cannot support His own Church, which is His bride, and that, therefore she must go begging of all the publicans and sinners in town?" She said, "I never thought of it in that way." I said, "Well, there will be no 'doings'", and there were none.

I have been a Pastor now for many years, and never once has any Church of which I have been Pastor dishonoured the Lord by holding a tea meeting, or a concert, or anything else for the purpose of raising money.

I thought I would try to commit some of my brethren to the practice of the faith they professed on one occasion, and so at a certain meeting I proposed a resolution in opposition to such methods of raising money as I have named, but it was defeated. The Pastor of the largest church in this group of churches came to me after the meeting, and said, "You could have passed that resolution had you changed two or three words." I said, "But that would not have been my resolution." "But it would have passed." I said, "I was not anxious to pass that resolution for the sake of passing it. I was anxious to get a group of people, professing faith in the Lord Jesus, to commit themselves, publicly, to a life of faith. I had no concern about merely passing a resolution."

Later I was called to a city church. I had an understanding with them, and I accepted the call. In due time some newspapers came to town, before I had left for the other place. The papers announced how the church would welcome the new Pastor. They were going to have a great banquet, and there was to be an admission charge, and so on, and so on. One of my good brethren came to me with the newspaper, and said, "Aha, Pastor! so you have suspended your principles: I said, 'Did you ever know me to do so?'" He said, "No." "Well I am not doing so now. Let me have that paper." I cut out the announcement, put it in a letter, and sent it

off the the city, saying, "You will immediately put an announcement in the paper that this is withdrawn, and will never be repeated, or I withdraw my acceptance of your call." They wrote saying that the announcement of the withdrawal would be made immediately.

In later years other methods of doing things, quite as reprehensible as those I have mentioned have come into vogue. I must here confess that the commercialization of religion in general, the begging for money, the exploitation of missions over the radio, has so nauseated me that I am afraid I have swung to the other extreme, and that I have not said enough about the Christian privilege of honouring the Lord with one's substance. So I shall turn over this biblical story with you this morning for a few moments that we may learn something of what it teaches; for the Word of God is full of the doctrine that it is the privilege of the believer, as well as his duty, to give of his substance to the Lord.

We had it in our lesson in the school this morning, that when the tribes inherited the land, the tribe of Levi was given no inheritance. There were really thirteen tribes, not twelve, because Ephraim and Manasseh, the sons of Joseph were two tribes. Levi was separated unto the priesthood, and the public worship of the Lord was maintained by the tithes of the other tribes. All the people were required to tithe everything they had. That was a law in Israel; that was not giving: it was only paying their rent. And those who did not give one-tenth of all they possessed are in the Bible called "robbers". They failed to pay their debts. The freewill offerings, the thankofferings, the gifts, were over and above that. But everybody, rich and poor alike, were required to give one-tenth of all they possessed to the Lord. The Levites who had no fields to cultivate, and were supported in their temporal ministry, were also required to tithe the tithe. They had to give a tithe too. Thus there was no exception whatever.

I am positive that if we set no higher standard than that of the Old Testament, our missionary treasuries would be overflowing with money. I do not think one-quarter of the people of this church tithe. There are comparatively few people who really tithe. That is the Old Testament standard, for a minimum; not a gift at all, but just an obligation imposed by divine law. And so inexorable was that law that the Lord said of those who did not give the tithe, that they were "robbers."

And in the New Testament we have not a lower standard, but a higher one. Time would fail me to quote the Scriptures of the Old Testament regarding tithes and offerings. In the New Testament Jesus said to the Pharisees, "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." Thus He approved the tithe. Paul also lays down this principle. He says of certain people that they first gave themselves unto the Lord "and unto us by the will of God." I have no hope of seeing God's work done in any other way, but by people's first giving their own selves to the Lord; and after that to the work of the church. We are not our own: we are bought with a price. The New Testament standard is not one-tenth, but ten-tenths, all we are, all we have, if we are Christians, belongs to the Lord, and it must be administered under the Spirit of God for His glory.

