

The Gospel Witness and Protestant Advocate

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

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

Editor: T. T. SHIELDS

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

Address Correspondence: THE GOSPEL WITNESS, 120 Gerrard Street East, Toronto 2, Canada.

Telephone ELgin 3831.

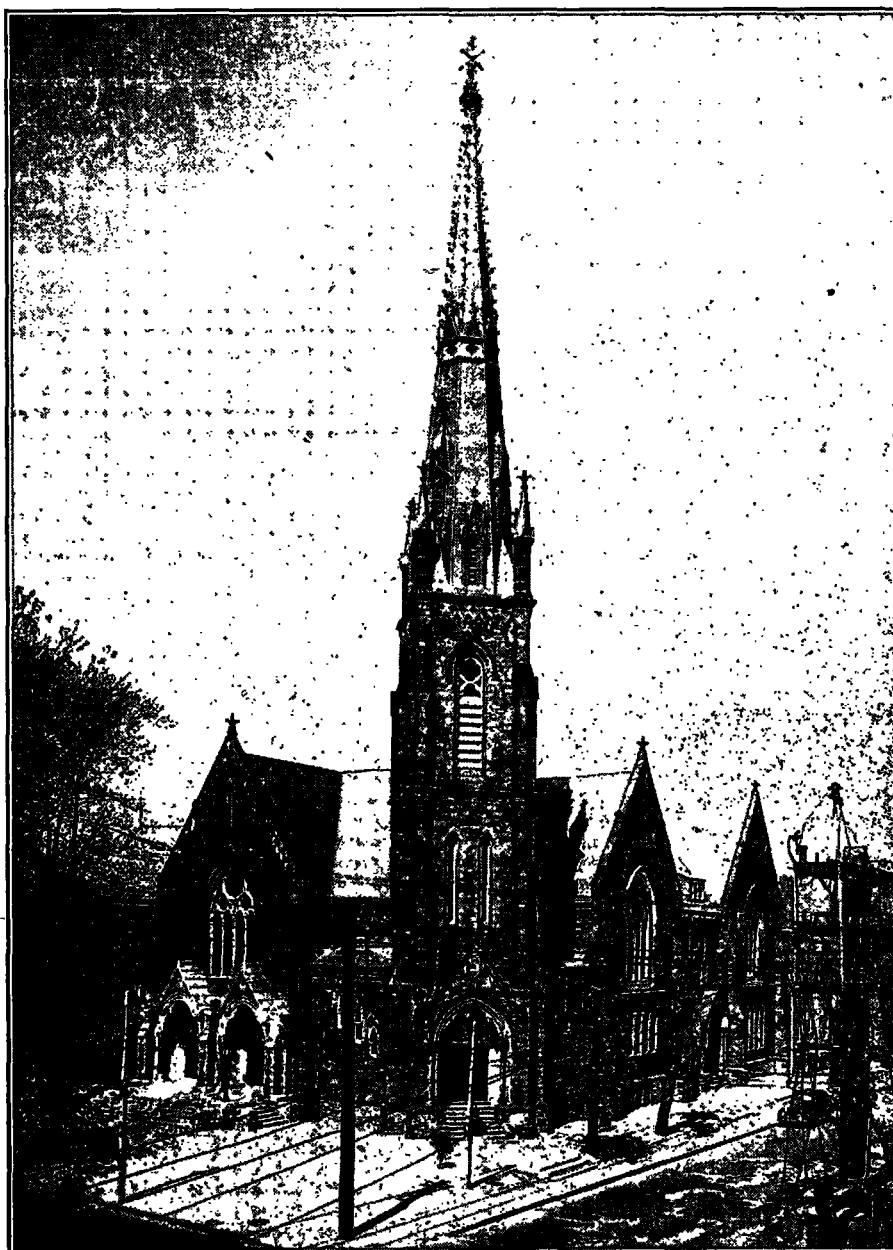
Registered Cable Address: Jarwitsem, Canada.

Vol. 21, No. 32

TORONTO, DECEMBER 10, 1942

Whole Number 1073

✠
To
✠
Our
✠
Men
✠
in the
✠
Services..
✠



✠
..You
✠
Are
✠
Greatly
✠
Missed
✠
Here
✠

Editorial

About the Sermon Published November 26th

A valued correspondent writes us as follows:

December 3rd, 1942.

Dr. T. T. Shields,
Toronto.

Dear Dr. Shields:—

In reading your sermon in THE GOSPEL WITNESS of Nov. 26th, I was surprised to find the following which some here will be sure to try to make capital out of. "You must not confine the sufferings of Christ to a few hours of time. The sins of the world were not atoned for by a few hours of superlative grief. Reconciliation was not effected by the sorrows of those hours of darkness, even though the capacity of the soul of Him who there suffered was infinite." Surely you must have been inaccurately reported. That our Lord suffered by anticipation, all would agree, but His expiatory sufferings were endured on the Cross and only there. That Reconciliation WAS effected by the sorrows of those hours of darkness is plainly stated in Scripture. "For if, when we were enemies, we were reconciled to God by THE DEATH OF HIS SON" etc. (Rom. 5:10).

Surely you do not intend to teach that Christ was atoning for our sins during His lifetime, and yet the language used would seem to say this. "Without shedding of blood there is no remission." The atoning sufferings of our Lord are everywhere associated with HIS DEATH and this in perfect harmony with the types that set it forth. If He had borne our sins all through His life, then the Father's face must have always been averted from Him. "Christ hath ONCE suffered for sins, the just for the unjust, that He might bring us to God." I do not write from any merely critical spirit, but that those who are so eagerly awaiting an opportunity to get at you, may be frustrated.

I sincerely trust that you have been wrongly reported and that correction will be made.

Fraternally yours,

(Signed) _____

I am most grateful to the author of the above letter, for his communication. I must first of all say that I was not wrongly reported, and that I accept full responsibility for the statements so kindly criticized. I know the writer and am sure he does not write in an unkind, critical spirit. However, a question in respect to such a fundamental doctrine as the Atonement necessitates the most careful reply.

With all my heart, I believe that "we were reconciled to God by the death of his Son." I believe also that "by one offering, he has perfected forever them that are sanctified". Believing in the divine inspiration and supreme authority of Holy Scripture, I believe without reservation every text my correspondent quotes.

But what now do the words, "The death of his Son", include? Actually, I suppose, death takes place in a moment of time: one moment the person is alive, and the next moment he is dead. We speak sometimes of "a lingering death". But actually, there is no such thing as a lingering death. Again, it is sometimes said, death occurred "instantaneously". Is it not true that death is always instantaneous? It may be preceded by much suffering, by a lingering illness, by pain occasioned by grievous wounds. These things may be the cause of death; but death itself is always instantaneous.

Are we then to say that it was only during that brief moment in which He yielded up His spirit and died, that Christ made atonement for our sins? If we limit the content of that word, death, to the actual cessation of life, are we not driven upon another difficulty? Was

He not "wounded for our transgressions, and bruised for our iniquities"? And did not His wounding and His bruising precede death? Were they not the cause of it? "Surely He hath borne our griefs, and carried our sorrows"; "The chastisement of our peace was upon him; and with his stripes we are healed." The very passage we have quoted from Isaiah, is cited in the Gospels as being fulfilled by Christ before His death, in these words, "That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses."

My correspondent says, "That reconciliation was effected by the sorrows of those hours of darkness is plainly stated in Scripture." Quite true. But did not those hours of darkness precede the death of Christ? My question still remains, Is it possible to conceive of the experience of physical dissolution as expiating the world's guilt, entirely apart from its antecedent suffering? Was not the moment of actual death the culmination and climax of a prolonged sacrifice?

Again, our Lord was "made of a woman, made under the law, to redeem them which are under the law." Did He not, by His obedience as the second Adam, work out a righteousness for us? And was not His righteous life as vicarious as His death? Could the death of Christ have value apart from the antecedent life of righteousness? Was not the Incarnation itself a condescension? Were not all the pains and weaknesses really a part of His suffering? He sighed when He said, "Ephphatha, he opened"; and, healing the sick, it is said, "He took our infirmities."

