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

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The Jarvis Street Pulpit

ASLEEP ON THE LIP OF VESUVIUS

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, June 8th, 1941

(Stenographically Reported)

"And he cometh the third time, and saith unto them, Sleep on now, and take your rest; it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners."—Mark 14:41.

I believe it is wise always, in seeking an understanding of the Word of God, to begin by observing its obvious, primary, superficial, meaning. The words of Scripture are all manifold: they are none of them ambiguous. So I direct your attention to a familiar New Testament narrative; and I want you to think first of all of what its superficial meaning must be.

The disciples of the Lord Jesus were normal men. They were not by any means super-men; they were common, ordinary men. They were subject to all human dispositions and limitations and frailties. The last supper through which they had just passed, must have been to every one of them a time of great anxiety and uncertainty. The Lord had spoken to them somewhat cryptically, and they had not clearly understood His speech. Now, released from those hours of tension, a reaction naturally sets in. They are ordinary tired men, and, left alone, they fall asleep—that is the simple story.

We must not charge the disciples with any sort of criminal negligencé. They did, very probably, what you would have done, what I should have done, in like circumstances. The requirements of nature asserted themselves, and they were overcome of sleep. It is true that our Lord bade them tarry and watch with Him; and it is easy to say that they ought to have kept awake, but they did not. They fell asleep as you have often fallen asleep when you ought to have remained awake.

When our Lord came to the disciples the first time and found them asleep he wakened them, addressing Peter—perhaps addressing them all, but especially He spoke to Simon Peter, whom He gently chided, saying, "What! Could ye not watch with me one hour? Was the duty too heavy for you, Peter?" He made allowance for them,

however, saying, "The spirit truly is ready, but the flesh is weak." The second time He came to them and found that notwithstanding His admonition, they had fallen asleep again. This time He did not awaken them: He left them sleeping.

How many things have happened while you and I have slept when perhaps we ought to have been awake. When our Lord came the third time He spoke the words of our text which seem to be contradictory: "Sleep on now, and take your rest. Let nature have her way. It is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. The thing against which I wanted you to watch has taken place. The disaster for which I wanted you to be prepared is on the threshold. Rise up, let us go; lo, he that betrayeth me is at hand."

That is one side of it, but on the other hand let us look for a moment at the figure of our Lord. He too was a Man, "touched with the feeling of our infirmities". He, we know, could become weary. "He was weary with his journey" when He sat at the wellside and met the Samaritan woman. He too could be sleepy. We know He fell asleep in the midst of the storm while His disciples were filled with fear. He too had passed through all the experiences which had been theirs; and those experiences must have been far more trying to Him than to them. He might well have slept as they did. Why then was the Man—for such He was—Christ Jesus so wide awake when other men who were His disciples were fast asleep?

To Him that night was to be the crisis-hour of the eternities. All things that were written of Him were about to be fulfilled. He saw the purposes of God mov-

ing forward to their completion. He saw all hell assembled to prevent it. The forces of light and of darkness were about to meet in mortal combat. Heaven and hell were about to set the battle in array, as the Israelites had done against the Philistines in the valley of Elah. The champions of righteousness and of unrighteousness were about to take the field, and the destiny of humanity and of the world of all ages was about to be determined. He knew it, He saw it—and He could not sleep.

All that was hidden from the disciples. They seemed to have some sense of impending catastrophe; but their uncertainty was as an anodyne which robbed the situation of its pain, and so allowed them to fall asleep. But all the issues of that pregnant hour were open and naked to the mind of our Lord. Hence Israel's Keeper, the Good Shepherd, could neither slumber nor sleep.

What then has the principle, the law, the underlying teaching of this narrative, to say to us? Very simply that the legitimate circumstances, conditions, dispositions, of life, may be allowed to master us so completely as to make us oblivious to higher and more spiritual issues, to make us completely unconscious of contemporary events portending vast and eternal concerns.

Thus the traveller or the tourist might, conceivably, overcome with fatigue, allow himself to fall asleep on the lip of some volcano's crater, and so become unconscious of the possibility that at any moment he might be overwhelmed by its fiery vomit. I want to take these principles and apply them to ourselves, in several very simple and obvious directions.

I.

First to THOSE WHO ALLOW PERFECTLY LEGITIMATE INTERESTS OF TIME TO RENDER THEM OBLIVIOUS TO THE REALITIES OF ETERNITY. There are many people whom we meet every day, who are not, by ordinary human standards, bad men; they are good men, men of sound moral character, men of exemplary conduct, who pass in all the several walks of life to which they are related as men who adorn the positions they occupy. They are engaged in legitimate pursuits; they occupy their time and employ their talents in ways that are useful to themselves and to the community; and yet they are essentially men who have no sense whatever of the existence, of the reality of another world than this. In respect to spiritual interests—and indeed of many higher moral considerations—they are really fast asleep. They have no consciousness of these spiritual realities which surround them.

