

The Gospel Witness and Protestant Advocate

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"They Have Salmon"

THIS year's vacation days are over. The schools have re-opened, and ere long college and university doors will swing wide. Except for the people who are on strike, all Canada is going back to work. We wonder, however, how many strike-bound churches there are, or how many professing Christians extend their cessation from religious activities beyond vacation days? In this climate two good months remain, and should Autumn weather be continued, as it is sometimes, November might be included as a time when open-air missionary endeavour could still be prosecuted. In apostolic times, and during the days of our Lord's earthly ministry, the gospel was carried out-of-doors.

"To every thing there is a season." Seed must be sown at the proper time. When the grain is ripe, it must be cut and harvested. The same is true of the gathering of all the fruits of the earth. They must be garnered at the proper season. "The sluggard will not plow by reason of the cold; therefore shall he beg in harvest, and have nothing." Farmers, and gardeners, and fruit-growers, cannot profitably say: "There is plenty of time: I will do this or that next month." They must yield prompt obedience to the command of the passing season: "Do it now!" The same is true of the spiritual realm.

Tens of thousands of children never go to Sunday School. Many of them come from homes where parents do not care. We should go out after them. Homes should be visited; children should be invited, persuaded, enticed, and brought within hearing of the gospel by every legitimate means. Vicious theatres and other evil agencies are tireless in their efforts to win the children. The radio is vocal with appealing efforts to enlist children in various commercial enterprises. Those who are the servants of Him Who said: "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of heaven", should not be less industrious, nor less persistent and persuasive, than those who are inspired by less worthy motives.

And what is true of children is equally true of young people, and those of maturer years. We are sympathetic with any movement which really wins children, young men and maidens, or older people, to Christ. We are not interested in religious circuses, which estimate their success by the number of people they attract. We do not disparage crowds, providing proper biblical use is made of the opportunities which the larger crowds present. Radio advertisers who seek to induce the children

to ask their parents to buy certain foods for them, invariably recommend them by saying that they minister to good health, and produce bone and muscle, good blood, and energy in general.

We could wish that the same principle were observed in all so-called "youth movements". Mere mob hysteria will not produce strong Christians, nor fit young people to "endure hardness as good soldiers of Jesus Christ"; therefore in all our efforts, we should endeavour to see to it that children, and young people, and, indeed, all whom we can reach, are thoroughly instructed in the great precepts and promises and principles of the Word of God.

It should be remembered that organized religion has fallen upon evil times. Modernism has shorn Samson of his locks. The modern Midianites have stripped the fields of Israel of their corn, and many a Naomi, and her family, have left Bethlehem for Moab because there was no bread.

Some months, or perhaps a year, ago, a brother in the prayer meeting related a simple incident of his experience that day. He had met an acquaintance whom he would have detained for a moment's conversation. His friend would not stop. He said, "I am sorry, but I cannot stop to talk. So-and-So"—naming a certain store—"has salmon: I must go and get some"; and half running, he went on his way in the hope of reaching the store before the shelves were stripped of one of the scarcest of commodities. No one had to urge that man to go, nor had anyone to entreat him to hurry. A certain store "had salmon", and he was determined to get some.

The great mass of the people have ceased to attend religious "stores" known as churches, because they learned too long since that they had no more "salmon"; neither was there bread. The shelves were empty. Why bother to go? And that is still true of very many churches. They may have some poor substitutes for butter, and "poor fish" that are not "salmon", but people generally will have none of it. We are thankful, however, to believe that in all Denominations there are some churches, and some ministers, and some Sunday Schools, which hold fast the profession of their faith without wavering. All such need to make known the fact that they still have "salmon". We abhor Pharisaism of every form; but it is not Pharisaic for evangelicals, both individuals, and institutions, in every way possible to advertise that they are different. We should call at the homes and let the parents know where their children may find the true

Bread from heaven. Without ceasing, members of evangelical churches should let everyone in their community know that their churches are different, and still "have salmon". As soon as they are thus identified, people will exemplify what Spurgeon—as he saw the people half running, half walking, wending their way to the Tabernacle, used to call—"the Tabernacle trot". If thus we prayerfully store our churches with spiritual food, an evangelical trot will soon be in evidence, as people make their way, as Naomi did at last, back from Moab to Bethlehem; of whom it is said, "She arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that the Lord had visited his people in giving them bread."

But we must energetically labour that the exiled Naomis may speedily be informed that "bread" may be had in Bethlehem. And in this ministry it is necessary that feet, and hands, and tongues, should be energetically exercised. But all will be in vain if due attention is not given in individual and institutional Christian effort to the indispensable ministry of prayer. Time is not lost that is spent in waiting upon God. Only the presence and power of the Holy Spirit can make our visiting, and preaching, and teaching, effectual. Let us see to it that we address our prayers with all earnestness, without ceasing, to the Lord of the seasons that we may be His instruments in His time for the accomplishment of His "every purpose under heaven".

THE REASON FOR OUR EMPHATIC ANTI-ROMANIST TESTIMONY

THERE are some people who wonder why we so continuously call attention to the machinations of Rome. There is a somewhat mild epidemic of polio in Canada just now. It is a disease, the contemplation of which must fill any thoughtful mind with horror, if not with terror. Infantile paralysis has stricken some of the strongest and ablest of people. It is not everybody who has the will of the late President Roosevelt to rise above its paralyzing effects, and we have not heard anybody complain that officers of health too frequently warn people to be on guard against this fell disease.

If people, generally, would recognize the paralyzing effect which the plague of Romanism produces upon individuals, upon all strata of society, and even upon nations, they would not complain of too frequent reminders of its presence and power. Nowhere in the world is its subtle aggression more manifest to the discerning mind than in Canada. We abhor the religious doctrines of Rome as being anti-Christian and pagan. Notwithstanding, if Romanism were exclusively a religious system, while we should still seek to expose its errors, we should labour in the season and out of season as assiduously to preserve religious liberty for our Romanist friends as for ourselves. But Roman Catholicism is primarily a political, governmental system, which wraps itself in religious robes in order to accomplish its ends. It is a religion claiming authority in heaven and on earth and over the souls in an alleged purgatory; and Romanism brings the multitude into servitude, in totalitarian countries it drives its benighted slaves with whips, and in democratic countries by intrigue and manipulation of political powers, corrals people as sheep for the slaughter.

Last week, while driving past the big packing houses in Toronto, we saw a man leading four big snow-white goats. They were handsome creatures, each of them having enormous horns, and the man was leading the

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forward goat by one of its horns. We were amazed when we were told (and we assume our informant was factually correct) that these goats were regularly employed in the packing houses to lead the sheep to the slaughter.

It is against the fiendish trickery of the Roman Catholic hierarchical goats that we feel compelled to make our constant protest. The Hierarchy has insinuated its representatives into every department of Canadian life: Governmental, Political, Commercial, Industrial, Educational and Religious, and in every one of these departments, it has its snow white horned goats engaged in the satanic endeavour to separate Canada from the Empire fold, and make it a Roman Catholic slaughterhouse where all human liberties will be destroyed.

No matter what the price, we are determined to maintain our place and fulfil our duty as a shepherd of the Lord's sheep, and ceaselessly to identify the hierarchical goats for what they really are.

When the war broke out, and later when Italy stabbed France in the back, and Italian-Canadians, and German-Canadians, who were found more loyal to their own Government than to the Government in Canada, were interned, no patriotic Canadian complained. They were rightly regarded as alien enemies. The Roman Catholic Hierarchy to a man have pledged their primary loyalty to a foreign "Prince", the Roman "sovereign" pontiff. And where their loyalty as Canadian citizens conflicts with their primary loyalty to the Pope, the will of the Papacy is obeyed. This may not be true of the rank and file of the laity; we do not think it is—there may be a very few exceptions among the Hierarchy—but the vast majority of the members of the Hierarchy are loyal subjects of an alien enemy.

The influence of Rome exercised through the Canadian Hierarchy upon the Canadian Government is seen by

Canadian endeavours to lighten the sentence to be passed upon Italy, and to mitigate somewhat the rigorous terms of the Peace Treaty so far as Italy is concerned; and this, notwithstanding the almost unparalleled crimes of the Mussolini régime, committed with the approval of the Vatican, and aided and abetted by Vatican puppets.

If no protest was made against the internment of those disloyal Italian and German-Canadians, why should it be thought a thing unreasonable that we should protest against the influence in high places of those who are just as disloyal to the highest moral and national interests of the Canadian people as any Italian-Canadian, or German-Canadian ever was?

THE CANADIAN BAR ASSOCIATION'S OMINOUS CAUTION

WE have sometimes heard Canada's system of appointing judges compared somewhat unfavorably with the American system of electing them. We have done it ourselves, but we are not quite so sure as we once were that our system is the better of the two.

We have fallen upon days in Canada when judicial appointments from magistrates to supreme court judges and all between are made as political rewards; and since, as the wise man long ago observed "a man's gift maketh room for him", the appointee is under some obligation to serve the political masters to whom he owes his position,—albeit of necessity he must do it surreptitiously. The Villeneuve-St. Laurent régime seems to assume that it is now immovably established. As one of the straws in the wind, we point to the fact that it is proposed to give the Roman Catholic head of Canadian radio a life tenure! A study of the governmental "setup" at Ottawa will show Roman Catholics everywhere in the ascendancy. The Justice Department, the Post Office, the National Revenue, Labour (the Deputy Minister of Labour, Mr. A. MacNamara is a fourth degree Knights of Columbus man), External Affairs, Transportation, and many others are in Roman Catholic hands; and in the event of any civil strife in this country, it would be found that all communications were under Roman Catholic control.

