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

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The Jarvis Street Pulpit

WHY GOD HAS GIVEN US A WHEAT SURPLUS, AND HOW TO DEAL WITH IT

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 13th, 1941

(Stenographically Reported)

"And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

"And in the seven plenteous years the earth brought forth by handfuls.

"And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was roundabout every city, laid he up in the same.

"And Joseph gathered corn as the sand of the sea, very much, until he left numbering; for it was without number."—Genesis 41:46-49.

Prayer by Rev. Wm. John Scott of Vancouver

O God, where'er we seek Thee, Thou art found; and every place is hallowed ground. But there are some places that are especially hallowed because Thine own children have gathered there; prayer was wont to be made there again and again; generation after generation has called upon Thee. And this is one of those hallowed places, Lord, hallowed by holy and heavenly memories. Here men have stood for Thee in days gone by, and have fought for Thee in the olden days. We thank Thee for them and for their memory. We thank Thee for those who stood by those who stood for Thee, for the great host of God's elect who have gone before.

We thank Thee too for Thy servant who is here to-night. We bless Thee for all Thou hast been to him all his days, in all his Christian experiences. We thank Thee that he is able to sound out the grand and glorious gospel, to tell sinners of Jesus Christ Who died on Calvary, Who came to seek and to save that which was lost. We thank Thee for the many—for the multitudes—that have been blessed through the ministry of the Pastor of this church, in this place, and through the printed page, and over the air. We thank Thee for recovering him from his recent accident, for the health and strength Thou hast given, for his presence, with us this night.

Lord, we thank Thee for all Thy dear children who are present, real lovers of the Lord, who love Him with all their heart, with all their soul, with all their might, and with all their strength; and their neighbours as themselves. O Lord, we want to be altogether Thine, absolutely and only Thine, for time and for eternity. We pray Thee that Thou wilt abundantly bless this service.

We thank Thee for Thy wondrous provision of plenteous food in this land. We thank Thee that Thou hast blessed the sower and the seed, and that we have more than enough for all our needs. Many a land is starving, but how wondrously gracious Thou hast been to us—and another harvest is about

to be reaped. How can we thank Thee for Thy goodness and for Thy wondrous love? Lord, help us so that we may, as Thy dear servant will speak to us to-night, remember the good of others as the good of ourselves.

We pray that Thou wilt bring to an end this terrible conflict, and if it please Thee, do it soon. Humble Hitler and humble Hitlerism in the dust, and set us free so that there will be liberty for Thy Word to be preached, liberty for Thine own to worship as Thou dost lead them, so that the gospel may have free course and be glorified.

Bless the Bible Society, and all kindred societies. Prosper Thy word and Thy work in the wide, wide world. Bless every soul here to-night. If there are any who have not known the Lord, oh that their eyes may be opened to see Him Who is the Bread of life, and drink of that Fountain from whence cometh the Water of life, the living Water of which if a man drink he shall never thirst again.

Hear us, and help us. Anoint Thy servant for his service, and anoint us so that we may hear aright, and do that which is well-pleasing in Thy sight, Amen.

You will remember that when the devil tempted the Lord Jesus in the wilderness, bidding Him show His power when He was hungry by turning stones into bread, the Lord Jesus replied, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Which was, of course, a quotation from the Old Testament. It is true that man cannot live by bread alone: it is equally true that he cannot live without bread. Hence we are taught to pray, "Give us this day our daily bread"; and thus to recognize that our daily bread, with all that it represents, comes to us as the gift of God.

It is only a few years ago that farmers in the United States were encouraged to slaughter their hogs—not for food, but in order to destroy the surplus production. Others were paid for allowing their land to lie idle. In some cases they were paid for burning their cotton in the field—all by the advice of professional economists. I have read of men in our own country leaving fruit and vegetables to rot on the tree or in the field in order to reduce the supply, and so to maintain prices. We have heard of men casting the fish they had caught back into the sea, in order to maintain a certain standard price.

Some years ago, when Mr. R. B. Bennett, now Lord Bennett, was Premier, the question was asked in the House of Commons at Ottawa as to whether the Government were taking any steps to ensure the reduction of wheat acreage, and thus control the wheat production in the Canadian West; to which the Premier replied that the grasshoppers had taken that out of the Government's hands; the locusts had made such reduction unnecessary. That, one might suppose, might almost have qualified the locusts for membership in the House of Commons! They might at least have had as much intelligence as many who sit there!

For myself, I was very early taught that it is positively wicked to waste or destroy food. I was always taught that somewhere in God's world there were some of His human creatures who were hungry for that which others had the power to waste or to destroy.

Considerations like these, some would say, belong to the sphere of the economist. I do not agree. All these great questions, basically, are religious questions. Now there is a great surplus of wheat in the United States and in Canada. It is past the reckoning of millions: how many billions of bushels over and above what are necessary, are already on hand or in prospect in the field, I cannot exactly say. But again there is talk of limiting production.

I remember listening to an American speaker during the years of the depression, in which address he remarked upon the fact that there was no shortage of the fruits of the earth, that there was plenty of food for everyone: the difficulty being that there was no equality of distribution; for while some had more than enough, others were in dire want. He said, very simply, but I thought very strikingly, that it was most certainly wrong that people should want in the midst of plenty; and he continued, "and of this I am sure, we shall never do away with the want by destroying the plenty."

