

The Gospel Witness

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

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UNITED WE PERISH!

REV. W. GORDON BROWN.

Passing Old St. Andrews United Church every day, we always take notice of the subjects announced on their bulletin board by Dr. J. R. P. Sclater. Frequently at the evening service Dr. Sclater gives popular lectures on semi-religious themes. We were not at all surprised, then, to find last week the topic for the following Sunday evening was to be "The Importance of the Pope". We were surprised, however, when the brief newspaper report, presumably giving some of the high lights of the sermon, appeared on Monday, telling us in brief Dr. Sclater's view of the great ecclesiastical organization commonly known as the Roman Catholic Church. We print herewith the newspaper clipping in full.

I.

We may note first of all that Dr. Sclater recognizes THE CHURCH OF ROME AS A "CHRISTIAN" BODY. We are to "pray with all Christian people that the spirit of God will guide them and a man will be chosen who will truly be a child of God and a servant of Christ." To call the Roman Catholic Church "Christian", one must depart a long way from the original use of that term which describes the followers of Jesus the Christ. But indeed the religious vocabulary to-day is in such an almost helpless confusion that no given term—not even such a common one as the word God—conveys a fixed meaning to readers of theological literature. So the word "Christian" is now used for anything and everything which has any real or imag-

inary connection with our Lord. (As we read recently the newspaper descriptions of the tremendous pomp and ceremony connected with the death and burial of the late Pope, we could not but contrast this with the simplicity which is in Jesus, that appeared as He taught the people from a boat on Galilee, received a rich young ruler by the wayside, or even as He rode on a colt into the city of Jerusalem.)

We are told then that the Roman Catholic Church is a great "Christian" organization. We are to "pray . . . that the Spirit of God will guide" the cardinals in selecting a new Pope. We are to intercede for such a man, that he may be "truly a child of God and a servant of Christ". This, from a minister who came to this country from Scotland, the land of the Covenanters! This, from a man who came as a Presbyterian minister! Shades of Knox, Calvin, Luther! "How are the mighty fallen"!

At Chapel in Toronto Baptist Seminary this morning we had as our special speaker Rev. Henri Lanctin, Pastor of La

SEES HOPE FOR WORLD IN UNION OF CHURCHES

In the ultimate reunion of all Christian churches rested the hope of the world, Rev. J. R. P. Sclater of Old St. Andrew's Church told the congregation in his sermon on "The Importance of the Pope" at last night's service.

"Only when the Christian world can speak as one voice will we be safe from the fanaticism of the men who would destroy us," he said. "A great deal depends upon the man elected at Vatican City this week. At least, we will pray with all Christian people that the spirit of God will guide them and a man will be chosen who will truly be a child of God and a servant of Christ."

Lauds Late Pope

The minister likened the late Pope with Leo XIII. As laborers for mankind, morality and justice, they left behind them works which at once place them as the greatest Popes in the history of the Roman Catholic Church, he said.

"If there is to be an ultimate reunion of Christianity—and there

must be; that was Christ's one desire—Rome will have a great deal to give up," continued Dr. Sclater. "The reformed Catholics, too, would have a lot to give up. One thing which they could not give up was religious freedom."

Dr. Sclater said that for many years after the Reformation the struggle for liberty was a struggle against Rome. This, he claimed, was no longer the case, as all Christians have learned they needed the spirit of Christ.

Urges One Voice

"There is nothing more important at this moment than that Christianity speaks as one voice," declared Dr. Sclater in attributing the spread of nationalism since the Reformation to the failure of Christianity to speak with one voice.

Efforts were being made to make good this thing, he said, through the World Council of Churches. "But I do not believe that any such council could ever withstand the shock of war," he added.

Bonne Nouvelle French Baptist Church, Moncton, N.B., who has for twenty-seven years been a missionary among French-Canadians. In his address he said: "If Roman Catholics are Christians, then we are heathen. There are no two ways about it."

II.

Not only are we to recognize the Roman Catholic Church as "Christian", but Dr. Sclater would have us

hope and pray and work for THE REUNION OF ALL CHRISTIANS WITH ROME. "If there is to be an ultimate reunion with Christianity—and there must be; that was Christ's one desire . . ." Christ's one desire was that Christians might be one. To be sure, in the seventeenth chapter of John, in His great high-priestly prayer, He did ask that we might all be one; but will anyone who has studied the Gospels and the Epistles, and who has read anything of Church History, dare to say that He meant we should be one in a great world-covering, federated, indeed monarchical, "church" organization?

True believers are one, united in a spirit of devotion to our Lord and God Jesus Christ, believing His word, and trusting His grace for eternal salvation. But it is a far cry from that to a tremendous earthly kingdom in which all who profess the name of Christ are under one government, and acknowledge one head on earth.

It is commonly assumed that Roman Catholics are fully united, but this assumption is wrong. The history of missionary work done by Roman Catholics shows how much the various orders, such as the Dominicans and Franciscans, are opposed one to the other.

