

# The Gospel Witness

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

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## The Jarvis Street Pulpit

A SERMON WITH A TEXT FROM A ROMAN CATHOLIC BIBLE

By the Pastor, Dr. T. T. Shields

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 8th, 1942

(Stenographically Reported)

"For by grace you have been saved through faith; and that not as the outcome of works, lest anyone may boast."—Ephesians 2:8.

You have all read in the press, no doubt, of a new Roman Catholic New Testament authorized by the Roman Catholic Church. It is "translated from the Latin Vulgate. A revision of the Challoner-Rheims Version; Edited by Catholic Scholars; Under the Patronage of The Episcopal Committee of the Confraternity of Christian Doctrine." It bears the "Imprimatur" of Most Rev. Thomas H. McLaughlin, S.T.D., Bishop of Paterson; and contains a letter of congratulation to the translators from Eugene Cardinal Tisserant, President of the Pontifical Biblical Commission. It is a duly authorized Roman Catholic Bible, and I take my text this evening from this New Testament. You will find it in the second chapter of the Epistle to the Ephesians, verse eight: "For by grace you have been saved through faith; and that not from yourselves, for it is the gift of God; not as the outcome of works, lest anyone may boast."

It is popularly believed that the Roman Catholic Church does not favour the reading of Holy Scripture by the laity, and I think that can be substantiated from their own authorized writings. But here is a New Testament issued under the authority of the Roman Catholic Hierarchy. I could wish that this New Testament—their own New Testament—might be freely circulated among Roman Catholics everywhere. While here and there, there may be a few things which suggest a slightly Roman Catholic colour, on the whole it is a good translation. "Penance" of the Dewey version has become what it ought to be, "repentance", in this version. If Roman Catholics could read this New Testament, it would, under the blessing of God, lead to their salvation.

In order that we may have a clear understanding of what Romanism really teaches respecting the use of the Bible, I had better read you a little from one of their

own books. This is one of their latest publications. It contains the portrait of the present Pope, and is authorized, as is usual with them, by the Roman Catholic Church, and bears the imprimatur of Patrick Cardinal Hayes, of New York. It was copyrighted in nineteen hundred and forty-one, so that it is quite up-to-date in this second month of nineteen forty-two:

*"Use of the Bible:* In the Catholic Church it is threefold, doctrinal, liturgical, and pietistic. Its doctrinal use grows out of the official teaching of the Church as incorporated in the decrees of the Council of Trent, and the Vatican Council, which states that the Sacred Scriptures, together with Apostolic tradition, constitute the twofold fount of Divine revelation.

"It was with this in mind that Pope Leo XIII., on the 13th Dec., 1898, granted an indulgence of 300 days to those reading the Gospel for 15 minutes a day and a plenary indulgence to those reading it every day for a month, with the usual conditions of confession, communion, and prayer for the pope."

I now read a brief passage on what the Church of Rome teaches about the reading of the Bible:

"In the history of the Church there never has been a general prohibition against the reading of the Bible by the laity. While the Church does not consider Bible reading necessary for salvation, she has always approved such reading under proper conditions. In consequence, we find that any restrictions which the Church has placed on the reading of the Bible were aimed at the use of heretical or corrupt versions, or versions without proper notes or authorization, and not against the reading of the Bible itself."

There must be "proper notes or authorization" so that you will understand what the Bible says. Perhaps you have heard of the story of a certain minister who published an edition of *Pilgrim's Progress* "with explanatory notes." It was published and issued, and many of

his own people had a copy. When he called on one of his parishioners he asked her how she was getting on with *Pilgrim's Progress*, and she replied that she was reading it. "Do you understand it?" "Yes, I understand Mr. Bunyon perfectly, and I am hoping some day to be able to understand your explanations." You have heard of the coloured preacher also who, having announced his text, said, "And now, my brethren, I shall proceed to confound de text!"

The Bible may be read, but it must be read under "proper conditions", with "proper notes or authorization."

"The Albigenses and Waldenses who appealed to unauthorized and, at times, corrupt versions in their disputes with Catholics, gave occasion for the first restrictive decrees. These decrees, edited by the Synods of Toulouse (1229), Tarragona (1224), and Oxford (1408), aimed to restrict the reading of the Bible in the vernacular. The adoption of printing in the 15th century created conditions which made further restrictions imperative. The Protestant reformers, who were keenly alive to the advantages of the printing-press, used it to multiply their heretical versions, while Catholics produced numerous translations in the vernacular. This multiplication of versions by men who lacked qualifications essential for the work, and who acknowledged no proper supervision, made for the corruption of the Sacred Text, so that the Council of Trent (1546-63) was compelled to take action. The Council strictly prohibited the reading of all heretical Latin versions, unless grave reasons necessitated their use. The Council itself did not forbid the reading of the new Catholic translations, although even these later fell under the ban of the Index Commission which Trent set up for the supervision of future legislation regarding reading the Bible."

Their own authoritative work admits that the Index Commission put a ban even upon the reading of Catholic versions of the Scripture.

It is a little difficult to understand just why so much publicity has been given to this new version, and why so much should have been said about reading the Bible, especially as you will find it almost impossible to buy a copy in any Roman Catholic bookstore.

The Roman Catholic Church is closely analogous in principle to the Judaists of the days of our Lord—the Pharisees and scribes and high priests, the officials of Judaism, professed believers in the Old Testament scriptures; but they had added so much to the inspired Word, and had so magnified their own traditions above the authority of the Word, that the Lord Jesus charged them with making the Word of God of none effect "through their traditions." "In vain they do worship me, teaching for doctrines the commandments of men."

This is a Roman Catholic Bible; but the source of authority with the Church is the Bible plus apostolic traditions—plus the Church's interpretation of the Bible. What we need is to get people to go to the Bible itself, to read the Bible itself—to read *Pilgrim's Progress* without explanatory notes. The Bible has a way of making itself known, and its meaning clearly understood to those who will read it.

The Reformation we attribute under God to the stalwart and uncompromising stand of Martin Luther; but it was due equally to the fact that the printing-press had made the dissemination of the Word of God possible. Indeed, there are some interpreters, interpreting that passage in the New Testament about the Antichrist, and identifying the Roman Catholic Church with the Antichrist of Second Thessalonians—some interpreters interpreting the passage which speaks of Antichrist being

"consumed with the breath of His mouth," see in that a suggestion that the Roman Catholic Church would be destroyed by the inspired Scripture put into the hands of the people.

I have had many examples within my own experience, of people who have come to the Bible itself—Roman Catholics—and by reading the Bible itself, without note or comment, by the blessing of the Spirit of God, have found their way to Christ and to salvation.

This text which I have read to you is a very familiar one. In our versions it reads: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." The Roman Catholic version reads: "For by grace you have been saved through faith, and that not from yourselves, for it is the gift of God; not as the outcome of works, lest anyone may boast."

I wonder whether a Roman Catholic has ventured in here this evening? We have had not a few Roman Catholics converted in this place.

While we expose the errors of Rome, we must make the way of life clear to those who may desire to be saved. I am hoping that we have some Roman Catholics here this evening, or when this sermon goes out in printed form, that it may be read by hundreds of Roman Catholics; and that it may be blessed of God to lead some of them to know Christ, when they see the text is taken from their own Bible.

#### I.

HERE THE ROMAN CATHOLIC NEW TESTAMENT SAYS WE ARE SAVED BY GRACE. I point out that *that is exactly opposite to everything the Roman Catholic Church teaches*. If Roman Catholics would read their own Bible instead of listening to the teachings of the Church, they would learn that they are to be saved by grace. The Roman Catholic Church teaches salvation by a system of works. There is even merit in baptism itself as administered to an unconscious child. That, according to Roman Catholic teaching, is absolutely indispensable to the salvation of the soul. Unless the unconscious infant is baptized, while it may not go to purgatory or to hades, it must go to some mysterious place called Limbo, and is denied "the beatific vision." It is ceremonially saved by the application of a few drops of water, though the child does not believe, and knows nothing about it. If those responsible for its guardianship should fail in the application of that water, the child, having done neither good nor evil, is eternally denied the beatific vision; it never sees God. And from baptism forward, Romanism teaches salvation by a system of works.