If others sleep comfortably undisturbed by the extending tentacles of this black octopus, we, at all events, are compelled to express our concern. The methods of the Broadcasting Commission, of the Espionage Commission,

the strangulation of Parliamentary authority by the lawlessness of its Speaker, and the subserviency of the hierarchically dominated majority are indications of Rome's increasing power in this country.

But in nothing has the seriousness of this menace been more strikingly displayed than in the recent discussions at the meeting of the Canadian Bar Association in Winnipeg. It is perhaps slightly gratifying that there seems to be a little legal intelligence and legal conscience left in Canada. They disapproved the report of the Espionage Commission to some extent, but feared to use plain language to condemn the inquisitorial methods employed by the Villeneuve-St. Laurent Justice Department. Can anyone tell us what is this secret, sinister Thing that is putting its terror into the hearts of politicians, and journalists, and religious leaders, and now into the members of the Canadian Bar Association, where, of all places, one might have expected to find a little courage? Of what are they all afraid? Whatever may be true of other countries, "freedom from fear" is not a Canadian possession. What is this Thing that everybody knows is working its deadly schemes everywhere, spreading its poison, effecting paralysis, but which everyone seems to be afraid to mention? Need we mention it again?

A radical, surgical operation might save the life of Canadian liberty today, but the professed ameliorators of Canada's many ills are finding it is more popular to administer opiates than to recommend an operation. But that way lies ultimate disaster. Morphine may temporarily induce pleasant dreams, but it will not permanently exclude the undertaker. There is but one real cure for fearfulness in political, judicial, educational, journalistic, commercial, industrial fearfulness, and that is "the fear of the Lord (which) is the beginning of wisdom." In the measure in which a man conscientiously and deliberately depends upon God, he becomes independent of man. And to the degree in which he fears God, he will be delivered from the fear of man which bringeth a snare. Then every legitimate, human ambition and aspiration will combine to enable him to say "unto the fools,"

"Deal not foolishly: and to the wicked, Lift not up your horn; lift not up your horn on high: speak not with a stiff neck. For promotion cometh neither from the east, nor from the west, nor from the south but God is the judge: he putteth down one, and setteth up another." The one who thus profoundly believes will be God's free man!

The Educational Ideal of Toronto Baptist Seminary

By the President, Dr. T. T. Shields

THOSE responsible for the founding of this Seminary cherish an educational ideal which, we fear, has seldom, if ever, been reduced to practice.

That educational ideal is found in the New Testament, in the third chapter of Philippians, the eighth verse: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The Apostle Paul was a gifted man by nature. He was a man of keen, vigorous, massive, intellect. Moreover, his natural powers had been developed to the full through the highest culture which the schools of his day could provide. Even an enemy recognized that he was a man of "much learning". But when this great scholar was converted, he joyfully laid all his great abilities at the feet of Christ. He explicitly declared that even his every thought was

brought into captivity to the obedience of Christ; and in the verse we have quoted he disclosed the great motive and aim of his life. He esteemed the knowledge of Christ to be the most excellent of all sciences, and told us that it had become the rule of his life to subordinate every consideration to this one supreme end, to count everything "but loss for the excellency of the knowledge of Christ Jesus my Lord".

We believe, therefore, that this represents the Christian ideal of education: Christ must be put first; the end of all education must be to know Him better. If we study languages, mathematics, literature, history, or any of the sciences, it must be with a view to obtaining a better knowledge of Christ.

The pursuit of such an ideal can be maintained only in a healthy spiritual atmosphere. A man is not likely

to develop an aesthetic taste in a coal mine; it is not probable that one would grow as a musician amid the din of a boiler-making establishment. So to keep always in view this worthiest of all ideals, one must not only be possessed of vigorous spiritual health himself, but his soul must breathe the atmosphere of the heavenly places in Christ. Hence we believe that such an ideal is most likely to be realized in association with a New Testament church, founded upon New Testament principles, surcharged with the power of the Holy Spirit.

God Always Has a Reason

There is always a reason for what God does. He established the New Testament church because He knew it to be a necessity to the fullest culture of the believer's life. The pastors, evangelists, and missionaries of New Testament times were not trained in institutions separate from the church. We have sometimes had occasion to criticize educational institutions; but as we have carefully thought these matters through, we have reached the conclusion that such institutions are the inevitable product of an inadequate educational ideal, combined with a defective principle of church relationship. Any company of men who shut themselves up to the realm of theory, are likely to atrophy their spiritual faculties by disuse; for to divorce theory from practice invariably tends to the formulation of theories which are impracticable.

The Exactions of an Educational Ministry

Besides all this, the faculty of a college or university will, in their educational ministry, find their spiritual powers taxed to a degree which is likely to result in exhaustion, unless those powers are replenished and reinforced by the prayers and inspiration of a spiritual people whose intercessions generate spiritual power "enough" for themselves, "and to spare" for others. Thus from long observation of the exactions of an educational ministry, we have become more charitable in our thought of heretical personalities, while still compelled to combat the erroneous principles to which their merely philosophical dreams give birth.

An Attempt to Realize an Ideal

In an attempt to realize this ideal Toronto Baptist Seminary was established. At present its trustees consist of the deacons of Jarvis Street Baptist Church *ex officio*. The deacons of this church can be elected only by a two-thirds vote of members present and voting at an Annual Meeting, and this will tend to ensure the election of men of spiritual qualities. They will not be strangers recommended from without because of their business ability or social position, but men who live their lives before the members of the church in such a way as to be able to command their confidence.

Subscription to Articles of Faith

Every member of the Board of Trustees is required, annually, publicly to announce his subscription to the Articles of Faith at a meeting held in connection with the fall opening of the Seminary; and no Trustee is qualified to vote in matters pertaining to the Seminary after such meeting unless, or until, such subscription to the Articles of Faith has been made. The same rule applies to every member of the Faculty. Every precaution has been taken, as far as it is possible to make anything humanly sure, that both the Faculty and the Trustees shall be loyal both to the essentials of evangelical faith, and to those special principles which Baptists historically have distinctively held.

Contributions to the Seminary

Contributors to the Seminary are assured that the funds they contribute will be faithfully used for the propagation of the principles for which the Seminary stands.

Our Capital

Our chief capital consists in the promises of God. The building is the property of Jarvis Street Church. Behind the Seminary there is a great body of souls who have taken this school to their hearts, and who bear it up continually in prayer. In addition to this, however, there are other Baptist churches who are heartily co-operating with us by their sympathy, their gifts, and their prayers.

Financial Support Needed

While the chief responsibility for financing the Seminary rests with Jarvis St. Baptist Church, we are happy to record fellowship from sister churches and interested individuals. We shall be glad if the friends who have remembered us with their gifts will continue to do so, for every month brings its special need. We ask others who read these words to consider whether they are in agreement with the great principles for which Toronto Baptist Seminary stands; and, if so, we ask them to support us by their gifts.

WHAT \$25.00 WILL DO

Mr. and Mrs. _____, Ont. August 28, 1946.

Dear Friends:

We thank you for your letter of August 25th with enclosure of \$28.00. You will find receipts enclosed.

You ask specifically about the cost of having a student in the Seminary and a student pastor on a field during the summer.

The expense per student in the Seminary naturally varies with the number of students that we have in a given time. Last year it worked out to about \$25.00 per school month per student. The school year is seven months, which means that \$175 would pay for the expense of having one student here for one school year. This multiplied by four, namely \$700, would be the expense of the ministerial education here of one man for our full course. Such money would cover the usage of light, heat, and janitor service of our building, as well as salaries of teachers and staff, library expense, etc. For this cooperation we heartily thank you. As it is multiplied by the gifts of God's other stewards we shall carry on.

As to the expense of a student on a summer field, I may say first that such a student is expected to put in twenty weeks. For this he receives railway fare, which varies, of course, with the distance; board, which varies with the various fields, I presume, in some cases being supplied free; and a guarantee of \$300 or \$15 per week. In some cases this is all contributed by the church or churches in which he ministers. In other cases it is partly so contributed. There are instances where it must be supplied in full by our Home Mission board. In the last mentioned you will see that it costs something around \$25 a week for twenty weeks. Even then it is only with great economy that a student can get through his following year on the money received.

Again thanking you for your interest,

I am

Yours heartily,

(Signed) W. Gordon Brown,

Dean.

WBG:M
Enc.

JARVIS STREET CHURCH AND SUNDAY SCHOOL MEMBERS

Please remember the Church and School picnic at High Park, Saturday, September 7th. Plan to be there.

The Jarvis Street Pulpit

A Name To Be Remembered For Ever

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

Preached in Jarvis Street Baptist Church, Toronto, Sunday Evening, September 1st, 1946

(Stenographically Reported)

"I will make thy name to be remembered in all generations: therefore shall the people praise thee for ever and ever"—Psalm 45:17.

THE best expositor of Scripture is the Bible itself. The best way to understand what God has written is to compare "spiritual things with spiritual". We are left in no doubt as to the identity of the Person in Whose praise this Psalm is written. It is quoted by the writer of the epistle to the Hebrews by inspiration of the Holy Ghost, as having application to the Lord Jesus Christ: Unto the Son, he saith, "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou hast loved righteousness, and hated iniquity: therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows".

In the text we have read, we have a declaration of the divine purpose to make the name of the Lord Jesus to be "remembered in all generations." The earth is bestrewn with evidences of the human passion to be remembered. Absalom said: "I have no son to keep my name in remembrance"; and therefore he built a great heap of stones which was called "Absalom's place".