To-day we are facing a great problem. Where and how can we find a solution for it? Notwithstanding the assaults of unbelief, we in this place still believe that the Bible is the inspired and infallible Word of God; that it is, on all problems affecting human life, the infallible revelation of divine wisdom which makes it possible for those who will heed the divine word, to hear behind them a Voice saying, "This is the way; walk ye in it."

I believe there is no problem of business—that is, of commerce or of industry, no problem of economics in any realm, no problem of statesmanship which cannot most satisfactorily be solved by the application of the principles and precepts, and by the appropriation of the promises of the Word of God. Many places of historical interest and value have, in our day, been destroyed; homes by the thousand have been demolished; but there are still some things that cannot be shaken, and one of those things is the Word of God which endureth for

ever, and which is for ever "settled in heaven".

We may be laughed out of court for presuming to speak on such a subject, but you who come here are witnesses that by the principles of this Word we have, during recent years, often foreseen and even foretold things that were hidden from the world's statesmen until destruction came upon them. It seems to me there is nothing which men who are charged with the administration of affairs in this country—and in other countries—need so much as the light of divine wisdom upon matters which baffle the understanding of men. As we cannot live by bread alone, but by every word which proceedeth out of the mouth of God, so by obedience to that Word we shall find that our bread will be provided for us, and our water will be sure.

I do not think it is necessary for me to relate the story of Joseph to you. You are familiar with the record of Pharaoh's dream, of the seven kine fat and well-favoured that came up out of the river, and the seven lean kine which followed which devoured the former, and were no fatter after they had fed upon the seven than before. So there were seven ears of wheat, full and ripe, followed by seven lean ears; and the lean ears devoured the seven fat ears—with the same result. Joseph, when he was called in, explained that God had shown to Pharaoh what was to come to pass. There were to be seven years of plenty, followed by seven years of famine; and Joseph recommended that the king, during the plenteous years, should buy up the surplus and lay it up in storehouses against the years of dearth that should follow; and that he should appoint a man—a wheat controller—whose business it should be to supervise that matter.

The king was so impressed with the wisdom of Joseph that he selected him for the task. He put a gold chain about his neck, put his signet ring upon his hand, and said, "I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt . . . only in the throne will I be greater than thou."

Joseph was only thirty years old! I wish we had a man in Canada like Joseph to-day. Joseph went through all the land and bought up the surplus wheat. At first, he kept count of it; but after a while he "left numbering; for it was without number." The storehouses were full and overflowing. The sequel constitutes a very interesting story; but that is the historical basis for the exposition of the principle to which I ask your attention this evening.

I.

First, we may learn from this that **THE FRUITS OF THE EARTH ARE ALWAYS PROVIDENTIALLY CONTROLLED.** Faith will reject the modern view of God in relation to the world—as an absentee landlord, a spectator of the ongoing of human affairs, but removed from the direct control and governance of human interests. In our day the Creator of the world is elbowed out by a man who drives a tractor. We are living in a machine age, an age when we are the people! We can do everything! We do not need God!

Not so says the Bible. Go back to the early chapters following the Deluge. You remember how, when God smelled the sweet savour of Noah's offering, He gave His word that "while the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." What does it mean but that God has not allowed Himself to be excluded from

the world He has made, but that He is still personally transcendent, part of it; seated upon His throne, He rules according to His sovereign will.

The same great truth is taught in the story of Joseph. God could see the seven plenteous years—no one else could. He said they should come, for He had willed they should come. And He could see the seven years of dearth which would follow. He had said they would come: He intended they should. How could He thus speak were He not sovereignly able to fulfil His word? But He was—and He did.

So also was it of the land that flowed with milk and honey. Manna was given to the pilgrims, but not to those settled to their lot in Canaan. All the factors which determine the wealth of harvest—or destroy it, as the case may be—are subject to divine direction and control: the rain, the dew, and the sunshine; and, on the other hand, the locust, the caterpillar, the palmerworm, and the other plagues which God used as judgments. Now I suppose we should consult a man who is versed in the science of entomology! "What about these bugs and caterpillars?" "They have no religious significance." They have! "I will send them," God said; and He has done it again and again. Even the hornets were sent "lest the land become desolate, and the beast of the field multiply against thee." The teaching of the Word is that God maintains the balance in nature. Nature's equilibrium is of His determination. On the earth? Yes; and in the sky as well. Law is universal; law is one.

You remember how, when Moses was pronouncing blessing upon the children of Israel, of Joseph he said, "Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren."

The earth is full of the goodness of the Lord. Mr. Whitcombe read this evening, "The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing." This is a beautiful world in which God is always active, always blessing His people.

In David's day there was a famine. He did not call in a professor of the university to find out the cause: he enquired of the Lord, and the Lord said, "It is for Saul, and for his bloody house, because he slew the Gibeonites." Joshua had made a covenant with the Gibeonites centuries before, and Saul violated the covenant in slaying the Gibeonites, their successors, centuries after. That violation of law in the moral realm was answered in the physical realm; and there was a famine in all the land. The earth refused to yield its fruits. And God said that it was no accident: it was a divine visitation.