So may we all be tempted by the preoccupation of temporal affairs. It is perfectly legitimate that a man should be fully occupied with his daily task. Whatever a man's hand finds to do, he should do it with his might. Halfway doings are of no value anywhere. It is not only legitimate: it is admirable for a man to give himself to his toil, and to find supreme delight and reward in the sense of a task well done. It is quite right that such a man should enjoy the delights of family life and relationships; that he should be occupied with thoughts of his family's requirements, and with plans for his children's future. It is well that he should be prudently exercised for the days that are to come, and concentrate upon the task of living in this present life. Yet, my dear friends, all these things, important as they may be, natural as may be the disposition to yield to

their control, are not the all-important considerations of life. A man may allow himself to be so completely overwhelmed by attention to that which is legitimate as to fall into a state of moral and spiritual somnolence, and be fast asleep while the great matters that relate to other worlds than this are taking place about him.

The persistent emphasis upon temporalities of all sorts, concern for time, for that which we touch and taste and handle, for that which is open to the senses, concern for the world that may be realized by the senses, has been our undoing. It may seem a beautiful world, a world in some aspects of it—not now so much amid the thunder of war perhaps—which may seem to be beautiful, melodious, harmonious, inviting, alluring. "God hath made everything beautiful in his time." This is a beautiful world "where every prospect pleases, and only man is vile." He has "given us all things richly to enjoy." It is quite legitimate that we should develop a capacity for the enjoyment of all temporal things. I am sorry for the man who is in such a condition that his meat is as medicine. He eats, but he eats because his physician has told him he must. He has no relish for it. He does not want it. He hopes that the daily task of ministering to the upkeep of his frame will cease to be a task, and that with the return of health it may be a pleasure. Next time your wife cooks a good meal for you, and you enjoy it, when you have thanked her, do not forget to thank God; not only for the meal, but for a palate that can appreciate it. Thank God that He made it easy and pleasant for you to live—for that is what He did. He wants us to be happy. He filled the garden with beauty and with music, and would have maintained it a heaven below if it had not been for man's folly. And notwithstanding the curse, there is still much of beauty left in this old world, and we are not to be blamed for enjoying it. I think that is why God has put in everyone a love of life lest, with a bare bodkin, men should be willing to make their exit.

But even the birds may lull us to sleep, and the fragrance of the flowers may become to us as an opiate. This old world may be so lovely as to blind us to greater and more abiding realities. There is danger of yielding—that is my principle, you see—to the legitimate, and allowing the good to become the enemy of the better and of the best.

Thus the disciples were monopolized by temporal and physical matters. They allowed the body to become the master, unaware of the pregnancy of that fateful hour.

The garden and the cross in their spiritual implication are timeless events. There is a sense in which the Saviour suffered from the beginning of the world: "The Lamb was slain from the foundation of the world." There is a sense in which He always agonized for us. There is a sense in which the sufferings of the cross are everlasting. You and I are saved, if saved at all, by a suffering God. It is possible for us to forget that, and to imagine that the things we see, and to which we give our time and energies, are the only things that matter.

There are many nowadays who complain of the church's loss of influence. I think it is, in large measure, among other things, because organized Christianity has misplaced the emphasis, giving the primacy to temporal instead of to eternal things. Even now we are learning, for the world is having an exhibition of the principle, that the things we eat, the clothes we wear, and the houses we live in, are not the most important. In England to-day the people are rationed as to their food and

clothes—and thousands of them have no home. They have been destroyed over their heads.

Someone sent me a story from England entitled, "The people who suffer most." A reporter had picked out what he called an ordinary man, and asked him what the war had done to his way of living, a working man, engaged in some form of war service. The man said, "A little while ago I had a wife and five children, a very happy family. We were not rich, but we were comfortable. I had work, and was able to make good provision for those I loved. Then came the war. We had a little house that we had bought and nearly paid for. One night when the alarm sounded we went to our shelter, and our little home suffered a direct hit; there was nothing left of it in the morning. But we did not mind that. I had my wife and children, and I said we could carry on.

"We joined up with one of the neighbours and went on, but were anxious about the children. An opportunity came for us to send them to Canada, and their mother and I decided they should go. We got them ready, packed their bags, and were to see them on the train the next morning. That night we slept in the shelter as usual, and the second house was directly hit and destroyed. But still I had my wife and my children, and I said I did not mind anything else. But when we were ready to send the children to Canada, instead of the house where their luggage was all ready for the trip, there was only a heap of rubble. There was no possibility of recovering their bags containing their supplies of clothing in time. We could not wait because the ship must sail, and decided we must send them without baggage. We took them to the station, put them on the train. The eldest was a little girl named Augusta, Gussie, we called her; and we told her she must mother the other four. We told her she was a fine little mother, and that we were proud of her.

"The train moved off, and when they were out of sight we dried our eyes though it is pretty hard to lose your whole family at once. But mother and I said we could carry on knowing the children would be safe. But about three days later one day while I was at work a man came to me and asked me my name, and when I told him he said he was very sorry to be the bearer of bad news, but that the ship bearing my five children to Canada had been torpedoed, with all lives lost. That was another shock, and I found out then what I had been living for—and incidentally, do not let anyone talk to me about an easy peace. I am a veteran of the last war: I am seeing this through to the end."

So many of us live in a false world where we think the things we touch and taste and handle are everything. They are the least of all the elements of life that are worth living for. Too much emphasis upon these things—a house in which to live, food to eat, clothes to wear, a car to drive perhaps, a little relaxation, a little pleasure, a little entertainment, all perfectly legitimate—is terribly dangerous. It blinds our eyes to something that is just beyond, and so puts us into a kind of sleep, making us unconscious of affairs of larger, indeed, of eternal moment happening about us.

