

The Gospel Witness

PUBLISHED EVERY THURSDAY FOR THE PROPAGATION OF EVANGELICAL PRINCIPLES
AND IN DEFENCE OF THE FAITH ONCE FOR ALL DELIVERED TO THE SAINTS.

\$2.00 Per Year, Postpaid, to any address. 5c Per Single Copy.

Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 130 Gerrard Street East, Toronto 2, Canada.

Telephone Elgin 3531.

Registered Cable Address: Jarwitsem, Canada.

Vol. 21, No. 2

TORONTO, MAY 14, 1942

Whole Number 1043

"INIQUITY . . . NOT YET FULL"

When God made promise to Abraham that his seed should be as numberless as the stars, He told him also, "Thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

We have made this quotation to draw attention to its closing sentence, "The iniquity of the Amorites is not yet full." This world, notwithstanding all its warning elements, is ultimately a world of order. Much of the created order is entirely beyond human control, and man is very far from having "dominion over the works" of God's hand. The sun and the moon and the stars proceed in their courses without a fraction of variation. Day and night, sunshine and rain, heat and cold, seed-time and harvest, alternate with unflinching regularity.

We are sure that moral laws are not less invariable and inexorable. The law, "Whatsoever a man soweth, that shall he also reap", is as certain as gravitation. But in all realms there is a more or less extended period between the sowing and the reaping. Hence the fruit of the iniquity of the Amorites does not come to maturity over night, like Jonah's gourd. Time must be allowed for their iniquity to become full.

That principle inheres in the moral order. It seems to us that here we have at least a partial answer to Jeremiah's question, "Wherefore doth the way of the wicked prosper? wherefore are all they happy that deal very treacherously?" It is the invariable rule of the great Judge of all that He will be justified when He speaks, and clear when He judges. Divine justice is never arbitrary either in its appraisals or its actions. God is a God of knowledge, by Whom actions are weighed.

This principle admits, of course, of many applications. Many have wondered why Germany has been permitted to make herself the scourge of Europe and the world for so many centuries. One may ask too why such a fiend as Hitler was permitted to come to power; and equally why, when bombs and bullets destroy the innocent and the righteous, this Hitlerian incarnation

of devilry should seem to be exempt from judgment, and invulnerable to attack.

The answer is in the scripture we have quoted. It is as necessary that evil should be allowed to come to fruition, to be fitted to receive punishment, as that goodness must be matured before it can be rewarded.

Of course the principle applies not only to Hitler: it applies to evil nations and to evil men in general. It applies to Japan and its progeny of murderers; to Mussolini, and Quisling, and all other evildoers. The conditions and the time of judgment are synchronous and will be manifested in due time. David was eminently wise in refraining from vengeance where Saul was concerned. By divine intuition he knew that the sword would fall when Saul's iniquity should be full.

There is another suggestion in the scripture we have cited, and that is that latent evil is subject to the judgment of God. It is a great mystery which cannot be explained but is integral to the divine economy. The Epistle to the Hebrews tells us that Levi was yet in the loins of Abraham when Melchizedek met him; and that in effect Levi paid tithes in Abraham, and that therefore the priestly tribe, even before it appeared, was subordinate to Melchizedek.

The same principle, our scripture suggests, holds in respect to evil. There is a horrible pathological principle illustrative of this truth. The physician knows that certain malignities in the human body must be allowed to work themselves out. "Job's comforters", as we euphemistically call the ugly things which gave him so much trouble, must come to the "full" before they can be lanced. Thus, too, evildoers prepare themselves for judgment. The poison latent in Nazism, and even in Germanism, must be given time to ferment and come to a head, and thus present itself as an object of exterminating judgment. We may therefore be content to let the wicked spread himself as a green bay tree, for him to gloat over his victims, and to boast of his surviving their demise. At such times, and in face of these observations, the afflicted soul may rest in the scriptural declaration, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap."

Hitler and Mussolini, the war-lords of Japan, the Quislings, and all the rest of them, and all evil-doers whether public or private, will as surely be consigned to their own place as Iscariot was to his—and all this will take place when God's fulness of time shall come.

Premier Churchill's Speech

In our view this speech left nothing to be desired negatively or positively. It was full of inspiration for such as had capacity for being inspired. We were particularly gratified by Mr. Churchill's warning that gas would be answered by gas; and that the wickedness of the Axis powers would be adequately punished. We believed at the time of the Armistice—and still believe—that the failure of the Allies to bring to judgment the instigators of the last war was an invitation for the present repetition.

The principle of "an eye for an eye, and a tooth for a tooth," is the only principle upon which governments may safely be founded. It is the principle of the divine government, the operation of which knows no exception. It just as truly underlies Calvary as Sinai. Modernists who repudiate the idea of equivalence and expiation, as involved in the atonement, repudiate the foundation of all moral government. It has but to be remembered that Christ "was made sin for us", for an intelligent mind to recognize that a Substitute of infinite capacity rendered to divine justice in our behalf, the eye and the tooth which the law required.

We believe that it will not be within the power of any government to render adequate punishment to Europe's fiends; that long before it becomes possible for the Allies actually to lay hands upon Hitler, or Mussolini, or the Japanese chief gangsters, millions of lesser murderers will have been "liquidated" either by their victims or their victims' relatives and friends.

