

# 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 Jarvis Street Pulpit

A BIBLICAL EXAMPLE OF HITLER'S FATAL IGNORANCE

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, October 6th, 1940.

(Stenographically Reported)

"Now there arose up a new king over Egypt, which knew not Joseph." Exodus 1:8.

### Prayer before the sermon:

In the name that is above every name, the name of Him Whom Thou hast ordained to be the one and only Mediator between God and man, this evening we come to Thee, O Lord. We thank Thee that we have not to lament the absence of a Daysman betwixt us, for He Who has come is at once God and Man, Who can, and will, lay His hand upon us both.

We rejoice this evening that we who sometime were far off, are thus, in Him, made nigh, made nigh by the blood of Christ. Give us, we pray Thee, to know and deeply to feel our need of Him; to know that without shedding of blood there is no remission. How much we need the ministry, the blood of Jesus Christ Thy Son, which cleanseth us from all sin! Our confidence toward Thee is based upon this tremendous fact, that God was in Christ reconciling the world unto Himself; and we are reconciled through Him. Many in Thy presence this evening are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Thou hast brought us, by Thine abounding grace, from strangerhood and alienation, to the intimacies of the Father's house, and the Father's table. In this Thy believing children, O God, rejoice.

We desire to worship Thee. It is a good thing to give thanks unto the Lord, and to call upon His name; and Thou hast given us such abundant reason for thanksgiving that this evening we would make our requests known unto Thee with thanksgiving. We bless Thee for all that we have received of Thy goodness, and we bless Thee, too, for all the grace we have not tasted yet. Draw near to those whose trust is in the precious blood. Let this hour of worship be to every one of us a very precious privilege. We are not shut out into the darkness but admitted to the full light and liberty of Thy holy presence. Where the Spirit of the Lord is there is liberty. We this evening wait upon Thee that, waiting, we may renew our strength, and so mount up with wings as eagles; run and not be weary; walk and not faint. So, therefore, we worship Thee, the Father, Son, and Holy Ghost, one God. Accept our praise, the adoration of our hearts.

Look upon this congregation, O Lord, and deal with us one by one. We thank Thee for the good Shepherd, Who calleth His sheep by name. Thou dost have respect to our individual requirements. So this evening wilt Thou deal with

each member of this congregation, that we each may become more aware of the nearness of God than we are of the presence of each other.

It may be there are some here who are without the pale, who have heard of Thee by the hearing of the ear, who have never yet, with the eye of faith, beheld Thee. The Lord be gracious to such! May the scales fall from their eyes, that they may recognize their need of the salvation that is in Christ:

It may be there are some who cry:

Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus and His Word?

What peaceful hours I once enjoyed—  
How sweet their memory still!  
But they have left an aching void  
The world can never fill.

Draw near, O God, to every needy heart this evening, and teach us all the wisdom of seeking the fulness of life in Him in Whom dwelleth the fulness of the Godhead bodily. Wean us away from all the temptations and allurements of the world about us. Give us appetites for divine things, and so shut us in to Thyself.

Once more we pray for our nation, for the commonwealth of nations which we call the Empire. We have, all of us, sinned against Thee, grievously sinned. We deserve no favour at Thy hand, and were it not that Thy mercy endureth for ever, and that Thy compassions fail not, we, too, must have been destroyed. Yet Thou hast had a favour toward us, and it has pleased Thee, O Lord, to look upon us in mercy. We thank Thee that in this struggle forced upon us, which we have not sought, and from which we would have escaped could we honourably have done so, we thank Thee that in this Thou hast not left us alone, but hast given us many tokens of Thy favour, and again and again Thou hast shown Thyself strong in behalf of those who fear Thee. We seek Thy care and protection for His Majesty the King, and His family; and very especially, O Lord, for his First Minister. Give Thine angels charge concerning him to keep him in all his ways. May his life be precious in Thy sight!

And may all associated with him in the direction of this great enterprise, be so guided from above that we may be led together to a successful conclusion in Thy good time of this fight for righteousness and truth.

We pray for all who are in the distress of the conflict, for the airmen, the soldiers and the sailors, and for the women and children; for all who in weariness go on with the day's work. Lord bless them abundantly! Gird them with Thy strength for the battle, even those who do not know Thee. Didst Thou not call Cyrus by name when as yet he was not? And so, Lord, with these instruments, in the sovereignty of Thy power bring out of the darkness of this chaotic world, something that will minister to the glory of God, and to the good of mankind everywhere. Just at this hour fight Thou our battles. Protect our defenders; and give us, we pray Thee, peace in Thy time.

Now as we turn to Thy Book this evening, we remind ourselves that it is Thine own, divinely inspired; such a Book as only the Spirit of God could write. So shed light upon the sacred page. Help us in the light of the Book to understand the things which are come upon us, that so we may be enabled to say, as did the one of whom we read this evening: What time I am afraid I will trust in Thee. Make this service redound to Thine honour and glory, and help us in Thy glory to find our supreme good, through Jesus Christ our Lord. Amen.

"Now there arose up a new king over Egypt" to write a new chapter in Egypt's history, to institute a new order. "There arose up a new king over Egypt", and in writing a new chapter, he concluded an old chapter, which proved to be the final chapter of Egypt's glory. This is a very pregnant saying, full of suggestive truth: "There arose up a new king over Egypt, which knew not Joseph."