## I.

Jesus sat over against the treasury and observed how the people cast in their gifts to the treasury. HE IS THE OBSERVANT AUDITOR OF ALL CHURCH TREASURIES. The Lord Jesus always knows what we give, and what we could give if we would. I wonder how we should conduct ourselves in this matter of Christian liberality if the presence of the Lord were so real to us that we should become conscious of doing whatever we do under His eye? I wonder what we would give, with His eye upon us? How much should we give? We do not see Him walking down these aisles; but how would you give if He were to pass you the collection plate? Actually He does; for "all things are naked and opened unto the eyes of him with whom we have to do". He knows our circumstances; He knows our abilities; He knows exactly what we are able to do, and what we attempt in His service never escapes His eye. If you have a bank book He knows all about it—I do not, neither do I want to know. But let me tell you, the Lord Jesus does not need to make confidential inquiry as to what your assets are. He sees it all. Whatever we do, we do it under His eye, and from Him no secrets are hid. The ushers have told me that they have seen people sometimes put their whole hand on the plate so that nobody might see what they gave. Well, if you were so modest that you did not want anyone to see what you gave, perhaps it would be a praiseworthy thing. But the Lord knows, and we can never conceal any thing from Him. We must give "not grudgingly, or of necessity: for God loveth a cheerful giver":

We are not to give that other people may see what we give. Nor need we be ashamed of what we give. Paul held up one church as an example to another. He had boasted of them, and he said, as we read this morning: "For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready."

I knew a woman who objected to using weekly offering envelopes. Not all women are logical, and not very many men are logical. But this woman said, "I do not think we should let our left hand know what our right hand is doing, and so that is why I do not use weekly offering envelopes." Then she added, "Beside, I think it is so nice to see the bills on the plates!" It would be nice!

There is a little boy, whose brother is a graduate of the Seminary, whose name is Jim—and at home he preaches to the family. We call him "Doctor" Jim. His father told me this story last week. I think "Dr. Jim" is about eight years old. They have their service at home, and all the family have to listen to Dr. Jim preach. Recently when Dr. Jim was preaching, he announced the collection, and he said, "Now, there's got to be a dollar bill on the plate to-night, and if there is not a dollar bill on the plate I am going to resign, and I am going to resign right now." Many preachers would incur great risk by so daring an announcement.

It is not important that anyone should see what you and I do. That were a most unworthy motive. But our supreme concern should be that we should so live, whether in giving, or in living, that we shall be well-

pleasing to Him Who loved us, and gave Himself for us.

So I suggest that we should all review our giving in the light of this simple truth, that the Lord knows all about it. And let us ask ourselves, Is that all that the Lord expects of me? If it is, then we can have a clear conscience. But do what you do as unto Him; never mind what other people say. If you cannot give anything, if you have not a cent to your name I trust it will always be true that the poorest man, and the poorest woman, and the poorest boy and girl, will be just as welcome in this house of prayer as any man who has a million dollars. The main thing is that we should learn that this Jesus still lives, that His eye is still upon us. We are never absent from Him, nor He from us. Our lives are an open book to Him. So let us do what we do as before Him.

## II.

Let us see WHAT JESUS OBSERVED AS HE SAT BY THE TREASURY. There were some rich people whom Jesus observed, and they gave large offerings. They put their wealth into the treasury. But, is not the Lord Jesus pleased with large gifts? May I say now, anticipating one point I want to emphasize in a moment, that the Lord Jesus does not need your gifts. I said this one time, and a good lady took me to task. She said, "I do not think you should say that. People will presume upon it." I said, "Very likely they will, if they are giving to a particular cause, to Jarvis St. Church, or to some mission in which they are interested. But if they are giving as an act of devotion to the Lord Himself, it will only make them give more." God does not need your gifts. Though you could put a hundred thousand dollars on the plate, God does not care about that. What is that to Him? He has no need of large or small gifts. He is gloriously independent. He never begs. He says, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof."

God does not need our gifts at all. And He was not specially pleased with the large gifts of those wealthy men. I know that there are churches who count themselves very happy when people of large wealth become members. I have been through it all. I had them all. And I have had to learn to do without them.

There is now only one Person in this church that we must please. I like to please you all, but I have long since ceased to try to do so, and I long ago concluded that if I can be well-pleasing to God, that is all that I need care about. You see, if I try to please God, and you try to please Him, and we all live to please God, we shall not only please Him, but we shall please each other, and we shall have delightful fellowship together, because we have one common aim—to bring glory to the Lord Whom we love. So do not let anyone think that the Lord needs large gifts. He was not elated because of their abundance they gave large gifts.

But there came a woman, who put in two mites, amounting to a farthing. And the Lord did not say, "You should not give that. You are too poor to do so." No; he allowed her to give the two mites. Did He need them? Not at all. He could have done without the two mites as He could have done without the large gifts of the wealthy. He needed nothing that men could give to him; but He knew that they all needed the blessing which comes from giving. The worst calamity that could come to any church

would be to have two or three rich men in the church give all the money. As a rule, my experience has been that they don't. They are only supposed to do so. But even if they did, it would rob others of the blessing that comes from giving. What are our gifts but argosies of devotion that sail heavenward, and return freighted with blessing, as Solomon's ships returned from Ophir every three years, laden with wealth. God does not need what we give; but we need the blessing that comes from giving.