There are heaps of stones, graven monuments, scattered throughout the world, to keep in memory the names of men and women of distinction who have wrought valiantly, and rendered service to their fellow men. Those of you who know London will remember the magnificent shaft in Trafalgar Square, memorializing the Battle of Trafalgar, and the fame of its hero, Lord Nelson. Hard by, at the entrance to Whitehall, is the equestrian statue of Charles I., and not far away are the monuments to Sir Henry Havelock, Lord Clyde, and many others. Westminster Abbey is filled with monuments to famous men. Perhaps some of you will recall those heroic and rather disproportioned statues of Beaconsfield, Chatham, and others. The walls roundabout are crowded with plaques on which are engraved the names and achievements of many famous men—poets, scientists, authors of renown, and statesmen of various ranks. And in the little chapels roundabout are effigies of kings of bygone years above the graves in which their ashes lie. In St. Paul's Cathedral you may read the martial history of the British Empire written in stone. There are monuments to Wellington, Nelson, Kitchener, and all the great military leaders of days gone by. And in the crypt they have preserved even the hearse, or gun carriage fashioned of metal from the guns captured at the various battles at which the Duke of Wellington was the victor. Everywhere, in the streets and parks of London, and in all great cities of the Empire, and of America and of Canada, such memorials may be seen. We have it in our city, Queen's Park, and elsewhere, bronze or granite monuments to those who have rendered worthy public service in days gone by; put there in order that their names may be gratefully remembered.

Then of more recent years there are the cenotaphs such as in Toronto, in Whitehall, London, the Vimy Memorial in France, and innumerable others;—our cemeteries too, are crowded with mementoes of the past, monuments to those who have gone before. You will remember how Tennyson apostrophises the yew tree:

"Old Yew, which graspest at the stones
That name the under-lying dead,
Thy fibres net the dreamless head,
Thy roots are wrapt about the bones."

The ivy-mantled tower with its surrounding graves which inspired Gray's Elegy, is not the only place where memorial stones are crowded together. And yet they fade away.

"For who, to drunk forgetfulness a prey,
This pleasing anxious being e'er resigned,
Left the warm precincts of the cheerful day,
Nor cast one longing, lingering look behind."

I think somewhere in Dickens—I do not recall the exact place or book—there is a sexton of a graveyard who was asked if the friends of the loved ones visited their graves frequently. He replied to the effect: "Oh, yes, after the funeral, quite frequently for a little while; then in a little while, less frequently, until by and by they cease to come altogether." If you go into some of the old graveyards you will find stones where names were once engraven, but which have been effaced by the erosion of the years, so that now though you know some dust lies beneath, you do not know the name of the person who was there interred. Thus the mere passage of time with its accompanying wind and weather, wipes out at last the mementoes of human greatness, and it may be said not alone of the wicked, but of those who were other than wicked: they "had come and gone from the place of the holy, and they were forgotten in the city where they had so much done."

You will recall on the night of His betrayal, our Lord Jesus instituted a memorial feast, admonishing us to observe it frequently, and thus to keep His name in remembrance: "This do in remembrance of me". But our sovereign Lord has not left the memorialization of the name of the Prince of Glory to the caprice of men, even to His redeemed; Therefore He has declared His purpose: "I will make thy name to be remembered in all generations: therefore shall thy people praise thee for ever and ever."

I.

WHY IS THE NAME OF JESUS TO BE ALWAYS REMEMBERED? It is to be remembered for ever because He, Himself, was "made . . . after the power of an endless life." We celebrate this evening the memory of One Who died, it is true, but of One Who says: "I am he

that liveth, and was dead; and, behold, I am alive for evermore." We are to keep in memory One Who "ever liveth to make intercession for (us)." Jesus Christ is still alive; raised from the dead, ascended into heaven, seated at the right hand of the Majesty on High, His throne is forever, and ever, and therefore His name must be perpetually remembered:

Further, He is to be had in everlasting remembrance *because the fruit of His accomplishments will always abide*. Men have wrought greatly, and self-sacrificingly, and with great hazard in the service of their fellows. They have shed their blood for worthy causes, believing that they had purchased for others a better life. Such was true of the men who fell in the first great world war. They supposed that they were going to leave behind them a better world. President Wilson said it was "a war to end war". It was a war "to make the world safe for Democracy." But surely we have lived to see that in large measure the fruits of their sacrifice were evanescent, transient. They did not abide; and the world, instead of becoming better, seemed to wax worse and worse. And so the Armistice Day of that first great war is observed perhaps with less enthusiasm than once it was, because the world has come to see that many of our heroes seem to have died in vain.

But a little while ago the bells rang out from all the church steeples, sirens were sounded, and there was gladness and rejoicing everywhere, because it was believed that peace had returned to the earth. But to-day we are not at all sure that the world is any better for the incalculable sacrifices that were made. Was it ever in a worse state than to-day? It seems to me that our evolutionary friends ought to speak rather softly of the evolutionary progress of human society, for if, indeed, the world, as it is to-day, has improved upon what it once was, I am glad, as I have often said, that I arrived so late! I am glad I was not here before, if this is the best that men can do. But there is nothing that men can do that abides. All that we build fades and crumbles before the touch of time. One generation has to build again what other generations have built, even as Isaac "dugged again the wells that his father Abraham had digged, for the Philistines had stopped them, and filled them with earth." It seems as though, like the wind returning in its circuits, that evil also has a perpetual circuit, that afflicts the lives of men from generation to generation.

But there was One who wrought, and who, at the conclusion of His earthly service, cried triumphantly: "It is finished!" and then He gave up the Ghost. And having "purged our sins, (He) sat down on the right hand of the Majesty on high." And the fruits of that infinite sacrifice still abide, and will always abide for they who are recreated in His image and likeness, by His recreative power, are made partakers of His own divine nature. His was an "eternal covenant." His blood was not shed in vain; and the beneficiaries of that covenant enjoy the everlasting fruits of His achievements. Therefore His name shall be "remembered in all generations," as long as there are redeemed men and women to praise His name, for the blood of Jesus Christ, God's Son, which cleanseth us from all sin.

And His name is to be remembered in all generations because there never will be, while time shall last, a generation that will not need the benefits of his redemptive work. We need it today. What would any of us do without Jesus? Where should we go?

"Ah! whither could we flee for aid,
When tempted, desolate, dismayed,
Or how the hosts of hell defeat,
Had suffering saints no mercy-seat?"

But in our generation, as in generations past, we may still go to the Throne of Grace, and find mercy and grace to help in time of need. This generation needs the salvation that is in Christ as much as any generation; and all the generations that are to come will need it just as much as we. We talk about outgrowing "the horse and buggy" age. I suppose we shall outgrow the motor car, and aeroplane by and by. Human nature will advance in material accomplishments,—in the realm of the physical; and I suppose our pride will increase with our multiplied achievements, so that other generations will think, as does this one, that at last they have arrived at the time when they can do without Jesus. But they never can. The same remedy for human sin will be needed in generations to come, for men will sin then as they do to-day. With all our educational progress, and all advancement in science, we shall never outgrow the cross, nor progress beyond the need of praying the publican's prayer at the place where the blood is shed, "God be merciful to me, a sinner." And because of that, His name must be remembered in all generations, for every succeeding generation will need it, and, if possible, need Him even more than the generations that are gone.

I said just now that the Lord will not leave the remembrance of the Lord Jesus to the caprice of men. He will not leave it to us to perpetuate His memory, and if the church should fail—if it could fail—and this ordinance were no longer remembered, even as the Israelites ceased to keep the Passover, still it is written, "I will make thy name to be remembered in all generations."

II.

HOW WILL HE DO IT? HOW WILL OUR SOVEREIGN GOD KEEP THE NAME OF JESUS IN REMEMBRANCE? When they crucified Him, and laid Him in the tomb, they erected no monument to His memory. No; they rolled a great stone against the mouth of the sepulchre, and His enemies supposed that they had done with Him for ever. And yet you remember that following His resurrection, "He shewed himself alive after his passion by many infallible proofs, being seen of them forty days"; and since His ascension to the right hand of God, Jesus Christ has continued to shower upon this wicked world "infallible proofs" that the Saviour of sinners still lives. On the day of Pentecost, as the multitude wondered at the significance of the supernatural phenomena which they witnessed, Peter said, concerning Jesus Christ, "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ".

Had I time, and had I detailed information, I think I could take you to China, could I not Brother Seaman, and say, "You see these Christian people, who never with the natural eye beheld the Lord Jesus, and yet "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear". And these Christians are the proof that Jesus Christ lives and still

makes men over again to be new creatures in Christ Jesus. I could take you to India, to Africa, to South America, to all the Islands of the Sea, and to numerous assemblies of the saints in this, and in other lands, every one of whom is a living monument to the truth that Jesus Christ lives, and in their experience and in their transformed characters, and in their daily witness, the name of the Lord Jesus Christ is made to be remembered to the people of this generation. And it will ever be so, for the Spirit of God has not left, and He has given us His unailing promise: "All authority is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I AM with you alway, even unto the (consummation) of the age." Therefore, until time shall be no more, and the consummation of all things shall be reached, the name of Jesus as the sinner's Saviour will be remembered, and kept in remembrance by succeeding generations of men.

Then, my dear friends, because that is true, the name of Jesus will be remembered by the perpetual proclamation of the saving gospel of His grace. The Modernists talk about improving the gospel. We leave to them the translation of the principles of this gospel into methods of social reform, and what not. But we shall continue to proclaim the Lord's death until He come. We need no other gospel. We need no improvement upon it.

I have told you before, but I repeat it, we used to have a Deacon in this church, a book-man, an editor. He read much, and travelled much. He told me that once in London he was in a large publishing house, and on one of the upper floors he saw some men wheeling trucks of well bound, unsoiled books to a chute, and then tipping them, and dumping them down into the basement. He asked the superintendent, "What are those books?" "Oh, they are dead. There is no longer any demand for them, and so they are being sent back to the mill to be ground up into new paper to be made available for new books." He said, "I was curious, and I went over to one of the trucks, and picked up one of the volumes, and it was *Colenzo on the Pentateuch*, one of the early Higher Critics, one of the early protagonists of Modernism, a bishop of the Anglican Church." But his criticisms had died with him, and his books were no longer of value." Then he said, "I went later to the publishing house of The British and Foreign Bible Society, and all the presses were humming. I asked them in how many languages they were printing the Word of God"—that is a good many years ago—"and they said then in something over seven hundred different languages." If I am not mistaken it has passed the thousand mark now, and at this late date, this Word of God is still the best seller, with not a word deleted, with not a word added, a temple of truth enshrining the name of our glorious everlasting Lord.

