

The Gospel Witness

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

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

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Whole Number 1019

The Canadian Protestant League

Membership Increasing

Membership in THE LEAGUE is increasing rapidly. In many places we already have groups of considerable size. It is important, however, that every member of THE LEAGUE should consider himself or herself a recruiting agent, and endeavour to secure enlistments.

We are particularly anxious, of course, to enlist every reader of THE GOSPEL WITNESS. If you are a subscriber, and have not yet enrolled as a LEAGUE member, will you not send in your application with your \$1.00 membership fee at once. You may send it to THE GOSPEL WITNESS office if you are more familiar with that address; and we will see that it is immediately put in the hands of the Secretary. But please do not wait. Send in your application and \$1.00 fee, and your membership card will be sent to you.

And do not be content with that alone, but solicit all your friends, and see how many members to THE LEAGUE you can secure.

The time may come when we shall want to circularize all the members to inform them of some important matter. The membership roll will be indexed geographically as well as alphabetically, so that should there be necessity for rallying LEAGUE members in any locality, we shall have our records all ready to advise them of it. For that reason, try to roll up a big membership in your locality.

The Protestant League Will Meet Monthly

At a recent meeting of the Executive Committee of THE LEAGUE, it was decided to hold at least one public meeting every month. The first such meeting will be held in CHALMERS PRESBYTERIAN CHURCH, corner of Dundas Street and Dovercourt Road, FRIDAY, DECEMBER 5TH. REV. G. D. LITTLE will preside, and the special speakers will be REV. J. H. BARNES, Rector of St. Peter's Anglican Church and Vice-President of THE LEAGUE; and REV. WM. THOMAS, Pastor of Cooke's Presbyterian Church. DR. SHIELDS will also speak briefly about the aims of THE LEAGUE, and will make an appeal for memberships.

We are unable at this writing to announce a particular subject except that, in general, the speakers will deal with the necessity for such a revival of Evangelical Religion as will produce a virile and militant Protestantism.

At each monthly meeting an offering will be received for the funds of THE LEAGUE. The meetings will be held in different churches, of all denominations, from month to month. Tell your friends about this meeting. Come yourself if you are within reach, and invite as many others as possible to come with you. Write letters, use your telephone, fashion a chain of invitations. We can do without the newspapers if we must.

THE HISTORICAL ORIGIN OF THE PAPACY

will be the title of the fourth

LECTURE BY DR. SHIELDS

in the series entitled

PAPAL AUTHORITY

and

THE SEVEN SACRAMENTS

In Jarvis St. Church

THURSDAY, DECEMBER 4th, 8 P.M.

Please make these lectures widely known as only one Toronto paper will publish an advertisement which mentions the Church of Rome.

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A Message to Every Subscriber

We wish THE GOSPEL WITNESS had funds that would enable it to appoint agents everywhere, and offer liberal commissions to those who would obtain new subscribers. But since we have no revenue from advertising, the subscription price of the paper actually falls short of paying the cost of printing and postage. It is only because our subscribers generally recognize that THE WITNESS is a missionary enterprise, and therefore send contributions over and above their subscription, that THE GOSPEL WITNESS has been able to continue these twenty years.

We are happy to report that we have never received so many new subscriptions in one year as we have received the year now closing. The WITNESS' championship of the Protestant cause has appealed to hundreds of people who have recognized the necessity for such a movement as has now issued in the formation of THE CANADIAN PROTESTANT LEAGUE.

There are many reasons why we desire greatly to increase our subscription list. We have considered whether we could by any means offer an inducement by reducing the price of the paper to new subscribers; but after carefully estimating the matter, we have reluctantly concluded that that would be financially impossible. We are convinced, however, that if every subscriber to THE WITNESS—and indeed every reader—would consider himself or herself a stockholder in a company—THE GOSPEL WITNESS COMPANY—we could greatly increase our circulation. We do not mean the formation of a company, and the raising of money by selling stock: what we mean is that if every subscriber and reader would feel that he or she has a personal interest in extending the circulation of the paper, and would lend us his hearty cooperation, the thing could be done.

We cannot offer any sort of premium for such service. In this battle we can offer members of THE GOSPEL WITNESS army only "sweat and tears and blood", as did Mr. Churchill. But if everyone who reads these lines will determine to get one or more new subscribers, we shall do the thing. Will you sit down and make a list of your friends whom you would like to have read THE GOSPEL WITNESS regularly? Send us that list of names, and we will immediately mail sample copies, with an appeal to each one to subscribe to THE WITNESS; and a week or ten days later the person sending the names could call on them. They would then have received THE WITNESS, would probably have read it; and by a little personal persuasion might be induced to subscribe. We appeal to every subscriber and reader to do this.

To some subscribers we offer this suggestion. A very large number of our readers, after reading the paper, pass it on to someone else. In many cases one copy of the paper may be mailed half a dozen, or even a dozen times. That is all to the good, and for this we are grateful. But if those who do this with their paper would endeavour to induce everyone of those to whom the paper has been mailed, to subscribe for himself or herself, and then for each one to follow the example by which the paper was introduced to him or her, we should greatly enlarge our constituency, and new subscriptions would begin to roll in from this source.

We appeal to Christian people to help us to spread the gospel message THE GOSPEL WITNESS contains, and to everyone who recognizes the urgent need for Pro-

testant testimony and Protestant action, to take our exhortation very seriously, and resolve to cooperate with us to the utmost.

To Toronto Readers Particularly

While anxious to increase the circulation of THE GOSPEL WITNESS everywhere, there is a very special reason why we should try to increase it in Toronto. Last week we included in our church advertisement the simple announcement that on Thursday evening the Pastor's subject would be "Was Peter Ever Bishop of Rome?", the third address in a series of lectures under the general title, "Papal Authority and The Seven Sacraments."

We thought our subject was quite an innocent one, and one to which no one could reasonably object. But *The Toronto Star* refused to publish it, or any other title in which the Roman Church was named. Does not this fact loudly proclaim the necessity for a PROTESTANT LEAGUE, when the daily press is so under the lash of the Roman Hierarchy, and terrorized into submission lest they should lose a little advertising, or a few subscribers. In a day when we are fighting for freedom, surely it is necessary for us to fight for the freedom of the press. A paper is to be pitied which is under the thumb of the Roman Hierarchy.

But we are anxious to build up a large Toronto circulation of THE GOSPEL WITNESS, in order that we may be able through it to reach a large Toronto constituency independently of the daily press. We therefore ask every subscriber and every occasional reader to help us. If as a reader, you are not a subscriber but buy the paper occasionally, will you not send us your subscription so that rain or shine it may reach you weekly by mail? And then will you help us by talking about the paper to your friends? Whenever you read anything in it especially helpful, take it to some friend and have him or her read it; and ask them there and then to subscribe. If only we could get every reader to do this, we should soon have thousands of new subscribers.

To Jarvis Street Members Especially

Having read the above, the Editor would ask *every member of Jarvis Street Church* to make special application of it to himself or herself. The Pastor appeals to every member of the church to try to bring in at least one new subscription between the time of reading this notice and December 3rd, when we next go to press. Try to send us hundreds of subscriptions between now and then. Appeal to your friends, and get the subscription price of \$2.00 from them, with their correct name and address, and turn it in to the GOSPEL WITNESS office. We can promise you only our very heartiest thanks, and the satisfaction which we know you will feel in having helped to extend the circulation of this paper.