Now let me say a strong thing: I do not believe that any man or woman, or boy or girl, can grow spiritually, and symmetrically develop into a useful servant of the Lord, who fails in this grace of Christian liberality. It is just as much a part of the Christian life, and as much a fruit of the Spirit dwelling within us, as any other Christian virtue. I have never known anyone yet to become fruitful as a Christian who did not honour the Lord with his or her substance, be it little or much; who did not take God into partnership in the matter of giving. Nobody ever grows unless they do that.

It may be that someone will say, "I remember Pastor the time when I was used of the Lord to bring souls to Christ. I can think of many whom I was instrumental in leading to the Lord. I have not that joy now."

You had better settle that between yourself and the Lord, and find out the reason. It may be that it is because the tithes are not brought into the storehouse. I do not know. I do not judge. It is well for the Lord Jesus to sit over against the treasury, but that is not my duty. It is not for me to pass judgment upon others, or for others to pass judgment upon me. We are almost sure to fail in our judgment of each other. Let our lives be lived before God, and let what we do be done before Him.

### III.

But you see THE RULE OF ESTIMATION BY WHICH JESUS APPRAISED THE VALUES OF GIFTS. It was not what a man gave: it was what he had left over that determined the value of the gift. These men gave of their abundance—but it cost them nothing. They did not go without a meal. They did not go without a coat. They did not go without anything. They had enough for all they needed, and a surplus. And they gave but a part of it. Perhaps it was a large portion which they cast into the treasury. But the Lord Jesus knew what they had in reserve. And it was what they did not give that destroyed the value of what they had given, minimized, neutralized it, so that it was before Him as though they had given nothing at all.

The widow cast in two mites, and it was all she had. Someone may say, "Surely you do not suggest such a standard? You do not mean to say that we ought to give all we have to the Lord?" Yes we ought—in some way or another. We ought at least to bring everything we own, and every bit of property to which we have title, and whatever power we may have to multiply the other, and bring it under the judgment of God, and let it be administered to His praise, without any reserve at all. The difference between the Old Testament dispensation, and the New is not that the Old Testament requires one-tenth and that the New Testament does not: the larger revelation of God in Christ requires that we recognize that we are not our own, but that we are

bought with a price, and that everything we have belongs to Him.

I wonder as that widow lifted her hand and put in the two mites, if the Lord Jesus had said, "Wait a minute, that is all you have, is it?" "Yes." "What about to-morrow?" She might have been almost startled perhaps, but would probably have said, "I never thought of to-morrow." "Put in your mites then, for that is just exactly what I have taught you. Take no thought for the morrow. If you think of Me instead of to-morrow, I will think for you, and care for you."

I do not believe that the Lord Jesus lost sight of that widow. There is a passage in the Book that often fills me with comfort: "Many other signs truly did Jesus in the presence of His disciples, which are not written in this book". Many things He did are not written, and I am sure that He did not lose sight of that woman. He said, "She has cast in all her living; she has nothing left, and inasmuch as she has made an assignment to Me, I will be responsible for her. I will look after her."

What ought we to give for our health and strength? How ought we to express our gratitude to Christ? I want the poorest person here this morning to feel perfectly comfortable, for I remind you that always with God "it is accepted according to that a man hath, and not according to that he hath not." God never asks us to do what we cannot do. He never requires anything of us that is not possible. On the other hand, if indeed, dear friends, the Lord has blessed us, what shall we do for Him? I knew a man in a church of which I was Pastor, a prosperous business man, who used to give ten cents to the collection. He was not a mean man; he was not ungenerous, but he had never been taught. After a while he became the largest giver we had. He said to me once, "Pastor, I cannot tell you what I have missed in all these years. I did not intend to be niggardly. I was never taught. It was never brought before me. I ought to have found it out for myself, but I did not." But he learned to pour out his money generously, and received a blessing in it.