His name is a name "to be remembered in all generations". And so it shall be until the last syllable of recorded time, when time shall be no more, and when the last grave has been dug, and, indeed, when the last grave of the last just person shall have been opened, and the body raised again in resurrection, like to the body of His glory, when the stars shall have faded away, and the moon shall have lost her reflected light, and the fires of the sun have grown cold. Then there shall be a

new heaven and a new earth, and the former shall have passed away. And there shall be no more sea. And the holy city, new Jerusalem, shall come down from God out of heaven, prepared as a bride adorned for her husband. And there shall be heard a great voice out of heaven saying, Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; . . . and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And in that city there shall be no temple, for the Lord God Almighty and the Lamb are the temple of it. And the city shall have no need of the sun, neither of the moon, to shine in it: for the glory of God shall lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the kings of the earth shall bring their glory and honour into it. And there shall in no wise enter into it in any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life . . . And in the midst of the street of it, and on either side of the river, will there be the tree of life, which will bear twelve manner of fruits, and yield her fruit every month: and the leaves of the tree shall be for the healing of the nations. And in that golden city, within the jasper walls, and gates of pearl, cherubim and seraphim shall sing their glorious antiphonies one to the other; and the great chorus of the redeemed, a choir which no man can number, shall sing their Hallelujah Chorus, crying, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them shall be heard responding, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

Thus, when all these worlds—I don't know whether or not they will cease to be, or whether they will be used as I think they may, by sovereign grace, to swell the mighty chorus in the praise of Him Who died,—but this I know, to the longest reach of the unending ages of the eternity that is to come, God will make His name to be remembered and therefore the people shall praise Him for ever and ever. So let us keep the feast, and eat the bread, and drink the wine, and thus proclaim the Lord's death—till—He—come.

Let us pray:

O Lord, we thank Thee for this assurance. We rejoice in it. We revel in the truth of it, that Jesus Christ is alive for evermore. Help us to adore Him. Help us to love Him better. Help us to serve Him more devotedly, and help us that we may be Thine instruments in making His name to be remembered to the ends of the earth. For His name's sake, we ask it, Amen.

Dr. J. W. Hoyt in Jarvis Street

Jarvis Street Church has greatly enjoyed the ministry of Dr. J. W. Hoyt, of Warsaw, Indiana, a lifelong friend of the Pastor. Dr. Hoyt spoke at the Thursday evening meeting last week, and again Sunday morning, with rich blessing to all who were present. He is always a welcome visitor to Jarvis Street Church.

FOUNDATION STONES OF PROTESTANTISM

Fellowship With Christ

The Fifth in a Series of Radio Addresses Delivered over Station CBL, Toronto

By Rev. W. S. Whitcombe, M.A.

Prayer

Thou, O Christ, art all I want;
More than all in Thee I find:
Raise the fallen, cheer the faint,
Heal the sick, and lead the blind:
Just and holy is Thy Name;
I am all unrighteousness:
False and full of sin I am;
Thou art full of truth and grace.

Plenteous grace with Thee is found,
Grace to cover all my sin;
Let the healing streams abound;
Make and keep me pure within.
Thou of life the fountain art,
Freely let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity.

Amen.

"For as many as are led by the Spirit of God, they are the sons of God.

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

"The Spirit itself beareth witness with our spirit, that we are the children of God:

"And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be we suffer with him, that we may be also glorified together." —Romans 8:14-17.

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." —II. Tim. 1:12.

THIS is one of the great texts of the Bible. Like many other places in Scripture, it speaks of the full assurance of faith, of that certain, personal knowledge of salvation that comes through faith in Christ. Faith is one of the key-words of the Bible. "Thy faith hath saved thee," said the Lord Jesus on more than one occasion. "Without faith it is impossible to please him," the Epistle to the Hebrews reminds us. When the people asked the Lord Jesus, "What shall we do that we may work the works of God?", Jesus answered them, "This is the work of God, that ye believe on him whom he hath sent." (John 6:28-29) Likewise when the Philippian jailer fell down trembling before Paul and Silas crying, "Sirs what must I do to be saved?" they answered: "Believe on the Lord Jesus Christ, and thou shalt be saved." What is it to believe? What is faith? Saving faith is not mere correctness of opinion, not merely believing that certain things are true. "The devils believe and tremble," the Bible tells us. If our faith is limited to believing about God and Christ, we too ought to tremble at the knowledge that God exists, but that we have not made our peace with Him. However important correctness of opinion and soundness in doctrine are, and the Scripture nowhere belittles them, they alone cannot bring us into living communion with Christ. As Luther put it, "If thou holdest faith to be simply a thought about God, that thought is as little able to give eternal life as ever a monkish cowl could give."

What Is Faith?

Faith in the Gospel sense is believing on Christ, not merely believing doctrines about Him. It is committing ourselves to Him because we believe that He is able and willing to save us. When the needy woman who had spent all that she had and was nothing bettered, heard of Jesus, she said, "If I may touch but his clothes, I shall be whole." True faith does not stop with belief in facts about God and Christ, it presses forward to touch Christ, urged on by the greatness of its need and the assurance that the Saviour is able and willing to help.

A father in a certain home that I used to know well, loved to display to visitors the implicit trust his little curly-headed son had in him. He was a giant of a man, with great broad shoulders and muscular arms, and the little boy was, as I thought then, a somewhat puny little fellow. The father would open up the trap-door into the cellar and descend out of sight in its cavernous depths. Then, out of the yawning hole where only blackness was visible, a voice would call to the eager, expectant lad: "Come on, son, Daddy will catch you!" And with a shout of joy the child would fling himself without hesitation into the void, and in a fraction of a second, two strong arms seized him and lifted him high in the air.

That is faith. It is not just implicit assent to opinions or even to the truth itself, but a casting of ourselves into the arms of the Saviour, Who stands ready to receive us. His arms are still outstretched to receive us as they were when He took the little children into His arms and blessed them.

A Personal Relationship With Christ

Such faith that throws itself upon God, brings us into a personal relationship with Christ the Saviour. Yesterday morning we were thinking of justification by faith. We had time only to mention the surpassing joy that comes to the believer when he receives the assurance that his sins are pardoned for Christ's sake and that he is accepted in the Beloved. Volumes might be said on the subject, indeed they have been said and written in past generations by men and women who have tasted for themselves "the blessedness of the man unto whom the Lord imputeth righteousness without works." (Romans 4:6). And justification is but one aspect of the saving work of Christ. When our holy God declares the believer to be just on the grounds of Christ's redeeming sacrifice, He thereby pledges Himself to change him from glory unto glory into the image of Christ. Our Lord is made unto us not only righteousness but also sanctification and wisdom. In Christ there is no condemnation; and it is also true that if any man be in Christ he is a new creation. In Christ we are complete. For purposes of analysis, we may distinguish in thought between the various aspects of Christ's saving work, just as Paul speaks in the first part of Romans of justification and in the next part of

sanctification, but in experience the two cannot be separated: "Whom he called, them he also justified: and whom he justified, them he also glorified." (Rs. 8:29). The Judge of the Earth does not stop at declaring that there is no charge against the believer, He takes him into His own house, calls him His son, sends the Spirit of adoption into his heart that he may learn to speak the language of heaven even while he walks at the right hand of God while here on earth. In heaven we have an Advocate with the Father, even Jesus Christ the righteous, and God in His mercy has not left His children alone on earth as orphans, but has sent us another Advocate, the Holy Spirit, the Comforter, to plead God's cause with us, and to make us strong in His strength.

A New Creation

To know God in this personal, living way is to have eternal life. The Apostle John leaned on our Lord's bosom at the table; he was called the Beloved Disciple. He had sweet fellowship with his Friend, His Saviour, His Lord. Little wonder that he liked to speak of eternal life as "knowing God": he realized that though the world could no longer see Christ, though his own eyes no longer lighted on the loved form of the Master, yet His Lord was still with him. It is in this pregnant sense that the Apostle Paul uses the word in our text, "I know whom I have believed." Religion for him did not consist in observing days, months, times, years. (Gal. 4:10). He did not find his peace and joy in outward forms and ceremonies, but in fellowship with His Lord and Saviour: "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Gal. 6:15).

So say the saints of all ages. They do not speak of religion in terms of dead, inanimate things, they speak of Christ, Whom they know, Whose blood cleanses them from all sin, Whose power sets them free from sin. Such are Christ's free men, who breathe the sweet mountain air of liberty, for they have not received the spirit of bondage, again to fear, but the spirit of adoption, whereby they cry, "Abba, Father." Men who live in the heavenly places in Christ Jesus, who have been made free by the Son, who know the way to the mercy-seat and who hold sweet communion with God's free Spirit, will not willingly be entangled again in the yoke of bondage. They know that Christ has blotted out the handwriting of the ordinances that was against them, nailing it to His cross, and they refuse again to bend their neck to the beggarly elements of the world, to go back to dealing with the shadows and types of things, rather than with the substance, which is Christ. Having found that Daysman Who alone can lay his hand upon them and upon God, they have no need of the offices of the many priests which offer oftentimes the same sacrifices that can never take away sins. Such is the glorious liberty of the sons of God.

Here is the testimony of one who met Jesus Christ in the personal way of which our text speaks:

I heard the voice of Jesus say,
"Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon My breast:"
I came to Jesus as I was,
Weary, and worn, and sad;
I found in Him a resting-place,
And He has made me glad.