If all that He suffered prior to the moment of death was no part of His expiatory work, then why did the absolutely Sinless suffer at all? I recognize the difficulty in expressing in finite terms the realities of the Infinite; but consideration must be given surely to our Lord's experience of suffering and sorrow of which the instantaneous severance of life from the body was the climax. At all events, it has long seemed to me that while nothing but death as the result of the shedding of blood could atone for our sins, the concomitant anguish of soul was actually indispensable to expiation.

I have not chapter and verse before me, but quoting from memory, I recall Spurgeon's having said that our Lord endured the equivalent of ten thousand hells. That such infinite anguish could be compressed into a moment of time, and thus endured by the Infinite, is not inconceivable; but it seems to me that the inspired record would justify our associating His anticipatory sufferings with His immediate death, as entering into the price of our redemption.

But my correspondent says, "If He had borne our sins all through His life, then the Father's face must have always been averted from Him." I admit there is a difficulty here. But, on the other hand, if we are to insist upon any temporal limitations, are we not thereby forced upon another difficulty? There was darkness from the sixth to the ninth hour, and it was "about the ninth hour" that Jesus cried with a loud voice, "My God, my God, why hast thou forsaken me?" But He cried a second time with a loud voice when He said,

(Continued on page 6)

The Jarvis Street Pulpit

IS THE LORD'S SUPPER SCRIPTURALLY A SACRAMENT?

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, December 6th, 1942

(Stenographically Reported)

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread, and drink of that cup."—I. Corinthians 11:27, 28.

There are but two New Testament ordinances: Baptism and the Lord's Supper. These are frequently, by many people—even by some earnest evangelicals—called "sacraments". I am not disposed to strive about words, which is really as the Scripture admonishes us, an unprofitable exercise. People very often use words wrongly without any wrong intent. They use them somewhat carelessly, perhaps without duly weighing their real significance. But while we would not strive about words, it is important that we should be careful of our words: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." We should study to speak with accuracy, and use words in their proper sense.

The Roman Catholic Church teaches that there are seven sacraments; and among the seven, are baptism and the Lord's supper, the latter of which they call the sacrifice of the Mass. There are many people who are not Romanists who unwittingly use Roman Catholic terminology; indeed, there are comparatively few bodies of people who call themselves Protestants who are entirely free from the taint of Rome.

Baptism is one of the most important "sacraments", in the Roman Catholic view, because it is the one exclusive means of salvation. Romanism teaches that no one can be saved without baptism; and because of that, they have made provision for the baptism of unborn children. Unconscious children, "never having done good or evil", as the Scripture said of Jacob and Esau, must yet be baptized, not to save them from perdition, but from some limbo in which they are for ever denied what they call the beatific vision. That conception, that infants could be consigned to such an eternal privation because of the failure of someone to apply a few drops of water and pronounce a certain formula, with the "intention" of doing what the Church prescribes—that doctrine, I say, surely misrepresents God. One cannot conceive of the God and Father of our Lord Jesus Christ as decreeing any such future for the innocent.

But where did the doctrine of baptismal regeneration originate? Not in the New Testament. There is certainly no scriptural warrant for believing one can be saved by baptism. Baptismal regeneration is an invention of the Church of Rome; and those who still teach it, although few recognize it, are really teaching a Roman invention. No one was ever saved by baptism, whether in infancy or adult years. The sprinkling of water or the immersion of a person in water, will certainly not take away sin. Baptism is really not a "sacrament".

What is a sacrament? An ordinance, a ceremony, a rite, which is believed to confer grace. It is assumed that by baptism, divine grace is conferred, imparted to

the soul. That is not taught in the Word of God. We are saved solely through faith in the Lord Jesus Christ. Baptism has its place as an outward sign of inward grace received; an outward confession of the participation of the believer in the death and resurrection of the Lord Jesus. But if there be no subjective preparation, no subjective spiritual fitness to receive the ordinance, though you be baptized a thousand times, you will be no better for it. The great God does not save immortal souls by physical means.

The Lord's Supper is also an ordinance, symbolizing the death of Christ, in the bread and the outpoured wine. Our Romanist friends make it, not only a "sacrament", but a "sacrifice", in which they say the sacrifice of the cross is repeated in an unbloody sacrifice as often as the Mass is celebrated. That is a pagan superstition which cannot be scripturally sustained.

Let us see what the Bible teaches. I shall be very simple. The great things are simple. We may be simple and profound at one and the same time.

I.

WHAT IS THE SIGNIFICANCE OF THE SUPPER OF THE LORD? It is a *feast of remembrance*. It is specifically so stated: "Do this in remembrance of me." It is a memorial. On the eleventh of November annually, since 1918 we have observed a remembrance day, at which time people lay wreaths at the foot of cenotaphs throughout the nations that were allied in the Great War. Why? That they may remember the sacrifice made by certain men who died in the war. They do not propose a repetition of the sacrifice: they merely do it in order that they may keep the memory of those brave men green and fragrant in their minds. It would be ungrateful to forget those who made such sacrifice for us.

There is no comparison, of course, between the sacrifice of Christ and the sacrifice which mortal man can offer; but the principle is there, that the Supper was instituted, and its observance enjoined upon us, in order that we may keep the fact of the death of Christ in our behalf constantly before our minds, that we may never forget it. "This do in remembrance of me." We do not repeat the sacrifice: we commemorate the accomplishment of our Lord when He laid down His life for us. We do not offer another unbloody sacrifice: on the contrary, we celebrate the finished work of our glorious Redeemer.

Of central importance is the symbolism of it: the bread, the symbol of His body; the wine, the symbol of His blood.

But let me point out to you what grievous errors may

flow from a misunderstanding of simple things. The Roman Catholic Church has gone further, and declares that the bread—or the wafer, such as they use—after it has been consecrated by the priest, is actually the body of Jesus Christ. It is transmuted into the veritable body of Jesus Christ; and when the words of consecration have been spoken, the wine is no longer wine, but is actually the blood of the Lord Jesus Christ. They teach what they call the doctrine of transubstantiation, the transmutation of one substance into another effecting the result of the real presence of Christ in the sacrament. The wafer is exalted, elevated before them; and the people prostrate themselves before the piece of bread and worship it as God.

Surely nothing could be more erroneous than that, nothing more idolatrous! Is it uncharitable to call such a doctrine a "dangerous deceit"? Yet thousands of men and women have been burned at the stake because they refused to believe that at consecration the wafer ceased to be a wafer and became the body of Christ; and that the wine was transmuted into the blood of Christ. Romanists teach that these elements of the "sacrament" thereafter contain the body and blood, the "soul and divinity" of the Son of God. That teaching we utterly repudiate; we declare that it is contrary to the Word of God.

But the reason I refer to it is to show you that if we are careless on these matters, if we depart from the simplicity of the gospel, such departures are likely to become increasingly exaggerated; and we may fall into such errors as I have described.

Our context tells us that it was "the same night in which he was betrayed", that the Lord's supper was instituted. It was before His crucifixion, not afterward. As yet, the body of Jesus Christ had not been broken. As yet, His blood had not been shed. All one needs is a little common sense to see that when Jesus Christ took the bread and said, "This is my body", He did not take a part of His flesh and give them to eat. It was a symbolic act. In taking the bread, they were to look upon it as a symbol of His body that was to be broken for them—and for us. And certainly when He took the cup and blessed it, and gave to them, saying, "This cup is the new testament in my blood"; he did not intend that they should understand that in drinking the wine, they were actually drinking the blood of Jesus Christ—when as yet His blood was unshed.

I do not know anything more crude than the Roman Catholic doctrine of the Mass in general, and of transubstantiation in particular, nor can I conceive of any greater superstition than for people to believe that strange doctrine of the Mass—and all because people did not rigidly, faithfully, abide by the plain, simple word of Scripture. Had people done so, there could have been no such error creep into the church.