In perhaps all branches of science there are formulas, as in certain branches of chemistry, in materia medica, in the production of explosives, in the combination of various metals with certain alloys, in diatetic combinations—in all these directions there are formulas which depend for their efficacy, for their usefulness, upon the inclusion of some one potent ingredient, the omission or deletion of which would render the product innocuous, useless. In Britain they have a Ministry of Economic Warfare, and I suppose many people think but little about that. They are interested in the Air Ministry, the Admiralty, in the Ministry for War, and so on. But in many respects the Minister of Economic Warfare has the biggest job of all, because he has to consider all the elements that enter into the skilful conduct of the war, and the restrictive measures enacted are largely determined by that expert consideration. Things that are necessary to the production of munitions of war, or for the prosecution of any part of the war are labeled as "contraband of war". On that basis the Royal Navy justifies its search even of neutral ships, and removes from the hulls of neutral ships anything which might assist the enemy. Hence, the present discussion which we can all understand, of the necessity of stopping the flow of nickel and copper to Japan. We ought to have stopped it long ago. And if it were not for man's lust for money we could have stopped Japan's war against China before it began. We could have said to her, "If you go to war with China, we shall stop your supplies." But because there were many Canadians, and Americans, and British, and others, who were making money out of war supplies to Japan, they kept on selling things that were used in that cruel war. When Japan threatened to take up arms against us, we began to feel a little bit incensed. We ought to have dealt with this matter long ago, in the interests of others.

I use that as an illustration of the fact that there are certain items of human knowledge which are indispensable to the value of the sum of what we know. That principle must enter into the science of military strategy and military tactics. The Secret Service finds out things about the enemy, which are essential to our complete knowledge of the enemy's position. Lacking that completion we might adopt a course which would lead us to fall into the enemy's hands. But, knowing certain things, we take another course. And so it comes to pass that a nation's policy in war time is really the outcome of the totality of its knowledge. It depends upon what it knows about itself, about its neutral neighbours, about its enemies; upon these things the nation's policy is determined. To ignore even one thing, one item of knowledge, might constitute a fatal error. Being uninformed of one thing we might, in consequence, take a course which would lead us to disaster.

That principle is true of life in general. It is possible for one to live exclusively for the present. Some people do. I know a man who boasts that he has no interest in yesterday. He seems to think that that is very clever. Well, even a man like Henry Ford, great industrialist as he is, described his attitude toward the past by saying that in his view history is "bunk". Such a mind says, "The chapter is closed; never mind what the world did yesterday! We are going to begin all over again"—like Germany, and Italy, and Japan, who are going to establish "a new order" in Europe, and "a new order" in Asia! Are they? They think they are. Many others have vainly conceived a like purpose. But there may be ingredients missing from the total of their knowledge, the absence of which may effect their ruin. There are people who judge everything by its present value, or by its value to the present. "What will it minister to me just now?" The principle was wrapped up in that fatal, "Peace in our time". "What does it matter so long as we are safe"! A man builds a house. He says: "It may not be as solidly built as it might be, but it will last my time." Not a very worthy conception of life, is it? There are others who boast that they are forward-looking men; they are ready to forget both the past and the present, and dream of their to-morrows as golden days of promise. They are going to do great things "to-morrow". They may have failed yesterday. They may be the reverse of successful to-day, but everything is going to be all right to-morrow.

I read of One of Whom it is said that He is "the same yesterday, and to-day, and for ever." That implies a continuity of relations.

There is a continuity of life for the individual, and for the nation; and neither individuals nor nations can hope to separate themselves from their yesterdays. A man cannot divorce himself from his record. What a man was yesterday is a legitimate subject of enquiry. A man comes seeking employment, a likely looking fellow. But the man whose favour he seeks, looks at him and says, "Where did you work last? Who was your former employer? Have you any references? What about your yesterday?" "Oh," the man says, "that is none of your business. I did not work for you yesterday: I want to work for you to-day." "Yes", says the wise employer, "but I should like to know how you behaved yesterday, only then shall I be able to appraise your value for to-day and to-morrow." Life cannot be shut up to a segment of

time. We are the heirs of yesterday, and what we are to-day is largely determined by what we were yesterday; and what we shall be to-morrow will be largely determined by what we are to-day. Only as we take that view of the relativity of life, and learn to relate the present to the past, and to the future, and to recognize that life in its totality, must be a complete whole, can we rightly appraise the values of this present time in their relation to the past and to the future.

France depended upon the Maginot Line, which was a glorified trench, for had she not learned much in the last war? And so by marrying herself to the past, she became blinded to the progress of military science, and failed to prepare herself adequately for the mobility of mechanized warfare. Passing through London, Ontario, yesterday I saw a battalion of troops on the march. Anybody unaccustomed to numbering people, I suppose, would have estimated them as thousands. There were not thousands but it took them a long time to pass. That is the way soldiers used to move from one place to another. Coming down to the office after lunch one day this last week, I was stopped on Davenport Road by a military procession. Nobody was on foot. There were motor cycles and trucks galore. They said there were five thousand, but it did not take them very long to pass. France failed to recognize that there was a way of quickly getting around the end of the Maginot Line. If Britain had allowed herself to assume that she was like "populous No. . . whose rampart was the sea, and her wall was from the sea," she would have depended upon the Royal Navy alone. Thank God for the Royal Navy! But if Britain had depended exclusively upon the Royal Navy as she used to do, and had had no army, and no air force, and had felt no need of such, where would she have been to-day? But because, knowing the past, she wakened to the reality of the present, Britain still stands, not only by her Navy, but her Navy in co-operation with her Air Force, and her Army.

