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## The Jarvis Street Pulpit

### THE EYES OF JESUS

A Sermon by Dr. Robert McCaul, of Brooklyn, N.Y.

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, July 29th, 1951

(Electrically Recorded)

"His eyes were as a flame of fire." Rev. 19:12.

Prayer before the Sermon, by Dr. Shields.

Thou hast told us, O Lord, that the fear of the Lord is the beginning of wisdom. We would be wise, and therefore we fear Thee. And we would fear Thee with a filial fear, the fear of children who fear to grieve the father who loves them. There is forgiveness with Thee that Thou mayest be feared, and we all have need of forgiveness, for all have sinned and come short of the glory of God.

We thank Thee, O Lord, that Thou hast made provision for our cleansing, that the blood of Jesus Christ, God's Son, cleanseth us from all sin; and that it is now our high and holy privilege to come into the presence of the Holy One Himself. Thou art of purer eyes than to behold evil, and Thou canst not look upon iniquity, yet, the propitiatory covering of the cross not only hides our sins from Thine omnivident gaze, but washes them all away; and we thank Thee that those very qualities; Thy justice, Thy truth, Thy righteousness, Thy dreadful holiness—these very qualities which once we feared, and trembled to contemplate, are now enlisted in our salvation, and are made our friends and protectors. It is because Thou art true, because Thou art the God that cannot lie, we are able with such complete assurance this evening to bow in Thy holy presence and know that we are accepted in the Beloved. Indeed, we are complete in Him, Who is the Head of all principalities and powers. Lord help us to revel in the provisions of Thy grace, and to rejoice that it has pleased Thee to stoop for our uplifting, to become man that we might become the children of God.

We are here this evening as needy people. We do not know the need of each other, nor indeed do we know what we need ourselves. And yet we delight to believe that the Spirit maketh intercession for us with groanings which cannot be uttered. We pray Thee to hear the inarticulate cries of needy men and women this evening, for Thou hast said, Delight thyself also in the Lord; and He shall give thee the desires of thine heart. We pray Thee to grant us our desires, even though we have no language in which to make request for such fulfilment of Thy promise.

Look upon every one this evening—the person who has domestic care, upon another who is troubled in business, upon parents who are anxious about their children, upon

others who, perhaps are groping for a fuller light. Whatever our requirement, out of the immeasurable fulness of grace that is in Christ Jesus, enrich us every one.

We thank Thee for this privilege of gathering of a Lord's Day evening in this place of worship, that we may magnify the Lord, and exalt His name together. Well do we know that it is a good thing to give thanks unto the Lord, and to call upon His name. Help us, therefore, this evening that we may worship Thee with thankful hearts.

We commend to Thee the whole household of faith, of every race, of every nation, and of every tongue. Be mindful of every one who ministers the word of life, whether privately or publicly, whether to the few or the many. May the power of the Holy Ghost accompany the testimony of Thy people wherever they lean upon Thy promise that they are to be witnesses unto Thee in Jerusalem, and Judea, and Samaria, and unto the uttermost parts of the earth.

Some, O Lord, whom Thou lovest, are sick. We pray Thee to minister to them. We thank Thee for the measure of restoration Thou hast given to some. We pray Thee to continue the progressive work of healing.

Now, O Lord, we have come, as the people gathered in the household of Cornelius, and we would say in the presence of Thy servant who is to be Thy messenger this evening, Now we are all here present before God to hear all things whatsoever are commanded thee of God. Give us listening ears; give us attentive minds; give us submissive wills, we pray Thee.

Then we must not be unmindful of the great company who are absent from us, those who are on holiday, and those who are travelling, and those who are seeking rest and refreshment. Whatever their pursuit, we pray that Thou wilt be graciously near to them and bring them back to us again in health and safety.

Now bless us as we listen; inspire us as we try to praise Thy name, and if we have but poor voices, help us to make melody in our hearts unto the Lord, that so we may join with the angels before the throne of Thy holiness and proclaim, Holy, holy, holy is the Lord of hosts; the whole earth is filled with Thy glory. For this we thank Thee, in Jesus' name, Amen.

WE do not know with what degree of literalness we are to interpret the text in which John says that "His eyes were as a flame of fire," but certainly he intended it as a symbol in which to set forth the searching gaze of Jesus, and the far look of which He was capable. Whatever else this text may mean, when John said that he saw Christ, and that His eyes were as a flame of fire, and on His head were many crowns, it at least conveys to us a spiritual truth that he was looking into the face of One Who had perfect sight and perfect might.

### The Eye as the Chief Organ of Sense

Of course when we use the subject "The Eyes of Jesus:" it naturally creates a certain degree of curiosity in our minds as to what the natural eyes of Jesus may have looked like. The eye is always a matter of interest to us, because it is the chief organ of sense, and the one in which character registers itself perhaps more than in any other way. Character comes to its fruition in speech, but still more in the glance of the eye, such being one of the most wonderful of all the phenomena of nature. It transcends human speech. There is a great conversational power in the eye. We feel that we can read our friend's character by his glance better than in any other way. His eyes are a sort of spectacle he hands to us, through which we can look, and read into the innermost recesses of his soul. We are told that animals, when brought to bay, fix their gaze upon the eye of their captor in order to read more accurately there the intention of the one who is likely to do them harm. The wonders of the human eye are altogether beyond comprehension. We are told by those who should know that seven times seven million vibrations play upon the ball of the eye in order to produce the color and tints, for instance, of violet, and it is utterly beyond our power to comprehend the marvels of this organ, this wonderful camera that can in an instant take the photograph of an ocean or a mountain, or gaze at something that is most minute. The language that is in a look, the power that is in a person's eye! Antony can go forth to conquer his rivals, setting in motion swords and battalions, and all the instruments of war, and subjugate the world, and then Cleopatra can cast her glance upon him and bring the world conqueror to her feet. It is said that other animals can see and sleep, but only the human eye can weep. You may be able to deceive other people by holding back expression through speech, and so not declare your intention or your resolve, but where you can nold back your speech, it is far more difficult to conceal the resolve that is in your heart, from expressing itself in the eye.

Milton felt it was strange that so precious a gift as sight should be confined to one little circle in the form of the eyeball, exposed so easily to danger. He wondered why it should not have been suffused through all the system, such as our feelings are, so that vision might look out from every pore. Someone has said that neighbours' eyes have made an immense contribution to good housekeeping, that ladies would not be half so particular if they did not know that somebody was going to look in and see how they did it. It is a magic mirror in which is reflected all that is taking place within the innermost recesses of the soul. I notice on the new cars a little looking glass put in front of you, that faces you, and yet reflects everything that is ahead of you, trees and buildings, hills and valleys, lights and all. And such is the

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human eye, reflecting everything that takes place, and revealing to us the mood of the soul. There is something celestial about the human eye. "Where did you get your eyes so blue? Out of the sky as I came through." Jesus observed, "The light of the body is the eye." It is the chief of our senses, something of vast importance.

### Curiosity About the Natural Eyes of Jesus

So it is only natural when we speak of the eyes of Jesus that we would like to know what these natural eyes of His appeared to be in the days of His flesh. We think to ourselves what a privilege it must have been for people to get His glance, to look into His eye, and to see the eyes which appeared to John later as a flame of fire. How we would have liked to have had that opportunity to have had our natural curiosity satisfied by somebody telling us just what the eyes of Jesus looked like. Every author feels in introducing his characters, whether they be heroes or heroines, that he should first of all give a graphic description of what the character you are going to read about looks like. They generally tell us about their height, and their bearing, their physical proportions, their habits, the color of their hair, and we would feel that something very essential had been missed out, if the author did not acquaint us with the expression of the eye. Dickens and Scott owe a great deal of their fame to the vividness, the graphic way in which they can set before us by a pen portrait what the character looks like about whom we are to read in the later pages. If that be true of all other characters, how much more true it would be of the character of Jesus. Is it not a legitimate and natural curiosity that we have to try to find out if we can what the eyes of this greatest of all characters looked like, this King of kings and Lord of lords. What was His personal appearance? How tall was He? Approximately how much did He weigh? What

was the length of that figure that was stretched upon the cross? What did those eyes look like when they were moved with compassion, and when He wept beside the grave of Lazarus? Would it not have been a great privilege to have actually seen the eyes of the Lord Jesus? In fact, so able a writer as Carlisle, in talking with Holman Hunt, the great artist, said on one occasion that, although he himself was a poor man, he would very gladly give one third of his possessions in order that he might secure a true copy of the face of Jesus Christ, a picture that was made of Him contemporaneously, one made in the days of His flesh. He felt it would answer a thousand questions that come up in the human heart as you read the stories of Christ in the gospels, and if, in addition to the word picture that we have in His biography, we had also a picture of His face, it would be an immense contribution to our mental and spiritual enrichment. He said that if such a thing could be discovered and possessed it would be considered one of the most precious heirlooms of all the centuries. We may make comment upon that a little later.

### The Impressive Silence of Scripture

We wonder though, if that be the case, and there is this natural curiosity to know what the eyes of Jesus looked like, what His face looked like, it strikes us as rather strange that when you come into the Gospels a complete silence falls, and the curiosity we feel is not gratified, it is indeed discouraged, and seems to be defied at every point where we turn the gospel pages. Nothing in the gospel records gives us the slightest hint as to what the natural eyes or the face of Jesus may have looked like, or what His physical form. We may perhaps glean some suggestions from old Testament prophecy, from the statement that He was a Man of sorrows, and acquainted with grief, and that His face was marred more than that of any man, but again, with what degrees of literalness we are to apply that to His physical constitution we are at a loss to know. You come into the Gospels and you see that some of our modern painters, in giving us their conception of Christ, have presented Him as the model of the athlete, muscularly strong, vibrant and vital in all His constitution, and exhibiting great strength of forehead, and they tell us that this is the true conception of Jesus. But you hardly get that conception as you read the Old Testament prophecies and the New Testament pictures. You find Jesus, for instance, wearied with His journey as He sat upon the well. When a discussion came up over Him, and He made the statement that before Abraham was, He had been, they took a glance at Him and said, "Thou art not yet fifty years old, and hast thou seen Abraham?" And He said, "Before Abraham was, I am." It may be drawing upon our imagination, but there seems to be almost a hidden suggestion that as these men looked at this young Man of thirty years of age, He may have appeared to be a man of fifty. "Thou art not yet fifty years old." It is only a conjecture, of course.