Let me pause to say that the practice of infant baptism has been, and still is, the prolific mother of a thousand evils. They speak of "christening" a child; that is, making it a Christian by baptism. That is taught in the catechism, and in other ways, that in baptism, little children are made a member of Christ, a child of God, and an inheritor of the kingdom of heaven. The minister is instructed to say, "Dearly beloved, seeing that this child is now regenerate"—after a few drops of water have been sprinkled upon a child's brow. That has put the name, Christian, upon millions of people who never were Christians, who never were born again. It

has given the name, Christian, to organizations called churches, that had no title to the name whatever. It has opened the door of membership in churches called Christian to those who are not Christians, in the New Testament sense. Thus we have to-day millions of people calling themselves Christians who are not in the Bible sense, "believers"—made so by the enlightening and quickening power of the Holy Ghost, and who have never been "born again"—all caused by this departure from the Word of God. We all need to exercise every care to free ourselves from the last taint of such superstition. I fear Protestants including Baptists still have hanging about them some of the rags of Rome, that have no warrant in Holy Scripture.

The ordinance of the Lord's Supper is merely a feast of remembrance, and as often as we eat this bread, and drink this cup, we show forth, or proclaim, the Lord's death till He come.

II.

But my text has A VERY SOLEMN WORD in it. It speaks of the possibility of eating and drinking "unworthily". That ought to be enough to make every one of us fear, lest we should do that very thing. We must enquire, *What constitutes the worthiness necessary to fit us to participate in this holy ordinance?* Can it be that I must work out a worthiness of my own? Can the worthiness which would thus fit me to come to the Table of the Lord be any works of righteousness which I have done or may do? Can I make myself fit, by refraining merely from the doing of that which I know to be wrong, and by the doing of that which I know to be right? Can I fit myself by my prayers, by my repentances, or by acts of penitence—penance? "Penance" is a "sacrament" according to the Roman doctrine, that by the doing of penance we make ourselves worthy; we work out a righteousness of our own.

Can it be that that is what is here intended, that you and I must, by reason of what we ourselves have done, or may do by our own self-righteousness, make ourselves fit to come to the Table of the Lord? Do you think any of us could do that? Where would you begin to make yourself ready to eat of this bread, and drink of this cup? Can it be supposed for a moment that the man who is able to "pray with himself" like the Pharisee, and boast of his good deeds, proud of his superiority, thanking God only that he is a little better than some other man—can that pharisaical spirit fit us to observe this ordinance? I have only to ask that question to answer it. Everything in you must rebel against that assumption. Such spiritual pride, such religious boasting, can have no proper place in the person fitted to come to the Table of the Lord.

Whatever this worthiness is, it is a prerequisite to our coming to the Table. Nor does the Scripture argue that the Supper makes us worthy, that the taking of the "sacrament" would communicate grace, and fit us for fellowship with God. Whatever is implied in this worthiness, we must possess it before we come to the Table—and make sure we have it. We must not come to the Table of the Lord without it.

What is that worthiness? It must bear some intelligible relation to the significance of the ordinance itself. We must know what it means. What does it mean? That He "was wounded for (my) transgressions, he was bruised for (my) iniquities: the chastisement of (my) peace was upon him; and with his stripes (I) am

healed." It means that I must recognize that He bore my griefs, and carried my sorrows. It must mean that those who remember the death of Christ must be people who recognize and acknowledge that they needed to have Jesus Christ die for them. How can one take this wine which is a symbol of His blood, worthily, if he has not first come to understand that he is such a grievous sinner, has so grievously offended a holy God, that nothing but the blood of Christ could possibly wash his sins away? Unless he recognizes that, surely he is not fit to come to the Table of the Lord!

What, then, is this worthiness? It may be paradoxical to say it, but I believe that *the only worthiness any of us can possess is a sense of our own utter unworthiness*, to be like the publican instead of like the Pharisee. I must so recognize that I am a sinner as to fear to lift up my eyes to heaven. I can only smite upon my breast, and cry, "God be merciful to me a sinner." Read such a Psalm as we read to-night and say, "Have mercy upon me, O Lord, according to thy lovingkindness; according unto the multitude of thy tender mercies blot out my transgressions." Unless I feel that my sins were so many and so grievous that only Incarnate Deity could bear them, and that He did actually bear my sins in His own body on the tree, I ought not to come to the Table of the Lord. Unless I know that I have been washed in that Fountain filled with blood, drawn from Immanuel's veins, where sinners, plunged beneath that flood, lose all their guilty stains; unless and until I know that, I have no right to come to the Table of the Lord. But if I know that, and I know that I am just a poor sinner and nothing at all, but that Jesus Christ is my All-in-All; if as I partake of this ordinance, I am reminded that He died for me, that He bore my punishment by the shedding of His blood, and that by His stripes I am healed—if I have no worthiness but that deep sense of my own need, I may come.

It is a sense of our own unworthiness that constitutes our worthiness. You remember the great hymn of Joseph Hart,

"Let not conscience make you linger,
Nor of fitness fondly dream;
All the fitness He requireth
Is to feel your need of Him.
This He gives you,
'Tis the Spirit's rising beam."

It is not the Pharisee's prayer which constitutes the proper preparation, but the prayer and attitude and deep contrition of the publican, "God, be merciful to me a sinner." This Supper is not for people who are in themselves, or think they are, good people; who, like the Pharisee, trust in their own righteousness, and despise others. Do not come to this Table to-night if you are so good you do not need a Saviour; but if you know the plague of your own heart; and, if, at the same time you know that none but Jesus can do helpless sinners good; and if therefore you put your whole trust in Him, then you may be worthy to come.

But once again: *my text admonishes every one of us to examine himself*. If our worthiness consisted in outward righteousness, in some good we think we have done, if that were the case, we might examine each other. But I cannot examine you, and you cannot examine me. I do not know whether you are worthy to come to the Lord's Table. We may know that one is unworthy, if the outward life is flagrantly sinful. It is of no use

for a man to say, "I am a Christian", if he deliberately continues in sin. But even if there be no outward mark of depravity, we cannot know each other's real state of heart. We can judge on the positive side, but not on the negative. You do not know my heart: I do not know yours. Each must examine himself. Why? and for what? "Examine yourselves whether ye be in the faith."

So doing, what do you find? Do you say this evening, "I confess I have no worthiness whatever. I am ashamed of myself. I have been a professing Christian for a number of years, but I have no more worthiness to come to the Lord's Table to-night than I had twenty years ago." "Where is your trust?" "In the blood of Christ. I am still trusting Him. I have no other confidence, no other hope." Well, that is the finest preparation for participation in this memorial feast: when we examine ourselves, and know beyond all possibility of doubt that we are trusting Christ, that we believe in the efficacy of His precious blood, and have no confidence toward God on any other ground—that is the worthiness which God requires: that as we take this bread, we can say in our hearts, "He bore it all, just for me"; as we drink the wine, we can say, "I cannot understand it, but He has entered into covenant with me, sealing it with His blood, washing away my sin; promising that He will never forsake me, but save me for ever more. I do not understand it, but I believe it. Thank God, my trust is in the Lamb of God." That is the only preparation, and that is all the worthiness we need.

I do not know that I could better explain the correct attitude and spirit for any one of us to have as we come to the Table of the Lord, than in the words of the familiar hymn of Isaac Watts:

"Alas! and did my Saviour bleed?
And did my Sov'reign die?
Would He devote that sacred head
For such a worm as I?"

"Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree."

"Well might the sun in darkness hide,
And shut his glories in,
When Christ, the mighty Maker, died,
For man, the creature's sin."

"Thus might I hide my blushing face
Whilst His dear cross appears,
Dissolve my heart in thankfulness,
And melt mine eyes to tears:"

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away;
'Tis all that I can do."

Doing that, we may believe His promise, that "him that cometh to me, I will in no wise cast out". Thus coming, we may be sure He has received us; and that He will welcome us as His guests to His Table, as we meet to remember Him.

Let us pray:

O Lord, we pray that Thou wilt give us all such contrition of heart as will be pleasing to Thee. That is all Thou dost require. Thou desirest not sacrifice; else would we give it; thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Help us that thus we may come to the Table of the Lord to-night, for Thy name's sake; Amen.