"The plain facts of history in many lands show that sectarianism in the Roman church has been as intense as that outside of it, and neither better nor worse."

III.

For the union which Dr. Sclater proposes—and he speaks as a voice of many—he says, "Rome will have a great deal to give up." The *naïveté* of this remark is beyond all bounds. But let us list a few of the THINGS which, in order to unite with all Evangelical Christians, ROME WILL HAVE TO GIVE UP:

1. The doctrine of the Mass—the centre of Roman Catholic worship.
2. The worship of saints.
3. The worship of Mary, "the mother of God".
4. The adoration of relics.
- g. The doctrine of Purgatory.
6. Prayers for the dead.
7. The immaculate conception of Mary.
8. The infallibility of the Pope.

Does any man really think that Rome is showing any tendency to give up anything of the traditional accretions of the ages? Such a man must be utterly uneducated. The doctrine of the infallibility of the Pope was foisted upon the Church of Rome, not in the early ages, nor just after the vandals had taken Rome, nor during the darkest periods of Europe's history from the eighth to the eleventh centuries, nor in opposition to the Renaissance, nor against the Reformers led by Luther and others, but in the face of modern thinking—at no earlier date than eighteen hundred and seventy. This teaching is that when the Pope speaks *ex cathedra*—that is from Peter's chair—on matters of faith and morals, he is infallible. (Of course, if he sits on some more secular article of furniture, this infallibility is no longer with him!)

What does this Papal infallibility involve? We quote again:

"During the Vatican Council the Archbishop of Avignon, Dubreuil, preached at the Church of St. Andrea della Valle: 'There are three incarnations of God: in the manger at Bethlehem, at the Mass on the altar, and in the Vatican.'"

"The papacy is the ghost of the Roman Empire sitting crowned upon its grave, is the way Hobbes puts it. The

man of sin slipped into the temple of God, and he was revealed fully by the light of God from the Bible opened by Luther at the Reformation. As the Roman emperor was called 'our lord and God', so the new Roman Pope is placed on an altar, and the cardinals kiss the feet of 'our Lord God the Pope', as he was called in the *Corpus Juris Canonici* at the time of the Reformation."

A writer on the Hellenistic Age, the age of Greek culture from Alexander the Great to, say, the sixth century A.D., in describing the religious processions connected with the worship of Bacchus, Serapis, and other heathen gods, remarks that one may see these same processions to-day, with very slight alterations, in Italian cities under the Church of Rome. The Church of Rome is a combination of Christianity with large ingredients from Judaism and tremendous accretions from heathenism. Its strength as an organization, its wealth and power, are well known.

"The people are practically without voice in the affairs of the church. Obedience is their highest duty. The system is a huge politico-religious machine. Its chief emphasis is on organization, and on money, which it extracts by means of every device known to greed and cunning."

With such power, is the Church of Rome inclined to give up everything?

We listed above some of the things which Rome would have to give up in order to include Evangelical Christians in her fold. But to include men like Dr. Sclater, who is a "Liberal Evangelical", Rome would have to give up other things which Romanists, in common with Evangelicals, hold to be true.

There is the question of the infallibility of the Bible. What does Dr. Sclater hold about this? He says:

"The final authority for religious belief is the authority of personal experience."

We listened to Dr. Sclater preach one Sunday when he quoted something from the Old Testament and said, "That is from the Old Testament, but it is true." The implication of that simple sentence is contrary to the teaching of Christ that the Old Testament is the word of God, and so of supreme authority, down to the last cross of a "4" and dot of an "i".

To suit men like Dr. Sclater, we and Rome, in order to Christian unity, so-called, would have also to give up the doctrine of Christ's vicarious atonement, vicarious in the sense of expiatory; that He died the Just for the unjust; that He paid a ransom price and was a propitiation instead of many.

Further, we should have to give up the hope of Christ's literal return. Before the days of Church Union, the Methodist Church, as expressing itself through the Department of Social Service and Evangelism, had given that up. We remember seeing a Sunday School Lesson leaflet on the parable of the ten virgins, in which the unsuspecting teacher or pupil was told that Christ comes in opportunities to do good! Surely an utter travesty of the plain teaching of Jesus in that parable!

So we should all have to do a great deal of giving up, and when we had given up enough to suit the "Liberal Evangelical" (so-called) and even the extreme "moderns" who hold the name of Christian, what should we have?

*Wm. Dallman, *Paul*, pp. 162, 161.

*G. S. Dobbin, *Baptist Churches in Action*, p. 38.

**Modern Fundamentalism*, 1926, p. 104.

The Jarvis Street Pulpit

HOW BAPTISTS SHOULD OBSERVE LENT!

A Sermon by Rev. W. Gordon Brown, of Toronto Baptist Seminary

Preached in Massey Hall, Toronto, Sunday Evening, February 26th, 1939

"Remember Jesus Christ, risen from the dead"—2 Timothy 2:8 (A.S.V.).