Two Religions

The Sixth in a Series of Radio Addresses
Delivered over Station CBL, Toronto,
By Rev. W. S. Whitcombe, M.A.

Prayer

Jesus, Thy boundless love to me
No thought can reach, no tongue declare;
O knit my thankful heart to Thee,
And reign without a rival there;
Thine wholly, Thine alone I am:
Be thou alone my constant flame.

In suffering, be Thy love my peace;
In weakness, be Thy love my power;
And, when the storms of life shall cease,
Jesus, in that important hour,
In death, as life, be Thou my guide,
And save me, who for me hast died.

Amen.

"And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

"Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. "I fast twice in the week, I give tithes of all that I possess.

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

"I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted."—Luke 18:9-14.

The Pharisee and the publican of whom our Lord spoke in His Parable are types of all men. "Two men went up into the temple to pray," but only one, says the Saviour, was heard in heaven; but the prayer of the other was but "words, words, words," heard on earth but not in heaven. We are often reminded that "comparisons are odious," but Our Lord dared to compare the prayers of these two men: "This man went down to his house justified *rather* than the other." His meaning is plain: there is a true religion and a false religion. The publican's prayer touched the throne of God, the Pharisee "prayed with himself," as the parable put it; his words went up, his thoughts remained below.

It is not enough to go up into the temple to pray, to perform religious exercises, or even to fast and to give tithes. Both of the men in the parable uttered the name of God in prayer, both were found in the place of worship, but only one went down to his house justified. What was the difference between the two?

"Not as Other Men Are"

In the first place, we see that the Pharisee judged himself and his conduct by human standards: "I thank thee," he prayed, "that I am not as other men are." And in saying that, he was no doubt quite sincere. Compared with other men, measured by this publican, he stood before his fellows, according to every recognized standard of human judgement, a good man. But what of his standing before God? Ah, that he had not reckoned on, and therein lay his great error. He had forgotten the Old Testament principle: "The Lord seeth not as a man seeth; for man looketh on the outward appearance, but

the Lord looketh on the heart." (I Sam. 16:7) All his thinking about God and man was distorted and wrong because he used a false standard of judgement; measuring himself by his fellow men, he fancied that God did likewise.

Do you tell me that you are as good as your neighbour, or as good as the deacon or the preacher? Granted, but what of it? If the Lord Jesus were near you now, would you dare to stand up beside Him, and measure yourself by His perfect, holy manhood? You know that you would not! Before Him, you would stand silent, condemned. He, the One Who did no sin, neither was guile found in His mouth, is the Divine Standard, not "other men" or "even this publican" with whom the proud Pharisee compared himself.

Eternal light, eternal light,
How pure that soul must be
That shrinks not, but with calm delight
Can live and look on Thee.

Before Christ, do you dare to say, "I thank God that I am not as other men are." If that is your standard of measurement, it is a false one, an abomination to the Lord. Ask God to forgive you for your self-righteous pride, and, falling before the Perfect Man, God's standard of righteousness, confess that you have sinned and come short of the glory of God.

A Religion of External Acts

Again, you will notice that this Pharisee's religion was an outward one, consisting of external acts. "I fast twice in the week, I give tithes of all that I possess." Here was a man who was in dead earnest about his religion. For it, he suffered the pangs of hunger and gave largely of his substance. I have a great admiration for anyone whose piety goes down deep enough to affect those two most sensitive of human organs: the stomach and the pocket-book. Of this man, the world to-day would certainly judge that he was worthy of salvation. But Our Lord, Who is the sole authority in such matters, did not so say.

There is a popular misconception that salvation can be bought and paid for like any commodity. But in the very nature of things, it is impossible that material goods can be bartered for spiritual blessings. "God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing that he giveth to all life, and breath, and all things." (Acts 17:24) He cannot be won by material offerings, He delights not in the sacrifices of bulls and goats. We cannot gain the gift of eternal life for our immortal souls by making our stomach suffer for it or digging deep in our pocket-books. The spiritual and the physical belong to two different realms. You cannot buy human affection for dollars and cents, nor can you purchase treasures of the mind for money; how much less can eternal salvation be paid for with the things of this world.

The Pharisee bowed the knee in prayer, he suffered the pangs of hunger in order to win the divine favour, he gave of his substance, yet he had never known what it was to bow his spirit before a holy and righteous God in true dependence upon His mercy.

A Religion of Self

Finally this man trusted in himself. Have you

noticed how many times he used the first personal pronoun? 'I thank thee that I am not as other men are . . . I fast twice in the week, I give tithes of all that I possess. . . .' His prayer was a glorification of self, of his own sufficiency to save himself apart from the grace of God. I once read the poem "Invictus" to a farmer-theologian who was a deacon of the church where I was then pastor. I wanted to hear his comment on it, because I knew that he had a shrewd insight into human nature. I repeated the words in which the poet speaks of his "unconquerable soul", and which end:

"I am the master of my fate:
I am the captain of my soul."

After sitting in silence a while, the better to digest the thought of those proud, defiant words, my good deacon stroked his chin whiskers and chuckled as he said, "Well, now, he was a bit cocky, wasn't he?" The same could be said of the Pharisee's prayer. It is filled with the spirit of self-sufficiency; his recognition of God is almost supercilious. Though he took the Divine name on his lips, yet actually, the prayer was addressed to himself and his fellow men. His conception of salvation was much akin to that of the man who tried to emulate the flight of the eagle by tugging at his bootstraps. The Pharisee went down to his house highly satisfied with himself and his devotions, but in the sight of God he was not justified.

A Deep Sense of Sin

The publican's prayer was totally different both in word and in spirit. Here is a deep sense of sin. Standing afar off he would not lift up so much as his eyes unto heaven, but smote upon his breast saying, "God be merciful to me a sinner." This man made no attempt to excuse his sin, he did not plead extenuating circumstances, he did not point out that he was no worse than many another, that after all there were many good things about him that might offset the bad. There was nothing of that attitude. Seized with an overwhelming sense of his moral pollution in the sight of God, he calls himself "The" sinner. All other sinners were left out of sight, he sees but himself, a poor lost sinner, and a righteous God upon Whose mercy he dares to cast himself.

You may not be able to use the language of a master of assemblies, nor to employ the idiom of the liturgy, but if you bow in true repentance before God, He will hear your cry. "The sacrifices of God are a broken and a contrite spirit: a broken and a contrite heart, O God, thou wilt not despise." (Ps. 51:17).

But how do I know that He will be merciful to me? Because He had disclosed Himself as a God that delighteth in mercy; He calls Himself the God of all grace; He is "rich in mercy for His great love wherewith He loved us."

Who is a pardoning God like Thee
Or Who hath grace so rich and free?

It is the testimony of His Word that "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life."

The Cross of Calvary is the proof that God will forgive our sins. There "mercy and truth are met together; righteousness and peace have kissed each other." (Ps. 85:10). The poor publican caught a glimpse of the great Sacrifice, for his word for mercy means literally, "Be propitious." And in the Cross, God was propitious; there He dealt with our sins that "He might be just

and the justifier of him which believeth in Jesus." There the poorest sinner can meet with the Judge on redemption ground.

Come ye sinners, poor and needy,
Weak and wounded, sick and sore:
Jesus ready stands to save you,
Full of pity, love and power.
He is able,
He is willing: doubt no more.

All of us pray one of these two prayers, either that of the Pharisee or that of the publican. Let me beseech you to make the prayer of the publican your prayer, and cast yourself on the divine grace that has been brought to us in Jesus Christ, as you say with me now, in your heart "God be merciful to me a sinner."

Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee,
O Lamb of God, I come.

Just as I am, of that free love
The breadth, length, depth, and height to prove,
Here for a season, then above,
O Lamb of God, I come. Amen.

CHILLINGWORTH'S FAMOUS STATEMENT

"The Bible, the Bible Only, Is the Religion of Protestants"

(The maker of the telling phrase or sentence that sounds the very keynote of a movement, has often rendered no small service to his cause. Chillingworth's comprehensive sentence, "The Bible, I say, the Bible only, is the religion of Protestants", was a splendid contribution to the cause of truth. William Chillingworth was an Oxford scholar, of the early days of the seventeenth century. The Jesuits were then working earnestly in the university centres of England, and young Chillingworth, through their influence, joined the Church of Rome. He went for a time to the Jesuit university of Douay. While at Douay, he decided to make an impartial study of the whole question of religion, and for this purpose returned to Oxford, in 1631. His study led him to take his stand for Protestantism; and in 1637 he published his book *The Religion of Protestants a Safe Way to Salvation*. The book was in the form of a reply to a Jesuit writer, Matthias Wilson, who maintained that Protestants were schismatics. This accounts for the style of personal address in the following extract.—W. A. Spicer.)

KNOW then, sir, that when I say the religion of Protestants is in prudence to be preferred before yours, as, on the one side, I do not understand by your religion the doctrine of Bellarmine or Baronius, or any other private man among you; nor the doctrine of the Sorbonne, or of the Jesuits, or of the Dominicans, or of any other particular company among you, but that wherein you all agree or profess to agree, "the doctrine of the Council of Trent;" so accordingly on the other side, by the "religion of Protestants," I do not understand the doctrine of Luther or Calvin or Melancthon, or the Confession of Augsburg or Geneva, or the Catechism of Heidelberg, or the Articles of the Church of England, no, nor the harmony of Protestant confessions, but that wherein they all agree, and to which they all subscribe with a greater harmony, as a perfect rule of their faith and actions; that is, THE BIBLE. THE BIBLE, I say, THE BIBLE ONLY, IS THE RELIGION OF PROTESTANTS! Whatsoever else they believe besides it, and the plain, irrefragable, indubitable consequences of it, well may they hold it as a matter of opinion; but as matter of faith

and religion, neither can they with coherence to their own grounds believe it themselves, nor require the belief of it of others, without most high and most schismatical presumption. I for my part, after a long and (as I verily believe and hope) impartial search of "the true way to eternal happiness," do profess plainly that I can not find any rest for the sole of my foot but upon this Rock only.

