

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

THE SECRET OF MORAL HEROISM

An Address by Dr. T. T. Shields, the Pastor

Delivered in Jarvis Street Baptist Church, Toronto, Thursday Evening, January 29th, 1942

(Stenographically Reported)

"Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world.

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."—I. John 4:17, 18.

These verses suggest rather a strange combination of qualities. The popular idea of love, in any of its expressions, is that it is a gentle, soft, kindly thing, which is frequently almost wholly divorced from such qualities as strength, and vigour, and boldness. Our text suggests that true love finds expression in certain forms of strength. It makes one bold; it makes one fearless.

I have been speaking to you for some weeks of various aspects of Romanism. I shall refer to it this evening rather indirectly. I have tried to show you the contrast between Romanism and Christianity; and this text will serve to lend further emphasis to that principle.

I.

Romanism is essentially a religion of fear: Christianity is a religion of love—and "perfect love casteth out fear". We shall find many illustrations in our own experience of the principle enunciated in these words, that "FEAR HATH TORMENT." How easily one can be tormented with fear, without any objective reality, without anything that one may reasonably be afraid of! Yet the quality of fear itself in the mind subjects the fearing and fearful one to torment.

That is true as a general principle. I remind you of Job's saying: "The thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither was I quiet; yet trouble came." How very many people there are who suffer from some premonition of coming trouble! They are constantly in fear, dreading some

catastrophe—something perhaps which never really comes. Notwithstanding, such fear has torment, and can rob us of peace of mind and of all possibility of rest or composure of spirit.

I believe people get into a state sometimes where they are tormented with fear lest they should lose their health. The patent medicine vendors, in their advertisements, play and prey upon that human disposition. Perhaps you remember Jerome K. Jerome in, "Three Men in a Boat"? He read an advertisement for some kind of patent medicine, and by the time he got through reading it he had all the symptoms of every disease it was supposed to cure except housemaid's knee! He had everything else for which it was a specific. People have made millions of dollars by advertising cures for a thousand ills, persuading people who read them into an introspective frame of mind, until by and by they were quite sure that the beginnings of some of these maladies were with them; and on the principle that prevention is better than cure, they proceeded immediately to spend their money on the supposed remedy.

It is very largely upon that common human quality that Christian Science preys. It is a philosophy of the mind, a religion of mental philosophy. There is no evil beyond what one thinks. There are no physical ailments if only one can persuade himself that pain is an illusion of mortal mind. That introspective attitude is turned in another direction, and an endeavour is made to persuade people of the non-existence of the things of which they have been afraid. It is quite enough for some people to read in the paper that a certain form of

cold is epidemic for them to be laid low almost immediately, and they begin precautions against it.

That principle may be applied in a hundred ways — people who trouble themselves unnecessarily, subject themselves to the torment of fear by imagining all kinds of disasters which may come upon them — they may lose their position, lose their income, or some other calamity.

How many people you have found whose only pleasure is the pleasure they find in being miserable! It is really a fact. That is a philosophy with them. They are determined to be miserable in any case. The fear of all sorts of evil brings them into torment. "We walk on the shadow of hill", Mrs. Browning says, "and pant like climbers." The hill is there only in shadow, on perfectly level ground; but we pant as though we were climbing the hill.

That disposition to fear carries us farther sometimes. We read in the Scripture of some "who through fear of death were all their lifetime subject to bondage." I suppose we have all known people who lived in constant fear of death. In one form or another, they had a feeling that Death was in hot pursuit, and that they might be speedily overtaken. Mistakenly sometimes, people try to correct little children by awakening that natural instinct: they are terrorized; someone will get them unless they are good. The poor youngsters are frightened into an appearance of tranquillity, but not corrected of a fault, by the fear of that with which they are threatened.

I have known good people who seemed never to be delivered from the fear of Death. There is a prayer in the Book of Common Prayer asking to be delivered from sudden death. Our Lord came—I will not say how for the moment—to deliver us from all that, and to "deliver them" who through fear of death were all their lifetime subject to bondage." I do not suppose there is anyone here to-night who really wants to die. We sing sometimes of the "sweet by-and-by", and, "What must it be to be there"; but my observation is that the majority of people make every effort to postpone their departure, notwithstanding their ecstatic love of another life. The love of life and fear of death are not unnatural to any of us: the unusual is to be delivered from such fear, and so delivered from bondage.

I once heard a man say—I did not think very much of the remark at the time, but it fastened itself in my mind, and I have often thought of it in later years — that the natural man is a Roman Catholic whether he knows it or not; that Roman Catholicism is the religion of the natural man; that its whole appeal is on the natural plane. It is essentially carnal, and it thrives on carnal qualities. I believe that is true. At all events, it is a religion of fear from beginning to end; people are kept in fear. Repentance is changed to penance, which must be performed lest certain punishments be pronounced if the prescribed penances are omitted. All the way through, men are kept in bondage to fear. They must attend Mass repeatedly and regularly—for fear. Should they fail to do so, should they neglect it and have no opportunity to obtain absolution, they make a quick descent to perdition. They go to Mass, not because they love it, but because they fear the consequences of disobedience.