When I was in London I had a very generous man in my membership. One day he was talking to a group of men about giving. He had a large business, employing three or four hundred men. Some of the men said, "Mr. So-and-So, it is all very well for some of you to talk about giving, but some of the rest of us have never been where you are, and we cannot give. Just tell us your experience." I knew the man, and I knew about what he would tell them. I had been in his office one night. It was in the days of the old bar. There was a saloon opposite, and it was crowded with men drinking. This man touched me on the arm, and pointed to that crowded bar-room and said, "Pastor, look: There surely had I been but for the grace of God. I owe Him much." When these men asked that man to relate his experience, he said, "Men, I will tell you my experience. The first job I ever had was as a bookkeeper, and my salary was four dollars and fifty cents a week. My mother was a widow, and I had to help keep the house, and what I earned was scarcely enough to pay my board. But I went before the Lord, and I said, 'Lord, where shall I begin? What shall I do with this?' I saw clearly that I must begin with a tenth as a minimum, and so I said, 'There is forty-five cents. That goes to the Lord's work first, and as much more as I can give.'

I went home to my mother, and took her four dollars and five cents. I told her that that was all I had, that I had given forty-five cents to the Lord." He tried to go on, but for a few moments he was overcome with emotion. Then he said, "Men, I can only say this, I cannot speak of the goodness of the Lord as I should like. But from that day God has put His hand upon me, and there has never been a year since that I have not had to increase my giving. I have found it true that those who honour the Lord with their substance, and with the firstfruits of all their increase will find their barns filled with plenty, and their presses bursting forth with new wine."

But I have read of the giving of another. Once the angels and archangels, yes, and God the Father "sat over against the treasury." And there came One Who of His abundance cast in unto the offering of God, and yet His giving was two mites! He withheld nothing, but poured out the last drop of His blood in the giving of His all: "He loved me, and gave himself up for me". "What shall I render unto the Lord for all his benefits toward me?"

"I read a story of a monk who painted  
In an old convent cell, in days agone,  
Pictures of martyrs, and of virgins sainted,  
And the sweet Christ-face, with the crown of thorn.

"Poor daubs! not fit to be a chapel's treasure,  
Full many a taunting word upon them fell;  
Yet, the good abbot, let him, for his pleasure,  
Adorn with them his solitary cell.

"One night the poor monk mused, 'Could I but render  
Honour to Christ, as other painters do,  
Were but my skill as great as is the tender  
Love that inspires me when His cross I view!—

"But no! In vain I toil and strive in sorrow;  
What man so scorns, still less must He admire!  
My life's work is all valueless; tomorrow  
I'll cast my ill-wrought pictures in the fire!

"He raised his eyes within his cell, O wonder!  
There stood a Visitor, thorn-crowned was He:  
And a sweet voice the silence rent asunder,  
'I scorn no work that's done for love of Me.'

"There is a meaning in the strange old story,  
Let none dare judge his brother's worth or mede,  
The pure intent gives to the act his glory,  
The noblest purpose makes the grandest deed."

## REPORT OF NIEMOELLER SERVING NAZIS UNTRUE

In our issue of September 21st, we published the following:

### PASTOR NIEMOELLER WILLING TO FIGHT

(The news item below is reprinted from "The Christian Beacon", a Presbyterian paper published weekly at Collingswood, N.J. It is an amazing revelation. We had a conversation with a Baptist from Berlin, who passed through Toronto on his way to Montreal, from attending the Baptist Alliance in Atlanta, Georgia. When we spoke to him of Niemoeller, he seemed not to be very sympathetic toward him, because he said Niemoeller belonged to the Confessional or Lutheran Church, which is the worst enemy of Baptists in Germany. But whether or no, it seems difficult to understand how anyone really knowing Christ, and knowing Nazism for what it is, and apparently being removed from the necessity of service, should volunteer to enter the submarine service of the fiend, Hitler.—Ed. G.W.)

The Rev. Edward E. Turner, former pastor of the historic American Church in Berlin, from 1930 to 1934, and present pastor of the old yellow meeting house in Dracut, Mass., returned last week from Germany, and has reported:

"Pastor Martin Niemoeller, Hitler's most famous prisoner, has announced that he is ready for war service in the Ger-

man navy. Although Dr. Niemoeller is still incarcerated at the concentration camp, Sachsenhausen, he has declared his willingness again to enter the submarine service of his country should he be called."

"The writer learned this fact from the Niemoeller family in Berlin on the third day of the German mobilization. Frau Niemoeller had just returned from a visit to her imprisoned husband.

"A hero of the last war because of his daring exploits as a U-boat captain, Niemoeller resigned his commission as a lieutenant-commander of the German Navy in protest against the peace terms of the Allies. He himself once informed me that, though not a Nazi Party member, he had voted for Hitler since 1924. An interview with Hitler early in 1934 finally disillusioned him. Since March 3, 1938, he has been in solitary confinement for leading the church opposition to Nazi attacks on Christian faith and organization.