Their second sacrament is the Sacrament of Penance, by which they are themselves to do penance, and make atonement for their errors; they are to do such penance as the priest prescribes. The Sacrifice of Holy Eucharist, as they call it, is equally the offering of a sacrifice, the rendering of some satisfaction to God, which is indispensable to the salvation of the soul. So all through, Roman Catholics are taught that they are to be saved by their own efforts—not without some relation to what has been done for them, but still not by grace, nor by Jesus Christ alone.

If they would read the Bible, they would see that salvation is wholly of grace. In the fourth chapter of Romans our version reads, "To him that worketh is the reward not reckoned of grace, but of debt. But to

him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." That is to say, if you work for salvation, it is not counted of grace, but of debt; you get what is your due. The Roman Catholic version has it, "Now to him who works the reward is not credited as a favour, but as something due"—that is very good; there is something explicit. If a man has worked for wages, it is no favour for him to receive his pay: he has earned it. If we work for salvation, we are entitled to receive salvation for our reward, as something due—"but to him who does not work, but believes in him who justifies the impious, his faith is credited to him as justice."

I rather like that. You remember it is said, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I delight to remember that the grace of God has put the justice of God on our side. The justice of God was against us, but the grace of God found a way whereby God could be just and yet the Justifier of him that believeth on Jesus. So, working not, but believing on Christ Who worked for me, Who did my day's work for me, Who died for me, if I work not but believe on Him Who justifies the impious, it is credited to me as justice. The very justice of God compels Him to forgive me because Jesus Christ has taken my place, and paid my debt.

There is no fault to be found, I assure you, with that translation. You will readily see that if our Roman Catholic friends will but take themselves to their own Bible, salvation is there proclaimed. The whole scheme of salvation, as designed by grace, is there for them.

I spoke to you this morning about "the treasures of the snow"—because it was appropriate—and of the infinite variety of designs to be found in the countless billions of snowflakes, of which no two are exactly alike. How wonderful is our God!

To-day they have appointed an Allied Commission that is to plan the grand strategy of the war throughout the world. That is a very wise move. But even though "in the multitude of counsellors there is safety", they will probably in their collective wisdom make some mistakes. But our gracious God never makes a mistake; and it was He Who of Himself, of His own wisdom, with reliance upon His own resources, worked out a scheme by which you and I could be saved. "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person: yet doth he devise means, that his banished be not expelled from him." We sing:

"Grace first contrived a way  
To save rebellious man,  
And all the steps that grace display  
Which drew the wondrous plan."

We did not ask Jesus Christ to come. This world did not ask Him to come: He came of Himself. It was grace that brought Him to seek and to save that which was lost. And all the way through His earthly existence, you will find the Lord Jesus maintaining His sovereign independence, and going to the cross, there yielding Himself to the nails, and giving His life a ransom for all. The women said, "Who shall roll us away the stone from the sepulchre", but when they came to the tomb they found the stone was rolled away already. God did not need a human hand to help the triumphant Saviour to

rise from the dead. From beginning to end, the provision of the means of salvation was of grace, and of grace alone.

And so is the application of it. Why are you Christians to-night? A little Scotch boy was asked by the elders when he came to join the church, how he knew he was saved. He was positive of his salvation, and ready with his testimony. "But what did you do yourself toward your salvation?" He thought a minute, and then said, "So far as I can remember, I kicked as hard as I could against it, and God did all the rest."

That was really true of him, and of all of us. We sing at our Communion Service often:

"How sweet and awful is the place,  
With Christ within the doors,  
While everlasting love displays  
The choicest of her stores!

"While all our hearts and every song,  
Join to admire the feast,  
Each of us cries, with thankful tongue,  
'Lord, why was I a guest?'"

"Why was I made to hear His voice  
And enter while there's room,  
While thousands make the wretched choice,  
And rather starve than come?"

"'Twas the same love that spread the feast  
That sweetly forced us in;  
Else we had still refused to taste,  
And perished in our sin."

It was all of grace from beginning to end. The way of salvation was thus provided, and its principles and power were thus applied to us. God did it, and that is what grace means, that salvation is not your act, but God's; it is not something you do for God, but it is something God has already done for you; not the offering of a sacrifice on the altar, the sacrifice of the Mass, an unbloody sacrifice repeated a thousand times—not that. Listen: "Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified." It was done for ever, whereas the priest's work is never done. And that finished work is the whole gospel. We do not need another sacrifice. Our Lord's Supper is nothing but a memorial feast. For ever the debt is paid: "It is of grace, through faith."

## II.

Grace is the source: FAITH IS THE CHANNEL THROUGH WHICH IT FLOWS. We are saved by faith; we are justified by faith. Faith is the connecting link. "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed." The same principle is here of grace and faith working together: "It was of faith, that it might be by grace." And it had to be both of faith and of grace in order that the promise might be sure to all the seed. It is of grace *through faith*.

"And that not from yourselves." There are some people who make a fetish of their faith. Someone says, "I have great faith." If you had, you would not boast of it. "I have great faith in prayer." I have no faith in prayer. I do not think you ought to have. "What!

no faith in prayer?" None whatever. It is a marvel to me that God should ever answer my prayer. I am equally surprised that He should answer yours. Our prayers are so poor, so full of faults! "We know not what to pray for as we ought." I have no faith in prayer; but I have great faith in the One Who answers prayer. You may make a fetish of your faith, and subject yourself to an introspective examination and an analysis of your feelings and say, "I wonder whether I have faith?" You make a little god of your faith, and begin to worship your faith.

Many people, who plan a certain course, say, "I am sure I am right because I have prayed about it." They ascribe certain merit to the fact they have prayed. That assures them they are right. Instead of looking away to Christ, they look to themselves. Faith is not of ourselves—not "from ourselves"; it is not something we can work up for ourselves; it is "the gift of God".

Perhaps there is someone here this evening who says, "I fear I have not faith. I wish I had faith. I have tried to make myself believe." There has been a kind of evangelism which has assumed that salvation is to be found at the end of a logical syllogism. You are to reason yourself into a condition of faith. You are, by some rational, logical process, to bring yourself to a position where you can say, "I believe". "What do you believe?" The Scripture says, "Christ died for the ungodly". That is your major premise. You, beyond question, are ungodly: that is your minor premise. If Christ died for all sinners, then He died for you. And you say, "I believe"—but you may not believe at all. Your mind perhaps may yield assent to a certain truth. Logically, you may be convinced. But there is a world of sound philosophy in the old proverb, "Convince a man against his will, he's of the same opinion still." You may become convinced of a certain truth objectively, and yet not have the faith that saves. The faith that links the soul to Christ is not your own. It is not a motion of the flesh, nor an emotion of the flesh. It is not an act of the carnal mind: it is a spiritual quality. It is part of the process of grace.

If faith were a human exercise, if faith could originate with you, and if such faith were an element in your salvation, salvation would cease to be of grace. To say salvation is of grace means it is of God, and that excludes all human effort. That shuts a man up to the new creation, to the power of God alone. Just as man came in the beginning from the hand of God, and no one had a share in the first creation, so is it in recreation. It was God Who made man in His own image and likeness, and it is only God Who can re-make him in His image and likeness. Therefore faith cannot be of ourselves. Otherwise we should have some ground to boast.

You have heard the story of a great organist who was giving a recital before the days of motor-driven or electric organs. He was a great musician. On this occasion he came to a very tempestuous part of his score, and it required all the wind he could possibly get in order that his big pipes might speak their thunderous tones. At the side, behind a curtain, was a boy—a rather lusty lad, working away with all his might at the bellows. There was an indicator on the organ, which showed the organist when the wind in the chest was going down, and another contrivance by which the organist could let the lad know when he wanted more wind.