Do you see my principle? We cannot afford to shut our eyes to the past if we would insure the present and the future. "Now there arose up a new king over Egypt." We are not told his age. I do not know that there is any way of knowing just how old this new Pharaoh was. He may have been a young man, but he thought to establish "a new order" of things. And it is remarked of him, both in the Old and New Testaments, that the philosophy of Egypt's history during his reign, and Egypt's subsequent decline, was to be accounted for by the fact that this new king "knew not Joseph". There was something that had entered into Egypt's life in the days that were gone, respecting which this new king had not troubled to inform himself. And so, in entire independence of Egypt's former history, he set out upon a new course, and as later history discloses, that thing which Pharaoh did not know proved his undoing. His ignorance at that point was fatal to the success of his cause.

I believe the same thing is true of Hitler and of Germany. I do not mean to say that Hitler and his colleagues are uninformed, or misinformed respecting the history of their own country and of Europe, and of the world in general, so far as the letter of things is concerned. But apparently they are incapable of understanding certain moral laws, the operation of which may be discerned in the history of any nation, or of any group

of nations. And so the present course is taken. And because of that principle, some Joseph, some great dominating factor in the history of nations is entirely excluded from the thought of Germany's statesmen, and they pursue a course in independence of it. The present war is a psychological war, so they say. It is a war, not against men's bodies only, but it is against their minds, against their spirits; it is not against a nation, but it is against the sum-total of what we call humanity. It is directed against the whole man, all that he is, all that he holds dear. And because of that, we are accustomed to think of Goebbels, who is the Minister of Propaganda in the Nazi régime, as sharing with Hitler and Goering, the principal tasks of the war, Goering directing his forces against the material elements, Goebbels, by his lying propaganda, seeking to break down what we call the morale of the people, trying to affect the minds of the people. But in doing that they have omitted one thing—fighting against Britain, and estimating the resistance of their enemy, they have failed rightly to appraise a certain element that cannot be bombed or broken with threats.

What are SOME OF THE ITEMS IN THIS CLOSED BOOK OF HISTORY WHICH PHARAOH DID NOT KNOW? to which he made himself wilfully ignorant? One was *the determining influence of a single personality*. To this Pharaoh the Hebrew people were just a mass of people: they were not individuals to him. He placed no value upon personality. They were simply people of an alien race that might be destroyed like so many cattle. And it was merely a question of finding instruments enough to effect their physical destruction. Had he known history he would have known that one man might easily be worth millions, and that though he destroyed millions, if he left one man alive, all his work of destruction would be in vain. And that is exactly what the New Testament says. It tells the story of this Pharaoh who "knew not Joseph". And the New Testament is careful to say that: "Another king arose, which knew not Joseph." And it tells of his campaign of destruction. Then there is this pregnant line of inspiration. Oh, hear it! In the blackest, darkest, day, when for those people hell was let loose upon them, and no life was safe, the New Testament says, in describing that period: "In which time Moses was born". If Pharaoh had only known the history of his own people, he would have known that there was a day in the past when one man became the saviour of a nation, and, in large measure, the saviour of a multitude of nations; and that one man, not a mass, promoted Egypt to the highest plane of power and of glory it had ever occupied. But all that was involved in that mighty historical fact—the presence, the power, the overruling providence of God, the presence of God in the heart of a people through the ministry of one man—was unknown to this Pharaoh, who thought he could well afford to treat the Hebrews as just a mass of people, made to be taken and destroyed.

That is peculiarly true of the present onslaught, not upon Britain, but upon humanity as a whole. While Germany to-day defines strength in terms of geography, of numbers, of material wealth, and armaments, the Bible always defines strength in terms of personality. I have said it to you in a thousand ways before, but here it is again: "Let us make man in our image, after our likeness"—"till we all come in the unity of the faith,

and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." That is the sum of the divine purpose in all human history.

In the collectivism of these powers against which we do battle, there is an utter failure to recognize that cardinal determining factor in the history of the human race. If you ask me, for example, to summarize the book of beginnings, the book of Genesis, I do not need to name places; I do not need to discuss geography: I should discuss biography. That is why the Bible is so full of biographies. What is Genesis? Adam—Enoch—Noah—Abraham—Isaac—Jacob—Joseph. Nothing is omitted. All history gathers about these great personalities. That was the thing that Pharaoh did not know. That is the thing that Hitler does not know, unless it be to assume that he is the one and only personality around which the history of the future must gather.

But if you keep that principle clearly in view, you will see that the sum of the nation's strength is not its armies in the mass, whether it be one or ten millions; it is not merely its battleships, however mighty, or many they may be; it is not merely the air force, however many planes we have: that is not the supreme thing. That which Hitler has never yet learned is that it is not the gun, but the man behind the gun that will determine the issue of this war—not people in the mass, but the individual, each one representative of all those qualities that compose that entity which we call personality. Hitler thinks he can kill us as he would kill so many beasts. He does not know Joseph. He does not know that there is such a thing as the spirit of a race, the traditions of a race, the historic experiences of a race, and the acquired values of a race. These are the intangibles, these are the spiritual elements that are not subject to the power of material forces. Lacking that knowledge he takes the way to the precipice, and to his own Red Sea.