Report Rome's Aggressions

Report your observations of Rome's aggressions. There is not a part of Canada where the Church of Rome is not on the march, seeking to establish itself wherever it can. We shall be glad to receive from our readers at any time authentic information of the operations of the Church of Rome. If you find such information in a reliable periodical, cut it out and send it to us; always

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The Jarvis Street Pulpit

THE PERPETUAL PRIESTHOOD OF THE EVER-LIVING CHRIST

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, November 23rd, 1941

(Stenographically Reported)

"But this man, because he continueth ever, hath an unchangeable priesthood.
"Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Hebrews 7:24, 25.

This chapter plainly declares the imperfection and the temporary character of the Mosaic economy, including the law and the accompanying priesthood; and, at the same time, the perfection and finality of the Priesthood of our Lord Jesus Christ, of which the gospel is a proclamation, is here affirmed. The two are brought into juxtaposition and contrast; they are placed side by side, the one a priesthood that has passed away, the other a priesthood that "continueth ever".

I want you to look at these matters this evening. We have an immeasurable text, the height and length and breath and fulness of which no one of us can really comprehend. Yet we may pray that the Lord may lead us into some understanding and appreciation and appropriation and experience of the treasures of grace herein revealed.

The Lord Jesus is here introduced in His character as a Priest, as one who makes atonement; and He is described as an ever-living Priest Who exercises a perpetual priesthood, that is set in contrast with the priesthood of the Mosaic economy. In the nature of the case, there was in the latter a succession of priests. "They truly were many priests because they were not suffered to continue by reason of death." They served their time, fulfilled their office, and at last were removed by death. In contrast with that, we are shown a Priest Who is not subject to death: "This man . . . continueth ever."

I.

Therein is revealed THE PROPER EMPHASIS OF THE NEW TESTAMENT. We believe in a living Christ. It is true that the cross is a symbol of His atoning work, and the Apostle Paul said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." But the cross was but an instrument of the curse, and we must go beyond the cross in this sense, that the death of Jesus Christ would have had no value had He not risen again. Had He remained in the grave, He would have been but another of those priests who "were not suffered to continue by reason of death"; but the death of the Lord Jesus was an unique death. No other man did ever die as He died. Others died upon crosses of wood, but He Himself chose so to die. He chose the time of His death, the manner of His death, and the actual place of His death.

Our context says that He was not made "after the law of a carnal commandment; but after the power of an endless (indissoluble) life"—more than endlessness of duration, a life upon which death had no power. He only hath immortality. "In him was life, and the life

was the light of men." He had life in Himself, and He declared: "No man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." The Lord Jesus Who was born to bleed, Who was the Lamb slain from the foundation of the world, came into this world that He might take our sins upon Him, and carry them to the place of the curse and of divine judgment, and there expiate our guilt by laying down His life of infinite value and capacity.

Then in due time our Lord took again the life laid down. He came forth from the grave, as it is said, "because it was not possible that he should be holden of it." He was Himself the Source of all life and light; and that infinitely valuable life which was the outgoing and the expression of His infinitely capacious soul, He laid down in our behalf—and took it again.

"He shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." You will remember that the emphasis of the apostolic preachers was upon the fact of the resurrection of Christ. In Jerusalem, there was no question as to His crucifixion: His death was a matter of historical and indisputable record. Many of the people of that city had seen him die. But the gospel was that He Who had died, was now alive again: "With great power gave the apostles witness of the resurrection of the Lord Jesus."

The chief priests and the scribes and the Pharisees who had compassed His death, were "grieved that they taught the people, and preached through Jesus the resurrection from the dead." But the resurrection of the Lord Jesus was really the complement of His death. It was that which gave value to His death, which certified to the validity of all His claims, and attested indisputably His divine Messiahship, that He was the One Who was to come, Who came forth from the Father, Who came into the world, and again left the world and returned to the Father; showing that He was the Priest Who "continueth ever". Death had no power over Him. His priesthood, in the plan and purpose of God, was begun before the foundation of the world; for He was so slain; actually He was "manifested in these last days for us."

I preach to you this evening a Priest Who is alive, and alive forevermore; a Mediator Who "continueth ever". I do not ask for your subscription to a creed formulated by ecclesiastical authority. I do not ask you to depend for salvation, or for the assurance of it, upon the recep-

tion of grace allegedly sacramentally communicated. It is not true that people are saved by baptism, though the Roman Catholic Church says that it is absolutely indispensable to salvation that people be baptized. Because of that, they teach and practise that unspeakably horrible doctrine of prenatal baptism. It is a libel upon God—as though He would commit an unborn child to some limbo of their creation; and deny to it, as they teach, the beautiful vision—never having done good or evil—because a few drops of water were not sprinkled upon the unconscious form, in the name of the Trinity. What a horrible doctrine!

We are not saved by baptism in infancy or adult life. We are not saved by any ceremony. I summon you to surrender, not to any human priest or bishop, but to the living Christ. You will remember how Saul of Tarsus, instructed in the letter of the law of the Old Testament, himself a Pharisee learned in the law, and who believed that this Jesus of Nazareth was an imposter, who had been crucified, and buried in a grave; and who believed what the soldiers said, that His disciples had come by night and taken Him away—Saul of Tarsus believed that Jesus of Nazareth was dead, and that he could with impunity persecute those who called upon His name. But one day, when on the Damascus road, as he was hastening to that Syrian city that he might bring bound to Jerusalem therefrom "all that called upon that name", suddenly there was a light that never was on sea or land, that brought him prostrate to the ground. He heard from heaven a Voice calling him by name, "Saul, Saul, why persecutest thou me?" No mortal who ever lived before or since was ever so surprised as was this man at the answer he received to his enquiry, "Who art thou, Lord?" The answer came ringing down the skies, "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. You thought I was dead, Saul; I am alive."

"This man . . . continueth ever." What the world needs to-day is a vision of the living, triumphant Christ. He is alive, and because He is alive, His death has value. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world"—it would be like the Mass—"but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

I preach to you a living Christ. Do you believe it? Rather, do you believe Him? Is there an unsaved man here who will believe this gospel? If you could believe that Jesus Christ actually lives, and therefore that everything in the Bible is actually, literally true, that it is the word of God, the divine ultimatum to a sinful world, I think you would not be indifferent to that.

But let me take you a step further. He not only ever liveth, but He "hath an unchangeable priesthood". Some of our friends talk about apostolic succession, and the authority conferred upon those who are within that privileged line of things. The theory is that certain authority was conferred upon the apostles; and that

they transmitted that authority to their successors. We speak of "tactual succession", by which we mean that at the touch of the bishop's fingers, authority is conferred.

I remember when I was Pastor in a little town some years ago, there was a gentleman there who complained that there were "too many meeting-houses" in town, but only one church. He had a kind of pancake hat—I do not know what they called it. It had a broad brim, and not much crown—and his particular head did not need much crown! I met him one day, and we got into conversation on religious matters. He thought he was paying me a compliment, dear man, when he said somewhat condescendingly, "I see you have thought a little about these things; but I wish you would call on me and see me in my study. We could talk things over, for I have a large library, and there are a great many books I should like to consult on these matters."