I see plainly and with mine own eyes that there are popes against popes, councils against councils, some fathers against others, the same fathers against themselves, a consent of fathers of one age against a consent of fathers of another age. Traditive interpretations of Scripture are pretended; but there are few or none to be found; no tradition, but only Scripture, can derive itself from the fountain, but may be plainly proved either to have been brought in, in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty but of Scripture only for any considering man to build upon. This, therefore, and this only, I have reason to believe; this I will profess; according to this I will live; and for this, if there be occasion, I will not only willingly, but even gladly lose my life, though I should be sorry that Christians should take it from me. Propose me anything out of this Book, and require whether I believe it or no, and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so, therefore it is true.

In other things I will take no man's liberty of judgment from him; neither shall any man take mine from me. I will think no man the worse man, nor the worse Christian. I will love no man the less for differing in opinion from me. And what measure I mete to others, I expect from them again. I am fully assured that God does not, and therefore that man ought not to, require any more of any man than this, to believe the Scripture to be God's word, to endeavor to find the true sense of it, and to live according to it.—*Works of Wm. Chillingworth, M.A.*, Oxford University Press, 1838, Vol. II, pages 409-411.

A VITAL DIFFERENCE

PROTESTANTISM makes the relation of the individual to the church dependent on his relation to Christ: Catholicism, *vice versa*, makes the relation of the individual to Christ dependent on his relation to the church.—Schleiermacher.

REMEMBER THE SEMINARY IN YOUR WILL

We suggest that our friends should remember Toronto Baptist Seminary in their wills. The proper form for this is: "I give, devise and bequeath the sum of _____ to Toronto Baptist Seminary, 337 Jarvis Street, Toronto 2, Canada, associated with Jarvis St. Baptist Church." We are laying foundations for the future, and we are determined to make it as impossible as it is within human power to do, that one dollar given to Toronto Baptist Seminary shall be used for anything but the propagation of the gospel. No amount would be too large, and certainly no amount would be too small. We earnestly solicit the gifts of those who believe in ministerial and missionary education.

"ANOTHER GOD ON EARTH"

It is sometimes difficult to write calmly and dispassionately concerning the blasphemous claims and assumptions of the Papacy. If their statements were not found in cold type, it would be difficult to believe that any body of sane men could make such pretensions in behalf of a sinful mortal. The language of Christ Himself concerning His relation to God is strikingly modest when compared with the assertions concerning the fulness of his power and authority made by the fulsome flatterers of the Pope. When this article has been perused, our readers may judge whether these statements are overdrawn, or whether they really fail to express adequately the real facts.

In order that Protestants may know for themselves, from the authoritative statements of an accredited Roman Catholic writer, some of the God-dishonoring teachings in Roman Catholic publications concerning the lofty position assigned to the Pope, we present herewith extracts from the article on the Pope in Ferraris's *Ecclesiastical Dictionary*. The full title of this work is *Prompta Bibliotheca canonica, juridica, moralis, theologica nec non ascetica, polemica, rubricistica, historica*. There have been various editions of this book since the first was published in 1746, the latest one being issued from Rome in 1899 at the Press of the Propaganda. This shows that this work still has the approval of the Roman Catholic hierarchy, and the *Catholic Encyclopedia* (Vol. VI, page 48) speaks of it as "a veritable encyclopedia of religious knowledge" and "a precious mine of information." It is therefore legitimate to conclude that the statements in this work represent the current Roman Catholic view concerning the power and authority of the Pope. We make the following extracts from the article "Papa", found in the edition of the *Prompta Bibliotheca* published at Rome in 1890:—

The Pope is of so great dignity and so exalted that he is not a mere man, but as it were God, and the vicar of God.

The Pope is of such lofty and supreme dignity that, properly speaking, he has not been established in any rank of dignity, but rather has been placed upon the very summit of all ranks of dignities.

The Pope is called most holy because he is rightfully presumed to be such.

Nor can emperors and kings be called most holy; for although in civil laws the term most sacred seems sometimes to have been usurped by emperors, yet never, that of most holy.

The Pope alone is deservedly called by the name most holy, because he alone is the vicar of Christ, who is the fountain and source and fulness of all holiness.

The Pope by reason of the excellence of his supreme dignity is called bishop of bishops.

He is also called ordinary of ordinaries.

He is likewise bishop of the universal church.

He is likewise the divine monarch and supreme emperor, and king of kings.

Hence the Pope is crowned with a triple crown, as king of heaven and of earth and of the lower regions.

Moreover the superiority and the power of the Roman pontiff by no means pertain only to heavenly things, to earthly things, and to things under the earth, but are even over angels, than whom he is greater.

So that if it were possible that the angels might err in the faith, or might think contrary to the faith, they could be judged and excommunicated by the Pope.

For he is of so great dignity and power that he forms one and the same tribunal with Christ.

So that whatever the Pope does, seems to proceed from

the mouth of God, as according to most doctors, etc.

The Pope is as it were God on earth, sole sovereign of the faithful of Christ, chief king of kings, having plenitude of power, to whom has been entrusted by the omnipotent God direction not only of the earthly but also of the heavenly kingdom.

Not less do the rescripts and decrees of various other emperors, namely, Valentinian, Otho, Charlemagne, Constantine, etc., exalt the very great authority and power of the Pope.

More and more do very many sacred canons exalt the supreme authority and power of the Pope.

Hence St. Cyril, of Alexandria, dwelling upon the remarkable power or authority of the chief pontiff, in his "Liber Thesaurorum" speaks thus most highly in praise of him: "As the Son of God Himself received from His Father the dominion over the church and the nations, and power over every principality, and over all that is, so that to him all knees are bowed, so he most fully committed the same most ample power to Peter and his successors."

Hence the common opinion teaches that the Pope has power over two swords, namely, the spiritual and temporal, which jurisdiction and power Christ Himself gave to Peter and his successors (Matt. 16:19), saying, "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Where the doctors remark that he did not say "key" but "keys," including both the temporal and spiritual power.

This opinion is most widely confirmed by the authority of the holy Fathers, by the teaching of the canon and civil law, and by the apostolic constitutions.

So that those who affirm the contrary seem almost to hold to that opinion of heretics condemned by Boniface VIII, in the extravagant *Unam Sanctam*.

Whence unbelieving princes and kings by the decision of the Pope can be deprived in certain cases of the dominion which they have over the faithful, as, if they have taken possession of the lands of Christians by force, or if they compel the faithful whom they have conquered to turn from the faith, and so on, as is clearly shown by Cardinal Bellarmine in his *Apology Against the King of England*, chapter 4.

And hence the Pope grants the provinces which formerly belonged to Christians, but which have been seized by unbelievers, to be acquired by any of the Christian princes.

Nay, rather, in cases in which on account of heresy a territory seems to endanger the religion of that realm, and the faith of others, and it can not otherwise be preserved from so great loss, then the Pope can take away the kingdom not only from the king, but from his successors for all time, and grant it to a Christian prince and his successors, if it has revolted.

Whence it is not to be wondered at if to the Roman pontiff as to the vicar of Him Whose is the earth and the fulness thereof, the world and all who dwell therein, etc., there have been granted, when just cause demands, the most complete authority and power of transferring kingdoms, of dashing in pieces scepters, of taking away crowns, not only unsheathing the spiritual but also the material sword. Which power in its fulness, not once but frequently, the Roman pontiffs have used, as often as occasion required, by girding the sword upon the thigh most effectively, as is perfectly well known; and to this not only do theologians give most complete testimony, but also the professors of pontifical and imperial law, and many historians of undoubted credibility, both profane and sacred, both Greek and Latin.

The Pope is of so great authority and power that he can modify, explain, or interpret even divine laws.

(In proof of this last proposition various quotations are made and among them these:—)

"The Pope can modify divine law, since his power is not of man but of God, and he acts as vicegerent of God upon earth with most ample power of binding and loosing his sheep."

"Whatever the Lord God Himself, and the Redeemer, is said to do, that His vicar does, provided that he does nothing contrary to the faith."

From these paragraphs we learn, among other things, that the Pope "is not a mere man, but as it were God, and the vicar of God;" that he is "most holy;" that he is "the vicar of Christ;" that he is "bishop of the universal church;" that he is "king of kings;" that he is "king of heaven and of earth and of the lower regions;" that he is greater than angels, and can judge and excommunicate them; that he is "as it were God on earth;" that he "has power over two swords, namely, the spiritual and temporal;" that he can deprive unbelieving princes and kings of their dominions if he choose so to do; that he "can take away the kingdom not only from the king, but from his successors for all time;" that he has received "the most complete authority and power of transferring kingdoms, of dashing in pieces scepters, of taking away crowns;" that he "can also modify, explain, or interpret divine laws;" that his power is limited only by the power of the Lord God Himself, and the Redeemer "provided," as they most naively state, "that he does nothing contrary to the faith."

The mere reading of these statements is sufficient to shock the religious sense of any person whose moral perceptions have not been blunted or entirely destroyed through the influence of a system of theology which puts man in place of God, human mediators in place of the Divine Mediator, traditions of men in place of the commandments of God, and casts down from His throne the Ruler of the universe by conferring upon man the attributes, power and authority which belong only to the Omnipotent One. Out of the mouth of the Papacy herself we can judge her. Could there be any more convincing testimony that in the Papacy is found the apostasy foretold in 2 Thessalonians 2:3, 4? Here certainly is "that man of sin."

