

# The Gospel Witness

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AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

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

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## The Jarvis Street Pulpit

### "WE PREACH CHRIST CRUCIFIED"

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, February 1st, 1942

(Stenographically Reported)

"For the Jews require a sign, and the Greeks seek after wisdom;

"But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."—I Corinthians 1:22-24.

We are this evening, at the conclusion of this service, to observe a memorial feast; not a repetition of the Sacrifice of the cross, but a memorial of that which is completely finished, ordained of our gracious Lord because He recognized the weakness of the flesh and our disposition to forget. He gave us this simple ordinance that in the bread and wine we might see the symbols of His sacrificial death in our behalf. I thought perhaps it would help us to enter more fully into an appreciation of its significance, and at the same time make the way of salvation plain to any who may be seeking it, by meditating upon these few verses which summarize the whole philosophy of the gospel, and show us in a few words what was the entire programme of the apostolic church.

#### I.

CHRIST CRUCIFIED IS TO BE PREACHED. That was the theme of the apostolic preacher, not merely that Jesus was born, nor yet only that He lived, nor exclusively that He was raised from the dead; but that He died, and that He died a peculiar death, that He died by crucifixion. That was the burden of the apostolic message always: "We preach Christ crucified." That is the message of the preacher—ought always to be—and it is the mission of the church. "Christ crucified" should be our theme always.

"Christ crucified" should be preached *very simply*. We cannot be too simple in pointing out the way of life. The signposts of direction at the crossroads should be printed in large letters, and letters so plain, not only that

he who runs may read, but he may read who drives as well. You do not want a few quotations of poetry, you do not ask to see a display of artistic skill in the lettering of those signs: all you desire is that they shall be so clear and plain that no one can possibly be mistaken. That is how we ought to preach Christ, so simply that everyone can understand.

You have heard of the woman who had long anticipated the privilege of hearing the world's greatest preacher, C. H. Spurgeon. She had looked forward to it for a long time. At last she heard him; and when asked what she thought of the great preacher she said she had been very much disappointed, and when asked why, she replied that she understood every word he said!

That was really an evidence, a mark, of great preaching. Paul was afraid to use enticing words. He did not want to cover up the Cross: he endeavoured to preach Christ in such a simple fashion that even the most unlearned might understand its significance. If you buy a bottle of medicine—I suppose there are some proprietary medicines that are good—you will usually find the directions for its taking printed in several languages, in order that people who need that medicine may be able to understand the directions, and take it properly.

So ought the way to heaven to be proclaimed, with such plainness of speech that no one can possibly be misguided. We ought to preach it in the language of all the people, the man who sweeps the street, the man who tills the soil, the man who works at the bench, or the man who lives among books—every kind of man,

so that everyone can understand it. The gospel of Christ crucified should be preached simply. Our chief task is to save the souls of men; and we should bring the gospel to their attention with such clarity that even the simplest-minded soul may be able to understand it.

"Christ crucified" should be preached *solely*. Not as an adjunct, not as something that is to be added to something else. Christ crucified is to be the sole object of our faith; and He is to be preached to the exclusion of everything else. We are not to offer salvation upon any other terms than terms of submission to Jesus Christ. I have before said to you that nearly all heresies, departures from the truth, fall into one of two categories: they are either the revelation of God in Christ minus, something taken from it, or the revelation of God in Christ plus, something added to it. We must take nothing away: we must add nothing. We must see Jesus only.

Paul was very careful lest he should make the cross of Christ of none effect. It is possible to dress up the cross in flowers—yes, with figures or speech, by various forms of verbal adornment, so as to hide the nails, and obscure the blood. We are not saved by a cross of gold suspended from a golden chain about a priest's neck. When we preach the cross of Christ, Christ crucified, it means that salvation is in the One Who died, not in the piece of wood which was the instrument of His death. Let us keep that clearly in mind, that if we are to be saved, we are to be saved on the ground of Christ crucified without addition or subtraction.

That means to preach Christ *substitutionally*. The doctrine of the substitutionary death of Christ is the very pith and marrow of the gospel. I believe there is no gospel apart from that. It means simply, that we are made dead to the law by the body of Christ, that He died instead of us, that He paid our debt, that He endured our penalties, that His death was more than the consummation of a sublime example: it was primarily and essentially an expiatory sacrifice where, by the precious blood of Christ, the guilt of sinners was expiated, and all the requirements of the outraged law were fulfilled in our behalf. He was actually our Substitute, giving His life a ransom instead of many. That is the significance of this memorial feast.

So to preach Christ, if I may add another "s" to fasten it in your memories, is to preach Christ *satisfactorily*. There is no message so fitted to the human soul as the doctrine of "Christ crucified." *Nothing less will cover up our past.* Our yesterdays are gone, and they are gone for ever. The record of our transgressions is written as with a pen of iron. We cannot go back into the past; we cannot blot out the errors, the sins of the days that are gone; that past remains. Our footprints are left in the sands of time, showing the direction that we have taken.