Pharaoh did not know that *a nation's greatness is, in the last analysis, determined by its serviceableness.* When was Egypt greatest of all? In the day when it became servant of all. It is an Old Testament anticipation of the New Testament principle. "The princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." There was a day when Joseph lived, when all the earth, all countries, went to Egypt for bread. Egypt was everybody's friend. I know there are people who are cast in rather an ugly mold, and who say, "I do not need friends." Yes, you do; you cannot afford to be without friends. Germany says, "I will make myself so strong that I shall not need friends." Yes, she will; but she won't find any. In the day of Egypt's greatness, when Joseph determined its affairs, it was the world's granary, the world's storehouse. All the famine-stricken countries of earth sent to Egypt to buy bread. And never was she so glorious as when she was helping everybody.

Germany is flying in the very teeth of that principle. Germany is the outstanding example of the principle which our Lord Himself repudiated and condemned, the principle that wants to exercise authority, that wants to be master. No, no; if you would be really great, be a

servant. He Who is the Lord and Master of us all, laid aside His glorious robes, and when He had taken a towel and girded Himself, on one occasion, He poured water into a basin, and began to wash the disciples' feet. And He said, "I am among you as he that serveth." He is the greatest who serves the best; and that is the greatest nation that becomes the servant of all.

Poor old John Bull! It is a wonder that he stands upright, for all the world has piled burdens upon his shoulders. Yes, it has! He has carried his full share of "the white man's burdens". Britain has tried in her measure, with all her faults, to bear the white man's burden, and to be servant of all. She tried to be a servant to France. She tried to be the servant of Belgium. In the last war she went to Belgium's help. I remember being in Brussels when King Albert returned to his capital after the war. I stood on the street with some Canadian officers—I was not in uniform: they were—when a Belgian gentleman came up to me, saying, "I should like to speak to these Canadians, if I may." There were tears in his eyes as I introduced them to him and as he shook their hands. "Oh," he said, "You don't know how grateful Belgium is for what Britain has done, for what Canada has done. You must come to my house." He lived in a great house. He had many servants, but they were all away but one. But this gentleman said, in fine English, "I wish we had known that we were to have this honour"—that is what he called it—"of entertaining even for so short a time, representatives of our great deliverers. I must show you some hospitality. Had I known we might have prepared something for you, although food is very scarce." I had gone from Mons that day without breakfast. It was late in the afternoon and we had had nothing to eat. I will dare to tell you this: he brought out some champagne that he had buried in the earth. He brought out, too, a great bottle of whiskey. That was in nineteen hundred and eighteen. This stuff was bottled in eighteen hundred and ten. It was over a hundred years old. As he unwrapped it he told of what the enemy had taken from him, nearly everything he had. They had taken the little pieces of metal from the furniture, and wherever there was a piece of rubber, they had stripped his house. He had buried a few pieces of bronze in his garden. But when his servant brought out these bottles and he began to unwrap one, he said, "Thank God, they did not get this!" There were four of us. I was the only teetotaler among them. I told that to a physician once, and when I told him about that liquor that was bottled over a hundred years before, he looked at me solemnly, and said, "You did not touch it?" I said, "No." "Never before," he said, "have I doubted your veracity." The servant filled the goblets with champagne, and with deep emotion our host raised his glass and said, "Gentlemen, I propose a toast to His Majesty King George V." His hand trembled as he held the glass. I did not think it the time for a temperance lecture. I did not violate my principles—I can still say I have never tasted champagne. But I did touch the glass to my lips, for I felt that it was to him almost a sacrament. He was toasting the ruling monarch of the nation that had been his deliverer.

Oh, Britain has been a servant of many these many years! Time would fail me even to cite the examples, for I should have to recite chapter after chapter of Britain's history for now more than a century back. But

that is the principle that Germany has not learned, that God is not on the side of the nation who aspires to be the master, but is always on the side of the individual or the nation who is willing to find his or its greatness in becoming servant of all.

I notice there is a Committee formed in the United States to keep America out of the war. I suppose it had its inspiration somewhere in Berlin. There are still some isolationists who say, "This is not our battle. But an increasing number, an ever-multiplying number of discerning Americans are saying, "This IS our battle. Britain is serving us, fighting our war, therefore we ought to be at her side." I received a letter from a Southern Editor last week, I do not know who he is, but he is the Editor of a Southern paper. He said, "When THE GOSPEL WITNESS came I was very busy and I said, I cannot find time to read it to-day. I will just see what he is talking about this week, and read it later. I took the cover off, and saw the title, 'The Religious Significance of the Growing Unity of Britain and the United States'. When I saw that I let my important business go, and I read it with tears. And on top of that I am stopping everything now to write and thank you. We are with you."

Oh, America is learning that the way to greatness is the way of service, and sooner or later they will be at our side. I think it will not be so very long. Germany, on the contrary, has taken exactly the opposite attitude, the attitude that Pharaoh took. They said, "We shall make these Hebrews our servants, a subject race, to do our bidding, lest they become more and mightier than we." That is what Germany is doing to-day. A million or more of Poles subject to forced labour in conditions of slavery in Germany! Hundreds of thousands of Hollanders! History is turned back, and whole populations are being reduced to serfdom. That is Hitler's philosophy. That is what he says. When he dominates Europe, and as much of the world as he can, the conquered peoples are to be made serfs—slaves! Openly he says that. So did Egypt. But you cannot enslave millions of people. They will break their bonds at last. The very opposite of that is the philosophy of the Christian gospel.