That the most feared internal enemy of the Nazis should offer to fight for a victory of the Nazi state seems too paradoxical to be credible. The incident, however, throws significant light on a type of patriotism which is characteristically German and on which Hitler counts to maintain the loyalty of his masses during a very unpopular war.

Mr. Turner continued concerning the Catholic situation.

"A German Catholic bishop spoke earnestly with me about the dilemma of the patriotic Christian German in a war. He illustrated it by the problem connected with this year's bishops' message to the German faithful. Annually the German hierarchy meets at Fulda. With hands joined above the tomb of the martyred St. Boniface, the bishops pledge their loyalty even unto death. An annual message to the Catholic congregations is drafted. In past years this message has been increasingly bitter in its attacks on Nazi pagan doctrines and Nazi interference with Christian life and order.

"I talked with the bishop in question after the mobilization against Poland had been begun. He said the presentation of the Bishops' proclamation this year faced extreme difficulty because the Sunday selected for its reading must not conflict with any vital interests of the Fatherland.

"Do you mean," I asked, that, if the Nazi Party led Germany into war, the Episcopal message would be omitted this year?" His reply was, "This problem is not easy for us today, for the party has become the state, and if our Fatherland calls us to war, our church will respond as formerly." Hence, the bishops' message, which was probably scheduled for a Sunday in September, will not be read as usual from all Catholic pulpits.

### A Correction of the Foregoing

We have received from Rev. John Wilmot, Highgate Road Baptist Church, London, two excerpts from The Daily Telegraph, London, which we publish below. It seems evident that the lying propaganda conducted by Goebbels has sought to discredit Pastor Niemoeller by the circulation of the report we have referred to above. It is comforting to have this correction made. We think it is almost certain that Dr. Niemoeller has been slandered by Goebbels and his aides. We gladly publish the correction.

The second item on, "Hitler's Rise to Power", is worth putting on record.

### PASTOR NIEMOELLER

#### Nazi Ruse to Discredit Him

To the Editor of "The Daily Telegraph":

Sir—I have been asked by Prof. D. Karl Barth, the famous Swiss theologian and personal friend of Pastor Niemoeller, in a letter dated October 18, to contradict all rumours about Pastor Niemoeller's application to serve in the German Navy as being entirely untrue. The letter runs as follows:

"Wenn auch dort das Gerücht umgehen sollte, dass er [Pastor Niemoeller] sich freiwillig gemeldet habe, so dementieren Sie es bestimmt."

It is one of the well-known Nazi practices to bring disrepute upon a man who can scarcely defend himself. It appears quite clearly from the letter of Prof. Barth that the Berlin report quoted in your paper of Nov. 3 must have

taken its origin from that source. I therefore would be very thankful for a short denial of that incorrect message.

Believe me,

Yours very faithfully,

ARNOLD A. EHRHARDT.

Burwood, Wadhurst, Sussex, Nov. 3.

#### HITLER'S RISE TO POWER

To the editor of "The Daily Telegraph":

Sir—In his article on Sept. 26 Mr. J. B. Firth wrote: "Masses of Germans bitterly repent that by their own votes they put Hitler into power." I believe Mr. Firth and most of your readers will welcome the following brief statement by one who lived in Germany through all the events that placed Hitler in power.

Hitler was never put into power by the votes of the German people. In the last free election, the one of November, 1932, he had 33 per cent. of the votes. In spite of this fact, Hindenburg, the great betrayer of German democracy, put him in power. Of course Hitler began at once to weaken the forces of democracy in every walk of life.

Then, in March, 1933, came the election, to influence which the Reichstag fire was planned. Daily and almost hourly we were told of frightful Communist plots to overthrow the State. Prohibitions of Opposition meetings and of Opposition newspapers were the daily occurrence, and yet less than 44 per cent. of the votes were given for the Nazis.

How did Hitler get his Reichstag majority? First (quite illegally) he forcibly prevented the 81 Communist members from entering the Reichstag; secondly, he arrested various Social Democrats, while the swiftly increasing terror led others to flee; thirdly, he allied himself with the German Nationalists (Deutsch-nationale Volkspartei), who, under Hugenberg, were stupid enough to imagine that they would manage Hitler.

Thus he got the majority needed to give his Government dictatorial powers. After that it was a mere rule of force and fear.

Yours faithfully,

HAROLD PICTON.

Green-lane, Letchworth, Herts, Sept. 26.