We have no sympathy with the moral blindness evidenced at the meeting of the Congregational Union of England and Wales this week, at which a certain Rev. S. Morris Watts is reported to have protested against the promised judgments of Premier Churchill's speech. We are glad Viscount Bennett was present to administer to the gentleman named a well-merited rebuke. It is by such unmoral twaddle as that uttered by this Mr. Watts that the nations have been brought where they are. The time for appeasement is past. The time for punishment — adequate punishment — rapidly approaches.

More Hypocrisy From The Vatican

The following press despatch is taken from this (Wednesday) evening's paper:

POPE BROADCASTS APPEAL FOR PEACE

Doesn't See Any Difference Between Democracies and Hitlerism in War

Vatican City (From Vatican Broadcasts), May 13—Pope Pius XII in a broadcast to-day declared: "We make another appeal for peace to all people without exception."

Speaking on the 25th anniversary of his consecration as an Archbishop, the Pope said:

"Even before the outbreak of war and during the war I always worked with all my power for peace, and I am now giving once more a message of peace."

"I address myself with complete impartiality to all concerned."

The Pope added:

"I know that any practical suggestion is likely to offend either one or the other."

He then urged statesmen to miss no opportunity to make a "peace of justice and moderation. Even if this should not comply with the full aspirations of all."

The headline is not a misinterpretation of the news item. The Pope's "neutrality" ignores all moral distinctions. We cannot agree that biblical Christianity can require anyone to be so neutral as to fail to distinguish between the respective moral qualities of a murderer and the policeman who attempts to arrest him. The truth is, the Pope is not neutral. He never has been neutral. The Roman Church is the enemy of individualism and of individual freedom, and hence of every true democracy.

We may find comfort, however, in the reflection that a holy God will never answer the prayer, whether for peace or war, of a blasphemous pretender such as every Pope, by his very office, is compelled to be.

Premier King's Dilemma

Premier King has long been sowing the wind, and a cloud much bigger than a man's hand indicates that he is soon to reap the whirlwind. We have long since lost all confidence in Premier King's sincerity. We regard him as the arch political manipulator of our day. We are inclined to the opinion that Premier King is about as loyal to Britain as the "no" voters of the Province of Quebec.

We were a little amused to read in a paper from England that Premier King was a man of such high moral principle that, having made a promise that he would never introduce conscription, he could not fail to maintain his position unless "the people of Canada" authorized him to do so. So far as we are able to judge, the "no conscription" promise is about the only promise Mr. King has ever tried to keep.

The Amendment to the Mobilization Act now before Parliament, as we understand it, would do nothing more than remove the restrictive clause which Mr. King deliberately inserted. It does not mean, even if it is carried, that Mr. King will introduce conscription. He will wait until, in his judgment, conscription is necessary! If he does not know now that it is necessary, we see no prospect of his ever learning the truth. He is still jockeying for political advantage, still looking for a storm-cellar in which to hide from the cyclone which his unmoral policies have called forth.

Now that two ships have been sunk by submarines in the St. Lawrence, the war-waves are breaking on the very shores of the constituencies represented by these anti-conscription French-Canadian members of Parliament. But all that makes no difference! The Minister for Naval Affairs, Honourable Angus McDonald, has made the announcement in the House of Commons—and he is himself a Roman Catholic of some sort; but these Romanist Parliamentary puppets refuse to believe that ships have been sunk, or that U-boats are in the St. Lawrence. We wonder if a bomb actually dropped on Cardinal Villeneuve's palace would be sufficient to convince these anti-British rebels of the necessity of a total war effort?

The adoption of the Amendment now before Parliament at Ottawa will make no difference. During the last war, in nineteen-seventeen, this Editor presided at a meeting held in the interests of the late Sir George Foster, a member of the Union Government, in an election campaign where conscription was the issue. We remember Sir George Foster's saying something to this

(Continued on page 6)

The Jarvis Street Pulpit

HOW REAL LOVE MAY BE DISTINGUISHED FROM ITS COUNTERFEIT

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, May 10th, 1942

(Stenographically Reported)

"Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins."—I John 4:10.

Ever since the day in which the sulphurous breath of the serpent spread a haze of deception over the works and words of God, this world has abounded with counterfeits. The devil was the originator of *ersatz*, of which we hear so much to-day, the great producer of substitutes for truth and reality; and by reason of man's native inability to distinguish between the true and the false, between the genuine and the counterfeit in spiritual things, man has been utterly impoverished and completely bankrupt.

You will have noticed in the lesson which Mr. Brown read that we are warned against spiritual counterfeits, and admonished to be on the alert, to try even the spirits, because many false prophets have gone into the world.

Among the virtues which have been the subject of this deceiver's art, none has been more frequently counterfeited than that cardinal virtue which we call love. In my text the divine Jeweller, the Spirit of Truth, lifts the genuine from among the counterfeits, lifts it from among the pasty imitations of divine qualities, as though He would say, "All these are artificial, they are only substitutes; but I will show you a diamond of the first water, a real gem of inextinguishable light: 'Herein is love'."