And there is another thing that Pharaoh did not know. He had not learned *how a nation may be enriched by an alien race*. It was not an Egyptian that brought Egypt to the peak of its grandeur and glory: it was an alien—a man who had been cast into prison, but who by and by became so great that he became next to Pharaoh in the throne. But this Pharaoh did not know anything about that. He said, "They are not Egyptians." Did you ever read such nonsense from any point of view as the contention of Hitler and his group as to the superiority of the Aryan race. I do not know whether there are any "British Israelites" here or not. Are you proud of your race? Get that out of your head. So far as I know there is not a drop of any other kind of blood than English in my veins, unless it be Irish, or Scotch, or Welsh! But do you know that the British race is the finest race of mongrels in the world. And it is just because we are a mongrel race that we are what we are. Anybody knows the advantages which accrue to mixed blood. An earlier Pharaoh had learned how to deal kindly with an alien race. When he found, in an hour of emergency, a man who was not of his blood,

but representative of a despised people, but who displayed great ability, he took the gold chain from his neck, and put it over the shoulders of Joseph, and he took his signet ring from his hand, and gave it to him saying: "I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt." And so Egypt was exalted among the nations by a representative of the Hebrew race.

But "there arose up a new king over Egypt, which knew not Joseph", and because he knew not Joseph, he made a capital fool of himself, and destroyed his people. Is not that parallel to what you see in Germany to-day? Germany has expelled from its confines the best brains of the empire. Scientists of all sorts, leaders of thought, the very ablest men in nearly every department of life have been persecuted, and driven out of the land: "We do not want them", they said. "We want a pure Aryan race." God help us if there are any more produced like Hitler!

What is Britain's history? Part of it is not very bright. In the eighteenth century we had a German king over England, who knew not Joseph, and he played the fool. Had I lived in that day, I should have been among the American revolutionists. The most eloquent defenders of the American cause were found, not in the United States, but in the British House of Commons, and in the House of Lords. Lord Chatham, Pitt the elder, came from a sick bed to the House of Lords, and in his great defence of the cause of the American revolution, and his protest against the course of the Government, he said that if he had known that his rising from a sick bed and coming to the House would have terminated his life, he would have counted it as the greatest honour that could come to him to spend his last breath in, protesting against what the Government of that day proposed. During that brief period, Britain forgot that service was the way to greatness. That German king lost us the American colonies and made the United States. That great nation came into existence as a protest against the very thing we are fighting to-day. I have remarked on it before, but let me repeat it, just at the time of the death of the late King George the Fifth, of illustrious memory, an American paper said that if George the Fifth, instead of George the Third, had been King of England in that day, in all probability there would have been no United States of America. But we learned something. Ever since that day Britain has tried to be the world's burdenbearer. With what result?

At this hour pretty nearly one-third of the world's population, I suppose, one-quarter anyhow, acknowledges the sovereignty of his gracious Majesty, King George the Sixth—India with its teeming millions, South Africa, Australia, New Zealand, Canada, presently Egypt, all at Britain's side. Why? Because they want to be there. Because she has taught them. There was a South African officer, a Boer, who fought against Britain in the last war. He refused to accept the new regime. He left South Africa, an exile from his own country for a while. Then he went back. And since the outbreak of this war he said, "I offer my sword, and the last drop of my blood to the country that has done so much for my people in South Africa." Why? Because Britain has learned to serve, and learned how to make use of an alien population. Germany is not a colonizing country—she never learned the secret. Talk about her colonies! They were

no use to her when she had them. Hitler himself said he did not want them. He wanted Europe, something compact, something that he could rule over. I wish I had time to call the roll of the great men who were not of our race who have helped to make the British Empire. Do you know who did perhaps more than any other single individual to fashion the framework of the British Empire? It was not an Englishman, but a Jew. And the first time he spoke in the House of Commons, they hissed him. His maiden speech was a complete failure. But he paused a moment, and thumping his desk said, "The time will come when you will hear me." That was Queen Victoria's favourite Prime Minister—Benjamin Disraeli, Lord Beaconsfield. It was he who had the vision of Empire, who was our Joseph—Jew though he was. He made way for the passage of our ships, and our fuel stations the world around. And when the Suez Canal was built, he was farseeing enough to see that that was going to be the very jugular vein of the Empire; and so he used the Rothschilds and bought up the majority of shares, and secured for Britain the controlling interest in that vital passage, for which Mussolini and Hitler are going to fight by and by. Who did that? Not an Englishman, but a Jew. Oh, there have been many of them during the last century and a half. Britain has learned not to impose her will upon foreign and alien races, but to give them liberty, and let them live their own lives, with the result that they are all banded together to fight for the motherland.

I shall never forget the anniversary of the Great War held in St. Paul's Cathedral. I saw the representatives of the Empire in that great building in the circle under the dome, where the King and Queen sat, and the ambassadors. I was among the ambassadors that day! That was before I lost my reputation! And amongst those representatives were those great Sikhs, generals and officers of the Indian army. Have you ever seen them? If you have not you have never seen a man! You six footers think you are men! You are just pygmies! You have never seen a real man till you have seen one of those handsome giants with their coal black beards, eyes like coals of fire, and bearing on their breasts His Majesty's decorations. Some of them were rulers of tribes, but all of them had given their swords to their King, saying, "We are with you to the end." Hitler cannot understand that. He is not capable of effecting such unity as that, because it is all based upon the principles of this Book, and Hitler knows not Joseph.