Through His prophet Amos God said to His people Israel: "And I also have given you cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the Lord. And also I have withholden the rain from you, when there were

yet three months to the harvest: and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not withered. So two or three cities wandered unto one city, to drink water; but they were not satisfied: yet have ye not returned unto me, saith the Lord. I have smitten you with blasting and mildew: when your gardens and your vineyards and your fig trees and your olive trees increased, the palmerworm devoured them: yet have ye not returned unto me, saith the Lord. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, and have taken away your horses; and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the Lord. I have overthrown some of you, as God overthrew Sodom and Gomorrah, and ye were as a firebrand plucked out of the burning: yet have ye not returned unto me, saith the Lord. Therefore thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. For, lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, The Lord, The God of hosts, is his name."

Did not the Lord Jesus teach the same truth? Have you not heard Him say, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" I watched some sparrows this afternoon from my veranda, picking up some bread crumbs that had been thrown to them. They seemed so small and insignificant—first one, then another, and by and by three or four; and I was reminded again that, small as they are, there is not one of them falls to the ground without our Father's knowledge. So intimate is His control of His world!

If all this be true, the goodness of God is still to be seen in the fruitfulness of the earth. I am sure you said, Amen, to our Brother Scott's returning of thanks for the abounding wealth of harvest we enjoy—and remember, it was given to us for a purpose.

II.

I remark further that THE DIVINE ECONOMY ALWAYS MAINTAINS A BALANCE BETWEEN PLENTY AND WANT.

You have seen the principle in the succession of the seasons. Plenty in the summer, very little in the winter; and yet the surplus of the summer, any little boy or girl could tell us, is designed to supply our need during the leaner months of winter. And plenty invariably forewarns of coming famine; the seven years of dearth may be taken for granted when the seven years of plenty come.

That is true even of business. There are some good years, and some bad years. Men of experience say, "There is no use to grumble; we must take the bad with the good." Why do you not make it all good? Make what laws you like, there is no economist who can explain it, that from the beginning of human history until now this old world has had its ups and down in these matters, and evermore the years of plenty are followed by years of dearth.

The same message is written in our frame by the mere passage of time, from day to night. "The night cometh when no man can work." Why is the daylight given? "Are there not twelve hours in the day", said Jesus Christ, "in which a man ought to work?" So increasing years bring weaknesses and multiplied incapacities. Even in the life of the individual, the years of dearth follow the years of plenty always.

The natural instinct of the living creatures about us ought to teach us something. The Bible is full of it. We can learn from the stars, and from the lowing cattle. "The stork in the heaven knoweth her appointed times; and the turtle and the crane and the swallow observe the time of their coming; but my people know not the judgment of the Lord." "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth, and thy want as an armed man."

But the ant is not the only professor in the university of nature. The squirrel may seem to run to nuts sometimes, and yet it knows much more than many professors of economics. Is it not amazing that in so many departments, the human mind, unenlightened by that Word, giving itself to the mastery of a particular science, in the very science in which the man calls himself master, he proves himself to be the biggest of all fools? Illustrations could be multiplied of the principle.

Circumstances as well as seasons should teach us. In Joseph's day he learned the future by special divine revelation fourteen years in advance. But sometimes ordinary prudence can foresee evil: "A prudent man foreseeth evil, and hideth himself: but the simple pass on, and are punished." Look at conditions in the world to-day. A man must surely be lacking in ordinary intelligence if he cannot see in the immediate future that the years of dearth will begin to come. France must be far below its normal level of productiveness. Millions of her men are still prisoners of Germany, and a large part of the country is occupied by the enemy. All the people, in occupied and unoccupied France, live in a form of bondage. The same is true of Belgium, of Holland, of Denmark, of Norway. Under the heel of the conqueror, life cannot be normal. As for Germany, her own seventy millions of people are occupied almost entirely in the work of destruction, or in making engines of destruction. Look at Russia, one of the great granaries of Europe. What will follow from this conflict, no one can tell; but you cannot take millions of men out of productive occupations and organize them, regiment them and direct them to the work of destruction, and expect a continent to be as fruitful as it was when they were all at their normal occupations.

The man who cannot see that Europe is going to be impoverished for years to come, must be blind. What shall we say of our own dear Motherland, "digging for victory"? Yes, doing the best they can; digging up their lawns and flower-beds. But who knows when the time may come in Britain when every field will be a battleground, and even that which is produced may be destroyed instead of naturally consumed?

Look at China and the devastation wrought there. Yet here on this North American Continent, for some reason,

we have a surplus. Do you suppose our gracious God gave it to us to be destroyed? Do you suppose He had no providential purpose in so ordering the winds and changing the climate that even our great Canadian West that had become in large part almost a desert, has once again become a fruitful field? Is there no significance in it? No divine intention in it? Who knows what may come to this country?