Presently the concert was over, and the people came up to congratulate the great musician on his achievement. The little boy stood by, and in a lull said to him, "We did pretty well, don't you think?" The organist looked at him and said, "And what did you do?" "Well, I helped a little didn't I?" "No!" He gave the boy no credit at all. Later, on another similar occasion there was a great assembly, and a still stormier passage in the music that required all the wind of which the bellows was capable. Just as the organist approached it, the organ began to fade away. The organist signalled for more wind, and at last the little fellow pulled aside the curtain and said, "Then, shall it be 'we'?" "Yes," said the organist, and the lad went to work with a will.

If faith were of ourselves, we might have the daring to stand and say to Christ, "We did it." Oh no! He will allow no flesh to glory in His presence. The crown must be put upon His brow, the sceptre in His hand. "He that glorieth, let him glory in the Lord." If you are a Christian, God has done it all. Even your faith is not your own: it is "the gift of God".

"If it is the gift of God, how can I get it?" someone may ask. To whom is your faith directed? What is the object of your faith? "The Lord Jesus Christ. I believe in Him." He is of God; He is God. "God so loved the world, that he gave his only begotten Son." How did you happen to believe in Him? There are thousands who do not. I give you another scripture: "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." Do you remember how Saul of Tarsus was saved?—gnashing his teeth, "breathing out threatening and slaughter" against the disciples of the Lord, thinking he "ought to do many things contrary to the name of Jesus of Nazareth". Like the little Scotch boy, he kicked all he could—like an ox kicking against the goads—but suddenly there was a light, and a Voice. He fell on his face and said, "Who art thou, Lord?" "I am Jesus whom thou persecutest. Saul, you have been terribly blind. I am Jesus whom men laid in the grave, but I am not in the grave now as you thought. I am in the glory." Saul immediately said, "What wilt thou have me to do?" It was Henry Drummond who said—and I do not follow him in everything, but he said many great things; and I remember reading a saying to this effect that God had reserved a point at the genesis of life for His own direct appearing.

I read the speech of the President of the British Association for the Advancement of Science one year, in which he said to his fellow-scientists that he thought it might yet be possible to produce life chemically, not from antecedent life. That is the principle upon which the evolutionist works, that of spontaneous generation, life creating itself. The President of the British Association next year said so far science knew no more about the origin of life than the first man. All we know, he said, is that life comes from antecedent life. You or I can take life away, but we cannot give it. There is a point at the genesis of life for God's own direct appearing: I believe there always will be. "In him was life, and the life was the light of men."

It is He Who introduces Himself to the soul; and when He does, when He comes to us, He comes as Joseph to his brethren. Joseph's brethren trembled in the pres-

ence of the governor, until, having caused all men to go out from him, he said, "Come near to me, I pray you. I am Joseph your brother, whom ye sold into Egypt." Joseph introduced himself. They did not know who he was, no one else knew—until he made himself known; no one could introduce him but the governor himself.

I cannot introduce God to you; I cannot introduce Jesus Christ to you—I wish I could. Read your New Testament, and you will find that no one ever believed in the days of His flesh, in the resurrection of Christ, but those to whom Jesus Christ Himself appeared. They did not believe on hear-say evidence. To-day we can believe in the resurrection of Christ only as the Spirit of God so works on us by His grace as to make it possible. Thus it is written, "Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

It is a mystery which I cannot explain: I can only tell you that faith is the gift of God. It is when He comes to us, reveals Himself to us, unveils His glory, the stricken sinner says, "That is Jesus. He is my Saviour. I understand it all now, that He died for me, was buried, and rose again." It is simple enough when once our eyes are open—"Not of works, lest any man should boast". You and I have nothing of which to boast, and the more you know of the grace of God, the humbler you will become. The more experience you have of His faithfulness, the more you will be led to wonder at His matchless love. Faith and grace—it is all of God.

And all that from a Roman Catholic Bible, because it is a translation of the Word of God. Will you not try, each of you if you have Roman Catholic friends or neighbours, to get them to read this translation of the Bible? I am not selling Bibles, but I am seeking the souls of Roman Catholics. If you cannot get this Bible at the Roman Catholic bookstores, the Evangelical Publishers sell them. It is a well-bound book, and is quoted by the Roman Catholics at two dollars a copy. Evangelical Publishers will give you two for that price, one for yourself, and one to give to a Roman Catholic friend. What a blessing it would be if you could put their own version into the hands of Roman Catholics, and get them to promise to read the Bible for themselves! I am sure that "the entrance of God's word giveth light", and if only they could see the light of this Book, they would be delivered from the bondage of that terrible system.

I have preached simply from a Roman Catholic Bible; but it is still the gospel. Let us pray that many, many may be saved.

We thank Thee, O Lord, for the word of the truth of the gospel. We thank Thee for this completed and everlasting salvation which is our portion, the portion of many here this evening. Help us to rejoice in it. Should there be one man or woman, a Roman Catholic who has supposed he or she needed the priest, all the angels, and the Virgin Mary, to save them—help them to see that simple faith is faith in Jesus Christ only, and that He is sufficient without any of these aids. Make this a night of grace to all Thy people, and of salvation to any who do not know Him. For Thy name's sake, Amen.

## "THE REVIVAL WE NEED"

By PHILIP MAURO

Washington, D.C.

We commend to the careful thought of our readers the following article from the pen of one who has had a long and rich Christian experience.—Ed. G.W.

An article under the above headline appeared recently in a widely read periodical. The article began with this statement: "The need of a revival is very apparent in these days." Another religious weekly of large circulation declares that "the crying need of this, as of every other day, is a *Heaven-sent revival*." The need is recognized everywhere; but there is a lamentable dearth of definite proposals as to how the needed revival may be brought about.

One of the articles referred to above begins promisingly with an enlightening contrast between "the outstanding characteristics of the first-century church" and those of "the church of modern times"; and the writer specifies serious departures by the latter from the pattern of the New Testament "churches of Christ." But no remedy is proposed.

Being greatly impressed by these things and also by the unprecedented world conditions of these days, I am constrained to give expression to a strong conviction which has been maturing for more than a score of years, namely: that the disheartening paucity of the results of evangelistic efforts in our day is attributable mainly to the fact that the dynamic topic of the KINGDOM OF GOD, which had the central position in the preaching of Christ and His apostles, is either totally lacking or is relegated to an inconspicuous place in the preaching of today. He and they went everywhere, proclaiming the existence of a Kingdom of divine origin and character, open to all repentant sinners who believe the glad tidings; and that these receive at once the remission of their sins and the free gift of eternal life, being made the children of God and joint-heirs with Jesus Christ of the new creation.

When we consider the amazing results accomplished through the preaching of "this gospel of the Kingdom" by the "ignorant and unlearned men" to whom it was first entrusted, and when due weight is given to our Lord's supremely important declaration on the eve of His crucifixion that "*this gospel of the Kingdom shall be preached in all the world for a witness unto all nations and then shall the end come*" (Mat. 24:14) have we not sufficient warrant for believing that a revival of the preaching of that gospel will bring about "the revival we need"? But additional weight is given to these words of our Lord by the fact that, during the forty days between His resurrection and ascension spent with "the apostles whom He had chosen", He was "speaking of the things pertaining to the Kingdom of God" (Acts 1:3), thus preparing them for the service to which He had called them.

Passing over many things pertinent to our subject, which are recorded in the Acts of the Apostles, we ask attention to the last verses of that book, where we find these words: "And Paul dwelt two whole years in his own hired house and received all who came unto him, *preaching the Kingdom of God*." Moreover, in the preceding context we read that this pattern evangelist *preached, taught, testified, disputed, persuaded and ex-*

pounded, "the things pertaining to the Kingdom of God." Can we, in the face of these testimonies, entertain any doubts or fears as to the possible consequences of following this illustrious example? Or can any likelier way of bringing about the desired result be suggested? Have we improved upon the gospel preached by our Lord and by the man chosen by Him, as one born out of due time, to preach the gospel to the Gentiles? The present writer believes that "the revival we need" can be brought about by a devoted company of volunteers, like those of whom it is written that their feet were "beautiful" in the sight of heaven, because, as they tramped the muddy roads and the stony mountain trails, they were announcing the good tidings of peace, were publishing salvation and saying unto Zion, "THY GOD REIGN-ETH."