I do not know about the future of the Jews. I cannot see, for myself, a separate national Jewish kingdom, but I am not going to quarrel with you over it. One thing, however, is sure, whether it be Jew or Gentile, God's blessing is not upon the man or nation who oppresses others; and Germany will be compelled to pay for her treatment of the Jew.

There is another view of this matter to which I must call your attention. It is the omitted item of historical knowledge, that which made Israel invulnerable. Who was Joseph? A man! He was only a man in one sense, but he was a providential figure. *Joseph represented God in history*, or rather God used him. This Pharaoh and his successors said: "Who is the Lord that we should fear Him?" It was not only that they did not know Joseph: they did not know what he represented. Germany has set herself to blot out the name of the Lord

Jesus. I published a little while ago some terrible sayings from German publications, in which Hitler was exalted and extolled above the Lord Himself, in which Germans say that Jesus is out-of-date. "He was only a Jew, and the less we hear of Him the better"! But you see, Egyptian history could not be interpreted apart from God. It was God Who sent Joseph into Egypt. It was God Who gave him the ability to interpret Pharaoh's dream. It was God who gave him the prescience which enabled him to look into the future, and make preparation for the days of famine. It was God, through Joseph, Who exalted Egypt to the place of a universal servant.

That is an element in history that Germany does not know. Germany knows no God; and quite independently of all superhuman powers, and by her own strength she proposes to dominate the world. Now my point is that that *blindness to the reality of spiritual values constitutes Hitler's fatal ignorance*. The whole campaign is a repudiation of our Joseph, of Christianity, as of something that can be dispensed with.

Of course you know the sequel. I shall not elaborate upon it. It brought Egypt to ruin at last. Not this Pharaoh, but in all probability his successor, came at last to the Red Sea. He was no doubt like some Modernists, he thought the passage through the sea had been made by an east wind, and it was a purely natural phenomenon, of which he might just as well take advantage, as did the Israelites. And he said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." That Pharaoh came to the very border of the sea, and at last plunged into it. Why? Because he knew not Joseph. Because he had no consciousness of God, and did not know that he was fighting against God.

And do you see what Pharaoh did? *He ultimately produced a man, of whose presence in the despised race he did not know*. I quote again: "In which time Moses was born." By and by Moses grew up. And Moses, another Joseph, raised up by the same God, threw down the gauntlet to Pharaoh, and when Pharaoh at last said, "See my face no more," he said, "I accept your decision. I will see thy face no more." And he never did see his face again, until, as I think very probable, he saw the body of Pharaoh washed up with the other Egyptians, when the Israelites saw the Egyptian dead upon the sea shore—like the Germans on the shores of the channel—because they knew not God.

It was the very situation which Pharaoh precipitated, which discovered Moses, and brought him to prominence. But for that he might have been content to be called "the son of Pharaoh's daughter". But when he saw the oppression of his people he arose for their deliverance.

We are a decadent race! "The British won't fight"! You have heard that before. We are only a race of cowards! I was crossing the sea, I think it was in nineteen hundred and thirty-three, and I met a man from Lancashire district. Strangely enough he had never travelled out of England except to visit the continent. He had never been on this side of the sea. He was very pessimistic—everything was going to ruin. He said, "You cannot get an Englishman to oppose anything now. I do not mean to say there is any merit in a man's fighting. But when I was a boy, boys used to stand up to

each other, to see who was the better man." I too think sometimes a little muscular Christianity is a good thing. I had a man come to my office once to tell me about his wife. I said, "I will see you and your wife together." I sent for her, and he told his story, and she told her's. He lost his temper when he was met with a frank denial of his story, and his untruthfulness was proved. And at last—I am not ashamed to say it, I was bigger than he!—I took him and literally threw him into the corner of the room. I said to his wife, "How long will it take you to get to your mother's home?" She said, "About fifteen minutes." I said, "Well, this man will remain here until you get there." He remained in the corner of the room. I said to him, "If I had a horsewhip I would thrash you to within an inch of your life. You have not a spark of manhood in you." It required a good deal of grace on my part to keep from throwing him out of my office altogether.

Well, "the English won't fight"! Hitler seemed to think they would not, but he went too far. There arose, by the providence of God, a man who had been a "warmonger", and I know not what else. God always has His man, and He has His man in the premiership of Great Britain to-day. He ought to have been there long ago; but he might never have been there had it not been for Hitler's folly. And many of these young men now in the air, used to be in Universities, and they passed resolutions saying, "We will never fight again". That was all right in theory until the enemy was at the gate. Then they discovered their manhood. After all, it may be that we ought to pass a vote of thanks to Hitler. Britain has rediscovered her soul. The immoral doctrine of "appeasement" is as dead as the Egyptians on the shores of the Red Sea.

But most serious of all is THE FATAL ERROR OF NOT KNOWING HIM OF WHOM JOSEPH WAS BUT A TYPE. Oh, the sadness of it, that there are so many people who know not Joseph! Not to know Christ, not to see in Him the ultimate revelation of God, not to recognize in Him the King of kings, and Lord of lords", is to be too blind to read history, to interpret the present, or to face the future. For a man to face life independently of our Joseph's gospel, of His precepts, of His principles, is to go straight to the precipice. Oh, I beg of you, remember there is no understanding of history, yours or mine, or anyone else's, but through Christ.