Then he proceeds to differentiate that genuine quality from all others, and gives us some indication of how we may distinguish the true from the false.

I.

He first of all by implication **DISPLAYS THE GENUINE IN CONTRAST WITH ITS OPPOSITES.** How many substitutes there are for that love of which we have been singing, that love "that will not let us go."

There is, for instance, *an unholy, easy tolerance of evil which masquerades under the name of charity and forbearance.* We are to be patient with all evil-doers, and tolerant of evil itself; and all this we are asked to do in the name of Christian charity.

You may see the principle illustrated domestically. Parents flatter themselves that they are really showing a genuine affection for their children when they substitute indulgences for discipline. They say, "Young people must have their fling. We must not be too particular. We must remember that we ourselves were young." And so the children are allowed to run at loose ends, to come and go as they like; and are brought up with an utter disregard for domestic law or parental authority. Then after a while father and mother wonder that they have so much difficulty with their children. It is not love that thus argues: it is something that is substituted for genuine affection. It is always difficult to exercise discipline, and to insist lovingly upon that which is right.

We are offered the same thing in the realm of politics. We in Canada have been urged to be patriotic, to

show a genuine love of country, and to do nothing which, under any circumstances, could imperil "national unity"; and so in the name of patriotism we have been exhorted to let the devil have his own way in this country—and he has had it. It is characteristic of the time, it is symptomatic of that general attitude of appeasement which has resulted in the breakdown of society everywhere.

It has been true religiously. Religiously, nothing matters. You may be a Mohammedan, or a Hindu, or a Roman Catholic, or a Christian Scientist, or anything you like: they are all equally good. We ought to show toward all these things a broad tolerance! It is the distinguishing mark of the Christian that he loves everyone; and on that plea we are to withhold our testimony, and leave everything to the powers of darkness that they may have their own way. That is the kind of thing that is preached from many Christian pulpits in this city.

In this same epistle we are warned that there is a kind of service of the lip which is substituted for an emotion of the heart. If you talk much about love, some people imagine you are a Christian. "Love not in word", says the Scripture. How often have I seen it in the last twenty years, as people have come to me and shaken their fist in my face in the name of the love of God: "What we need is more love." But love is something more than lip service. That is only a substitute for the real thing.

Not infrequently actual treason to the truth is put forward as a love of the faith, and love of God. We are supposed to be silent when everything we know to be true, the things we love, are thrown overboard—and all in the name of love!

II

But **TRUE LOVE**, our text says, **DOES NOT ORIGINATE WITH MEN.** "Herein is love, not that we loved God." Do not look at yourself; you will not find it there. Our human nature has become so alienated from God that, of ourselves, we are incapable of loving Him. I know there is a profession of love for God, but what sort of God? Men make their own gods. Because they cannot make their hearts love the one true God, they make for themselves gods whom they can love. That is the philosophy of paganism: they that worship them are like unto them. Men become like the gods they worship; and because human nature has no capacity for loving the holy, it sets itself up to worship in place of God that which is opposed to God.

That is the philosophy of Romanism and of sacerdotalism of every name. It drags God down to the human level, and makes God to be a merchant who sells salvation for a price. I have been reading much about it

lately, of the exhortations of prelates of one rank and another, not to be loyal to God, nor to love God, but to be loyal to "mother church"—which is a substitute for God; and a gross caricature of God.

The boastful "intellectual" is no better. He makes for himself a god, sets before himself a conception of his own formulation, and calls that the truth; he worships that in place of God. And so on through the whole range of human affection. We are not capable of loving God of ourselves.

We are just beginning to find out what we did not know before: how much we have been dependent upon other parts of the world. I suppose thousands of motorists rolled over the road, and never thought to consider where the rubber in their tires came from. They supposed it came from Ohio, or somewhere near at hand. They did not know it came from the rubber forests of Burma, or Malaya, or somewhere else, far away. Now we know. Now that the enemy has taken possession of these sources of supply, we are asking ourselves, What can we invent in place of the thing that the enemy has robbed us of?

That is what has happened spiritually. The enemy has come in like a flood, and has taken possession of these human natures so as to render us incapable of rendering to God an acceptable loving service. Practically all of our human nature has become "occupied" by the enemy. "Not that we loved God." That is the master-heresy of the day, and of all other days, to suppose that that which belongs to God, can originate with you or me. "Not that we loved God." "Whosoever loveth is born of God", and unless we are born of God we are not saved; and we are not saved unless somehow we are made to love. And we cannot love of ourselves. It is just another way of saying that salvation is of grace, and of grace alone—"not that we loved God, but that he loved us."

How often have I told you in one way or another that that is the distinctive, the unique, revelation of the gospel, that God loves us. No one ever dreamed it until God told us that it was true.

III.

TRUE LOVE, THEN, IS OF HEAVENLY ORIGIN. It comes down, like every good and perfect gift, from above. God has loved us.