That may have been true, but the only library in which I was interested at the moment was the library which he carried under his hat—and that, obviously, was a very limited one. We came to a certain point and I said, "That is a matter of opinion." He said, "That is not a matter of opinion." "And why not?" "I do not think you are competent to judge of these matters." "Probably not; but what is your ground for that assertion?" "I do not know whether you were ever properly baptized. As a Baptist, I presume you were not. I presume the person who baptized you was without apostolic authority. For myself, I was baptized by one exercising the authority of the apostles; and in due time I was ordained by the laying on my head of the hands of the bishop, and at that time I was endowed with authority and received the Holy Ghost, and am therefore qualified to say exactly what the Scriptures teach." He did not stay with us very long!

What nonsense! As though the Lord God were shut up to physical contacts of that sort! Our Lord was "made not after the power of a carnal commandment." And so our friends of the Romanist persuasion claim that their priests having received this authority right down through the ages, have now divine warrant for forgiving the sins of those who come to them—on their terms. But they only have authority to forgive sins! You cannot be saved unless you receive absolution from a priest in holy orders exercising divine authority!

My head may be made of wood, but it is not hospitable to that kind of nonsense—for it is nonsense. I do not believe any man has such authority. Nor are they themselves sure of it; because, according to their own teaching, if there were a want of proper "intention" anywhere in that chain of communication, that want of intention on the part of bishop or archbishop would invalidate the transmission of authority, and the poor priest would be exercising a supposed authority which he actually did not possess.

Dr. Lehmann said to a Roman Catholic after one of the services here, when asked why he left the church, "Because I found it useless to stay inside. I found it did not work, that my fingers were like anyone else's fingers. These consecrated fingers of mine, that were supposed to transmit grace, were powerless. Dr. Shields could not do it: it had to be someone in holy orders, and authority came down from blessed Peter right to my fingers—but I found out that grace did not flow from my fingers; and I gave up the pretense."

But we need an authoritative priest, a priest clothed with divine authority who has power on earth to forgive sins, so that when he speaks there can be no question. The priests of the Levitical economy "were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec." He was "without beginning of days, or end of years", without a successor, abiding a priest for ever.

That is the gospel, that the Lord God Himself has laid help upon one that is mighty, and has exalted One, even from among the people, being Himself God and Man; and has sworn to Him, Thou art the one and only Priest for ever. If you receive His word of absolution, you can be sure.

This ever-living Man of the perpetual priesthood is One Who exercises *perpetual and undiminishing power*. I need someone to forgive me my sins, but I need more than that: I need someone who has power to make me over again; and, having made me over again, to keep me. I speak for myself, you must speak for yourself: I know that a great sinner needs a great Saviour. And that is exactly what we have: "Wherefore he is able."

How shall we estimate, by what standard or rule shall we measure the power of Jesus Christ? Electricians talk about the "voltage" of an electric current; meteorologists speak of "wind pressure" of various degrees; there is a unit of steam energy which is called a "horse power", and engineers speak of the "horse power" of steam-engines, and of engines generally. But how will you estimate the power of Jesus Christ?

I think I told you once of waiting for a train, at the end of the line, at a place where they grew apples. There were hundreds and hundreds of barrels of apples waiting to be shipped. Our train was waiting for the time of departure, and down the line a little were freight-cars, and men loading barrels of apples into the cars three or four tiers high. I too was waiting, and I walked up and down the platform—it was a brisk autumn morning.

A rather heavy-set man of foreign appearance was walking up and down too. Presently he walked up two or three steps on to an elevated platform along side of which were the freight cars into which the men were loading the barrels. This man walked over to the men who were loading the barrels of apples. They were sweating; it was a big job, and two strong men had about all they could do to lift a barrel of apples between them. He looked at them for a moment, put his walking-stick under his arm, stepped up to one barrel, put two fingers of each hand under the rim of it, lifted it—and tossed it to the top tier in the car as though it were a toy. "How much does it weigh?" he asked the men. They named a weight, and he said, "I thought about that"—and walked away. I said to myself, Who in the world is that man? And presently I learned it was Louis Cyr, the French strong man. Beside the baggage car men were loading a number of heavy pieces, among them iron things which looked like big dumb-bells. It required two men to lift each one into the car. I learned that Louis Cyr had been performing the night before in the town; and those things it took two or three men to lift, were the dumb-bells with which he exercised. I felt, What pigmies we are! How little we know of the possibilities even of human strength!

What about "this man (who) continueth ever" of Whom our text speaks? "A strong man armed keepeth his palace, and his goods are in peace"—how long? Until "a stronger than he shall come upon him, and overcome him, (and) taketh from him all his armour wherein he trusted, and divideth his spoils." Who is this that is "able"? What is the measure of His ability?

Some man says, "I have so many temptations. It is so hard for me to do right." I know it is. I proclaim to you, not merely for your help, nor merely for your everlasting salvation, but the possibility of having someone at your side Who is "able" to do things for you—and He is. I turned over in my mind this afternoon some of the Psalms, and I noticed how often the Psalmist speaks of the Lord as "the one who made heaven and earth", "Our help is in the name of the Lord who made heaven and earth." Again and again, again and again, the Lord is described as the One Who made heaven and earth. Isaiah set forth the same truth, as did also Jeremiah.

That was true of the apostles. You remember when Peter and John came out of jail? They were in and out of jail all the time. When they came out, and went to their own company, they "lifted up their voice to God with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things?" Their thought was turned always to Someone Who was "able".

You remember that lovely, that majestic word in the fortieth chapter of Isaiah? This Man Who continueth is described as a Shepherd: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." So tender and gracious, but have you noticed the next word? "Who hath measured the waters in the hollow of his land, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance. . . . Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing." So great is He Who is our priest that He is "able"—able!

What are your little affairs and mine? Do you not think that such an One, if He undertakes to save you, is thoroughly competent for the task? He is able. We have been estimating for a couple of years the powers of the respective belligerents. We were comforted to know that Britain's naval power in the Far East has recently been greatly augmented. It is comforting to read that General Cunningham has three-quarters of a million men under his command if he were to use them all, with adequate equipment. I said to myself, If that be so, we may look for news of some victories; he is "able". We have been thrilled with the resistance which Russia has offered to Germany.

But I thought of this the other day. Only a few years ago the great depression was upon us, and there was no money anywhere, and people in this well-provisioned land were without sufficient food, and men and women could not find employment anywhere by which to earn a living. What do we talk about now? We are still in the bracket of hundreds or thousands, but governments do not even talk about millions any more: they talk about billions and billions and billions. If

this world were not so wicked, and if all this effort now being put forth on the one side in an effort to destroy, and on the other, an effort to defend—if there could have been any sort of collaboration, and men could have pooled their brain and brawn to make this world a better place, one can think it would almost be a heaven on earth. But all these powers are devoted to the task of destruction.

Our God has employed all His power in the work of salvation. He is able to save, and to save "to the uttermost." That does not say, *from* the uttermost, though that is true. I care not how low a man may have sunk in sin, the Lord Jesus is able to save him from the uttermost. Whitfield used to say that the Lord Jesus would receive the devil's cast-aways; when a man was so low that he became a bad advertisement for the devil, then the Lord Jesus Christ would save him. So He will—and so He has. But that is not particularly what that text says; but rather that He is able to save to the uttermost. It is future, to the end, forevermore. There is no end to this salvation He offers; because this ever-living Priest of the perpetual priesthood, of unlimited power, is able to save. If He can save you for an hour, He can save you for a day; and if for a day, why not a year; if for a year, why not a lifetime; if for a lifetime, why not through all eternity—because He "ever liveth". He saves to the *uttermost*.