## Bible School Lesson Outline

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

Vol. 3 Fourth Quarter Lesson 51 December 17th, 1939

### THE DEATH OF MOSES

Lesson Text: Deuteronomy 34.

Golden Text: "And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."—Deut. 34:10.

For Reading: Deuteronomy 11.

Chapters thirty-one to thirty-four of Deuteronomy recount the last acts and sayings of Moses. Joshua, his successor, had been encouraged to be strong and of good courage (Deut. 31:23). The Levites had been given a sacred charge (Deut. 31:24-30). Then the elders and the congregation listened to the song of Moses wherein he published the name of the Lord, ascribing greatness to Him (Deut. 32). The aged prophet was inspired by the Holy Spirit to bless each of the tribes with an appropriate blessing, and he gave voice to some of the most precious promises of Holy Writ (Deut. 33:3, 12, 25, 27).

We are not told whether Moses or another was the human author of this postscript to the Book of Deuteronomy. Whoever he may have been, he was inspired of God to record the passing of God's servant in language taught by the Holy Spirit (1 Cor. 2:13).

I. The Holy Ground—verses 1 to 4.

No doubt the children of Israel watched Moses with loving eyes and sorrowing hearts as he slowly disappeared from their sight on the slopes of Mount Nebo, one of the peaks of the Pisgah Mountains. There he was to view the land, as God had promised (Num. 27:12-14; Deut. 32:49-52): Mt. Sinai, Mt. Hor, Mt. Nebo and the Mount of Transfiguration

were each in turn the scene of a notable experience in the life of Moses (Exod. 19:1-3; 24:18; Num. 20:28; Luke 9:30).

Moses was given a vision of the whole land which was to be possessed by Israel according to God's covenant with Abraham (Gen. 12:7). He saw it from the Divine standpoint as a land given by God. The extent of the land is described in terms of the portions to be afterward settled by the various tribes, and a map showing the distribution of the land should be consulted. Gilead and the country of Dan and Nathtali were to the north, the land of Ephraim, Manasseh and Judah were to the west, and Zoar in Egypt lay to the south (Gen. 13:10).

Vision is an important element in the success of an individual or of a group. Without a vision, the people perish (Prov. 29:18). God will reveal His ways to those who earnestly seek him (Deut. 29:29; Amos 3:7; John 4:7; 1 Cor. 2:9, 10).

It is sad to contemplate the fact that Moses was called upon to lay aside the leadership of Israel when they had reached the very borders of the land of Canaan; Mount Nebo was over against Jericho. Many people fail through unbelief when they are on the very point of victory and blessing (Heb. 4:1). The sentence passed upon Moses for his sin was repeated frequently in order that the people might realize the seriousness of his refusal to sanctify God in their presence (Num. 20:12; 27:14; Deut. 1:37; 3:26; 4:21; Psa. 106:32).

II. The Lonely Grave—verses 5 to 8.

The Lord had tenderly prepared Moses for the hour of his departure (Num. 27:13; Deut. 31:2). Precious in His sight is the death of His saint, and He giveth His beloved sleep (Psa. 116:15; 127:2).

Moses lived one hundred and twenty years, his span of life being divided into three periods. For about forty years he remained in the palace in Egypt, for forty years he was in the desert, and for forty years he led the children of Israel. The number forty is associated in Scripture with the idea of testing (Num. 14:33, 34; Deut. 10:10; Joshua 14:7; Luke 4:2). Moses spent eighty years in preparation for his mission. Urge the young people to take time to get ready for the service which God would have them perform for Him.

Like Caleb, Moses was still in the vigour of manhood (Joshua 14:7-11). The Lord had renewed his strength (Isa. 40:28-31; Rom. 8:11).

The Lord Himself buried His faithful servant. Cecil Frances Alexander thus describes that event:

"By Nebo's lonely mountain

On this side Jordan's wave,

In a vale in the land of Moab

There lies a lonely grave;

But no man dug that sepulchre,

And no man saw it e'er,

For the angels of God upturned the sod,

And laid the dead man there.

\* \* \*

And had he not high honour?

The hillside for his pall;

To lie in state while angels wait,

With stars for tapers tall;

And the dark rock pines like tossing plumes,

Over his bier to wave;

And God's own hand, in that lonely land,

To lay him in the grave."

Moses and Elijah appeared as men with Christ on the Mount of Transfiguration (Luke 9:29-33). It would seem, then, that the body of Moses had been raised from the dead, and glorified, and possibly it was this action which caused the opposition of Satan to Michael, the chief of the archangels, who executed the commissions of the Lord (Dan. 10:13; Jude 9; Rev. 12:7).