I have always warned you against these speculating modern prophets who see all these things specifically predicted in the holy Scripture. I do not know whether Hitler is Six Hundred and Sixty-six or not. Mr. Churchill, when First Lord of the Admiralty, on one occasion, speaking of the vast preparation they had to make all over the world, said, "Half of our preparation proves to be unnecessary; but we cannot know in advance, and we dare not take the risk." We ought to be getting ready for possible emergencies, so that we shall be on the safe side. If the war should be prolonged, in this country and in the United States men may yet have to beat their plows into swords. We may all have to fight, and be so busy fighting we shall have no time for farming. Would it not be the height and depth of folly to do anything but treasure our surplus, or to take any steps to prevent its increase?

It seems to me that from all this we ought to learn that *plenty is given to forewarn us of future scarcity*. Mr. Roosevelt has told us of his intention to make the United States "the arsenal of democracy." That is well so far as it goes. But ought not this Western Hemisphere to be the granary of a hungry world? Ought we not to be getting ready for that? Our bursting granaries, instead of inspiring us to grumbling, ought to fill our hearts with praise.

III.

But now we come to THE ECONOMIC ASPECT OF OUR STORY: WHAT TO DO, HOW TO COPE WITH THE VAST SURPLUS OF WHEAT. In Joseph's day they had more than they could consume. There was "bread enough, and to spare". There always is where God is supreme. That is the rule of His house—not merely enough, but "to spare". We cannot consume what we have.

I remember during the last war, in nineteen-seventeen; I was in England—I was there every year of the war. We were rationed. You would go into a restaurant, and you were given a roll or a piece of bread—and that had to do. The next year, nineteen-eighteen, instead of rationing the bread in public places, they put up signs, "Eat less bread." I remember reading with misty eyes the menu on a dining-car in New York State, appealing to Americans to eat as little bread as possible, so that they might have plenty to send to the men who were fighting overseas.

"Eat less bread." We were put on our honour. I was greatly embarrassed on one occasion. I was one of a party of four, the youngest, but was always regarded as the daddy of the party: the waiter always gave me the bill! I was in civilian dress, and the other three men were in khaki. We would go into a restaurant, and the waiter would put down four rolls. The other three men were Americans, splendid men, but they had not caught the spirit. One in particular did not see the sign, "Eat less bread"! He would do like a great many do: start right in like a horse at the manger. He would break a roll, butter it—and away it would go; and

a second; and presently all four were gone. Then he would call the waitress—he always called her, "Little lady"—although some of them were not very little. "Little lady, more bread please. We are great bread eaters." "We"! "We"? "Eat less bread."

In Joseph's day *the storage of the surplus was a problem that could not be solved by private enterprise*. Joseph saw into the future: seven years of plenty, seven of dearth. He said in effect, "No man could do that. All that surplus should be piled up, held in reserve against the day of need. That is a job for the state; that is something for the Government to do. Let Pharaoh do it." He addressed Pharaoh as the head of the nation. Of course individuals could not take care of the surplus. They could not afford to store for seven years what they could not sell. Nor can the farmers of to-day. I never knew a farmer that had capital enough to run him seven years—at least, I never knew one who would admit it! Even if they had facilities for storage, they could not go on year after year, sowing and reaping, and receiving no return for their labour.

Nor did Joseph propose it. He knew it would be impossible. He proposed that by governmental decree the wheat acreage should not be diminished but increased. What Joseph said was, "Let Pharaoh conscript one-fifth of all the land of Egypt, and put it into corn; produce all that can be produced; make the land as fruitful as possible; every grain of it will be needed before you get through." When he had been appointed to do the job, he set aside one-fifth of the land, cultivated it as a government enterprise, and then went everywhere buying up what the people did not need. He built storehouses and stored it up until at last—there was no adding-machine in that day—he had to "leave numbering". His arithmetic was not equal to it, the surplus was so great. All the surplus of seven years was preserved in government storehouses.

Why should we not do the same now? Individuals cannot do it: government action is necessary. Where is the money to come from? Where is it to come from for tanks and airplanes and guns, for the maintenance of the army and navy and air force? Where has it come from thus far? The Government had to finance it, and they had to raise money, some six hundred millions of it, recently as a further government loan. I hope you all had a share in it if it was only fifty dollars. By all means, let us support these enterprises. But when it is all said and done, when these hundreds of millions' worth of munitions have been produced, what will they do? Most of them will destroy themselves. In the end, there will be nothing but a moral result, if righteousness prevails. The munitions will be blown to pieces.

Why should we not have a great wheat loan of hundreds of millions of dollars? Why should not the Government, as they have financed—and must finance—the building of munition factories, finance the building of elevators and storehouses, every kind of receptacle in which wheat may be stored up for another day?

If they did, what then? You put your money into that and you know its equivalent in wheat is somewhere in this country. I think we ought, so far from attempting to reduce the acreage, to increase it, and produce every kind of food that can be preserved, which this country can produce. The Government ought to put itself into a position to buy the wheat from the farmers, and store it up; we shall need it all by and by.

IV.

Look at **THE OTHER SIDE OF THE STORY**. The seven years of plenty were ended, and the seven years of dearth began to come. *There was food for everyone*. That is one thing to be said. It would be a great thing if there could be enough food on this continent, Canada and the United States, to feed Europe until it gets on its feet again. What a ministry that would be! Some of our Jarvis Street boys are in the navy. Some are guarding ships carrying munitions across the sea. But there is not one of them who would not rather serve on a ship in times of peace, loaded in every part of the hold with food for the hungry, than with bombs and guns for the destruction of the enemy. Bombs are necessary now, but we must look ahead.