Purgatory is held before those bound by the chains of Romanism, and all kinds of penances in this life are

required, and prayers for deliverance from the other; and for fear of these things they must do right and refrain from doing wrong, without being taught to love the thing that is right because it is right, and to hate the thing that is wrong because it is wrong; to do right for love of right-doing, and to refrain from wrong from hatred of wrong-doing. Between these two conceptions there is a great gulf fixed.

II.

That, as a preliminary to a little talk on the principle of this text, that **THERE IS NO FEAR IN LOVE**. "Perfect love casteth out fear."

I think it would be rather difficult to define, and by means of any sort of verbal definition to expound the quite profound significance of those simple words. Perhaps they can better be understood if we look for some common and simple illustrations of their application.

I suppose the highest and purest form of human love is the love of a mother for her child. I think if you carefully analyze it, you will find that mother-love requires a higher quality than that of any other kind of human affection. It is a love that is beyond all others, born of sacrifice and of pain. It is a love that, in its very nature, is selfless, unselfish. It is a love that, in its truest expression, is objective. It is a love for someone, an affection that is lavished on another even at the cost of life.

Is there any kind of human love quite so fearless as the love of a mother? Her love antedates the birth of the child; the child is born into a realm of love, and a love that has "cast out fear"—so our Lord Jesus said, "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." And thereafter she is given up to the child, never counting the cost of her ministry, dashing into any kind of danger if the object of her love is in jeopardy of any sort.

I have only to remind you of these things and a procession of incidents will march through your mind which illustrate that great principle: there is no fear in love. "Perfect love casteth out fear."

You notice that I said, the highest form of *human* love is the love of a mother for her child—I said, *human* love. Of course, the only perfect exemplification of true love is in the Lord Himself. "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him." I wonder if it is possible for us to get a glimpse into that deep saying?

We know nothing of the absolute holiness of Heaven. It is impossible for such sinful creatures as we are to understand how the infinitely sensitive nature of God could be offended by sin. Sin is an offence to Him. Moral evil is an abomination to Him. Here was a world lying in the wicked one, a world of wickedness, alienated from God, a world that had hell at its heart, into which the Lord came impelled by love. I do not believe the physical sufferings of the Lord Jesus occasioned Him the greatest pain. If He would be like us, and be a substitute for us, of necessity He must wrap His infinite spirit in our flesh, and must suffer as a man. But you will remember that great saying in Isaiah, "When thou shalt make his soul an offering for sin." It was

the soul of Jesus Christ that made an offering for sin. His body was but incidental to, and the instrument of, that sacrifice. And I do not believe that His suffering for us can be shut up to a point of time, that He suffered merely during the hours He hung upon the cross. He suffered before that by contact with sin through all His earthly existence. His very incarnation, His stoop to the evil of this world, was in itself a sacrifice involving a kind of suffering of which it is not possible for anyone of us to have an understanding. The anticipation of all that, to His timeless mind to Whom eternity was ever present, gives us some understanding of that great saying that "the Lamb was slain from the foundation of the world". I think He always suffered. I think the suffering of God in the person of His Son is coextensive with human history. He suffered to make atonement for our sins: He suffers still as Jesus the Sanctifier in the process of completely delivering us from it.

The love of God was manifested that with that in prospect, with all that it involved, we might have some conception of the depth of His love—that we "might live through him". "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."

There is no fear in that love. I think it might almost be permissible to conceive of the infinite holiness of God shrinking from and shuddering at the presence of the world's evil. If there were anything in the universe that could inspire fear in God, it must have been the fear of evil and of sin which were so abhorrent to His holy nature. Notwithstanding, so great was His love for us that His perfect love cast out fear:

"That was compassion like a god
That when the Saviour knew
The price of pardon was His blood
His pity ne'er withdrew."

And for love of us, He faced it all; for love of us, He endured the culmination, the climax of centuries of anticipated sorrow when He sweat great drops of blood in the garden, yielded Himself to the nails, and presently gave up the ghost. That is the supreme, the ultimate manifestation of love. It is not conceivable that even God Himself should show a greater love than that which He manifested in His love in sending Him to be our Saviour.

That love which He had for us is begotten in us for Him: "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." As He took upon Himself our nature, in the infinitude of His grace He has made it possible for us to become partakers of His nature—not in perfection as yet, that is still for the future; but in the beginning of it. We are of the very nature of God, for "that which is born of the flesh is flesh; and that which is born of the Spirit is spirit." That is a marvellous thing, that these sinful souls of ours should have been so redeemed as to be made at last partakers of the very nature of God, and to have in us the beginnings of that perfect holiness which now is in Him alone.

Because of that, He teaches us to love what He loves, and to hate what He hates. The love of God is shed abroad in our hearts, and among the things we are taught to love are the people who love Him. We find there is a tie that binds our hearts in Christian love; the fellowship of kindred minds that is like to that

above. And we are not only taught to love people, but we are taught to love those qualities which God loves; and in the measure in which that love is developed in us, it "casts out fear."