But some say that He is still dead. The Victorian poet, Matthew Arnold, voiced this desperate unbelief:

"Now he is dead! For hence he lies
In the torn Syrian town;
And on his grave, with shining eyes,
The Syrian stars look down."

Thank God that angels from Heaven and brethren of earth have united to tell us that the English poet was wrong. He was dead, but, behold, He is alive forevermore, and has the keys of death and the world beyond.

Christianity is the Gospel of the resurrection. We believe in Jesus as the Son of God and the Saviour of the world, because He conquered death. We accept the Scriptures as the Word of God, because the Lord of the Word is living. The one and only possible explanation of the myriads of Christians throughout the world, in this and other ages, is the resurrection. Therefore we believe it, we rest upon it, and we will permit no vandal hand to steal from us this truth. Humanists tell us that Jesus was only one of the great prophets of humanity. A very learned man, but a man who was not a Christian, once talked with a little child who believed on the Lord Jesus. Said he: "My poor little girl, you don't know whom you believe in. There have been many Christs. In which one of them do you believe?" She answered, and she answered well: "I know which One I believe in, I believe in the Christ Who rose from the dead." She was right. The distinguishing mark of our Christ and of our religion is His resurrection. That is why Paul commands, "Remember Jesus Christ as risen from the dead". Let us, then, consider the command, what our practice of it should be, and what benefit we may find therein.

I.

I say that this verse gives us THE COMMAND to "remember Jesus Christ, risen from the dead". Many of the commands of Scripture are prohibitions. Its "thou shalt not's" are like barbs on the fence of life to keep us from trespassing on forbidden ground. But negatives are not enough, and many are the clear voices of the Word that tell us where we ought to go. This verse is one such, and one which should fill our thoughts, should prick our consciences, and should make us more like the Christ Whom we profess.

1. We are told to *remember* something. Indeed, we are told to keep it continually in mind.

What a power is memory! Without it we should never get further than the new born child; with it there is no limit to our possibilities of development. Memory, it makes business go; memory, it affords many a delightful pleasure; memory, it steers a life along moral lines. By memory we recall the past, in memory we store the present, and with memory we shall go into the world to come. Memory of our sins might curse us, but memory of our Saviour will bless us. No wonder that the Apostle Paul stirs this tremendous mental power in his son

Timothy, when he tells him to remember. Memory waits to do much for our Christian life.

2. The command is to remember, and we are told to *remember Jesus Christ*.

Little boy and little girl, here is God's Word to you: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Ecclesiastes 12:1). Do not put off salvation until you see more of the world, until you forge chains of sin to bind you fast; rather, remember your Creator, your God, your Saviour.

Young men and young woman, do not let the pleasures of the world obscure the holy memories of Bible stories, of prayers you said at Mother's knee, of Gospel warnings from a Christian pulpit; rather, remember the Christ to Whom they pointed you. Should any of you fail to remember Jesus Christ in this life, you will have a voice call to you in the dark torment of hell, as Abraham did to "Dives", and say, "Son, remember". It will then be too late to remember Christ as Saviour, but it will never be too late to remember that you wasted a life in pleasure, that you lived for self instead of God, and that you brought others to a like doom because you failed to remember Jesus Christ.

On the other hand, what a blessed thing it is to remember Jesus Christ even when we can remember nothing else! In a hospital bed lies a woman, past middle life, who has had a stroke, from which her mind has been partially deranged. She imagines strange things, and she is rather hard for the nurses to manage. My godly mother-in-law visits her and she thinks she should know her husband who also is along. In her agitation she says, "What's his name?" "You would not know him, my dear, but do you know his name: 'Thou shalt call his name Jesus; for he shall save his people from their sins?'" "Jesus", the old lady says, and she does remember that name, and the very thought of it seems to soothe her. O friends, you may not have a very good memory for the wisdom of men, for mathematics or geography or some other science; you may not have a very good memory for people, with their queer names; but whatever else you forget, "remember Jesus Christ".

Remember Him in youth, and He will keep you pure; remember Him in middle life, and He will make you strong; remember Him in old age, and He will make you happy; remember Him in death, and He will give you light. "Remember Jesus Christ" in this life, and you will do more than remember Him in Heaven, for there

"We shall see His face,
And never, never sin,
But from the rivers of His grace,
Drink endless pleasures in."

3. But there is still more to this command: we are to remember, to remember Jesus Christ, but particularly to *remember Jesus Christ as risen from the dead*. The

great point in memory as to the Lord Jesus is to be His resurrection.

Now it is good to remember His words. The Ephesian elders Paul told "to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive." That was a beautiful saying, and one that differs from our poor human ideas, one, indeed, that contradicts them. The world says, "Get by keeping"; the Lord Jesus says, "Get by giving". Remember that saying of His, and remember His other words, and keep on remembering all the recorded sayings of our blessed Christ. Let His Word dwell in you richly; then, though you may be poor in this world, you will be rich toward God.