There is, however, another and more serious aspect of the matter we are considering. This aspect is the more serious because it aids the great adversary of God in his plans for masking his ulterior object from mankind. For the gospel of the Kingdom is now regarded by some of God's true people as obsolete and by some is openly discarded and "postponed" to a supposed future "dispensation"; and furthermore the distinctive characteristics of the Kingdom of God, its attributes, its powers and its glories, as proclaimed by Christ and His apostles, are now, and for centuries past have been, commonly attributed to an institution not to be found in the Bible, a "church" of world-wide scope, "The holy catholic church throughout the world." This ultra-Biblical notion of a "universal church" had its origin in an era of doctrinal corruptions which followed the days of the apostles; and it gradually developed into the papacy, and the great adversary of God's eternal purpose in respect to the dominion of the earth (Gen. 1:26) has taken full advantage of this misuse of the word "church", by making it the basis of the most stupendous and the most successful of all systems of error. For the use of the word "Church" as the designation of the papacy masks its unchanging political aim, from which it has never deviated, which the designation "Kingdom" (that being what it really is) would reveal.

It is a demonstrable fact (though the evidence thereof is far too copious to admit of adequate citation here) that the totality of God's people on earth at any given time do not constitute His "church", according to the Biblical use of that much abused word, but His "Kingdom", which marches on through centuries, though its constituent citizens are continually passing away and being replaced by others. And according to the New Testament usage of "Kingdom" (there was no "church" in the O.T.) the Kingdom of God is "not of this world." It is purely spiritual—"not meat and drink, but righteousness and peace and joy in the Holy Ghost;" and it is not a subject of "observation". Hence it is *not in conflict with "the kingdoms of this world."* On the contrary, its citizens are strictly charged to be in subjection to the governmental powers that be, for they are "ordained of God," and specifically to "honor the king."

On the other hand, the papacy is not only one of the kingdoms of the world (though surreptitiously) and is by diplomatic usage recognized as such, but it claims by divine right as "Christ's Vicar-General" (see the priest's oath below) to have regal authority over all kings and governments.

As for the "church" of the N. T. which is now being builded "for an habitation of God through the Spirit", that too is purely spiritual, being built of "living stones". In the Bible it is always referred to as in the future. When spoken of as "the church which is His [Christ's] body", it is *yet to be completed*; and when referred to "as the bride, the Lamb's wife", we know that she has *not yet* "made herself ready".

It is highly significant that the Apostle Peter, to whom the origination of the papacy is falsely attributed, has distinguished clearly in his epistles between the Kingdom of God and the church. Writing to the dispersed children of God, "redeemed with the precious blood of Christ" and "born again, not of corruptible seed but of incorruptible by the Word of God", he does not address them as members of the universal church, or of any church, but says: "Ye are a *chosen generation, a royal priesthood, an holy nation, a peculiar people* \* \* \* who in time past were not a people, but *are now the people of God*" (1 Peter 2:9, 10). Furthermore, in the passage immediately preceding these words he says that they, having come to the Lord, "as unto a Living Stone, disallowed indeed of men, but chosen of God and precious", they also "as living stones are [being] built up a *spiritual house*". Thus Peter, in referring to the building of the church, foretold by Christ in Matthew 16:18, employs in referring to it the same figure used by Paul in Ephesians 2:19-22; though *Peter does not use the word "church"*.

In view of the above I earnestly entreat the servants of Christ to take note of the fact that, according to the divine plan of the ages, the revolutionary change in human affairs, which was to be consummated by the incarnation, death and resurrection of the Son of God, was—not the organization of a church, but—the *transfer of the Kingdom of God* from the natural Israel (to whom it had been promised upon a specific condition—"if ye will obey My voice indeed and keep My covenant". Ex. 19:5)—to the true "Israel of God". In proof of this we have the words of Christ Himself, spoken to the leaders of the apostate people, "the chief priests and elders of the Jews", when, after quoting the same prophecy quoted by Peter (Ps. 118:22) concerning "the Stone which the builders rejected", He said: "Therefore say I unto you, *The Kingdom of God shall be taken from you and given to a NATION BRINGING FORTH THE FRUITS THEREOF*" (Mt. 21:43). We have just seen that His servant Peter has clearly identified that "holy nation" to which the Kingdom of God has been given. Thus is fulfilled the promise of Christ: "Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom" (Lu. 12:32).

The Apostle John likewise, when writing at his Lord's dictation to "the seven churches which are in Asia", speaks of the people of God—not as composing the "universal church", or the "church militant", or in terms of like import (for those terms did not come into the Christian vocabulary until much later times)—but as "*the Kingdom of Jesus Christ*". And John was—not an arch-bishop, or other eminent ecclesiastic, but—their "brother and companion" in that Kingdom (Rev. 1:9). Then follow the seven letters, each addressed to a particular church, each letter complete in itself and differing in its contents from each of the others; all these seven churches being located within the boundaries of a small province (of what is now Turkey-in-Asia). This impor-

tant series of letters, each dictated by the glorified Saviour, exhibits clearly the complete "autonomy" of the local "churches of Christ"; that is, the entire independence of each local church in respect to human authority and oversight, and its subjection solely to the Word and Spirit of God.

God has thus given a pattern to be followed by us, as He gave directions in like matters to His old-covenant people (which things "happened unto them for examples and are written for our admonition"); for to Moses He said, "See that thou make all things according to the pattern showed to thee in the mount". Most appropriately therefore, the pattern given to us is found in a book which ends with a solemn warning to those who would add to or take away from the things written therein. Here, as in all other portions of the Word of God where these matters are touched upon, we find "the Kingdom of Jesus Christ" (designated by Paul "the Kingdom of God's dear Son") represented as embracing all the people of God on earth, and the individual "churches of Christ", as being formed each in its own locality by the voluntary association of believers. That pattern abides with us still.

Seeking now the practical application of these Biblical facts and principles, it is pertinent to recall that in the course of the history of mankind three mighty systems have arisen, each bent upon world-dominion, which were identical in that each had a *religious character* and a *political aim*—JUDAISM, ISLAMISM and ROMANISM. Each of these systems was possessed and energized by a supernatural spirit of fanatical zeal and an absolute assurance that it was the chosen instrument of an imperative destiny and that it has been divinely commissioned and empowered to conquer and rule over the world. Judaism and Islamism still exist, though in a dormant condition. But Romanism is still potent and ever on the alert to take advantage of every turn of events, in every part of the world that affords opportunity for improving its political position. Its vitality and its powerful influence are due in large measure to the fact that, being a masterpiece of satanic deception, it masks its real character under the guise of religion; or as depicted in the apocalyptic vision, it *speaks like a dragon*, but presents itself to a credulous world in the guise of a *lamb*. The religious disguise is most elaborate. It makes a strong appeal to the natural man by reason of its gorgeous ceremonials, its mask of piety, morality and lofty ideals, its claim of miraculous origin and powers, its pretended miracle of the mass and other deceptive means. And so successfully has the monstrous deception been carried out that hundreds of millions in this our day of boasted enlightenment are deceived thereby as to its real origin and object. This vast political system has, in every country of the world, myriads of devoted and well-drilled political agents, themselves for the most part sincere believers in the pretensions they profess, who, behind an outward show of pompous and spectacular religious ceremonies (largely derived from heathenism and glaringly contrary to "the simplicity which is in Christ") and having gained public favour by many commendable works and charitable enterprises, never lose sight of the ultimate object which they are sworn to further by all possible means, honourable or otherwise. The devotion of these political agents is secured largely by means of superstitions and false doctrines of various sorts. One outcome thereof is the

heretical doctrine of celibacy, the intent and effect of which are that both men and women; being deprived of the benefits of normal family ties ordained of God, are tied securely to the monstrous system of deceit. The effects upon the morals of those slaves of the papacy were inevitable, human nature being what it is.