It is said of the Lord Jesus, "Thou hast loved righteousness and hated iniquity." I said just now that Romanism is a religion of fear and that men are induced to right living by the invocation of the torments of purgatory or of hell. I remember hearing my father once say that he believed the children of God would still delight to serve Him if the devil were dead, and all the fires of hell extinguished. It is true that these terrible realities are there in the background, but "the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should henceforth live unto themselves, but unto him which died for them, and rose again." If we are Christians, we shall do right not because we are afraid we shall suffer if we do wrong: we shall love righteousness and hate iniquity; we shall do that which is right because we love to do that which is right—not because we are driven to a course of righteousness with a whip, but because there is something in us impelling us thus to do, implanted there by the Spirit of God, which gives us a real love for things which are right and true.

How different that is from the Romanist conception! There is all the difference between law and grace, between Sinai and Calvary, between compulsion and impulsion, between that which effects its purpose by external means and that which is the result of internal inspiration.

If that be true, when we make application of the principle, really to love righteousness, we shall not be fearful of the consequences of doing right. I saw a letter from a physician to-day, written to the Canadian Protestant League, desiring membership. He said he had been in conversation with the Editor of one of the city dailies, who was terribly alarmed over the present conditions in Canada. I know the paper, I know the city. This physician said the Editor was terrified, afraid to write what he wanted to write lest the Defense of Canada Regulations should be invoked against him, and he find himself behind the bars.

Why should you or I stop for a moment to consider what it will cost to do right? That ought never to be a consideration with any one of us. Our question ought first to be, What is right? And as soon as we are persuaded of that, that must be done at all costs—though the heavens fall.

Look at this association of ideas: "Herein is our love made perfect, that we may have boldness in the day of judgment." I believe that if we could analyze the emotions of some man to whom some heroic deed is credited, we should find that fundamentally he was led to that exploit by a love of duty, a love of some kind—just as the mother may dash into a burning house without a thought of the flames for herself, but thinking only of that child and how she may save it, so the man whose heart is set upon his duty. Let it be the serving of his country, or the husband and father the duty of serving and providing for his family, whatever form of service it may be, underlying any true boldness, any real courage, any exhibition of real heroism, you will always find as the inspiration of that action the love that "casteth out fear."

"He that feareth is not made perfect in love." *One may have a little love, and a little fear.* The more love one has, the less fear he has. "He that feareth is not made perfect in love." Says someone, "I know, I know that is the right thing to do, and I should like to do it; but it would cost a good deal." That is natural. There is not an indifference toward the object, there is a real love; but it is of a minor quality or quantity, and because he is not "made perfect in love", therefore he still fears. But in the measure in which his love is developed and strengthened, at last it casteth out fear, and he does the thing he ought to do, and wants to do. The "want to" has grown until it has led him to do what he "ought to."

These great principles of the Christian religion, after all, lie at the very foundation of all sound Christian character, and all worthy Christian conduct. In the measure in which we are enabled by the grace of God, and the power of His indwelling Spirit, to love God with all our heart, with all our mind, with all our strength, we shall find the doing of the will of God relatively easy; and so we shall come to an understanding of the Scripture which says, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves; but unto him which died for them, and rose again."

We see how utterly opposed to the very essence of Christianity which is a religion of love from beginning to end, is that religion which would direct men's conduct, and shape their characters, and determine their destinies, solely on the ground of fear.

When Peter and John appeared before the sanhedrin—and let us never forget that in all probability some of the men who then sat in judgment were the same men who had sat in judgment upon Jesus Christ; they had noted how He behaved Himself; they had marked His demeanour; and "when they saw the boldness of Peter and John"—the "boldness," it is said—"they marvelled; and they took knowledge of them, that they had been with Jesus."

I remember one Saturday evening going into a crowded building, some years ago, to hear a great preacher preach. He was rather late in arriving—it was before motor-cars were as common as they are now. The street-car had stopped just outside the building, and he came hastily in. In the course of his address he said, "Down the street a little distance, as I was coming to this meeting, a lady got on the car in evening attire, evidently on the way to some social function. She was in the car for only a while, beautifully dressed, and fitted for the occasion by some expensive perfume. It was really delightful as she came in the car, stayed for a little while, and went out again, and left that lovely fragrance behind her. You know, I think it is something like that the Scripture means when it speaks about our having a savour of Christ about us."

There was a savour of Christ about Peter and John, something about them that reminded those judges of their Master—and *it was not fearfulness: it was boldness.* They were now, by the Holy Ghost Who dwelt in them, filled with that love of God which "casteth out fear"; and when Peter said, I think with a smile on his face, and without a tremor in his voice—this man who had been so much afraid that he had denied his Lord: you remember the threefold confession of his love:

Peter had said it again and again. Now I can see him as they said, "Let us straitly threaten them, that they speak henceforth to no man in this name",—with a smile on his face he said, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

It is really the love of God, and the love of God only, that can and will make heroes of us all.

The "Quints" Fire the "Little Doc"

The quintuplets of Callander brought unexpected fame to the rocky wilderness where they were born and more than a million dollars to their estate. But the Country Doctor who was responsible for their survival has been forced out of his position as their physician. The reason he gives is that the famous "Quints" are not allowed to speak English. Radio listeners will recall that at the last minute they refused to use that language in a widely advertised broadcast, much to the embarrassment of their sponsors. Only had people speak English, they were reported to have said! Children of four years of age do not say such things, unless they have been told to say them. Who put such thoughts in their little heads?