Remember also His death. We need constantly to take our stand "beneath the cross of Jesus"; we need to walk "with its shadow o'er us". There the burden of our guilt fell off; there our stains were washed away; there the Son of God made us free. No wonder "we preach Christ crucified", because a Christ Who was not crucified, could never be our Saviour.

Yes, it is good to remember His words, it is better to remember His death, but it is best to remember that the One Who spoke those words of life, Who died that death of sacrifice, is now risen. I say it is best to remember Jesus Christ as risen from the dead. Because He rose, we know that those words are true; because He rose, we know that His sacrifice to divine justice was accepted by God; because He rose, we know that He abides continually to save to the uttermost. Let not your first thought of Christ be as a Teacher; bow not before a crucifix with a limp form upon it: rather, see Him at God's right hand, risen, alive, having all authority; and then go back and interpret His cross, go back of that again and read His life, and then go back and to interpret the Old Testament. The resurrection is the key to the meaning of His cross, the power to live His words, and the interpreter of all Scripture. One of the seed of David, Who is the Jesus of Nazareth and the King of Israel, is risen. Remember Him that way.

II.

Having spoken of the command, to remember Jesus Christ as risen from the dead, let us consider next THE PRACTICE of so remembering Him. How shall we remember the resurrection?

1. I suppose that most Christians remember the resurrection at *Easter*. Jesus was crucified at the time of the Jewish Passover, that memorial of the way in which the destroying angel spared the Hebrew homes which had the blood upon the door, when He cut off the firstborn child of every Egyptian home. By the providence of God, Christianity grew in Jewish soil, for it is ever true that "salvation is of the Jews". Thus the apostles kept the Jewish feasts. In one place we read that Paul spent the days of unleavened bread, which was eaten during the Passover, with the Gentile church at Philippi. But how did he keep it? Not merely with a formal celebration, as Jews who did not believe in Jesus as the Christ, might do. I. Corinthians tells us how: "For even Christ our passover is sacrificed for us; therefore let us keep the feast, not with old leaven; neither with the leaven of malice and wickedness: but with the unleavened bread of sincerity and truth" (5:7,8). Candies and lilies do not keep Easter, neither do spring bonnets and new coats. If we are going to keep the feast in celebration of the sacrifice of Christ, our passover Lamb, we must do so by purging out badness and wickedness, and by

filling our lives with sincerity and truth. Think not of Easter as the time when Spring comes, when you may change your clothes, when you may go home to visit friends; think of it as a time when you remember that Jesus Christ has risen from the dead, when you examine your heart to remove from it the sin that offends, when you pray to be filled afresh with the Spirit of God, Who Himself is the power of God.

2. But I am not so insistent upon keeping one Easter Sunday as I am upon making *every Lord's Day* an Easter Sunday. Why do Christians not keep the Sabbath, as the Jews of old did? Because we are to "remember Jesus Christ as risen from the dead"; and because He rose from the dead, not on the last day of the week, but on the first. Saturday is the Sabbath, but Sunday is the Lord's Day. Every time Sunday comes, we ought to think, "This is the day on which our Saviour arose". A Baptist pastor told this incident from his childhood. "Many years ago in the old home at Boston, I heard my father praying in the study one Sunday morning. I always liked to hear my father pray, for he seemed to know how to do it." (My memories are of the sound each morning—as of bees in flowers or a running stream—Father praying.) So he "slipped into the room quietly, and was surprised to find him standing up, as I expected to find him on his knees as usual. After the prayer was ended, I said to him: 'Father, why were you standing in prayer instead of kneeling?' His answer I have never forgotten. 'My son, on every Lord's day I stand when I pray, to remind myself that on that other "first day of the week", the Lord Jesus Christ stood up from among the dead, and that I too, by faith in Him, shall one day stand up in resurrection glory?'"

Yes, resurrection means "standing up", and on this the first day of the week Christ stood up from among the dead. Let us not forget it, and let us, as the early Christians did, make each returning Sunday of the year a time specially to celebrate His resurrection.

3. But I would go farther and say that we ought to remember our risen Christ *every day*. Some people try to be particularly good during Lent.

I fear that there is much misunderstanding and confusion in the matter of Lent. The word itself has nothing to do with money-borrowing, but rather comes from an Anglo-Saxon word for Spring, and is probably related to our common term "long", because the Spring or lenten season is the time when the days become long. The word itself, then, gives us very little light on any particular way in which it should be observed.

In the earliest Christian times there was no such thing as Lent in the sense of a season of penitence and fasting. According to the Jewish law, those who worshipped the one true God were enjoined to fast one day a year, the day of Atonement. This commandment, however, the Pharisees had increased by their traditions of men until they fasted in the time of Christ twice a week, Monday and Thursday—days which our Lord Himself evidently did not observe.