Thus multitudes of people sleep on. I believe there was a victory parade to-day. I am for the victory loan, and for the biggest army that Canada can recruit, and for everything that will promote the war; but I am

not for that which desecrates God's day, and excludes from the thought of men that which is indispensable to victory.

II.

My principle applies to THOSE WHO ALLOW THEIR PERSONAL INCLINATION AND INTERESTS TO OBSCURE NATIONAL AND WORLD AFFAIRS. There are some American isolationists still, men like Lindbergh, Wheeler, and the rest of them. I really do not know whether they are fools or knaves—I am inclined to think a combination of both. But what a selfish view of things! That we are just to look after ourselves, and forget all about a burdened world! "Sleep on now, and take your rest."

And there are Canadian isolationists. I know where I can find several groups of them. They think we are safe. I am grateful for what President Roosevelt has done in many ways. But when I heard his last speech in which he was so particular to state that in all that they do, they are considering their own interests; that all is part of a defence programme; that if they send ships and planes and munitions to Britain, they do it to defend themselves, to keep the war as far away from their own threshold as possible; it seemed to me he might well have taken higher ground. Perhaps in the present state of American opinion it is necessary to talk like that, yet I could not help thinking when I heard it that if the President could realize there is another realm that is very real to a great multitude of people; and that if instead of appealing upon that low plane of selfishness he had struck the higher note and called the people to the defence of righteousness and justice and truth everywhere apart from consideration of personal danger, there might have been a better response. Perhaps he knows America better than we do. At all events the United States will have to be left to work out its own salvation. The same principle applies to Canada. There are those who say, "If we can escape the war and live in peace, why should we fight?" That is what they say by the thousands in the Province of Quebec.

There are practical isolationists. They have no theory about it, but this is not their war. A great many other things are not theirs. "Come on; let's go to sleep." They do not get drunk; they only preoccupy themselves with legitimate pursuits. "Let George do it"—whoever he is.

There are people in governmental positions like that, political self-servers. Certain political courses are legitimate and necessary; but no man has a right to sleep in a political bed in war time. It may be that Ottawa is stirring a little, but not half as fast as I should like to see them move. This is the spectacle which Ottawa presents to the Empire and the world: a group of politicians fast asleep while the Empire agonizes in blood. Actually, openly, avowedly, the government permitted five hundred thousand bushels of wheat to go to Japan in war time! The acknowledgment of such a course ought to be enough to drive any government from power if Canada were not half asleep. The Ottawa political aggregation is the most remarkable integration of governmental ineptitude to be found anywhere. If it contains one man of real ability and initiative, from the Prime Minister down, in anything but the ability to sleep, I have not yet heard his name. The government is appealing for a paltry extra thirty-two thousand men after nearly two years of war, instead of for hundreds of thousands!

III.

TRACHERY FINDS ITS OPPORTUNITY IN THE SOMNOLENCE OF THE FAITHFUL. It was so of the disciples. I mentioned the disciples, I mentioned the Lord: I said nothing about Judas. Judas had been present in the upper room. He had shared all the experience of the faithful disciples, but while they were fast asleep he was wide awake, because he had a job to do, a commission from the devil to fulfil.

How often you find that while the faithful sleep, the traitors are abroad. Here is a Sunday School teacher. She had a hard week, worked overtime perhaps, is tired out. A Sunday School class Sunday morning awaits her—wake up! She rubs her eyes, rolls over, and goes back to sleep. Working right beside her in her office or store, there is someone else, perhaps a Russellite, or a Roman Catholic; no stronger physically than she. But that one is up betimes in the morning, to go to mass, or to propagate her errors, busy even in war time.

I remember a few years ago the Russellites (Jehovah's Witnesses) held a convention in Toronto. It rained almost as it did in the days of Noah. It did not pour: the bottom seemed to drop out of the skies. But I saw some women without mackintosh or rubbers, looking as though they had waded through a river, water running from their garments, knocking at every door—three thousand of them like a plague of locusts swept over this territory, touching every house in Toronto, Hamilton, and I know not where else—while those who were the disciples of the Lord Jesus were fast asleep.

That is often so. The zeal men display in the ways of evil puts us to shame.

The principle has been proved again and again in the war. Practically every one of Hitler's conquests has been effected because some people were asleep who ought to have been awake; while they were asleep, Judas was busy.

I wonder have you thought of this? There is a passage in the twenty-fourth chapter of Matthew which describes the last days. In some measure it has always been true, but not as it is to-day. It says of that day, "And then shall many be offended, and shall betray one another, and shall hate one another." Treachery will become rampant, epidemic; there will be traitors everywhere. That is the story of Europe to-day.