The answer to that question is found in the principle, "The French language, the guardian of the faith." In last week's issue of this paper we quoted from the speech of a French-Canadian Roman Catholic Senator who stated the principle thus:

"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 against the surroundings and 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.'"

Reduced to its simplest terms this means in practice that to speak French is to be a Catholic, to speak English is to be a Protestant. "Let us speak French, let us be good Catholics." Obviously, people who are responsible for such absurdities are not interested in the language of the literature of such great Frenchmen as Victor Hugo, Molière, Beaumarchais, Montaigne, not to mention Voltaire, Rousseau, or even Pascal, Lammenais, or many other representatives of varied and contrasting shades of French life and thought, throughout a long and honourable history.

"French" for such narrow provincialists is not the French of France but the French of the priests, the badge of a little people wrapped in the grave clothes of the past, determined to isolate itself from all outer influences except those that emanate from the Pope of Rome, where French is a foreign tongue!

It is under the aegis of Prime Minister Hepburn's Government that the "Quints" learned French only, and it is under that same government, and at public expense, that hundreds of thousands of little French-Canadian boys and girls are being taught their three "R's" and their catechism in the same language in order that it may be the "guardian of their faith", saving them from English Protestant influences at the expense of English-speaking Protestant taxpayers.

Wake up Ontario!—W.

DOCTRINE AND LIFE

W. GORDON BROWN

We are constantly told by Modernism that "Christianity is a life, not a doctrine." Just what does this mean?

Creeds a Perversion!

For one thing, it reveals Modernism's objection to doctrine, a thing to be seen again and again in any careful study of Modernism. You see, Modernism denies the absoluteness of the Christian revelation, it claims that what truth we have is only relative, and therefore not final. Accordingly, no statement of doctrine can be authoritative.

"Many to-day prefer to leave themselves simply to the compassion of God in Christ—like the Publican in the Temple—without troubling about the theories of the theologians whether Protestant or Catholic."¹

The extreme Modernist will say that all creeds are true in essence (because equally false in statement?).

"I believe . . .

That creeds are but colours, and no man has said
That God loves the yellow rose more than the red."²

"What has the Athanasian Creed to do with Jesus of Nazareth? . . . Is it not a hideous perversion?"³

An English writer has shown that the doctrinal vacuity of much religious instruction has given students slight respect for an intellectual content of the faith.⁴

"The Stay of the Truth"

But if Christianity be a revelation from God, as it claims to be, then there must be a "faith once for all delivered to the saints". Jesus is "the truth"; and His Spirit came to "guide into all truth". The church of the living God is "the pillar and stay of the truth".⁵ Of Einstein's doctrine of relativity, they say that he leaves one thing as not merely relative, namely, light; and "God is light"; Christ is "the light of the world";⁶ and believers may "walk in the light".⁷ If these things be true, we shall have doctrine, and plenty of it, and that doctrine will be the very heart of Christianity. We shall find, indeed, that Christianity is a life because it is a doctrine.

But further, to say that Christianity is a life and not a doctrine, is to claim that we may have religion without theology; that doctrine is not indispensable, although religion is. A prominent educator said: "I love flowers and hate biology. I love religion and hate theology." Modernism seems to have a habit of taking hold of things by the wrong end. Careful thinking will show that some kind of theology is necessary to all real religion, unless, to be sure, by religion we mean simply morality.

"Without a theology Christianity is merely the sentimental blathering of kindly souls."⁸

Doctrine Ever Essential

To come to God—which is religion,—one "must believe that He is and that He is a rewarder of those who

seek Him out"⁹—and that is theology. Indeed, the Bible begins with doctrine: "In the beginning God created the heavens and the earth." So do the Ten Commandments: "I am the Lord thy God that brought thee out of the land of Egypt, out of the house of bondage."¹⁰ The place taken by the Apostles' Creed in many Christian churches is given in the synagogue to the *Shema*, as it is called, which is simply Deuteronomy 6:4, 5; and there the command to love God is based upon the revelation: "The Lord is our God, the Lord is one." What was the core of the preaching of John the Baptist and the early preaching of our Lord Himself? "Repent, for the kingdom of God has come near"¹¹—penitence in view of a theological proposition. At Jacob's well, Jesus

"answered that woman's theological question with the utmost fulness."¹²

"Life Before Work"

Again, Christianity, which is centred in Christ, is not simply a way of living but a way of getting rid of sin; that, indeed, depends on something which Christ did for us, as well as on what He does in us,—which is doctrine.

"Christ did not come to preach the Gospel, but that there might be a Gospel to preach."¹³

"Christianity is a plan, not a moral teaching, but first of all redemption and reconciliation: birth before life, and life before work."¹⁴

"Christ died"—that is history; "for our sins"—that is doctrine; "by the grace of God I am what I am"—that is experience, life.¹⁵

Enriching Doctrine

After one is saved, theology still has a place, it has an increasing place. Josephus said of Moses the Law-giver that he

"did not make religion a department of virtue (as other legislators have done), but the various virtues . . . departments of religion."¹⁶

Doctrine, then,

"serves to enrich our consciousness, to enhance the enjoyment of our salvation, and to make purer communion with the Eternal One possible."¹⁷

Theology need not be "blowing about a dust and noise of creeds", but doctrine, by faith, becomes life, and our "faith works through love".¹⁸

"And a Christian's faith, or the body of truth upon which it rests, is not a burden but a bulwark; not an iron fetter but a betrothal ring; not weights but wings; not a uniform, but a character; not a laboured pose, but a living pulse; indeed the way of faith is not as the track of the laden camel through the desert, but as the flight of a lark in the summer air."¹⁹

(The above article is an expansion by the author of part of the chapter, *The Sibboleths of Modernism*, in the book, *Pagan Christianity*.)