That these "priests" are in fact *the political agents* of the papacy cannot be successfully concealed; for the oath, which each one of them must subscribe before his admission to the priesthood, is a matter of public knowledge. The candidate must swear that he acknowledges that—

"The Pope is Christ's Vicar-General and has power to depose heretical kings, princes, states, commonwealths and governments \* \* \* and that they safely be destroyed. \* \* \* I do further promise and declare that \* \* \* I will execute all that shall be proposed, given in charge, or discovered unto me by you, my most reverend lord and bishop. All of which I do swear by the blessed Trinity and blessed sacrament which I am about to receive, to perform on my part, to keep inviolably, and do call on all the heavenly and glorious host of heaven to witness my real intention to keep this my oath."

If the rulers of Great Britain, the United States and Canada would take cognizance of the notorious political aim of the papacy—which, be it noted, is precisely that of the great tempter, namely, dominion over "all the kingdoms of the world" (Mt. 4:8)—they would doubtless require, as a matter of elementary precaution in time of war, the registration of all residents and transients who owe allegiance to a foreign government; and would require also that *all officials*, i.e., all who take secret orders from the government of a *foreign country not an ally of the country of residence*, shall be interned for the duration of the war. (Duly accredited members of a diplomatic corps might be excepted.) The papacy is now accorded *diplomatic status as a foreign government* in each of the above named countries.

In view of what is set forth above I believe that the most urgent need of the world at this time, and hence the most pressing duty of the servants of Christ, is to make known to all men everywhere the superlatively important fact that the KINGDOM OF GOD *now exists*, and that the door thereof is now open for the admission of all men, upon conditions which can be met, and without a moment's delay, by the poorest, the weakest and the most sinful of men.

The grand strategy appropriate to the present crisis would be: (a) To concentrate upon *the Kingdom of God*, wherein "grace reigns through righteousness" (freely bestowed upon all who believe) "unto eternal life" (which is God's free gift to every repentant sinner). (b) To leave the papacy in undisputed possession of the theological figment of a "holy catholic church throughout all the world."

Thus the line would be clearly drawn between the army of truth and the powers of darkness. Each would then be in possession of its own proper territory, and the field of battle would be shifted from the disputable ground of "the church" to that of "the Kingdom of the Son of God". Therefore the issue of the conflict would not be for a moment in doubt. "For the weapons of our warfare are not carnal, but are mighty through God to the pulling down of strongholds."

For the people and servants of God this would mean only a movement back to the Bible and to the usage of

Biblical words with their Biblical meanings. The Bible is still in their hands, and the words, "Kingdom" and "Church", have the same meanings now as in the days of the apostles.

Much more might be said on this great subject, and probably will be. But what is written above will suffice to make known why I believe that a revival of the preaching of the gospel of the Kingdom would bring "the revival we need;" the essence of the matter being that "the gospel of God concerning His Son, Jesus Christ" proclaims to the world—not a church, but—a Kingdom. We have the inspired record of the results accomplished, against enormous odds, by the first preachers of "this gospel;" and we know from historical evidence the great advantage the papacy has gained (and still enjoys) by reason of the misuse of the word "church". Shall we not profit by this knowledge? And does it not point to the desired remedy? I think it does.

The preaching of "the everlasting gospel" is the all-important thing. The distinction between the Biblical usage of "church" and "Kingdom", is brought into the discussion for the reason that the failure of Protestants to observe that distinction has, on the one hand, enfeebled the gospel and, on the other hand, has facilitated the treacherous designs of the papacy, it being the only political system in the world which claims the right, by the authority of God, to exercise the power of Him Who said, "All power is given unto Me in heaven and on earth."

### Two Editorials from "The Evangelical Christian"

We share with our readers two editorials from the February issue of *The Evangelical Christian*, Toronto, Dr. R. V. Bingham, Editor. They throw further light on the matter with which this paper has been dealing for many months:

#### The Bible in Spain

The Bible is an unknown book in Spain today. Here is what a Spanish Baptist minister in Toronto writes to us:

When the Spanish War was over almost all of the missionaries had to leave Spain, since the Catholic, Fascist government would not allow them to remain in the country, now conquered, thanks to the help that Hitler, and his partner Mussolini, gave to Franco, to whom the Pope sent a special papal blessing for his accomplishments.

Not very long ago, one of those English missionaries, a very good friend of mine, received special permission to visit Spain for a month.

My Christian friend carried a small Bible in his pocket, as many of us used to do. According to what he said, on arriving in Spain, he was searched by the customs' officials, who found his Bible. The Bible was taken from him and the officials told my friend: "This is a prohibited book in Spain. You must leave it with us and when you leave Spain the book will be returned to you."

The missionary visited, exhorted and comforted our Spanish brethren and strengthened their faith. He saw some of our people, men and women, in dungeons and concentration camps, among them some of our pastors and evangelists. He heard a lot about those Christians who had been shot or who had died of starvation.

Our brother left Spain with his heart broken with sorrow for what he saw, although happy for the good work he could do among our Spanish children of God.

When he left the country, the Bible, the book prohibited in the poor Spain of today, was returned to our Christian missionary. He is praying that the Spanish people, worthy of a better fate, may again have freedom to hold the Holy Bible.

Roman, pagan, Catholic Church of Spain, what you have done to my unhappy country! These are your tools—concentration camps, firing squads and cruel hatred! And here, where it is most needed, the Bible has become the most prohibited book in unfortunate Spain, a country that is dying under the ignominious power of the Roman Catholic Church.

#### The Pope's Platitudes

That is just what they were, plain platitudes broadcast throughout the world from the Vatican on Christmas Day. Why space should be given each year by the press of the world to print what the Pope says will always remain a standing mystery to us. Better things are said every day by lots of Protestant clergymen in England and elsewhere, more constructive suggestions are made for the amelioration of the social ills of the world by the heads of other churches, but they are ignored by the press or relegated to a back page and a stick of type. No one denies the truth of what the Pope has said, only others have said the same things and said them better, so they can no longer be considered as "news", but still the press, which seems bound to the chariot wheels of Romanism, goes on printing them. There are some significant truths that the Pope omits when he sends forth his messages to the world. One of the most significant of these is freedom of religion, the right of every man to determine how he shall worship God. And that is a fundamental implicate of freedom. Without that, all the Pope—or anyone else for that matter—may say is just "sound and fury signifying nothing". In every Protestant country in the world such freedom prevails. In every Roman Catholic country such freedom is denied. Let the United States and the British Empire look facts squarely in the face. Romanism is opposed to all that they stand for, and unless cognizance of this fact is taken we may find ourselves with a more bitter struggle on our hands when this war is over, and as unprepared spiritually for it as we were materially for the present conflict. For one with any knowledge of history it is laughable to read the following gem from the Vatican on December 24: "There is no place for the persecution of religion and the Church." That is what the Pope thinks would obtain in the new order. And this from an organization that has never yet denounced the slaughter of the Albigenses or the Huguenots, or the infamous Inquisition, and whose hands are steeped red in innocent human blood that some of these monsters of iniquity at the Vatican have instituted. The pity of the thing is that so many Protestants should be so easily deceived by the Pope's platitudes.

### CIRCULATE EVERY ISSUE OF THE WITNESS

Single copies, 5c postpaid; Bundles of 25 copies or over sent to one address at the rate of three cents per copy postpaid.