After the apostolic time the Christians, taking over the Pharisaic practice, changed the fast days to Wednesday and Friday. In preparation for Easter, it came to be the custom to fast one or two days. By the fifth century the fast was extended to thirty-six days, a tenth of the year; and it was not until the seventh century that Lent was made to begin in the Roman Church on Ash Wednesday, forty days, exclusive of Sundays, from Easter. In

the Greek Church, Lent is celebrated for eight weeks of five days, that is, exclusive of Saturdays and Sundays, before Easter.

But on what authority are forty days of fasting prescribed? To be sure, Moses was in the mount for forty days when receiving the Law—and if you and I should go to the mount to receive the Law, we might fast forty days, too! But that has nothing to do with us. Of course, Elijah went forty days fasting in one of his wilderness experiences, but that was after he had been furnished a marvellous breakfast by an angel! Jesus fasted forty days in the wilderness in conflict with Satan. But what has that to do with Easter, and, indeed, what has it to do with our practice?

There is no scriptural authority whatever for observing forty days of penitence and fasting before Easter. Indeed, as I think I could show you, the custom of such fasting goes back to certain heathen ideas prevalent in the world in which the early Church was projected, and taken over from that into the Church for observation!

The question, of course, is, What is fasting? As far as I know, fasting is abstinence from food. But as it is interpreted by our Roman Catholic friends and some others, it means only abstinence from some foods. People talk about what they give up for Lent: for example, sugar in their tea—certainly unpalatable enough for some of us! Things have gone so far that fasting now seems to be doing without wine and meat—that is, flesh. But do the brethren seriously think that the Almighty is particularly pleased with a man because he has macaroni and cheese for dinner instead of roast beef? I must say I fail to see any mark of real piety in that!

Of course, those who observe Lent refrain from amusements in which they normally indulge. For instance, they may stay away from the theatres, dances, and so on. The remarkable thing, however, is that often, even in supposedly Protestant churches, a sort of *Mardi Gras* is celebrated; there is a big "blow out"—as in one church of my acquaintance where, just before this Lent, they had a euchre, a dance, and a play.

But the kind of Lent which we ought to celebrate, should last, not for forty days, but for three hundred and sixty-five. If it is wrong to do some things in Lent, it is wrong to do them at any time. Because we try to do a special amount of good things during one season, does not give us license to sin at another. We never do more goodness than we ought. Even after we have done all things commanded us, we are to say, "We are unprofitable servants: we have done that which was our duty to do" (Luke 17:10). If our sins made Christ suffer, we should abstain from sin all the time.

Nor have we much regard for the man whose religion is a Sunday affair. Indeed, we are more concerned about how you spend Monday and Saturday night, than about how you pass Sunday. The man whose religion, when he returns from Sunday evening service, is over for that week, has no true religion. We need "a door-step religion". Real Christianity thrives best in working clothes. It is something to live by. It ought to enter every part of us, and that on every day of our lives. Never should we cease to remember the risen Christ.

4. But has a Christian church an ordinance by which to remember Jesus Christ as risen? Yes, every believer is commanded to remember Christ's resurrection *in baptism*. When Jesus was immersed by John the baptizer, I think he thereby prophesied and promised His death,

His burial and His resurrection. Thirty years later prophecy became history, and promise became fulfilment, for "Christ died for our sins according to the Scriptures; and he was buried, and he has been raised the third day according to the Scriptures" (1 Corinthians 15:3, 4). To be saved you must believe Christ's death was for your offences, and His resurrection was for your justification. Do you believe that? Then why not confess it in the way God has appointed? The baptism is a watery grave; when the candidate is immersed, he proclaims to the world, "I have died with Christ"; when he is raised from the waters, he thereby adds, "Nevertheless I live, yet not I, but Christ liveth in me." Those who are baptized on real faith in Christ, are therein remembering Him as risen from the dead. They must go forth to live in that memory the risen life.

III.

Finally, think of THE BENEFIT of thus remembering Jesus Christ as risen from the dead.

1. One benefit of remembering the risen Christ is that it *encourages Christians*. And they need encouragement. The trials of life, the temptations of sin, the disappointments and deceptions, the losses and crosses, can be met only by the grace that is in Christ Jesus (2 Timothy 2:1). But if we look to Him Who has risen and is at God's right hand, we can endure all things. Our hearts will be so filled with the love of Christ that that love will "believe all things, hope all things, endure all things" (1 Cor. 13:7). We shall then be good soldiers of Jesus Christ, and we shall take our hardships as part of our normal life. When we look at the resurrection, we shall be willing, in order to attain that enjoyment, daily to die with Christ, that we also may live with Him; ever to endure, that we also may reign with Him. Is your cross heavy? Moody said: "The way to get rid of your cross is to die upon it; there is no other way. Jesus bore no cross in the resurrection."