Then, when the report was brought to Pilate that the victim upon the cross had expired already, he was surprised to find that Jesus had died before the ordinary victim would have expired, all of which suggests that perhaps the physical constitution of Jesus may have been not extraordinary.

The Scriptures are very sparing of these external

things, and yet in the case of some of the other characters they have drawn back the curtain, and have given us a little idea of how some of the characters appeared. We know that Isaac was blind, that Esau was a hairy man, and that Jacob was a smooth man. We know that Aaron, had a beard; we know that Eli was fat and heavy. We know that Saul stood head and shoulders above all the rest of his fellows in Israel at the time of his coronation; we are told that David was good looking, and of a ruddy countenance, and that Goliath was nine feet tall, and that Absalom had a wonderful head of hair and was very handsome; we know that Zaccheus was so short in stature that he was obliged to climb up into a sycamore tree to see the Master as He passed. But when you come to the apostles there is not a single word as to what they looked like, and when you come to Jesus there is no single hint as to what may have been His personal appearance.

Then too, it is rather interesting that we have a replica of the faces of some of the secular men who lived in His day. For instance, we know what the Caesars looked like, a good many of them, because their image has been stamped upon the coins that have been recovered. We have on recovered coins the likeness of Herod Agrippa, who was responsible for the imprisonment of Peter, and the assassination of James, but we have nothing that gives to us the picture of the face of Jesus.

### Was There Ever an Authentic Picture of Jesus?

Was there ever such a picture? Did anybody except those who lived in the days of His flesh have any real conception as to the natural appearance of the eyes of Jesus? That question has been considerably debated, and it has started off by saying that there is no inherent improbability that there was at some time or another a painting, or a sculpture of the face of the Lord Jesus Christ, that the sculptor was on hand long before the days of Jesus, particularly in such nations as Greece, although he may have been discouraged from his efforts in the land of Palestine, because of the Mosaic law, forbidding the making of images concerning Divine things. But there were people who were able to paint; there were people with the artistic gift, and we wonder if some one of them did not feel impelled to put upon the canvas, or to use marble to enshrine the face of Jesus Christ. There is a tradition to the effect that Luke was a painter, as well as a physician, and that he did actually paint a picture of the Lord Jesus Christ. The argument goes that, inasmuch as practically all the pictures that artists have painted out of their imagination follow a certain conventional type, and bear a certain resemblance to one another, they argue that these all go back to some authentic original picture that was made of the Lord Jesus. Then they argue too that if it had not been made during the days when He was present with them, they would feel the need of making it at a later time when the impression of His face began to fade from their memory, and just as we owe the existence of the gospels in part to the fact that people felt that they must not let the truth of Jesus fade out of their minds, and they therefore committed to writing, to the art-preservative, that which would enshrine forever the memory and the teaching of Jesus, did not some artist feel that he would like to make his contribution, and put upon the canvas the face of the Lord Jesus Christ. But if it is so we have never discovered it, and the probability is that it was never made. It has been said that the pictures of Jesus in the cata-

combs—a great many of them go back very close to the days of His flesh, and that these undoubtedly argue that back of it there was some original model which they followed in making these pictures in the catacombs.

But if there is such a picture there is no hint of it. Luke says nothing about it. Indeed, as you read the Gospels, you get the impression that they sacredly guard the secret. The nearest they let us come is to see something of the dress that Jesus wore, His seamless robe. But when it draws back the curtain to that extent it seems to close it up again, as much as to say, as in the case of Moses, "Come not hither. The ground upon which you stand is holy ground." And we are not to meddle with it; we are not to satisfy our curiosity as to anything further about the external appearance of the Lord Jesus Christ. In the later period following the New Testament days this question was raised among the church fathers: "Is there any authentic picture of Jesus?" And we are told that Eusebius, the father of church history, in reply to a letter to that effect, told his inquirer that as to the frail body in which Jesus Christ did His work, the Christian church found no concern about perpetuating the impression of Him, because it was contrary to the Christian idea to think upon externals and miss that which was internal in the life of Jesus, and he discouraged the idea, and leaves the impression that no such effort had ever been made.

#### Would the Possession of Such Picture Be a Spiritual Gain or Loss?

Is it a loss to us that we do not possess an exact copy of the face of Jesus? If such a copy could be recovered the world would, have at least one look at it. This regret sometimes finds expression in our hymns. There is a feeling that it would have been a great privilege to have lived in the days of the apostles, and to have looked into the face of Jesus, to have caught the glance of His eye. You remember the words:

"I think, when I read that sweet story of old,  
When Jesus was here among men,  
How He called little children as lambs to His fold,  
I should like to have been with them;  
I wish that His hands had been placed on my head,  
That His arm had been thrown around me,  
And that I might have seen His kind look when He said,  
'Let the little ones come unto Me.'"

Or the other hymn:

"Jesus, these eyes have never seen  
That radiant form of Thine;  
The veil of sense hangs dark between  
Thy blessed face and mine."

Or that other hymn:

"Thou sayest, 'Take up thy cross  
O man, and follow me';  
The night is black, the feet are slack,  
Yet would we follow Thee.  
Comes faint and far Thy voice  
From vales of Galilee;  
Thy voice comes strange o'er years of change,  
How can we follow Thee?"

Is it not a great thing to ask people to put their faith in One from Whom they are separated by centuries, and Whom they have never seen? You remember the hymn goes on to say:

"But Oh, dear Lord we cry  
That we Thy face might see;  
Thy blessed face one moment's space;  
Then might we follow Thee."

There is a sort of a natural feeling that if we could actually see Jesus as He really was it would be easier for us to follow Him, that it must have been easier for the men of His day to follow Him than for us. I wonder if that is so. There must be a reason surely for the silence that falls upon Scripture; there must be some reason why this, which could have been so easily satisfied with a few strokes of the artist's brush, or with a few lines from the pen of the evangelist, some reason why we are not let into the secret. The fact that the silence is so complete undoubtedly suggests to us that it has a Divine purpose, that there is some reason why there is a silence that falls upon this matter of what the face and the eyes of Jesus actually looked like. When we come to consider the influence of this tendency of human nature to fasten its attention upon the external instead of the internal, we may guess why the Scripture is silent about it.

#### The Silences of Scripture as Inspired as Its Utterances

Another sermon might very well be prepared upon that subject: "The Silences of Scripture"; why it is that the veil is not drawn back from such things we would like to know. Just a sentence would have satisfied all sorts of curiosity. There are a great many silences in Scripture, and as someone has very well remarked, we must remember that not only the utterances of Scripture have been inspired, but its silences likewise, that where you find a complete silence fall, there has been a Divine purpose in it. The Holy Spirit has seen fit to restrain our vision. We should be satisfied with the silences of Scripture being inspired, as well as its utterances.

#### A Comparison of the Canonical and Apocryphal Gospels

That is the difference pretty much between the canonical gospels and the apocryphal gospels, as we speak of them. The apocryphal gospels seek to minister to this natural curiosity; they can tell us all about the infancy of Jesus; they tell us what He was physically like. But they have been put aside for some reason, a good reason, and there have been put in their place gospels that give us no hint of these things whatsoever. There is a lot to be meditated upon in this matter, that where Scripture is silent we should be content with such revelation as it makes. That is what is the matter principally with ultra-Dispensationalism to-day. It is marvellous what they know, and what they can disclose that you cannot find in the Bible. I remember at a conference some time ago the discussion turned to the millennium. Someone turned to me and said, "Is it really true what we hear about you, that you do not believe in a millennium?" That was not exactly the truth, of course. I remembered that Dr. Shields had said that when he was asked that question he asked his enquirer to describe what the millennium was, and when he got the description of the millennium he would say whether he believed in it or not. I do not know what was the matter with me that day, but it came to my rescue on the spur of the moment to use Dr. Shield's method. I did not give him any credit for it either, I plagiarized, and when they asked me whether I believed in the millennium or not I said, "Well, you tell me what the millennium is, and then I will tell you whether I believe in it or not." I had the most delightful time for the next hour listening to a description of the millennium—things that I never had heard of in my life, and I am dead sure they were nowhere in the Scriptures. Talk about being fearfully and wonder-

fully made! The conceptions, the contradictions, one statement cancelling out the other, everybody trying to ride two horses galloping in different directions. It was one of the most amazing things I ever listened to. Everybody up to that point was quite ready to answer the question, and most of them seemed to go away without the slightest embarrassment, no matter how many contradictions there were. I heard some say that up to the time when they got this teaching the whole Bible was a mystery to them, but as soon as they came upon this everything was perfectly plain. There is an awful lot of that, and it is disastrous I think in the Christian life to try to hold something that has not been revealed to us. And it is the case I think with the face of Jesus, and with the eyes of Jesus; there is a silence in Scripture, and no wonder there is.

### The Mischief of Image Making

When you stop to think of the mischief that has been in the world through image making, transferring the gaze of men from the internal to the external, we begin to see the wisdom of God in withholding something, which, if it had been provided would have been the source of all sorts of idolatry, men would have worshipped His photograph instead of Himself.

I remember one night going to the Hanson Place Methodist Church in Brooklyn when Gypsy Smith was conducting his revival. The church was pretty well crowded, and I was sitting up near the front in the end of the pew, the choice seat where you like to get, you see if you can get it before anybody else does. I happened to be fortunate that night in getting the end seat where I could lean my arm on the rest. When it came to the singing a gentleman came in with his wife, a man who was very flashily dressed, and who looked in every way like a sport. He walked as though he had spent his life in clubs, and that sort of thing. There was a very flashily dressed woman along side of him. While we were singing the hymn he leaned over to me and said, "Which is the Gypsy?" I tried to tell him. He said, "The man with the swarthy complexion?" I said, "Yes." He said, "You are sure you have got him?" "Yes." "The man that is standing beside that tall man?" "Yes, the man standing beside the tall man." He said, "You are sure that is the Gypsy?" I said, "Yes, that is the Gypsy." Then an usher stepped up and said to this gentleman, "I think I can find a couple seats for you if you would like to be seated." He turned to the lady with him, and said, "Do you want to stay? The gentleman says that is the Gypsy beside the tall man, the one with a swarthy complexion. Have you had a good look at him? Have you seen him?" "Yes," she said, "I think I have seen him." "I have too; I guess we will go." So they went out.