EDITORIAL

(Continued from page 2)

"Father, into thy hands I commend my spirit." That sense of forsakeness must surely have passed as He commended His spirit to God. Then we read, "Having said thus, he gave up the ghost." So that, before His heart ceased to beat and His spirit departed, He addressed God as "Father."

Can we identify a moment of time when our sins were actually laid upon Christ? Is it conceivable that sin was not laid upon Him until He was actually nailed to the cross? It seems to me logically imperative that we must accept an earlier imputation of our guilt to Christ, in our behalf than that, otherwise, He came to the cross with no sin upon Him; and that were to impugn the morality of the divine government. He was "exceeding sorrowful, even unto death" in the garden. We sing:

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

But all those wounds were received before He died; although it was His death at last that gave them value.

All this surely leads to this conclusion, that just as His wounds could have had no expiatory value had they not issued in death, so the suffering incident to His death cannot well be entirely dissociated from His actual death. This after all has to do with the metaphysics of theology, and perhaps can never be mathematically established. While I insist as strongly as any that we are saved through the blood, and solely by the death of Christ, it seems to me that the term, "death," must be understood to include something more than the instantaneous separation of soul and body.

I am grateful to my correspondent for affording me the opportunity of at least attempting to clear up any ambiguity that seemed to belong to the words he has quoted.

The Death of Dr. R. V. Bingham

The Christian Church as a whole has suffered a severe loss in the home-going of Dr. R. V. Bingham, Tuesday morning, December 8th. We are informed that Dr. Bingham was stricken suddenly last Friday, and never fully regained consciousness, but slept peacefully away Tuesday morning.

Dr. Bingham belonged to all branches of the Christian Church, and as the founder and executive of the Soudan Interior Mission, fashioned and furthered a great missionary enterprise. In addition to his many other interests, Dr. Bingham found time to serve as a member of the Executive of the CANADIAN PROTESTANT LEAGUE, which will greatly miss his wise counsel. The sympathy of all members of the LEAGUE we are sure will go out to Mrs. Bingham and family. Our readers, we trust, will join us in praying that the many interests for the leadership of which Dr. Bingham was responsible, may not be allowed to decline, but that they will still enjoy the blessing of the great Head of the Church who is alive for ever more.

Following is the account taken from *The Toronto Star* of December 8th:

Rev. R. V. Bingham, founder and general director of the Soudan Interior Mission, died today at his home on Delaware Ave. He would have marked his 70th birthday this month.

Dr. Bingham was president of the Canadian Keswick Conference, the Evangelical Publishers of Toronto and the Gowans home for missionaries' children at Collingwood, all of which organizations he founded.

He went to Nigeria in 1893 as a student minister with two companions. After his fellow pioneers both had died of fever, he continued to lay the groundwork for the Soudan Interior Mission until he returned in 1895. The mission was founded in 1898. He returned to Africa in 1900 but was invalided home the same year and since had directed the mission's spreading organization from Toronto.

The mission now has 400 missionaries working among 100 different tribes in Nigeria, French West Africa, Anglo Egyptian Soudan and Ethiopia and has national offices in London, New York, Melbourne, Sydney, Australia and Auckland, N.Z.

Born in Sussex, Eng., Dr. Bingham came to Canada at the age of 16 and spent practically all the succeeding years in Toronto. He had lived on Delaware Ave. for nearly 40 years. Besides making periodical visits to the Africa field every five years, he had travelled the world lecturing on Biblical and mission subjects. He recently completed a book telling the story of the Soudan mission.

Surviving are his widow, Helen Blair Bingham, Delaware Ave., two daughters, Mrs. Winifred Bingham Stock, Port Credit, and Mrs. Meredith Dallman, Middletown, N.Y., and three brothers, Ralph of Vancouver and Guy and Horace in Sussex, Eng. Funeral services will be held Thursday.

The Christian Tithers' Union

We have received some leaflets from the Christian Tithers' Union of Canada, which gives its address as 448 Bannerman Avenue, Winnipeg, Man. Included among the leaflets was the one printed below. What could be done if all Christians were to tithe! And surely that is the least we should do!

What Has Been Done by Other Churches Can Be Accomplished by Your Church

A short time ago, Mr. Thomas Kane, Manager of the Layman Co., sent out a number of letters to the ministers of various churches, asking for the number of tithers in each congregation and their contributions to Home Support and Missionary. Although he received a great many replies only twenty-one were sufficiently full to tabulate.

The result of the summary for the twenty-one churches is as follows:

Total Membership	5,878
Number of Men Tithers	265
Number of Women Tithers	366
Number of Children Tithers	84
Total Number of Tithers	715
Total Number of Non-Tithers	5,163

The 715 tithers contributed to Home Church Support for one year \$21,603.00; average for each \$30.34. The 5,163 non-tithers contributed for the same period \$23,797.76; average for each \$4.60, as against \$30.34. The difference per annum in favor of tithers \$25.74. To Missionary and other causes during the same period the 715 tithers gave \$9,098.47; average for each \$12.72. The non-tithers gave to Missionary and other causes during the year \$8,477.18; average for each \$1.64; as against \$12.72. Difference for each in favor of tithers \$11.08.

These were not wealthy churches, and the facts can be vouched for by writing to Thomas Kane, 35 N. Dearborn St., Chicago, Ill.

**SEND FOR EXTRA NUMBERS
OF THIS ISSUE**

The Roman Catholic Church and the Service Clubs

The pastoral letter recently issued by Mgr. Philippe Desranleau, Roman Catholic Bishop of Sherbrooke, Quebec, has evoked a storm of protest all over the country. So much has been said and written about it that it is unnecessary that we should deal with it at length.

If only our fellow-Protestants could understand the essential genius of the Roman Catholic Church, they would not be surprised at this pronouncement. Representatives of the various clubs have protested because of the implication of the bishop's letter, to the effect that these clubs are anti-religious organizations. The plain truth of the matter is, the church is opposed to any sort of organization which will encourage Roman Catholics to mingle freely with non-Romanists. This is the core of the whole matter.

The Bishop says:

It is necessary to choose the true religion; the unique religion, the Catholic religion, because our Lord has founded but one church—'Upon this rock I will build my church.' He has never said, 'My churches'."

We wonder whether the bishop has ever stumbled upon the Book of Revelation containing these words: "I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea"? The message was not sent to the one church in Asia, but to seven. Romanism depends for its continuance upon its complete insulation, and if that wrapping of exclusiveness is broken at any point, whether by so-called "neutral" service clubs, or by "neutral" schools, through that break there will be a leakage of authority.

It is this principle which lies at the basis of the Church's endeavour completely to segregate its people educationally, socially, industrially and politically. The divisionist and separatist spirit and attitude of the Roman Church make it a menace to national unity everywhere. So far as Rome is concerned, totalitarianism is the indispensable requisite to unity.

Perhaps the Bishop's letter will help to open the eyes of our fellow-Protestants, to what Romanism really aims at, seeing the Bishop claims to have spoken "with precision and publicly the thought of his church".

Senator L. A. David and Quebec Education

The *Montreal Star* of November 26th contains the following report of a speech delivered by Senator L. A. David:

Claiming that the school in Quebec "has not been and is not the home of a patriotism truly Canadian", Senator L. A. David, speaking yesterday at the Music and Literary Club, declared that one may well ask whether "the schools have not made of Quebec a group that is not only isolating itself, but which seeks only to isolate itself."

Asks Where Pride Has Gone

"When I read of the attacks to which certain of our people are subjected, I wonder what has happened to the old French pride that we were wont to eulogize," Senator David said. "Why is it that today when a man dressed in a cassock comes back to tell us that he has done his duty at Dieppe in aiding Canadians to die, why, I repeat, are their attacks against him—even from the pulpit, whence should come only truth?"

Discussing problems of education in Quebec, he stressed

that French-Canadians cannot live on yesterday. "We can scarcely live in today," he said. "We must become up-to-date immediately or it will be too late."