2. But most important, such memory *exalts Christ*. In the verse following our text, Paul says that in his Gospel he suffers wrong, even unto bonds, as an evildoer; and then he adds with a fine and sudden turn, "But the word of God is not bound". Men might chain an apostle, but they could not chain his Gospel. The message of God to man, the divine good news, cannot be bound. It will escape from a prison, it will hide itself in the hearts of men, it will whisper hope where all else has fled. In Isaiah 40:8 we are told that "the word of our God shall stand forever". The marginal reference of the Authorized Version turns us to John 12:34, where we read: "The people answered him, We have heard out of the law that Christ abideth for ever." It is true, Christ does abide forever, and that is because He has risen from the dead. The spoken Word of God abides; it does so as recorded in the written Word; and that stands because it centres in the incarnate Word.

Since our Christ has broken the shackles of death, what is He but the Saviour? In his sufferings Paul said, "I endure all things for the elects' sake, that they also may get the salvation that is in Christ Jesus with eternal glory." Yes, salvation is in Christ, and it is in no other name. It is a glorious salvation,—glorious in its history, glorious in its mystery, glorious in its prophecy. It is an eternal salvation, because it gives eternal life, because it links us to an eternal God, because it puts a quality of eternity into the heart of the believer. To remember the resurrection is to look up to an unbound Christ, to a

Saviour. It is to exalt Him as the alone Mediator between God and men.

Let me ask each one of you, Has this risen Christ been exalted in you? Has the conquering Saviour conquered your sins? Have you the glory of God and the hope of eternity within, because He is there? It is a true story. A man in Japan "had betrayed a trust and had fled from his native town, determined to commit suicide (as fourteen thousand Japanese do every year). Tired out with travelling he entered a Gospel tent, and was convicted of sin. Long after midnight he found peace with God. Four days later, he said to the missionary, 'How can I help but believe in the resurrection of Christ when He has risen in my heart?' Then he added: 'My body is a kind of temple of Christ's, so I must not defile it by committing sin. If I sin, the Lord within will be blamed for it.'"

To have Christ risen within is to have a new life, a life of holiness, manifested without.

"Dying with Jesus,
His death reckoned mine;
Living with Jesus,
A new life sublime;
Looking to Jesus,
Till glory doth shine;
Moment by moment,
O Lord, I am Thine."

May God grant that that may be true in the life of each one. Thus may we "remember Jesus Christ as risen from the dead".

UNITED WE PERISH

(Continued from page 2)

We should then have brought to full fruition the policy of "united we perish".

IV.

Dr. Sclater hopes the day will come when Christians may speak with one voice. Of course, in reunion with Rome, that voice would be the voice of the Pope—*Papa*, or father of the Church, Bishop of Rome, Archbishop of Italy, Patriarch of the West, Eternal Pastor, Vicar of Christ on earth! This is wonderful indeed!

But more fearful and wonderful is the claim that the struggle is no longer a struggle for RELIGIOUS FREEDOM. Perhaps the newspaper misinterprets Dr. Sclater's words. We shall hope so. But at least the reporter was given the impression that in the Church of Rome, and in our union with that church, we might have religious liberty.

Have Roman Catholics any true religious freedom in Toronto? May they attend a Protestant church and listen to a sermon without having to confess that to the priest as a sin?

Is Quebec a free province under the domination of the only Roman Catholic Parliament on this Continent? We were told this morning in the address above referred to; that missionary work in Quebec is becoming harder and harder. WITNESS readers will not soon forget the story Miss L. M. Boyd told in these pages recently of Rome's scheming oppression.

Has Canada, in her Radio Commission, religious freedom? Rome is doing her best to put Protestants off the air, in order to stem efforts to win them from their pagan darkness to the light that is in Christ Jesus.

What is the official attitude of the Church of Rome toward religious freedom? That attitude was expressed long ago:

"In the year 1215 Innocent III, summoned the Fourth Lateran Council. The power of the papacy was shown then as never before nor since in the history of Europe. Emperors, kings, and princes, sent plenipotentiaries as to the court of a more powerful monarch. The pope did not content himself with merely controlling the council; he dominated it. There was no pretense of debate. The pope prepared and handed down such decrees as he wished passed and the council obediently registered his will. Among the decrees thus incorporated into the canon law of the church were three relating to the treatment of heretics: first, that all rulers should be exhorted to tolerate no heretics in their domains; second, if a ruler refused to clear his land of heretics at the demand of the church, he should be deprived of his authority, his subjects should be released from their allegiance, and if necessary, he should be driven from his land by force; third, to every one who joined in an armed expedition against heretics the same indulgences and privileges should be granted as to crusaders. These are still the canon laws of the Holy Roman Catholic Church. They have never been repealed, and if they are not executed to-day it is because Rome lacks the power or thinks it not expedient to use it. The claim is there, ready to be exercised whenever in the opinion of the infallible pontiff the right moment has arrived. And yet Roman priests in America would fain persuade us that Rome is really in favour of liberty and tolerance, that the leopard has changed its spots and the Ethiopian his skin."