A GOOD GLASGOW LETTER

122 Hotspur St.
Glasgow, N. W.
Scotland.
Aug. 19/46.

Dr. T. T. Shields,
THE GOSPEL WITNESS,
130 Gerrard St. E.
Toronto, 2.

Dear Dr. Shields:

I have just finished reading your reprinted sermon,—WHY I BELIEVE THE RAPTURE OF THE CHURCH CANNOT PRECEDE THE GREAT TRIBULATION—as published in THE GOSPEL WITNESS of July 11/46, received today,—and I feel prompted to write to you and express my full concurrence with what you have to say on this vital and all-important subject.

In these days of confusion and misinterpretation of God's Word—the Holy Bible—it is refreshing to read such an article as yours, based entirely on Scripture.

Because the Church refuses to accept the Anti-Christ as the Papacy much that is written in the Bible concerning this evil system, loses its meaning, and consequently upsets the harmony of the Word of God, as the Prophets, Jesus Christ and the Apostles intended, that

the common people should learn, study, and receive edification from God's Word, in these latter days.

But there is another stumbling block, in addition to the erroneous views of the Anti-Christ, which makes the Bible a closed Book to a very large number of people, and that is, the JEWS. Those people with modernistic trends who do not accept the Bible as the Divine Word of God,—who accept only pieces here and there, especially in the New Testament, who rule out most of the Old Testament teaching, ascribe to the Jews the role which God never intended them to adopt, viz. . . . "to be a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light. (1 Peter II:9).

That was to be the role of ISRAEL and not of the JEWS. The two words are not synonymous. The Jews are only a very small fraction of ISRAEL. The largest part of ISRAEL accepted the Lord Jesus Christ, and believed in Him as the Saviour of men: the Jews rejected Him, and crucified Him,—and to this very day they reject Him. Because of that, the Jews brought on themselves a fearful retribution. They suffered, and have been persecuted right down through the centuries, as no other people have been. They are not a nation, and never will be, regardless of the efforts of the Zionist movement, and the present day terrorism in Palestine.

Only by accepting Jesus Christ as personal Saviour can the Jews hope to survive. Yet we have responsible ministers of religion teaching that the Jews are God's chosen people, and ascribing to them the mission and duties laid on ISRAEL by Divine Command. How can the Bible become intelligible to the people when its teachings are being perverted and misinterpreted? The people are confused and as a result we have about two-thirds of our churches empty on Sundays all over the land.

Regardless of ISRAEL'S religious mission in the world, I maintain with the Apostle Paul, that regardless of race,—“If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal. III:29).

But to return to the subject before us,—CHRIST'S SECOND COMING: while no man can tell when He will appear there are many signs which He Himself gave, of the conditions that would exist on earth immediately before His return.

Most of these signs are given in St. Matthew, ch. XXIV, St. Mark ch. XIII and St. Luke ch. XXI. And we have been warned to watch for these signs, and to be prepared for our Lord's return as King of kings, and Lord of lords.

What I say unto you, I say unto all, WATCH (Mark XIII:37).

Finally, let me say, that I am certain our Lord's return is not only sure, but imminent. My reason for this certainty is that the SIGNS OF THE TIMES as given by our Lord, are being rapidly fulfilled nowadays, and have been in course of fulfilment before our eyes, since the beginning of 1914, particularly. Today, Rome is marshalling the devil's forces all over the world as a final challenge for world supremacy, and in an effort to wrest the rulership from Him, whose right it is,—Jesus Christ, Who will rule the earth during the millennial age.

If these human forces therefore under Rome have this object in view—as they surely have—it goes without saying, THAT THEY SHALL MAKE WAR WITH THE LAMB,

AND THE LAMB SHALL OVERCOME THEM: FOR HE IS LORD OF LORDS, AND KING OF KINGS, and they that are with him are called and chosen and faithful. (Rev. xvii:14.)

That this war will culminate in Palestine, as the final Armageddon, we have ample scriptural evidence—I need only mention one—Zechariah XIV.

Notwithstanding the chaotic state of the world in our own day, more particularly in the prophetic light, our leaders of State all over the English-speaking world are groping about blindly, quite oblivious of the fact that they are literally standing upon a volcano.

"As it was in the day of Noah, so shall it be with the coming of the Son of Man."

May God bless you in your noble work, and use you and those associated with you for the extension of His Kingdom on earth.

Yours sincerely,

Donald M. Stewart.

AMEN!

Go Slow on Church Union

I note with interest the remarks of the Rev. Dr. Fisher of Canterbury, concerning Church Union. His worthy predecessor, Rev. Dr. Temple, died and the funeral took place on Oct. 31 last. On Nov. 2, a solemn requiem mass for the repose of his soul was celebrated in Canterbury Cathedral.

Dr. Fisher gives the signal, "Slow," on Church Union. May we respond with the signal, "Dead Slow."

(Rev.) S. Banks Nelson,

Minister of Knox Presbyterian Church, Hamilton, Ont.

—From "The Globe and Mail," September 3, 1946.

NEW R. C. NEW TESTAMENT

A few weeks ago there appeared what might have been a rival (to the new *Revised Standard* version of the *New Testament*) in Ronald Knox's "The New Testament, newly translated into English," which, as one would expect, is a living bit of work, distinguished by both scholarship and a sense of style. But, apparently commissioned by the Roman Catholic authorities in England, he was set to work, not on the Greek texts, but on the Vulgate, and gives one the impression of a creature straitly caged in a pen, restive at times, but on the whole meekly accepting the dictum of an infallible Church, which, in this matter at least, every scholar knows to be grotesque.

—*The Expository Times*, July, 1946.

Among Ourselves

Devoted to Activities of Former and Present Students of
TORONTO BAPTIST SEMINARY

By W. Gordon Brown, Dean

We are grateful to Mr. W. Schulkins for the gift of two sets of books for the Seminary library.

The Renfrew Baptist Church in a suburb of Vancouver, B.C., are making earnest efforts to find a home for Rev. K. M. Cutler, so that their interim pastor may become their permanent minister.

Rev. G. M. Reeve of Sawyerville writes: "We arrived home on Saturday from a week at camp. The friends of Grace Chapel, Drs. Hill and Klinck, with their usual Christian kindness, put at our disposal the whole facilities of their summer camp. We had a crowd of children out there for the shortest week in their lives! Everything went splendidly.

This has been the best summer I have ever spent in the ministry and the blessings are still piling up. To date we have had seventeen conversions."

To Mr. and Mrs. Hume Wilkins, on July 10th, the gift of a daughter, Annabel Ruth.

To Mr. and Mrs. Philip Whiting, on August 4th, the gift of a daughter, Lark Elizabeth.

Mr. Douglas Berck, a member of Benton Street Baptist Church, Kitchener, who was with us last year in the Seminary, is now supplying as pastor at Mulligar Baptist Church, Saskatchewan.

Back of the loaf there is the flour;
And back of the flour, the mill;
And back of the mill, the sun and shower;
And back of it all the Father's will.—Babcock.

THE MINISTRY OF THE SPIRIT

It is the Holy Ghost Himself, not certain influences that are "given unto us" (Romans v. 5). He "falls" on us (Acts viii. 16, xi. 15); he is shed forth on us (Acts ii. 38); he is poured out on us (Ezek. xxxix. 29, Acts x. 45); we are "baptized with the Holy Ghost" (Acts xi. 16). He is "the earnest of our inheritance" (Eph. i. 14); he "seals" us (Eph. i. 13), imprinting on us the divine image and superscription; he "teaches" (1 Cor. ii. 13); he "reveals" (1 Cor. ii. 10); he "reproves" (John xvi. 8); he "strengthens" (Eph. iii. 16); he makes us fruitful (Gal. v. 22); he "searches" (1 Cor. ii. 10); he "strives" (Gen. vi. 3); he "sanctifies" (1 Cor. vi. 11); he "leads" (Rom. viii. 14, Ps. cxliii. 10); he "instructs" (Neh. ix. 20); he "speaks" (1 Tim. iv. 1, Rev. ii. 7); he "demonstrates" (or proves) (1 Cor. ii. 4), "intercedes" (Rom. viii. 26), "quicken" (Rom. viii. 11), "gives utterance" (Acts ii. 4); he "creates" (Ps. ciii. 30); he "comforts" (John xiv. 26); he sheds "abroad the love of God in our hearts" (Rom. v. 5); he "renews" (Tit. iii. 5). He is the "Spirit of holiness" (Rom. i. 4); the Spirit "of wisdom and understanding" (Isa. xi. 2, Eph. i. 17); the Spirit "of truth" (John xiv. 17); the Spirit "of knowledge" (Isa. xi. 2); the Spirit "of grace" (Heb. x. 29); the Spirit "of glory" (1 Peter iv. 14); the Spirit "of our God" (1 Cor. vi. 11); the Spirit of "the living God" (2 Cor. iii. 3); the "good Spirit" (Neh. ix. 20); the Spirit "of Christ" (1 Peter i. 11); the Spirit "of adoption" (Rom. viii. 15); "the Spirit of life" (Rev. xi. 11); "the Spirit of his Son" (Gal. iv. 6).

—Horatius Bonar in *God's Way of Holiness*.

COUGHLIN, PAID NAZI AGENT

THE fact that Father Coughlin was actually a paid Nazi agent, and that documents proving it are in possession of (U.S.) Department of Justice, was made public by author Albert E. Kahn in the magazine *In Fact* of last February 11, which published the entire document from the Justice Department files. The hitherto secret document proves:

1. That Father Coughlin actually received money from Nazi agents;
2. That Coughlin requested anti-Semitic literature from Hitler government agents;
3. That Coughlin collaborated with a secret Federal agent whom he took to be a Nazi agent.