And not only the story of the Continent, what was the story of England? From this pulpit many a time in past years I have referred to the preachers of pacificism as unthinking men—men like Dr. Stanley Russell of Deer Park Church who has no capacity to think; never did think, could not think. Give him my compliments, and tell him I said so! Telling us there could be no war! It was men like that who rocked England to sleep. Literally, the men and institutions who are responsible for this war, for England's unpreparedness and all the disaster that has come upon us, have been the preachers and churches and schools and colleges of England—Baptist, Methodist, Presbyterian, Anglican; all of them. University students passed resolutions to the effect that they would never fight. These creators of public opinion created a public opinion by producing—what did they produce? The vain and fatuous doctrinaire opportunist, Ramsay Macdonald—peace to his ashes. England would have been immeasurably better off if Ramsay Macdonald had never been born. He helped to put England to sleep. And Baldwin, the political Rip

Van Winkle, the pleasant dreamer, a fine man to be sure, a typical John Bull, who did one thing which I need not name, exceedingly well, but who did nothing of political value so far as I have observed, but smoke a pipe. Sleep on and take your rest! Sleep on! Then there was Chamberlain, the somnambulist—who walked and flew in his sleep.

These were all good men, and might have been useful if only they had been wide awake. But they slept. And while they slept, Judas was busy—busy in Spain, busy in Abyssinia, busy in Austria, in Czechoslovakia, in Norway, and in the low countries—and as busy in France as anywhere else.

Do you see how sheer neglect, how allowing one's self to occupy his mind with things that are rather pleasant, but of secondary importance, may bring disaster to one's self and to others.

Are we in no danger in Canada? A nation of nearly twelve million could do great things if we were awake, but our tendency to sleep is our chief danger. It was while Sisera slept Jael drove a nail through his temple. It was while Samson slept that Delilah sheared his locks. "While men slept, the enemy sowed tares."

How soundly many have slept in respect to Vichy! It has been a nightmare to me! Why did we ever expect anything else but what has come? We still have the Vichy representative at Ottawa. I spoke in St. Thomas a week ago last Wednesday. The reporters met me and said they had heard from the Censor about me, and I said, "I have heard from the Censor about myself! He has my answer, and he told me he was very glad to have it because he now knows my views." I have heard of that St. Thomas address from all over the country. The Editor of *The Winnipeg Free Press*, one of the members of the Committee that framed the iniquitous Sirois Report, does not happen to like me; and he says I ought to be brought to court. A paper in Regina gives space to a letter from a Catholic priest who wrote denouncing the paper for reporting my address, and said that no one in the East pays any attention to what Dr. Shields says, but that some in the West who do not know him might. The editor explains that it was part of the *Canadian Press News*, and it was printed as such.

I fear a very large part of Canada is still asleep in respect to the Pope's fifth-column in Canada. But remember, if while we sleep there be no Judas at work here, no Quisling getting ready for a day that may dawn, we are the only country in the world of which that is true.

Thus in all walks of life, righteousness is sacrificed to the somnolence of those who profess to be its disciples.

IV.

That is rather a dark picture. I wish I had time and strength this evening to pursue this principle in another direction; but I must close by saying that **NOTWITHSTANDING ALL THIS, A SOVEREIGN RIGHTEOUSNESS WAS VICTORIOUS AT LAST.** The One Who was left to work out the divine purpose alone, fulfilled the promise, "I have trodden the wine press alone; and of the people there was none with me. . . . I looked, and there was none to help; and I wondered that there was none to uphold." It is a good thing that the purposes of God, in the last analysis, depend, not upon the human will, but upon His sovereign will. There had been no atonement if it had been left to men to make one. Even the disciples went to sleep. And even after they were awakened, as

Mr. Brown read to you this evening, "All the disciples— all of them, every one of them—forsook him and fled."

It is sometimes so still, that God wills that His instruments of righteousness should be left alone that He may get the greater glory. I remember last year when France collapsed, terrible as it was, dangerous as was the situation, for myself I could not help saying, "Thank God; we are alone at last. Now we shall be able to do what ought to be done without being beholden to other powers."

I heard Dorothy Thompson say that it is a great thing for the United States to have passed the Lease-Lend Bill; it is a great thing for the United States to tax herself to pay for ships and planes and munitions of war to help England, without charging England a cent. I felt that I should like to have been on the platform with her to say, "True! Amen! But it would be a greater thing if the United States would offer, in addition to all this, for the battle which she says is hers as well as ours, her blood." She is not in the war until she does. I have no extravagant praise for the United States of America until she gives blood. I think she will do so in due time. If you were awakened by the presence of a burglar in your house to-night, would you say to your wife, "My dear, here is a revolver and a club and a flashlight, I'll lend them to you without charge if you will go down and throw that robber out of the house"? Were you so to behave I should not waste my breath in praising so heroic an action.

I cannot help wondering why God, in His Providence, leaves us alone? Whether He wills that British brain and brawn, for the glory of His name, shall win through at last, and alone, I do not know. But whether He does that, or gives us help, of one thing I am sure: righteousness will be victorious.

The early battles all seem to be *won by the Judases and the Quislings*. I had a visit, after the collapse of Norway, from some Norwegian officials. One of them was a university man here in Canada, and he told me something about Quisling. He said Quisling had a sound truck for a long time, with loud speakers, plastered with advertisements; and that for years he had toured up and down the country—like the Russellites—proclaiming his seditious view. But no one paid any attention to him. They thought he was a man beside himself—but even such a man succeeded, and became the nominal ruler of Norway while its legitimate king had to seek asylum elsewhere.