Rome has long boasted that she never changes. What *was* law for Rome *is* law. What *was* her attitude toward Protestants *is* her attitude. The Reformers viewed the Roman Catholic Church as the Antichrist. They knew that in her would be found at the judgment the blood of many saints. They knew that she was corrupt, utterly corrupt. May we quote a description which is not too strong, of the vileness to be found in that organization, against which Protestants protested, a vileness which can be repeated to-day for instance in South America:

"Language is inadequate to describe the iniquity of a system in which the very popes swore by the heathen gods and were atheists at heart, in which monastic institutions were brothels, in which the parish priests, though feared, were also hated and despised for their ignorance, their pride, their avarice, and their unclean lives. There is little danger that one who attempts to paint the manners and morals of the medieval clergy will overcharge his brush with dark colour. Words that a self-respecting man can address to men who respect themselves are impotent to convey more than tame and feeble hints of that monstrous, that horrible, that unspeakable sink of iniquity, that abomination of putrescence, that quintessence of all infamies thinkable and unthinkable, known as the Holy Roman Catholic Church of the Middle Ages."

We are not left to guess the Roman Catholic attitude toward such utterances as that of Dr. Sclater. Rev. W. E. Orchard, M.A., D.D., former Presbyterian minister who went to a Congregational church in London, England, and sought to Romanize it, and then himself joined the Church of Rome and "is described as the greatest Protestant received into the Roman Catholic Church since the time of Cardinal Newman", is conducting a mission to Protestants in Toronto. On such missions he always adorns his Oxfords with large sterling silver buckles which once belonged to John Wesley, of whom he says, "If John Wesley were on earth to-day he would be with the Roman Catholic Church." Well, "Father" Orchard numbers Dr. Sclater "among my dearest friends, whom I expect to visit while in Toronto".

"He was told that Dr. Sclater, of Old St. Andrew's United Church, on Sunday preached a sermon in which

⁵H. C. Vedder, *Short History of the Baptists*, pp. 108, 104.
⁶*Ib.*, pp. 100, 101.

he predicted the ultimate reunion of all Christian churches, including the Roman Catholic.

"We are waiting for just such a thing and we shall be only too glad to lend our aid if at all possible," he said.

"Rome has lost respect for Protestantism," said Mr. Lanctin this morning. If they ever had any respect for it, it would soon be dispelled by such nonsensical, unhistorical, and unbiblical, nonsense as that of which Rev. J. R. P. Sclater, M.A., D.D., was guilty last Sunday. From all such, good Lord, deliver us!

Bible School Lesson Outline

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

Vol. 3 First Quarter Lesson 11 March 12th, 1939

THE STOLEN BLESSING

Lesson Text: Genesis 27:1-40.

Golden Text: "Bless me, even me also, O my father."—Gen. 27:34.

For Reading: Genesis 27:41-46.

I. The Plan of Rebekah—verses 1-13.

Isaac was now near the end of his earthly pilgrimage, being about 137 years old. The time had come for him to appoint his successor and heir. His thoughts and affections were centred in his elder son, Esau (Gen. 25:28). Notwithstanding the direct Divine revelation in favour of Jacob (Gen. 25:23), Isaac made all preparations to bestow the patriarchal blessing and inheritance upon Esau. We are so prone to follow the devices and desires of our own hearts, rather than the will of God. Abraham had made a similar mistake in regard to Ishmael (Gen. 17:18).

It may be that Isaac was ignorant of the fact that Esau had despised his spiritual birthright, selling it to his brother in exchange for a mess of pottage (Gen. 25:29-34).

The feast of venison was perhaps intended to be a ceremonial meal, since it was customary in ancient times for those who were to be blessed to provide meat and drink, symbolizing the fact that fellowship is a necessary part of the covenant relationship (Compare Gen. 18:7; Luke 22:20).

Rebekah was determined that her favourite son, Jacob, should receive the parental blessing, and she was not above plotting and scheming for him. The end does not justify the means; it is not right to do evil that good may come (Rom. 3:8).

Jacob hesitated, but his objections were founded upon the fear of discovery, rather than upon the fear of sin. He did not scruple to deceive, but he dreaded to be caught in the act of deception.

Rebekah offered to take the responsibility for the offence, but each must bear his own sin (Ezek. 18:20). Impress upon the minds of boys and girls and young people the importance of this truth, for in modern times people tend to act in crowds or gangs, some bolder ones leading while the others follow. Older ones may offer to take the blame for an escapade, but Scripture teaches that each one is accountable to God for his own actions (Rom. 14:12).