Sometimes men who are given to crime wear gloves; or, if they fail to do so, carefully remove any possibility of their fingerprints being left anywhere. But there are no gloves that you or I could wear, and no disguise of any kind, that could conceal the sin of the past. Our fingerprints are there, on the hammer that drove the nails, on the spear that pierced His side; they will be our condemnation unless some way be found by which they may be expunged. Christ as an example will not touch the past. The moral influence of the atonement fails to reach our yesterdays, whatever may be said of

its inspirational value for to-day or to-morrow. Nothing but the substitutionary work of Christ, nothing but the great truth that all our sin was anticipated, and that the Lord hath laid upon Him the iniquity of us all, can possibly satisfy either the law of God, or the consciences of men.

The New Testament tells us that He died "for the redemption of the transgressions that were under the first testament." We are told that He is "set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." As though the conscience of the universe, as though the moral law, demanded on what ground men had been saved, or were spared the awful judgment of God which their sins merited—how such sins could be "passed over" before Christ died. The Bible says the cross had a retroactive influence. One arm of the cross stretches back to the beginning of human history, as the other stretches forward to the judgment-day; and on the ground of the promise that in due time He would come and pay our debts, the saints of the Old Testament were forgiven: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." They believed in a Saviour Who was to come, as now we believe in a Saviour Who has come.

What is true of the world as a whole, is true of the individual. We need a salvation that will cover our past. Nothing but the blood of Jesus, nothing but "Christ crucified" can possibly satisfy us in that respect.

Nor is there anything satisfying to *the future*. I do not think there is anyone here this evening who would have the temerity to declare that he or she is capable of fulfilling the divine law without failure at any point, even for a single day. If your salvation depended upon your good deeds for one day, there would be no hope for you; for there would still be a deficit in every day's transactions. There has never been but One in all the world's history who, at the end of life—or, for that matter, at the end of a single day—was able to say before God, "I have finished the work which thou gavest me to do."

But He did. Every day's work was complete; and His whole life was complete. His life was a substitutionary life, as surely as His death was a substitutionary death; and the value of His death was derived from His life, for His life was laid down in the precious blood that flowed. We need every day we live to pray, "Forgive us our trespasses, as we forgive them that trespass against us." We could never have our trespasses forgiven apart from the blood; neither could we have grace ourselves to forgive apart from the power of this salvation which I proclaim.

As for *the future*—who would dare to face the future? Who of us is not conscious of his own depravity? "O wretched man that I am! who shall deliver me from the body of this death?" Even the Apostle Paul had that question wrung from him, and we have had similarly to cry. We should fear the morrow, and the night of future transgressions, if we were not able to believe that everything is covered by the blood of Christ—the past, the present, and the future, even to the last syllable of recorded time.

The cross covers the whole span of life—your life and mine. And beneath its shadow we may all find perfect rest. We preach "Christ crucified". It is satisfying for the present, and for the past, and for the future.

## II.

But THERE ARE SOME WHO DESPISE THE PREACHING OF CHRIST CRUCIFIED. This gospel of the grace of God is not a popular gospel. It humbles our pride, it reduces us to the lowest level, it brings us as poor bankrupt sinners to the feet of Deity. No flesh can glory in the presence of God; and it is because men want to glory, and glory in themselves, that they seek some other means of salvation than that which God has devised.

There are some to whom the preaching of Christ crucified is "a stumbling-block". Instead of being a ladder set up on earth whose top reaches to heaven, they find in the very means of grace, the means which God has devised that His banished be not expelled from Him—an occasion of stumbling. They stumble over it to their own destruction. They are classed here as Jews: the preaching of Christ crucified is "unto the Jews a stumbling-block." Which does not mean only the Jews of ancient time, nor of the seed of Abraham of this present day after the flesh, but people of like mind with the Jews of that time and of this. Let us see if we can identify these people who stumble at "Christ crucified".

The Jews were *very religious people*. They were very devoted to the law, and to the ceremonies of the law. They were a religious race. But they did not like the cross. They could not, and would not, open their hearts to the doctrine of Christ crucified. There are many people who are very religious, who go to church, who read their Bible, who make a profession of religion, but who stumble at the cross. They do not like the cross. For myself, I am prepared to measure any man's orthodoxy by his attitude to this great central doctrine of salvation by the blood. If a man is not sound there, he is not sound anywhere. If he stumbles at that, he is not on the way to heaven.

Yet how very many people there are who glory in Christ after a fashion. They say, "He was a very noble man." The Unitarians tell us that He was the finest example of humanity the world has ever seen—but there is no cross in their religion. There is no blood as a means of salvation. The Modernist preacher will preach Christ. Someone says, "I went to hear Dr. So-and-So, and he had a great deal to say about Christ." Perhaps so. But did he tell you that Christ died instead of you; that there is no way by which your sins can be washed away save by the blood of Christ? If not, he did not preach the gospel. There is no other gospel. "Without shedding of blood is no remission." There is no other way than the way of the cross. "No man cometh unto the Father but by me", said the One Who went to the cross, through the grave, back to the glory.