The speaker said that after 150 years, the province is more disunited than ever. "You will say that we are attacked," Mr. David continued, addressing himself to French-Canadians, "and that is true. We are attacked because when throughout the world heroes are acclaimed, in Quebec those who have done their duty, instead of being acclaimed, are hissed, if not actually attacked."

Quebec Living in Past

Mr. David charged that in school-books as in other activities, Quebec is living in the past. "Will our histories of tomorrow," he asked, "mention Dollard Menard as they do Dollard des Ormeaux, hero of the Long Sault Rapids? Dollard Menard not only sought to save French-Canadian civilization in Canada but at Dieppe sought to save French civilization in all the world.

"The act of Father Vimont celebrating the first mass on the banks of the St. Lawrence has been celebrated and rightly so, but tomorrow will our histories mention that chaplains went on the field of battle to confess and give communion to those who were giving their lives?"

"In fact," asked Senator David, "since 1914, has there been added to the historic names of Chateauguay, de Salaberry, St. Eustache, St. Ours, those of Ypres, Courcellette, Choisy, Mons? If the past is to instruct the present, it is also true that the present alone can prepare the future."

Favors Bilingualism

It is impossible from a physical, national, political and economical viewpoint for the French-Canadian to insist on speaking only his own language, and to refuse to learn the English tongue that 140,000,000 people in North America are speaking, the Senator said.

It was necessary to deal with pacifists when the war started because a pacifist spirit had been created during the past 150 years, he said.

French-Canadians are told that, above all, their patriotism must be religious to conserve their nationality, he declared. "This is not to be wondered at," the Senator said, "for the clergy—a splendid clergy generally—come from the same people, come from the same school, come from the same mothers, and have the same reactions, the same sentiments, the same mentality. Hence people should not be surprised or even vexed. The school is at the base of the deficiencies.

"Why," Senator David asked, "does the school, the college, the convent still live a life that is of yesterday, and not make contact with today's life and that which too soon will be upon us?"

Senator David's speech is a striking confirmation of the accuracy of the article in *Life* magazine against which the Roman Hierarchy so emphatically protested. The Senator's words speak for themselves. In thus speaking, he supports the contention of this paper; but what he really fails to do is to show that the whole educational system of the Province of Quebec is an instrument of the Roman Catholic Church. The Church controls education. The Church makes it what it is. And the school is the Church's principal agency for instilling into the minds of the children and young people, not on Sundays, but every day of the week, its principles of separation and isolationism.

And that is not peculiar to Quebec. It is equally true of the Roman Catholic schools in Ireland, and of the Separate Schools in other parts of Canada. They are everywhere definitely instruments of division and separation, making coherent citizenship in which Roman Catholicism is an element, an utter impossibility. Just so long as we have Separate Schools in Quebec, in Ontario, and elsewhere in Canada, we shall lack any real national unity.

THE PASTOR'S COLUMN

This is a simple but new feature which we propose, so far as possible, to include in each issue of the paper. We have said but little about the activities of Jarvis Street Church. We have felt that the fact that the paper carries a sermon from the pulpit is mention enough. But directly and indirectly we have received scores of intimations that many of our readers would like to know something about Jarvis Street Church from week to week.

Men in the Armed Services

But there is another—or rather, two or three other special reasons for this column. A very large number of our Jarvis Street men are in the armed services, overseas or at distant places in Canada, but all of them away from home. THE GOSPEL WITNESS is mailed to them week by week—and by the way, if you know of any of our boys not receiving the paper, it is because we have not the correct military number and address—and they scan its pages eagerly for Jarvis Street news, and are disappointed when they do not find it. So, for the sake of the men in the armed services, we are going to have a column of innocent Jarvis Street "gossip", so that the men may know something of what is going on at home.

A Kind of Pastoral Call

Then here is a further reason. In a large church like Jarvis Street, it is a physical impossibility for the Pastor to visit the members in their homes. He endeavours to visit the sick when sent for, but with all his other duties, any regular systematic visitation is impossible. A pastoral column in THE WITNESS week by week, conveying some little message from the Pastor, will perhaps help a little to supply the lack of direct personal visitation.

Not a Few Shut-Ins

Then once more, in a church like Jarvis Street there are always many who are sick; others aged and infirm. There are mothers kept at home by very young children; still others detained in waiting upon the sick; and in this day, not a few who are able to attend service only occasionally because of Sunday war work. For all these reasons, we have thought it wise, for some time at least, to have a column that will reach all the members, including some who are non-resident though not in the armed services.

We have said all this as our justification for taking space in a paper which goes to thousands of people who never see Jarvis Street. It may be, however, that a pastoral visit of this sort to Jarvis Street members, may exercise a like ministry to others whom the paper reaches. We shall not attempt in this first visit to give any family news, but let us begin with this homely bit.

Beginners' Entertainment

We stopped a moment ago to talk to some Jarvis Street friends who dropped in at the office. This was the night of the Beginners' Department Christmas Supper, and when it was over, Mr. and Mrs. George Elson and Joan, Mrs. Ames, Miss Margaret Larkin, and Miss Olive Carter, told us about the entertainment. We do not know how many were present, but every seat provided at the tables was occupied. The children sang and said their pieces, and everybody had a jolly good time. This Editor remarked to Mrs. Ames, "Now, you are out of the woods for another year." A little earlier, Mrs. W. Foster with her two little ones was in—the children with a parcel of candy and fruit. Big brother "A.L." has been overseas two years.

Only a little matter, but absent Jarvis Streetites will visualize the Pastor's vestry and office, the dining-room downstairs, all the preparation for the entertainment of the children—and many, the entertainment itself. Just to remind you that these things are going on, and that we are doing the best we can while so many are away, will perhaps bring someone a touch of home.

Mr. Brown came in a moment ago, to tell us of some who are sick, and of other Jarvis Street family matters.

Communion Last Sunday

Last Sunday was Communion Sunday, and a number of new members were received; and the entire downstairs was well filled. We cannot say, packed, but every seat on the whole ground floor was comfortably occupied. This followed the sermon appearing in this issue.

Saturday Evening Prayer-Meeting

Last Saturday evening we had a good attendance at prayer-meeting, and a fine spirit. We thought of George Parfitt,

and Bob Shaker, Norman Penney, and Sam Ivey, and some others who were seldom absent from the Saturday night prayer-meeting when they were in Toronto.

We have no outstanding news of the church at the moment. This is intended as a little chat only.

I would venture to say to all those who are shut in, and who are away, that at every prayer-meeting, you are remembered; and as we seek God's blessing upon you, we ask all who cannot possibly come to the prayer-meetings to find time and opportunity at least to pray.

Franco Lauds Hitler and Mussolini

There is scarcely a page in our history more reprehensible than Britain's standing by while Mussolini ravaged Ethiopia, and while he and Hitler cooperated with Franco in destroying the legitimate Government in Spain. Both outrages were, at least approved and blessed, and almost certainly instigated and financed, by the Vatican—and both for the same end, the establishment of the Church of Rome, and the suppression of all other religions.

We have paid a terrible price for our criminal neutrality in both instances. It might very easily have cost us very much more than it has cost. Indeed, according to General Chatroux, General de Gaulle's second in command, we are even now in grave danger of attack through Spain. We are without sufficient knowledge to form an opinion, but according to this French General, the co-operation of Franco with the other dictators might well seriously imperil the whole North African position of the United Nations. The attitude of Spain—which means, Franco—is therefore of great importance.

Franco became nothing less than the instrument of Jesuitism in Spain, which cost the lives of well on to three millions of people. Surely nothing but the potent influence of the Roman Church in the British Government of that day could possibly have dictated Britain's attitude toward Franco, who is just as ruthless a gangster as either Hitler or Mussolini, though perhaps on a slightly smaller scale than the former.

What the Allies may expect from Franco is indicated by a report of a recent speech of his. There are certain scourges which afflict the human family which almost make the heart of anyone who understands them, to stand still. Bubonic plague, small-pox, leprosy, typhus, cancer, are among them. Yet the worst of these is less than the chicken-pox rash in comparison with that most infernal of all human scourges, Roman Catholicism. Yet we are repeatedly urged to be "tolerant" of that plague! Franco will bear watching.