The people mourned for their great leader for thirty days, the usual period of mourning (Num. 20:29).

III. The Heavenly Grace—verses 9 to 12.

The Lord had endowed Joshua with the Spirit of wisdom and grace from above for the task which he was now to assume (Num. 27:18-23).

Moses had been a great prophet, but he was more than a prophet. God Himself had paid high tribute to His beloved and faithful servant and friend (Exod. 33:11; Num. 12:6-8; Deut. 18:15, 18). Moses had acted as God's representative among the people, hearing and teaching His word, and demonstrating His power and grace.



# GOSPEL WITNESS SUNDAY SCHOOL LESSON OUTLINE

## JANUARY TO DECEMBER, 1940

By DR. OLIVE L. CLARK

- Lesson 1—January 7—THE CHILDHOOD OF CHRIST.  
Text: Matt. 2. Golden Text: Matt. 2:2. Reading: Matt. 1.
- Lesson 2—January 14—THE BAPTISM OF CHRIST.  
Text: Matt. 3. Golden Text: Matt. 3:17.
- Lesson 3—January 21—THE TEMPTATION OF CHRIST.  
Text: Matt. 4. Golden Text: Matt. 4:4.
- Lesson 4—January 28—THE BEATITUDES.  
Text: Matt. 5:1-20. Golden Text: Matt. 5:8. Reading: Matt. 5:21-48.
- Lesson 5—February 4—CHRIST TEACHING PRAYER AND TRUST.  
Text: Matt. 6. Golden Text: Matt. 6:33.
- Lesson 6—February 11—THE HOUSE BUILT UPON THE ROCK.  
Text: Matt. 7. Golden Text: Matt. 7:21.
- Lesson 7—February 18—CHRIST HEALING THE CENTURION'S SERVANT.  
Text: Matt. 8. Golden Text: Matt. 8:17.
- Lesson 8—February 25—MIRACLES OF HEALING.  
Text: Matt. 9. Golden Text: Matt. 9:2.
- Lesson 9—March 3—THE DISCIPLES SENT FORTH.  
Text: Matt. 10. Golden Text: Matt. 10:39.
- Lesson 10—March 10—JOHN THE BAPTIST.  
Text: Matt. 11. Golden Text: Matt. 11:28.
- Lesson 11—March 17—CHRIST HEALING ON THE SABBATH DAY.  
Text: Matt. 12:1-30. Golden Text: Matt. 12:8. Reading: Matt. 12:31-50.
- Lesson 12—March 24—THE RESURRECTION OF CHRIST.  
Text: Luke 24. Golden Text: 1 Cor. 15:20.
- Lesson 13—March 31—THE PARABLE OF THE SOWER.  
Text: Matt. 13:1-44. Golden Text: Psa. 126:6. Reading: Matt. 13:45-58.
- Lesson 14—April 7—CHRIST WALKING ON THE SEA.  
Text: Matt. 14. Golden Text: Matt. 14:27.
- Lesson 15—April 14—CHRIST AND THE WOMAN OF CANAAN.  
Text: Matt. 15:21-39. Golden Text: Matt. 15:28. Reading: Matt. 15:1-20.
- Lesson 16—April 21—PETER CONFESSES CHRIST.  
Text: Matt. 16. Golden Text: Matt. 16:16.
- Lesson 17—April 28—THE TRANSFIGURATION OF CHRIST.  
Text: Matt. 17. Golden Text: Matt. 17:5.
- Lesson 18—May 5—CHRIST AND THE LITTLE CHILD.  
Text: Matt. 18. Golden Text: Matt. 18:4.
- Lesson 19—May 12—CHRIST AND THE RICH YOUNG RULER.  
Text: Matt. 19. Golden Text: Matt. 19:26.
- Lesson 20—May 19—WORLDLY AMBITION REBUKED.  
Text: Matt. 20. Golden Text: Matt. 20:28.
- Lesson 21—May 26—THE ENTRY OF CHRIST INTO JERUSALEM.  
Text: Matt. 21:1-32. Golden Text: Matt. 21:9. Reading: Matt. 21:33-46.
- Lesson 22—June 2—THE WEDDING GARMENT.  
Text: Matt. 22:1-22. Golden Text: Luke 14:17. Reading: Matt. 22:23-46.
- Lesson 23—June 9—CHRIST REBUKES THE PHARISEES.  
Text: Matt. 23. Golden Text: Matt. 23:12.