¹Hebrews 11:6.

²Exodus 20:2; Deuteronomy 5:6.

³Matthew 3:2; 4:17; etc.

⁴The late J. G. Machen's last work, *The Christian Faith in the Modern World*, p. 100.

⁵Dr. W. E. Dale.

⁶John Ker, *The History of Preaching*, 1889, p. 9.

⁷1 Corinthians 15:2, 10.

⁸Against Apion, 2:16.

⁹A. Knuyper.

¹⁰Galatians 5:6.

¹¹Dr. T. T. Shields, *The Gospel Witness*, January 12, 1933.

¹James Mackinnon, *The Origins of the Reformation*, 1939, p. 418.

²Edgar A. Guest, *A Heap o' Livin'*, 1918, pp. 158f.

³T. R. Glover, *Jesus in the Experience of Men*, 1921, p. 150.

⁴*The Church Times*, April 8, 1933.

⁵Jude 3.

⁶John 14:6.

⁷18:12.

⁸1 Timothy 3:15.

⁹1 John 1:5.

¹⁰John 8:12.

¹¹John 1:7.

¹²T. L. Harris in *Harper's*, August, 1933.

French Priest Insults English Conductor

A Story by Mr. H. G. Martin

(Mr. H. G. Martin, of Yonge Street Mission, gave a fine address at our annual "get-together" of the Young People's Department of Jarvis Street Bible School last week, and his wife sang beautifully. As we were going down to supper together, Mr. Martin, who is on the Executive of the Protestant League, told me a very interesting, and, I judge, characteristic story, which he had recently heard from a man involved in its action. I at once asked for the story for THE GOSPEL WITNESS, and here it is.—W.G.B.)

Mr. J. B. came to see me on February 20th and told me that he had been discharged from the Army because of physical debility. He had been stationed in Montreal, Quebec, and other points in the Province of Quebec. His last position in the Army was that of recruiting sergeant, which position he held because of his ability to speak French and Italian as well as he speaks English. He said that there is not the slightest doubt but that the Roman Catholic priests are doing their utmost to dissuade young French-Canadians from joining the forces. While he knew nothing of the work of the Protestant League or Dr. Shields, he corroborated statements and observations of Dr. Shields in regard to the Roman Catholic Church being an enemy of the Allied cause, and actually an Axis partner.

Mr. B. was sitting on a Canadian National train out of Montreal a short while ago. At that time he was in uniform. A Roman Catholic priest sat immediately behind him with a young man. The conductor came through the train calling, "Tickets, please." Mr. B. presented his ticket. The conductor then stood by the priest, who ignored him entirely and would not present his ticket. The conductor spoke to him several times in English, requesting his ticket. Mr. B. heard the priest say to the young man beside him: "If he wants my ticket, he is going to ask for it in French." The conductor appealed to Mr. B., asking whether or not he spoke French, and receiving a reply in the affirmative, asked Mr. B. if he would kindly tell the priest that he wanted his ticket. He did so, and the priest replied to him, in French, saying: "We have a French government and the C.N.R. belongs to the Government. If he wants my ticket he will have to speak to me in the official language of our government, otherwise he won't get it." The conductor then explained that he was sorry but that he could not speak French, to which the priest replied in French, "Well, then he won't get my ticket." The conductor asked the soldier what he should do and Mr. B. suggested that he pull the cord and put him off the train. The priest later gave his name and address to the conductor and was allowed to proceed without producing his fare.

The Widow's Mites

Two mites, two drops, yet all her house and land,
Fall from a steady heart, though trembling hand:
The other's wanton wealth foams high and brave:
The other cast away, she only gave.

—Richard Crashaw, 1618-1649.

True Greatness

Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul:
The mind's the standard of the man.

—Isaac Watts, 1674-1748.

Jarvis Street Church

"God in Nature"

A week ago Dr. W. K. Fenton, Medical Health Officer of Etobicoke Township, delivered a very fine lecture in Jarvis St. Church on "The Wonders of God in Nature and in the Human Body", illustrated by still and moving pictures, and accompanied by special and appropriate music. This Christian physician showed how evident is the hand of the Creator in the development of a plant or the growth of a child. Evolution was seen to be impossible. The power that moves nature produced the great miracles of scriptural history. The Creator is none other than our Lord Jesus Christ. Without solicitation, we suggest to churches and societies that an interesting, instructive and inspiring evening is in store for those who are privileged to have Dr. Fenton with them. He may be reached at 3542 Bloor St. W., Islington, Ontario.

Last Sunday

It was another good day last Sunday. The spirit of conviction was specially evident at the evening service. There were confessions of faith and applications for baptism and membership. There was response to the invitation the Sunday before also, when Rev. W. S. Whitcombe was the preacher. Last Sunday night our choir rendered a hymn to a Dutch classical tune, with words composed by our own leader, Mr. W. J. Hutchinson, particularly appropriate to these times, entitled "A National Hymn".