Jacob was justly desirous of obtaining the birthright blessing, but he should not have stooped to trickery to secure it. God had purposed that he should be the heir to the promises, and was well able to carry out His plans. Jacob should have waited quietly upon God (Psa. 27:14; 40:1; Lam. 3:24-26). Had he done so, he would not have made the trouble for himself and for others that he did when he took matters into his own hands.

II. The Blessing for Jacob—verses 14-29.

Esau's garments were placed upon the shoulders of Jacob. Possibly the reference is to the long, white ancestral robe which belonged to the eldest son, and which would be transmitted from father to son as an outward sign of his inheritance. It would be kept in a cedar chest fragrant with herbs.

Truly, the way of transgressors is hard (Prov. 13:15). Jacob was beset with difficulties at every point. Rebekah thought that Isaac would be easily deceived, since his eyes were dim, and she had made provision that he should not

discover by means of the senses of touch and smell that the younger son was before him. She forgot that the aged man could still hear.

Isaac was at once suspicious, and asked who it was. Jacob replied with an untruth. Still suspicious, Isaac wondered at the speed shown in the performance of his command. Jacob was very bold in saying that God had helped him, thus giving his deception a religious sanction. The worst crimes are often those which are committed on the pretext of a divine sanction.

At the last moment Isaac asked solemnly, "Art thou my very son Esau?" Jacob was led deeper and deeper into sin, telling one untruth after another in the attempt to cover up his tracks. It is better not to commence on an evil course, but, if we should find ourselves in the wrong, let us turn back at once. To desist from a wrong course is not cowardice, but true bravery.

The patriarchal promise included a three-fold blessing: prosperity, power and protection.

Dew was the sign of fruitfulness. Abundant dew falls in the hilly regions of Palestine, and for this reason Canaan is called "a fat land" (Neh. 9:25). Palestine is still noted for its vineyards and grains.

At the time of Jacob's birth God had promised that he should be superior to his brother (Gen. 25:23; Rom. 9:12). He displayed remarkable physical energy throughout his life. Esau did not serve Jacob during his life-time, but Esau's descendants, the Edomites, served the descendants of Jacob. Mt. Seir was situated in Edom, and hence the land of the Edomites is also called Seir (Gen. 32:3; 36:1, 8).

Thus, in spite of Jacob's frailties and crookedness, God sovereignly made choice of him and rejected Esau, the natural heir. The incident illustrates God's sovereign purpose of grace in election (Mal. 1:2, 3; Rom. 9:11-13). He chooses the unlovely and the unrighteous, that through them He might exhibit the marvels of His grace and power (Deut. 7:7, 8; Rom. 5:8; Eph. 1:5, 6; 2:7).

III. The Remorse of Esau—verses 30-40.

Isaac trembled when he realized the import of what he had done. He was doubtless conscious of his own unbelief in opposing God's will regarding an heir, and he was humiliated and awed when he saw how God had overruled his rebellion and Jacob's deceit.

Esau suffered bitter remorse when he found he had missed the blessing, but a change of mind was of no use then. There was no way of turning back; that which was done could not be undone. He had been profane in despising the birthright, in that he sought carnal advantages rather than spiritual blessing (Gen. 25:29-34; Heb. 12:16, 17).

Esau was remorseful, but not repentant, or he probably would not have been so angry with his brother. The name "Jacob" means "Supplanter". The first blessing of prosperity promised to Esau was similar to the blessing extended to his brother. The Edomites were a war-like race. They were under subjection to the Israelites till the reign of Joram, when they rebelled and established a kingdom of their own (2 Kings 8:20-22; 2 Chron. 21:8-10).

Rebekah's plan made trouble for herself as well as for the others. She had to endure separation from her beloved Jacob, who was forced to flee from his brother's wrath. It is wiser to leave our circumstances in the hand of God than to interfere in self-will (Psa. 37:5, 7; Prov. 3:5, 6).

LAST SUNDAY

The Wise Man says there is "no new thing under the sun", but if last Sunday's weather was not something new, it was certainly unique. We had snow and sleet and rain; we had cold and heat; slippery streets, and streets buried in snow.

The Pastor—and Editor of this paper—was and is indisposed. He expects to be out next Sunday. But we had good services—by which we mean *good* services. Rev. W. Gordon Brown, of Toronto Baptist Seminary, preached both morning and evening, the evening sermon appearing in this issue. At both services Mr. Brown was ably assisted by Mr. W. Russell Slade and Mr. E. Arthur McAsh, fourth-year students of the Seminary.

FOUR WEEKS TO THE YEAR'S END

This has been the most difficult year of Jarvis Street's history financially. On March 4th last our holy and beautiful house was destroyed by fire. Since then we have had to hold Sunday Services in Massey Hall, and week evening services in Cooke's Presbyterian Church. Notwithstanding the generous hospitality of our friends of Cooke's Church, the charge upon our General Fund has enormously increased. In addition to this, our people have strained every nerve to support the Building Fund. Altogether it has been a year of tremendously heavy burdens.

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