I care not to what church you belong, if you have not seen that, you have not committed your soul to the only ground upon which the conscience may rest.

We had a controversy here in the Baptist denominations some years ago. We had a certain professor who was supposed to be a very erudite man—I think he was over-estimated. He had much to say about Christ, but once I got him on his feet at a Convention. He did not intend to, but in a debate which lasted from ten one

morning until half past two the next, I asked him a question. I said, "It is very easy to misrepresent one's opponent. In any debate the all-important thing is for one clearly to understand the position of the man whose stand he is contesting. Professor Marshall is here, and I shall try to state his position in my own words. If I fail accurately to represent him, I want him here and now to correct me, and to state his own position." He looked keenly, and I said, "I understand the professor to deny that Jesus Christ did bear our punishment on the cross, that He paid our penalty." He rose and said, "Not punishment. He suffered for us, but He did not endure our punishment." The Chancellor of the University frantically motioned for him to say no more—and he sat down after saying, "I refuse to be catechized on the floor of the Convention." But he had said what I knew he believed. No punishment! No expiation! No atonement by blood!

There are very many religious people who are called Christians, and who preach Christ after a fashion; but they stumble at the cross. The cross to them is a stumbling-block.

Why was it a stumbling-block? "The Jews require a sign." They wanted a religion that they could see, a sign, something spectacular, a spectacle of some sort. They wanted a visible altar, a sacrifice upon the altar, the priest with all his gorgeous vestments, and all the ritual of the temple. Without it, they could not understand how they could be saved.

How many people there are who seek after such a sign! Do you know the significance of the pulpit on one side, and the lectern on the other? Do you know what they have in Roman Catholic churches? In the centre they have what their priests call an altar, and on that altar a perpetuation of the sacrifice of the cross. Churches that were built for the exposition of Romanism, clean everything away and put an altar in the middle. But the Reformed faith, instead of putting an altar in the middle, inasmuch as the Sacrifice was already completed, and salvation was finished, put the Bible in the middle: they magnified the pulpit, a gospel to be proclaimed, not a sacrifice yet to be offered. They gave the honoured place to the preaching of the Word.

Note what I say: in Modernist churches, whether deliberately or not, when people want to be unusually respectable, they put a lectern at one side, and a pulpit on the other; they have a nave, and a chancel. They are being up-to-date? They are being as old as Babylon! They are getting away from the simple principles of the gospel. They find the cross a stumbling-block. They want a sign.

How many people there are religiously like some people physically. Here is a man a little out of condition, and the doctor tells him what to do. "Be careful, and everything will be all right." But he is not satisfied. He thinks he ought to be taking something. Any charlatan can fill him up with medicine of some sort. People want a sign. They cannot believe they can be restored to health unless they take medicine. That is why doctors often give a little distilled water by hypodermic instead of a drug.

Upon that passion for a sign, all the religious cults thrive. People want something they can see; or otherwise, something they can feel, but in any case, a sign. Some people imagine that is an evidence of superior faith, when they challenge the Lord to show them a sign.

I know that generally speaking our Pentecostal friends preach the gospel; and many people have swung to that extreme form of emotionalism because they have been starved out of other churches. But the passion for physical sensation is all a part of it. We have all been subject to it; and when we thought of salvation we said, "What will happen when I am saved? I shall feel some kind of emotional thrill." We were seeking after a sign, and when we were told just to believe on the Lord Jesus Christ we said, "That is so simple." We stumbled at the very simplicity of it.

The Lord Himself dealt with that. Jesus is Himself a sign, a sign that shall be spoken against. When they came to Jesus saying, "Master, we would see a sign", He said, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." In other words, Jesus Christ said, "The only sign is the sign of the cross."

That is significant of God's attitude toward sin, toward the bankruptcy of the sinner, and of God's great love for ruined men. We must not find in the cross a stumbling-block as did the Jews.

But perhaps there are some here this evening who have wondered if it could be possible to be a Christian when there was no sign accompanying your faith. You say, "I do believe in the Lord Jesus Christ, but I have no sign." True faith asks for no sign: it just believes what God says.

There is another *type represented by the Greeks*. They were the intelligentsia of that day, the people of intelligence and extraordinary culture. They sought wisdom. They were not desirous of a sign. We have the Greeks still with us, the young man who has read a book or two, who has actually been to college, and really thinks he knows something. He will not know half as much twenty-five years from now, however diligent a student he may be, as he thinks he does now. But, for the present he is very clever, and he seeks after wisdom.

A man came to this church for a while, and then went away. Someone asked him why, and he said, "I want something to feed my mind." I really think it needed feeding! Said he, "I am looking for an intellectual preacher!" "The Greeks seek after wisdom."