God loves the unlovely: you and I do not. We cannot. We look for some lovely thing to inspire our affection. But God's love is directed toward the spiritually unlovely. Spiritually, there is nothing lovely in you or in me; but the very opposite. Yet in spite of our unloveliness, God loves us. I say that to everyone here to-night. It is a truism, it is the simplest thing I can possibly say; yet it is the one thing that people are slow to believe, that God—you man, down there; you woman—God loves you. We cannot understand it, but He loves the unlovely.

And if you would analyze your own feelings, I think you would be forced to acknowledge that in loving us, He loves the unloving as well as the unlovely. We do not love God of ourselves. We have run away from Him, we have done everything we possibly could against Him; but in spite of it all, this simple text says that God loves us. Perhaps no one else does. It may be that you have not much at home. You may feel you are left pretty much alone. But if no one has taken knowledge

of you, or has any concern for you, my message to you is that God loves you.

There is a tale told in the life of D. L. Moody, which was, I believe, substantially as follows: When he was in Great Britain he met a young man by the name of Moorehouse. He passed a compliment to him, and said, "When you come to America, you must come to see me in Chicago, and preach for me." He did not think anything more about it until one day when he was surprised by young Moorehouse's turning up in Chicago. He said he had come to accept Mr. Moody's invitation to preach for him. Moody was upset. He did not know how far he could depend upon this young fellow, but he had asked him and so turned him loose, and went away to preach elsewhere himself.

When Mr. Moody returned at the end of the week he said to his wife, "How has the young fellow done?" "Wonderfully well." "What was his text the first night?" "John three, sixteen: 'God so loved the world, that he gave his only begotten Son.'" "How did he do?" "Wonderfully. I do not think I ever heard anyone preach like that. I never heard you preach like it." "What was his text on Tuesday night?" "Just the same. 'God so loved the world, that he gave his only begotten Son.'" He asked her of every service, and she said, "He had the same text every night, and every night he had one theme, the love that God has for us." "Well", said Moody, "what did he say?" "He preached differently from you. You preach that God loves us under certain circumstances: he preached that God loves us under all circumstances, never assumes any other attitude toward us. He always loves us."

Moody heard young Moorehouse preach, and it transformed his ministry. Ever after that he preached in some way or another of the love of God. A very simple truth, but a truth that would transform the life of everyone here this evening if he could believe it, if you and I could believe it. If we believed the love that God has for us, who are ourselves unlovely and unloving and humanly unlovable, it would change our attitude toward God.

You have heard someone, perhaps a casual acquaintance, but someone who loves to spread good news instead of bad say to you, "I heard someone speak of you the other day." "You did?" "I heard Mr. So-and-So express his high regard for you. He said he had profound admiration for you." "For me?" "Yes, for you." Did it have any effect upon you? The next time you met that person, instead of meeting him or her with an impassive, expressionless face, you greeted him with a smile. You said to yourself, Someone told me that person likes me, and it is about time I reciprocated.

If you and I could every day remember—and every night too when the sun is down and the stars are hidden, and there is nothing but blackness everywhere—if in our heart of hearts we could say, It is all right; God loves me anyhow, what a difference it would make! Or someone speaks evil of you—and it is not very pleasant to hear of someone who is not your friend,—what a comfort to turn away, and to be hidden secretly in His pavilion from the strife of tongues, and to be able to say with the deepest conviction of your soul, I am abiding in the love of God. How wonderful that is for those who really know it to be true! What a revolutionary effect it would have on the life of many if only we could believe it!

IV.

How may we believe it? BY WHAT MEANS MAY WE BE CONVINCED OF THE LOVE OF GOD? My text tells us: "Herein is love, not that we loved God, but that he loved us"—and what else?—"and sent his Son." It is said in the context: "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." A preacher is at a great disadvantage in repeating something that people have heard with their ears a thousand times but have never yet believed. They say, "That is an old story." No, this is not! This is the most remarkable, the most extraordinary news ever published.

Was it a year ago that Orson Wells had some performance over the radio that put terror into the hearts of a multitude of people? It illustrated the credulity of people. There were visitors from Mars, if you please, from another world, who had come to make war on this. Some people, listening over the radio, actually believed it—millions were upset, and thousands of telephone calls reached the radio station and newspaper offices. It would be an extraordinary story if anyone, I care not who, could come from Mars, or from any other world to this. You would want to go to see him though he came in a rocket-ship. The illustrated sections of the papers are full of things like that; and thus they prey upon the minds and imaginations of the people.

But here is a true story, and I say there has never been anything like it in all the history of the race, that God, the Creator of all worlds, sent His Son to this one. We did not ask Him to come. No invitation was sent Him. No prayer was offered that God would come. On the contrary, this wicked world did not want to have any relationship with God at all. He came of Himself. God sent His Son into the world that we might live through Him. That is the proof of the love of God.

But not the only proof. He sent His Son "to be the propitiation for our sins." When I had been in Jarvis Street but a Sunday or so, a man wrote me a letter. He was President of the Alumni Association of a certain university, and he and his wife were members of this church. Before I had ever spoken to them, they took it for granted that I was not particularly favourable to their *Alma Mater*. The letter ran something to this effect: "I should like to understand my Pastor if it is possible, and I should be most grateful if you would grant me an interview. I want to talk some matters over with you." The appointment was made, and he and his wife came to see me.