Here is the report of his speech as contained in last evening's paper:

London, Dec. 8—(CP)—Gen. Franco, of Spain, lauded the "new order" of Hitler and Mussolini today but refrained from making a specific declaration concerning Spain's position in the war.

Addressing the Falange, Spain's state party, in his first public speech since the Allied occupation of French African territory, the German-occupation of all France and partial Spanish mobilization, Franco asserted:

"One outcome of the last war was a barbarian Communist dictatorship established in Russia.

"First Mussolini, and later Hitler combatted it and established a new order.

"These new systems are not peculiarities of a race or nation. They represent a new faith and revolt against the old liberal world we knew in our youth."

"We live in a new era," he said. "Spain has a place therein and will fulfil her part. Surrounded by war, Spain has been faithful to her traditions. The Spanish revolution has not yet ended.

"The republic brought misery and exploitation to this

country. The presence of Spanish youth who are full of ideals guarantees the continuity of our movement. Our task is great. When the war ends the old Europe will be dead—with its capitalism, imperialism, plutocracy."

The Spanish radio and government officials and diplomats, including the German ambassador, assembled to hear Franco, whose speech had been advertised beforehand as one which would "settle the problem of Spain's international policy."

"A new era is being initiated by the fighting in the east," Franco went on. "Spain has to work hard in order to prepare for the future. We must be prepared. Life must be secure."

"We face a hard life but a Spanish life. Our army and our youth will face all sacrifices. With fortitude we will gladly die for Spain. . . ."

"We have fought liberalism and all it represents." Implying that considerable disunity still existed in Spain, Franco told his audience, "We must prevent old political groups from impeding the smooth working of our new political system; we must be on our guard because the enemy could destroy our new and flourishing industries and agriculture."

American Council Protests Name Proposed for Federal Council in Reorganization Declares Public Would Become Confused By Similarity

New York, N.Y., Dec. 2, 1942—The American Council of Christian Churches, fundamentalist body representing nine Protestant bodies in the United States and Canada and many individual Churches, today vigorously protested the proposed changing of the name of the "Federal Council of Churches", to the "North American Council of the Churches of Christ". The latter name has been proposed as the title of the body to be formed by the merger, next week, of the "Federal Council" and seven of its co-operating affiliated agencies.

In releasing the text of the protest sent to the "Federal Council" and the seven agencies, the office of the American Council pointed out that it contained a clear hint that the American Council might be forced to take legal action to prevent use of any unduly similar name.

In protesting, the American Council declared, in part: "The proposed name of the new organization . . . is sufficiently similar to that of The American Council of Christian Churches, a body duly incorporated under the laws of the State of New Jersey, as to be deceptive . . . Use of the proposed name by any organization also operating among Christian Churches would lead to inevitable public confusion and misunderstanding." The American Council then declared that it "reserves all rights belonging to it under the laws of the United States and of the several states."

Dr. H. McA. Griffiths, General Secretary of the American Council, declared that objection to the proposed name was based upon common sense in the light of current usage.

"Few organizations are referred to in common usage by their full, incorporated names," he declared. "Present usage, which almost everybody understands, is clear. People speak of either the 'Federal' Council or the 'American' Council. The 'Federal' Council is recognized as the spokesman for modernist or liberal Christianity; the 'American' Council is widely known as its evangelical or conservative opposite. If the new name suggested for the 'Federal' Council and its affiliates should be adopted, the result is easily predictable. Nobody will use its full name all the time. It is capable of being reduced to only one short form: the 'North American' Council. Such

usage would cause endless confusion and would mystify and mislead thousands of people who would not know that the 'North American' Council was the Federal Council marching under a new name. The terms 'American' Council and 'North American' Council are too much alike." He added that "I do not know whether, as has been suggested by some observers, the proposed shift of names by the Federal Council is a deliberate attempt to cripple this Council and to draw attention away from its own un-American pacifism, its soul-destroying modernism and its sometimes thinly veiled Marxism. I should prefer not to believe this. But I do know that regardless of intent, the use of the proposed name would tend to have that effect. In the public interest, and for the sake of its own growing work, the American Council intends to see this thing through."

The Rev. Carl McIntire, President of the Council, and Dr. Griffiths, were authorized by the Executive Committee to attend the meeting of the Federal Council and the other agencies in Cleveland, Ohio, December 7-12, and to protest in person adoption of the proposed name.

McIntire Scores Pacifism of Federal Council

Declared Mr. McIntire: "It is imperative that the American Council's position in regard to the justice of war and the right of the Church and God's people to be at war with the Axis powers, should, in this crisis be clearly distinguished in the public mind from the well-known pacifism of the Federal Council. The American Council holds that Christians may and ought to participate in a just war. This is the historic American and Biblical position. But it is not the position of the Federal Council. We will oppose any name-changing that will obscure this difference."

The American Council was formed a little over a year ago by two denominations, the Bible Protestants and the Bible Presbyterians. Since then it has seen seven other bodies vote to become constituent members. They are: the Old (Evangelical) Catholic Church, The General Association of Regular Baptist Churches, North, The Independent Fundamental Churches of America, the American Bible Fellowship Association, the Union of Regular Baptist Churches of Ontario and Quebec, the Ohio Regular Baptists, and the Southern Methodists. The latter body, composed of those who refused to enter the Methodist union three years ago, joined subject to ratifying action on the part of its congregations. Other members of the American Council, associate (local churches) and consultative (individuals) come from seventeen denominations in addition to independent churches.

The bodies which it is proposed to unite with the Federal Council at its meeting in Cleveland, Ohio, next week, are: The International Council of Religious Education, the Home Missions Council, the Foreign Missions Conference, the Missionary Education Movement, the United Council of Church Women, the United Stewardship Council and the Council of Church Boards of Education.

**READ SPECIAL OFFERS
ON BACK PAGE**

**THE SEIZURE BY THE CANADIAN CUSTOMS OF
A CANADIAN'S BOOKS.**

September 4th, 1942.

Rev. Dr. Shields,
Editor, GOSPEL WITNESS,
130 Gerrard St. E.,
Toronto 2,
Canada.

Dear Dr. Shields:

Thank you very much indeed for your full page notice in your paper of July 30th, 1942, which reached me two days ago. I am indeed grateful that you have drawn attention to this scandal, of the Canadian Customs Officials seizing Protestant books by a Canadian author, in spite of the fact that these books are circulating all over the globe, and have been since 1910, or for 32 years! This seizure is due to the interference of the Roman Bishops and their wire-pulling with the French-Canadian Roman Catholic Customs Officials, particularly Mr. Roy,* Minister of Customs.

The principal book which the Bishops are trying to stop entering Canada is entitled, *Rome's Attack on the British Empire and the U.S.A.* This book quotes the actual documents produced in the U.S.A. Courts during the last War of 1914-18, when the plotters in New York, San Francisco, Chicago, Philadelphia, and Washington were put on trial and convicted of placing explosives on board ships sailing for England. Thirty-three ships loaded in New York alone took fire at sea or in harbour, according to the evidence given in Court at the trial in New York in 1918.

According to the U.S.A. Court Records the names of the chief plotters are Capt. Franz von Rintelen, the German Master Spy, with \$100,000 in gold, who employed as his tools Charles C. Crowley, Irish American, San Francisco; and two Irish rebels who had fought in the Easter Rebellion in Dublin, 1916, to blow up C.P.R. tunnels and junctions, bridges, the Welland and other canals in Canada, and ships carrying munitions from San Francisco and Tacoma.

In the Eastern States, the chief Irish Organizers were: Joseph McGarrity, Philadelphia; Jeremiah O'Leary, Denis Driscoll, Wm. P. Dempsey and T. V. O'Connor, New York; John P. Keating, Chicago, and Sir Roger Casement, England. All these Irish names were produced in Court when the United States Government prosecuted them in 1917-18, and published their names by order of President Wilson under the title, *German Plots and Intrigues No. 10*, July 1918, Washington.