That has been true all through Europe. I remind you it was true in the garden; it was true at the place called Calvary. Are you ever cast down about the war? Turn to the Bible: there is always good war news there. The battle of Calvary seemed to have been won by the Wicked One; yet that which so seemed was the greatest victory in all the history of the world. Increasingly, it seems to me there is a divine purpose in Hitler's phenomenal European successes. I wanted heroic Greece to win, and Yugoslavia to be able to stand. Yet as I view the whole situation objectively, it seems to me that the battles of Greece, and Yugoslavia, and Crete, were great potential victories. The farther Hitler runs away from home, the farther he will have to run back again. The more widely he spreads himself, the more vulnerable he becomes.

Our refuge as Christians in these times of darkness is to remember that while it has its primary application

to the salvation of the individual soul, we must never forget that the atonement effected by our Lord, and the fruits of the victory of Calvary, are at last to convert this old world into a heaven below. There is to be a new heaven and a new earth wherein dwelleth righteousness. That never could have been if it had not been for the apparent defeat of the Man Who died on the cross. On His side, we are always on the right side.

I have not listened to the war news to-day, but I have been told that the conflict in Syria has begun. Many will soon need to read the Bible in order to refresh their minds in geographical knowledge; the battle will soon be in Bible lands, and the Bible will have much to say about it in principle. But in the end, notwithstanding the sleep of the faithful, and the betrayal of the traitor, the Lord of righteousness will become King, King of kings and Lord of Lords.

Let us pray:

We worship Thee, O Lord, for this medium of revelation through which we may view all the interests of life; and that when thus we view them, we can rejoice that manhood is crowned in Christ Jesus, that in Him righteousness triumphs. Bless us every one. Help us to fulfil our day; keep us awake, O Lord, to all the perils of the passing hour insofar as they ought to affect our course. Help us that we may not be unmindful of God's occasions passing by, but be ready always as His instrument for the doing of His will. For His name's sake we ask it, Amen.

A Letter Abraham Lincoln Never Received

From the writings of the late Dr. Louis Albert Banks, we learn the record of a significant incident which concerned Abraham Lincoln.

A very curious and beautiful letter was once written President Lincoln. It would certainly have given him peculiar pleasure had he read it, but he never did. This is how it was: In 1863 some pirates from Peru captured and carried off some natives from the Marquesas Islands in the South Sea, one of them being the son of a powerful chief. This chief made a vow that he would, for revenge, eat the first white man who fell into his hands.

A man named Whalan, the first mate of a New Bedford whaling-ship, was before many months captured by the Marquesans; he it was who must furnish a feast for the cannibal chief. But all the people he ruled over were not cannibals; among them was a native missionary from Hawaii, named Kakela. Kakela had just received a present of a boat from a church in Boston, a valuable six-oared boat that he needed much in his missionary work. He set about trying to save Mr. Whalan's life, but the chief would give him up only on one condition—that he should have the new boat in exchange for the captive. Kakela bought him at that price, and helped him to leave the islands.

The story came to President Lincoln's knowledge, and in the midst of the terrible cares that the life-and-death struggle of the nation threw on him he characteristically found time to send a message and a present to the poor South Sea missionary. Kakela wrote a letter of thanks in return, which closed with these sentences: "As to this friendly deed of mine, its seed was brought from your great land by certain of your countrymen who had received the love of God. It was planted in Hawaii, and I brought it here that these dark regions might receive the root of all that is good and true, which is love. How shall I repay your great kindness to me? Thus David asked of Jonathan, and thus I ask of you, the President of the United States. This is my only payment, that which I received from the Lord, 'love.' May the love of Jesus Christ abound toward you till the end of this terrible war in your land." Before the letter reached the White House, President Lincoln had died at the hands of the assassin.

There is a beautiful lesson in this story. All the return we can make to Jesus Christ for his great gift of salvation is our love. That is just what he wants. It is exemplified in the giving of our best to him.—*Watchman-Examiner*.

A Page From "The Converted Catholic"

Changing Christ

Many think it far-fetched that the Vatican would ever try to adapt its brand of Christianity to Hitler's conception of Christ and salvation. Nevertheless, the attempt would be neither new nor impossible. Like adaptation has been effected before in Rome and lesser attempts are on record.

Nazi-Socialism is reported as having mapped out a Germanic conception for Christ—militant and aggressive, not Jewish, appeasing and forgiving. There is no question, it holds, of the Jews having rejected Christ, but rather that Christianity must reject the Jews. Neither is this anything new. For Christianity, as represented by the Roman Catholic church, rejected both the Jews and the Jewish concept of Christ when, about the fourth century, it allied itself with the religion and militarism of old Rome. It then threw overboard the "prophetic," evangelical religion of Christ and made Christianity Roman, with the Roman passion for universal domination, pomp and ritual and military organization. A spice of Greek philosophy was added to give it a thin veneer of intellectuality. Jesus Christ was made the chief of the host of lesser gods and goddesses in the Roman Pantheon, whose names alone were changed to those of Roman Catholic saints.