I suppose if there had been an authentic picture of Jesus it might have done a great deal more mischief in the world than good, when you think of that incurable propensity apparently, the almost unrestrainable desire of the human heart to make images, and to do that which the Scriptures have warned us not to do. Art is a very noble and wonderful thing, and has been used in the service of the Christian Church undoubtedly with a very great effect, but on the other hand, it has been one of the most disastrous and mischievous allies of the Antichrist in Roman Catholic art, purporting to present the scenes of the gospel, and the face of Christ, and all the

rest of it, completely distorting, and conveying nothing but lies that issue in the worst possible kind of idolatry—all sorts of things before which people gaze, and say, "Isn't it wonderful!" When you come to analyze it is absolutely misrepresents the great truths contained in the gospel. The Madonna with her Child, supposed to be in heaven already, and with the Child in her arms, in order that she might be identified as the queen of Heaven, and there is presented to the gaze of the world not the Man Christ Jesus, Who atoned for our sins upon the cross, but a babe, stripped of everything that is characteristic of that which we connect with the redeeming work of Christ. So there is undoubtedly a Divine reason why God saw fit to withhold it.

### Blessed Are They That Have Not Seen

You remember Thomas when they told him that Jesus had risen from the dead, how he said, "I will not believe unless I see," and can put my finger in the print of the nails, and my hand into His side. Jesus accommodated Himself to the weakness of Thomas' faith. Thomas was not guilty of the vulgar touch, we hope, but overwhelmingly the evidence came upon him, and he closed up the confession of the Apostles by saying, "My Lord and my God." You remember what Jesus said to Thomas: "Because thou hast seen, thou hast believed. Blessed are they who, having not seen, have believed." And Peter takes up the same strain, and he speaks of Jesus as One "Whom having not seen, ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable, and full of glory." It would seem as if God has intended that we should exercise some other function, some other sense, than the physical sense, in order to come into appreciation of these great spiritual values. And in these days when people seem as if they cannot get any spiritual truth into their minds unless it is put upon the screen, or in the form of pictures, the eventual result will probably be just the weakening of the very capacity to lay hold upon spiritual truths.

### Looking at Life Through the Eyes of Jesus

So our interest to-night is not in the natural eyes of Jesus. We will see them some day, the Man in the Glory, and we will see them under conditions in which there will be no peril attached. What I had in mind entirely in this is to look at the eyes of Jesus in a different way—to see how He used His eyes, to see what it was that, in the midst of the crowded panorama of life, most frequently arrested His attention. Notice how in the New Testament narratives, again and again attention is called to what Jesus saw, what it was that arrested and held His gaze, the different moods that were reflected in His vision, indicating what was going on in His soul. While the gospel is very guarded about giving us any hints about the natural eyes of Jesus, they give us many illustrations, of the way in which He used His eyes. What was it that moved Him as He looked upon certain scenes? What was it that repelled Him on certain occasions? What was it that brought out the look of grief and regret? What was it that made them flash with indignation and blaze with anger? What was it that filled His eyes with tears? Watch the various places as you go through the gospel, and see where Jesus had His attention arrested, and you go very far to discovering what is going on in the deeps of that wonderful soul, and you receive, I think, many a valuable hint as to how we may use our

eyes, and how we may develop within the deeps of our nature something that is akin at least to that which we find in the Son of God.

If we had time to-night it would be interesting to notice how Jesus used His eyes to look upon the natural world. How He loved it! How you will see Him up in the dawn of the day, in the morning time, and again in the evening as the sun is setting. How He loved the mountains, and the Sea of Galilee—noticed the farmer at his work, the hen gathering her brood under her wings,—scarcely anything that belongs to human life that does not come under the observation of Jesus, and in everything sees an analogy through which to convey a spiritual truth. Everything that we speak of as a phenomenon in the natural world, Jesus lifts it up and makes it a lens through which spiritual truth begins to appear.

Notice how His eye was always open to people who were in trouble or in need. When He went into the home of Simon in Capernaum we are told that He saw Simon's wife's mother lying sick of a fever, how it arrested His attention, and He began to minister immediately to the needy one. He saw a man who was blind from his birth, and it is very impressive to remember that just before He saw that man, whom the disciples did not see, He was being pursued by His enemies. They were at the point of taking His life, had picked up stones, ready to kill Him. He was discreetly moving away from the danger zone when He saw this man who was blind from his birth, so disregarding His own personal danger He turned to minister to him that he might receive his sight. When He saw the woman that was bowed with infirmity for eighteen years He was moved with pity, and loosed her from her infirmities. When He saw the bier being carried out from Nain, and the mother weeping, He performed a miracle unasked. Always you will find where need is the eyes of Jesus are filled with interest and compassion. He was very sympathetic with sick people, people who have trouble, people who do not know what they are going to do, who have financial problems as soon as sickness comes. They do not know what doctor to depend on, that go through those periods of anxiety that invade almost every home. The Scriptures tell us that when He saw the multitude He was moved with compassion upon them. I wish that we could all recover that. How easy it is for us to see the multitude, and cease to be moved with compassion. I know the limits of our capacity, that we cannot respond to everything, and the danger is that we come to the place where finally we hardly respond to anything at all, and where we can look out upon the slow sad music of humanity and not feel as Jesus felt when His eyes fell upon the multitude, that moving sight. Who can look at a congregation with the eyes of Jesus, and not be melted with compassion? What a sight is a congregation, or a multitude of people who throng the streets of our city! Here is one who yesterday had a great success in business, and he comes up to the house of God rejoicing in the wave of prosperity that has come to him. But somebody else about the same time had his business shattered, his income suddenly ceased, and he is out in a cold world. Perhaps he had to do it because he was standing by some principle, and he wonders why it was that he was deserted in such an experience. Somebody comes up rejoicing in health, the Doctor has just told him that all the x-rays are negative, but another has come from the physician's

office who has just had his death sentence. Somebody has come up with a secret joy because a child has been born into their home, while somebody else goes back to a little white coffin. You cannot look at humanity, if you look at it through the eyes of Jesus, without, like Him, being moved with compassion. Oh that we might have His ministry of tears!

The eyes of Jesus collected into their expression, into their gaze, every single sentiment that stirs the human heart, except one. The consciousness of guilt was not there. But He collected the sorrows of the centuries in His countenance, and it looked out through His eyes. It has been observed that He was surprised only on two occasions. One was when He came upon the discovery of faith in an outsider greater than the faith that He had found in Israel, and on another occasion when He expected to find faith and didn't find it. He looked upon faith as the most precious commodity in the world. His heart beat faster when He saw it, and He was sorry when He did not see it; He was moved with compassion toward people who did not have it.

Notice how His eyes were always on the alert for prospective members of His church, the building of His kingdom. See Him as He begins His ministry. Two men feel the fascination of His presence and follow Him to the place of His abode. Hearing their footsteps, He turns and sees them. It is Andrew and doubtless John, then Peter, then James, and then Matthew, sitting at the receipt of customs, a man that other people looked at and saw only a hated tax gatherer. Jesus looked at him, and saw in him the apostle that he was to become, He saw in that hated tax gatherer the writer of the first gospel. He saw in these individuals, just like individuals you see on the streets of Toronto, they are just about the same average material, but He was always on the lookout to see someone to whom He could give an invitation, and who would come and join His company to make up the church. It is an inspiring thing to see those little rills, Andrew and Peter, James and John, and Nathaniel, and Matthew, one after the other being added, until they swell into the great river of the water of life. It all has its beginning in those little rills that come together, in Jesus seeing this one and that one. He saw Nathaniel under the fig tree, saw his tendency to devotion and gathered Him into the Christian Church. He saw the disciples toiling and rowing in the midst of the storm one night. He must have been a long distance from them; it was moonlight that night. Somebody says, "How do you know?" Well, it was the passover season, and the moon was full, and Jesus was a long distance up on the mountain. He looked down from His mountain retreat upon the disciples toiling and rowing in the boat that night. They did not know that His eyes were upon them, but they were, as they always are, particularly upon those who are having hard rowing, contrary winds, and are at the point where you feel that you have duties to discharge that are beyond your strength. See Him up there in the mount and remember that the eyes that looked upon the disciples in the boat are looking at you to-night. Once again it is said that He saw a man who answered discreetly, and said, "Thou art not far from the kingdom of God."

If there is one here to-night who is trembling on the verge of decision, and you have serious thoughts in your soul, the eyes of Jesus are especially upon you, as they were upon the man who answered discreetly. When He

sees that you are thinking discreetly His attention is riveted, and He is here to encourage you to-night; He is especially near to you. Or are you in the position of the rich young man—whom Jesus saw going away sorrowful! A young man who might have been another Apostle Paul, but having seen the vision splendid will have a deeper misery now that he has seen it, for nothing can ever take the place of that. And when Jesus saw that he went away sorrowful, I can almost catch the look of grief in His eyes, the sadness over a soul that comes near to Christ, and then wanders away.

"So near to the kingdom, yet what dost thou lack?  
So near to the kingdom; what keepeth thee back?  
So near that thou heareth the sounds that resound  
From those who in Jesus a pardon have found."

For a soul to come up almost to the place where they have touched the pearly gates, and then wander away into darkness and night. When Jesus saw the rich young ruler He loved him and longed for his soul.

I notice further—and I am only touching upon a few, as you pursue the study and can find them in great numbers in the gospels. I find that at the grave of Lazarus Jesus lifted up His eyes unto Heaven. We are told of course now, what I suppose is true, that there is no up or down, that the advance of scientific knowledge makes ridiculous any thought of Heaven being above, or there being any up and down at all. I do not know; I suppose they are right. But I always get a sort of a comfort out of it that Jesus who made the world Himself, that when He prayed He lifted up His eyes toward Heaven. And so we follow His example. Oh, the blessed significance of the heaven directed Eye! Do I speak to someone whose eyes have never taken that upward look of faith?