- Lesson 24—June 16—THE OLIVET DISCOURSE.  
Text: Matt. 24:1-35. Golden Text: Matt. 24:35. Reading: Matt. 24:36-51.
- Lesson 25—June 23—PARABLES OF THE KINGDOM.  
Text: Matt. 25:1-30. Golden Text: Matt. 25:13. Reading: Matt. 25:31-46.
- Lesson 26—June 30—THE LAST SUPPER.  
Text: Matt. 26:1-35. Golden Text: Matt. 26:28.
- Lesson 27—July 7—CHRIST BETRAYED AND DENIED.  
Text: Matt. 26:36-75. Golden Text: Matt. 26:41.
- Lesson 28—July 14—CHRIST BEFORE PILATE.  
Text: Matt. 27:1-32. Golden Text: Matt. 27:22.
- Lesson 29—July 21—THE CRUCIFIXION OF CHRIST.  
Text: Matt. 27:33-66. Golden Text: Matt. 27:54.
- Lesson 30—July 28—THE RESURRECTION OF CHRIST.  
Text: Matt. 28. Golden Text: Matt. 28:6.
- Lesson 31—August 4—THE CHARGE TO JOSHUA.  
Text: Joshua 1. Golden Text: Joshua 1:5.
- Lesson 32—August 11—RAHAB AND THE SPIES.  
Text: Joshua 2. Golden Text: Joshua 2:11.
- Lesson 33—August 18—THE CROSSING OF THE JORDAN.  
Text: Joshua 3. Golden Text: Josh. 3:10. Reading: Josh. 4.
- Lesson 34—August 25—THE CONQUEST OF JERICHO.  
Text: Joshua 6. Golden Text: Heb. 11:30. Reading: Josh. 5.
- Lesson 35—September 1—THE SIN OF ACHAN.  
Text: Joshua 7. Golden Text: Num. 32:23.
- Lesson 36—September 8—THE CAPTURE OF AI.  
Text: Joshua 8. Golden Text: Josh. 8:1.
- Lesson 37—September 15—THE LEAGUE WITH THE GIBEONITES.  
Text: Joshua 9. Golden Text: Prov. 12:22.
- Lesson 38—September 22—THE BATTLE WITH THE FIVE KINGS.  
Text: Josh. 10:1-30. Golden Text: Josh. 10:14. Reading: Josh. 10:31-43; 11, 12, 13.
- Lesson 39—September 29—THE INHERITANCE OF CALEB.  
Text: Joshua 14. Golden Text: Josh. 14:8. Reading: Josh. 15-19.
- Lesson 40—October 6—THE CITIES OF REFUGE.  
Text: Joshua 20. Golden Text: Psa. 46:1.
- Lesson 41—October 13—THE ALTAR OF WITNESS.  
Text: Joshua 22. Golden Text: Josh. 21:45. Reading: Josh. 21.
- Lesson 42—October 20—THE FAREWELL CHARGE OF JOSHUA.  
Text: Joshua 24. Golden Text: Josh. 24:15. Reading: Josh. 23.
- Lesson 43—October 27—ISRAEL REBUKED.  
Text: Judges 2. Golden Text: Judg. 2:16. Reading: Judg. 1, 3.
- Lesson 44—November 3—DEBORAH THE PROPHETESS.  
Text: Judges 4. Golden Text: Judg. 5:31. Reading: Judg. 5.
- Lesson 45—November 10—THE CALL OF GIDEON.  
Text: Judges 6. Golden Text: Judg. 6:14.
- Lesson 46—November 17—THE VICTORY OF GIDEON.  
Text: Judges 7. Golden Text: Zech. 4:6. Reading: Judg. 8-10.
- Lesson 47—November 24—THE BIRTH OF SAMSON.  
Text: Judges 13. Golden Text: Judg. 13:24. Reading: Judg. 11, 12.
- Lesson 48—December 1—THE VICTORIES OF SAMSON.  
Text: Judges 15. Golden Text: Judg. 15:14. Reading: Judg. 14.
- Lesson 49—December 8—SAMSON AND THE PHILISTINES.  
Text: Judges 16. Golden Text: Psa. 144:1. Reading: Judg. 17-21.
- Lesson 50—December 15—RUTH'S WISE CHOICE.  
Text: Ruth 1. Golden Text: Ruth 1:16.
- Lesson 51—December 22—THE BIRTH OF CHRIST.  
Text: Luke 2:1-20. Golden Text: Luke 2:11.
- Lesson 52—December 29—BOAZ THE KINSMAN-REDEEMER.  
Text: Ruth 4. Golden Text: Ruth 3:18. Reading: Ruth 2, 3.

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