The Jewish moral code was also rejected by Roman Catholicism. The *Buffalo Catholic Union and Times* last March editorially derided the Jewish moral code as "the cult of Pluto and Venus". The Jesuit Father Francis X. Murphy describes the Jew to-day, like his ancestors, as "fierce and sensual beyond the Aryan".¹

During the Manchu Dynasty in China, the Jesuits attempted to win the Emperor K'ang-hsi over to the Catholic church, and thus all China, by changing Christianity's concept of God, and by fitting Chinese ancestor worship into Christianity. For once, however, they were foiled by the watchful efforts of the evangelical faction within the Catholic church itself. In the past, Roman Catholic bishops were rich lords of vast domains and led armies in battle. Historians tell of Pope Julius II stopping at a wayside church at the head of his troops to celebrate a pontifical high mass in thanksgiving to God for his military victories. The Catholic church still teaches that, although the civil power wields the material sword, "it is the Pontiff [the Pope] who bids it come forth from its scabbard and who bids it return thereto".²

The incorporation of the old religion of Rome into Christianity by the papacy made Christ Roman; it could as easily now incorporate Christ into Hitler's "new order" and make him German. Militarism and authoritarian law are the chief characteristics of both.

Scavengers of God

Underlying Catholic commentaries on the tragic world situation is the theme that the Axis dictators are doing a much-needed cleaning-up job on the Augean stables of democracy. This is the burden of all the talks of Catholic spokesmen at communion breakfasts and of the sermons and public utterances of Catholic leaders. It is the

newest method of attack on the Reformation and the structure of society that followed upon it. It is a distinct help to Hitler and a clever face-saving device for the Catholic church.

Pope Pius XII set the style in his very first encyclical when he declared: "*The denial of the fundamentals of morality had its origin in Europe in the abandonment of that Christian teaching, of which the Chair of Peter is the depository and exponent.*" Canada's Cardinal Villeneuve came to Washington shortly after and began his speech before the National Press Club in like manner: "*When four centuries ago certain nations in the North and West of Europe had rejected the authority of the Catholic church . . .*" Father Joseph A. Cassidy took up the refrain in St. Patrick's Cathedral in New York: "*About 400 years ago, the Reformation set in motion the movement that was finally to defeat the Church's effort in building on Western civilization a great family of Christian nations. . .*"

We have been hearing of these evil effects of the Reformation's "400 years" from Catholic spokesmen ever since. In his Easter sermon this year, Msgr. Sheen made it clear that the Catholic church would emerge triumphant after Nazi-Fascism had completed its deadly cleansing process. The leading Jesuit magazine recently dressed up the "Two Olive Trees", the "Two Candlesticks", of the eleventh chapter of *Revelation* to look like Hitler and Mussolini wielding a Blitz-broom to clean up the mess made by nations who love "their world of ease".

Protestants must reject such application of Scripture prophecy to the devilry of the two dictators. They are eager to rectify the mistakes of democracy. But they trust God to raise up those who will carry forward what the Reformation has won, not abolish its benefits—who will defend and strengthen, not destroy democracy.

Catholic Census

Again *The Official Catholic Directory*, just published for 1941 lists an increase of Catholics in the United States, Alaska and the Hawaiian Islands, this year by nearly a million. The total is now said to be 22,293,101. In estimating these figures it must be remembered that the Catholic church makes its own census and disregards the rule laid down by the U.S. Census Bureau to number only "communicants", as the Protestant churches do, and not the total "population". Chicago, Boston and New York are the three largest Archdioceses, with more than a million Catholics each; Brooklyn is the largest diocese, with slightly under a million, despite the fact that it began last year to omit almost a quarter of a million fallen-away Catholics.

Figures on the personnel of the hierarchy and clergy can be taken as accurate. They show twenty-one archbishops—one less than a year ago, and 122 bishops—eight more than last year. There are almost two thousand more priests in this country now than a year ago, the Jesuits having the largest number among priests of religious orders; 269 priests are chaplains with the Army and Navy. Professed nuns and sisters amount to 152,159, exclusive of novices, postulants and aspirants, and the number of professed brothers is 7,762. This brings the total personnel of the Catholic church in this country to about two hundred thousand.

¹ Cf. *The Jesuit Catholic Mind*, Oct. 22, 1934.

² Cf. *The Liberal Illusion*, p. 38.

Pacifists Past and Present

It is remarkable how slow pacifists are to turn from their wishful thinking to the hard realities of the depravity of human nature. Many have been awakened from their pipe dream by the stern march of events in Europe, but many more hold fast to their simplicity.

More attention to the teaching of Scripture on the justice of God as seen in natural law and revealed law would have saved us from the spectacle of those who should be leaders in expressing the will of God to the world, advising just those courses that left us ill prepared for the present titanic struggle—and giving their poor advice in the name of the Christian religion!

And still they are at it! "There are none so blind as those who will not see," says the old proverb and true.

This is illustrated by the following article from the current issue of *Time*:

War and Peace

America's part in the war was an issue at five protestant denominational assemblies last month. This is what they did about it:

Northern Presbyterians weaseled, passed a resolution which, in the wry words of their almost moderator, Dr. Henry Sloane Coffin, "takes back in the second half what it says in the first." The original draft was strongly pacifist, but such words as "war is without capacity to accomplish righteous aims" were voted out and replaced by a plea to sustain the democracies "to the utmost in their brave struggle"—except that "much more still is to be gained by America remaining free from military participation."