Ah, this matter of eyes is more important and practical perhaps than we think. You remember that it was principally through the eye that we became a fallen race, that our enemy Satan persuaded Eve to look upon the apple, and in looking upon it, it was through this channel that destruction came of our peace, and our loss of Eden. It was when the adversary persuaded Achan to look at the wedge of gold and the Babylonish garment that he fell into his disastrous experience. It was when Satan got Ahab to look at Naboth's vineyard that he coveted it, and became a murderer. And the Scriptures seem to indicate to us in a very significant degree the ruin of our life comes by the way of eyegate. And, bless God, the same thing is true of our salvation. It comes, the Scriptures tell us, in the same way, by lifting up your eye unto Christ. And when He would put into a nutshell the very essence of the gospel, and tried to tell Nicodemus how he could escape out of darkness into light, He used the illustration of the fiery serpent; and told him that the people who were smitten with the deadly disease did not have to do anything except what the sickest man in the world can do, turn their eyes to the serpent yonder upon the pole. Christ makes salvation to hinge upon such a look. Not the natural look, of course, but if you will put back of it that which the woman put back of her touch of faith—in the multitudes, people thronging Him, and she reached out her hand and touched His garment with faith, and Jesus said, "Who touched me?" Peter said, "Master, the multitudes throng thee. Why sayest thou, Who touched me?" But Jesus said, "Somebody touched me; somebody put back of their

finger all the power of faith." And we read that He turned and saw her, and said, "Woman be of good comfort, thy faith hath made thee whole." And if you will put back of your eye tonight that which the woman put back of her touch, through that channel you can look and live.

"She saw, she took, she ate,  
Death entered by the eye,  
And parlying in a tempted state,  
We lust, consent, and die.

But all mankind restored,  
Their Eden may retrieve,  
And lo, by faith we see the Lord,  
We touch, we taste, we live."

"There is life for a look at the crucified One,  
There is life at this moment for thee;  
Then look, sinner, look unto Him and be saved,  
Unto Him who was nailed to the tree."

Let us pray.

Our gracious Master, we thank Thee for the day when Thou didst look upon us, and didst have compassion upon us, and in the answering look which we gave unto Thee we passed from death unto life. We have had the experience of Nathaniel, who, in our first meeting with Christ, have seen great things, but greater things as the days have come and gone, and greater things yet to be revealed to us. And we thank Thee that at the end of life's journey we have the blessed hope of seeing Thee face to face. We pray Thee that Thou wilt help us every one to be prepared to meet Thee as our Saviour. May we not be in the company of those from whose face they with the earth and the sea will seek to flee away. But help us we pray Thee, as in the words of the prayer tonight, to cover ourself with the propitiatory sacrifice of Christ, that we may have upon us the garments of salvation when we are looked upon at the judgment day, clothed with the righteousness of Christ. For His Name's sake, Amen.

### "SPEAK THE WORD ONLY"

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

Preached in Jarvis Street Baptist Church, Toronto

Sunday Morning, August 5th, 1951

(Electrically Recorded)

"Speak the word only."—Matt. 8:8.

**T**HOSE of you who were here have had the first seventeen verses of this chapter before you in the School this morning. All I intend to do this morning is to try to underscore one of the great principles enunciated in that lesson.

I shall try to make clear to you what saving faith really is; what some of the essential elements of saving faith are. This centurion, whose servant was sick in Capernaum, came to the Lord seeking his healing ministry, and he declared that he was not worthy that Christ should come under his roof. It was not necessary that He should do so. He said, "Speak the word only, and my servant shall be healed."

Of the faith thus exhibited our Lord said to His disciples, "Verily, I say unto you, I have not found so great faith, no, not in Israel". He was a man who was without the pale, who had enjoyed none of the advantages which belonged to those who had been trained and nurtured in the knowledge of the scriptures, and in the worship of the one true God. Notwithstanding, by some means he had come to believe in the Lord Jesus so unwaveringly that the quality of his faith, our Lord declared, exceeded that of anything he had found in Israel.

## I.

What was it? OBVIOUSLY THIS MAN, FIRST OF ALL BELIEVED GOD. It is said of Abraham that he believed God, and it was counted to him for righteousness. It is written: "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Coming to God, we are to come to Him as God; and evidently this centurion from Capernaum had come to recognize in Jesus Christ, One Who was possessed of the qualities of Deity: he believed Him as he believed God. He anticipated the Saviour's later saying, "Ye believe in God, believe also in Me."

What sort of God have you? There is a humanizing tendency in the religious thought and teaching of to-day, which drags God down, or would do so, if it could, to the measure of human standards. Long ago Whittier said:

"I may not climb where cherubim  
Or seraphs cannot see;  
But nothing can be good in Him  
Which evil is in me."

That is good poetry, but it is not sound theology. God is God, and beside Him is none else. The qualities of Deity are peculiarly, and exclusively His. The acts of Deity are appropriate to One Who is answerable to no one but to Himself, and to the holy Nature which is His. For example God may legitimately make His own glory the end of all His activities, and worthily so, for there could be no higher aim than that He should glorify Himself. But for man to live and work for his own glory, is anything but worthy. We must always when we address ourselves to God, distinguish between Him and all others: "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." What is the argument: "I am God, and beside me there is none else." We must always begin with God. We must believe Him as God. If once we receive an adequate conception of Him, once we postulate God, take God for granted, build everything upon the assumption that God is, and that He is the rewarder of them that diligently seek Him, we shall have no difficulty. I have often said to you in respect to the Word of Revelation, that the very first verse of the Bible challenges us to surrender heart and intellect to God; "In the beginning God" — and if you can surrender to the first verse of the Bible and take God for granted, then all the record of His miraculous power, which follows throughout the Book, will provide no problem for you, for with God all things are possible.

When this centurion addressed himself to Jesus Christ, by some means, by the illumination of the Holy Spirit, he had come to recognize the distinctiveness, the uniqueness of Jesus Christ, that He stood apart, and that there was no one else like Him, and therefore he could trust Him. You may put your trust in a worthy man whose record you know, and you may say that he is a man of truth, honesty, of faithfulness; and having made a promise he will be sure to fulfil it. Yes; that may all be true. He will be sure to fulfil it if he can. But he may not live to fulfil it. You think of putting your trust in men, but you are bound to do so with some reserve, with a recognition that there are limitations to the possibilities of that man's doing what he says he will do. His intentions may be good, his purpose may be worthy. There may be no danger whatever of his voluntarily turning aside from his pledged word; but

being a man he may fail utterly, circumstantially, or his life may fail, so that the things he promised to do he is unable to do. I say that that you may hold it in your mind in contrast with God. He knows no such limitations. We are not to ascribe any limitations to Him. Remember, He is infinite in all the qualities of His Being, and therefore we come to Him as being God, beside Whom there is none else.

Then this centurion believed that the divine power which resided in the Person of Jesus Christ, was inherent in His Word. He had to do nothing but to speak: "Speak the word only", and all the gracious power which was His would be communicated to the needy servant yonder in Capernaum.

I cannot explain that. I cannot tell you how it is that the word of the Lord Jesus had such power and still has such power. It is written of Him that He "upholdeth all things by the word of His power". I merely remind you of this essential principle, that the power of God is inherent in the word of God; as, for example, when He came to the grave of Lazarus. I have no doubt that Martha and Mary were just like other sisters. We know that they had wept at the grave, for they said of Mary, "She goeth unto the grave to weep there". And probably she had done, as we have heard other mourners do: she probably had called her dead brother by his name. But her voice, loved as it had been by him, did not penetrate the deaf ears of the dead man. He slept on in the sleep of death.

But when the stone had been removed at the Lord's command, and when, with a loud voice, He said, "Lazarus, come forth!" Lazarus, dead as he was, heard the voice of the Son of God, and lived and came forth, bound hand and foot with grave clothes. Jesus said, "Loose him, and let him go."

There is power in the word of the Lord Jesus, and so this centurion believed. "Speak the word only" — "that is all I need."

Then there is another consideration. He believed that the power of His word was commensurate with the — how shall I put it? — with the unlimited extent of His divine presence. Physically, Jesus was in one place; but this man said it is not necessary that thou shouldst leave the place where Thou art. It is quite enough to "Speak the word only".

We have come now to regard it as a commonplace that a man may whisper in one part of the world, and be heard the world around. Not by the power of his own vocal organs! That is decidedly limited. But with the aid of electrical energy, which picks up the vibrations of his voice, and hurls them through space, the voice of the weakest speaker may be heard the world around. Nothing of that was known in this day. Perhaps the fact that that is possible to a human voice, may put us under a great burden of responsibility. Assume the creative energy, which spake the worlds from nought, to be in the voice of the Son of God, then nothing is impossible. "Speak the word only", and His word will be everywhere felt, and the power of His word will be communicated.

What a blessing it is for us, who are Christians, to know that we have not to ascend into Heaven to bring Him down from above, nor into the deeps to bring Him up again from the dead; but "the word is nigh thee, even in thy mouth, and in thy heart: that is, the word of



faith, which we preach." We have not to go from where we are. He needs but "speak the word only".

Then I think there was another element in this man's faith. He believed that *the divine word would be spoken, and divine power would be communicated, in response to the prayer of faith.* He had only to ask for it, and he believed it would be done. That is why he came. And that is what we are to believe. That is faith — to conceive of Jesus Christ for what He really is — God, manifest in the flesh, knowing no limitations of power, of wisdom, of truth, of righteousness, or to sum it up into the one big and immeasurable word "grace". No limitations at all just to believe that all this is in His word, and we have nothing to desire but "the word only"; and to remember that though we see Him not, His word is just as potent as if He were standing here in visible form. Though He be in the heavens, yet He is upon earth. He may "speak the word only" when we ask Him to do so: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give (good things) to them that ask him?" Oh, what a high and holy privilege is ours to come, as we heard in our morning prayer, into the divine presence, and present ourselves before Him, and ask what we will in His name, and have it done for us.

## II.

Let me give you A FEW ILLUSTRATIONS OF THIS PRINCIPLE. *How did this world come into being?* By the word only. It is written in the record of creation: "God said"! "God said"! "God said"! What did He say when He "said" certain things? There was the wisdom of the divine Architect, the Designer of all worlds. There was the power of the Almighty: in fact, all there was of the Godhead found expression in His word. "And God said" and this marvellously fabricated universe, subject to the invariable, and inexorable operation of all the laws which radiated from the Person of the divine Creator, this universe about us, the sun, and the moon, and the myriad stars, and this lovely planet, this beautiful world, with the towering mountains, and the boundless seas, from the cedars in Lebanon, as the Bible puts it, to the hyssop on the wall, the lilies of the field, the grass of the field — our Lord Jesus said, "They are all the creatures of the word of the divine Father." He spake the word only, and this universe of order and of beauty came to be.

Do you not think that that word could do something in your little life? Do you not think it would be sufficient to help you in your small problems? Ah! the Bible abounds with illustrations of just that. That is what the Bible was written for. To show that God is God. How often through its pages do you read the word: "They shall know that I am the Lord."