## Hundreds of French-speaking Roman Catholics Requesting New Testaments

Great success has crowned the campaign carried on by our Union Churches for the distribution of the New Testament among French-Canadians. Already hundreds of French-speaking Roman Catholics in the provinces of Ontario and Quebec have requested copies of the New Testament in their own language from our pastors. This splendid response may well be regarded as the sound of a going in the tops of the mulberry trees by those who recall that the Reformation began with the re-discovery of the Bible and developed to its full strength when the Word of God was put into the hands of the common people. May it please God to let the entrance of His Word give light to those for whom the Word of God is now a forbidden book, even in our own land.

During last year requests for copies of the New Testament poured in by the hundreds, and if we are able to continue our campaign at this rate the number will have grown to thousands in the course of the present year. Thousands upon thousands of tracts telling the way of salvation in simplest terms have been sent out, and by the help of our churches they are continuing to go out. We earnestly ask all who care for the souls of their fellow-citizens to remember this great task before the throne of Grace. The intensity of the opposition to this gospel undertaking demands that our workers have the support of those who know how to "labour fervently for them in prayer." To that end we give here part of an account that has just come into this office from one of our pastors who ministers in a city that is considerably more than half French-speaking. This young man knew some French when he came to the Toronto Baptist Seminary but during his course there he so polished up his knowledge of that tongue that he is now a fluent French conversationalist. We invite our readers to accompany him on his visits to some of those who received French New Testaments.

This Pastor writes:

"We could wish that we had 'the tongues of men and of angels' to utter the challenge and hopes which came to us through this visitation work so that members of the churches of our Union, then evangelicals everywhere, might be moved to undertake greater things for God in this priest-ridden province.

"Our first visit was to the home of a young lady who had requested a New Testament in French. She was not at home, but her mother invited us in. She was a widow, whose husband had died but recently. She said she did not know of the New Testament her daughter had obtained and that she probably had it in her purse. We explained that it contained the Gospels and Epistles. It did not seem difficult to speak about the Scriptures to her, but when pointing out the powerlessness of works to save, she sensed teaching different from that of her own church. We urged upon her that it was not necessary that she wait for someone to teach her the Bible since the common people heard Christ gladly. He spoke in their tongue to their hearts and minds and the same things he preached are now given us in the Gospels. She, on her side, told us that a good many of the curés did not preach much and when they did it was mostly about money. We read Peter's words, '... redeemed not by silver nor gold, but by the precious blood of Christ.'

"We offered to send her a New Testament for herself and she eagerly accepted. Before leaving, I led in prayer, and when I had finished Mme. F——, (a French-Canadian believer who accompanied Mr.——) uttered a hearty 'Amen!' Then rising from her knees, she clasped Mme. B's—— hands, and said, 'And you say Amen! to that too,' and she kissed her only as a friendly Christian, French-Canadian could. We were invited to return to see her daughter, and the mother willingly told us when she would likely be at home. It was a profitable visit.

"Our last visit of the afternoon provided us with another open door. Mme. G. B——, a widow since last September, had in her grief sent for a New Testament. She went often to church to pray, and to find consolation. Several children, including a 1 month old baby, and evidences of depleted fortunes, further revealed distressing circumstances which this brave woman was struggling to meet and to overcome. Her face, to me at least, pictured a depth of character and

quiet resolution amid intense suffering. We had been in but a few moments when an older daughter came in. The mother and daughter both expressed their pleasure with the New Testament. She told us also of her married daughter and son-in-law, who were interested, and gave me their address. We read a little and prayed, promising to visit them again as soon as possible. It was near supper, and she had to go to hospital to see yet another married daughter. We cannot say how much we were touched in this home. Though we had time for very little conversation we feel this was a most promising contact.

"Our next visit was to the home of a Catholic Action man. He had not been sent a New Testament by mail, but I had given him one when he had come to my home on business. We spent but a few minutes in his home. He was enjoying reading the New Testament. It was good, he told us. He had also received a pamphlet, 'Puissez vous-mêmes!' It told of how some seamen, short of water, had sent out an S.O.S. They were told to dip into the sea and help themselves, for they were in the Amazon estuary. 'I laughed when I read that,' he said. Praise the Lord, it was a good-natured laugh, and we were able to urge the conclusion of the story that the grace of God was even nearer at hand, and the supply of the freely given living water in Christ was thirst-quenching.

"Our third visit again proved most interesting. We asked for Mr. —— and were introduced into his study. He had received the New Testament and had read some of it. We told him that we had discovered that many people did not have Bibles or even New Testaments, and it was in them we got the full teaching concerning Jesus Christ. All ears were, of course, wide open in the next-room, and it was no surprise when the mother walked in. 'You are not Catholics,' she said, 'we are practising Catholics, and do not want to have anything to do with what you say. That is not a Catholic book you have there.' Fortunately, at the moment I had a Catholic translation in my hand, and read concerning the birth of Jesus. 'But many Protestants do not believe in the Holy Virgin, do not believe what you read there.' 'But we believe it and everything written in the Bible about Mary.' She told us she knew several different families of non-Catholics from where she came, said they were very friendly, and added, 'But I never knew there were French people who were not Catholics until I came to this city. I was very much surprised.' She asked us how we happened to come, and when we told her she looked at her son. 'I sent for the New Testament,' he said, 'there is no harm in that.' I am afraid I should have been invited by the mother to leave, but, visitors arrived whom she had to entertain, and we were left with the son, a teacher in one of the schools. We had a fine talk with him. Again and again we emphasized that the Scriptures alone are the sole rule, the sole measure, the sole standard of doctrine and practice. It was a friendly discussion, and interesting. What progress we made we cannot say. But I trust God will open his heart to examine daily the Scriptures to find out if what has been taught him is true."—W.

### Special Meetings at Courtland

Rev. John Paterson, the Pastor, writes:

"Special meetings were conducted in Courtland from January 12th to January 25th by Rev. W. S. Whitcombe. The attendance increased steadily, and on the last few nights the church was very well filled. On the last Friday night Brother Guthrie co-operated splendidly by bringing with him some of his people from Briscoe Street, London. The Briscoe Street quartet sang three numbers. Mr. Guthrie led the meeting, and Mr. Whitcombe brought the message. All were delighted to see Captain Rev. E. C. Wood who, beside taking part in the quartet and singing a touching solo, read the Scripture and led in prayer. We are grateful to Rev. L. Roblin for coming on two nights with a group of his people from Tillsonburg. On the final night of the campaign a young lady expressed the desire to be saved. We verily believe that these meetings have been a means of quickening not only to the church but to the whole district.

"On Sunday, February 1st, the former pastor of the church, Mr. Grahame Reeve, brought messages from the Lord. There was a large congregation present and a deep spirit of conviction."

### The Editor Out of Town

Dr. Shields left Monday evening for Charlotte, North Carolina, and neighbouring points, where he is conducting a special preaching mission. The prayerful interest of GOSPEL WITNESS readers is solicited for these meetings, and WITNESS friends within driving distance of Charlotte are cordially invited to attend.

### The Jarvis Street Pulpit.

The Jarvis Street pulpit will be occupied next Sunday, morning and evening, by Rev. W. S. Whitcombe; and on Sunday, February 22nd, Rev. W. Gordon Brown will preach. Both these young men are always heartily received by the Jarvis Street congregation.

### A Recent Letter from a Baptist Pastor in the Canadian West

"Dr. T. T. Shields,  
130 Gerrard St. E.,  
Toronto 2, Ont.

"Dear Dr. Shields:

"I have long intended writing you a few lines to express my appreciation, and to thank you for the rich blessings I receive through your written ministry in THE GOSPEL WITNESS.

"As you have opened up the Divine Principles latent in the Old Testament, it has given me a larger Bible, and also a greater appreciation of the value of the Old Testament, in its relation, not only to our individual life and problems, but also to our national life and problems. Of course this does not mean that I have not rejoiced as you have expounded the Doctrines of Grace from the New Testament.