I received a letter from a scholar in Toronto some years ago. The letter was dated a certain year of Augustus. He dated his letter from the time of Rome's glory. That is not the way to write. That is the way Hitler would write. "A new order!" No, no! Listen: this is the sixth of October, nineteen hundred and forty, ANNO DOMINI, THE YEAR OF OUR LORD! You cannot exclude Jesus from history. And when the war is ended it will be dated as ended in a certain year of our Lord. I do not know when, but some day the principles of Christianity will ultimately be supreme, and "the kingdoms of the world (will) become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

See that you know Joseph. Open your heart to Him. Wear Him upon your eyeballs. Do everything through the medium of His revelation, then we shall know the truth, and the truth shall make us free.

#### REV. J. R. ARMSTRONG'S FAREWELL

On Thursday evening, September 26th, the members and adherents of the Hespeler Baptist Church, gathered to bid farewell and Godspeed to their Pastor, Rev. J. R. Armstrong and Mrs. Armstrong, who are leaving the church in Hespeler to undertake missionary work for the Union of Regular Baptist Churches of Ontario and Quebec, in the Snowdon district of Montreal.

Rev. Gordon Searle of Hespeler presided over the meeting and carried out a well arranged program, during which an opportunity was given those present to express their appreciation of Mr. Armstrong's ministry and of blessing received. This found a ready response in the testimonies of many who had been thus blessed.

Hespeler, Ontario,  
Sept. 26th, 1940.

Dear Pastor and Mrs. Armstrong:

To-night, the members and adherents of the Hespeler Baptist Church, have gathered in this informal manner for a time of fellowship before you depart to your new field of labour.

During your ministry in Hespeler, we, as a group of believers in the Lord Jesus Christ, have been drawn closer together in the things of the Lord and in Christian fellowship. This has been possible only through your unceasing efforts as shepherd of the flock, your faith in God and the proclamation of the Word of God. Your fervour and enthusiasm in the work of the Lord in this vineyard and your consistent Christian living have been an example to all and a power for the extension of the Kingdom of God.

A Pastor may labour with all that lies within him but unless his partner in life bears testimony to the truth of his labours, his efforts are limited. Mrs. Armstrong has laboured with you in all things, spiritual and temporal through her quiet testimony and Christian living in her own home and, she has been a blessing to all with whom she came in contact, in the Church and out of the church.

This gathering to-night must necessarily be tinged with sorrow. When we are called upon to part with friends, it could not be otherwise. Yet, mingled with our sorrow, is joy. Joy that the Lord has so honoured this church that He has seen fit to call from her midst a beloved pastor and his wife to labour in another vineyard, where the labourers are few and the harvest is ripe. Joy also because you have had a vision of the need in Montreal and have the courage and faith in God to translate that vision into action. "Where there is no vision, the people perish." Joy also in the fact that we can add your names to those others in the past, who have gone out from this church to be witnesses in other parts of the world to the saving and keeping power of our Lord and Saviour Jesus Christ. Our thoughts are drawn to the second and third verses of the thirteenth chapter of Acts, "As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away." We verily believe that this occasion to-night is apostolic.

As a small token of our thankfulness and appreciation for your Christian love and labours in the Lord while amongst us, we take great pleasure in presenting to Mrs. Armstrong this bag and to our beloved Pastor, this purse. We trust that every time you look at these tokens of our love that your thoughts will turn to the givers. To keep you in our thoughts we need only to look at the trophies of Grace and the maturing Christians in our midst.

In saying farewell we would leave with you these words of our Lord, as found in the book of Joshua chapter one, verses three, six and seven. "Every place that the sole of your feet shall tread upon, that have I given unto you, as I said unto Moses. Be strong and of a good courage, for unto this people shalt thou divide for an inheritance the land, which I swear unto their fathers to give them. Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest."

As you go to your new work our earnest prayer and desire of our hearts is that the blessing of the Lord shall rest upon you and that you may be continually in His will.

The Hespeler Baptist Church and Adherents,  
JOHN REEVE, Clerk.

### AMEN AND AMEN!

We received to-day a postcard from Rev. John Wilmot, Pastor of Highgate Road Baptist Church, London, England, on one side of which was pasted the clipping from *The Daily Telegraph* which we print below. On the other side Mr. Wilmot had written, "Amen, J. W."; to which we add a most fervent, *Amen and Amen!*

#### VICAR WHO WOULD WIPE OUT NAZIS

##### Hitler's Final Home

From "*The Daily Telegraph*", London, England, September 5th, 1940.

"There should be no R.A.F. pilot returning home because he cannot find a military objective for his bombs", writes the Rev. C. W. Whipp, vicar of St. Augustine's, Leicester, in his church magazine.

"The orders ought to be, 'Wipe them out', and to this end I would concentrate all our science towards discovering a far more terrific explosive.

"These German devils come over our cities and turn their machine-guns on women and children. Well, all I hope is that the R.A.F. will grow stronger and stronger, and smash Germany to smithereens. There can be no peace until Hitler and all those who believe in him are sent to the hell which is their place of origin and their final home."

#### Extract From a Letter From an English Reader

Erdington, England.  
September 9th, 1940.