So God interposes, and manifests His power. One of the outstanding cases is that of the judgment, the awful Deluge. Oh, yes; this ordered universe had proceeded on its way, until He spake the word only, then the windows of heaven were opened, the fountains of the great deep were broken up, until the tops of the highest hills were covered, and they only were saved who had obeyed the word only. Noah and his family had done exactly as they had been told. And so grace and judgment wrought together, grace for such as believed, and judgment upon an unbelieving and wicked world.

I could multiply illustrations. Pharaoh said, "Who is the Lord that I should obey him." The Lord, in effect said to Moses, "I will show Pharaoh who I am. Go to him and say I AM hath sent me unto thee." And you remember when the last day of the Egyptians' probation dawned, and Israel were at the borders of the Red Sea, pursued by the unbelieving Egyptians, through Moses He spake the word only, merely a rod, in obedience to the word, held out over the sea. And a valley through the waters was made, and His people were delivered, and His enemies judged, when He spoke the word only.

I could refer you to many instances in the life of David, or of the Judges, of Elijah, and Elisha, and other prophets, where God spake the word only, and showed Himself to be sovereign of all natural powers, showing that this world which He had created, was still subject to the almighty fiat of its Creator — that He had to speak the word only, and His will would be fulfilled.

And how beautifully it is set forth in *the New Testament!* The sleeping Prophet is awakened by the winds howling through the rigging, and the billows breaking over the frail craft: "Carest thou not that we perish?" And he rose and sovereignly commanded peace: "Be still!" And immediately there was a great calm.

Another case, geographically similar, and almost identical in principle: we read this morning of a centurion, whose servant was sick in Capernaum. In the lesson which was read there was another case, that of a nobleman, whose son was sick in Capernaum. In the case of the nobleman, the Lord said, "Go thy way, thy son liveth". The record says that the man believed the word that Jesus had spoken, and went his way. That was one case in which a man showed his faith, by turning his back upon the physical presence of Jesus. He went his way; and as he was going down his servants met him, and they echoed the very words he had heard from the Master's lips: "Thy son liveth." He said to them, "When did it happen?" "Yesterday at a certain hour the fever left him." We know what that is. The crisis had been reached at the command of the great Healer; and the man knew that it was at the same hour in which Jesus had said, "Thy son liveth." And he and his whole house believed.

So to this centurion of Capernaum, Jesus said, "Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour." There was power in the word spoken.

These are but a few illustrations with which the word of God is replete.

## III.

BUT LET ME MAKE APPLICATION OF THESE PRINCIPLES TO OURSELVES. Of what use is it for us to receive them mentally, intellectually, as being true, submitting our minds to them, and yet, perhaps, not casting our souls upon them: "Speak the word only". That is all that we need. "Verily, verily, I say unto you"! — That is the word of Jesus — "He that heareth my word, and believeth on him that sent me, hath everlasting life." That is all, no medicine, no poultice, no ceremony — not even a touch, beyond the word! Let me quote it again: "Verily, verily," — as though He would underscore His own words — "Truly, truly, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life." Spurgeon used to say "H A T H spells 'got it'. You have it. "Hath everlasting life."

And as to the future, "Shall not come into condemnation; but IS — in the present — passed from death unto life."

Has He spoken the word only, and have you said, "I should like to have some emotional experience. I should like to *feel* that I am saved." Is it merely that — just believing, hearing the word, believing on God, as expressed in that word, you *have* everlasting life. Nothing more! There it is. That is how we know we are saved, because as Paul said, "God Who cannot lie, promised." And if God cannot lie, and He has promised, and you cast yourself upon His promise as God is true, He will save you. And He cannot deny Himself. Were He to violate His spoken word, it would be a violation of His own nature. Talk about the Atomic or Hydrogen Bomb, if He Who is the Centre and Hub of the whole universe, of Whom it is said "in Him all things consist", or hold together — if He could be untrue to Himself, this universe must fly to pieces. It is impossible, because He is God, that God should ever fail to implement His promise. But my dear friends, you and I, while we thus receive the Saviour, and believe that by His precious blood our sins are washed away, and that we have been forgiven for His name's sake, *need something to sustain us to-morrow.*

Well, you are not asked to receive an absentee Saviour. He has said, "I will not leave you orphans: I will come to you". And He came to us. He has come to us, and is with us in the Person of the Holy Ghost. I deplore the — what shall I say — debasing this sacred and precious promise of the Holy Ghost to the level of mere hysterical, and physical, sensations. There are some very good people, and I would not offend them, — I doubt not that many of them, and most of them believe in the Lord Jesus Christ; but who believe that the reception of the Holy Ghost is accompanied by some form of hysteria. They must, they think, speak in tongues. It is not in tongues, for no one can interpret. But it is the vocal expression of the imagination of a mind that is subject to hysterical emotions. They roll on the floor, and go through all kinds of contortions, and associate that with the reception of the Holy Ghost. There is nothing of that in the scripture. I know that in some places in those days, when the Canon of scripture was being prepared, and the church was being built upon the foundation of the Apostles and prophets, Jesus Christ Himself being the chief Corner Stone, I know that there were those who spake in tongues. But the scripture says, "Tongues shall cease". And they have ceased, I am sure. No, no! we are to "receive the promise of the Spirit through faith." That is what the scripture says, "Received ye," Paul says to the Galatians. "the Spirit by the works of the law, or by the hearing of faith?" Did you receive the Holy Ghost by something you did, by some worthiness of your own, or simply by the hearing of faith? Surely having begun in the Spirit we are not to be made perfect in the flesh, with all these unseemly exhibitions. I trow not. No, no! we are to receive the promise of the Spirit through faith. "Speak the word only". Jesus said to His disciples, "Receive ye the Holy Ghost." He has promised the same to every believer. "The promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." "Speak the word only." Count on it! Depend on it!

I go to my gas station. I notice that the indicator

shows that the gas in the tank is becoming low. Perhaps drive past the pump, as I generally do, to get to Number One. He looks in and says, "Fill it up?" I say, "Please fill it up." I do not bother to look around to see him put it in. Presently he comes to me with a bill. So many gallons. I sign it. I know that my tank is full of power; but I did not see it put in. I have confidence even in the service man that he has filled it up. I come to God and ask Him to fulfil His word, and help me to realize, to experience what is enjoined upon me, "Be ye filled with the Spirit". Then I take it for granted, and go on in the strength of the word only. If we have done that we have found that the Lord has not failed us. The power is there.

But oh, *life is so full of problems*, is it not? So many perplexing things, so many crossroads! So many situations where many voices call, and we are hard put to it to know what is the right way. Well we are admonished. "Be ye not unwise but understanding what the will of the Lord is." How may we know the will of the Lord? Somebody says, "I don't feel led". I have called your attention to that error a number of times. "I feel led": "I don't feel led"!

Many years ago I asked a man who was a little bit of a sentimentalist, although a very able preacher, to preach for me on a certain Sunday. He said, "I will, if I feel led." I said, "How long have I to wait for your feelings? My train will go at a certain time, and I have to feel led to get my ticket, and to get on that train and be on my way. But I have to be sure that I am going to leave someone in my pulpit before I go. Now, have done with that nonsense: Will you preach, or will you not? What is the Lord's will". He said, "I will preach for you." I said, "Why did you not tell me that before?" Oh, these folks who are driven about by every wind. They feel this, and that, and the other. My dear friends the word of God is very clear. Its principles and precepts will guide you, and you may know whether you are in the right way, if really you want to know: "If any man will do his will, he shall know of the doctrine, whether it be of God."

I remember when in my 'teens I was very much concerned about my future. I always had an idea from earliest infancy that the Lord wanted me to preach. My father was a minister, and there was some danger of my feeling that I should like to be what my father was, although that does not always work. I remember their telling me at Spurgeon's Tabernacle years ago, I am not sure whether it was Mr. Thomas Spurgeon told it to me, himself, or of its having been reported by his father. When a little boy he was asked, "What are you going to be when you-grow up?" He said, "I am going to be a coachman." He had seen the man in his silk hat, and his cockade sitting on the box of his father's carriage as he drove to church, and the little boy thought that would be a position of honour, and he would like to be a coachman. I suppose it is natural for boys to feel that they would like to follow in their father's footsteps, and I was not quite sure whether or not that was working in me.

I was greatly concerned. I was perhaps about sixteen. One morning early at five o'clock I threw myself down before the Lord and said, "Lord, I want to know whether this urgency within me is really of God, or is it just a fancy." I said to myself, "I suppose the only way for me to find out is to consult the word of God." I did

not know very much about it. I had not long been a Christian. Now I am not advising you to open the Bible at random. I prefer the way our Lord began His ministry: "He found the place where it was written." I like to be able to find the place when I want something. But I did not know then, and I suppose the Lord had compassion on my ignorance. In the quiet of that early morning I opened my Bible, turning the pages carelessly, not knowing what was in it, or what I was looking for, except a word of direction. And there right at the top of a page my eye lighted upon this verse: "And say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it."

I cannot tell you what came to me that morning. I never doubted it. I have never doubted it for a moment since. He spake the word only.

My dear friends, when we want guidance in the things of life, if we really turn to the word of God, we shall have His word as directed by His Spirit, and we shall be able to walk in the path of His appointment.

Then *sometimes in the storm and stress of life, you will be like the disciples in the ship of which I spoke, fearing, perhaps, that in this special exigency you will fail, that the ship may go down. Is there any way of receiving assurance from the word of God?*

Forgive me for mentioning personal experiences, but after all is not our personal experience of the grace of God better often than something we have read in a book, which may, or may not, be strictly accurate? But let me tell you of another experience. When the great conflict for the Book began with the University here, in nineteen hundred and nineteen, thirty-two years ago, I went to a great Convention in Ottawa, having announced that I would propose a resolution that would compel everybody to line up on one side or the other, that we might know just where we were. There was great concern over the possible division. However, one of the Deacons of this church, who was a lawyer, promised to second my resolution. So I went off to Ottawa with a seconder, and no one else. When I got there and registered at the Chateau Laurier, I found a telegram waiting from my lawyer Deacon, saying that he would be detained at Court the next morning, and would be unable to be present. He had intended coming by the night train. I have since believed, with good reason, I think, that his absence was a diplomatic one. So I found myself with no one. No one to stand with me. I approached one or two, and they would not listen to me at all. I had no one who would really stand with me.