How can we identify these modern Greeks? Here is a man who thinks it quite beyond the bounds of reason to accept the Bible as the word of God. Someone told me the other day of a high school teacher who had been speaking to the students about the Bible, and who poured contempt upon it. Only old foggies and people who do not know very much look upon the Bible as the word of God! The preaching of Christ crucified to all such is sheer foolishness. When His Majesty the King was crowned the Archbishop put a Bible into the royal hands and said, "Here is wisdom." But the modern Greeks do not believe that. The Bible is to them foolishness. Most of them are like a man I met one day who told me he did not believe the Bible. "That is interesting; perhaps you will tell me why?" "Because it is full of contradictions." "That is most startling. I should like to talk with you about that. I wish you would tell me of some of the contradictions." "It is full of them." "Have you read the first chapter of Genesis?" "I certainly

have." "Have you read the last chapter of Revelation?"—he answered in the affirmative, though not quite as positively. "Have you read everything between?" "I cannot say that I have." "What! You are talking about a Book you have not read? You say it is full of contradictions when you do not know what is in it, posing as a wise man." That is true of the critic often: it is an assumption of superior intellectuality, devoid of factual foundation.

You want a reason for everything? You say you will not believe anything you cannot prove? You will not trust anyone unless you have solid ground, rational ground for trusting them? But you commit yourself to the engineer of the train every time you step into a coach—and you do not know whether he is sober or drunk. A man steps on to an Atlantic clipper, and trusts his life without question. You trust people all the time. You do not know the chemical content of the food you eat. We have to live by faith—in someone other than God. You do not take one step before another except by faith. "The just shall live by faith"; but there is a kind of faith which everyone must exercise.

What God demands is that you should accept His method, "Christ crucified", as the way of salvation because He proposes it, He promulgates it: We must accept it as God's way of saving, whether we understand it or not. There are so many things that we have to accept without understanding; and nothing indicates a man's greatness like the subservience of all the powers of his mind, making them tributary to faith, and humbly bowing at the feet of Jesus Christ.

Says one man, "I see no reason for the cross; I do not believe that men are sinners." He has found a word which enters into all his thinking, and into much of his speech. I have heard of a woman, a simple soul who loved to hear her minister pronounce a certain word: "I do so love that blessed word, Mesopotamia!" Our modern Greek loves another word. In many cases he does not know what it means—Mesopotamia is included in it! All philosophy, all history, all science, everything is to be explained on the ground of that magic word which is representative in his thought of "an unknown god" to which he has reared an altar, and which he regularly worships, and which he calls Evolution. He says, "There is no necessity for the Cross", and he despises the very means of grace for his salvation, and makes a stumbling-block of God's ladder to the skies—like a man standing on a burning deck, refusing the only lifeboat, and going down with the ship.

### III.

But we have here also THE CROSS ADMIRER. "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; *but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.*"

The cross is admired by those who have been made partakers of its benefits. Who are they? *Those who are "called."* That does not mean those whom the preacher calls. I may call—and call—and call; but you do not hear. You hear my voice, but heart and conscience may not respond. There was a man near Bethany who died, and was laid in the grave. A great many people went to that rocky sepulchre. We know Mary and Martha were there; and very probably both before his burial and

afterward, called his name—as I have heard mourners call, “Mother! Mother! Mother!”, or the name of some other loved and lost. But there was no answer. Mary wept, and she called the name of Lazarus, but he did not answer. Nor did he respond to any other. But when Jesus Christ came; He stood at the grave and said, “Take ye away the stone.” “Oh no; he has been dead four days.” “Take ye away the stone.” When they had done so, He “lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it; that they may believe that thou hast sent me. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.” The dead man moved; the eyes opened; the heart began to beat, and the pulse to bound. He lifted himself from his couch in that rocky sepulchre, and still bound in grave clothes he shuffled out—called by the Voice that wakes the dead.

Some of us remember when we heard that Voice. It was not the preacher's voice this time, nor mother's voice, nor father's voice, nor teacher's voice: it was another Voice. That is what the old theologians meant when they spoke of “effectual calling.” When God calls, it is different.

To them that are “called”. Called from the death of sin by the power of the divine Word, made effectual by the Spirit of God. Then the preaching of Christ crucified becomes “the power of God, and the wisdom of God.”

I wish we could all recognize how helpless we are to quicken dead souls. How blind we are! Though I could reason with you, and illustrate the gospel, I know that until God steps in, all must be in vain. I heard a man in Chicago report a great meeting held on a week-night, a stormy night, but a meeting attended by many people. The preacher gave an invitation, and among those who responded was a man who had come in from the street, apparently in great agony of soul. When he unbuttoned his coat in the warm room, it was seen that he was in evening dress. He was a professional gambler, on his way to a fashionable gambling resort. He had heard some gospel workers on the street corner, and a text of Scripture caught his ear. He tried to shake it off, but he could not. Later he tried to find a church, and at last saw the place to which I refer, and went in.