"I am also grateful to you for the way in which you have revealed the menace of the Roman Hierarchy, and am enclosing a Postal Note for \$1.50 for a membership in THE PROTESTANT LEAGUE, and for material for distribution. I will certainly do all that I can to combat this enemy of truth, and I pray that the Lord will long spare you to minister in your large sphere to the Household of Faith.

"Wishing you every spiritual blessing throughout the New Year,

Yours in Sovereign Grace,  
(Signed) \_\_\_\_\_"

### A Letter from England

As a further incentive to your generous help with THE GOSPEL WITNESS we print below a letter dated December 30th and received in to-day's mail from the Old Land. The writer is wholly unknown to us, but is serving with the Canadian army overseas:

Canadian Legion War Services,  
December 30th, 1941

GOSPEL WITNESS Publishers,  
Toronto, Canada  
"Gentlemen:

"Would you care to oblige a soldier on active service overseas by placing his name on your mailing list of THE GOSPEL WITNESS? I have seen your paper, and should like to receive it.

(Signed) \_\_\_\_\_  
No. 2 Casualty Clearing Station,  
R.C.A.M.C., Canadian Army Overseas."

### A Jarvis St. Boy Away From Home

One of our own Jarvis Street boys serving overseas writes that he would like to hear a Jarvis Street congregation sing, "A mighty fortress is our God." We print it below, in the hope that when this young man's package of GOSPEL WITNESSES reaches him, he can get a few Jarvis Street boys together to sing it:

A mighty fortress is our God,  
A bulwark never failing:  
Our Helper He, amid the flood  
Of mortal ills prevailing.  
For still our ancient foe  
Doth seek to work his woe;  
His craft and power are great,  
And armed with cruel hate—  
On earth is not his equal.

Did we in our own strength confide,  
Our striving would be losing;  
Were not the right Man on our side,  
The Man of God's own choosing.  
Dost ask who that may be?  
Christ Jesus, it is He!  
Lord Sabaoth is His name,  
From age to age the same:  
And He must win the battle.

And though this world, with devils filled,  
Should threaten to undo us,  
We will not fear; for God hath willed  
His truth to triumph through us.  
Let goods and kindred go,  
This mortal life also;  
The body they may kill:  
God's truth abideth still,  
His kingdom is for ever.

### BOOKS BY DR. T. T. SHIELDS

"The Adventures of a Modern Young Man" ..	\$1.00
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War Sermons from "A Sword Bathed in Heaven" to the Sermon in this issue— postpaid, individual sermons, each .....	.05

There are also still available copies reporting the great Protest Meeting which inspired the organization of The Canadian Protestant League; and of other issues dealing with the Catholic controversy.

The Gospel Witness, published weekly, per  
annum .....

Address: THE GOSPEL WITNESS,

130 Gerrard St. East, Toronto, Can.

## The Editor's Annual Letter to The Gospel Witness Family

Because hundreds of our most appreciative readers receive their weekly copy of THE GOSPEL WITNESS at a bookstore or through the agent in their local church, we print below the Editor's Annual Letter to the GOSPEL WITNESS family. And as we are positive many will want to have a share in the maintenance of THE WITNESS throughout the coming fiscal year of the paper, we include the form that was sent with the letter. The Editor will be away from home for two or three weeks—let's do our best to have THE GOSPEL WITNESS Fund "in the black" before his return. Send us your gift at once.

February 11th, 1942.

From the beginning of the publication of this paper in May, 1922, until now, I have written a letter to each of our subscribers about this time of year. This February we have on our list a larger number of new subscribers than usual, and this will be my justification for repeating one or two things I may have said before.

The first is that THE GOSPEL WITNESS is a missionary enterprise. Its message reaches a great army of ministers of the gospel, and of other Christian workers, as well as a multitude of Christians in general; while it is read also by large numbers of people who are not Christians at all. We are happy to say that we have had many testimonies through the years from ministers of the gospel, of the steadying and establishing effect of its positive messages. Many others have testified that its expositions of the Word of God have proved as manna to their souls; while not a few people have been converted through reading the gospel in its pages.

THE GOSPEL WITNESS has spread itself throughout the world, and among its readers we have a very considerable army of missionaries of all denominations. Its messages are much quoted, and many of them reprinted in other periodicals. The sermons have been translated into Bulgarian, and French, and Arabic, and Chinese; and we believe several other languages. Before the war THE WITNESS visited every country in Europe week after week. It has been blessed to the conversion of not a few Roman Catholics. We could fill volumes with GOSPEL WITNESS stories—and now it goes singly, and in bundles, to men in active service who are using it among the men, and placing it in the reading-rooms of the troops.

From the beginning we have carried no advertisements—not that we are opposed in principle to them, but we felt that an advertisement in this paper would be tantamount to a recommendation, and we could not accept responsibility for reading every book and investigating everything that might be advertised. So we have had to carry on without advertisements. The result of this has been, of course, that the subscription price of \$2.00 per year does not pay printing and postage. THE WITNESS has considered itself set for the defense of the gospel, and has fought many a battle against Modernism; and more recently we have vigorously protested against the encroachments of the Roman Catholic Church. We have published many special issues at large expense, and have accepted responsibility for the cost. Many of our issues this past year have reached beyond our subscription list: to all members of Parliament, to all members of the nine Legislatures, to all ministers of all denominations, to all lawyers, and nearly all educators—professors in universities, principals of colleges, high schools, and public schools. In addition to that, we send our special issues to the Editor of every daily, weekly, and monthly paper in Canada. In this way its message has been very widely spread.

This last year on these enterprises we have spent thousands of dollars extra. We have done it, as we have done through the years, in other matters, trusting God to provide the means. But we feel this year, as in others, justified in telling our GOSPEL WITNESS subscribers and readers that we have no more capital now than we had when we began, and we depend for our continuance solely upon funds supplied by the Lord's people. So this annual letter is sent, like others, to suggest that all subscribers send us a contribution to

THE GOSPEL WITNESS Fund as part of their missionary giving. It may be that some among our readers have large means. We are hoping and praying that God will raise up some stewards to give us tens of thousands of dollars. The amounts we usually receive run from \$1.00 up to \$5.00, or \$10.00; but we have had a number of \$50.00 and \$100.00 gifts; and one person left us \$1,000.00 in her will.

I write to ask you to send us as large a contribution as you possibly can. Our Protestant witness costs a great deal of money, and in giving such a witness we are battling against the richest corporation on earth. I write at this time of year because our fiscal year ends March 31st, and we are anxious as always to close our books on that date without a deficit. We shall greatly appreciate your help. Please do not be afraid of giving too much; if only we had the money, we could scatter the message of the paper far and wide. We are asking God to move His stewards to give us some large amounts. I shall be glad to hear from you some time between now and the last week in March, but the sooner I know we have sufficient to ensure balancing our books, the happier I shall be.

With warmest regards, and thanks in advance for the help which I feel sure you will give, I am,

Yours very heartily,

THOMAS T. SHIELDS.

P.S. Please send your contribution either by cheque or Post Office Order; it is unsafe to send currency through the mails.—T.T.S.

(Fill in and return with your gift)

Dr. T. T. Shields,  
130 Gerrard St. East,  
Toronto, Canada.

Dear Dr. Shields:

I agree with the testimony of THE GOSPEL WITNESS, and, as a missionary offering, enclose my gift of \_\_\_\_\_ to help maintain and extend that testimony throughout the coming fiscal year of the paper.

Yours very sincerely,

Name: \_\_\_\_\_

Address: \_\_\_\_\_

### TRACTS

#### "Scripture for Seekers and Soul Winners"

Good tracts are sometimes a problem, though their use in Christian witness is a necessity. For years Jarvis Street Baptist Church has made a practice of presenting each enquirer with a copy of a booklet entitled, *Scripture for Seekers and Soul Winners*, compiled by our pastor, Dr. T. T. Shields. Here fifteen pages are filled with the word of God in answer to the two basic questions: first, What must I do to be saved? and second, What must I do when I am saved? These Scriptures are arranged by topics for ready reference and for the clear presentation of the subjects. Of course, under the second question the matter of Christian baptism is presented scripturally. Every passage in the New Testament is listed.