I went back to my room in the hotel. My wife was in the next room, just off the other. She had not gone to the meeting. She was in bed, and asleep. I sat down alone with my Book. I told the Lord all about it—I had to meet the Convention the next morning on a highly controversial matter, and I knew the University with all its Faculty, and all the graduates they could muster, would be there in full force. And I knew that I should be all alone. I asked the Lord to give me a word of direction. I did not open my Bible strictly at random. Yet I did not turn to the place. I said, "Now, I am a preacher, and I might find something in Paul's epistles to Timothy that would help me, and reassure me." So I turned to Timothy, and thereafter it was at random, for I did not know where to look. I came upon the second epistle, and the fourth chapter, and I read this: "At my first answer no man stood with me,

but all men forsook me: I pray God that it may not be laid to their charge." Oh, the disappointments I found that night. Men who were brave when there was no enemy in sight, took to their heels when the enemy mobilized his army. "At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen." Oh, those verses have been a comfort to me ever since, as they were that night.

I went into my wife's room. She wakened and said, "Is there anything the matter?" I said, "No; only I have had a message direct from heaven, I think, and I want you to join me in a thanksgiving service for the victory God is going to give me, to-morrow." And so we knelt and prayed, and gave thanks to God. I stood the next morning before that Assembly, which packed the building of the First Baptist Church, aisles, and everywhere. We had a five-hour debate, and the Lord came in in mighty power, and delivered us out of the mouth of the lion.

Are you hard-pressed? Are you tried? Oh, wait upon the Lord; He will help you. He wants you to be a free man, and a free woman, in Christ. He paid a great price for your freedom. He wants you to be so free that He can guide you with His eye.

I read a story once of a Western cowboy who came from the Western plains into a Western town. Walking down the street he passed the store of a taxidermist, where there were mounted birds and animals on display. On a perch in a cage in the window was a live eagle, a magnificent bird, with a chain about its foot, and fastened to the porch. The cowboy stood in front of that window, and gazed at the eagle for a while. Then he went inside. "How much do you want for that eagle?" "Oh, that would cost you a lot of money." "May be so, but how much?" The man named a price. The cowboy said, "I don't know whether I have it or not." He took out his wallet, and went through all his pockets. Then he said, "Will you take what I have? I have no more." "Yes; the eagle is yours."

The cowboy went to the eagle, and lovingly undid the chain. Then he walked with it, carrying it just a little out of town. He climbed up and put it upon the top of a hoarding, having removed the chain. Then he stood back. He took off his great cowboy hat, and began waving it. He approached a little nearer, still waving his hat. The eagle lifted its head, caught sight of the sun, then ruffled its feathers, then extending its mighty pinions, away it flew toward the sun.

Some who had seen the young man buy the eagle, followed him, and said, "What did you do that for?" "Oh," he said, "I live in the open, and I have seen birds like that in the exercise of their glorious freedom, and I could not bear to see it chained. It cost me my last penny, but I had to set it free."

Our Lord Jesus from the infinite spaces of the upper world, saw us cribbed, cabined, and confined, chained to sin, behind the enemy's bars, and He could not bear to see us there. And so He came, and he counted down the precious drops; paid, if I may so say, His last penny

for our freedom. And having called us to life, He says to us, as He did to Lazarus: "Loose him and let him go, wherever He wants to go." And my Word and the Spirit being in him He will go where I want him to go.

Oh, let us with renewed faith, wait upon the Lord, and renew our strength, and mount up with wings as eagles!

Let us pray:

We bless Thee, O Lord, for the redemption that is in Christ Jesus; for the tremendous truth that He was manifested to destroy the works of the devil. Oh, that the new nature which Thou hast implanted within us may grow up into Christ in all things; that we may walk before God, or standing, stand fast in the liberty wherewith Christ hath made us free.

We ask it in His name, Amen.

## AN INTERPRETIVE REPORT

By Dr. Carl McIntire

Sao Paulo, Brazil,  
July 26, 1951.

"We are shutting the conference with the golden key." With these words Rev. Rafael Camacho, a secretary of the Pan American Evangelical Conference described the closing session Wednesday evening, July 25th. The golden key seems to be an expression of real triumph among the Portuguese. Dr. Israel Gueiros, of Recife, a leader in the Presbyterian Church of Brazil, said he was taking the golden key with him to be used in the meetings planned there.

The Messiah, by Handel, presented by the choir of the First Baptist Church of Sao Paulo, accompanied by an orchestra, with the Hallelujah Chorus being repeated by demand of the audience, was a fitting climax for the ten-day conference. The audience, the largest yet, came for the farewell service. Every available space in the Sao Paulo Theatre was filled, with people standing on all sides and in the corridors and some unable to get in.

Dr. Gioia Martins, a converted priest, and pastor of the Igreja Batista do Braz, Sao Paulo, brought the closing message on the woman at the well of Samaria. He declared that he had the honour of being the first speaker to address a Brazilian audience under the banner of the Latin American Alliance of Christian Churches. He commended highly the Alliance and said that he was grateful to God for its formation and that it should have the support of all evangelicals of Latin America. Concluding his message, he emphasized the way of salvation and a number accepted Christ as their personal Saviour.

It is impossible to be in a great meeting like this without being thrilled by the singing of the Latin Americans. There is a depth, a smooth, mellow resonance to it all. The singing last night was done without the piano and the final hymn, a favourite, was "A ultima hora" by John Diener, a beloved Brazilian who sat on the platform by Dr. Adriaio Bernardes, president of the Pan American Evangelical Conference. He gave a brief testimony before the hymn was sung and there was deep emotion manifested in the singing of this praise to Christ, Who has forever liberated us from our sins.

God has done and is doing a mighty work for the 20th Century Reformation in Latin America. It is impossible to begin to comprehend what has happened in the evangelical movement in this portion of the world. The Latin American Alliance of Christian Churches has been established. It belongs to the nationals of Latin America. They wanted it. They determined its structure and

name. It is in their hands and God has raised up able, consecrated, discerning and brilliant leaders in the various Latin lands to carry the torch. The president of the Alliance, the Rev. Synesio Lyra, a Congregational leader, is pastor of the oldest Protestant church of Brazil, the Fluminense Church in Rio de Janeiro. He is a veteran in the struggle to preserve the faith. A former president of the Brazilian Confederation, he helped to lead his denomination out of the Confederation.

A general board of 22 members and 10 vice-presidents was elected to be responsible for the affairs of the Alliance.

The Constitutional Committee, with representatives of all the different interests of the Conference, was set up the first day and worked at length to prepare the constitution in Portuguese, Spanish and English. The Creedal statement in the constitution of the International Council of Christian Churches was adopted without change. The entire day of Monday, July 23, was spent in the debate over the constitution. The first issue which provoked lengthy discussion was the name. Three were proposed: The Latin American Council of Christian Churches, The Latin American Alliance of Evangelical Churches, and the Latin American Alliance of Christian Churches. It was significant that in all the names, the church was to be the basis, and unit of the testimony. The movement in keeping with the emphasis in other portions of the world is to help maintain and establish the true churches of Christ. After considering all the various arguments, the name, The Latin American Alliance of Christian Churches was unanimously adopted. It was emphasized that the word "council" translated into Portuguese gave the impression of a more authoritarian organization, while "alliance" did not have this difficulty and it was desired particularly by the Baptists and Congregationalists present. It was pointed out this name would be particularly helpful and also characteristic of the evangelical movement in Latin America. It was also unanimously agreed that the Latin Alliance would be affiliated with the International Council of Christian Churches on the world level and its general functions would be in accord with those of the International Council itself.

The structure of the organization hinged upon the question of voting and a new development in this matter was adopted. It all came about by recognition that the evangelical movement in Latin America only had in the neighborhood of three million people in it, and that there are a large number of separated independent

### BOOKS AND BOOKLETS

By DR. T. T. SHIELDS

"Other Little Ships" .....	\$2.00
"The Plot That Failed" .....	2.00
Special Illustrated Number of Sept. 28 .....	.25
"Russellism or Rutherfordism", 71 pages .....	.25
"The Papacy in the Light of Scripture", 26 pages .....	.25
"The Oxford Group Analyzed" .....	.05
"Does Killed in Action Mean Gone to Heaven?" .....	.05
"The Christian Attitude Toward Amusements" .....	.05
"The God of All Comfort" .....	.05

*The Gospel Witness*

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churches as well as only two or three larger denominations which are in Brazil. It was considered practical and desirable that each independent church be given one vote in the Alliance. When this was decided, it was then recognized that if there was to be no discrimination or disproportion among the larger denominations that they, too, should be entitled to one vote for each organized church. This plan preserved the unity of the larger denominations and also the independence of those groups organized on Baptist and Congregational lines. There was much enthusiasm for this plan and a belief that there would be a deepened interest and a sense of greater responsibility on the part of the individual churches.

The Constitution also provided that no church could vote which was connected directly or indirectly with the World Council of Churches or any confederation or council that was working directly or indirectly with the apostasy of the ecumenical movement. When the constitution was unanimously adopted, the delegates stood and sang "Praise God from Whom All Blessings Flow." A banner had been unfurled over all of Latin America for the glory of God. A vigorous leadership in the Latin land had stepped out, taking the initiative away from the interests of the ecumenical leaders, and particularly the Committee on Co-operation in Latin America which represents the ecumenical cause here.

The officers of the Alliance were elected the next morning, with the new president delivering a stirring appeal and expressing his utter dependence upon God in his responsibilities for the Alliance.

The significance of this development of the Latin American evangelical movement cannot possibly be estimated. Two years ago in Buenos Aires at the Inter-American Evangelical Conference, sponsored by the Committee on Co-operation, in co-operation with the World Council of Churches and the International Missionary Council, a proposal was made that a Latin American Confederation be established but the delegates refused to have anything to do with the idea and the leaders of the committee were unsuccessful. This was the meeting which met behind "locked doors."

From the locked doors of Buenos Aires, to the Hallelujah Chorus, before 2,000 people in Sao Paulo, Brazil, and the formation of the Latin Alliance—all in two short years, is a story without parallel in the world-wide struggle against apostasy and compromise.

A major work of the conference was represented in the resolutions adopted—thirteen in all. When one considers that these all had to be translated into the three tongues and that there were definitely times when the only matter of discussion was the question of the translation of the word to be used, the fact that this many were handled in the 16-days' session is a major accomplishment. One of the lengthy debates which came about the second day was over whether the word "evangelical" or "Protestant" would be used. This is a real issue in this part of the world because of two influences. First, the impact of the Roman Catholic church and the steering away from the word "Protestant." The second, the position of many of the Baptist groups, that their movement is not Protestant and was not a part of the Reformation but extends back to John the Baptist.