What do you suppose this supposedly intelligent man said? "Did I understand you correctly last Sunday evening to say that Jesus Christ had to die in order to make God willing to save sinners?" I said, "I cannot vouch for your understanding. I have not the remotest idea what you understood me to say. But I could not say anything like that even in the wildest nightmare possible." "I so understood you." I replied, "Of one thing I think I may legitimately boast: I speak English. And I think I am usually able to make myself understood. My dear sir, have you never read the sixteenth verse of the third chapter of John, that the coming of Jesus Christ, with all that it meant, was the supreme proof of the love of God? He did not come to make God love us: He came because God did love us. His advent and His sacrificial death were the supreme manifestation of that truth."

Again I say, that is distinctive of the Christian revelation. Pagan religions conceive of a god who must be propitiated, appeased, by those who have offended him. But God does not need to be reconciled to us: He is already reconciled. We need to be reconciled to God; and He sent His Son "to be the propitiation for our sins." That is to say, He took the penalty of our sin upon Himself. The philosophy of salvation is simply that God, at His very heart, is a suffering God; that God Himself paid our debt, atoned for our sin, became Himself the propitiation, the expiation—of your guilt and mine; and thus removed every barrier, for God cannot deny Himself. He cannot be untrue to Himself. If He were untrue to Himself, He could not be true to us. Hence because the love that He shows us is part of, an element in, His infinite holiness, He loves us.

But He loves truth, and justice, and righteousness, as well; and, loving them, He provided a propitiation, a way whereby He could "be just, and the justifier of that that believeth on Jesus."

I drove past the jail the day before yesterday, came along that little curve where pedestrian traffic is prohibited. I looked up at the bars, and recalled the names of a number of men who had spent their last hours within that dark and dreadful place, men who had violated the law and whom society had reckoned were no longer fit to live. The organized will of the people said, "Put him out of life." I have often, when reading court cases of men who have fallen under the condemnation of the law, thought, How dreadful! Nothing can help them. All the millions of earth could not buy a pardon. The public conscience would protest against the pardon of the guilty. The man had committed murder, and must expiate his guilt.

In such a case, it is awfully dark! A friend of mine years ago was Pastor of the man who was Minister of Justice of this Dominion at that time, a distinguished lawyer. This Minister of Justice was a deacon of my friend's church, a lovely Christian man. They were very intimate friends, and often visited together and had the most delightful Christian fellowship.

In that city a man was found guilty of murder, and sentenced to death. A petition of some sort was circulated, praying for clemency; and this minister, with one or two others, had been selected to go to the Justice Department and present the plea, and to ask for executive clemency. My friend told me his story. "I went into the office of the Minister of Justice with my colleagues. He sat at his desk, and bowed rather sternly and coldly, but without recognition. He did not call me by name, but behaved as though he had never seen me before. We presented our plea, and asked for mercy for the condemned man. My deacon was not my deacon now; my friend was not my friend. He was the incarnation of impartial, inexorable justice. When we had finished our plea he said, 'Gentlemen, the Cabinet has already reviewed the evidence in this case, and reached a decision. I regret to have to inform you that the law must take its course.' He rose and bade us good morning. We filed out, and I said to my colleagues, 'What a terrible thing it is to be under the law. No one can help.'"

That was your case and mine: no one could help us but One Who was infinite in every quality of His being, Who was Himself God. And so into His capacious soul He was able to receive the sorrows of the world. By

the value of His indissoluble life He was able to make amends, make expiation for the sins of the world. So this God-man, Who was Deity incarnate, took the world's sin upon Himself, dying in our room and stead, the Just for the unjust that He might bring us to God. "Herein is love, not that we loved God"—we did the opposite—"but that he loved us, and sent his Son to be the propitiation for our sins."

The debt is paid. There remains nothing to be done but to receive and believe the truth. Then by the power of the Holy Ghost these natures of ours are changed "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Will you go home this evening with this simple a.b.c. of the gospel, saying in your heart over and over and over again, "God loves me. God loves me." Then as you pray to-night ere you sleep, if God should take you safely home, will you not bow your knee before God and say, "Dear Lord, above everything else I thank Thee for the truth that Thou dost love me." Keep on saying it, and believing it, and rejoicing in it. That is salvation.

Let us pray:

O Lord, we have heard it thousands of times, and yet we fear that even those of us who are Thy children have only partly believed it. Oh that we could believe to-night, every one of us, the love that God has for us; that we could cast ourselves upon this great truth, and find rest for our spirits. The Lord bless us, and save us every one, for His glory's sake. Amen.

PREMIER KING'S DILEMMA

(Continued from page 2)

effect: "Sir Wilfrid Laurier says that if he is elected, he will not rescind the Conscription Act. I believe Sir Wilfrid Laurier is perfectly sincere in so saying. He will not rescind it because he will not need to rescind it. No act of Parliament will enforce itself. There are hundreds of laws on the statute books of which we hear nothing, and which are never invoked. To defeat conscription, all you have to do is to elect a Government that is opposed to its principle. You may then be sure that conscription will never be enforced."