Here then is a good tract to distribute to the unsaved and the newly converted. Here, too, is a good memory course for the would-be soul winner: let him memorize the Scriptures quoted with the reference for each. Our new edition is of size to slip into a business envelope.

In order to help others spread the message of life and of obedience, we are offering these tracts for sale at 2 for 5c, 25c a dozen, \$2.00 a hundred, postpaid. Send your order for a supply to Jarvis Street Baptist Church, 130 Gerrard St. E., Toronto 2, Ontario, or send for free sample copy.

## Bible School Lesson Outline

Vol. 6 First Quarter Lesson 8 February 22, 1942

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

### CHRISTIAN SERVICE

Lesson Text: Romans 12.

**Golden Text:** "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."—Rom. 12:1.

I. Service unto God—verses 1, 2.

The righteousness of God as a trait of the Divine nature, and as imputed and imparted to the believer, was the main theme of the previous part of the Epistle. But that righteousness, given to man by the grace of God; is diffused by the Holy Spirit throughout the whole personality of the believer. Holiness is a gift to be received (Heb. 10:10, 14), and it is also a command to be obeyed (1 Thess. 4:3; 1 Pet. 1:15, 16). God's righteousness should be manifest in the daily experience of the Christian; His holiness should be practised, as well as believed (Tit. 2:11-14). The rest of the Epistle contains instructions in holy living.

The boundless mercy of God should lead each Christian to acknowledge that he is not his own, but that he belongs to the Christ Who created us, bought us and freed us from slavery, sin and death (Exod. 21:2-6; Psa. 40:6-8; 1 Cor. 6:19, 20). He asks that we definitely and sincerely yield to Him our bodies with all their capacities, powers and faculties, that they may be instruments for His glory (Rom. 6:13, 19-22). The dedication to God of the body, which is naturally under the domination of sin (John 8:34; Rom. 7:23), is the first step in practical holiness.

The thank-offering required of the Israelites was the dead body of a helpless victim, but the thank-offering asked of Christians is the living human body given in willing, joyful, loving and whole-hearted consecration. The life thus resigned and ready for sacrifice or service is regarded as holy, set apart from corruption and pure (2 Tim. 2:20-22). Such an act and attitude of spiritual worship is the plain duty of every Christian (1 Pet. 2:5). Christ gave Himself as an Offering for us (Eph. 5:2).

The young people of our day are tempted to conform to the world, its ideals, customs and godlessness (1 Pet. 1:14). While living in the world and bearing testimony to the saving and keeping power of the Lord, we are commanded to be separated from the spirit of the world (John 17:15; 2 Cor. 6:17; 7:1; 1 Tim. 5:6; Heb. 13:11-18; Jas. 4:4; 1 John 2:15-17). As we behold Christ in the Word, the Holy Spirit will renew our hearts so that we shall reflect as in a mirror the glory of the Lord. We shall be inwardly transfigured day by day till at last we are entirely like Christ (Rom. 8:29; 2 Cor. 3:18; 1 John 3:2). The Greek word translated "transformed" is the word from which our English word "metamorphosis" is derived, suggesting that an appropriate illustration may be found in the wonderful change which takes place when the creeping ugly caterpillar becomes a beautiful flying butterfly.

As we yield ourselves to Christ day by day, we shall know by experience that God's will for us is good, well-pleasing and perfect (John 7:17; Eph. 5:10, 17).

II. Service with the Saints—verses 3 to 13.

It is important that we make a just appraisal of ourselves before God. We are not to think too much of ourselves, nor too little. We must be on guard against false pride and against false humility, which may be cowardice, or lack of faith, or which may be the worst kind of pride, parading in garments of abject humility (1 Cor. 1:27-31; 3:7; 4:6; Gal. 6:3; Jas. 1:9, 10).

God has a definite place of service for every one who has become by faith a member of His Body, the Church (Eph. 2:19-22). All have some office to perform for Him, and one is dependent upon another. The spiritual unity of believers can be maintained only as each is fulfilling his function (1 Cor. 12:12, 13; Eph. 4:1-6), just as the health of the natural body demands the harmonious working of its members.

Along with this unity there is diversity (1 Cor. 12:4-11, 14-30; Eph. 4:7-16; 1 Pet. 4:10, 11). God gives to each the necessary grace to fulfil his own task, and each Christian will be rewarded, not according to his cleverness or success, but according to his faithfulness. Some of the gifts of the Holy Spirit are listed in verses 6 to 8 (1 Cor. 12:28; Eph. 4:11). The prophet foretells or forth-tells the message of God; the minister is one who serves (Matt. 20:25-28; Lk. 22:24-27). Another form of service is that of giving exhortation, warning or encouragement (Acts 13:15; Col. 3:16; 1 Tim. 4:13; 2 Tim. 4:2; Heb. 3:13). In giving we are to be sincere, of single mind and purpose, which is the opposite of duplicity (Matt. 6:22-24; Jas. 1:8); there should be no ulterior motive such as the desire for popularity or publicity or power over people (Matt. 6:1-4). The leader, the one who is given the responsibility of standing before others, should perform his task with diligence and seriousness, acting firmly, kindly and wisely (1 Tim. 3:1-13). There is a way of showing mercy which is most unpleasant, as when forgiveness is granted in a formal, begrudging manner. We are to forgive fully and freely (Matt. 6:14, 15).

Love which is genuine and free from hypocrisy should characterize the people of God (John 13:35; 1 Cor. 12:31; 13:1; Gal. 5:22; Heb. 13:1; 1 John 3:16; 4:11). As the love of God is shed abroad in our hearts by the Holy Spirit (Rom. 5:5), it will not then be difficult to be unselfish, zealous, cheerful, patient and steadfast in prayer. We are exhorted also to be generous, and to be given to hospitality (Heb. 13:2, 16; 1 Pet. 4:9).

III. Service with the Unsaved—verses 14 to 21.

We are under obligation, not merely to our fellow-believers in the Church, but also to unbelievers in the world. Building up the body of Christ includes strengthening those already in Christ, and adding others to Him. God has purposed that His servants be as lights to shine in the darkness. He supplies the light, but He calls upon us to be as lampstands and hold forth the light (Matt. 5:14-16; Phil. 2:15; Rev. 2:5).

The Christians of that day knew what it was to suffer for righteousness' sake, and all believers of all time who would live godly in Christ Jesus suffer persecution (Matt. 5:11, 12; Phil. 1:29; 2 Tim. 3:12; 1 Pet. 3:14-17; 4:12-16). The danger of becoming bitter in spirit at such times is very real (Matt. 5:43-48; Heb. 12:14, 15).

The one who would be used in bringing others to Christ must have a genuine love for the souls of men for whom Christ died. Such a love will lead him to a sympathetic understanding of their joys, sorrows and needs. He will not put himself on a pedestal and regard himself as a superior person, but, remembering the grace of Christ and his own unworthiness, he will walk humbly before God and his fellow-men.

The testimony of the lips will not avail if the testimony of the life does not correspond (Matt. 23:3; 1 Thess. 2:10; 1 Pet. 3:2, 3). "What you are speaks so loudly that I cannot hear what you say." Honesty and uprightness should be the rule in all our dealings, if we would commend the Gospel to others (Exod. 23:7; 2 Cor. 8:21).

As far as lieth in us, as far as is in our power, we are to live at peace with all men (Matt. 9:50). But there are times when it is not possible, and when peace is compromise, in the life of the nation as in the life of the individual (Eph. 5:11). At times all efforts toward a righteous reconciliation may fail. We are not to avenge our private wrongs, but to give place to the wrath of God, and allow Him to judge the sin and the sinner in His own time and way (Lev. 19:18; Deut. 32:35, 36; Heb. 10:30; 1 Pet. 4:16-19). He will surely vindicate the righteous.

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