When the invitation was given, the gambler went forward. The preacher went down to him, and tried to explain the way of life—but there was no response, no relief from his distress. The man who told the story said, “I quoted to him from the sixth chapter of John: Jesus said, ‘Him that cometh to me I will in no wise cast out.’” The personal worker gave up all his arguments, all his illustrations, and made up his mind that he would keep on quoting that text if he had to quote it all night. At last, having quoted it again and again, “Jesus said, ‘Him that cometh to me I will in no wise cast out,’” the man looked up as though he had been stabbed, “What! did He say that?” “Jesus said, ‘Him that cometh to me I will in no wise cast out.’” Then said the gambler, “O Lord, I come.”

The word of God is the sword which finds the joint in the sinners' harness—not my argument, or yours. “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.” When that light shines, we are called. If you ask the man now saved, what the preacher said, he would reply, “I forgot all about the preacher: I was thinking of something else.” “Unto them which are called”, upon whom God's light shines, Christ crucified becomes the power of God.

And what power it is! How it cleanses the consciences, how it enables us to do what we never could do before! It is true, as we sing, “There is power in the blood.” That is the word from which we get our word, dynamite. “Unto them which are called, both Jews and Greeks, Christ the dynamic of God.” He can blow up anything—and many things in your life and mine need to be blown up. The same word from which we get our word, dynamo. “Christ the dynamo of God.” What power comes into the life when a man believes on the Lord Jesus Christ!

“And the wisdom of God.” We do not know much about the wisdom of God. During the last war I went up from London to the north of England, with two or three others, as guests of the Government. We had a private car, but there was no diner and it was a long trip. By Government instruction there was a hamper put on the train, and I was as interested when that hamper was opened as I used to be when I took down my stocking after Santa Claus had been there. We opened the hamper and began to examine the contents, took out each package. Here was a fine roast chicken, tomatoes, celery, cheese—I cannot tell you all that was there. And there were some bottles which our party did not use, but some others would have appreciated! It was a feast of good things.

When we believe on the Lord Jesus Christ, He becomes the power of God, and sets our feet in the path of righteousness, and we are on the way to heaven. We find many a hamper like that we opened on the train. We open them, and how we admire the wisdom of God! He has anticipated every need. By and by when neither sun nor star appears, and you turn to the Bible and read something, you are led to say, “I wonder how God knew so long ago that I should need just that word to-day?” “Christ the power of God, and the wisdom of God.” We worship Him, and come to understand that in Him are “hid all the treasures of wisdom and knowledge”; in Him “dwelleth all the fulness of the Godhead bodily”; and we learn that God Himself, the Author of all things, anticipating our need gave His Son, provided an adequate salvation, and saved us with an ever-lasting salvation.

Then we learn to sing:

“O Cross that liftest up my head  
I dare not ask to fly from Thee;  
I lay in dust, life's glory dead,  
And from the ground there blossoms, red,  
Life that shall endless be.”

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## French Catholic Gains in Ontario

Most Canadians think of Ontario as an English-speaking province. The boastful utterance quoted below in part will, we hope, serve to awaken our complacent English Protestant citizens of the "premier province" to the true state of affairs. As a matter of fact Ontario's French-Canadian population is not far short of 10% of the whole. This obvious statistical fact has escaped the shrewd and unscrupulous politicians of Queen's Park, Toronto, no less than those on Parliament Hill, Ottawa. It explains some of the devious turnings of party politics in our fair Ontario.

Senator Gustave Lacasse, editor of *La Feuille d'Erable* (The Maple Leaf) of Témiscouma, a little French town in the neighbourhood of Windsor, recently made a speech before the Société Saint-Jean Baptiste at Montreal. Apparently it was the élite of this Society which heard the Senator from Ontario for he spoke at a dinner given to the Cercle Universitaire. He there boasted that the French-Canadians in Ontario have, in the course of the last fifteen years, won an increasing recognition of their rights in many realms, especially in the educational system as well as in religion and politics. According to the report given in the Catholic Action daily *Le Devoir* this "ardent patriot appealed for the support of French-Catholics in Quebec for the French resistance in Ontario. He declared that while individuals might practice certain virtues as humility and charity, groups must not do so in general because in many cases it would be a retreat and they must be determined always to advance by force of number, by the strength of our chosen leaders and by the general spirit of solidarity."

The French-Canadian Catholic Senator from Ontario spoke as follows:

"In educational matters in 1927 we won an abrogation of the famous regulation 17; then we obtained the disappearance of the double inspectorate, French-Catholic and Anglo-Protestant, the latter having fallen; we were able to found a Normal School at Ottawa directed by the 'Oblate Fathers', affiliated to the University at Ottawa and subsidized by the government at Toronto. We also gained the appointment of a Director of French education, Mr. Robert Gauthier, who has the status of a sub-minister. We have increased from three to twelve the number of inspectors and have caused the grants to increase in proportion; finally a very important matter, we have obtained the organization and the establishment, in the very heart of Toronto, of a Department of French instruction by correspondence. This department is to-day officially recognized and sustained by the state. I know that even since its opening, not more than a month ago, the department has received requests from other provinces, including the province of Quebec, to profit from the advantages of the study of French by correspondence.