III.

"Seeing he ever liveth to make intercession for them." We do not make enough of the intercessory ministry of our Lord. We look back to the cross—and we do well. We look to the open grave—and we do well. We think of Him as ascended to the Father, and as coming again—and that is important. But in the meantime He exercises a perpetual intercessory ministry. Many people ask me to pray for them, and I try to remember to do so. It is so easy to say, Yes; I will—and then forget about it. But why should you ask men to pray for you? It is well that we should. Paul asked the Ephesians to pray for him. We do well to pray one for the other. But we have Someone Who is always praying for us, Who never ceases. "He ever liveth to make intercession for them."

What do we mean by that? That He is always saying prayers? I abhor the idea that we are heard for our much speaking, that indulgences can be obtained for saying the rosary, and all that. Sometimes I think people might more reasonably be expected to be blessed if they would stop talking! Are we to understand that Jesus Christ is always uttering words of prayer? Is that what is meant by His intercessory ministry?

It is something far more than that. He entered into heaven itself, not with blood of others, but with His own blood. He appears in the presence of God, not in material tabernacles "which were the figures of the true", but He appears in the presence of God now for us, our Representative. The Book says that John saw in heaven a Lamb "as it had been slain". The hymn is correct which says:

"Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
'Forgive him, oh, forgive', they cry,
'Nor let that ransomed sinner die.'"

As long as Jesus Christ, bearing the marks of His wounds, the incarnate certificate of the payment of the last farthing of our indebtedness—so long as He appears in the presence of God for us, thus ever-living to intercede, we may be sure we shall be for ever saved.

IV.

ARE THERE ANY CONDITIONS? WHOM DOES HE SAVE? All that go to church? No! You may go to church every day of your life, yet never be saved. All who submit to the ordinances of the church? No! All who do the best they can? No! All who work works of righteousness, and give alms? No! Who then are saved? "He is able also to save them to the uttermost *that come unto God.*" It is possible for us to come to God. We must get past all intermediaries, and come unto God. The church has its place. The Bible? Yes; but through the Bible to God. The ordinances? Yes; but through the ordinances to God. No one but God can save you. God made you, and no one but God can make you over again. "All that come unto God."

But how am I to come unto God? "By him." Jesus Christ is the only Intermediary, the only Mediator. "I am the way, the truth, and the life: no man cometh unto the Father, but by me." "Is it as simple as that?" Yes; just as simple as that. "I do not know how to come; I do not know very much; I only know I am a poor sinner, and I need salvation. I want to come to God because I am such a sinner. If no one can save me but God, how can I get to God?" Through Jesus Christ. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Will you come to Him? To HIM? To Him only? Cast away all other confidence, and cast yourself upon Jesus Christ alone and say, "Living or dying, for this life and the next, my trust shall be exclusively in Jesus Christ. I will stand before the judgment-seat and say, I never knew any other saviour. I trust Thy word. And God's word for it, you shall not perish, but shall be ushered through the gates into the city, there to enjoy everlasting felicity in the presence of the Lamb that was slain. May we all trust Him who have not done so; and those of us who have trusted Him, rejoice afresh in Him, for His name's sake.

Let us pray:

Let Thy blessing be upon the testimony of Thy word, O Lord. We have no power to make men accept it, we have no key to unlock the human heart: that is Thy work. Thou hast promised that Thy word shall not return to Thee void, but shall accomplish that which Thou dost please, and prosper in the thing whereto Thou dost send it. May Thy word be the divine instrument of salvation this evening in the experience of some in Thy presence; for Jesus Christ's sake, Amen.

CIRCULATE EVERY ISSUE OF THE WITNESS

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Continued from Page 2

being careful to name the periodical, the date, and the place of publication, so that we can verify it. We do not want rumours: we want facts. As you observe the aggressions of Rome in business, in industry, in municipal, provincial or dominion politics—as often as you have exact information, send it along to us.

Please remember, what we mean by exact information is such information as could be sworn to in a court of law. No other sort of information is worth publishing. Send it to us whether it is gathered in Canada, in Britain, or wherever THE GOSPEL WITNESS is read.

EDITORIAL NOTES "After My Decease"

It is ever the mark of the true Christian, while he looks for "a city which hath foundations, whose builder and maker is God", and endeavours to lay up for himself treasure in heaven, that he gives some thought to the welfare of his fellow-pilgrims who will remain a while after his decease.

The Apostle Peter, when he knew that he must shortly put off this tabernacle, was concerned that his fellow-Christians should be sustained in their further journeyings, and fortified for later battles by having in remembrance the great truths of the gospel by which they were saved. And so it seems to us that every preacher, and every teacher, and every true believer, while sincerely living for another world, should be supremely exercised over the spiritual welfare of others.

The Christian should ever refuse to be content with the selfish principle of "peace in our time". When David knew that he was not to be permitted to build the temple, he exerted himself to the utmost to assemble material necessary to its erection; and, having told Solomon of what he had done, he said, "And thou mayest add thereto." Succeeding generations must always be ready to add to whatever inheritance of value may have been bequeathed them; but we should each endeavour so to minister to the present generation that there may be something to which succeeding generations may "add".

What investments have we made for the Lord that may produce a spiritual revenue "after (our) decease"? Those who can, may preach or teach, and thus leave a deposit of truth which others may have in remembrance after they are gone. But what about one's material resources? We think just now of a man who spent his life gathering up the fragments that remained that nothing should be lost. He scraped and saved always for fear he might come to want in his old age. But he really did not live to a great age; he did not outlive his ability to earn enough to maintain himself and his wife. He left what he had so laborously saved, to relatives; and within two or three years of his wife's decease the last dollar of his savings had been squandered.

How much better it would have been if he had invested his life's savings in some sound and reliable gospel enterprise that would have gone on preaching the gospel after his decease!

This little article is written as an appeal, first, to the members of Jarvis Street Church, and after that, to our readers in general. Where is there an institution on this Continent that exercises a wider gospel ministry than Jarvis Street Church? Where is there an institu-

tion whose members are more solidly established in the truth of the gospel, or more likely to perpetuate Jarvis Street Church's present testimony? It is a church which is endowed, not with money, but with a host of young people so thoroughly indoctrinated that one may reasonably be sure that if the Lord should tarry, Jarvis Street's testimony will remain unchanged for some generations to come.

In March, 1938, we had a disastrous fire; and between the amount of our loss, and the insurance received, there was a difference of at least \$90,000.00. Many thousands of dollars were raised in direct contributions; but over and above our building loss, were the extraordinary expenses on account of the fire, necessitated by the fifteen months we were out of our building, which lacked very little of being \$25,000.00. We are carrying our load; but it would be a tremendous relief if someone would leave us an amount of money that would free the building of all debt. Fifty thousand dollars would do it comfortably.

But there is a better way than that. We read of a man recently, who was concerned that all he had to leave behind him should be used in the service of the gospel, who so ordered his affairs that when he had secured for himself and those dependent on him, what was necessary to their comfortable maintenance, disposed of the rest by contributions to reliable Christian enterprises so that he might be sure there would be many voices speaking for his Lord through his investment "after (his) decease".

If you have not made your will, make it; and leave something to Jarvis Street Church. Or if you have made it, add a codicil which will provide something for Jarvis Street Church. It is really amazing that so many Christian people, while thinking of organizations and institutions which derive their support from churches, seldom leave anything to the church itself.