"Dear Dr. Shields:

"Some time ago we decided in the name of the Lord to put twenty pounds (\$88.60), toward the work at Snowdon. You told me something of the work in reply to my enquiry, and I feel that promise should be kept, so we have sent the amount to The Canadian Bank of Commerce (London)."

"We do pray that God will abundantly bless the work at Jarvis Street in every branch of its service, and thank God for the work among the children. We pray too that THE GOSPEL WITNESS may bring rich blessing into every country to which it goes, and that you may be long empowered by His grace to go on in your fight against Rome and its pretensions."

## Bible School Lesson Outline

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

Vol. 4 Fourth Quarter Lesson 42 October 20th, 1940

### THE FAREWELL CHARGE OF JOSHUA

Lesson Text: Joshua 24.

Golden Text: "Choose you this day whom ye will serve"—Josh. 24:15.

For Reading: Joshua 23.

#### I. The Holy Convocation—verses 1 to 13.

Joshua was now old and stricken in years. He had reached the age of one hundred and ten years, and before laying down his task of shepherding Israel, he addressed a farewell message to them (Deut. 33; 1 Sam. 12; 1 Kings 2: 1-10; Acts 20:17-38).

The land as a whole had been conquered by the Israelites, but some of the enemy nations were allowed by God to remain for a time. The people must not lay down their arms, even though the land was theirs by inheritance and possession (Josh. 23:4, 5). The Christian receives eternal life as a gift of God's grace, but he must wage war continually against spiritual foes (Eph. 6:11-18; 2 Tim. 2:1-4).

Joshua addressed the leaders of Israel first (chapter 23), urging them to give heed to their own conduct (1 Cor. 9:27; 1 Tim. 4:16). If they would lead Israel into victory, they must exercise faith, humility, courage, obedience and consecration. They must permit no compromise with the enemy, and the gods of the heathen must not even be mentioned (Exod. 23:13; Deut. 12:29-31).

Joshua with the elders, priests, judges and officers and all the people presented themselves before the Lord (Deut. 31:14, 30). The inspiration of united praise and worship is one of the primary principles of the Church and Sunday School.

Joshua rehearsed before that great congregation the main points of their chequered history. He touched upon the call of Abraham (Gen. 12:1), the deliverance from Egypt (Exod. 12:37, 51), the passage of the Red Sea (Exod. 14:22-25), the wandering in the wilderness (Deut. 8:2, 3), the victory over the Amorites (Exod. 23:28; Num. 21:21-35; Deut. 7:20), the prophecies of Balaam (Num. 23, 24), the crossing of the Jordan (Josh. 3) and the battles against the Canaanites (Josh. 6, 10, 11). The whole was a record of Divine faithfulness in spite of human failure (Psa. 44:1-8). The biography of every Christian might be written in the same strain. By His grace we have been saved, and by His grace we are enabled to live victoriously (Eph. 2:8; Rom. 1:5; 1 Cor. 15:10).

#### II. The Hearty Confession—verses 14 to 24.

The faithful teacher or Christian worker will not merely instruct his scholars, but he will also endeavour to lead them into the valley of decision. He will answer the scholar's question, "What does the Bible teach?" and then, he in turn must ask the scholar the question, "What are you going to do about it?" Joshua placed before the Israelites the evidences of Jehovah's mercy and truth, explained the situation clearly, announced his own high resolve and urged them to choose aright. The people, however, must make their own decision (Rom. 14:12).

The issue was definite and direct; no third course was open; the people must choose to serve either the Jehovah of Israel or the gods of the Amorites (Ruth 1:16, 17; 1 Kings 18:21). The same is true of the Gospel. God calls upon all men to receive His Son, warning them that not to receive Him is to reject Him, and to serve the Evil One (John 3:36; Rom. 6:16; 1 John 5:12).

There comes a time when decision is urgent, and when delay is dangerous (Prov. 1:24-33; Eccl. 12:1; Heb. 3:7, 13). "Choose you *this day* whom ye will serve."

The decision must be final. Our God is holy, and we dare not trifle with Him (Heb. 10:29). To serve Jehovah would involve entire separation from the doctrines and practices of the heathen nations. Urge young people to make a complete break with sin, and to surrender wholeheartedly to Christ as their Lord and Master as well as their Saviour.

The children of Israel responded to Joshua's appeal with a fervent confession of their resolve to serve Jehovah, no matter what the cost. "The Lord our God will we serve, and his voice will we obey."

#### III. The Helpful Covenant—verses 25 to 33.

It is well when resolution becomes crystallized into action. The expression of our faith will deepen its impression. The stone pillar set up near the tabernacle at Shiloh (Josh. 18:1) would be a constant reminder of the covenant with God into which the people had entered (Josh. 22: 26-28; 2 Kings 5:17, 18). An open avowal of our faith by pen, by word of mouth, by some action such as raising the hand, walking down the aisle or being baptized, will bring glory to God, inspiration to others and strength to our own hearts.

The influence of Joshua's godly example and faithful teaching continued long after his death (Judg. 2:7-9). What a noble tribute the Lord pays to the valiant leader! May we all merit the Saviour's commendation for similar devotion to Him.

The embalmed body of Joseph, which the people had carried with them from Egypt according to his last request, was now buried in the land. Throughout the years of wandering and warfare they had had this visible evidence of his faith in the promise of the Lord that He would surely visit them with blessing (Gen. 50:25, 26; Exod. 13:19; Josh. 24:32; Heb. 11:22).