Next Sunday

We expect Dr. Shields back in his own pulpit next Lord's day after two brief campaigns in the States. At the close of the regular evening service we shall hold the last celebration of the Lord's Supper of our present church year. It is hoped that as far as possible every member will be present. A number will receive the right hand of fellowship.

Year End

Our church books close March 31st, and in order to meet all accounts regular subscribers are asked, as far as they can, to make up any arrears. Others who have been specially blessed this past year through the ministry of Jarvis Street Church, may feel they should make a thank-offering. This we shall be glad to receive.

We are receiving fine response to THE GOSPEL WITNESS letter recently sent out and reprinted in these pages, but we are sure we still have many to hear from. Do not delay. Help forward this great work with as large a gift as you can. It will be well used.—W. G. B.

Among Ourselves

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

Rev. Jack Scott, pastor of Forward Baptist Church, East Toronto, is holding a week's special meetings in Tekoa, Georgia. Six or seven churches are uniting in a special soul-winning effort with Mr. Scott as evangelist. Pray for him.

Mr. Bert Cockburn left last week for Louisville, Kentucky, where he is taking further studies, this time in Southern Baptist Theological Seminary.

Last week we mentioned some "extensions" of the Seminary family. We should add that Evangeline Veit, now nearly six months old, is the fine daughter of Mr. and Mrs. J. McGibbon of Courtland, Ontario. Mrs. McGibbon was Beulah Veit.

Rev. D. S. Dinnick is enjoying good times in Scarborough Baptist Church, with increase in attendances and offerings and, most important, a number of conversions.

Rev. John Byers, since January 1st pastor of Victoria Ave. Gospel Church, Hamilton, is heard on CHML every Sunday from 11 to 12 a.m.

This scribe enjoyed preaching a week ago Sunday last in Central Baptist Church, London, Ontario, where he expects to be again next Lord's day.—W. Gordon Brown.

Papal Blessing and Curses

Remarkable Facts

You remember when Chamberlain and Halifax visited the pope the "Holy (!) Father" imparted his "blessing" (?). Shortly afterwards Britain became engaged in the present war. Below we give a few more instances of where the "blessing" of the pope has proved a curse, and vice-versa:—

(1) Pope Pius IX. sent the Golden Rose to the King of the Two Sicilies, and in less than two years he lost his crown and kingdom.

(2) The same pope sent his "blessing" to the Austrian Kaiser, and in less than a year he lost Venetia, and suffered defeat at Sadowa.

(3) The same pope sent the Golden Rose to Queen Isabella of Spain, and in a short time she lost her crown, and died in exile.

(4) He sent the Golden Rose to the Empress Eugenie of France, and in less than a year the Emperor and Empress lost their crowns, and both, later, died in exile, and their only son was killed by Zulus in Africa.

(5) The Empress of Brazil was "blessed" by the pope. She broke her leg three days after, and she and the Emperor were dethroned and died in exile.

(6) The Crown Princess of Brazil was "blessed" by the pope, with the result that her babe was born deformed, and she died in exile.

(7) The pope "blessed" the Emperor of Mexico, Maximilian. He was dethroned and killed by his people.

(8) The pope "blessed" the Emperor's widow. She became a hopeless maniac, and died in exile, quite recently.

(9) The pope "blessed" a steamer filled with nuns en route to South America in 1870. It never reached its destination, every soul perishing.

(10) The pope "blessed" the floating palace bound from Montevideo to Buenos Aires. It foundered two days later.

(11) The pope "blessed" General Boulanger, and in less than two weeks he was in exile, later committing suicide.

(12) Mrs. Sherman, wife of the American General Sherman, received the Golden Rose. It proved fatal, and she died soon after.

(13) Dr. Windhurst received the papal "Order of Christ"; he died in less than a year.

(14) In 1895 the "Archbishop" of Damascus at Vittoria gave the pope's "blessing" to the Spanish troops and fleet, with the result that Spain lost two fleets and two armies.

(15) The Queen Regent of Spain and King Alphonso were "blessed" by the pope. They promptly lost Cuba and the Philippines.

(16) In 1897 the Papal Nuncio "blessed" the grand "Charity" bazaar in Paris. Within five minutes it was in flames, and nearly 150 of the aristocracy perished, including the sister of the Empress of Austria.

(17) The poor Empress of Austria received the Golden Rose. It was her death knell. She was murdered in Switzerland, her only son committing suicide previously, and her nephew losing his throne subsequently; whilst Austria has ceased to exist as an Empire.

(18) King Edward VII. of England visited the pope, and received, as a mark of favour, a signed photograph of pope Leo XIII. At once came news of a reverse to British troops in Somaliland, and the King's health began to fail, and was never restored.

(19) The pope "blessed" Lord Denbigh, the Special Envoy of the British Sovereign. That very day disaster befell the British Army in South Africa, Lord Methuen being severely wounded, and the papists in Parliament cheered the news.