"In the realm of politics a remarkable increase in French-Canadians has won for them a place in the various administrative machinery. Thus we have a judge in the Superior Court, four district judges, a substitute for the Crown Attorney, magistrates and civil servants, three heads of departments at the King's Printer, three senators, seven members in the House of Commons, seven members in the Legislative Assembly of Ontario and others that I might mention. We control the vote in only seven counties out of eighty. Our duty is honestly to take the legitimate part which belongs to us."

"In the religious sphere there has been progress. Out of thirteen Archbishops and Bishops in Ontario we have two Archbishops and four Bishops. Mr. Lacasse emphasized in this connection that if in other countries the principle 'the language is the guardian of our faith' is not valid, in our special situation it is certainly true. We have only to open our eyes in order to see that language has its contribution to make in enabling French-Canadians to guard their faith by reason of the surroundings and of the atmosphere of the continent. He recalled the words of Monsignor Olivier Maurault at Ottawa on the occasion of the centenary of the Oblate Fathers, 'The language guardian of the faith, this is not a principle which I invoke, but a fact which I observe.'—W."

## CANADIAN ISOLATIONISTS

In the United States a person who made herself notorious as the leader of an "America First" group before United States entered the war, has been condemned to serve a term in prison as a paid agent of the German government. But in French Canada a new wave of isolationism has broken out. We do not suppose any of these leaders are in the pay of Germany—that does not matter, for they are doing the work of the dictators. We do know, for they proclaim it themselves, that they are devout Catholics—"of the most straitest sect". They have been speaking recently in the House of Commons, members of the new "Canadien" party who were elected on a Liberal ticket as Mr. Mackenzie King's candidates, others still loyal to Mr. King their first love and rabid anti-conscriptionists and isolationists, priests such as the Reverend Abbé Groulx paid by the state-supported University of Montreal, Mr. Henri Bourassa, Nationalist leader of other days, recently emerged from his semi-retirement.

This is a sample of what the latter said in St. James Market in Montreal last week. After he spoke the young men went out and beat up soldiers in uniform, smashed windows and marched down the main streets of Montreal, crying, "Down with conscription". Hear what Mr. Bourassa said to them:

"I leave you with this advice: be calm; not too many shouts in the halls or in the streets. The enthusiasm that you expend thus is so much steam that escapes from the piston. Economize that in your heart, in your brain.

"Vote *NON* at the plebiscite. No need for assaulting halls, nor of hurling insults. Vote, I shall not say with two hands, but with a firm hand. Make a good cross. Do not forget the advice that I leave with you and as I go: If you do not wish to have a long war, prepare a calm, worthy, reasoned movement in favour of peace, such as is commencing in Germany, in France, in Italy. I am almost certain, in England I am almost sure, to impose on their governments a reasonable national peace. Put aside that boast that you will make no peace before the enemy is crushed . . ."

And after that the young French-Canadians rioted! Their battle cry: "Down with conscription." It was so much steam that escaped from the piston, which they should have economized for later action. But what kind of steam, the hot disloyal words they had heard must have generated in their willing hearts and heads.

This took place in Montreal, Canada's metropolis last week, February 11th, 1942.—W.

## Among Ourselves

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

It is a long time since this personal column saw the light of day. That is perhaps natural in so important a paper as THE GOSPEL WITNESS, devoted as it is to great issues. Some of our news is no longer new, but may still be of interest to those who have not heard. Graduates of Toronto Baptist Seminary have not lost their appreciation of the years they spent in its halls nor the sense of fellowship of student days. In a letter to hand to-day one writes:

"My lot has been separated from those who in school-associations have so greatly enriched my life. I have missed the genial fellowship and instructive contacts of the past. . . . It has seemed now that for me the development of this preacher can best be pushed in the pastorate, and in everyday application of the tools you put in our hands. What wartime may bring we dare not forecast. Certainly, no less does humanity need the Gospel. But then we must have liberty to preach it!"

Helping to preserve our "liberty to preach it" Pastor R. B. Morrison left the pastorate of Emmanuel Baptist Church, Westport, to join the Air Force, December 15th last. Mr. R. A. Bate, last summer pastor at Maple Grove, Ontario, is now in the Royal Canadian Ordnance Corps as a clerk. Rev. K. M. Cutler is now corporal with the Canadian Medical Corps in England. Rev. E. C. Wood, now Captain Wood, as a chaplain is stationed in London, Ontario. There he is using four Baptist churches, including Central, for his church parades, taking them one after another throughout the month. The people of Central Baptist Church, knowing Mr. Wood, are glad thus to be of help to him in his fine work.

A letter received to-day from Captain the Reverend Bernard Jeffery, now with the 7th Anti-Tank Regiment, C.A.O., contains the following: "I have just returned from a week in bonny Scotland. It is a great land. I visited Edinburgh, Glasgow and Aberdeen. Dr. Shields seems to be known nearly everywhere. He has spoken in the Carrubber's Close Mission, where I attended, in Edinburgh. They asked me to speak. One man confessed Christ at a service in an Army Scripture meeting where I was asked to preach in Edinburgh. I dropped in to Jock Troop's mission in Glasgow. Mr. Cooper, our Sunday School Superintendent (at Long Branch Baptist Church) was born in Aberdeen, so I went up there to learn how to increase offerings 800 per cent, if you get my meaning!"