We offer these suggestions to our readers, particularly to those of maturer years, in the hope that such as are able, will endeavour to leave voices speaking for them "after (their) decease".

Rome and the Bible

We should like to add the following note to the address by Rev. T. Christie Innes, in Massey Hall, on November 18th, as reported in the last issue of THE GOSPEL WITNESS:

After having read to the meeting the clear and repeated denunciation of free use of the Bible by Roman Catholic authorities over the last one hundred years, Rev. T. Christie Innes spoke of the new translation of the New Testament, which had been publicised in the beginning of 1941 by the Roman Catholic hierarchy. The public were led to believe that a new attitude to Scripture had been adopted by the Roman Catholic Church. In fact, many non-Catholic Church leaders praised the issue of the translation and the accompanying appeal to Catholics to read it, as a great forward step. Now, we are all glad indeed, said Mr. Innes, to have this translation, and we hope it may be widely read, for it will do more to undermine Roman dogma and practice, than many Protestant campaigns, by revealing the truths of revelation, and the absence of at least twenty fundamental Roman Catholic doctrines and practices from Holy Writ! But, said the speaker, is the Roman Church really honestly trying to spread this

translation and to get it widely read? He tried to get a copy at the Roman Catholic booth at the Canadian National Exhibition in September, which was full of United States Paulist Fathers' literature, but there were none at all. On further enquiry, he was told he would get one at the Roman Catholic Book Room, Landy & Co. on Dundas Street. On calling there, however, he was told no copies were available, and the lady did not know, but thought they would be on order. And even in New York a week or two before, a gentleman known to the speaker had searched for a copy in vain. And even still (many months after the public intimation of its publication) there was not one available, apparently, in Toronto! What did this mean? In any case, the Roman Catholic ban on all translations other than Roman Catholic ones, clearly still stands as an authoritative injunction with penalties, and reveals the real, and typically unchanging, attitude of Rome to this Book.

Here, then, was a vast, carefully organized, wide-spread corporation, which was working in the opposite direction to His Majesty King George VI, for instance, whose warm commendation of the use of the Bible to all the troops and all his peoples, was earlier read to the vast audience.

In fact, the humour of the situation is that the one firm which definitely promises a copy of the new Roman Catholic translation of the New Testament, is not a Roman Catholic one, but the big Protestant one, The Evangelical Publishers in Toronto.

What About Vichy?

From the time of the collapse of France, this paper has been insisting that it is altogether dangerous that a representative of the men of Vichy should be allowed to remain in Ottawa; and it is all the more dangerous because the present representative, by his own speeches, has shown that he was utterly disloyal to the Government by which he was accredited to Ottawa, and was loyal rather to Pétain and his associates; for he interpreted the fall of France as a divine judgment coming upon her for her disobedience to the Papacy.

Now the Vichy Government seems to be throwing itself right into the arms of Hitler. The action of the Vichy Government in ousting General Maxime Weygand has led General Robert Odic, Weygand's Chief-of-Staff, to offer his services to General de Gaulle, putting himself under the command of the Free French leader.

It may not be long now before Germany will openly be in control of the African ports of Dakar, and Bizerta in Tunis, the latter of which is said to be one of the best naval bases in the world. With such concessions, of course, will go all that is left of the French fleet. This will add greatly to Britain's burdens in the Mediterranean, and may cost the lives of thousands of British sailors and soldiers.

How is it possible to justify the retention of a Vichy representative in Ottawa? So far as we can see, there is only one possible reason for his being retained there, and that is that he is really another Papal representative in Canada. It seems practically certain, if such unfortunate results as we have suggested, and which are self-evident, should come to pass from Pétain's surrender to Hitler, that the retention of the Vichy representative in Ottawa, and the Vichy Consul in Montreal, would be a positive menace to every Canadian convoy

that would leave these shores. How long will Canadians suffer this condition of things to continue?

Prayer For Victory

We do not suppose there is one reader of this paper who does not believe that prayer may become a mighty weapon in the cause of righteousness. While Moses exercised an intercessory ministry on the mount, sustained by Aaron and Hur, Israel prevailed over the Amalekites. But why should we not definitely pray that God should remove men who are obviously the instruments of evil?

There is surely New Testament warrant for such prayer. The Corinthians were admonished respecting one of their number who had committed grievous sin, and had brought reproach upon the name of Christ, "to deliver such an one unto Satan for the destruction of the flesh, that the spirit might be saved in the day of Jesus Christ". Apparently, notwithstanding his outward sin, the man was really a Christian. But he had done such damage that Paul admonished them to pray for his removal.

There are men in Europe, and in Canada, and in the United States, who are Hitler's aides. It would be no sin to put their cases before the Lord, and ask Him, in the exercise of His infinite wisdom and almighty power, to forbid their being longer permitted to work injury to the cause of righteousness. We frankly declare that we are constantly asking God to arise and scatter some of His enemies in Canada; and we believe He is even now beginning to answer prayer. Such spiritual weapons may safely be employed, because the answer to such a prayer is always in the hand of Infinite Wisdom and Righteousness.

Bible School Lesson Outline

Vol. 5 Fourth Quarter Lesson 49 December 7th, 1941

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

INTRODUCTION TO THE STUDY OF PHILIPPIANS

The Epistle of Paul to the Philippians was addressed to the Christian Church in that city of memorable historical associations. The ancient city had been founded by Philip, the father of Alexander of Macedon, in a place formerly called Crenides ("The place of fountains"). It was in the fertile plain of Philippi that Caesar Augustus and Mark Antony won the great victory over the forces of Brutus and Cassius in 41 B.C. in the battle which marked the close of the Roman Republic and the commencement of the Empire. In order to perpetuate the memory of this victory and at the same time to guard the frontiers of the Empire and check possible incursions by the wilder inhabitants of Thrace, Augustus made Philippi a Roman colony, sending soldiers and their families as settlers. Its citizens were granted the rights of Roman citizenship and it was governed by its own magistrates. A Roman colony was a miniature Rome in the midst of an alien population.

About the year 52 A.D. at the commencement of his second missionary journey, the Apostle Paul and Silas, accompanied by Timothy and Luke, preached the Gospel at Philippi. The first Christian church in Europe was established in the home of Lydia, a proselyte from Thyatira (Acts 16:6-15). Then followed Paul's dealings with the heathen sooth-sayers, the charge before the magistrates, the conversion of the jailer and the release, vindication and departure of the apostles (Acts 16:16-40). Luke and Timothy remained at Philippi, joining Paul and Silas later. Philippi was again visited by Paul during his third journey in about 59 A.D. (Acts 20:1-5).

In about the year 64 A.D. when the Apostle was languishing in a Roman prison and probably while he was awaiting the result of his appeal to the Emperor Nero, he was refreshed by the arrival of Epaphroditus with a gift from the saints at Philippi (Phil. 4:10-18). Epaphroditus became ill, apparently as a result of the perils and hardships of the journey. On his recovery he returned to Philippi bearing this Epistle to the Church there (Phil. 2:25-30). The letter was intended primarily as a letter of thanks to the people for their thoughtfulness and generosity, but the Apostle also took the opportunity of sending them a message of Christian fellowship and counsel. In spite of the adverse circumstances surrounding the writer and the readers, this Epistle is saturated with a spirit of joy and triumphant faith such as is possible only for those whose lives are hid with Christ in God.