(20) Princess Ena of Battenberg received the pope's "blessing" on her perversion and marriage. Within a fortnight she narrowly escaped death at the hands of a Romish anarchist, some thirteen hapless victims succumbing and eighty others being wounded. Her wedding garments were bespattered with human blood. One, at least, of her sons is afflicted bodily. She has lost her throne and is in exile.

(21) The pope "blessed" Queen Natalie of Servia on her perversion in 1906. She ended her days as a fugitive in exile, her only son, the king, being murdered.

(22) The Queen of Portugal—one of the Orleans—was "blessed" by the pope. Her husband, the king, and her eldest son, were murdered beside her in a carriage, and she and her surviving son escaped—as exiles—to England, throneless. Portugal has been a republic ever since.

(23) At the height of his power, the German Kaiser visited the pope, and received his "blessing." He lost his throne, and has died in exile. Germany became a crushed and humiliated republic.

(24) In 1924 a rich English landowner, Mr. Dyer Edwards, turned papist. In 1926 he went to Rome, was "blessed" by the pope, and in four days he was dead!

(25) In 1926 the pope sent the Golden Rose to the Queen of Belgium. In 1934 the poor king was accidentally killed, and since then Belgium has been conquered.

(26) In 1928 the pope "blessed" the "Italia" airship, and gave it a "cross" to place on the North Pole. The result was fatal. The airship foundered and broke in two, half its crew being lost.

(27) May 29th, 1923, the pope gave the Golden Rose to the Queen of Spain (Princess Ena of Battenberg). In May, 1931, she with her husband (King Alfonso) lost their throne and fled from Spain.

(28) In 1928 the pope "blessed" A. E. Smith, Papal Candidate for Presidency of U.S.A. He was defeated!

If papal "blessings" spell disaster, no less do papal curses produce blessing:—

(A) Pope Pius IX. cursed King Victor Emmanuel, the Liberator of Italy, and also the Italian Government that made Italy free and Rome its capital. The result was the rise of Italy to the position of a Great Power, until the papist Mussolini once again brought her to disgrace.

(B) Garibaldi was excommunicated by the pope for all his patriotic endeavours, especially the overthrow of the Kingdom of the Two Sicilies. He became a hero, whose name is everywhere revered, and to whom noble monuments are erected.

(C) When Bismark and the King of Prussia proscribed the Jesuits, the pope cursed Prussia, with the result that it became a Great Power, overthrew Austria and France, and was for many years the most powerful Empire in Western Europe—until, in an evil day, its ruler fraternized with the pope—as stated in (23).

(D) The papal curses of King Henry VIII. and Queen Elizabeth brought blessings to England, while papal blessings to Ireland have proved its ruin. How carefully, therefore, should British Sovereigns avoid, by all means, any intercourse with the papacy!

From *The Ulster Protestant*, October, 1941.

Quotables

"It is faith alone that justifies; but the faith which justifies never can be alone."

* * * *

"For the lust of power is the mother of heresies."—John Chrysostom.

* * * *

In Romans 8 Nature is "a prisoner listening for the footsteps of the liberator." "None deserve our sympathy and prayer more than those who are earnest for God, but know not how to serve Him"—on Romans 10:2. "Prophecy implies revelation: and God's word is revealed to a man only so far as he believes it"—on Romans 12:6. "The degree to which the success and joy of others causes joy to us, and the converse, is the measure of our Christian life"—on Romans 12:15.—J. A. Beet.

* * * *

"Let us banish from the idea of 'predestination' all thought of a mechanical pagan *destiny*, and use it of the sure purpose of the living and loving God."—Bishop Handley C. G. Moule.

* * * *

"Criticism won the last war. . . . Free speech is really free speech in Britain."—Colonel George Drew.

Bible School Lesson Outline

Vol. 6 First Quarter Lesson 10 March 8, 1942

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

CHRISTIAN FELLOWSHIP

Lesson Text: Romans 15.

Golden Text: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost"—Romans 15:13.

Reading: Romans 16.

I. Fellowship in Hope—verses 1 to 13.

The life of the Christian should not be centred in himself, but in Christ Who died for him (2 Cor. 5:15; Gal. 2:20). To act according to one's own desires and convenience is to let the flesh take control. Having before us the example of Christ, Who did not spare Himself but willingly offered Himself to God (Psa. 69:9; Matt. 17:27; Lk. 9:51; John 5:30; Phil. 2:3-8), we should give ourselves to Him and strive to promote the good of others (Matt. 16:24; Rom. 14:19; 1 Cor. 10:33; Gal. 6:2, 3; 1 John 3:16).

The prophecy concerning the self-sacrifice of Christ is but one example of the truth that the Scriptures were written to give comfort, patience, courage, strength and hope to the people of God (Psa. 119:50; 1 Cor. 9:9, 10; 10:11; 2 Tim. 3:15-17; 2 Pet. 1:19-21).

Harmony, unity of purpose and peace will prevail among believers, if all have the mind of Christ (Rom. 12:16; 1 Cor. 1:10; Eph. 4:2-6; Phil. 1:27; 2:5-8). In spite of differences of spiritual attainment, they will unite with one heart and one voice in giving glory to God. As we are one in the need of the Gospel, and one in receiving the benefits of the Gospel, let us be one in the practice of the Gospel.