"Humanity still needs the Gospel." Our men are trying to do their part to bring it to them at home and abroad. We understand that Mr. Dalton Crosby is now a missionary in India. In Padilla, Bolivia, Rev. Frank S. and Mrs. Cook finally got a house of their own after eight months rooming. "The work here continues like Aesop's hare . . . but we are happy in the continued good attendance at the meetings. . . . We have opened an out-station (and) canvassed (that) town with Scriptures": From one who came to Toronto for a time from Winnipeg we hear that Rev. John B. Cunningham is very much esteemed by his people in the latter city. It was good to see him and his wife at Christmas time. We understand that Rev. George Gorman is now pastor in the Eastern Townships, P.Q. He is married.

Yes, one by one cupid strikes them down! Rev. W. Hal MacBain and his wife, née Mary Anne Munday, are living in a fine cottage not far from Temple Baptist Church, Sarnia. Last summer Mr. A. E. Hewson also took the plunge. He is working in Toronto. And even Mr. Carson Carter wrote to say he was living in his own home, though on guard duty with the army on our east coast.

We hear that Mr. Arthur Burnham is president of the Christian Business Men's Association in Galt, Ontario, where he is in business himself. He and Mrs. Burnham have a baby about five months old. Daryl Louise Lynd is the four months old daughter of Mr. and Mrs. Lynd, née Ruth Dallimore, of London, Ontario.

We regret to report that Miss Dorothy Devine, of Verdun, P.Q., has been very ill, and is still on a milk and egg diet. Miss Clarice Sager is now in Orillia, where she is very active in Bethel Church, helping with the Children's Meetings, Young People's, etc.

A month or so ago Pte. W. Delmas Clarke had a third heavy operation for osteomyelitis, in Christie St. Military Hospital, Toronto. As far as can be told, he is making satisfactory progress.—W. G. B.

### Noranda

The Rev. Charles McGrath has recently taken up the pastorate of the Noranda Church succeeding Pastor Russell Slade who is now in the Air Force. Mr. McGrath is no stranger to the North; he was converted in Timmins under the ministry of Rev. Morley Hall and has worked both as miner and preacher in a number of places throughout this vast territory. We wish him and his wife God's richest blessing at Noranda.

Mr. Slade writes from Edmonton, Alberta, that he enjoys every minute of his new life in the Air Force and looks forward to obtaining the coveted wings of an air navigator. His address is as follows:

W. R. Slade, AC2  
R146499,  
No. 3 "M" Depot,  
Edmonton, Alberta.

### Testimony of a British Cabinet Minister

The following New Year Message is reproduced from the January 1st issue of *The Christian*, London, England.

#### New Year Message to Readers of *The Christian*

Rt. Hon. Ernest Brown, P.C., M.P., Minister of Health:  
I am glad to send a simple New Year greeting to the readers of *The Christian*. Everything we know as Christian is at stake in the world war now raging. Once more, blood is the price of remission. Every Christian should bear witness to faith in God, practise His presence in regular prayer, and serve His Church and her causes with might and main. We should redouble our normal religious habits, remembering that there is no book like the Bible, no day like Sunday, no society like the Church of Christ, and no Saviour except our Lord. Let us, then, read "the Book," keep "the Day," and sacrifice for "the Church."

ERNEST BROWN.

## ANNOUNCEMENT

Monthly Meeting of the Canadian Protestant  
League in Westmoreland United Church

THURSDAY, FEBRUARY 26th,  
at 8 p.m.

REV. G. D. LITTLE  
of Chalmers' Presbyterian Church

REV. G. HOWARD KING  
of Metropolitan United Church

will speak on the subject:

"SAFEGUARDING OUR PROTESTANT  
HERITAGE"

Rev. L. I. Hunter, Minister of the Church,  
will preside

Kindly make this as widely known as possible

## Bible School Lesson Outline

Vol. 6 First Quarter Lesson 9 March 1, 1942

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

### THE LAW OF LOVE

Lesson Text: Romans 14.

Golden Text: "So then every one of us shall give account of himself to God"—Romans 14:12.

Reading: Romans 13.

#### I. Individual Accountability—verses 1 to 12.

All Christians are one in Christ, having the same standing before God (Gal. 3:26-28); yet there are differences of character, environment and Christian achievement. Some are strong in faith, while others are weak; some are mature in experience, while others are still babes in Christ (1 Cor. 3:1, 2; Heb. 5:13, 14). The Church as a family contains fathers, young men and little children (1 John 2:12-14).

The Scriptures teach that the strong are to accept and assist the weaker brother. They are not to judge his doubtful thoughts, put him to tests, or take advantage of his weakness. We are to receive one another graciously, even as Christ also received us (Rom. 15:7). The Nazi dictum that "might is right" is in every way opposed to our Lord's teaching of the responsibility which believers have toward those less fortunate or less advanced in knowledge and experience (Gen. 4:9; Lk. 10:30-37). The weaker brother is not to be criticized, despised or ostracized.