Southern Baptists adopted a ringing affirmation of the faith of the Church militant. "We declare our belief that some things are worth dying for . . . and worth defending to the death. . . We are ready to oppose any tyrant . . . England's heroic resistance . . . is one of the great sagas of the human spirit." They voted for all-out aid to Britain, speedier rearmament, and embargo on arms for Japan.

Northern Baptists stuck to safe middle ground with a compromise expressing "sincere sympathy with democratic peoples in their struggle against tyranny" but commending the President for his "repeated efforts to keep our nation from armed participation in foreign wars while giving great aid to democracies." Their solution: "The President should use every influence . . . to mediate a just and lasting peace among the nations at war."

Disciples of Christ voted 2-to-1, after much debate, to request President Roosevelt to use the powers of his office to keep the U.S. out of war.

At a five-day meeting Southern Presbyterians did not consider, debate or discuss U.S. participation in war; but they prayed for an Allied victory, telegraphed the President they had done so.

Well, good for the Southern Baptist!—B.

UNION NEWS

An Encouraging Letter

Last week we received a letter from the Pastor of one of our newer and smaller churches which gave us so much pleasure that we asked permission to share part of it with our readers.

"I write you with a good deal of pleasure. Here is the reason. On Monday I received your letter and the copy of the sermon in French which had been sent to ten thousand French-Canadians. On Tuesday night I read the letter at our Young People's meeting and suggested that all of us could surely be responsible for a copy of the sermon and a copy of the New Testament for these needy French people, that would be only fifteen cents. So I told them if they had some money with them then they cared to give

that the box at the back could be used for that purpose. Now a digression. Several weeks ago one of our Y.P.S. programmes was a reading. One of our number read the address of Miss Boyd given at our last Convention. This was surely blessed of the Lord to us. Many through it were brought to realize just how much the French Roman Catholics need the gospel. In announcing the above I reminded them of this address and said that this was a great opportunity to do something about getting the gospel to them.

"We do not take an offering at our Y.P.S. except on special occasions, so the people did not know before they came that there would be one. When one of our men opened the box afterward to count the offering he said, 'I am almost afraid to count it'. I wondered what he meant and looked over his way to see that on the top of some bills he was counting was a twenty dollar bill, and in all there was an amount of \$31.00, which I am enclosing herewith. There is more to follow, too. We are going to make a special effort for this in our Sunday School. The man that was counting the offering said, 'On Sunday at the Sunday School tell the children that for every cent they give for this French work I will give an equal amount.' Our prayers will surely follow our gifts, too."

A number of other Sunday Schools and Church Organizations have responded generously also to this appeal to send out the gospel in French.

British Columbia Convention

The Fourteenth Annual Convention of the Regular Baptist Churches of British Columbia is to be held in the Ruth Morton Memorial Baptist Church in Vancouver from June 16th to 19th. The special speaker on this occasion will be Rev. Morley R. Hall of the Alberta Fellowship of Regular Baptists.

Mr. Whitcombe's Itinerary

Dalesville, June 8th to 15th; Westboro, June 16th to 20th; Fenelon Falls, June 22nd; Miner's Bay, June 23rd and 24th; Scotch Line, June 25th; Lindsay, June 26th; Orangeville and Alton, June 29th; Sudbury Conference, July 1st-3rd.

Send to the Union Office, 337 Jarvis Street, Toronto, for extra copies of Dr. Shields' sermon, "Why I am not a Roman Catholic", printed in French, other French literature, and copies of the New Testament for distribution among the French-speaking people of our country. There is no better form of evangelization.

Among Ourselves

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

Mr. R. B. Morrison reports that he had been doing supply preaching almost every Sunday for months now.

Pastor D. S. Dinnick was the prime mover in the district around Feversham, Ontario, in arranging an auction sale of donated articles for the *Telegram* War Victims' Fund. One man gave a horse, another a goat, another wood, another a violin, and so on and on. Auctioneers donated services. The local member of parliament spoke, and so did Friend Dinnick. Altogether "a good time was had by all", and the money raised through the pastor's initiative, enthusiasm, and push, totalled \$750.00.

After his time in Toronto Baptist Seminary Mr. Dinnick was pastor near Strasbourg, Saskatchewan, where the Swedish Baptist Church was strengthened and grew, and erected, within the two years of his pastorate, a new building, free of debt, in spite of a ninety per cent. crop failure one year. For the past year he has devoted himself to the Maple Grove field, where souls have been saved and believers have been baptized.

We hear of more than one of our men who are considering asking ordination. So, brethren, get your questions ready—really good ones!—B.

Bible School Lesson Outline

Vol. 5 Second Quarter Lesson 25 June 22, 1941

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

THE LOVE OF GOD

Lesson Text: 1 John 4.

Golden Text: "God is love."—1 John 4:8.

I. The Spirit of Truth Identified—verses 1 to 6.

All that is taught in the name of religion is not truth. Truth and error exist side by side in the world, like the tares and the wheat (Matt. 13:24-30), and before accepting statements that are put forth we must examine them, and see if they are according to the Word of God (Isa. 8:20). The Holy Spirit will guide the earnest seeker (John 14:26; 16:13).