Suggested Outline of the Epistle:

- I. Christ the Believer's Life—Chapter 1.
- II. Christ the Believer's Pattern—Chapter 2.
- III. Christ the Believer's Hope—Chapter 3.
- IV. Christ the Believer's Joy—Chapter 4.

CHRIST THE BELIEVER'S PATTERN

Lesson Text: Philippians 2.

Golden Text: "Let this mind be in you, which was also in Christ Jesus"—Philippians 2:5.

I. The Exhortation to Self-Forgetfulness—verses 1 to 4.

At all times the Apostle Paul showed deep concern for the spiritual welfare of the churches under his care (2 Cor. 7:12; 11:28). He rejoiced when they were strong in the Lord, but sorrowed when they were weak (2 Cor. 12:20, 21; 1 Thess. 3:8). He found much to commend and little to blame in the Philippian Church (Rev. 2:2-4, 14); he remembered with gratitude their faithfulness and zeal (Phil. 1:3-7). But he found it necessary to enlarge upon the two evils which he had observed and already mentioned; namely, dissension and vanity (1 Cor. 3:3-6; Phil. 1:27-30). They would make his joy complete if they would remedy these faults.

The seriousness of the situation may be judged by the earnestness of the Apostle's appeal. If they could be entreated in Christ or persuaded by love; if they knew what fellowship with the Spirit meant (2 Cor. 13:14); if they had any tenderness or compassion (Col. 3:12-14); let them be of one mind, one heart, one soul, one purpose, one love (1 Cor. 1:10-13; Eph. 4:1-6; Phil. 3:16; 4:2). Instead of being actuated by the spirit of intrigue or vanity they should display lowliness, meekness and self-forgetfulness (John 15:12; Rom. 12:10, 16; 15:1-6; 1 Cor. 12:12, 13, 25; 13:4, 5; 1 John 3:16).

II. The Exemplar of Self-Forgetfulness—verses 5 to 11.

Our Lord Jesus Christ, Who wrought out righteousness for us on earth, has set before us His own perfect example of self-forgetfulness (Matt. 3:16; 11:29; Rom. 8:3, 4). To follow Him as the Pattern of unselfishness and humility will offset any natural tendency to selfishness and pride, such as troubled the saints of Philippi.

This magnificent passage assures us of the essential and eternal Deity of Christ, of His perfect Humanity, and of the harmonious blending of the two in His Incarnation. Certain people have wrested this Scripture to their own destruction by basing upon it their so-called Kenosis Theory, which is that Christ condescended to be fallible, that He stripped Himself of the attributes of God when He became Man. There is nothing in Scripture to support such a blasphemous notion. Christ did not cease to be God at any time (John 1:1, 2; Heb. 1:1-3). He voluntarily gave up what might be termed some of the habiliments or privileges of Deity, but never for an instant its reality and power.

Christ, being God manifest in human form (John 1:14; Gal. 4:4, 5; 1 Tim. 3:16), did not consider His equality with God as a prize to be grasped at (John 5:18). He did not regard His eternal nature as something for His own benefit entirely, but rather emptied Himself, voluntarily made Himself void of the exercise of His Divine prerogative of sitting on the throne (Isa. 53:2, 3; 2 Cor. 8:9; Heb. 2:9, 10). He took upon Himself the form of a bondservant of the Lord (Isa. 42:1, 2; Matt. 20:28), coming at His Incarnation in

man's similitude (Heb. 2:14-18). As He offered Himself to human view He was found to be a Man in respect to His guise, outward form and habit, submitting to the limitations and weaknesses of human flesh, apart from sin (John 8:46; Heb. 4:15; 2 Cor. 5:21). He stooped still lower and obeyed the Father to the extent of death, even the shameful death of the cross (Psa. 40:6-8; Matt. 26:39, 42; Gal. 3:13; Heb. 5:8, 9).

The Father's purpose for His Son included not merely sorrow and suffering but also triumph and exaltation (Lk. 24:26, 46; Acts 2:22-36; 5:30, 31). To our Saviour has been given the name which is above every name; He is the Unique and Glorious One. Because He was willing to endure the cross and despise the shame, He is worthy of everlasting glory (John 17:4, 5; Heb. 12:2; Rev. 5:9-14). All must some day acknowledge Him, either now as Jesus Christ their Saviour, or later as Jesus Christ their Judge (Isa. 45:23; Matt. 28:18; John 5:22, 23; Acts 17:31).

III. The Experience of Self-Forgetfulness—verses 12 to 30.

It is useless to tell men to do right without giving them the will and the power to do right. The Gospel is more than a code of ethics; it is the power of God to all who believe (Rom. 1:16). The Holy Spirit dwells in the heart of the believer, energizing the will and enabling him to live a life which is acceptable to God (Heb. 13:20, 21). As we yield to His influence we shall practise with reverence and eager anxiety the truths of the Gospel we profess. The Philippians must not depend upon the Apostle, but must look directly to the Lord, Who was ever present with them.

The passage concerning working out salvation may have reference, however, not so much to the experience of the individuals as to the corporate life of the Philippian Church. The word "salvation" is sometimes used in the general sense of "deliverance" (Phil. 1:19). Paul was no longer with them to help them settle their problems, and they were advised to work out the solution of their difficulties themselves, looking for guidance to the Saviour, Who was ever present in their midst, working in, among and through them (1 Cor. 15:10).

Grumbings of discontent and disputes should have no place in the assembly of God's people, lest the testimony of the church should suffer (1 Pet. 2:12). Christians are set as luminaries or light-bearers, to shine in the midst of this dark world (Matt. 5:14, 16). We are to exemplify and to proclaim the word of life and light; otherwise, we are not fulfilling our function as believers (2 Tim. 4:2; 1 Pet. 1:9).

The believers at Philippi had before them three illustrations of the life of lowly service to which they were recommended. The Apostle Paul himself had been willing to labour, toil and suffer on their behalf (2 Cor. 11:23-30; 12:12-15). As they offered themselves in whole-hearted consecration to the Lord, he would be pouring himself out as a drink-offering upon their sacrifice (Num. 15:5; Rom. 12:1).

Timothy had also lived among them as a devoted servant of the Lord; he had not sought to further his own interests (1 Cor. 10:24).

Their messenger Epaphroditus, who became "sick nigh unto death", possibly from the effects of his journey from Philippi to Rome with the offerings given by the saints for Paul, thought not of his own weakness, but of their anxiety on his behalf (Phil. 4:8). He had displayed the martyr's spirit, playing the gambler with his life, as it were, to do the service which they could not do, and so complete their generous intentions (1 Cor. 16:17).

APPLICATION FOR MEMBERSHIP

THE CANADIAN PROTESTANT LEAGUE

I hereby affirm my agreement with Article II. defining the objects of the above LEAGUE, and desire to be enrolled as a member. I understand that within about two weeks of the receipt of this application, accompanied by \$1.00 membership fee, I shall receive a certificate of membership, including receipt of fee.

\$1.00 Membership Fee Paid:..... Promised:.....

Name:..... Telephone:.....

Address:

Church Affiliation:

A Call to Protestants

WHY I CANNOT UNITE WITH ROME

Rev. Theo. M. Bamber Clearly Stated His Views at the Recent Protestant Rally Opposing "The Sword of the Spirit" Movement

(The following address is taken from *The Christian Herald, London*. THE GOSPEL WITNESS and its Editor, and the members of THE PROTESTANT LEAGUE, are not the only people in our day who are concerned about the Papacy's aggressions. We commend this address to all so-called Protestants who think Romanism is just another form of Christianity.—Ed. G.W.)