The weakness of faith might refer to the scruples of those Jews who had recently been saved, and who as yet had not entirely given up certain practices of the law (Col. 2:20-23). They could not realize that Christ by His death and resurrection had freed them from obedience to the ceremonial law (Gal. 4:4, 5). There were differences among them in regard to diet, the observance of Jewish fast and feast days, new moons and sabbaths (Matt. 9:14, 15; Mk. 2:18-20, 27, 28; Lk. 5:33-35; Gal. 4:9-11; Col. 2:16). Similarly, new converts from heathenism would look with disfavour upon meat obtained from animals slaughtered in sacrifice to idols and pagan deities or wine offered to heathen gods. To them partaking of the meat would be equivalent to going back again to their former associations and might compromise their position as followers of Christ. Such questions do not trouble us in these days, but our young people are constantly facing problems as to practices which are not in themselves wrong, but which may become a hindrance or stumbling-block to others (1 Cor. 8:1-13; 10:23-33). The principles enunciated in this chapter have wide application.

There are certain questions of personal liberty which we must each decide for ourselves (Gal. 6:4, 5); each individual is to come to his own conclusion and be fully persuaded as to his duty. But we must allow to others the liberty of thought and action which we demand for ourselves. The strong are not to give offense and the weak are not to take offense. "In essentials unity; in non-essentials charity."

All of us must endeavour to act in a way pleasing to God, the Judge of all, and unto Him we are each responsible for our own behaviour (Rom. 2:1-16). Whatever we do is to be judged by His standards; we are to live always in the light of His countenance (Col. 3:17). The judgment seat of Christ is the place where our works as Christians will be judged (1 Cor. 3:11-15; 2 Cor. 5:10; Eph. 6:8; Col. 3:23-25). The issue is not salvation or condemnation, but rewards or loss. It is not a question of the believer's sins, for that matter was settled when he received Christ as his Saviour, and he will not be brought into condemnation for the sins for which Christ made atonement on the cross (John 5:24; Rom. 8:1). There is a mistaken idea abroad that once a person is saved he may do what he likes. On the contrary, it is a serious matter for a Christian to presume upon the grace of God; he will be held accountable to God for his life as a Christian (Matt. 12:36, 37; Rom. 6:1, 2; Gal. 6:7).

The unsaved also will be required to stand before the bar of God and be judged (Phil. 2:10, 11; Rev. 20:11-15). God has revealed to men the way of salvation, and they are with-

out excuse before Him (John 1:9; Rom. 1:16-20). Teachers should emphasize the holy justice of God as well as His mercy and love. Those who reject Him as Saviour will one day be required to stand before Him as their Judge.

#### II. Mutual Responsibility—verses 13 to 23.

It is natural for us to judge others in the sense of watching their actions and coming to certain conclusions. But the Lord would not have us set ourselves up as their judges as some do, thinking they are competent to interpret the motives which actuate their fellows (Matt. 7:1-5). We should be generous and make allowance for others; while being stern judges of our own conduct. We are to watch, not our brother's profession, but our own (1 Cor. 4:3-5; 11:31, 32). It is so easy to misjudge, misunderstand and misinterpret what others do or say. Let us ever be charitable and kind (Matt. 5:7; 7:12; Rom. 13:8-10; 15:1-3; Gal. 5:13-15; 1 Thess. 5:11).

If we follow the law of love we shall not be guilty of hindering the progress of our fellows. We are held responsible if our example causes another to stumble (Mk. 9:42; Lk. 17:1, 2; 1 Cor. 11:1; 2 Cor. 6:3; 1 John 2:10, 11).

The distinctions between the clean and the unclean in the ceremonial law served to remind the people of the holiness of God (Lev. 11:45-47). Such indirect teaching was no longer necessary, however, when Christ came to reveal God fully; He made all meats clean (Mk. 7:19; Acts 10:15; Rom. 10:4; 1 Tim. 4:4, 5). Holiness is not external and material purity, as the Pharisees believed (Mk. 7:15-23), but it is a matter of the heart (Matt. 5:8; Heb. 12:14, 15). Our attitude is what counts with God (Tit. 1:15).

The Apostle would lift the thoughts of his hearers to the high considerations of His Kingdom (Matt. 6:33). The Kingdom of God is righteousness (Heb. 7:2), then peace (Rom. 5:1) and joy (Rom. 5:2; Gal. 5:22). God's work in the heart must not be broken down or hindered for the mere sake of food.

Happy are they who have no misgivings, but who follow their convictions (2 Tim. 1:3; 1 John 3:21). If any doubt should creep in, let us give God the benefit of the doubt; as it were, and wait for His light and leading (Isa. 50:10). To act in darkness is to act in unbelief, to offend the conscience and bring self-condemnation (John 11:10; 12:35, 36). Any action which is not based upon faith is sin.

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