All lands came to Egypt to buy bread, for the famine was in all lands. The prestige and influence of Egypt increased. It was a great store in which was plenty of food for the hungry. What a blessing it would be, if the millions of Europe could look across the sea and think of this western world, after the war is over, as a place that produces, not guns and planes only, but bread—bread in plenty, bread for all the hungry children of the world. Surely we ought to be doing that.

And *much of our surplus would prove a paying investment*, because the countries that can buy guns, would find a way of buying food. How sympathetic we were with Germany! How we pitied her! I never did. My only criticism of the Versailles Treaty was that it was not half severe enough. I have no patience with the pacifists who say we must not have another Versailles Treaty. If I had the shaping of it—but that is another subject upon which I had better not start!

But the country that could prepare for war on such a scale as Germany has prepared, could, if it would, have paid all the reparations which the Versailles Treaty demanded. It did not because it would not. It is my profound conviction that before the ink was dry on the peace treaty Germany was preparing for the day of vengeance. But there will be countries, whether Germany or not, that will be able to pay; and it will be a good thing, if like Joseph in Egypt, we have plenty of wheat to sell. Our money will come back again—and we shall need it when the war is over, and the munition factories are closed.

And if some should be too poor to buy, what power it would give us if we were able to minister thus to the world's need. Would not you like that? Would not your heart be warmed as you read in your paper that so many ships had sailed from Canadian ports, laden with Canadian wheat for the hungry women and children—and men—of Europe; great fleets of ships crossing the Atlantic carrying messages of good will, trying to heal the wounds of the world when this dreadful war is over?

"If thine enemy hunger, feed him." Europe will need feeding when the war is over; and we ought to be putting ourselves into a position to feed them.

You remember how Egypt was enriched. People brought their money, and poured it out. Egypt became the financial centre of the world because it was the wheat centre of the world, and all the world came to buy in Joseph's market. So would they come to us, those who had money.

But there were some who had no money. "And when money failed in the land of Egypt, and in the land of

Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the money faileth. And Joseph said, Give your cattle; and I will give you for your cattle, if money fail. And they brought their cattle unto Joseph: and Joseph gave them bread in exchange for horses, and for the flocks, and for the cattle of the herds, and for the asses: and he fed them with bread for all their cattle for that year." Again they came, stripped of everything, saying, "Wherefore shall we die before thine eyes, both we and our land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give us seed, that we may live, and not die, that the land be not desolate."

Do you know what is going to happen after the war? No one does. But I have sometimes wondered. We shall have to do something with Germany. We shall have to dehorn that goring ox so that it can gore no more. But there are other little states. Should they see that Britain triumphs, that the free peoples of the British Empire and the free people of the United States, together have proved the saviours of the world, do you not think they will say, "Your way is best. Thank you for the bread. Can we not have some sort of federation of free states of Europe? Can we not all come in? Can we not be thy servants?" I can see the possibility that if we were to use these years of trial to store up a surplus of good things for a needy world, in the days to come, this country might exercise a large ministry in healing a bleeding world's wounds, and in helping countless millions, who through no fault of their own have been brought to this pass, to think kindly of the nations that helped them.

Only this word and I have done. Joseph was a type and prophecy of Christ. While we were squandering the years, years wasted by the locusts of sin, He became our righteousness. He stored up a surplus of merit, enough for all. And just as the day came when Joseph opened all the storehouses of Egypt, and the people flocked to him to buy bread, so the Lord Jesus has thrown wide the storehouses of His grace. He bids us come—hungry, thirsty, unclothed, friendless, homeless; to find refuge in Him. May the Lord help us thus to put our trust in the sinner's Saviour! "For he made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."

"The Saviour"

"There are so many who have never stood in thy presence,
But for them thou art the Saviour still . . .
They seek the clear light of thy spirit . . .
Thou art so gentle and thou art so great,
Thou art so strong and so austere . . .
We lay our hearts open before thee.
No man left thy presence unrewarded, if the light from
thine eyes did but shine upon him."

No, unfortunately that is not a translation of a Christian hymn. "The Saviour" is not the Lord Christ. O no, the excerpts from the litany are out of a melodrama written to celebrate the birth of Herr Hitler, "the supernatural German hero, the classic embodiment of the German Soul", sung amid shouts of "Heil". You remember, of course, that the *National Zeitung*, back on June 3rd, 1937, made this pronouncement of finality (?): "God has revealed himself, not in Jesus Christ, but in Adolf Hitler."—B.

From the Far West

That our readers may know more of the far-reaching influence of THE GOSPEL WITNESS, we print, in the Editor's absence, the following self-explanatory item from *The Vancouver Daily Province* of Saturday, July 5th:

B.C. BAPTISTS PRAISE WORK OF DR. SHIELDS

Combats Romanism

A resolution expressing appreciation of the work Rev. T. T. Shields, D.D., of Toronto has been doing in "combatting the menace of Romanism" was passed at the recent convention of the Regular Baptists of B.C.