I have a strange feeling in my heart. I am not merely rejoicing in such a splendid gathering, but a strange feeling emerges in my mind, because it seems a terrible thing, in Protestant England, that we should need a meeting of this kind; that we should feel it is touching a living issue, that we are not merely expressing simple thoughts, but are facing up to a drastic and tragic situation. That is the whole point. The sorrow in my heart is the undoubted necessity for a renewal of our Protestant witness.

The next point is this. I see the necessity for this meeting, not so much because Rome has been raising itself to action in a particular way just now, but because Rome has been able to do it because our Protestant foundations are weakening.

There are men and women, and young people particularly, in our churches, who call themselves after the various denominations of the Protestant faith, but know not why they are what they call themselves. The vast mass of our young people, attached to our various denominations, have never been instructed in vital truth, but have been doped with a thousand things that do not matter. There is a great army of young people in our churches who know little of the doctrines of grace and less of the experience of it. It is that great uninstructed army that constitutes the greatest possible concern for the so-called Protestant Churches of England.

Now I could speak, in a measure, of, "Why I cannot Unite with Rome" because of Mariolatry, because of the Mass, because of Trans-substantiation, because of its denial of religious liberty, and various other matters of that kind. But my experience has taught me this—and I doubt not it will command your agreement—that if you are really going successfully to resist error, you must resist it on the deepest possible grounds that you know. You must stand against it in the light of the greatest spiritual truth that God has given you. You must dare to utter the things that go to the very heart of the issue. And it is for lack of that that Rome makes its advance.

Carelessness

For here is the issue: THOSE DEEP THINGS WHICH BRING THE DEATH BLOW TO ROME ARE THE VERY THINGS OVER WHICH PROTESTANTS TO-DAY ARE SO CARELESS. Why, in some respects I find myself almost alone in certain associations, standing for truths that I find on the right hand and on the left are little valued, and sometimes even derided; and yet those foundational truths are the only bulwark against the oncoming tide of Rome.

I still believe that the woman on the beast in Revelation is not merely a spectre or an imagery. I speak no word of pessimism when I say that I believe Protestantism is passing into the position where its testimony will be a witness and, it may be, a martyrdom.

So I want just to say, as briefly as may be, three things on, "Why I cannot Unite with Rome."

Here is the first thing which, so far as the powers of my insight go, compels me to say I could never unite with Rome. The emphasis of Rome is on the Crucifix and upon the bread which, by the hand of the priest, is made into the Body of Christ. That is to say, the emphasis of Rome is on a DEAD Christ. I will not say the emphasis of Protestantism, but I do say the emphasis of the New Testament is on a LIVING Christ. All the psychological processes of Rome find their consummation in a dead Jesus—the Crucifix, the inert piece of bread. The Romanist is pre-occupied with a dead Christ, a dead Jesus.

There are sound Evangelical preachers in this country whose message ends at the cross. They would be horrified at the crucifix, but their message ends at the cross. So far, so good. But a Protestantism whose message ends at the cross will never be an effective barrier against Rome. (I can tell that you are not altogether convinced. But if I have given you something to think about, I shall have achieved my purpose in part).

Let me tell you this. Our testimony is to the Lord Jesus Christ, who once died on the cross for our sins, having obtained an eternal redemption, but who now lives in the throne of God the Father. Our testimony is to Jesus Christ, God's Man, risen from the dead. Our testimony is to the Saviour of the world, who has, by ascension, become an imparting Spirit. The whole focus of our testimony is to Jesus Christ, WHO LIVES ETERNALLY as God's Man in the throne of the Father.

And if I believe, as I do believe, that Jesus Christ LIVES, then it is impossible for me to unite with an organization whose focus and emphasis is upon a Christ who is dead. If I believe that a believer is dynamically experimentally united to Jesus Christ in life, how can I find fellowship with those who worship Him in death?

Lack of Rejoicing

It is because Protestantism is not rejoicing in the Christ who lives, because the testimony of so many Protestant churches is to the Christ of the past, because the message is so constantly on the Jesus of the flesh, that we are so utterly helpless to withstand the onward march of Rome.

Let Protestants, lay preachers, evangelists, proclaim without hesitation, and declare with all the enthusiasm and all the zeal that the Spirit of God may give them, that their testimony is to Jesus Christ who lives. ["Amen" from many in the audience.] It will do them no harm to go a little further and say *who is coming again*. [Great applause.] Then we shall speedily find that the winds of God are blowing through the churches and Pentecostal blessings are returning.

Now let me come to what seems to be another fundamental consideration. The Church of Rome is predominantly an earthly organization. The Church of Jesus Christ is essentially heavenly. Rome is an organization. But the Church of Jesus Christ is an organism, through every member of which the heavenly, eternal life of Jesus Christ is flowing out to the world around.

It has a spiritual history. I repudiate entirely the idea that the Church of Rome proceeds out of the Apostles, that the Church of England seceded out of the Church of Rome, and the Nonconformists came away from the Anglican Church—and that is Church history. There are thousands of people who think it is; and that that is one of the reasons why we ought to be returning to the Mother fold.

But ever since the time of the Apostles there has been God's living, redeemed company upon the earth, men and women redeemed by the blood of Jesus Christ and indwelt by God's Holy Spirit, men and women who depended for the Spirit of God upon no priestly hand, but, in their day and generation entering into the province and realm of grace received the Holy Spirit by the deathless hand of Jesus Christ Himself.

We have need to tell our young people to-day that there is a great distinction between ecclesiastical history and Church history. Ecclesiastical history is the record of all the "isms" that have afflicted the Church of Jesus Christ since the time of the Apostles, but Church history is the declaration of that living, eternal company, which, since the day of Pentecost, has never ceased to exist upon the earth, which is God's pearl of great price, a people whom Christ waits to redeem by rapture and resurrection—and that company has been within, and very often, perhaps more so, without the ecclesiastical organization: and that is the company which is entirely and essentially heavenly in character.

The Original Springs

Rome builds up its doctrines on the principle that the traditions of men can be superimposed upon the Word of God, and by a continual super-imposition so obscures the foundations that the thoughts of men rule the hearts of those who do not know. But the true Church of Jesus Christ, as the history of every revival that we have known will

confirm, recovers its life always by going back to the original springs in Scripture and drinking afresh of the deep and vital truths revealed there by God's Holy Spirit. You will find that we have only entered into revival when we have gone back to the original springs of Divine revelation.

Therefore, it is impossible for me, if by the grace of God I believe myself to be of that heavenly company, to belong to an organization which has got its ambassadors in the Courts of Kings upon this earth, that decorates its people with all sorts of meaningless decorations after the fashion of the world, which abrogates to itself temporal power, and demands to hold some of this earth to itself. It is impossible, if I have received the heavenly life, and if I have got the heavenly vision, for me to unite with Rome. [Applause.]

If I educate my people to believe that they spend their time wisely by dabbling with politics, if I give in my pulpit, Sunday after Sunday, laudations about the League of Nations (which, of course, nobody does now), then, of course, there grows up in the minds of our young people the idea that the Christian Church belongs to this world, and they begin to weaken in their resistance, they lose the power (if they ever possessed it) of spiritual discernment; and when the onslaughts of Rome come, as they are coming to-day, it finds them unprepared to meet the vital issues of the hour.