We do not of course pretend to have reproduced the exact words of Sir George Foster: we have written only the substance of what he said. The same principle holds now. The rescinding of the restrictive clause of the Mobilization Act puts the Canadian Government under no obligation to enact conscription. It is merely the complement of the plebiscite vote, which gives legal effect to the plebiscite, and sets the Government free to do as it likes; and since Quebec does not like conscription, Premier King will not like it either. If, for the sake of placating the rest of Canada, any kind of conscription measure should be passed, we may be sure that the provisions for exemption will be so broad as to leave double doors wide open for the serfs of the Hierarchy to escape their duty.

Premier King is an astute politician; and that is about the best that can be said of him.

The French Testament Campaign

A large pile of several hundred French Testaments is before our eyes as this article is written. Safely locked away in another room there is the balance of a thousand French testaments, for some have already been sent out to our pastors. As we look at them, the thought comes

to our mind again and again: what will become of them? Will they be burnt to ashes in the palatial residence of some fanatical priest intent on obeying the letter of his Cardinal's command? Or will they be among that good seed that falls into good ground and brings forth some an hundredfold, some sixtyfold, some thirtyfold? Who knows, save the Lord of the Harvest? On His sure promise we rely: "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Already we have seen the evidences of the blessing of the Lord upon His Word in French. Three years ago our Convention was profoundly stirred by the glowing testimony of a French-Canadian sister, Mrs. Richer; as she told how she came from the darkness of Romanism to the light of the Gospel. Many others are now reading the same Word of God in their mother tongue. Yesterday a letter from one of our missionary pastors in Quebec told of still another man who has come to a personal knowledge of Christ through reading the Word. He is keenly interested in seeing that his neighbours receive and read French New Testaments and our pastor now writes that this brother's wife has come to the assurance of her salvation. And so the Seed is sown and the Word is blessed in spite of the Cardinal's Bible-bonfires.

The same pastor referred to above is planning a still more extensive campaign of visitation than last year among the French-Canadians in his neighbourhood. That is his answer to the Archbishop's communiqué. Still another of our pastors writes of his more extensive tract and Testament distribution followed up by intensive visitation. We do not give names and places lest the enemy should be forewarned, but all these men are prepared to meet even more bitter opposition than before. They count on the prayers and support of God's people.

A most hopeful and encouraging piece of news is that a young lady from one of our Sunday Schools—that is very liberal in its giving, that of Long Branch—is going to the help of one of the causes in the North with a view of perfecting her knowledge of French and so of giving herself to French-Canadian evangelization. She has already proved to be of valuable assistance last year and looks forward again to emulating the Apostolic example of working with her own hands in order to give out the Word from door to door. How few are the labourers! Thank God for this added worker. We pray that other Sunday Schools and churches will, in years to come, make similar contributions. Human capital—consecrated, trained men and women—is the greatest of all gifts. Oh for more of them!

To-day a pastor of a church near a large military camp came in to secure some French tracts. He has made contact with a number of French-Canadian soldiers to whom he has given Gospel literature and New Testaments in French. He told an enlightening incident about one of these French-Canadian soldiers. This lad read the New Testament offered to him and it led him to accept Christ as his own Saviour. But at the next church service he did not appear, nor at the service of the following Sunday. The third week after, three French-Canadians in uniform appeared, but the lad who professed conversion was not among them. They inquired if that church was where "Jos. P———" had been saved. They too wanted to be saved, they said. But where was "Jos. P———"?" "He won't be out on Sunday again," the soldiers said.—"He went back

to camp and told them he was saved so they made him a 'batman', in order that he cannot come out on Sunday." In some places in the Canadian Army the hand of Rome is strong enough to work against those who preach and teach the Gospel.

Last week this office received twenty-five thousand tracts from the printer. Over and above these, this missionary printer—a Christian man who has used his skill in Africa for the printing of the Word in the native dialects—sent us free of charge, as his personal contribution, five thousand tracts of his own design, and an attractive one it is. It has the advantage of brevity, attractiveness, and best of all it is nothing but a compilation of Scripture verses. We pray that God may abundantly bless these little messengers as we sow them broadcast in French Canada.

There has been a splendid response to the recent articles in this paper exposing the Cardinal's communiqué. We print herewith a few of the encouraging letters we have received. We are confident that we shall have many more. Do not put it off—write to-day and have some share in putting the Word of God in the hands of French-Canadian Roman Catholics.

Last week we sent out to every pastor in the Union a concrete definite plan whereby every scholar in all our Sunday Schools might have his or her share in purchasing French New Testaments for our fellow citizens. The plan has already been used successfully in one of our Sunday Schools and was suggested to the secretary of the Union by the superintendent of that School. We hope that the "Dime Banks", which we have been sending out at the request of the various pastors and Sunday School superintendents, will come back well loaded. It takes two dimes to purchase a French Testament. But we are hoping for something greater than financial help, much as we need it. We are hoping that the boys and girls in our various Bible schools will be aroused to this great missionary field in their own Dominion and that as they pray and give now, they may, in the years to come, consecrate their lives and talents to the almost neglected work of making Christ known in French Canada.