The text of the resolution, moved by Rev. Ivor Bennett, follows:

"For as much as our Empire is faced with the greatest peril in its history, and that all loyal citizens within the Dominion of Canada are sharers in the common privileges and liberties of the Empire; and

"Whereas some are more conversant with the dangers that confront us, and by their self-sacrifice have been working to enlighten our people, apprising them of the common danger that threatens both nation and Empire; and

"Whereas the Rev. T. T. Shields, D.D., of Toronto, in his pulpit ministry, and through the pages of THE GOSPEL WITNESS, is serving the highest interests of the Gospel and Empire in his combatting the menace of Romanism in consequence of which he has been threatened with internment,

"Therefore be it resolved that we as a convention desire to communicate with Dr. Shields, expressing our gratitude to God for his recovery, and assuring him of our confidence and affection, and that we pray for the effectual work of his ministry, to the end that the enemies of the Gospel and our common liberties may be defeated, and that our dearly-bought liberties may be preserved to us."

Help Us With This Far-Reaching Ministry

One reader, in appreciation of what THE GOSPEL WITNESS is doing in this connection, sent us \$50.00 last week, knowing printers' invoices reach us as regularly in summer as in winter. Who else will help?

UNION NEWS

Baptisms at Wilkesport

The past few weeks have seen the blessing of the Lord resting upon the ministry of His Word. Several have professed their faith in Christ as Saviour and last Sunday five followed their Lord through the waters of Baptism.

Sunday, July 20th, is the seventy-eighth anniversary of our church. The Rev. Hal MacBain of Sarnia is to be the guest speaker and the Octette from Central Church, London, will provide special music. One and all are invited to attend.—A.S.

Ordination Council Called

The Maple Hill Church, Queensville, Ontario, have sent out invitations to the Union Churches requesting them to send representatives to a council to consider the advisability of ordaining their Pastor, Mr. Arthur McAsh, to the Gospel Ministry. It will be held in the church on Wednesday, July 30th, at 3 p.m. Standard Time, and all are cordially invited to be present.

Church at New Toronto Organized

The Mission at New Toronto has been recently organized and will henceforth be known as the Beulah Church. A lot in a good location has already been purchased with a view to constructing a building in this rapidly growing district. This work was commenced several years ago by Rev. Bernard Jeffrey while he was pastor of Long Branch Church, and the cause has made fine progress under the untiring ministry of Rev. Stanley Wellington. We are sure that no news will be more cheering to Mr. Jeffrey in his work among the troops

in England than this further indication of blessing upon the work so near to his heart.

Opening of a French Protestant Church in Quebec

Rev. Réal d'Anjou writes us that his new church building will be opened on Sunday, July 27th. A most interesting program has been arranged and it is expected that a large number of the friends of this cause will be present for the dedication of the building. This new building replaces the previous edifice which was destroyed by fire while Mr. d'Anjou was absent on a tour.

Pastor Dinnick's Farewell at Maple Grove

During the past fourteen months Mr. D. Dinnick has laboured faithfully among the people of the Maple Grove Circuit. Souls have been saved and believers baptized, and it was with sincere regret that his people heard of his decision to accept the call of the Scarborough Baptist Church.

The Church was packed on June 29th, when Mr. Dinnick preached his farewell sermon on the text, "Brethren my heart's desire and prayer to God for Israel is, that they might be saved." The presence of the Lord was felt in a special way, and at the close of the service the ordinance of the Lord's Supper was observed and the right hand of fellowship given to new members. At Heatherton and Rock Union the Lord has also blessed his ministry.

On Monday night members and adherents of the church, including the Reeve and Deputy Reeve of the Township, gathered to bid the pastor farewell. The Reeve read an address and presented Mr. Dinnick with a purse containing a substantial sum on behalf of the citizens of Feversham and the countryside. Representatives of the various congregations on the circuit also presented him with a sum of money. It is the earnest prayer of his many friends at Maple Grove that the Lord will continue to bless Mr. Dinnick as he ministers at Scarborough.

On Sunday last Mr. Ralph Bate, a student of the Toronto Baptist Seminary, came to us as pastor. Fine attendances again heard the glorious truths of the Gospel, and the church looks forward to the continued blessing of the Lord upon His Word.

THE NORTHERN CONFERENCE AT SUDBURY

The Northern Conference at Sudbury was one of the finest spiritual treats which it has ever been our privilege to enjoy. The highest praise that we are capable of giving to such a conference is to say that it was as good as our last Union Convention. These brethren of the North are all of one mind and one spirit and to be found together in one place after so many months of isolation in difficult pioneer work on their widely scattered fields is a privilege that they keenly anticipate. We are sure that they all went home to their various tasks greatly refreshed and encouraged.

Not a single moment was wasted on the three day's program and each man carried on his part like a veteran. And all these men are veterans, not perhaps in point of time but all in point of service. Rev. H. C. Slade of Timmins who went to the North immediately after his graduation from the Seminary is the senior of this group of pastors, as to length of service, but all of them have won their spurs. Mr. Slade remarked at one of the meetings that when he accepted the call to Timmins eleven years ago the nearest Church to him in our fellowship was the church at Orillia. Since that time, and especially in the last five years, he has seen new causes spring up. We wish that all of our churches could have had representatives at the conference so that they might see for themselves what our Union Missionary efforts have accomplished in the North. To the writer, as a member of the Seminary faculty, and as one who has had a good deal to do with this Northern development it was of particular encouragement. If the Union had never accomplished anything else than the aiding of these Northern causes, if the Seminary had never graduated any other men than those whom we saw at work in the conference, it would all have been abundantly worthwhile. But this is only one part of the work of the Union and the Seminary.