False religions are characterized by erroneous teaching respecting the person and work of the Lord Jesus Christ. He is Jesus, the Saviour, the Son of man Who died for the sins of mankind (Matt. 1:21; Acts 4:12; 13:23), and He is also the Christ, the Anointed One, the Messiah, the Son of God. Some religions deny His Deity, others His humanity. Still others deny the fact of the Incarnation, the truth that Christ became flesh and came to earth to dwell among us as Immanuel, "God with us" (Isa. 7:14). To deny these facts is to place oneself on the side of the anti-Christian forces which have opposed Christ and His truth from the very beginning. The principle of evil, in evidence in John's day (1 John 2:18, 22; 2 John 7, 10), will be incarnated in a person in the last days (2 Thess. 2:3-10; Rev. 17: 11-13).

The victory over Satan and his hosts, which was won for us potentially by Christ on the cross (Isa. 53:12; John 12:31; Col 2:15), will ultimately be realized and manifested to the whole world (Rev. 19:19-21; 20:10). We are on the winning side, if we are united with Christ. He dwells in the hearts of the believers, and He is more powerful than any of the agents of Satan (Rom 8:31-39).

Doctrines may be judged not only by the substance of their message, but also by the character of their hearers. The world will pay attention to the teachers who are of the world and who speak of worldly things (John 15:19; 1 Tim. 4:1; 2 Tim. 4:3), while those who have been taught of God will give heed to the truth (John 8:47; 10:27; 18:37; 1 Thess. 1:5; 2:13).

II. The Spirit of Love Manifested—verses 7 to 16.

God is the Author and Source of love. His will and actions are characterized by love to such an extent that the Holy Spirit here designates love as being the essence of His nature.

God's power, wisdom and holiness are revealed in the wonders of His world (Psa. 19:1; 97:6; Rom. 1: 19, 20), but His love was made manifest in the gift of His only-begotten Son to be our Saviour (Isa. 9:6; John 3:16; 15:13; 1 John 3:16). There was nothing in us to recommend us to His favour; we do not deserve the least of His mercies (John 15:16; Rom. 3:11-20; 5:6-8), but by His grace He redeemed us (Rom. 3:23, 24; Eph. 2:4-10).

Coupled with God's mercy is His justice; He is Light as well as Love (1 John 1:5). The wicked would like to think that God is too kind and indulgent to punish them. He is altogether righteous in Himself and in His ways, so that His very love to us demands that He deal sternly with sin. The loving parent will discipline his children. Sin is as a blight injuring certain branches, and the gardener will cut these branches away lest the whole vine be affected. Sin is as a cancerous growth which the surgeon must remove lest the healthy tissues become involved. The surgeon is really kind to the patient, and he seems cruel only to those who are ignorant of his beneficent purpose. The love of God is holy, as well as kind and strong.

Love which is unappreciated and unrequited remains imperfect, and even the love of God cannot reach its perfection, until we who are the objects of His tender affection accept and reciprocate His Divine love.

We may know that we are our Beloved's and that He is ours by the witness of His Spirit within our hearts (verse 13; Rom. 8:9, 16; Gal. 4:6; 1 John 3:24; 5:10). Again, the Word of God, which is the inspired and authentic Gospel record, gives us sure foundation for our assurance (John 5:24; 8:51; 20:30, 31). We must know the facts of the Gospel, believe on the Christ Who died in our room and stead, and confess Him before men (verses 14-16; Acts 13:39; 16:31; Rom. 10:9, 10). The testimony of the Spirit and of the Word will be corroborated by the testimony of the life, and this is the line of evidence which the Apostle John emphasizes throughout his Epistle (Jas. 2:24; 1 John 2:3, 10; 3:10; 5:2). Faith will issue in good works (Eph. 2:10; 1 John 2:29; 3 John 11).

III. The Spirit of Love Perfected—verses 17 to 21.

The progress of our love to God may be illustrated by the course of human love (Song of Sol. 2:16; 5:16; 7:10; Eph. 5:25-32). When it commences it may be accompanied by a certain fear, a hesitancy, a desire to tread softly, a dread lest an estrangement or separation should occur. Such a fear will cause anguish of heart. But as we come to know our Saviour more and more, the uncertainty vanishes and our love to Him becomes deeper, fuller and higher (Phil. 1:9, 10). When He comes for us our love will then be complete, and we shall appear before Him in perfect confidence (Rom. 8:35-39; 1 John 2:28; 3:2).

God's love produces in us love for Him (Rom. 5:5; 1 Pet. 1:8), and it also kindles the flame of love toward others. Moreover, since it is the Lord's "royal law" that we love one another, we may look to Him to supply the grace that will enable us to obey (Matt. 7:12; 22:36-40; John 15:12; Rom. 13:8-10; Gal. 5:14; 1 Thess. 4:9; Jas. 2:8).

Opening For a Protestant Doctor

A physician in a small town in Northern Ontario is contemplating absence from his practice for a year beginning next September, for the purpose of pursuing a post-graduate course. He wants a doctor to act as *locum tenens* for that period (September, 1941-September, 1942). He has asked us if we can suggest a young doctor who wishes to have a year's experience, or perhaps a medical missionary on furlough who would be glad to serve in this capacity.

Our doctor-friend stipulates that any applicant must be a Protestant. Anyone interested may communicate with the Editor of THE GOSPEL WITNESS, 130 Gerrard St. East, Toronto, Canada; and we shall be glad to put such applicant in correspondence with the doctor above referred to.

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