It was interesting in the discussion to recall that the meeting in Buenos Aires in 1949 sponsored by the Committee on Co-operation also spent considerable time discussing the same question. In all the resolutions, there

was never any real division of opinion concerning complete separation from apostasy and a vigorous testimony against it and in behalf of the faith. The Latin leaders are strong in their words and are determined to "save their churches." They are also fully aware of the influences which are about them, in the missionaries connected with the boards in the World Council of Churches and the financial power of the Committee on Co-operation.

One resolution named the influences in behalf of the ecumenical movement and raised specific questions concerning missionaries who themselves are a part of the World Council and are serving under boards which promote the ecumenical movement. One-half of the resolutions dealt with cases involving liberty in Venezuela, Colombia, Argentina, Spain, Puerto Rico.

The program of the conference, arranged by the nationals themselves, provided for messages and discussion of great themes. All of these messages were on the highest level. Dr. T. T. Shields, Toronto, Canada, delivered the message on Sunday afternoon to a filled house on the Roman Catholic Church, and this was received with great appreciation. Most of the believers have come out of the Roman Catholic apostasy, and it is surprising to see the number of pastors who were formerly Roman Catholic priests. In Brazil, there is tremendous opportunity for evangelism. The door is wide open for the nationals to win Brazil. The Communist movement in this country, which has amazing strength, is in a measure, a definite reaction to Roman Catholicism.

Captain Edgar Bundy's speech on "Christianity or Communism?" stimulated a discussion which lasted the entire afternoon and carried over to another session. A Methodist leader challenged Bundy's exposure of E. Stanley Jones and a young preacher, editor of one of the liberal organs, who was called a communist by other pastors, also defended in a measure, the communist cause. He declared that the Americans were the aggressors in Korea, that capitalism was only American imperialism and he generally followed the "party line." It was also significant that some of the very delegates and representatives who went to Buenos Aires and sat behind closed doors, not only entered the Pan American Conference, but also participated in the question period. There was complete liberty for all and this helped to strengthen all who were present in their confidence in the leadership of the Pan American Evangelical Conference. There was nothing to hide or to fear.

Addressees of those who spoke included: "Action of the Committee on Co-operation in Latin America", read by Mrs. Luz M. Perez, of the Church of the Divine Saviour, Mexico City; the opening address by Dr. Adriaio Bernardes, president of the Conference; "The Doctrine of the Holy Spirit" by Dr. Djalma Cunha, Pastor Pompeia Baptist Church, Sao Paulo; "Religious Liberty in Latin America", by Rev. Armando Di Pardo, Evangelical Church, Buenos Aires; "Methods and Means of Propaganda" by Rev. Baudillio Saavedra Burgos, pastor, National Presbyterian Church, Chillan, Chile; "Internal and External Evidences of the Inspiration of the Bible" and "Barthianism" by Dr. Allan A. MacRae, Wilmington, Delaware; "Modernism's International Organization" by Dr. Carl McIntire, Collingswood, N.J.; "Christianity or Communism" by Capt. Edgar C. Bundy, Wheaton, Illinois; "The Roman Church and the Gospel" by Rev. W. H. Guiton, Evangelical Methodist Church, Paris,

France; "Confederation of Evangelical Churches of Latin America" by Dr. Adriaio Bernardes; "Problems of Christian Youth" by Dr. Flaminio Favero, Professor of Legal Medicine, University of Sao Paulo; and "The Second Coming of Christ" by Rev. Synesia Lyra, Pastor, Fluminense Church, Rio de Janeiro.

Following my address on "Modernism's International Organization" a theme suggested by the nationals, since modernism is known, but the World Council of Churches, itself, isn't particularly among the people, the Conference stood and sang, "Onward Christian Soldiers." The Spanish delegates then came forward in a group and sang the hymn in Spanish. The Portuguese waited their turn, and they lined across the entire front of the theatre to sing the same hymn in their native tongue. The people from North America had to sing it in English, too. This was followed by a season of prayer, and then a lengthy question period in which I dealt with a number of the issues which are pressing these brethren in Latin America.

Another subject which provoked lengthy discussion was Barthianism. This was handled by Dr. A. A. MacRae, president of the Faculty of Faith Theological Seminary. A large group of pastors from around the city came particularly for this issue. One pastor challenged Dr. MacRae to prove that Dr. John A. Mackay of Princeton Seminary was a Barthian. Dr. MacRae answered by quoting Dr. McKay's own writings in "Theology Today." Dr. MacRae is to give a series of lectures in the Presbyterian Seminary in Campinas, and also a series of lectures in the Northern part of Brazil, in Recife. He plans to remain in Brazil for these lectures until after the middle of August.

The impact of the Conference made upon the entire city has encouraged the evangelicals everywhere. Over the ten-day period, over 400 people registered for the Conference. Some came early and left, and some came towards the close of the Conference. The large popular night meetings rejoiced the hearts of all. The fact that five radio stations gave thirty minutes of free time was something which had never been accomplished before for the evangelical cause. The newspapers in the city gave splendid coverage with pictures, excerpts of reports, and messages, and some carried in full the texts of the resolutions. All of this encouraged the evangelicals as to what can be done for the cause of the Gospel.

Tuesday night, July 24, we gave the message in the popular session. After outlining the significance of the Latin American Alliance of Christian Churches, we then spoke very frankly to the people concerning what we felt they needed. First, we told them they should stand on their own two feet and carry their part in the great 20th Century Reformation and that they should not look to North America but that this Alliance was theirs and it was up to them to lead it in accordance with the commands of Christ. Second, that they should learn to give, tithe, step out on the promises of God and not depend upon North America for financial support.

In response to both of these suggestions there was strong applause from the audience. The third suggestion brought nothing but a long silence. I told them they should not be afraid of the Roman Catholic Church. When I reminded them that they did not applaud at this statement, there then came a stimulated applause. Finally, we exhorted them to use the liberty which they had to evangelize their own land, win precious souls to Christ

and maintain their churches, free from all compromise with modernism. Never has there been such a conference. It was the largest and, most representative ever held in Latin America. The leaders of the ecumenical movement have never attempted a meeting on such a scale and one thing we believe is certain—it would be most difficult for them to have such a meeting in affiliation with the World Council of Churches down here. As long as the World Council makes love to Rome, Latin America can see what is involved and the leaders of the ecumenical apostasy who have had the esteem of the evangelicals in times past are fast losing out in this portion of the world.

A full report of the conference, including the major addresses, all resolutions, and the constitution, will be published immediately in book form with paper cover in Portuguese, Spanish, and English for distribution throughout all of Latin America.

The Conference sent greetings to the East Asian Christian Conference in Manila, November 25 to December 2nd and also sent greetings to the American Council of Christian Churches in celebration of its tenth anniversary this October. Greetings were sent to this Conference from many portions of the world and other sections of Latin America and every night session Dr. Bernardes read some of these.

The Conference accepted an invitation for a youth conference in Chile in 1953 and voted that the next conference of the Latin American Alliance would be in a Spanish land and voted to go to Santiago, Chile, in 1954.

The evangelical movement founded by faithful missionaries in the Latin lands is standing on its own feet and definitely is turning its face away from the leadership of the ecumenical movement and its dream of the one-world church. The current in the great stream of the evangelical movement in these lands is not to be diverted into the marsh lands and bogs of the ecumenical apostasy, but we believe that it shall flow out to water the fertile fields and bring forth the harvest of souls which shall join in the chorus of the Lamb throughout eternity. Viva, viva, Latin American Alliance of Christian Churches!

### SHALL THE ROMAN CATHOLIC CHURCH BE PERMITTED TO RULE CANADA?

WE publish below a press dispatch which appeared in *The Globe and Mail*, August 20th. In abbreviated form the same news item was published in the evening papers.

Why reprint it in THE GOSPEL WITNESS? For this reason: the daily papers have a wide circulation in Canada, but they do not go very far beyond the boundaries of this country. THE GOSPEL WITNESS circulates in about sixty different countries of the world; and though its circulation in actual numbers cannot compare with the great circulation of the daily papers, its influence is very wide; and furthermore, with those who read it, it carries very much more weight than items in the daily papers.

For that reason we publish the dispatch below, to seek still further to awaken Canadian non-Romanists to our present peril, and to the certain increase of that danger in the future.

For three months a Postmaster in Ste. Germaine

Boule delivered mail to certain Baptists in the neighbourhood to the local Roman Catholic priest, at the priest's command. That is to say, the priest very likely, on pain of all sorts of punishment in the event of refusal, commanded the Postmaster to give up this mail.

Certain people, loyal subjects of His Majesty, had paid postage on that mail. But the priest literally stole the mail. If anyone but a Roman Catholic priest had dared to do any such thing, almost certainly he would have been sent to the penitentiary. But the Roman Catholic priest receives no punishment whatever, and, indeed, he is reinforced by the Roman Catholic Archbishop of Montreal, who undertakes to rebuke the protesting preacher.

Of course, this is not new. Any kind of iniquity, lying, robbery, murder, is justified by the Church, if it is done in the interest of the Church. The Canons of the Church so teach.

It may be that, technically, some of these preachers violated a municipal by-law. But these municipal by-laws in almost, verbal identical form, have been passed in many municipalities in the Province of Quebec. Ostensibly, they are by-laws designed to keep the streets free for traffic, and to prevent meetings being held that might obstruct traffic. But actually everyone knows that in these places such by-laws are not necessary to facilitate the movement of traffic: they are put on the statute books deliberately to prevent the propagation of the gospel.

In last week's issue we published, under the head of "Church News", an account of certain missionaries being prevented from delivering tracts from door to door. This also was made illegal by a similar by-law.

But, of course, there is no let nor hindrance to Roman Catholics. *Corpus Christi* processions, or such circuses as the Marian Congress affair in Ottawa, may disorganize and inconvenience a whole municipality without a protest. No law will enforce itself, and so they see to it that law enforcement is in the hands of the Church, in the hands of people who will either do what the priest commands, or be consigned to Purgatory, or Perdition. All this in a country of which His Britannic Majesty, King George VI, is the King!