It is impossible to do justice to the whole conference in this brief account, and the limitations of space forbid us to do no more than mention a few of the items on the programme. For the writer, the most eagerly attended part was the reports

from the various churches, and he was not disappointed. It was a record of difficulties and problems such as are found in a pioneer mining country, but also of the abounding grace of God in sustaining and saving power. To the only pastor not present at the Conference, Rev. Wilfred Wellington, of Bourlamaque, a telegram of encouragement was sent for his building project. Rev. W. N. Charlton of the First Baptist Church, Sault Ste. Marie brought us a searching message which was much appreciated by all. Miss Leila Boyd, deaconess of the Timmins Church gave us a Dominion Day message, "Beckoning Hands of Our Dominion", laying before us, as Canadians, the Macedonian Call of our own land. Rev. John Boyd, pastor of the entertaining church spoke with all his usual effectiveness at one of the afternoon sessions. Rev. Harold Slade of Timmins brought two great messages from the Word, one in connection with the ordination service of Rev. Walter Tompkins of Fort William, and the other in the evening. The Secretary of the Union, Rev. W. S. Whitcombe also spoke twice, once at the opening of the conference and again at the closing session.

Among other things that were carefully planned by the Moderator, who has a genius for such things, was the distribution from door to door of several thousand handbills announcing the meetings, and an open air meeting in French in a district of the town where that language predominates. On Wednesday afternoon the conference formed itself into an ordination council to consider the advisability of proceeding with the ordination of Pastor Walter Tompkins to the Gospel Ministry.—W.

Ordination of Pastor Walter Tompkins

Simply and sincerely Mr. Tompkins, pastor of the Fort William Church told the story of God's dealing with him from infancy, leading him finally into the Gospel ministry and to the Fort William Church. Born in England, he lost his mother while he was still a child and his father a prisoner of war in Germany. He owed his early education and his first contacts with the Gospel to a godly teacher in a school founded by a Christian man. His final decision to accept Christ was made in Jarvis Street Baptist Church under the ministry of Dr. Shields. After his Seminary course, Mr. Tompkins served faithfully in the Lachute Baptist Church for several years and in the past ten months has seen fruit in the Fort William Church.

After his clear and satisfactory statement of faith the council unanimously decided to fellowship Brother Tompkins and to proceed to the public recognition of his Divine call to the Gospel Ministry. The Fort William Church delegated its powers for the occasion to the Sudbury Baptist Church, which accepted the ordination council in the behalf of the Fort William Church. Rev. John Boyd presented Mr. Tompkins with a beautiful wrist watch, the gift of friends at Fort William to mark their esteem and affection to their newly ordained pastor. Rev. H. C. Slade preached the ordination sermon, truly a great message, white hot from the soul of a man who is on fire for the Lord, Rev. W. S. Whitcombe was the moderator, and Pastor George Hicks the clerk.—W.

AMONG OURSELVES

Devoted to Activities and Interests of Former Students of TORONTO BAPTIST SEMINARY

Captain the Reverend Bernard Jeffery, on active service in England, co-operates with the Army Scripture Readers and Soldiers' and Airmen's Christian Association. In their magazine *Ready* Sargeant A. L. Elvidge writes:

"It has been my great pleasure and privilege to help a little with mid-week services on the Canadian Camp nearby, and I should value the prayers of friends that much blessing may result from these services. A real interest is shown by the men, and there have been some conversions, and backsliders have been restored. I appeal to all members that they will intercede with God on behalf of the men of 'Camp 101.'"
Capt. Jeffery says this fine Christian English n.c.o is writing about "us". In his letter he enjoins:
"Thank the ladies of the Dorcas for two wonderful boxes. They were appreciated."—B.

Bible School Lesson Outline

Vol. 5 Third Quarter Lesson 30 July 27, 1941

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

THE ARK TAKEN BY THE PHILISTINES

Lesson Text: 1 Samuel 4.

Golden Text: "Who is able to stand before this holy Lord God?"—1 Samuel 6:20.

For Reading: 1 Samuel 5, 6.

I. Israel's Army Defeated—verses 1 to 11.

All Israel benefited from the prophetic ministry of Samuel (1 Sam. 3:19-21). Who can estimate the value to the nation of its Godly leaders (2 Kings 2:12)? They make a great contribution to the strength and morale of a people. It is the task of parents and teachers to train the young that they may lead or follow well.

The elders of Israel did well to enquire the cause of their defeat before the Philistines. A national calamity is sometimes a manifestation of the judgment of God because of the people's sin (Gen. 18:21; 19:24, 25; John 5:14). They err who assume that every disaster is the result of a particular sin on the part of an individual or a nation, but suffering may be the outcome of the chastening hand of God.