Jew and Gentile, as well as strong and weak, should be of one mind. Both should consider their national history in the light of God's revealed purpose. Christ was the evidence of God's faithfulness to the Jew and the proof of God's mercy to the Gentile. As the Jews should glorify God because of His truth, the Gentiles should glorify Him because of His grace (2 Cor. 1:20). The Old Testament, which recorded the prophecies concerning the coming of the Messiah long awaited by the Jews, also foretold blessing through Him to the Gentiles (Deut. 32:43; Psa. 18:49; 117:1; Isa. 42:6, 7). The Church of God is made up of believers of every race and kindred (Acts 17:26; Rom. 16:25, 26; Gal. 3:26-28; Eph. 2:14-18). There is no such fellowship on earth as that which exists among Christians, who love and trust the same Saviour (1 Cor. 1:9).

Hope comes to us from God the Father, the God of hope (verse 13; Psa. 146:5; Jer. 17:7, 8; 2 Cor. 1:3), from God the Son (verse 12, Revised Version, "in whom the Gentiles hope"; Col. 1:27; 1 Tim. 1:1; 1 Pet. 1:3), through the power of the Holy Spirit (verse 13) as He speaks to us through the Scriptures (verse 4; Psa. 119:49). In days of perplexity and uncertainty the hope which we have in Christ is as an anchor which holds the soul steady (Heb. 6:17-20). Teachers might secure information regarding anchors, and by means of this Scriptural illustration teach the value of the Christian's hope. Many have no such hope (Eph. 2:12). Let us take to them the Gospel of hope. Joy, peace and abounding hope will be the portion of all who put their trust in Christ (Rom. 12:12; 14:17).

II. Fellowship in Ministry—verses 14 to 29:

On occasion the Apostle Paul felt justified in magnifying his high office (Rom. 11:13). It was through the grace of God that he became an apostle (Rom. 1:5; Gal. 2:9; Eph. 3:8, 9; 1 Tim. 1:11-14), and a minister of the Lord (Gal. 1:10). Paul compared his service to that of the Old Testament priests. As the priests offered their sacrifices to the Lord, so did Paul present the Gentiles as his offering, which was sanctified, made holy, by the presence of the Holy

Spirit (Num. 8:5-16; Isa. 66:20; 2 Cor. 11:2; Eph. 5:26, 27). As teachers we have the privilege of presenting our scholars to the Lord, bearing them upon our shoulders and our hearts, even as the High Priest had the name of the tribes of Israel inscribed on his shoulders and breastplate (Exod. 28:12, 29; 1 Thess. 2:19, 20).

Paul had good ground for the knowledge that the Lord had used him in bringing blessing to the Gentiles. His preaching had been accompanied by signs and wonders wrought by the Holy Spirit (Acts 15:12; 21:19, 20; 1 Cor. 2:1-4; 1 Thess. 1:5). God honoured the faithfulness of His servant, who had not shunned to declare unto the people the whole counsel of God (Acts 20:27; 26:22), and who had not dealt deceitfully with the word of God (2 Cor. 4:2; 1 Thess. 2:2-4).

Paul's policy was to preach the Gospel where the message was most needed (Isa. 52:15; 2 Cor. 10:13-16). There is no excuse for carrying on the Lord's work with carelessness; let us give our best to Him.

The Gentile believers of Greece and Macedonia were sending an offering for the needy saints at Jerusalem (Acts 24:17; 2 Cor. 8:1-4). In undertaking the visit to Jerusalem to carry thither the offerings Paul was setting his seal, as a Roman steward would do, upon the gifts as being the fruit of the Gospel (Rom. 1:18). Liberality is a Christian grace (Acts 2:44, 45; 2 Cor. 8:7-15; 9:6-15; Heb. 13:16).

Paul had long desired to visit Rome (Acts 19:21; 23:11; Rom. 1:9-13). Some of the believers there were already known to him (Rom. 16:1-15), but it was his ambition to preach the Gospel personally in the Capital city. The Christian worker may confidently go forth at the word of the Lord when he goes in the fulness of the blessing of the gospel of Christ (John 10:4).

III. Fellowship in Prayer—verses 30 to 33.

It is at once the Christian's duty and his privilege to uphold in prayer those whom the Lord has called to teach and preach His word (2 Cor. 1:11; 1 Thess. 5:12, 13; Heb. 13:7). Those who faithfully assist the servants of the Lord will share in the reward (1 Sam. 30:24; Mk. 9:41; Phil. 1:3-7). Such prayer is by no means easy; to pray is to "agonize" as it were, the Greek word suggesting the athletic contest in which every nerve and muscle is strained to the utmost in order that the race may be won. (Col. 4:12; 1 Tim. 6:12).

Effective prayer is usually very definite (Neh. 1:11; Matt. 7:7, 8; Acts 20:24). Paul laid before the Roman saints three specific subjects for prayer: (1) his deliverance from the opposition of unbelievers (Acts 20:22, 23; 1 Thess. 2:15; 2 Thess. 3:1, 2); (2) the success of his present mission, that prejudice might be overcome so that the Jewish saints would not be offended by a gift from Gentiles (1 Cor. 9:11); (3) the blessing of God upon his future plan to visit Rome. Satan still opposes the work of the Lord, so let us strive together in prayer that the Gospel may go forth with power (Eph. 6:18-20).

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