Von Rintelen, the German Master Spy received a five year sentence in Atlanta Penitentiary and his confederates various other terms of imprisonment. This is the American Court's side of the story of the plots to ruin the British Empire and the United States.

After the great 1916 Easter Rebellion in Ireland, De Valera in 1933 in the *Irish Press* of May 26th, 1933, disclosed the fact that Pope Benedict XV. in a two-hour interview with Count Plunkett gave his Apostolic Benediction on the Irish rebels before the Rebellion took place. I have a copy of De Valera's newspaper with the full Article under the heading "Benediction." 2,700 British soldiers were killed in Dublin, under this Benediction of Pope Benedict XV!

In 1921, the British Government published *Command Paper No. 1108*, entitled *Sinn Fein Documents*, 60 pages, H.M. Stationery Office. These 60 pages are full of British and United States Government Despatches, proving that these Irishmen in both Ireland and America were working with Sir Roger Casement and Father Michael Collins from Dublin to bring about the destruction of the British Empire. The British and U.S.A. Secret Services discovered that Michael Collins, the Irish gunman, was an ordained Roman Catholic Priest. This was not disclosed until after Collins' death. These Secret Service Papers also disclosed the fact that the chief Plot Documents against the U.S.A. and Canada were sent to the Irish Roman Catholic College, Rome. P.5, *Command Paper, 1108, 1921.*

From these facts your readers can plainly see that there is a vast ring of conspirators in Ireland, Rome and America, plotting for the downfall of the British Empire and the U.S.A. Pope Benedict XV. worked with the conspirators in 1914-18, as De Valera's paper discloses. The small percentage of recruits from Quebec, as compared with the other

Provinces in Canada, shows that some hidden hand is at work, and that hidden hand is probably the same hidden hand which stopped French recruiting in 1914-18 and is blocking it today—the Roman Bishops! The Bishops see the danger of the Canadian people's reading the Official Papers reprinted in my book, *Rome's Attack on the British Empire and the U.S.A.*, so they are pulling the wires with the Customs Officials of their own Faith. Will the Customs Officials pay for the seized books if government intervenes?

The Right Hon. Vincent Massey, High Commissioner in London, has informed me this week that he is taking up the question with the proper Canadian Government Department. If this fails to end the scandal, I shall circularize the Members of the House of Commons with the facts, and leave the decision with them.

It is very much on a level with the Guibord Case in Montreal in 1869. Guibord read books which the Bishop of Montreal had prohibited and had placed on the Index. When Guibord died in 1869, the Bishop refused to allow him to be buried in Montreal Cemetery in his own grave. His wife took it to Court, and lost the case in both of the French-Canadian Courts. The crowds had stoned the hearse and filled up the grave on the day of the funeral. His wife and friends then appealed to the Privy Council, which decided that the grave was his own real estate, as he had paid for it. On the day of his funeral, 2,000 troops and police had to line the streets to the Cemetery where he was buried in cement and scrap iron, to prevent desecration of his grave. All for reading books prohibited by Bishop Borget of Montreal! The Appeal lasted for six years, whilst the body lay in the Protestant Cemetery vault. See *Times* and *Montreal Papers*, Sept. 15th-20th, 1875 for account of the funeral. Surely Canada will not tolerate the interference of the Roman Bishops today. This is 1942!

Very truly,

(Signed) ALBERT CLOSE.

*This name, we believe, should be *Ros*, but we think he is a customs official and not Minister.

Up-to-Date Mariolatry

In *The Canadian Register* of December 5th there is an article about the Virgin Mary. We quote the following paragraph as an illustration of the utter unscripturalness and absurdity of the Romanist position. This is not from an ancient document, but is dated December 5th, 1942:

The Church of God, always sane and sensible, teaches that the Virgin Mary, in view of her privilege of Divine Maternity, was by a special grace preserved from incurring Original Sin. The soul of Mary sprang into existence from the Hands of the Holy Trinity, "coming forth as the morning rising, fair as the moon, bright as the sun, shining in the temple of God, as the morning star in the midst of a cloud." Christ redeemed His Mother by His Precious Blood as He redeemed us, but with this great difference—He redeemed us by delivering us from sin and from the eternal death which it entailed, and He redeemed His Mother by meriting for her by anticipation the singular privilege of preservation from Original Sin.

As we look up to Heaven on the Feast of the Immaculate One, we rejoice and marvel at this wonder of God's creation and try to imagine what God Himself must be when this, His creature, is found so fair.

Subscribe for
The Gospel Witness
\$2.00 per year

Bible School Lesson Outline

Vol. 6 Fourth Quarter Lesson 51 December 20, 1942

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

THE WORD MADE FLESH

Lesson Text: John 1:1-34.

Golden Text: "And the Word was made flesh, and dwelt among us"—John 1:14.

I. Christ the Word of God—verses 1 to 9.

It is fitting that the opening verse of this Gospel, the aim of which is to manifest Christ as the Son of God, should contain a strong affirmation of His Deity (John 20:30, 31). Christ was and is the Eternal Word of God. There never was a time when He was not with God, for He was God (John 8:58; 10:30; Heb. 1:8). As a word is the expression of a person's mind, and is the means by which his character, thoughts and will are made known; so Christ is the expression of God's mind, and through Him we know the character, thoughts and will of God (John 14:9; Col. 2:9; Heb. 1:1, 2).

Christ was the Creator of the universe (Eph. 3:9; Col. 1:16, 17; Heb. 1:2). He has life in Himself (John 5:26); He also has the power to bestow life (John 4:10, 14; 17:2). Life may be symbolized by light, just as death is associated with darkness (John 8:12). Christ came as a Light to those who were dwelling in the land of the shadow of death (Isa. 9:2). The darkness was great, but the darkness could not overcome or crush the light (possible rendering of the Greek word translated here "comprehended"; compare "lest darkness overtake you" in John 12:35).

John the Baptist, although a "burning and a shining light" was a temporary, transitory light (John 5:35). Christ, the true Light of God, is eternal, and perfect, shining upon every man who comes into the world (John 9:5; 12:46). All may find life by believing in Him (1 Tim. 2:4; 4:10; 1 John 5:11-13).

II. Christ the Son of God—verses 10 to 18.

The world failed to recognize its Creator. He came to that which was His own, yet His own people did not receive Him. There was no room in the inn for the Son of God when He came to earth as a little child, and there was no room for Him in the hearts of the wicked.

People are divided into two classes according to their attitude to Christ. It was the same when He was here upon earth. Many rejected Him, but many welcomed Him. To those who believe upon Him, and receive Him, He gives the authority to become the children of God (Rom. 8:16; Gal. 3:26). They come into the family of God through spiritual birth (John 3:5; 1 Pet. 1:23).

Christ is the only-begotten, the unique Son of God (John 3:16; Acts 13:33; 1 John 4:9). He died that He might open the way for sinful men to become the children of God. But, in order that He might become subject to death, it was necessary that He should first take upon Himself the likeness of sinful flesh (Rom. 8:3; Phil. 2:7; Heb. 2:14). He became flesh for our sakes; He was born that He might die.

As the Word of God Incarnate Christ tabernacled among men, living a perfect life, the characteristics of which were grace and truth. He was perfect as a Redeemer (Heb. 2:10), and perfect as a Revealer of God, for He became flesh, not merely to redeem us, but also to reveal to us the Father. Grace and truth, elsewhere described as mercy and righteousness, are the two great attributes of God which are most conspicuous in His redemptive work (Psa. 85:10; 89:2, 24). John marvelled at this manifestation upon earth of the glory of God (Lk. 9:32; 2 Cor. 4:6; 2 Pet. 1:16; 1 John 1:1).

He whose life was characterized by grace bestowed grace upon His own. The Old Covenant rested upon the basis of obedience to the law, but the New Covenant availed for those who would believe upon Christ (Rom. 4:16). The righteousness of God was manifested in the law, but His righteousness and also His love were revealed in Christ, Who was God's final and complete revelation to man (Heb. 1:1, 2). Some ancient manuscripts read "the one who is God only-begotten," in verse 18.