In Fact accuses the late U. S. Attorney General Francis Biddle of refusing to act on the evidence, and that a deal was made whereby Father Coughlin was promised immunity to prosecution in exchange for discontinuing publication of his *Social Justice* magazine.

—*The Converted Catholic*.

Bible School Lesson Outline

Vol. 10 Third Quarter Lesson 37 September 15, 1946

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

PETER RESTORED

Lesson Text: John 21.

Golden Text: "Yea, Lord; thou knowest that I love thee."—
John 21:16.

I. The Miracle: verses 1-14.

On the occasion when Christ first appeared to His disciples, He ministered to all except Thomas, who was absent (John 20:19-23), while on the second occasion He singled out Thomas for special revelation (John 20:24-29). This third appearance was undoubtedly intended to bring special blessing to Peter, the one who had denied his Lord (John 18:25-27).

Christ revealed Himself to His chosen disciple at a time of special failure and discouragement. Considering himself to be utterly unworthy of his sacred calling, Peter had suggested to his companions that they return to their fishing, the vocation which they had formerly forsaken to follow Christ (Matt. 4:18-20). That night they toiled long and vainly, and the fact that they had acted on impulse, and in self-will, would hurt their consciences. One cannot abandon his holy calling without experiencing loss of joy, power and reward (Lk. 9:62).

This miracle would teach Peter and his companions that without Christ they could do nothing, but with Him they could do all things (Mk. 9:23; John 15:5; Phil. 4:13). Service at His command and under His control will yield abundant fruitage (Lk. 5:5, 6). Self-chosen paths do not lead to green pastures and still waters (Psa. 91:12; 106:15; Prov. 28:18).

The Lord made a gracious disclosure of His Deity to Peter. He alone had the sovereign right to give commands to His servant. Peter had been fractious, and he must learn to keep himself under discipline to his heavenly Commander.

It is not without significance that Peter's first call to service was preceded by a similar incident of a miraculous draught of fishes (Lk. 5:1-11). Before Peter received this second call and renewed commission, the Lord again vouchsafed to him a vision of His Deity, and His power, and a vision of the nature of Peter's task. He was destined to "take men alive," to gather them into the Gospel net for the Master in great numbers (Matt. 13:47, 48; Acts 2:41).

The risen Lord Himself provided refreshment for His weary and hungry disciples (1 Kings 19:6, 7). The simple meal of bread and fish would remind them of His power (John 6:14), of His sympathy and love, of their vital union with Him through His death (Matt. 26:26-29), and of the strength to be derived through feeding upon Him (John 6:35).

II. The Interview: verses 15-17.

Our Saviour, as the Son of man, understands the physical, as well as the moral and spiritual needs of His children. It was only after a satisfying meal that He took Peter aside to talk with him concerning his fault (Mic. 6:2). A personal interview with the Lord is the primary need of the one who has departed from the will and ways of the Lord (1 Sam. 12:7; Isa. 1:18; 43:26; Hos. 14:1-7), and yet, that is frequently the last thing which he desires (Josh. 7:16-21). It requires courage to face our sins, to view them as the Saviour views them, to confess and forsake them, and to judge ourselves in His sight (Psa. 32:5; 38:18; 1 Cor. 11:31).

The kind, but searching, questions of the Saviour revealed His tenderness and pity for the disciple who had failed Him, but they also disclosed His holiness. Men dare not trifle with holy things (Isa. 52:11), and it is a good thing that the way of the transgressor is hard. If fellowship with the

Saviour is heedlessly broken, it is restored with difficulty and pain. After proudly professing undying allegiance, three times Peter had denied his Lord, and three times now he must submit to the penetrating question, "Lovest thou me?" Three times he must humbly confess that in spite of disobedience and disloyalty, in his heart he adored his Saviour, and was ready to crown Him Lord of his life.

Restoration to fellowship with Christ was followed by restoration to service with Christ (Psa. 51:12, 13). Now that he had repented, he was to be used to strengthen his brethren (Lk. 22:32). He was once more commissioned by the Chief Shepherd to feed and tend His flocks, His lambs and His sheep (Acts 20:28; 1 Pet. 5:2-4).

III. The Prophecy: verses 18-25.

The Lord prophesied that in future days Peter, self-assertive and independent in spirit as he was at that time, must submit to the humiliation of being led away unto death (2 Pet. 1:14). His hands, like those of his Master, would be outstretched on a cross. Tradition tells us that Peter was crucified head downwards, since he deemed himself unworthy to follow his Lord, even in the manner of death. A Christian should be ready, as were Peter and Paul, to glorify God by his death, as well as by his life (Rom. 14:8; 2 Cor. 5:9; Phil. 1:20; 2 Tim. 4:6).

Peter was slow to learn that the essence of Christian service is obedience. The call of earlier years had to be repeated: "Follow me" (Matt. 4:19; 16:24; 26:58). "A Christian has but one Person to please, and one thing to do at a time."

In refusing to reveal the time and manner of the death of John, our Lord would teach us that the times and seasons are in the hands of God, and it is not good to be wise above that which is written (Acts 1:7). At the same time, the dissimilarity noted in His words concerning Peter and John, coupled with His reference to the Second Advent, reminds us of the fact that when He comes there will be two classes of believers, for all will not die (1 Cor. 15:51). The dead in Christ will be raised, and those living in Christ will be changed.

DAILY BIBLE READINGS

Sept. 9 _____ Peter's first call _____ Lk. 5:1-11.
Sept. 10 _____ Sin rebuked _____ 2 Sam. 12:1-14.
Sept. 11 _____ Sin confessed _____ Psa. 32.
Sept. 12 _____ The Gospel net _____ Matt. 13:44-52.
Sept. 13 _____ The good Shepherd _____ John 10:1-18.
Sept. 14 _____ The under-shepherds _____ Acts 20:17-35.
Sept. 15 _____ Paul commissioned _____ Acts 9:10-22.

SUGGESTED HYMNS

I'm not ashamed to own my Lord. Am I a soldier of the cross? Ashamed of Jesus! shall it be? Hark! 'tis the Shepherd's voice I hear. My Jesus, I love Thee. True-hearted, whole-hearted.

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Rev. J. B. Rowell, Th.D.

UP-TO-DATE LAWS OF THE ROMAN CATHOLIC CHURCH

A modern Canonist of the Roman Church, viz., Father Marianus D. Luca, S.J., Professor of the text of the Decretals in the Gregorian University, in his Canon Law entitled, *Institutions of Public Ecclesiastical Law*, bearing the full approval of Pope Leo XIII (who died in 1903), states:

Penalty of Death for Heretics

(A heretic is one who thinks and believes other than according to the teaching of the Roman Church.)
"Nevertheless it is a Catholic tenet that the Church may justly inflict on heretics the penalty of death."—Suarez 2 de Fide Disp. xx, sect. 3, n. 28.

Heresy Rooted Out With Fire and Sword

"Since the State has the power of punishing its subjects and inflicting a penalty proportionate to the severity of the offence, and *there is no graver offence than heresy owing to the harm it does to the Christian state,—and, therefore, it must be rooted out with fire and sword.*" (Many authorities quoted in support of the infliction of this penalty).

Secular Power Must Obey Roman Church

"So when heretics have been left to the secular arm, the judges must inflict on them the penalty not of death only but of fire."

Since the Pope claims to be Sovereign of all Christendom, and the Papal Hierarchy is leaving no stone unturned in the effort to place him on the Throne of the World, we cannot know too much about the Canon Law which proclaims *his intentions and the direction of all his purposes.*

Rome's modern Canonist, De Luca, continues:

"The Church is a perfect society; and that we assume as proved. *Then the right of the sword is a necessary and effective means to the attainment of its end . . . the Church at first dealt more leniently with heretics, excommunicating them, confiscating their property . . . till at last she was compelled to inflict the extreme penalty: 'secondly experience shows (says Ballarm. de laicis 1. 3, c. 21) that there is no other remedy: for the Church gradually advanced, and tried every means, first excommunication alone, then a pecuniary fine was added, finally she was compelled to fall back on death.'*"

This Canon Law is fully endorsed by the Jesuit Order and approval given by "Franciscus M. Carini, Provincial of the Roman Province, S.J." "Dated at Rome on the

sacred days of Saints Peter and Paul in the year of Jubilee, 1900."

Exclusion of All Others

"It is necessary, even in the present day, that the Catholic religion shall be held as *the only religion of the State to the exclusion of all other forms of worship.*" (*Syllabus*, Pope Pius IX, Art. 77.)

Romanism Exclusive

ROMAN CATHOLICISM IN SOUTH AMERICA

ARTICLE IV. of the Constitution of Peru said: "The Nation professes the Apostolic Roman Catholic religion; the State protects it, and *does not permit the public exercise of any other.*"

ARTICLE XIII. of the Constitution of Ecuador said: "The religion of the Republic is Roman Catholic Apostolic, and *all other are excluded.*"

"The *political powers are bound to respect it, to cause it to be respected, and to protect its liberties and all other rights.*"

ARTICLE II. of the Constitution of Bolivia said: "The State recognizes and maintains the Roman Catholic Apostolic religion, and *prohibits any other public worship*, except in Colonial territories, where these will be tolerated."

Cardinal McGuigan speaks of toleration. That is just what Protestantism stands for; but to come with the Laws of Intolerance like these in one hand, and a plea for Protestant toleration in the other—What can Protestant citizens think?

The above extracts from Rome's Modern Canon Law constitute, in part, the reason why we protested the procession and public worship of the "Blessed Sacrament," since this is symbolic of all the Roman Church is and teaches—her Canon Law included.

When the Roman Church has abrogated these cruel laws, then she will be able to talk about toleration.

J. B. ROWELL,

President Canadian Protestant League, Victoria Branch.

This whole article in leaflet form may be had from Dr. J. B. Rowell, 2056 Hampshire Rd., Victoria, B.C.

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