Finally, *the Roman Communion emphasises spiritual dictatorship, moral and spiritual infallibility. The true Church of Jesus Christ believes alone in the Holy Ghost.*

Now it may be said by some: "But the Church of Rome believes in the Holy Ghost." Well, it is possible, of course, for anybody to say: "I believe in the Holy Ghost." It is quite possible to say of certain people that they are men of the Holy Ghost, and to say it with all sincerity. But it is pertinent to ask: According to the Word of God what is the mark of the Holy Spirit? The mark of the Holy Spirit is this, that He always leads the Church out to witness, not to itself, but to the Lord Jesus Christ.

Study the passage in John 16: 8-9: "When He [the Holy Spirit] is come [to you, believing disciples], He shall convince the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on Me" [the risen ascended Lord.]

Therefore, *wherever the Holy Ghost is present in ministry, WITHOUT A SINGLE EXCEPTION, the testimony of that people will be to the Lord Jesus Christ. The Church of Rome's testimony is to itself—Get right with the Church, and you are right for eternity.*

The Attitude of the World

You notice the same weakness in Protestant churches. Even to-day the Nonconformists are discussing how they can unite in order to get greater influence upon society. My dear friends, we have got to realise this, it does not matter one iota what the world thinks about the Church, what the world does to the Church, the thing that matters is THE WORLD'S ATTITUDE TO THE LORD JESUS CHRIST. Modern Protestantism, both Anglican and so-called Free, has gone the way of Rome—they are continually confronting the world with the Church, whereas our task is to confront the world with Jesus Christ. The Church of Rome talks about itself. Some of our Protestant churches talk about themselves. That is one of the weaknesses of Protestantism. When the Holy Ghost sweeps in in revival upon God's believing people, their testimony will be to Jesus.

When you begin to set forth a testimony to Jesus, and the Holy Ghost comes into vital co-operation with you, then it matters not about the Sword of the Spirit Movement. You can afford to be indifferent as to whether you are a full member or an associate member. When the Holy Ghost has got possession of His own believing people and a testimony is going forth to Jesus, it will be invincible in the hearts of men.

So, my dear friends, may I solemnly ask you this? Are you in the true Church? Are you, by the grace of God, redeemed in the blood of Jesus Christ? Have you received as His gift from heaven the Holy Spirit imparted to you by Jesus Christ? You may deplore the errors of Rome. You may advocate with ardour and enthusiasm the principles of Protestantism, and yet be lost. Are you able to say, By the grace of God I am redeemed by the precious blood? If so, then however the days may darken, whatever

may be the cost of witness and of testimony, the gates of hell shall not prevail against you. You shall, out of this present trial and tribulation, enter into eternal life through Jesus Christ our Lord.

—From *The Christian Herald*, London, October 30, 1941.

UNION NEWS

Rev. A. T. Finlayson

We record with great sorrow the home-going of Rev. A. T. Finlayson, who for a number of years served the Mitchell Square and Hawkestone Churches. Mr. Finlayson passed away suddenly at the door of his own house on his return from a meeting from which he had walked home. Our late brother laboured long and faithfully in the face of discouraging circumstances without complaining, and he never wavered in his steadfast assurance of the truth of the Gospel. He is now with the Saviour Whom he loved. The entire Union constituency joins in expressing its profound sympathy to Mrs. Finlayson and the children on their great loss.

Niagara Falls

Rev. Harry Butler, until recently pastor of the Scotch Line Church, has accepted the call to the Church at Niagara Falls, Ontario. On a recent Sunday evening a young man and a young woman made a public acknowledgment of Christ as Saviour.

"The Entrance of Thy Word Giveth Light"

The promise of God never fails, whether the Word is given out in English, in French or in Hottentot. The entrance of God's Word brings light and life to all who receive it, whether they be Protestant or Roman Catholic, Mahometan or pagan. The following story provides another illustration of this blessed truth and we commend it to our Canadian readers especially, as one of the many examples that might be given of the work carried on by our pastors in French-speaking districts in Ontario and Quebec. We tell it here so that a great volume of prayer may go up for the sorrowing young widow and her brother who were brought to read the French New Testament by personally witnessing its light-giving power in the life of the young man who died. And this story is typical of the circumstances connected with many of those who have received French New Testaments from our workers in French Canada.

The following interesting account is taken from a recent letter from one of our pastors in a district that is predominantly French-Canadian:

"Several months ago I met a young man on a country road and engaged in conversation with him. I soon learned that he was a French-Canadian and that he suffered from poor health. Certain things in connection with the Roman church troubled him and he gladly accepted a New Testament in his own language.

"Later on, when he came to my town seeking employment, which he failed to find because of his ill health, he showed a keen interest in the reading of God's Word. His wife and children had remained in a town some fifty miles from here and he soon left us to rejoin them. Last March, when we had the opportunity of visiting the place from which this young man came, I determined to look him up. A young woman in black answered the door of his home, and told us that her husband had passed away the previous autumn. But when we introduced ourselves, a hearty welcome was extended to us, and the young widow told us that before her husband had died he spent much time reading the New Testament. At first, she said, he had shown fear of dying, but at the last seemed to gain assurance and peace.

"The widow's brother had been so impressed with the interest of the young man who passed on, that he asked his sister to give him her husband's Testament. On learning this we immediately sent two more French New Testaments to the bereaved woman who was now left alone with three bright little children. In recent weeks we called on her again and once more she showed great appreciation of the Word. The priest now neglects her and in her poverty former friends have likewise deserted her. But she is reading the Word of the Lord and we pray that she may find the joy of confidence in Christ."

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1. **SUBSCRIBE FOR THE GOSPEL WITNESS** for a friend as a Christmas present. If you desire we will send a Christmas card in separate envelope with your Christmas greetings.

2. Subscribe as above for three of your friends. We will deal with each as in No. 1 at a total cost to you for the three of five dollars. Of course, this rate will apply to six (\$10.00) or as many more as you can afford at \$5.00 for every three subscriptions.

3. To every person sending at least six new Witness subscriptions and ten dollars, the Editor will send free post-paid one of the books listed below, autographed with an expression of thanks; or, if you already have these books will send one of them free of charge to any address, in your name, as a Christmas present.

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This volume tells the story of Dr. Shields' pastorate in Jarvis St. from 1910 to 1937, and of the plot to bring the Jarvis St. Pulpit into bondage which so signally failed. It is the inside story of a church's struggle for freedom, which the secular press throughout the country so outrageously misrepresented as a church brawl. It is just as much the story of every minister who resolves to declare the whole counsel of God, as the story of Jarvis St. and its Pastor. Ministers in many parts of the world have found in its pages inspiration to go on. It has prevented many a minister from resigning, and has turned a threatened defeat into victory. Some have said it ought to be used in every theological college as a text book on church polity and pastoral theology.

SEND YOUR MINISTER "THE PLOT THAT FAILED" FOR A CHRISTMAS PRESENT. It will give him new heart.

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It is probably true that every sermon contained in these two volumes has been used of God in the conversion of sinners and the upbuilding of saints. Send one of them to each of those for whose conversion you pray, to any Christian, and especially to your minister.

"The Plot That Failed", although the story of a long religious war, may well be used of God in conversion and edification.

Address: **THE GOSPEL WITNESS,**
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