The day after we sent out our circular letter, with the suggested plan for missionary givings in our Sunday Schools, one of our pastors wired to send him twenty-five Dime Banks. Since then we have received a number of other requests by letter and telegram and we now have on hand a goodly supply to meet the still greater demand.

We should like to take this opportunity of impressing upon leaders of Young People's groups and Sunday School teachers the tremendous importance of recruiting soldiers for the banner of the King of kings. Every activity, in our churches, seeks to exalt the Lord Jesus and win boys and girls and young people to Him. Let us not be guilty of neglecting to train pastors and missionaries for the future. The place to begin is in the Sunday School.

Nothing will be of greater satisfaction to those upon whom the weight of the Cardinal's condemnation falls than the assurance that our churches are thoroughly aroused by this challenge and are determined to intensify the support of their efforts. Let us not sin against them by ceasing to pray for them and we invite those who pray to make known their practical interests by writing the Union of Regular Baptist Churches, 337 Jarvis Street, Toronto, Canada.—W.S.W.

A FEW MORE RESPONSES

St. John, N.B.,
May 4th, 1942.

"Dear Sirs:

Responding to the splendid article re the Bible-Burning Cardinal written by 'W.S.W.' in THE GOSPEL WITNESS of April 30th I am enclosing a money order for \$5.00 to help scatter the Word of God among the ignorant and deluded French Romanists. It seems to me something to wonder about that so many intelligent Roman Catholic scholars allow themselves to be imposed upon by such absurd and ridiculous doctrines as those which Rome teaches. I wish you every success in your answer to the Cardinal's challenge and threat and hope and pray he may soon realize, like Hitler, that he has undertaken the impossible. May God bless your efforts in this respect.

"An Incredible Blight"

London, Ontario,
May 3rd, 1942.

"Dear Mr. Whitcombe:

Please find enclosed \$2.00 for the purchasing of French New Testaments for Quebec and count it a privilege to do so. The Word says, 'If the enemy hunger feed him and in so doing thou shalt heap coals of fire upon his head', and if he refuses the food then he is condemned also. I am very glad the old Devil is being stirred up. While reading of the doings of former days it seems incredible that our land should be so cursed with such a blight.

Newmarket, Ontario,
May 4th, 1942.

"Dear Brother Whitcombe:

Having been thinking and praying about your greatly needed work of giving *Free* New Testaments to French-Canadians the enclosed \$2.00 is to help it forward.

May God use your efforts for a mighty pulling down of the strongholds of Satan.

Special Meetings at Sarnia

Rev. Hal MacBain writes: "We had a great time at our special services with Rev. John Hunter from Essex. We had fine crowds throughout the whole two weeks. On Sundays the church was packed to capacity with extra chairs in every available space. Mr. Hunter is a great preacher and brought some powerful messages which will long be remembered in Sarnia. His presence among us was a source of great inspiration and the pleasure of the people in his ministry was evidenced by the enthusiastic way in which they supported the meeting. There were two professions of faith in Christ and scores of others were reached for the first time by the church. We have reached many new families through the meetings and are hoping to see even greater results as we follow up that which was started through the campaign. This past Sunday night we had a baptismal service in which three candidates followed the Lord in baptism. This winter has been the most prosperous time in the history of the church and God has been blessing in a remarkable way in all departments."

ANNIVERSARY DAY, MAY 24th

Remember the double Anniversary Day, May 24th, as announced last week. Building Fund Anniversary envelopes will be sent members by mail, and will be in the pews for non-members. The Pastor will be in his vestry from two to six Saturday afternoon to receive the offerings of those who call to see him. Those who cannot come may put their offerings on the plate at either service on Sunday.

Bible School Lesson Outline

Vol. 6 Second Quarter Lesson 21 May 24, 1942

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

THE DEATH OF ABSALOM

Lesson Text: 2 Samuel 18.

Golden Text: "Would God I had died for thee, O Absalom, my son, my son!"—2 Samuel 18:33.

I. The Battle—verses 1 to 8.

Absalom had stolen the hearts of many of the men of Israel (2 Sam. 15:6), yet a great number remained loyal to the king and espoused his cause; such a multitude, indeed, that it was necessary to organize them into divisions under three leaders. Joab and Abishai were David's nephews, the sons of his sister Zeruiah, and they had already become trained leaders (1 Sam. 26:6; 2 Sam. 2:18; 3:22; 1 Chron. 2:15, 16). Ittai the Gittite had but recently joined David (2 Sam. 15:19-21). In this day of apostasy and spiritual declension Christians everywhere should rally to the banner of Christ with renewed consecration and devotion (Eph. 6:10-17; Jude 3; Rev. 2:17).

The personal safety of King David had now become a matter of supreme importance to the Israelites. They did right to honour their king (1 Sam. 10:24; 2 Sam. 21:17; 1 Pet. 2:17).

David's tender solicitude for his son found expression in the orders issued to his captains. They were to deal gently with the young man Absalom, for the father's sake. No stronger ground for the appeal could have been found. For Christ's sake we can forgive our enemies (Eph. 4:32; Col. 3:13), we can suffer patiently (2 Cor. 4:11; Phil. 1:29), we have union and power in prayer (Rom. 15:30), we can labour and serve (Rev. 2:2, 3) and for His sake we can be counted fools, yet rejoice (1 Cor. 4:9-13).