III. Christ the Lamb of God—verses 19 to 34.

In answer to the question of the priests regarding his status, John the Baptist testified that he was sent to prepare the way of the Lord (Isa. 40:3). Indirectly, he thus gave testimony concerning the Deity of Christ. When the Pharisees challenged his ministry of baptism, John took the opportunity of explaining the prophetic aspect of his mission as the forerunner of One greater than himself. Christ was the fulfilment of the herald's work.

On the following day John pointed Christ out as the Lamb of God, provided by God to bear away the sins of the world. Those to whom John was speaking would be reminded of the Passover Lamb; slain to procure safety from death for all who would rest beneath the shelter of its blood (Exod. 12:3; Isa. 53:6).

God had given John a token by which he might recognize the Son of God, and when the prophet saw the Spirit of God descending upon Christ in the form of a dove, John knew that Jesus must be the Christ, the Son of God (Matt. 3:16, 17).

FOR YOUNGER SCHOLARS: Teachers of younger scholars will probably prefer to dwell upon the story of the birth of Christ.

The Passing of Rev. Charles Hardie

On Tuesday, November 10th, one of our earnest and promising younger ministers passed to that place of which it is written, "They serve him day and night in his temple." The Rev. Charles Hardie had attended both Toronto Bible College and Toronto Baptist Seminary, and had been for a number of years pastor of what is called the Gore Baptist Church, a few miles from Thurso, Quebec, before he became pastor of Brownsburg and Dalesville, Quebec. There he was greatly beloved by his people, with whom he sought to further the work of the Lord. Brownsburg has greatly increased in size because of war industry and Mr. Hardie was making real efforts to reach his growing community. Lately he had been holding special services at Brownsburg with the help of Rev. Melchie Henry. During the meetings he had shown many signs of physical weakness but refused to rest. On Saturday, November 7th, he was rushed to hospital in Montreal.

"During the days here in Montreal", writes Rev. John R. Armstrong, our pastor at Snowdon Baptist Church, "he seemed to be breathing the atmosphere of heaven. All who saw him felt that they wished to be better Christians. Before his death he asked his wife to pass on a little message to his churches and those to whom he had ministered during the past seven years. This was written down and read at the funeral.

"The funeral was on Friday afternoon. Rev. Melchie Henry and Rev. Jack Fullard had charge of a brief service at the parsonage. The body was then borne to the Dalesville Church, which was filled with mourning people. The service was led by Pastor Harold Charlton, Scripture read by Rev. Roy Hisey, prayer offered by Rev. Maurice Gillian, brief words concerning Rev. Chas. Hardie spoken by Rev. T. D. M. Carson, who had been with him much during the last days, Rev. Lorne Hisey who had worked much with him, and Rev. M. Henry who had gone to Bible College with him and had been with him during his last public ministry. It was my privilege to preach the sermon from Second Timothy 4:6-8: "I have fought a good fight. . . ." At the grave the service was led by Rev. T. D. M. Carson and Rev. Frank Wellington. Four ministers of the district were also present. Interment was in the Lachute Cemetery."

Mr. Hardie leaves behind a devoted wife, née Thompson, and a daughter four years of age. The sympathy of GOSPEL WITNESS readers is extended to them.—W.G.B.

BEHIND THE DICTATORS—By L. H. Lehmann.

This is the title of a book by Dr. L. H. Lehmann, an ex-Roman Catholic priest, who is Editor of *The Converted Catholic*, New York City. Dr. Lehmann was born in Ireland, received his early education there, and his theological training in Rome, where he was ordained a priest. He was priest of one of the Roman Catholic churches in Rome, and later went to South Africa, returning again to Rome for a while, and then was transferred to the United States.

Dr. Lehmann knows Roman Catholicism from the inside, and is able to write on the subject with authority. In this book he shows what a large place the Roman Catholic Church has behind the dictators, in fomenting and carrying on the present war. No one who would be informed on the Roman Catholic question throughout the world, and especially as it relates to this conflict, can afford to be without this book. It is a book of sixty-six pages, and is packed full of information which it would be very difficult to obtain elsewhere.

We have published the book at the expense of THE GOSPEL WITNESS, and we offer it to our readers at the very low price of 50c, in order to help defray the cost of publication. Order from THE GOSPEL WITNESS, 130 Gerrard St. E., Toronto.

Order Form

CHRISTMAS GIFT SUBSCRIPTIONS

Subscription Rates:

1 year, \$2.00; 2 or more years, \$1.50

To THE GOSPEL WITNESS,

130 Gerrard St. East, Toronto, Canada.

Kindly enter the following Christmas Gift Subscriptions, and mail a Christmas Gift Card to each address. Send me the Premium checked. I enclose \$ _____, payment in full.

Signed _____

Address _____

—Behind the Dictators_____	1 Gift Subscription_____	\$ 2.00
—12 Scripture Text Christmas Cards_____	1 Gift Subscription_____	2.00
—21 Scripture Text Christmas Cards_____	2 Gift Subscriptions_____	3.75
—33 Scripture Text Christmas Cards_____	3 Gift Subscriptions_____	5.00
—Other Little Ships or —Adventures of a Modern Young Man or —The Plot That Failed	4 Gift Subscriptions_____	6.00
—Any 2 of Above Books_____	5 Gift Subscriptions_____	8.00
—Any 2 of Above Books_____	6 Gift Subscriptions_____	9.00

1. Name _____

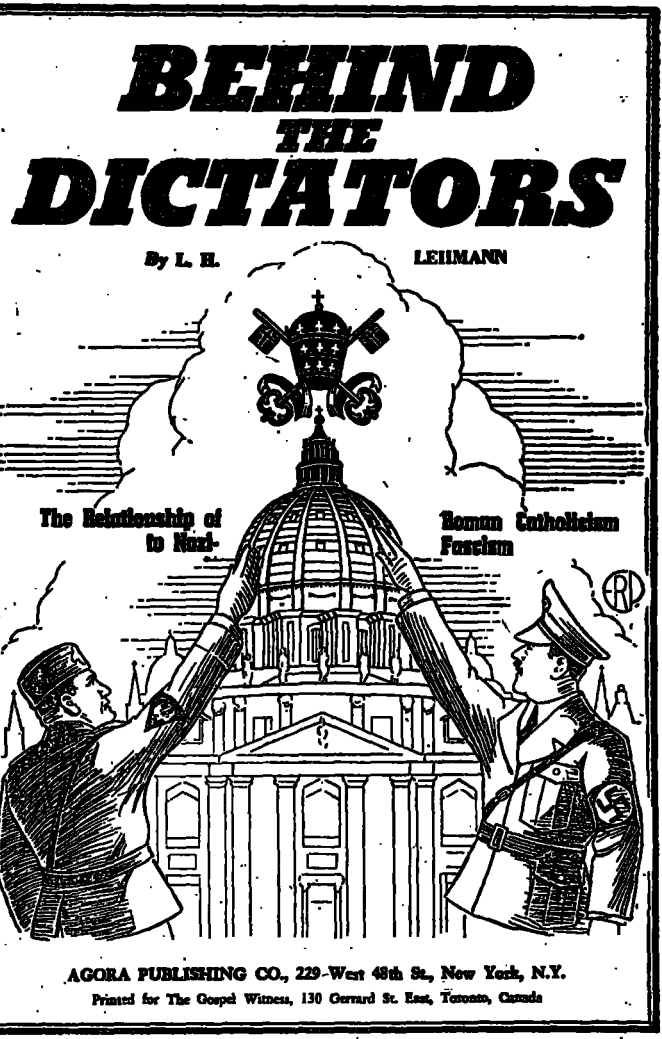
Address _____

2. Name _____

Address _____

3. Name _____

Address _____



(Facsimile of cover reduced from 8x5 1/4 inches)

4. Name _____

Address _____

5. Name _____

Address _____

6. Name _____

Address _____