What of the future? We are no longer free to carry our grievances to the Judicial Committee of the Privy Council in Britain. Perhaps the majority of Canadians will say, "That is as it ought to be. Canada is a self-governing Dominion. We are not children. We are grown up, and we need no arbiter of our affairs outside of our own Dominion." That ought to be true, and would be true, if it were not also true that we have a government within a government, and that that government is the Roman Catholic Hierarchy.

Since Confederation the only government that has been absolutely independent of the Roman Catholic contingent from Quebec was the Union Government of the First War, headed by Sir Robert Borden. At that time all the Provinces, except Quebec, united in support of Sir Robert Borden's Conscription Measure. The late Mackenzie King joined hands with Sir Wilfred Laurier in opposing that method of fulfilling our obligations during the First World War. When later Mackenzie King became Premier, he continued his servile obedience to the Roman Catholic Hierarchy, and helped Rome to become more and more strongly entrenched everywhere.

Now the ultimate arbiter of our destinies is the Su-

preme Court of Canada. The Supreme Court is above Parliament. It can tell Parliament that its measures are *ultra vires*, and it is really competent to nullify acts passed by the elected representatives of the Canadian people.

The members of the Supreme Court are the appointees of the Government, but unlike the Government, which must periodically give account of its stewardship to the people, the Supreme Court need give account to no one. Its members are appointed for life, or until such time as age may require their retirement. The Chief Justice of the Supreme Court is a brother of the Postmaster General. Several others of the Justices of the Supreme Court are Roman Catholics, and one or two of them are worse: they are non-Romanists, but not in any true sense, Protestants.

We have little doubt that in ordinary disputes between individuals or corporations, or even the Provinces, where no religious principle is involved, the Supreme Court might be depended upon to give a just decision. But if any case were brought to the Supreme Court regarding the special privileges which they call "rights" of the Roman Catholic Church, or any of its officially authorized acts, the case would be lost before it would come to the Court. It would be a foregone conclusion that the Supreme Court of Canada will never make a pronouncement unfavourable to the Roman Catholic Church. *It is because they know this to be true, and because now there seems to be left in Canada no organization able to make an effective protest against such injustices, that the Roman Catholic Church has become so bold and defiant in Northern Quebec.*

Unless something is done, their colonization principle in the Province of Ontario, and our utter lack of legislators who seem to have even a modicum of moral principle, similar conditions ere long will obtain in Ontario.

We repeat: we publish the dispatch below for the information of Protestants the world over, so far as they may be reached by the wide, but numerically limited, circulation of THE GOSPEL WITNESS:

#### Baptist Pastors Given Two Months in Quebec Jail

Noranda, Que., Aug. 20.—Two Baptist pastors from this North-western Quebec mining town ran into trouble Saturday night in nearby Val d'Or and LaSarre, one of them going to jail for the fifth time today.

Lorne Heron, who was released after a two-month term only last Monday, was arrested along with Howard Killock, a Baptist missionary, on the street in Val d'Or Saturday. Today the pair were sentenced to two months by Recorder Jean Louis Baillargeon. It was Killock's second term, both of them for two months. Four of Heron's terms have been two months apiece. The first was for 15 days.

The same evening, Leslie Barnhart, who was responsible for a verbal reprimand Saturday from Montreal's Roman Catholic Archbishop Paul Emile Leger to a parish priest in nearby Ste. Germaine, was given a rough time as he sought to conduct a street meeting in LaSarre.

Seven times he was dragged from the meeting place, first by the chief of police, then by special constables. He finally had to give up the meeting.

Heron and Killock opened their meeting in Val d'Or at 8:20 p.m. by singing a hymn. Heron then preached for about 10 minutes before police arrived to tell them they were breaking the law. All similar Baptist arrests in Val d'Or have been made by virtue of a by-law which prohibits an action liable to obstruct traffic.

The pair continued their preaching and they were arrested.

Barnhart said he believed the treatment he has received in LaSarre was a reaction to his exposure of the postmaster and priest in Ste. Germaine Boule, just 18 miles south of LaSarre, who admitted intercepting and burning mail meant for Baptist followers.

Saturday's meeting started about 8 p.m. with Barnhart preaching. He was accompanied by Lloyd Carr, 20, Helen Hall, 20, and Pierre Rossignol, 12. After Barnhart had been preaching for a few minutes, Police Chief Edouard Carpentier approached him and said he had orders to tell him to circulate.

Barnhart said he had a right to be there and was going to stay. The chief went away, then came back and again ordered the group to move. Barnhart asked what law the chief was upholding. The chief went away again. He came back a third time and this time grabbed Barnhart by the arm and said, "Get moving."

Then two special constables, sworn in for the evening, grabbed Barnhart by the arms and dragged him toward the car. The other two dragged Carr.

When Barnhart refused to enter the car, the constables, plus some bystanders, struck him, knocking him down and tearing his jacket.

Barnhart returned to begin preaching several more times and each time was dragged away. Finally he announced that the meeting was adjourned until next Saturday.

## Bible School Lesson Outline

Vol. 16 Third Quarter Lesson 11 September 9, 1951

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

### JESUS TEACHES IN PARABLES

Lesson Text: Matthew 13:24-43.

Golden Text: "For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath."

—Matt. 13:12.

#### I. The Parable of the Tares: verses 24-30, 36-44.

Christ spoke these parables concerning the Kingdom on the same day as that on which His enemies had charged that He was acting under the influence of Beelzebub, to which He had replied that He performed His miracles by the power of the Holy Spirit, and that the Kingdom of God was being manifest in their midst (Matt. 12:22-30).

Our Lord frequently made reference to things in nature to illustrate His messages. In this instance, however, He used the parable as a formal method of instruction, stating the truth in narrative form. His reasons for doing so are clearly explained (vv. 10-17). His hearers varied in their capacity to understand spiritual truth. The disciples and earnest seekers would be instructed by the parables, whereas the superficial and trifling among His audience would not see the point. To those who possessed spiritual wisdom and understanding, more truth would be added to their store: "Whosoever hath, to him shall be given." On the other hand, those who consistently and persistently refuse to obey the truth lose the capacity to receive it or to retain it (2 Thess. 2:8-12); hence, "Whosoever hath not, from him shall be taken away even that he hath." The truth which once was in their mind fades away, since it has not become part of their being through experience. Insensibility to the truth is the natural result of obstinacy, and it is also the Divine judgment for such an attitude (Exod. 7:13, 14; Isa. 6:9, 10; Rom. 9:17, 18). The parables revealed the truth to the disciples, but concealed it from the hostile multitude.

The parables pertain to the Kingdom of heaven. In Scripture a mystery is a sacred secret, hitherto concealed, but now revealed (Eph. 3:3-9; 6:19). Our Lord is here proclaiming things of Divine revelation which were hidden in times of old, things which the prophets had desired to see (v. 17; 1 Pet. 1:10, 11).

The expression "Kingdom of heaven" is peculiar to Matthew. It apparently denotes the rule, government or dominion of heaven over the earth. It includes those who merely profess allegiance to Christ as earth's ruler, as we see from the parable of the tares. The term "Kingdom of God" seems to be a wider term, indicating the universal,

eternal rule of God over all things and creatures, heavenly and angelic, as well as earthly. The Kingdom of heaven and the Kingdom of God have much in common, so that the terms are often used synonymously (Compare Matt. 13:31 with Mk. 4:30, 31; Matt. 13:11 with Mk. 4:11; Matt. 13:33 with Lk. 13:20, 21).

The parable of the tares presupposes an understanding of the parable of the sower, the basic parable of the series (vv. 1-23), which outlines the general principles which pertain to the distribution of the message of God in the present age. The field is the world. The sower is the Lord Jesus Christ, Who even then was engaged in scattering abroad the seed, the word of the Kingdom, by which is meant perhaps the message of the nature and requirements of His kingdom. The followers of Christ are to continue His blessed ministry (Mk. 16:19, 20; Acts 1:8). Let us be faithful in dispensing our stewardship by broadcasting the Word of God far and wide, as we have opportunity (Isa. 32:20; 2 Tim. 4:2; 1 Pet. 4:10).

While Christ and His followers are sowing the seed of the Word, which produces the children of the Kingdom, true believers, the enemy Satan is surreptitiously sowing the seed of false doctrine which results in the appearance of the children of the wicked one, professed believers (Matt. 23:15; John 8:38-44). This is another instance of the age-long conflict between God and Satan, good and evil, truth and error.

The propagation of error takes place while men sleep. The process goes on imperceptibly; its insidious course cannot be traced.

The scattering of error is not merely subtle in its methods, but it is also deceptive in its results. Valueless as are the tares, they resemble wheat in appearance. True and professed believers are sometimes so much alike that only God can distinguish them. The two classes exist side by side in Christendom throughout this age, a truth which is illustrated in the parable of the drag-net also.

The final and inevitable separation of the hypocrites from the real Christians will be made in the Lord's own time (Matt. 7:21-23; 25:10).

#### II. The Parable of the Mustard Seed: verses 31, 32.

Read also Mk. 4:30-32; Lk. 13:18, 19.

The seed of the Word, small as it is, produces a mighty tree. Christianity has grown to great proportions, although it was insignificant in its origin (Acts 1:15; 2:41; 1 Cor. 1:26).

Within the fold of Christianity many religious people take refuge, people who are not born again (1 John 2:19). They are compared to birds which lodge in the branches of the tree (vv. 4, 19; Dan. 4:12, 21).

#### III. The Parable of the Leaven: verses 33-35.

Read also Lk. 13:20, 21.

This parable does not deal with the seed, or the wheat, but with the meal made from the wheat. Error, as well as truth, has grown from small beginnings. Leaven, or yeast, which works on the principle of fermentation, is usually the symbol of evil (Exod. 12:15; Lev. 2:11; Matt. 16:6; Lk. 12:1; 1 Cor. 5:5-8; Gal. 5:7-10).

The fact that the entire mass of the meal is leavened does not necessarily imply that Christendom has become wholly corrupt, but rather that there is no part of Christianity which is free from the danger and influence of false doctrine and practice. Wherever and whenever the children of God seek to worship and serve Him, Satan appears there also (Job 1:6). The enlargement of the sphere of Christianity, as illustrated by the parable of the mustard seed, is accompanied by a corresponding increase in the operation of evil forces.

**NEXT SUNDAY IN JARVIS STREET**

**DR. SHIELDS**

**11 a.m. and 7 p.m.**

**Monthly Communion Service After the Evening Meeting**

**SEE ANNOUNCEMENT IN SATURDAY PAPERS**