But the elders did not pursue their enquiry far enough to learn the mind of God in the matter. They seemed too anxious to be saved out of the hands of their enemies, and called for the ark of the covenant to be fetched immediately. In time of trouble the tendency is to pray for deliverance from its distress and inconvenience rather than for forgiveness and salvation from the power of the sin which has brought it about (1 Cor. 11:31, 32). We should not fear the coming of trial, but we should fear lest the trial depart before it has completed the Master's purpose for our training and discipline (Psa. 119:67; Isa. 26:9; Heb. 12:1). The superficial man will pray for peace because he dreads the discomfort and confusion of war, but the spiritual man will pray for victory over the evil tendencies and forces from which war arises (Gal. 5:19, 20; Jas. 4:1, 2).

The ark of the covenant with its mercy seat and its cherubim with overshadowing wings was the visible token to the Israelites of the presence of God (Exod. 25:17-22; 2 Sam. 6:2; Psa. 80:1). The cherubim were beings of a higher order of angels whose special mission seems to have been to guard the holiness of God (Isa. 37:16; Ezek. 10:1-7; 28:14-16). Eli the priest had indeed become lax when he allowed his two wicked sons to escort the holy ark of the covenant. We must faithfully teach the sinfulness of sin.

The Philistines were afraid when they heard the shout of the Israelites and realized that the ark of God was in the camp of their foe (2 Chron. 20:21, 22). Evil-doers may well feel afraid in the presence of those who are in fellowship with the Lord of hosts, for they never know when or how His power will be active against them (Exod. 12:31-33; Deut. 2:25; Josh. 2:9; 2 Kings 6:15-18; 7:6; 19:35; Psa. 81:13-15).

The ark of God was visible in the camp, but the God of the ark did not show His arm to save the people from their enemies (Isa. 59:1-3). The Israelites were favoured by the symbol, but not the reality of the holy presence of God. They had been satisfied to know that the ark was accompanying them to battle, but they had not made sure that they stood in right relationship to God Himself. It is easy to take things for granted in the religious realm and to suppose that Christ is in our company (Lk. 2:44; 2 Pet. 1:10). Many people rest in the fact of church affiliation or kinship with believers, but theirs is a false security, since only those who have personal faith in the Lord Jesus Christ are saved, and only those who walk in fellowship with Him can be victorious over sin (1 John 5:4, 5).

The Israelites went down to defeat because of their sin (Josh. 7:5-11; Psa. 78:58-64; Isa. 65:12). They had departed from the worship of Jehovah alone and had turned to

the gods of the heathen (1 Sam. 7:3). We must learn the lesson that those who depart from the Lord may expect distress and defeat. "Who is on the Lord's side?"

This was no ordinary reverse which Israel suffered; it was a spiritual as well as a military defeat. The ark was captured by the Philistines, an event which signified that even the symbol of the Lord's presence and power had been withdrawn. Moreover, the two priests, who had been with the ark, were slain in punishment for their sins according to the word of the Lord (1 Sam. 2:31-34; 3:11-14).

II. Israel's Glory Departed—verses 12 to 22.

The dress of the courier who relayed the message to Shiloh gave evidence that he was the bearer of evil tidings. The rent garments and the earth upon his head alike were tokens of humiliation and extreme sorrow (Gen. 37:34; Josh 7:6; 2 Sam. 1:2-4; Job 1:20).

Eli presents a sad picture. The white-haired priest, who was nearing the century mark, his sight dim, disgraced by his family and worn with anxiety, was sitting by the wayside watching and waiting for news of the battle. In spite of their waywardness he loved his sons (2 Sam. 19:4; Isa. 63:9; Lk. 15:20). Our Saviour yearns for the return of those who have wandered from His fold (2 Sam. 14:14; Psa. 103:8, 9; Ezek. 33:11; Hosea 4:1-4; 2 Pet. 3:9).

The messenger was faithful, but kind-hearted. He arranged the items of news to lessen the blow as far as possible. With earnestness and vigour we must proclaim to men their sin, and the doom which awaits the unrepentent (Acts 20:26, 27; 24:24, 25), but let our hearts overflow with the love of God as we speak to them (Acts 20:31; 2 Thess. 2:3-8; Jude 22, 23).

Eli's grandson was given the name "Ichabod" meaning "Where is the glory" or "There is no glory". The ark of God was the glory of Israel and it was now in the hands of the enemy. Unhappy the nation, the institution or the individual for whom the name "Ichabod" is appropriate! The presence of the Lord was localized in the ark so that the people might remember that, since a holy God made His dwelling-place in their midst, they must be holy (Lev. 20:26; Psa. 26:8). Since the coming of the Holy Spirit in power upon the earth the Lord dwells not in any ark or temple, but in the hearts of believers through the Holy Spirit (John 14:17; Rom. 8:9; 1 Cor. 6:19; 1 John 3:24). Let us take care lest we grieve or quench the Holy Spirit through sin (Eph. 4:30; 1 Thess. 5:19).

"Never have so many owed so much to so few."—*Churchill.*
 "Never have so few taken so much from so many."—*Hitler.*
 "Never have so few pursued so many so far."—*Metaxas.*
 "Never have so many run so fast from so few."—*Mussolini.*

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