David set his forces in array to quell the rebellion, but yet he loved the rebel. Our God in His holiness hates sin, yet ever loves the sinner (Psa. 45:7; Ezek. 33:11). This should be the Christian's attitude toward his fellowmen (Gal. 6:1; Jude 22, 23).

The charge concerning the safety of Absalom's person arose primarily because of the father's amazing love toward his disobedient, unworthy child. It may be, too, that David felt partly responsible for his son's waywardness in that his reluctance to forgive Absalom fully had made reconciliation much more difficult (2 Sam. 14:24, 28). Again, Absalom was still unrepentant and not ready to die.

II. The Burial—verses 9 to 18.

The forests of Ephraim made flight for the vanquished rebels most difficult (Josh. 17:15-18). Absalom was soon overtaken by the servants of David. A sinner cannot hope to escape from his doom (Gen. 44:16; Num. 32:23; Ezek. 18:20; 1 Thess. 2:16). Absalom's long flowing locks, the emblems of his pride and beauty, got caught in the thick boughs of a great oak, and the prince was soon captured (2 Sam. 14:25, 26; Prov. 11:2, 3; 16:18; 29:23).

Joab disobeyed the king's command to deal kindly with Absalom. It may be that he was seeking glory for himself by capturing the chief rebel (John 5:44; 12:43); his deed was not forgotten (1 Kings 2:5). To obey the Lord's word without question and without reserve should be our chief concern (1 Sam. 15:22; John 14:15, 21-23; 1 John 5:3). However, by the law Absalom deserved to die (Exod. 20:13; Deut. 21:18-21; 2 Sam. 13:28, 29). Joab might have been acting in a disinterested, dutiful and patriotic manner, looking upon Absalom not as a son but as a rebellious prince who was plotting against the king. No faithful Israelite was safe while Absalom lived. There are times when principles rather than personalities must guide us, and when our loyalty to the truth must not be hampered by sentiment.

One cannot but admire the staunch loyalty of the messenger who informed Joab of Absalom's plight. He could not be bribed with money or with promise of promotion to disobey the word of his king. The girdle would have been a mark of honour (1 Sam. 18:4), but he preferred to speak and act the truth (Prov. 12:20, 22). His belief that no matter would be concealed from the king kept him from sin (2 Sam. 14:20). Men to-day need a keener sense of the omniscience of God (Gen. 16:13; 2 Chron. 16:9; Job 34:21; Psa. 19:9; Jer. 16:17; 1 Pet. 2:12).

Absalom came to an inglorious end. His remains were cast hastily into a pit and buried beneath the stones hurled by the crowd as a mark of indignity and contempt (Josh. 7:26; 8:29). The pomp and fame which he was expecting were strangely lacking. The people fled to their tents, fearful of the results of the deed. Sin makes cowards of us all (Gen. 3:7, 8).

III. The Bewailing—verses 19 to 33.

We are not told why Joab wished to restrain Ahimaaz, David's appointed messenger (2 Sam. 15:27, 36; 17:16-21), and yet encouraged Cushai. Ahimaaz hesitated to tell David the bald truth, while his companion spoke more frankly (verses 29, 32).

David expected good tidings from the mouth of Ahimaaz since the messenger was a good man (1 Kings 1:42). David's reasoning was not sound (1 Kings 22:8), but his anxious heart caught at the least straw of hope. But all things work together for good to those who love God (Psa. 112:7; Prov. 1:33; Rom. 8:28).

The sorrow of David over his beloved but erring son is illustrative of the deep and heavy anguish which our Saviour experienced because of sinful men, whom He loved in spite of all their waywardness (Isa. 53:3-5; Lam. 1:12; Matt. 26:38). The love of our Saviour for lost humanity is seen at Calvary (1 John 4:9, 10).

"Did e'er such love and sorrow meet,
Or thorns compose so rich a crown?"

The man after God's own heart expressed the willingness to die in the place of his son, had that been possible (1 Sam. 13:14; 2 Sam. 19:4; Acts 13:22). The word of the Lord that the sword should not depart from David's house was already being fulfilled (2 Sam. 12:10). Our Lord was not only willing to die for us, but He was also able to take our place and endure death for us, the Just for the unjust, that He might bring us to God (Gal. 1:4; 1 Pet. 2:24; 3:18; 1 John 2:2).

BOOKS BY DR. T. T. SHIELDS

"The Adventures of a Modern Young Man"	\$1.00
"Other Little Ships"	1.00
"The Plot That Failed" (The story of Jarvis St. Church)	1.00
"The Oxford Group Movement Analyzed"05
..... 25 copies	1.00
Russellism or Rutherfordism (103 pages)35
"Why I Believe the Rapture Cannot Precede the Tribulation." Also "The Meaning of the Parousia". In Booklet of 32 pages10
..... 20 copies	1.00

SERMONS ON THE WAR

Sermons on the War preached in Jarvis St. Five cents each single sermon or any 25 for \$1.00 post paid from THE GOSPEL WITNESS, 130 Gerrard St. E., Toronto, 2, Canada.